WILLIAM R.

WILLIAM *the Third, by the Grace of God, King of* England, Scotland, France *and* Ireland, *Defender of the Faith*, &c. *To all to whom theſe Preſents ſhall come, Greeting. Whereas Our Truſty and Well-beloved*, Awnſham Churchill, *and* John Churchill, *of Our City of* London, *Bookſellers, have humbly repreſented unto Us, That they have been at a very great Expence and Charge in purchaſing ſeveral New* Engliſh *Manuſcripts of Voyages and Travels, and in tranſlating divers other Books of Travels and Voyages out of ſeveral Languages into* Engliſh, *and in engraving Maps and other Plates for the ſame, intending to print the ſaid Voyages and Travels in* Engliſh *in ſeveral Volumes in* Folio, *with new Diſcourſes and Obſervations thereupon, which may be of great advantage as well to Trade as Navigation; which ſaid Manuſcripts and Books are as follow*, viz. Baumgarten's *Travels into* Egypt, Arabia, Paleſtine *and* Syria: Brawern *and* Herckeman's *Voyage to* Chili: Monk's *Voyage to* Greenland: Navarette's *Hiſtorical, Political, Moral and Religious Account of* China: Beauplan's *Deſcription of* Ukraine *on the Confines of* Poland: Merolla's *Voyage to* Congo: Mich. Ang. de Gatti *and* Denys de Carli's *Voyage to* Congo: *The Diſaſters and Death of ſeven Sailors who winter'd in* Greenland: Wagner's *Journy from* Moſcovy *to* China *over Land:* Peyrere's *Voyage to* Greenland, *and his Relation of* Iſeland: Nieuhoff's *Voyages: Sir* William Mounſon's *Collection of Voyages and Naval Affairs:* Philip's *Voyage to* Guinea: *Sir* Thomas Roe's *Voyage to the* Eaſt-Indies: *A Relation of a* Dutch *Veſſel ſhipwreckt upon the Coaſt of the Iſle of* Quelpaert's, *and a Deſcription of the Kingdom of* Corea: Ovalle's *Hiſtorical Relation of the Kingdom of* Chili: Ten-Rhyne *of the Cape of* Good Hope, *and of the* Hottentots: Morinus's *Travels to the Mines in* Hungary: Borry's *Relation of* Cochin-China: Oviedo's *Chronicle and Hiſtory of the* Weſt-Indies: Fernan Colon's *Life of* Chriſtopher Columbus *his Father: The two Volumes in* Folio, *one in* Quarto, *and one in* Octavo, *of* Melchiſedec Thevenot *ſen. his original Voyages, which have not been already in* Engliſh: Gemelli's *Voyage round the World:* Baldeus's *Deſcription of the Coaſt of* Coromandel, Malabar *and* Ceylon: Sepp *of* Paraquaria, *and* Del Techo *of* Paraquaria. *And they having humbly beſought Us to Grant them Our Royal Privilege and Licence for the ſole printing and publiſhing the ſame for the term of fourteen Years: We being graciouſly inclin'd to encourage an Undertaking of ſuch publick uſe and benefit, are pleas'd to condeſcend to their Requeſt, and do therefore hereby give and grant unto them the ſaid* Awnſham Churchill *and* John Churchill, *and either of them, their Executors, Adminiſtrators and Aſſigns, Our Royal Licence and Privilege for the ſole printing and publiſhing the ſaid Collection of Voyages and Travels before-mention'd, for and during the term of fourteen Years, to be computed from the day of the Date hereof, ſtrictly charging, prohibiting and forbidding all Our Subjects to reprint or abridg the ſaid Books, or any part of them, or to copy or counterfeit the Sculptures or Maps thereof, either in great or in ſmall, during the ſaid Term, or to import, buy, vend, utter or diſtribute any Copies or Exemplars of the ſame, or any part thereof reprinted beyond the Seas within the ſaid Term, without the Conſent and Approbation of them the ſaid* Awnſham Churchill *and* John Churchill, *or one of them, their, or one of their Executors, Adminiſtrators or Aſſigns firſt had and obtain'd, as they and every of them offending herein, will anſwer the contrary at their Peril, and ſuch other Penalties as by the Laws and Statutes of this Our Realm may be inflicted: Whereof the Maſter, Wardens and Company of* Stationers *of our City of* London, *the Commiſſioners and Officers of Our Cuſtoms, and all other Our Officers and Miniſters whom it may concern, are to take notice, that due Obedience may be given to Our Pleaſure herein ſignified. Given at Our Court at* Hampton-Court *the* 9th *day of* December 1700. *In the Twelfth Year of Our Reign.*

By His Majeſty's Command.

C. Hedges.

A

COLLECTION

OF

Voyages and Travels,

Some now first Printed from *Original Manuscripts.*

Others Translated out of Foreign Languages, and now first Publish'd in *English.*

To which are Added some Few that have formerly appear'd in *English*, but do now for their Excellency and Scarceness deserve to be Reprinted:

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The Whole Illustrated with a great Number of Useful Maps, and Cuts, all engraven on Copper.

The Authors contain'd in this Volume, see over Leaf.

Vol. I.

LONDON;

Printed for AWNSHAM and JOHN CHURCHILL at the Black-Swan in *Pater-noster-Row*, MDCCIV.

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THE Publishers PREFACE.

WE think it necessary to acquaint the Reader, that it was not possible to publish this Collection of Voyages and Travels within the time mentioned in our Proposals, by reason of the Difficulties we met with, as well in finding out Persons fitly qualified to translate from so many Languages, as in getting the Cuts prepar'd: Yet we hope we have made sufficient amends, by adding a considerable Number, no less than a hundred and fifty Sheets and Cuts more than we promis'd. Particularly we have inserted Baldæus's *Description of the Coasts of* Malabar *and* Coromandel, *and Island of* Ceylon; *and instead of abridging* Gemelli, *as we propos'd, we have on better Advice chosen to give him intire: which necessarily delay'd the Publication of these Volumes, and at the same time put us to much greater Expence than our Proposals oblig'd us; tho the Buyer does not pay one Farthing the more. We might indeed have made quicker dispatch, and perform'd what we undertook at less Charge, could we have contented our selves with abridging any of the Pieces we have given intire, or with leaving out some of those Cuts (as possibly there are a few, which in some Mens Opinion might have been spar'd) but we would not assume the Liberty of prescribing to the Publick how much of an Author they should read, nor determine which Figures are useful, and which superfluous; seeing those who read for their Diversion have different Tastes, and those who read for Instruction have different Views.*

We take this occasion likewise to inform the Publick, that since the undertaking of this Design, divers other Relations, some in Manuscript, others printed, no less curious than useful, are fallen into our hands; which by the advice of learned and judicious Friends we have resolv'd to prepare for the Press with all possible Expedition, and to publish them in one or more Volumes in Folio, printed on the same kind of Paper with these. In all which we shall not presume to abridg the Originals, but fairly and candidly deliver whatever our Authors have thought fit to be inserted in their several Pieces.

An Account of the BOOKS contain'd in this COLLECTION.

Vol. I. *THE First Volume begins with* Navarette's *Historical, Political, Moral, and Religious Account of* China. *The Author was a Dominican Friar sent over by his Order in the Year* 1646. *to exercise his Ecclesiastical Function in the* Philippine *Islands. But finding no great Encouragement to continue in those Islands, he ventur'd over into* China, *where he spent several Years in the service of the Christians he found there, learning the* Chinese *Language, reading their Histories, studying the Points in controversy among the Missionaries, and thoroughly qualifying himself to give a just Account of that mighty Monarchy. He wrote in* Spanish, *and was never translated till now: those that have read him in the Original give a high Commendation of his Learning, Judgment, and Sincerity; for in handling the Particulars mention'd in the Title of his Book, he delivers nothing but upon the best grounds, as an Eye-witness, where he could be so, or else upon the Authority of* Chinese *Historics, which he search'd and very well understood, or upon the Information of credible Persons; ever mentioning on which of these the Reader is to rely for the Truth of what he relates. He often quotes his second Volume, calling it,* Of Controversies, *the main Subject of it being those Points still in dispute among the Missioners; this Book (as we are inform'd) was printed, but by the Interest and Artifice of the Jesuits, the Edition was seiz'd by the Inquisition before it was publish'd, so that very few Copies of it got abroad.*

He gives us an exact History of the Empire of China, *both antient and modern; a Description of the Country and People, perfect*

in

in all Circumſtances; a genuine Tranſlation of the Morals of Confucius *their great Philoſopher; a full view of the* Chineſe *Learning, and a judicious Explication of their Opinions in Religious Matters: in which he is ſo careful and particular, that no other Author whatſoever has given ſo compleat an Account of the Religion of that Nation. He likewiſe makes ſome conſiderable Remarks on the Controverſies betwixt the Chriſtian Miſſionaries, which are indeed the Subject of his Second Volume, that, as has been ſaid, was never made publick. Nor does he confine himſelf to* China, *but in his way thither delivers many curious Obſervations he made in his Voyage to* New Spain, *and gives a very good Account of that Country, as alſo of the* Philippine *Iſlands (where he made a conſiderable Stay) of the Iſlands lying about them, and of other Parts of* India; *and the Accidents he met with in his Return home, which was in the Year* 1673. *after he had been abroad* 26 *Years. On his Arrival in* Europe *he repair'd to the Court of* Rome, *upon the matter of the Controverſies between the Miſſionaries; where he was treated with all the Honour due to a Perſon of his Merit: and ſoon after his Return to* Spain, *he was promoted to an Archbiſhoprick in* Hiſpaniola.

Baumgarten, *whoſe Travels we have here into* Egypt, Arabia, Paleſtine, *and* Syria, *was a* German *Nobleman, as appears by his Life prefix'd to his Travels. His Journal was not publiſh'd by himſelf, but after his Death collected from his own and his Servant's Obſervations, both of them having kept Diaries of all they ſaw; and therefore are two ſeveral Witneſſes for the Truth of what is deliver'd. Here is not only a Deſcription of the Countries above-mention'd, but a great deal of their antient Hiſtory inſerted; and what renders the Relation yet more agreeable, is the great variety of Occurrences in this Voyage well worth the relating. In particular, we are oblig'd to him for his Account of the Diſcipline and Manners of that ſtrange and unparallel'd Society of Men, the* Mamalukes, *who for a long time held the Dominion of* Egypt, *and of whom there is ſcarce to be found any where elſe a tolerable Relation. His Obſervations on the Lives of the Chriſtian Religious Men in thoſe Parts, will be delightful to the curious Reader, as will alſo his Remarks on the Superſtitions of the* Mamalukes, Arabs, *and other Infidels. This Author travel'd in the Year* 1507. *His Journal never appear'd before in* Engliſh. *The* Latin *Copy here tranſlated was corrected by* Joſeph Scaliger's *own Hand.*

Henry Brawern *and* Elias Herckemann *were ſent to the Kingdom of* Chili *by the* Dutch Weſt-India *Company in the Years* 1642, *and* 1643. Brawern *was order'd to endeavour to ſettle among the* Indians *of that Country, who were then revolted from the* Spaniards, *as may appear by the Advertiſement before the Voyage; but he dy'd there, and ſo that Deſign came to nothing. The main thing in this Journal is an account of the Voyage, and a Deſcription of the Iſland of* Caſtro *lying off the South Coaſt of* Chili, *as alſo of the River of* Baldivia *in that Kingdom.*

The next Tract in Order in this Collection, is a Deſcription of the Iſland of Formoſa *near the Coaſt of* China, *where the* Dutch *had a conſiderable Fort. Of the Author we know no more, but that he was Miniſter to the* Dutch *in that Iſland. The Deſcription is but ſhort, yet contains the moſt material Points uſually treated of in ſuch Relations.*

The Remarks on the Empire of Japan *give a particular Account of the Revenues of the Emperor and all the Great Men of that Empire. The reſt of it may almoſt as ſoon be read as characteriz'd, and is therefore left to the Reader's Cenſure.*

Captain John Monck's *Voyage into the Northern Parts, was perform'd by order of* Chriſtian *IV. King of* Denmark, *in the Years* 1619, *and* 1620. *The particular Preface to it mentions the moſt material Points, which otherwiſe might have requir'd to be inſerted here; but need not be repeated in two places. What may be added concerning the Captain is, that he was one of the ableſt Seamen of his time, having been bred to the Sea, and being well qualified for the Employment, as having excellent natural Parts, improv'd with all that was neceſſary to make him capable of ſuch Enterprizes. Beſides, he was of a bold and daring Spirit, proper to attempt thoſe dangerous Diſcoveries, and hardy to endure all the Rigors of thoſe frozen Climates. But what is his greateſt Commendation in this place is, that he was a Man of Truth and Integrity, as may appear by his Narrative, in which all that have follow'd him could find nothing to contradict.*

To Beauplan's *Deſcription of* Ukraine *ſo particular a Preface is prefix'd, that little more can be added. In general, the Reader will find many things both moral and natural, that are rare and remarkable. He liv'd in that Country about the Year* 1640. *He was excellently qualified to give this Deſcription, being a Mathematician and an Ingenier; and he has perform'd it ſo well, that nothing ſeems to be wanting but the Map, which he tells us was ſeiz'd with his Papers by the King of* Poland.

The two Voyages to Congo *in* Africk *were perform'd, the firſt by* Michael Angelo *of* Gattina *and* Denis de Carli *of* Piacenza, *Capucins and Miſſioners into that Kingdom, in the year* 1666. *The firſt of theſe dy'd there,*

after he had ſent theſe Particulars in Letters to his Friends. The other return'd into Italy, *where he compos'd a ſmall Book from which this is tranſlated. It begins with their Voyage from* Italy *to* Lisbon, *and thence to* Brazil, *which introduces a brief Account of that Country; and then ſailing over to* Africk, *treats of the* Portugueſe *Town of* Loanda *on that Coaſt, of the Behaviour and Manners of the People, their way of travelling, the Product of the Country, of the ſeveral Princes, the Proceedings of thoſe and other Miſſioners, the State of Religion; and laſtly, Remarks in the Author's Travels through* Spain *and* France *in his Return home. More Particulars whereof may be ſeen in the Tranſlator's Preface before the Voyage.*

The other Voyage to the ſame Country was perform'd by F. Jerome Merolla da Sorrento *in the Year* 1682. *who was alſo a Miſſioner. The Veſſel he went in being by contrary Winds carry'd to the Southward of the Cape of* Good Hope, *the Father delivers all that is remarkable in running along that Southern Coaſt of* Africk, *till his Arrival at the Port of* Angola. *Then he enters upon his Buſineſs, with the Diſcovery of* Congo, *and firſt Miſſions to thoſe Parts; deſcribes the River* Zaire, *relates the Proceedings of the Miſſioners, the Superſtitions and Cuſtoms of the* Blacks, *ſomething of the Wars betwixt the* Portugueſes *and the* Blacks, *and of the Attempts of the* Dutch *and* Engliſh *to breed Enmity betwixt thoſe two Nations. He deſcribes the Beaſts, Birds, Fruits, and Plants of* Congo, *and has many curious things not taken notice of by the former Miſſionaries.*

The Firſt Volume concludes with Sir Thomas Roe's *Journal, a valuable Piece. He was ſent Embaſſador by King* James *the Firſt to the* Great Mogul, *in* 1615. *at the Charge of the* East-India *Company, to ſettle Peace and Commerce. Not travelling for his pleaſure, but only following the* Mogul's *Court to ſolicite his Buſineſs, he had not the opportunity of ſeeing and delivering many things which other Travellers meet with in their Rambles: but on the other ſide, being in that high Poſt, he was the better able to give us a true Account of the Court of that mighty Monarch, to ſhow us all the Cuſtoms and Manners of it, and to inſtruct us in their Policies, Arts, and Maxims of State, which common Travellers are not allow'd to pry into. There is little cauſe to ſuſpect the Truth of his Relation, becauſe by his very Method he appears to have been a ſincere Man, and he wrote for thoſe who had Buſineſs daily with others that came from* India, *and might eaſily have diſprov'd him. For a fuller account of this Work we refer to the Preface before the Journal it ſelf.*

The Second Volume commences with the Vol. II.
Voyages and Travels of Mr. John Nieuhoff, *a* Dutch *Man, and employ'd by the* Dutch *Company to the* East *and* West-Indies. *They are divided into three Parts. The firſt to* Brazil, *an.* 1640. *in which he ſays he went Merchant Supercargo to a Ship of the* West-India *Company. That he was a Man well qualified for a Traveller, ſufficiently appears by the excellent Accounts he has left of thoſe Countries he treats of. His Deſcription of* Brazil *is ſo exact and full, that he has left nothing for the Diligence of thoſe who have come after him; for beſides the general Map, there are Draughts of the Towns of* Arrecife *and* Olinda, *and Cuts of all the ſtrange Beaſts, Birds, Serpents, Inſects, Trees, Plants, and of the* Indians *themſelves, all taken upon the ſpot. To which he adds the Tranſactions in the War betwixt the* Dutch *and* Portugueſes *in that Country, he being there in the height of it, that is, from* 1640 *till* 1649. *The ſecond Part contains the Author's Travels in the* East-Indies, *begun in the Year* 1653. *In the way thither he deſcribes the Iſlands of* Cabo Verde, *giving Draughts of two of them, call'd* S. Antony *and* S. Vincent; *and then a Map of the Cape of* Good Hope. *Thence he ſails to* Amboyna, *of which, and of the* Molucco *Iſlands, as alſo of* Formoſa, *he leaves nothing worth relating untouch'd. The ſame he performs from* China *all along the Coaſt of* India *and* Perſia; *ſo plainly repreſenting all things obſervable or ſtrange there, that with the help of his Cuts we ſeem to be converſing with the People of thoſe Parts, to ſee all their Towns and living Creatures, and to be thoroughly acquainted with their Habits, Cuſtoms, and Superſtitions. But when he comes to* Batavia, *the Metropolis of the* Dutch *Dominions in the* East, *he there ſpares no Labour or Coſt to expreſs the Greatneſs of that City; and this not only with Words, but with abundance of fine Draughts, repreſenting, beſides the Town and Harbour, the Church, the Markets, the Town-houſe, the Hoſpital, and many other Places and Structures. All the Habits of thoſe Parts are alſo repreſented, and in ſhort the whole Work contains* 82 *Cuts, which being all drawn to expreſs the Truth, and not by Fancy, illuſtrate the Work, and render it extraordinary valuable. All this is interwoven with handſom Diſcourſes of the Wars betwixt the* Dutch *and* Indians *in ſeveral Parts; and many Remarks of their Hiſtory, both Political and Natural. The third Part is a Voyage to the Eaſt ſide of* Africk, *in the Year* 1672. *which is very ſhort and imperfect, the Author Mr.* Nieuhoff *being unfortunately kill'd in*

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the Island of Madagascar *by the Natives.*

After Nieuhoff *follow* Smith's *Adventures, Travels and Observations. They begin with Travels in the* Low-Countries, France *and* Italy, *proceeding thence to the Wars betwixt the* Turks *and* Transylvanians, *where the Author served; and being taken Prisoner and carried into* Tartary, *he speaks somewhat of that Country; and making his Escape from the* Tartars, *he crossed all* Europe, *and passed into* Barbary: *Hence he went to* Virginia, *the* Summer-Islands *and* New England, *and has left us the History of the* English *Settlements in those Places, and their State from the Year* 1624 *to* 1629. *thence he passed to the* Leeward-Islands, *of which he likewise gives an Account.*

Next to Smith's *Adventures, the Reader will find two Journals of Men left in the frozen Regions of* Greenland *and* Spitzbergen, *to winter there, and make some Observations on those Countries. The first of these is of seven Sailors, who voluntarily consented to stay in the Isle* Maurice, *on the Coast of* Greenland. *These kept an exact Diary, setting down the Wind, Weather, and all other Particulars they could observe, from the* 26th *of* August 1633, *till the* 29th *of* April 1634. *The Method is plain, and such as might be expected from Sailors; and as there is nothing in the Relation that seems incredible, so neither is there any ground to call the Truth of it in question, because they all died one after another, and left this behind them without any Alteration: and doubtless as they felt themselves declining, they would have had no Inclination to impose on the World. The second Journal is of seven other* Dutch *Sailors, left to winter at* Spitzbergen, *in the Year* 1634, *where they also kept a Diary from the* 11th *of* September *till the* 26th *of* February, *when being spent with the Scurvy, and their Limbs benum'd with the Winter's Cold, they could not help themselves, and like the others were all found dead at the Return of the* Dutch *Fleet in* 1635.

The next is a very brief Relation of a Shipwreck in Spitzbergen *in* 1646, *and of the taking up of four of the Men who escap'd, after a wonderful manner; yet three of them died soon after, and only one returned home.*

The Descriptions of Iseland *and* Greenland, *were written about the Year* 1645, *by Mr.* La Peyrere, *a Learned* French-*man, Author of the Book about the* Præ-Adamites, *Secretary to the* French *Embassy at* Copenhagen, *at the request of the ingenious Monsr.* de la Mothe la Vayer, *and sent to him: Of* Iseland, *a Country long inhabited, tho so cold and Northerly, he delivers something of antient History, besides the Description of the Land, the Manners of the People, and other things remarkable. In* Greenland *he follows much the same Method, and both of them are well worthy to be read with Attention, as delivering one of the most accomplish'd Narratives we have of those Parts, and esteem'd as such by Monsr.* de la Mothe la Vayer, *who was a very competent Judg.*

The next in order is Capt. Tho. James's *Voyage,* An. 1631. *for the Discovery of the North West Passage into the South-Sea: setting Sail in* May, *he ran into the Latitude of* 63 *Degrees and upwards; where in* June *and* July, *he gives an account of such wonderful Shoals of Ice that came about his Ship, that it is much to be admir'd how he got clear of them. 'Tis very observable throughout the Voyage, that we shall scarce meet with so continual a Series of Storms, and all sorts of Hardships, Miseries and Calamities, as this Captain ran through; who after struggling till* September *with Tempests, Cold and uninhabited Shores, at last was driven upon a Desert frozen Island, and there forced to winter in miserable Distress. The Account he gives of the extremity of the Cold in those Quarters, and his Observations on it are curious, and were very useful to Mr.* Boyle, *in the Experiments he made about Cold. But the general Esteem his Relation is in among the Ingenious, will sufficiently recommend it; he returned safe home with most of his Crew.*

The Muscovite *Embassadors Journy by Land from* Moscow *to* China *in* 1645, *is so short, that it requires little to be said of it, but that it describes the way from* Moscow *to* Peking, *and shows us that this City is the same with the so much talk'd of and little known* Cambalu, *mistakenly suppos'd to be in* Tartary. *This Embassador being never admitted to Audience, could learn nothing of the* Chinese *Court, and therefore does not pretend to inform us of any thing that relates to it.* Wagner's *Travels in* Brasil *and the* East-Indies *about* 1633, *which are annexed to this Embassy, are as short, and may so soon be read over, that it is needless to give a Character of them.*

The Life of Christopher Columbus *has a short Preface to it, partly the Author's, and partly the Translator's, which is sufficient to inform the Reader both of the Contents of the Book, and the Value of it above others that treat of the same Subject. And indeed nothing can be described more authentick, if we will give Credit to Original Papers, and those from so good a hand as the Admiral himself and his own Son, who bore part with him in some of his Enterprises. But we must not omit to observe, that under the Title of his Life, is contained the Narration of*

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all that was done in the Diſcovery of the West-Indies *in his time, about* 1492, *beſides abundance of curious Remarks ſcarce to be found in any other Author that writes on this Subject.*

Greaves's *account of the* Pyramids, *needs little to be ſaid of it. The univerſal Approbation it has received is a greater Character than can be here given it; the judicious Monſ.* Thevenot *ſet ſuch a Value upon it, that he tranſlated it into French. In a word, it is the moſt accompliſhed Narrative we have of thoſe wonderful Piles, and may ſpare all other Travellers the Trouble of writing of them: He has ſaid all that can be expected, he inſtructs us who were the Founders of the Pyramids, the Time of erecting them, the Motive and Deſign of them, and then deſcribes them exactly, and gives curious Draughts of them. His* Roman *Foot and* Denarius *added to his Pyramids, is another Piece of excellent Literature, to give light into the Weights and Meaſures of the Antients.*

Chriſtopher Borri's *account of* Cochin-China, *where he liv'd about the Year* 1620, *cloſes the 2d Volume: 'tis ſhort, but contains many curious things, being full of matter, without ſuperfluity of Words to ſwell it to a Volume. There is a ſmall Preface of the Tranſlator's before it, giving an account of the whole Work in very few Lines.*

Vol. III. *The Hiſtorical Relation of the Kingdom of* Chili, *by* Alonſo de Ovalle, *about the Year* 1646, *has the firſt place in the third Volume. 'Tis the only good account of that Kingdom; the Author, being a Jeſuit, inſerted the Relations of ſeveral Miracles into his Work, which the Tranſlator has in great meaſure retrenched; for the reſt, his Veracity is unqueſtioned. The Author himſelf is ſo modeſt, as to excuſe any Fault that may be found with his Work, alledging its being written at* Rome, *where he was Procurator for thoſe of his Order in* Chili; *and being ſo far from home, ill provided with Papers and all Materials for compoſing a Hiſtory of this ſort: but whoſoever reads it, will find more ground for Commendation than need of excuſe, nothing of the kind being more compleat, full and accurate. Something might be here ſaid as to the Particulars contain'd in this Book, but that the Author and Tranſlator have done it already in two ſeveral Prefaces before the Book. The Tranſlator gives the Author and his Work that honourable Character they deſerve. The Author in his Preface ſums up the Contents of his Book, declares how ſincerely he has dealt, in order to deliver nothing but the Truth; gives his Reaſons for what he ſays relating to* Peru *and* Mexico, *and laſtly demonſtrates how his Work may be diverting and uſeful to all ſorts of Readers.*

After Ovalle *follow Sir* William Monſon's *Naval Tracts. He was a Gentleman well deſcended, but of ſmall Fortune, as he confeſſes, which made him take to the Sea, where he ſerved many Years in ſeveral Capacities, till Merit rais'd him to the degree of an Admiral, firſt under Q.* Elizabeth, *and then under K.* James *and K.* Charles *the Firſt; for he lived till the Civil Wars, with an untainted Reputation for Conduct and Bravery. Being bred from his Youth at Sea, and being a Man of excellent natural Parts, there is not the leaſt ſhadow of Reaſon to make a doubt of his Capacity in Maritime Affairs. His Integrity will ſufficiently appear to any that reads him, for he every where carries ſuch a viſible Ingenuity in what he delivers, that it plainly appears to be written with a true Zeal for the Publick, and without Prejudice or Affectation. The excellent Advice he gives to his eldeſt Son, is a good Inſtance of his virtuous Inclination; and the ſmall Eſtate he declares he leaves him, after ſo many Toils and Dangers, plainly ſhows the Honeſty of his Life. Thus much as to the Author; as to his Tracts there is a Preface before them, to which the Reader is referred, for other Particulars not touched upon in this place. The firſt Book is chiefly a Collection of every Years Actions in the War againſt* Spain, *on our own and the* Spaniſh *Coaſts, and in the* Weſt-Indies. *Here the Reader is not to expect a full Narrative of theſe Affairs, for many of them are ſo brief that no more is ſaid of them, but the Force they are undertaken with, and the Succeſs of the Enterpriſe; yet the Deſign is to ſhow the Reaſons, either why they miſcarried, or why ſo little Advantage was made where they ſucceeded. In ſome he is more particular than in others; and what perhaps may be ſtill of uſe, he at laſt ſets down the Abuſes in the Fleet, and the Methods for redreſſing them. His ſecond Book continues ſomewhat of the Method of the firſt, beginning with Fatherly Inſtructions to his Son; whence he proceeds to the Peace with* Spain, *which put an end to the warlike naval Actions, yet not to his Command, being employed againſt Pirats. He inveighs againſt the* Dutch, *ſhows the ill Management of a Deſign againſt* Argier, *and makes very notable Remarks on the Attempt upon* Cadiz *by K.* Charles *the Firſt, propoſing Methods how* Spain *might have been much more endamaged, with other Particulars about the Shipping of* England, *and Sovereignty of the Seas. The third Book treats only of the Admiralty, that is, of all things relating to the Royal Navy, from the Lord High Admiral, to the meaneſt Perſon employed aſhore, and to the Cabin-boys at Sea; and from a compleat Fleet to*

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the ſmalleſt Veſſel and part of it, with Inſtructions for all Officers, the ſize of all ſorts of Guns, all ſorts of Allowances on board the King's Ships, and excellent Directions for fighting at Sea; an account of all the Harbours in theſe three Kingdoms, with many more curious matters accurately handled. The fourth Book is of another Nature from any of the reſt, being a brief Collection of Spaniſh *and* Portugueſe *Diſcoveries and Conqueſts in* Africk, Aſia *and* America, *with ſome Voyages round the World, and ſomewhat of* Engliſh *and* French *Plantations. The fifth Book is full of Projects or Schemes, for managing Affairs at Sea to the beſt advantage for the Nation. The ſixth and laſt treats of Fiſhing, to ſhow the infinite addition of Wealth and Strength it would bring to* England, *with all Inſtructions neceſſary for putting ſuch a Deſign in Execution.*

This Third Volume ends with the Deſcription of the Coaſts of Malabar *and* Coromandel, *and the Iſland of* Ceylon *in the* Eaſt-Indies, *about the year* 1649. *by* Philip Baldæus *a* Dutch *Miniſter, who liv'd ſeveral years in thoſe parts. The Preface to the Work gives a general Idea of it, and of the Author, to which the Reader may recur to avoid Repetition; but for his further Information let it be obſerv'd, that he firſt gives a brief account of the Actions and Conqueſts of the* Portugueſes *in thoſe parts, and then an ample and full Relation how the* Dutch *expell'd them; where we ſhall find more Particulars concerning theſe Affairs than have been hitherto made publick in* Engliſh, *which is a very conſiderable piece of Hiſtory. And tho he only promiſes to treat of the Coaſts of* Malabar *and* Coromandel *on the Continent, yet to lead the more methodically into it, he begins with the Deſcription of* Cambaya, *the Treaties of the* Dutch *with the Great* Mogul, *the Trade of ſeveral* European *Nations along that Coaſt; and leads us even into the Red Sea, deſcribing many Places of Note upon thoſe Shores, and even up the Inland Country, acquainting the Reader at the ſame time with all that is requiſite to be known of the* Mahometans *in thoſe parts. Hence he deſcends to treat of all the great* Peninſula *on this ſide* Ganges, *of its Product, the Rivers* Nile *and* Ganges, *and more particularly than any other has done of the* Malabar *Language. After this he proceeds to* Ceylon, *where he enlarges more than upon the reſt, as having liv'd longeſt there, and concludes with a large account of the Idolatry of the* Eaſt-India *Pagans.*

Vol. IV. *The firſt Voyage in the fourth Volume is that of Dr.* Francis Gemelli Careri *round the World, a piece of extraordinary Curioſity, altogether new, and but lately publiſh'd in* Italian *in ſix* Octavo *Volumes, and now firſt in* Engliſh, *the Author returning home from his long Travels but at the end of the year* 1698. *His Learning, as being a Doctor of the Civil Law, and his excellent natural Qualifications, have render'd his Work ſo compleat, that indeed it ſeems to be one of the moſt excellent pieces of this nature now extant. Nothing can be more diverting, as having that extraordinary variety which the whole Compaſs of the Earth affords, and that in the nobleſt and beſt parts of it. An Air of Truth appears throughout it, there being nothing but what is told with much Modeſty, and what is probable and natural enough in it ſelf; beſides, that the moſt part of what is here related may be found diſpers'd in many other Travellers, who ſaw but pieces of what* Gemelli *took a view of entire. His Remarks and Obſervations are extraordinary curious, becauſe he was not only capable to make them, but had leiſure, that being his only buſineſs, and Money to carry him through. In fine, he has an excellent brief Collection of Hiſtory annex'd to every part of his Travels, which informs the Reader of the antient as well as the preſent State of the Countries there ſpoken of. He is exact for the moſt part in ſetting down the Diſtances of Places, a great help to future Travellers. His account of Plants and Fruits peculiar to the* Eaſt *and* Weſt-Indies, *with the Draughts and Repreſentations of them, is a good help to Natural* [illegible] *together with his other Deſcriptions and Obſervations of Cuſtoms, Manners, Habits, Laws, Religions, and all other things in thoſe vaſt Regions he paſs'd through. In particular, what he ſays in that part of his Voyage which is from* Aquapulco *till his leaving the Continent of* America, *is, beſides what is in* Gage, *almoſt the only account we have of the Inland Parts of that Continent. There is a Preface to the Work which gives a full account of it.*

An Account of the Shipwreck of a Dutch *Veſſel on the Coaſt of the Iſle of* Quelpaert, *which happen'd in the Year* 1653. *together with the Deſcription of the Kingdom of* Corea. *This was originally writ in* Dutch *by one that calls himſelf the Secretary of the Ship then loſt, who liv'd thirteen years in thoſe Countries, and at laſt made his eſcape with ſome others. It was thought worthy to be tranſlated into* French, *and now laſtly into* Engliſh. *'Tis the only Account yet extant of the Kingdom of* Corea, *which lies on the Eaſt of* China, *being a* Peninſula *join'd to that mighty Empire by a ſmall Neck of Land: and it is no wonder we ſhould be ſo very much Strangers to this Country, ſince*

beſides its Remoteneſs, the Author tells us they admit of no Strangers; or if any have the misfortune, as he had, to fall into their hands, they never return home, unleſs they can make as wonderful an eſcape as he did. The Relation it ſelf is not ſo long as to require very much to be ſaid of it, beſides that it has a particular Preface annex'd to it by the Tranſlator, to which the Reader is refer'd.

Next follows a Relation of a Voyage from Spain *to* Paraguay, *about* 1691. *by F.* Antony Sepp, *and F.* Antony Behme, German *Jeſuits; with a Deſcription of that Country, the remarkable things in it, and Reſidences of the Miſſioners. We have a particular account of their Voyage; they landed at* Buenos Ayres, *of which Town they give a very good Deſcription, and of the great River of* Plate *which runs by it; and proceeding up into the Country from* Buenos Ayres, *they treat diſtinctly of the ſeveral Cantons of* Paraguay.

After this is plac'd a Fragment tranſlated out of Spaniſh, *concerning the Iſlands of* Salomon *in the South Sea, diſcover'd by the* Spaniards, *about* 1695. *but hitherto never conquer'd or inhabited by any* European *Nation. It was inſerted in* Thevenot's *Collection of Voyages. Both the Beginning and Concluſion are wanting; which, it ſeems, have periſh'd through the Negligence of thoſe intruſted with the original Papers. However, by good Fortune, as much has been preſerv'd, as ſerves to give us ſome knowledg of thoſe Iſlands, and of the Nature and Diſpoſition of their Inhabitants. And becauſe ſo little is known of thoſe Places, this Fragment was judg'd not unworthy a place in this Collection.*

The Hiſtory of the Provinces of Paraguay, Tucuman, Rio de la Plata, Parana, Guaira, Urvaica, *and* Chile, *was written in* Latin *by F.* Nicholas del Techo, *a Jeſuit. The antecedent Account of* Paraguay *by F.* Sepp, *has lightly touch'd upon part of this Subject, but that only relates to one of the Provinces here nam'd; whereas this extends from the North to the South Sea, and includes all that vaſt Tract of Land in* America, *lying South of* Peru *and* Braſil. *The greateſt part of theſe Countries has not been ſo fully deſcrib'd, nor the Manners and Cuſtoms of thoſe ſavage* Indians *ſo fully made known, as they are by this Author, who ſpent no leſs than twenty five Years among them. But to avoid Repetitions, what more is perform'd in this Work, may be ſeen in the particular Preface before it.*

Pelham's *wonderful Preſervation of eight Men left a whole Winter in* Greenland, 1630. *is the ſixth Treatiſe in this Volume. The Preſervation was indeed very remarkable, eſpecially conſidering how unprovided they were left of all Neceſſaries for wintering in ſuch a diſmal Country, it being accidental, and no way deſign'd. This Narrative has nothing of Art or Language, being left by an ignorant Sailor, who, as he confeſſes, was in no better a Poſt than Gunner's Mate, and that to a* Greenland *Fiſher; and therefore the Reader can expect no more than bare matter of Fact, deliver'd in a homely Stile, which it was not fit to alter, leſt it might breed a Jealouſy that ſomething had been chang'd more than the bare Language.*

Dr. John Baptiſt Morin's *Journy to the Mines in* Hungary, *about* 1615. *is a very ſhort Relation, as containing not full two Sheets, of thoſe Mines, the Ore they afford, the Damps, the Springs in them, the Miners, the manner of diſcharging the Water, and other Particulars relating to them.*

Ten-Rhynes *Account of the Cape of* Good Hope, *about* 1673. *and of thoſe barbarous* Hottentotts, *the Natives of that Country, is very curious. After a ſhort Deſcription of the Cape and Table Mountain, he deſcribes the Birds, Beaſts, Fiſhes, Inſects, and Plants found in that part of the World; and then ſuccinctly treats of the People, their Perſons, Garments, Dwellings, Furniture, Diſpoſition, Manners, way of living, and making War, Traffick, Sports, Religion, Magiſtrates, Laws, Marriages, Children, Trades, Phyſick, and Language.*

The Fourth Volume concludes with Captain Richard Bolland's *Draught of the Straits of* Gibraltar, *in* 1675. *and his Obſervations on its Currents.*

AN

Introductory Diſcourſe,

CONTAINING

The whole Hiſtory of Navigation from its Original to this time.

OF all the Inventions and Improvements the Wit and Induſtry of Man has diſcover'd and brought to Perfection, none ſeems to be ſo univerſally uſeful, profitable and neceſſary, as the Art of Navigation. There are thoſe that will not allow it to be call'd the Invention of Man, but rather the Execution of the Direction given by Almighty God, ſince the firſt Veſſel we read of in the World, was the Ark *Noah* built by the immediate Command and Appointment of the Almighty. But this is not a place to enter upon ſuch a Controverſy, where ſome will ask, why it ſhould be believ'd there were not Ships before the Flood as well as after, ſince doubtleſs thoſe firſt Men extending their Lives to 8 or 900 years, were more capable of improving the World than we whoſe days are reduc'd to fourſcore years, and all beyond them only Miſery or Dotage? It is impertinent to ſpend time upon ſuch frivolous Arguments, which only depend on opinion or fancy. If then we give any Credit to Hiſtory, on which all our knowledg of what is paſt depends, we ſhall find that Navigation had but a mean and obſcure Original, that it was gradually and but very leiſurely improv'd, ſince in many Ages it ſcarce ventur'd out of ſight of Land; and that it did not receive its final Perfection till theſe latter times, if we may be allow'd to call that perfect which is ſtill doubtleſs capable of a further Improvement: but I give it that Epithet only, with regard to the infinite Advancement it has receiv'd ſince its firſt appearance in the World.

Pancir. *Part* 2. *Tit.* 10. p. 233.

Scheffer. de Mil. Nav. vet. p. 19.

The firſt Veſſel ever known to have floated on the Waters, was the Ark made by God's Appointment, in which *Noah* and his three Sons were ſav'd from the univerſal Deluge. But this Ark, Ship, or whatever elſe it may be call'd, had neither Oars, Sails, Maſts, Yards, Rudder, or any ſort of Rigging whatſoever, being only guided by Divine Providence, and having no particular Port, or Coaſt to ſteer to, only to float upon the Waters, till thoſe being dry'd up, it reſted on the Mountains of *Ararat*, as we read in *Gen.* 8. 4. From this time till after the Confuſion of Tongues there was no uſe of Navigation, there being as yet no ſufficient Multitude to people the Earth, and thoſe Men there were having undertaken to build the Tower of *Babel*, from whence they were diſpers'd into all other parts of the known World. Theſe firſt Travellers doubtleſs met with many Rivers before they came to the Sea, as plainly appears by the Situation of *Babel*, generally agreed upon by all that treat of Scriptural Geography; and thoſe Rivers they paſs'd in a hollow'd piece of Timber, no better than a Trough, or a ſort of Baskets cover'd over with raw Hids, being the eaſieſt that occur'd to Invention, and ſufficient for their preſent purpoſe, which was only to paſs on in their way to other Parts, without the proſpect of Trade or Commerce, which cannot be ſuppos'd to have then enter'd into their thoughts. What Veſſels they built when they came to the Sea no Hiſtory deſcribes, and therefore it would be a raſhneſs to pretend to any knowledg of them. That they were ſmall, ill rigg'd, and only durſt creep along the Shores, is out of all diſpute; if we conſider that many ſucceeding Ages were no better furniſh'd, tho they never fail'd from time to time to correct

the Defects they found in their Shipping, and induſtriouſly labour'd to improve the Art of Navigation. Not to ſpeak therefore of what is abſolutely fabulous, or only ſuppoſititious, let us come to the firſt Sailors fam'd in Hiſtory; and touching thoſe times of Darkneſs lightly, deſcend to Matters of more Certainty and better Authority.

If we give Credit to Poets and Poetical Writers, we ſhall find *Neptune* covering the *Mediterranean* Sea with his mighty Fleets, as Admiral under his Father *Saturn*, ſuppos'd to be *Noah*, as *Neptune* is to be *Japheth*; and to him is aſcrib'd the firſt building of Ships, with ſharp Stems, or Heads ſhod with Iron or Braſs, to run againſt other Ships and ſplit them, and with Towers on them for Men to fight when they came to lie board and board. Yet there are others that give the honour of inventing of Ships, and ſteering them, to *Glaucus*, affirming it was he that built and piloted the Ship *Argo* in *Jaſon*'s Expedition againſt the *Tyrrhenians*; which others attribute to *Argos*, making him the Builder and Pilot. Theſe Notions, or rather Poetical Fictions, are rejected by the learned *Bochartus* in his *Geographia Sacra*, p. 819, 820. where he ſhows that the Ship *Argo* ought properly to be call'd *Arco*, which in the *Phenician* Tongue ſignifies *long*, a Name given it becauſe it was the firſt long Ship built by the *Greeks*, who learn'd it of the *Phenicians*, and call'd it by their Name, whereas all the Veſſels us'd by them before that time were round. This Ship *Argo*, or rather Gally, he ſays had 50 Oars, that is 25 on each ſide, and therefore muſt be 50 Cubits in length. Here it appears that the *Greeks* had round Veſſels before that time, and all we can reaſonably conclude is, that this Ship or Gally *Argo*, or *Arco*, was larger, and perhaps better built and contriv'd than any before it, and might perform the longer Voyage, which render'd it famous, as if it had been the firſt Ship. But it is certain there were many Fleets, ſuch as they were, before this time; for the *Argonauts* Expedition was about the year of the World 2801, which was after the Flood 1144 years: whereas we find *Semiramis* built a Fleet of 2000 Sail on the Coaſts of *Cyprus*, *Syria* and *Phenicia*, and had them tranſported on Carriages and Camels Backs to the River *Indus*, where they fought and defeated the Fleet of *Staurobates* King of *India*, conſiſting of 4000 Boats made of Cane, as *Diodorus Siculus* writes *. About the year of the World 2622, and 965 after the Flood, *Jupiter* King of *Crete*, or *Candia*, with his Fleet ſtole away *Europa* the Daughter of *Agenor* King of the *Sidonians*. In 2700 of the World, and after the Flood 1043, *Perſeus* went on the Expedition by Sea againſt *Meduſa* in *Africk*. Now to return to the *Argonauts* ſo much celebrated by the Poets, upon the ſtricteſt Examination into Truth, we ſhall only find them inconſiderable Coaſters in the *Mediterranean*, and ſet out by the Publick to ſuppreſs Pirats, tho fabulous *Greece* has extoll'd their Expeditions beyond all meaſure. Next follows the *Trojan* War about the year of the World 2871, and 1214 after the Flood, where we find a Fleet of 1140 Sail of all ſorts, ſtill creeping along the Shores, without daring to venture out of ſight of Land.

Now leaving the *Greeks* it is fit we return to the *Phenicians*, who are the ſame the Scripture calls the *Philiſtines* or *Canaanites*, as is largely prov'd by *Bochartus*, certainly the earlieſt and ableſt Mariners in thoſe firſt Ages: They made the greateſt Diſcoveries of any Nation, they planted Colonies of their own in moſt of thoſe Countries ſo diſcover'd, and ſettled Trade and Commerce in the moſt diſtant Regions. There can be no greater Teſtimony of their Wealth and Naval Power than what we find in holy Writ, *Ezek.* 27. where the Prophet ſpeaking of *Tyre*, ſays it is ſituate at the entrance of the Sea, is a Merchant for many Iſles, its Shipboards are of Fir-trees of *Senir*, their Maſts of Cedars, their Oars of Oak of *Baſhan*, their Benches of Ivory, their Sails of fine embroider'd Linen; and ſo goes on through moſt of the Chapter, extolling its Mariners, Pilots, Ships, and all things belonging to them. This, tho from the undeniable Oracle of Scripture, were no ſufficient Proof of their knowledg in this Art, were not all Hiſtories full of their many Expeditions. The firſt was on the Coaſt of *Africk*, where they founded the moſt powerful City of *Carthage*, which ſo long contended with *Rome* for the Sovereignty of the World: Thence they extended their Dominions into *Spain*, and not ſo ſatisfy'd, coaſted it round, ſtill purſuing their Diſcoveries along the Coaſts of *France*, and even into this Iſland of *Great Britain*, where they afterwards had a ſettled Trade for Tin, and ſuch other Commodities as the Country then afforded, as may be ſeen at large in *Procopius*, *Strabo*, *Diodorus Siculus*, and many other antient Authors. *Pliny*, *lib.* 2. [illegible] 09. with others affirms,

* *Lib.* 2. *Ant.* cap. 1.

affirms, that in the flouriſhing times of the Republick of *Carthage*, *Hanno* being ſent out from thence to diſcover Southward, ſail'd quite round *Africk* into the Red-Sea, and return'd the ſame way; and that *Kimilco* ſetting out at the ſame time Northwards, ſail'd as far as *Thule* or *Iceland*. Both theſe Relations are in part rejected by moſt Authors as fabulous, becauſe it does not appear that the utmoſt Extent of *Africk* was ever known till the *Portugueſes* in theſe later times diſcover'd it; and the very Northern Parts of *Europe* were not throughly diſcover'd even in the time of the *Roman* Greatneſs. However, no doubt is to be made but that they ſail'd very far both ways, and might perhaps add ſomething of their own Invention, to gain the more Reputation to their Undertakings. Nor were they confin'd to the *Mediterranean* and Weſtward Ocean, it was they that conducted *Solomon*'s Fleets to *Ophir*; and we read in *1 Kings* 9. 27. that *Hiram* (who was King of *Tyre*, and conſequently his Men *Phenicians*) *ſent in the Navy his Servants, Shipmen that had knowledg of the Sea.* And again, *chap.* 10. *v.* 11. *And the Navy alſo of* Hiram *that brought Gold from* Ophir. Thus we ſee the *Phenicians* traded to *Ophir* before King *Solomon*, and for him. To enter into the Controverſy where this *Ophir* was, is not proper for this place, but the moſt probable Opinions conclude it to be ſome part of the *Eaſt-Indies*, and indeed there is not the leaſt ſhow of Reaſon to place it elſewhere. How they perform'd theſe long Voyages without the help of the Compaſs, or Magnetical Needle, would be another no leſs difficult Inquiry, conſidering they could not always ſail by day and lie by at night, or continually keep within ſight of Land, whence Tempeſts at leaſt would often drive them into the open Sea; but this is eaſily ſolv'd by all Authors, who with one Conſent inform us that they were directed by the Courſe of the Sun in the Day, and by the Stars at Night. And in this knowledg of the Heavens the *Phenicians* exceeded all other Nations, as may be gather'd from *Pliny* lib. 5. c. 12, and 19. where he ſhows that Mankind is oblig'd to the *Phenicians* for five things of the greateſt uſe, *viz.* Letters, the knowledg of the Stars, the Art of Navigation, Military Diſcipline, and the building of many Towns. By this their knowledg of the Stars they recover'd themſelves when loſt in foul Weather, and knew how to ſhape their Courſe acroſs ſpacious Gulphs and Bays, which would have ſpent them much time in coaſting round. However it muſt not hence be infer'd that they were capable of traverſing the vaſt Ocean betwixt *Europe* and *America*, as ſome would endeavour to make out; becauſe it is well known that Voyage even with the help of the Compaſs was at firſt thought impracticable, and when diſcover'd, for ſome time prov'd very difficult and dangerous, till Time and Experience had made it more familiar. The very reaſon alledg'd for the poſſibility of their ſailing to the *Weſt-Indies*, which is the certainty of the Trade, Winds blowing always at Eaſt within the Tropicks, makes againſt them, becauſe had thoſe Winds carried them thither, the vaſt difficulty in returning the ſame way would deter them from that Enterprize, they being altogether ignorant, and we may ſay incapable of coming away North, which was accidentally found out many years after the diſcovery of the *Weſt-Indies*.

The *Greeks*, tho occaſionally mention'd before them, were the next in order to the *Phenicians* in Maritime Affairs, and learn'd the Art of them. They not only equal'd their Maſters in this Art, but ſoon excell'd them, and gave them ſeveral notable Overthrows on their own Element; for we often find them, tho much inferior in Numbers, gaining glorious Victories over the *Perſians*, whoſe Fleets were all manag'd by *Phenicians*. One Inſtance or two may ſerve for all; the firſt is the famous Battel of *Salamis*, where the Confederate *Greeks*, whoſe whole Force conſiſted but of 380 Ships, defeated 1300 of the *Perſians*, with inconſiderable loſs to themſelves, and incredible to their Enemies, as may be ſeen in *Plutarch*'s Lives of *Themiſtocles* and *Ariſtides*, in *Diodor. Sicul. lib.* 11. *Herod. lib.* 7, and 8. and others. Again, the *Athenian* Fleet commanded by *Cimon* lorded it along the Coaſts of *Aſia*, where cloſely purſuing the *Perſian* Admiral *Titrauſtes*, he oblig'd him to run his Ships aground, of which he took 200, beſides all that periſh'd on the Shore. And not ſo ſatisfied, *Cimon* proceeded to *Hydrope*, where he deſtroy'd 70 Sail, which were the peculiar Squadron of the *Phenicians*; for which Particulars ſee *Thucydid. lib.* 1. *cap.* 11, and 12. *Plutarch in vit. Cimon*, and *Diodor. Sicul. lib.* 12. Theſe Victories were the bane of *Greece*, which growing rich with the Spoils of the *Perſians* fell into thoſe Vices it had before been a Stranger to, and which broke that Union which had preſerv'd it againſt the common Enemy. Hence follow'd the War betwixt the *Athenians*

and *Lacedemonians*, and ſeveral others, where theſe little States confederating one againſt another ſet out many numerous Fleets, and ſtrove for the Sovereignty of the Sea, till having ſufficiently weakned themſelves they at length became a Prey to others. Yet during their flouriſhing times, and even in Adverſity, when driven from home by Diſaſters, they never ceas'd ſending out Colonies upon all the Coaſts of the *Mediterranean*, and particularly of *Aſia*, *Spain*, *France*, *Italy* and *Sicily*. In all which Countries they ſo far extended their Empire, that it would fill a Volume to give but an indifferent account of them. Yet under *Alexander* the Great, the Founder of the *Grecian* Empire, there are ſome things ſo ſingular that they well deſerve a place here. That theſe latter Ages may not boaſt of the Invention of Fireſhips, we find in *Curtius lib.* 4. that at the Siege of *Tyre*, when a Mole was carrying on to join that City to the Continent, the Inhabitants having loaded a large Ship heavily aſtern with Sand and Stones, to the end the Head might riſe high above the Water, and prepar'd it for their purpoſe with combuſtible Matter, they drove it violently with Sails and Oars againſt the Mole, where they ſet fire to it, the Seamen in it eſcaping in their Boats. The Mole being in a great meaſure made of Wood, with wooden Towers on it, was by this Device utterly deſtroy'd. Thus we ſee the *Tyrians* ſucceſsfully invented the firſt Fireſhip we read of in Hiſtory. The next thing remarkable in this mighty Conqueror's Reign in relation to Navigation, was his ſailing down the River *Indus* into the *Indian* Ocean, where we may by the by obſerve the wonderful Ignorance, not only of his Landmen, but even of the Sailors, who, as *Curtius lib.* 9. teſtifies, were all aſtoniſh'd and beſides themſelves at the ebbing and flowing of the River. From hence the ſame Author tells us *Alexander* ſent his Admiral *Nearchus* to coaſt along the Ocean as far as he could, and return to him with an account of what he ſhould diſcover. *Nearchus* accordingly keeping along the *Indian* and *Perſian* Shores, and entering the *Perſian* Gulph, return'd to him up the River *Euphrates*, which was then look'd upon as a wonderful Diſcovery, and a great Maſterpiece of that Admiral, for which he receiv'd a Crown of Gold from *Alexander*. Thus much we have concerning this Expedition in *Curtius* quoted above, and in *Plutarch in vit. Alex.* *Purchas* in his firſt Vol. *p.* 86, 87, 88. gives a very particular account day by day of this Voyage of *Nearchus*, taken out of *Arrianus lib.* 8. who delivers it as *Nearchus* his Journal of the Expedition.

Next to the *Phenicians* and *Greeks*, the *Romans* became Sovereigns of the Sea; yet not all at once, but after hard ſtruggling with the *Carthaginians*, then in the height of their Power, having by their Naval Force made themſelves Maſters of the greateſt part of *Spain*, and the Coaſt of *Africk*, of many Iſlands in the *Mediterranean*, and being intent upon the Conqueſt of *Sicily*. This Iſland furniſh'd theſe mighty Cities with an occaſion of trying their Forces on pretence of protecting their Allies, but in reality out of a deſire of Sovereignty. The *Romans* were altogether unacquainted with Naval Affairs, inſomuch that they knew not how to build a Galley, but that the *Carthaginians* cruizing on the Coaſt of *Italy*, as we find in *Polybius lib.* 1. one of their *Quinquereme* Galleys happen'd to fall into the hands of the *Romans*, who by that Model built an hundred of the ſame ſort, and twenty *Triremes*. Whilſt the Galleys were building, they exercis'd the Seamen in rowing upon the dry Shore, cauſing them to ſit in Ranks as if they were aboard, with Oars in their hands and an Officer in the middle, who by ſigns inſtructed them how they ſhould all at once dip their Oars and recover them out of the Water. When the Fleet was lanch'd, finding the Galleys not artificially built, but ſluggiſh and unweildy, they invented an Engine to grapple faſt with the Enemy at the firſt ſhock, that ſo they might come to handy-ſtrokes, at which they knew themſelves ſuperior, and prevent being circumvented by the ſwiftneſs of the *Carthaginian* Galleys, and Experience of their Mariners. This Engine they call'd *Corvus*, it conſiſted of a large piece of Timber ſet upright on the Prow of the Veſſel, about which was a Stage of ſeveral aſcents of Boards well faſtned with Iron, and at the ends of it two maſſive Irons ſharp-pointed. The whole could be hoiſted or lower'd by a Pully at the top of the upright Timber. This Engine they hoiſted to the top when the Enemy drew near, and when they came to ſhock Ship to Ship, they let it run down amain into the Enemy's Veſſel, with which its own weight grappled it ſo faſt that there was no breaking looſe; and if the Attack happen'd on the Bow, the Men went down two and two into the Enemy's Veſſel by the help of the afore-mention'd Scaffold; all which may be ſeen more fully

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deſcrib'd in *Polybius* above quoted. By the help of theſe Engines *Duillius* the *Roman* Admiral overthrew *Hannibal* the *Carthaginian*, tho ſuperior to him in number of Veſſels and Experience in Maritime Affairs, taking his own *Septireme* and fifty other Veſſels, with great ſlaughter of his Men, tho he himſelf eſcap'd in his Boat. This was in the year of *Rome* 493. In 497. *M. Attillius Regulus*, and *L. Manlius Volſo* Conſuls, commanded another Fleet, in which were above 140000 Men; the *Carthaginians* had then in their Fleet 150000 Men under the Conduct of *Hamilcar*, who was intirely overthrown, 50 of his Ships taken, and 64 ſunk. Thus far the Sea had prov'd favourable to the *Romans*; but in the year of *Rome* 499. having ſet out a Fleet of 300 *Quinqueremes*, they loſt 140 by Storms, which made them reſolve to lay aſide all Naval Enterprizes, keeping only 70 Sail of Ships to ſerve as Tranſports, till in the year 503, perceiving their Affairs in *Sicily* decline, the *Carthaginians* being abſolute Maſters at Sea, they again ſet out 200 Sail, and the following year receiv'd a mighty Overthrow with the loſs of 93 Galleys. Reſolving now to put an end to the War, they again fit out 200 *Quinqueremes*, built by the Model of a *Rhodian* they had before taken, and with them gave the *Carthaginians* ſuch a fatal Overthrow, as reduc'd them to accept of a diſhonourable Peace. This was the riſe of the *Roman* Power at Sea, which they after not only held, but increas'd as long as their Empire ſubſiſted. Their Actions are too many and too great for this place; thoſe that deſire to ſee more may read them in *Livy*, *Plutarch*, *Appian*, and many other Authors who deliver them at large; thus much having been ſaid only to deduce the Succeſſion of Navigation from one People to another. Now tho the *Romans* at this time gain'd the Sovereignty of the Seas, and held it for ſome Ages, yet we do not find that they apply'd themſelves to new Diſcoveries, or ever exceeded the bounds of what the *Phenicians* had before made known, their greateſt Voyage being that which *Pliny lib. 6. cap.* 23. gives an account of, being from *Egypt* to *India* beforemention'd, to have been frequently perform'd by the *Phenicians*, and therefore had nothing new in it. What occurs in this place is, to ſay ſomething of the ſeveral ſorts of Galleys call'd *Triremes*, *Quadriremes*, *Quinqueremes*, and ſo forth, whereof mention was made above. *Herodotus*, *Thucydides* and *Diodorus* agree that *Ammocles* the *Corinthian* was the firſt that invented the *Trireme* Galley, about 300 years after the Deſtruction of *Troy*. *Pliny* will have it, that *Ariſtotle* a *Carthaginian* firſt built a *Quadrireme*, and *Neſichton* of *Salamis* a *Quinquereme*; but *Diodorus* contradicts it, attributing the Invention of the *Quinqueremes* to *Dionyſius* the *Sicilian*. *Pliny* further adds, that *Zenagoras* the *Syracuſan* built the firſt Veſſel of ſix Ranks, *Neſigiton* one of ten, *Alexander* the Great is reported to have proceeded to twelve; *Philoſtephanus* makes *Ptolomey Soter* the firſt that made one of fifteen Ranks, *Demetrius* the Son of *Antigonus* of thirty, *Ptolomey Philadelphus* of forty, and *Ptolomey Philopator* of fifty. Thus we have the Original of them all; but what ſort of Veſſels theſe were, that is, how the ſeveral degrees or ranks of Oars were diſpos'd, has been much controverted, and is a moſt difficult Point to be determin'd. The ſhortneſs of this Diſcourſe will not allow much canvaſſing of the Point, yet a few words out of two or three learned Authors will give ſome Satisfaction to the Curious. *Moriſotus* in his *Orbis Maritimus*, p. 608. poſitively affirms, that each of theſe Veſſels had its Name from the number of ranks of Oars plac'd one above another, ſo that the *Trireme* had three, the *Quinquereme* five ranks; and ſo every one according to its Name, even till we come to *Ptolomey Philopator*'s *Teſſeraconteres*, which he aſſerts had forty ranks of Oars plac'd one over another, wherein he agrees with *Baiſius*, whom he quotes, as he does the Emperor *Leo*, whoſe words are theſe; *Every Ship of War muſt be of its due length, having two ranks of Oars, the one higher, and the other lower.* This which to him ſeems concluding, to others appears of no force; for allowing there might be Veſſels that had two ranks of Oars one above another, that does not at all prove the poſſibility of having twenty or forty, which muſt of neceſſity riſe to ſuch a height as would look more like a Mountain than a Ship; and thoſe upper Oars muſt be ſo long, and in proportion ſo large and unweildy, that no ſtrength of hands could ever manage them. Others will have theſe ſeveral ranks of Oars to be taken length-ways, and not in height; that is, ſo many in the Prow, ſo many in the Midſhips, and ſo many in the Poop: whence will follow that *Ptolomey*'s Galley had forty ſeveral Ranks in length, with Intervals betwixt them, in one Line from Stem to Stern, which, allowing but a ſmall number of Oars to each of theſe Ranks,

will quite outrun the length aſſign'd that Veſſel, being 280 Cubits. This Opinion is follow'd by *Stemechius*, *Caſtilionius*, and ſeveral others; but Sir *Henry Savil* is of another mind, and ſuppoſes theſe Ranks not to lie in length from Head to Stern, nor in height one above another, but athwart; which muſt appear prepoſterous, becauſe allowing ſo many Ranks this way, that is athwart the Galley, its Breadth would exceed all Proportion. The fourth Solution of this Difficulty, and that very much receiv'd, is, that the Veſſel had its Name from ſo many Men tugging at one Oar, that is three in a *Trireme*, five in a *Quinquereme*, and ſo of the reſt; which indeed as far as ſix or ſeven Men to an Oar has the moſt reſemblance of Truth: but when we come to forty or fifty Men to an Oar, it will be difficult to reconcile either to the breadth of the Veſſel, not to be ſuppos'd capable of eighty Men in a rank, or to the height of the Men, becauſe tho the firſt Man next the ſide of the Galley had the Oar under hand, yet the end of it when it came to the fortieth muſt of neceſſity riſe above his reach. Theſe two Objections are again anſwer'd, the firſt by allowing each Oar to reach quite athwart the Galley, and ſo the forty Men to fill up the whole breadth, rowing as they do in our Wherries or Barges; and the ſecond by allowing an aſcent from one ſide of the Galley to the other for each Seat or Standing of thoſe that row'd; and for the Soldiers and Sailors, we muſt imagine a Deck over the heads of the Slaves at the Oar. This carries much of Reaſon, but little of antient Authority, for we find no antient Monuments that deſcribe any thing of this nature. We will conclude this matter with the Opinion of *Scheffer us de Militia Navali*, *lib.* 2. *cap.* 2. where allowing a competent diſtance according to the length of the Veſſel betwixt each Bank of Oars, he ſuppoſes the firſt row to be as in our Galleys next the level of the Water; then in the Intervals another row, not diſtinguiſh'd by a Deck, but rais'd ſo high by their Seat that their Feet reſted againſt that which was the back of the Bank below them, and ſo one above the other in thoſe Intervals, which takes off much of the height, that muſt have been, allowing them ſeveral Decks, and conſequently ſhortens the upper Oars in proportion; yet cannot at all leſſen the Difficulty that will occur upon plying ſo many Oars, which will come to dip ſo cloſe together in the Water, that it ſeems impracticable to avoid clattering of them, and falling into Confuſion, not to mention many more Inconveniences obvious enough to every Man's Reaſon that has ſeen any Veſſels of this nature: and therefore it is beſt to determine nothing amidſt ſuch Uncertainties, but leave every one to approve that which ſhall beſt ſute with his Notion of the matter. Therefore leaving theſe Obſcurities, it is better to proceed upon the Hiſtory of Navigation where we left off, and ſee in what ſtate it continued from the time of the *Romans* laſt ſpoken of till the fortunate diſcovery of the Magnetical Needle, from which time is to be dated its greateſt advancement, as will be viſible in that place.

As long as the *Roman* Empire continu'd in Splendor, it ſupported what it had found of Navigation, but added little or nothing to it, that People being altogether intent upon making new Conqueſts, and finding ſtill more work than they were able to compaſs upon dry Land, without venturing far out to Sea. But when the barbarous Nations began to diſmember that Monarchy, this Art inſtead of improving, doubtleſs declin'd, as did all others. The firſt of theſe Barbarians were the *Goths* and *Vandals*, of whom no great Actions appear on the Sea, their fartheſt Expeditions on this Element being in the *Mediterranean*, betwixt *Italy* and *Africk*, *Spain* and the Iſlands, where nothing occurs worth mentioning. The *Saracens* were next to them as to order of time, tho much ſuperior in Naval Power, yet contain'd within the ſame bounds, and conſequently did nothing more memorable. After the *Saracens* may be reckon'd the *Normans*, who for ſeveral years infeſted the Coaſts of *Britain* and *France* with their Fleets from *Norway*, till having ſettled themſelves in *Normandy*, they ran out plundering all the Coaſts of *Spain*, and entering the Straits conquer'd a great part of the Kingdom of *Naples*, and the whole Iſland of *Sicily*. Still theſe, tho they undertook longer Voyages, were but Coaſters, and ſatisfied with what they found did not endeavour to add any thing to the Art of Navigation, eſpecially for that they were as then but rude and barbarous, War and Rapine being their only Profeſſion. Other Nations famous at Sea were the *Genoeſes* and *Venetians*, betwixt whom there were bloody Wars for ſeveral years; and the latter, till the *Portugueſes* diſcover'd the way by Sea to the *Eaſt-Indies*, had all the Trade of thoſe Parts in their own hands, either brought

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up the Red Sea into *Egypt*, or by Caravans to the Sea-Port Towns of *Aſia*. We might here mention the Expeditions of *Engliſh*, *French*, *Danes*, *Dutch*, and other Nations, but ſhould find nothing new in them all. They all in their turns were powerful at Sea, they all ventur'd ſometimes far from home, either to rob, conquer, or trade, but all in the ſame manner creeping along the Shores, without daring to venture far out to Sea, having no Guides out of ſight of Land but the Stars, which in cloudy Nights muſt fail them. It is therefore time to leave theſe blind Sailors, and come to the Magnet or Loadſtone, and to the Compaſs or Magnetical Needle, which has open'd Ways in the unknown Ocean, and made them as plain and eaſy in the blackeſt Night as in the brighteſt Day. To come then to the Point.

The Loadſtone, or *Magnet*, ſo call'd from the Latin word *Magnes*, had this Name given it becauſe found in the Country of *Magneſia*, which is a part of *Lydia* in *Aſia*; or becauſe the *Magneſians* firſt diſcover'd its Virtue of attracting Iron: for both theſe reaſons are given by the Learned *Bochartus Geogr. Sacr.* p. 717. What other Virtues and Qualities it has, does not belong to this place. But it is certain the *Magnet* has two Poles anſwering to the two Poles of the World, and to which they naturally incline (if nothing obſtructs) to lie parallel. This Property is not confin'd to it ſelf, but communicative, as daily Experience ſhews us in the Nautical Needles, which by the touch of this Stone partake ſo much of its nature, that the Point ſo touch'd, unleſs otherwiſe hinder'd, will always look towards the North Pole. Let the learned Naturaliſt plunge himſelf into the inſcrutable Abyſs of Nature to find out Reaſons for this Sympathy; it ſhall ſuffice here to ſhow the benefits and advantages Navigation, and in it Mankind, has reap'd by the diſcovery of this moſt wonderful Secret. The *Magneſians*, as was ſaid above, were counted the firſt Diſcoverers of the Loadſtone's Virtue of attracting Iron; but this greater Virtue of pointing out the North-Pole, was never found till about the year 1300, if we will believe all the beſt Modern Inquirers into Antiquity, who upon diligent ſearch unanimouſly agree they cannot find the leaſt ground to believe it was known before, rather than give Credit to ſome few Writers, who rather ſuppoſe ſuch a thing to have been us'd by the *Phenicians*, than pretend to prove it, having nothing but their own Fancies, rais'd upon weak and groundleſs Surmiſes, to build upon. The great Advocate I find for this Opinion in *Bochart. Geog. Sac.* p. 716. and in *Purchas* his Pilgrims, *p.* 26. is *Fuller* in his Miſcellanies, *l.* 4. *c.* 19. yet neither of them mention any Proof or ſtrong Argument he brings to corroborate his Opinion, and therefore they both with reaſon reject him. Theſe two Authors, and *Pancirol. l.* 2. *tit.* 11. do not forget the Verſe often urg'd out of *Plautus in Mercat.*

Hic ſecundus ventus nunc eſt, cape modo verſoriam.

Which *Verſoria* ſome will have to be the Compaſs. But there is nothing ſolid in this Argument, it is only catching at Straws, when all Hiſtory and Practice of former Ages make againſt it. Hiſtory, becauſe it could not but have made ſome mention of a thing ſo univerſally uſeful and neceſſary; and Practice, becauſe it is well known no ſuch Voyages were then perform'd, as are now daily by the help of the Compaſs. It has ſufficiently been prov'd before, that in all former Ages they were but Coaſters, ſcarce daring to venture out of ſight of Land; that if out at Night they had no other Rule to go by but the Stars: and what is ſtill more, it is manifeſt they ſcarce ventur'd at all to Sea in the Winter Months. That this is ſo, appears by *Vegetius lib.* 4. where ſpeaking of the Months, he ſays, The Seas are ſhut from the third of the Ides of *November*, to the ſixth of the Ides of *March*, and from that time till the Ides of *May* it is dangerous venturing to Sea. Thus much may ſuffice to ſhow the Compaſs was not known to Antiquity, let us ſee when it firſt appear'd in the World.

Its antient uſe being rejected by general Conſent, there have ſtill been ſome who have endeavour'd to rob the Diſcoverer of this Honour: Among them *Goropius*, quoted by *Moriſotus*, will have this Invention attributed to the *Cimbrians*, *Teutonicks* or *Germans*, for this weak reaſon, becauſe the Names of the 32 Winds about it are *Teutonick*, and us'd by almoſt all *Europeans*. Others will not allow this to be the Product of any part of *Europe*, and therefore go as far as *China* for it, alledging that *M. Paulus Venetus* brought it from thence about the year 1260: But this is aſſerted without any the leaſt Authority, only becauſe *Paulus Venetus* travell'd into *China*, and when afterwards the *Portugueſes* came thither, they found the uſe of the Needle common among all

thoſe

thoſe Eaſtern Nations, which they affirm'd they had enjoy'd for many Ages. Not to dwell upon groundleſs Suppoſitions, the general Conſent of the beſt Authors on this Subject is, that the Magnetical Needle or Compaſs was firſt found out in *Europe* by one *John Gioia*, whom others call *Flavio Gioia*, of the City of *Amalfi*, on the Coaſt of that part of the Kingdom of *Naples* call'd *Terra di Lavoro*. This happen'd about the year of our Lord 1300. and tho the thing be of ſuch ſtupendous Advantage to the World, yet it did not prove ſo greatly profitable to the firſt Finder, whoſe bare Name is all that remains to Poſterity, without the leaſt knowledg of his Profeſſion, or after what manner he made this wonderful Diſcovery. So wonderful that it ſeems to contradict the Opinion of *Solomon*, who ſo many Ages ſince ſaid there was nothing new under the Sun; whereas this certainly appears, tho ſo long after him, to be altogether new, and never ſo much as thought of before, which cannot ſo plainly be made out of any other of thoſe we look upon as Modern Inventions or Improvements. For to inſtance in a few things, we find the uſe of Fireſhips among the *Tyrians* in the time of *Alexander* the Great, as was mention'd before out of *Curtius*, *lib.* 4. and therefore not repeated here. Our Sea-Charts, on which later times have ſo much valu'd themſelves, are of ſuch antient date, that we cannot find their Original; yet *Ariſtotus* p. 12. ſays that *Eolus* gave *Ulyſſes* a Sea-Chart drawn on a Ram's Skin, that is, a Parchment. Again, *p.* 14. the ſame Author out of *Trogus* obſerves, that *Democedes* the *Crotoniat*, employ'd by *Darius Hyſtaſpes* to view the Coaſts of *Greece*, ſent him Charts of them all, with the Ports, Roads and Strong-holds exactly mark'd down. Then *p.* 215. he ſhows out of *Elianus* and *Ariſtophanes*, that there were Maps of the World in *Socrates* his time. This he ſays was about the 80*th Olympiad*, and then quotes *Strabo*, who from *Eratoſthenes* affirms, *Anaximander* the *Afileſian* was the firſt that made Geographical Tables about the 50*th Olympiad*. Sheathing of Ships is a thing in appearance ſo abſolutely new, that ſcarce any will doubt to aſſert it altogether a Modern Invention; yet how vain this Notion is, will ſoon appear in two Inſtances. *Leo Baptiſta Alberti* in his Book of Architecture, *lib.* 5. *cap.* 12. has theſe words. *But* Trajan's *Ship weigh'd out of the Lake of* Riccia *at this time, while I was compiling this Work, where it had lain ſunk and neglected for above* 1300 *years; I obſerv'd that the Pine and Cypreſs of it had laſted moſt remarkably. On the outſide it was built with double Planks, daub'd over with* Greek *Pitch, caulk'd with Linen Rags, and over all a ſheet of Lead faſten'd on with little Copper Nails.* *Raphael Volaterranus* in his Geography ſays, this Ship was weigh'd by the order of Cardinal *Proſpero Colonna*. Here we have caulking and ſheathing together above 1600 years ago; for I ſuppoſe no Man can doubt that the ſheet of Lead nail'd over the outſide with Copper Nails was ſheathing, and that in great Perfection, the Copper Nails being us'd rather than Iron, which when once ruſted in the Water with the working of the Ship, ſoon loſe their hold and drop out. The other Inſtance we find in *Purchas* his Pilgrims, *Vol.* 1. *lib.* 4. in Captain *Saris* his Voyage to the Court of *Japan*, p. 371. where the Captain giving an account of his Voyage ſays, that rowing betwixt *Firando* and *Succate*, about eight or ten Leagues on this ſide *Xemina-ſeque*, he found a great Town where there lay in a Dock a *Junck* of 800 or 1000 Tun burden, ſheath'd all with Iron. This was in the year 1613. about which time the *Engliſh* came firſt acquainted with *Japan*; and it is evident that Nation had not learn'd the way of ſheathing of them, or the *Portugueſes*, who were there before, but were themſelves ignorant of the Art of ſheathing.

Now to return to the Magnetical Needle, or Sea-Compaſs; its Diſcoverer, as has been ſaid, appears to be *Flavius*, or *John Gioia* of *Amalfi*, and the time of its diſcovery about the year 1300. The reaſon of its tending to or pointing out the North, is what many Natural Philoſophers have in vain labour'd to find; and all their Study has brought them only to be ſenſible of the Imperfection of Human Knowledg, which when plung'd into the Inquiry after the Secrets of Nature, finds no other way to come off but by calling them occult Qualities, which is no other than owning our Ignorance, and granting they are things altogether unknown to us. Yet theſe are not all the Wonders of this Magnetick Virtue. The Variation of it is another as inſcrutable a Secret. This Variation is when the Needle does not point out the true Pole, but inclines more or leſs either to the Eaſt or Weſt; and is not certain, but differs according to places, yet holding always the ſame in the ſame place, and is found by obſerving the Sun or Stars. The cauſe of this Variation ſome Philoſophers aſcribe to Magnetical Moun-

Mountains, ſome to the Pole it ſelf, ſome to the Heavens, and ſome to a Magnetical Power even beyond the Heavens; but theſe are all blind Gueſſes, and fond Oſtentations of Learning without any thing in them to convince ones Reaſon. There is nothing of it certain but the Variation it ſelf. Nor is this Variation alone, there is a Variation of the Variation, a Subject to be handled by none but ſuch as have made it a peculiar Study, and which deſerving a peculiar Volume is daily expected from a moſt able Pen. But let us leave theſe Myſteries, and come to the Hiſtorical Part, as the principal ſcope of this Diſcourſe; where we ſhall find, that tho the uſe of the Needle was ſo long ſince found out, yet either through its being kept private by ſome few Perſons at firſt as a Secret of great Value, or through the dulneſs of Sailors, at firſt not comprehending this wonderful Phenomena; or through fear of venturing too far out from the known Shores; or laſtly, out of a Conceit that there could not be more habitable World to diſcover: whether for theſe, or any other cauſe, we do not find any conſiderable Advantage made of this wonderful Diſcovery for above an Age after it: Nay, what is more, it does not appear how the World receiv'd it, who firſt us'd it upon the Sea, and how it ſpread abroad into other parts. This is not a little ſtrange in a matter of ſuch conſequence, that the Hiſtories of Nations ſhould not mention when they receiv'd ſo great an Advantage, or what benefit they found at firſt by it. But ſo it is; and therefore to ſhow the advancement of Navigation ſince the diſcovery of the Magnetical Needle, it will be abſolutely neceſſary to begin ſeveral years after it, before which nothing appears to be done. This ſhall be perform'd with all poſſible Brevity, and by way of Annals, containing a ſummary account of all Diſcoveries from year to year: yet leſt the diſtance and variety of Places ſhould too much diſtract the Reader, if all lay intermix'd, the *European* Northern Diſcoveries ſhall be firſt run through in their order of years; next to them, as next in order of time, ſhall follow the *African*, and ſo the *Eaſt-Indian*, or *Aſiatick*, the one being the Conſequence of the other; and in the laſt place ſhall appear the *Weſt-Indian*, or *American*. The firſt part of the Northern *European* Diſcoveries is all taken out of *Hakluyt*, beginning with the neareſt after the diſcovery of the Needle, quoting the Authors out of him, and the Page where they are to be found.

An. 1360. *Nicholas de Linna*, or of *Linn*, a Frier of *Oxford*, who was an able Aſtronomer, took a Voyage with others into the moſt Northern Illands of the World; where leaving his Company he travell'd alone, and made Draughts of all thoſe Northern Parts, which at his return he preſented to King *Edward* III. This Frier made five Voyages into thoſe Parts: For this he quotes *Gerardus Mercator*, and Mr. *John Dee*, *Hak* p. 122. And this, tho it is not there mention'd, being 60 years after the diſcovery of the Compaſs, we may look upon as one of the firſt trials of this nature made upon the ſecurity of the Magnetical Direction in theſe Northern Seas. Yet after this for many years we find no other diſcovery attempted this way, but rather all ſuch Enterprizes ſeem'd to be wholly laid aſide, till

An. 1553. and in the Reign of King *Edward* VI. Sir *Hugh Willoughby* was ſent out with three Ships to diſcover *Cathay* and other Northern Parts. He ſail'd in *May*, and having ſpent much time about the Northern Iſlands ſubject to *Denmark*, where he found no Commodity but dry'd Fiſh and Train Oil, he was forc'd about the middle of *September*, after loſing the company of his other two Ships, to put into a Harbour in *Lapland* call'd *Arzina*, where they could find no Inhabitants, but thinking to have winter'd there were all frozen to death. However the *Edward*, which was the ſecond Ship in this Expedition, and commanded by *Richard Chancellor*, who was chief Pilot for the Voyage, having loſt Sir *Hugh Willoughby*, made its way for the Port of *Wardhouſe* in *Norway*, where they had appointed to meet if parted by Storms. *Chancellor* ſtaid there ſeven days, and perceiving none of his Company came to join him, proceeded on his Voyage ſo fortunately, that within a few days he arriv'd in the Bay of St. *Nicholas* on the Coaſt of *Muſcovy*, where he was friendly receiv'd by the Natives, being the firſt Ship that ever came upon that Coaſt. *Chancellor* himſelf went to the Court of *Moſco*, where he ſettled a Trade betwixt *England* and *Muſcovy*, with *John Baſilowitz* the Great Duke, or *Czar*, then reigning. This done, *Chancellor* return'd home with the Honour of firſt Diſcoverer of *Ruſſia*.

An. 1556. *Stephen Burrough* was ſent out in a ſmall Veſſel to diſcover the River *Ob*: He ſail'd in *April*, and in *May* came upon the Coaſt of *Norway*; whence continuing his Voyage, in *July* he arriv'd

at *Nova Zembla*, that is, the New Land, where he receiv'd Directions how to ſhape his Courſe for the River *Ob*. He ſpent ſome time in ſearch of it, but coming to the Straits of *Weygats* found no Paſſage, and the Summer-ſeaſon being almoſt ſpent, return'd to *Colmogro* in *Muſcovy*, where he winter'd, deſigning to proſecute his Voyage the next Summer, but was countermanded, and ſo this was all the Event of the Expedition.

An. 1558. *Anthony Jenkinſon* ſail'd for *Muſcovy* with four Ships under his Command: He left his Ships, and travell'd by Land to *Moſco*, where having been nobly entertain'd by the *Czar*, he obtain'd his Paſs, and continu'd his Journy through *Muſcovy* acroſs the Kingdoms of *Caſan* and *Aſtracan*, where ſhipping himſelf on the River *Volga* he ſail'd down into the *Caſpian* Sea, having travell'd by Land about 600 Leagues in the *Czar*'s Dominions from *Moſco*. On the *Caſpian* Sea he ſpent 27 days, after which landing, he proceeded five days Journy by Land among a ſort of wild *Tartars* with a Caravan of 1000 Camels; then 20 days more through a Deſert, ſuffering much through Hunger and Thirſt. This brought him again to another part of the *Caſpian* Sea, where formerly the River *Oxus* fell into it, which now he ſays runs into another River not far from thence, call'd *Ardock*, which runs towards the North and under ground above 500 Miles, after which it riſes again, and unburdens it ſelf in the Lake of *Kitay*. Hence he continued his Diſcovery amidſt thoſe Countries of *Tartars* to *Boghar* in *Bactria*, whence he return'd to *Moſco*.

An. 1561. He return'd to *Muſcovy* with Letters from Queen *Elizabeth* to the *Czar*; and taking the ſame way as before down to the *Caſpian* Sea, croſs'd over it into *Hircania*, where being nobly entertain'd, and conducted by the Princes of that Country, he paſs'd through to the Court of the King of *Perſia* at *Casbin*, where he obtain'd ſeveral Privileges for the *Engliſh* Nation, and return'd home in ſafety the ſame way he went.

An. 1580. Mr. *Arthur Pet*, and Mr. *Charles Jackman* ſail'd in *May* from *Harwich* in two Barks to make Diſcoveries in the North-Eaſt beyond *Weygats*. In *June* they doubled the North Cape of *Norway*, and having ſpent ſome days in that part of *Norway*, continu'd their Voyage into the Bay of *Petzora*; where *Jackman*'s Veſſel being in no good ſailing condition he left *Pet*, who proceeded on to the Coaſt of *Nova Zembla*, where in *July* he met with much Ice, yet making his way through part of it, tho with great difficulty, he at laſt came to the Straits of *Weygats*: there he drew as cloſe as the Shoal-water would permit, coming into two fathom and a half Water, and ſending his Boat to ſound till he found there was not Water enough even for the Boat in the Strait, and therefore return'd the ſame way he came. A few days after *Pet* met with *Jackman* again in ſome diſtreſs, as not being able to ſteer, his Ship's Stern-Poſt being broken, and the Rudder hanging from the Stern. Having remedied this the beſt they could for the preſent, they both ſtood Northward to endeavour to find ſome Paſſage that way; but meeting with much Ice, they deſpair'd of Succeſs, and reſolv'd to turn again to *Weygats*, there to conſult what was further to be done. All the way thither they met with ſuch quantities of Ice, that ſome days they were not able to make any way. Being come again upon the *Weygats*, they made another attempt that way, but to as little purpoſe as before, the Ice obſtructing their Progreſs. Wherefore Winter now coming on, they found it neceſſary to quit their deſign for the preſent. Accordingly *Pet* being parted from *Jackman*, arriv'd ſafe in the River of *Thames* about the end of *December* this ſame year: *Jackman* put into a Port in *Norway* betwixt *Tronden* and *Roſtock* in *October*, where he winter'd. In *February* following he departed thence in company of a Ship of the King of *Denmark*'s towards *Iceland*, and was never more heard of. The *Engliſh* having made theſe unſucceſsful Attempts, gave them over for many years; and the *Dutch* growing powerful at Sea, reſolv'd to try their fortune, hoping the Failures of the *Engliſh* might help to point out to them what Courſe they were to avoid, and what to follow; and accordingly,

Hitherto out of Hak luyt.

An. 1594. The States fitted out three Ships, commanded by *William Barentz*, *Cornelius Cornelliſſen* and *John Hugens*: They all ſail'd together, but *Barentz* ran further up to the Northward than the others, till he came into 78 dgrees of Latitude, and in *Auguſt* met with much Ice, and abundance of Sea-Monſters, at which the Seamen being diſcourag'd they reſolv'd to return home. The other two Ships diſcover'd ſome Iſlands, and at laſt a Strait or Paſſage capable of the greateſt Ships, and about five or ſix Leagues in length: being paſs'd it, they came into an open and warmer Sea, and upon the Coaſt of *Tartary* near the River *Ob*, or *Oby*, a very

very fruitful Country. This they call'd the Strait of *Naſſau*, and might have gone further but for want of Proviſions. This done, they came back the ſame way very joyful to *Holland*. *Meteren.* Hiſt. of the *Low-Countries*, lib. 18. This we ſee poſitively deliver'd, but with how much of truth I dare not decide; only muſt think it ſtrange, that if ſuch a Strait had been once found it ſhould never be met with ſince, tho often ſearch'd for, and once by the ſame Perſons that pretended to have been the firſt Diſcoverers, as may be ſeen in the year 1596. yet we ſee this Aſſertion repeated by the ſame Author, who takes it from the Relations of the Sailors, and in the ſame place before-quoted ſays, that

An. 1595. The States being much encourag'd by the Relation of theſe Diſcoverers, fitted out ſeven Ships, ſix of them to proceed on their Voyage to *China*, *Japan*, &c. this way, and the ſeventh to bring back the News of their being paſs'd the Strait; but they met with too much Ice at Strait *Naſſau*, coming to it too late by reaſon of the contrary Winds they had in their Paſſage thither: Yet the Inhabitants of the place told them many Particulars more than they knew before; but they return'd *re infecta*. *Meteren. ubi ſup.*

An. 1596. The *Dutch* not diſcourag'd by the former Diſappointment, fitted out two Ships under the Command of *William Barentſen* and *John Cornelliſſen*, who ſail'd on the 18*th* of *May*, and on the 19*th* of *June* found themſelves in the Latitude of 80 degrees, and 11 minutes, where they found a Country they ſuppos'd to be *Greenland*, with Graſs, and Beaſts grazing like Deer, *&c.* and leſs Cold and Ice than in 76 degrees: They turn'd back to an Iſland they had before call'd the *Iſland of Bears*, becauſe of the many Bears they ſaw in it, and there parted Company. *Cornelliſſen* went up again into 80 degrees of Latitude, thinking to find a Paſſage Eaſt of the Land they had diſcover'd, but return'd home without doing any thing conſiderable. *Barentſen* made towards *Nova Zembla*, and coaſted along it till he met with an Iſland which he call'd *Orange*, in 77 degrees of Latitude; thence he ſteer'd South and doubled a Cape, but was ſtop'd by Ice, and making towards the Land, on the laſt of *Auguſt*, was ſo incloſ'd that there was no ſtirring. They landed and built a Houſe with Timber and Planks, into which they put all their Proviſions and Goods, where they contin'd ſuffering much Hardſhip all the Winter. On the 22*th* of *June* they ſet out from thence in two Boats they had repair'd, leaving their Ship among the Ice, and an account in Writing of their being there. Thus with much difficulty they arriv'd at *Cola* in *Lapland* on the ſecond of *October* 1597. where they found *Cornelliſſen*, who had made a Voyage to *Holland* in the mean while, and was return'd thither. *Barentſen* dy'd by the way, but the Survivors arriv'd in *Holland* on the 29*th* of *October*. Meteren. *lib.* 19.

An. 1676. Captain *John Wood* in his Majeſty's Ship the *Speedwell*, with the *Proſperous Pink* to attend him, ſail'd from the *Buoy of the Nore* to diſcover the North Eaſt Paſſage. *June* the 4*th* he anchor'd in the Iſland of *Shetland*, and the 10*th* ſail'd out again, directing his Courſe North North Eaſt, and North Eaſt by Eaſt, till the 22*d*, when at Noon he ſaw Ice right a head about a League from him, and ſail'd cloſe to it, as they did the next day, entering into many Openings which they perceiv'd to be Bays. Sometimes the Weather prov'd foggy, and then they made little way; but as faſt as the Fog fell, it froze on their Sails and Rigging: They perceiv'd the Ice here join'd to the Land of *Nova Zembla*, and run out five Leagues to Sea. They continu'd coaſting the Ice to find a Paſſage, till on the 29*th* of *June* at near Midnight the *Proſperous Pink* fir'd a Gun and bore down upon the Man of War, crying out, Ice on the Weather-Bow; whereupon he clap'd the Helm hard a Weather to come about, but before ſhe could be brought upon the other Tack ſtruck upon a Ledg of Rocks that lay ſunk: The Pink got clear, but the Ship ſtuck faſt, and there being no getting her off, the Men got all aſhore in their Boats with what Proviſion they could ſave, ſome Arms and other Neceſſaries; only two Men were loſt with the Pinnace. Here they ſet up a Tent, and ſaw no other Inhabitants but white Bears. The following days the Ship broke and much Wreck drove aſhore, which was a great help to them, there being Wood for firing, ſome Meal, Oil, Brandy and Beer. They kill'd a white Bear and eat her, which they ſaid was very good Meat. Thus they continued, contriving to build a Deck to their Long-boat to carry off ſome of the Men, and others to travel afoot towards the *Weygats*; till on the 8*th* of *July* to their great joy they diſcover'd the Pink, and making a Fire for a Signal, ſhe ſent her Boat to help bring them off, and by Noon they

all got aboard. They preſently ſtood off to Weſtward, and made the beſt of their way home, arriving on the 23*d* of *Auguſt* at the *Buoy of the Nore*. Taken out of Capt. *Wood*'s own Journal.

Theſe are the principal Diſcoveries attempted and perform'd to the North-Eaſt, which have prov'd unſucceſsful, as failing of the main deſign of finding a Paſſage that way to the *Eaſt-Indies*.

Let us now leave the barren frozen North, where ſo many have miſerably periſh'd, and yet ſo little been diſcover'd of what was intended; Ice, Shoals, Rocks, Darkneſs, and many other Obſtacles having diſappointed the bold Undertakings of ſo many daring Sailers, and for ſo many Loſſes made us no return but the bare Trade of *Ruſſia*, whilſt our Intentions were level'd at that of the mighty Kingdom of *Cathay*, and a Paſſage to *China*, *Japan*, and all the other Eaſtern Regions. Let us, I ſay, quit theſe unfortunate Attempts, and come now to ſpeak of thoſe ſo ſucceſsful made towards the South and South-Eaſt, along the Coaſt of *Africk* firſt, and then to thoſe of the more frequented, as more profitable *Aſia*. The firſt we find in this order, if the Authority we have for it be good, is of an *Engliſh*-man, by Name *Macham*, who

An. 1344. having ſtolen a Woman, with whom he was in love, and intending to fly with her into *Spain*, was by a Storm caſt upon the Iſland *Madera* in 32 degrees of North-Latitude. Going aſhore there with his Miſtreſs to refreſh her after the Toils of the Sea, the Ship taking the opportunity of a favourable Gale ſail'd away, leaving them behind. The Lady ſoon dy'd for Grief of being left in that deſolate Iſland; and *Macham* with what Companions he had, erected a little Chappel and Hermitage under the Invocation of the Name of *Jeſus*, to bury her. This done, they contriv'd a Boat made of one ſingle Tree, in which they got over to the Coaſt of *Africk*, where they were taken by the *Moors*, and preſented to their King for the rarity of the Accident. He for the ſame reaſon ſent them to the King of *Caſtile*, where giving an account of what had befallen them, it mov'd many to venture out in ſearch of this Iſland. This Story we find in *Hakluyt*, Vol. 2. Part 2. *p.* 1. where he quotes *Antony Galvao* a *Portugueſe* Author for it; and *D. Antonio Manoel* in his Works among his *Epanaforas*, has one on this particular Subject, which he calls *Epanafora Amoroſa*. Upon this Information, as was ſaid, ſeveral Adventurers went out, but to no effect that we can hear of, till

An. 1348. *John Betancourt* a *Frenchman*, obtain'd a Grant of King *John* the ſecond of *Caſtile*, and went to conquer the *Canary* Iſlands long before diſcover'd, and made himſelf Maſter of five of them, but could not ſubdue the two greateſt, as moſt populous and beſt defended. Theſe were afterwards ſubdu'd by King *Ferdinand*, as may be ſeen in *Mariana*, lib. 16. p. 29. Theſe were ſmall beginnings, and out of regular courſe; next follow the gradual Diſcoveries made by the *Portugueſes*, which may be ſaid to have been the ground-work of all the enſuing Navigations, which happen'd in this manner. King *John* of *Portugal* enjoying Peace at home after his Wars with *Caſtile*, was perſwaded by his Sons to undertake the Conqueſt of *Ceuta* on the *African* Shore. Prince *Henry* his fifth Son accompany'd him in this Expedition, and at his return home brought with him a ſtrong Inclination to diſcover new Seas and Lands, and the more on account of the Information he had receiv'd from ſeveral *Moors* concerning the Coaſts of *Africk* to the Southward, which were as yet unknown to *Europeans*, who never pretended to venture beyond Cape *Nao*, which had therefore this Name given it, ſignifying in *Portugueſe* No, to imply there was no ſailing further; and the reaſon was, becauſe the Cape running far out into the Sea, caus'd it to break and appear dangerous; and they as yet not daring to venture too far from Land, were ignorant that by keeping off to Sea they ſhould avoid that danger. Prince *Henry* reſolving to overcome all Difficulties, fitted out two ſmall Veſſels,

An. 1417. commanding them to coaſt along *Africk*, and doubling that Cape to diſcover further towards the Equinoctial. They ventur'd to run 60 Leagues beyond Cape *Nao*, as far as Cape *Bojador*, ſo call'd becauſe it ſtretches it ſelf out almoſt 40 Leagues to the Weſtward, which in *Spaniſh* they call *Bojar*. Here finding the difficulty of paſſing further, greater than at Cape *Nao*, for the ſame reaſon of the Sea's breaking upon the Cape, they return'd home ſatisfied with what they had done. The following year,

1418. The Prince ſent *John Gonzalez Zarco* and *Triſtan Vaz*, with orders to paſs that Cape; but before they could come upon the Coaſt of *Africk* they were carry'd away by a Storm, and not knowing where, they accidentally fell in with an Iſland, which they call'd *Porto Sante*, or *Holy Haven*, becauſe of their Delive-

rance

rance there after the Storm. It is a ſmall Iſland a little to the Northward of the *Madera*: Thither the Prince, being inform'd of what had happen'd, ſent *Bartholomew Pereſtrello* with Seeds to ſow, and Cattel to ſtock the place; but one couple of Rabbets put in among the reſt, increas'd ſo prodigiouſly, that all Corn and Plants being deſtroy'd by them, it was found neceſſary to unpeople the Iſland.

An. 1419. *John Gonzalez* and *Triſtan Vaz* making another Voyage by order of the Prince, diſcover'd the Iſland *Madera*, before mention'd to have been accidentally found by *Macham* the *Engliſh*-man, and loſt again till this time. The reaſon of calling it *Madera* was, becauſe they found it all over-grown with Trees, this word in *Portugueſe* ſignifying Wood. They ſet fire to the Woods to clear them, which are ſaid to have burnt ſeven years continually, and ſince the greateſt want is of Wood. The following years were employ'd in peopling and furniſhing the Iſlands diſcover'd, till

An. 1434. *Gilianez* was ſent by the Prince to paſs that dreadful Cape *Bojador*, tho at the ſame time many blam'd the Attempt, imagining, that in caſe they ſhould happen to paſs much farther on thoſe Coaſts, all that did it would turn black; others ſaying there was nothing there but Deſerts, like thoſe of *Lybia*; and others alledging other Abſurdities of this nature, ſutable to the Ignorance the World was then in of all parts yet undiſcover'd. *Gilianez* was ſatisfied with ſailing 30 Leagues beyond the Cape, giving Name there to the Bay call'd *Angra de Rio vas*, or *Bay of Gurnets*, becauſe he there found many of that ſort of Fiſh. The next year,

1435. The ſame Commanders paſs'd 12 Leagues further, where they alſo landed, but the People fled from them; whereupon they proceeded 12 Leagues further, where they found a vaſt multitude of Sea-Wolves, of which they kill'd many, and return'd home with their Skins, which was the greateſt Return made this Voyage, they being valu'd for their Rarity.

An. 1440. *Antony Gonzalez* was ſent to the place of the Sea-Wolves to load his Veſſel with their Skins. He landed, took ſome of the Natives, and kill'd others; then coaſted on as far as *Cabo Blanco*, or *White Cape*, and return'd to *Portugal*.

An. 1442. *Antony Gonzalez* return'd, and carrying thoſe Perſons he had taken in his former Voyage, exchang'd them for ſome *Guinea* Slaves and a quantity of Gold Duſt; for which reaſon the River that there runs into the Country was call'd *Rio del Oro*, or the *River of Gold*.

An. 1443. The Gold above-mention'd ſharpning Mens Appetites, *Nunho Triſton* undertook the Voyage, and paſſing further than the others, diſcover'd one of the Iſlands of *Arguim* call'd *Adeget*, and another *De las Garzas*, or of the *Herons*, becauſe they ſaw many *Herons* in it.

An. 1444. A ſmall Company was erected, paying an acknowledgment to the Prince, to trade to thoſe parts lately diſcover'd, whither they ſent ſix Caravels; which coming to the Iſles of *Arguim* took there about 200 Slaves, which yielded them good Profit in *Portugal*.

An. 1445. *Gonzalo de Cintra* ſail'd to the Iſland *Arguim*, and venturing up a Creek in the night to ſurprize the Inhabitants, the Tide left his Boat aſhore; ſo that 200 *Moors* coming down upon him he was kill'd with ſeven of his Men, and from him the place was call'd *Angra de Gonzalo de Cintra*, 14 Leagues beyond *Rio del Oro*.

An. 1446. Three Caravels ſail'd for the ſame River to ſettle Commerce, but effected nothing, and only brought away one of the Natives, and left a *Portugueſe* there to view the Country. But *Dinis Fernandez* the ſame year paſs'd beyond the River *Sanaga*, which divides the *Azanagi* from *Jaloſ*, and diſcover'd the famous Cape call'd *Cabo Verde*, or the *Green Cape*.

An. 1447. Three Caravels perform'd the ſame Voyage without doing any thing remarkable, more than taking up the *Portugueſe* left there before, whom they found in good health, and he gave them ſome account of the Country. This year likewiſe *Nunho Triſtan* ſail'd 60 Leagues beyond *Cabo Verde*, and anchoring at the mouth of *Rio Grande*, or the Great River, ventur'd up in his Boat, where he and moſt of his Men were kill'd by the Blacks with their poiſon'd Arrows. *Alvaro Fernandez* the ſame year went 40 Leagues beyond *Rio Grande*. Prince *Henry* the great Encourager, or rather Undertaker in all theſe Diſcoveries, dying, they were afterwards manag'd by his Nephew *Alonſo* the Fifth King of *Portugal*. Under him,

An. 1449. *Gonzalo Vello* diſcover'd the Iſlands call'd *Azores*, or of *Hawks*, becauſe many of thoſe Birds were ſeen about them. They are eight in number, *viz.* S. *Michael*, S. *Mary*, *Jeſus* or *Tercera*, *Gracioſa*, *Pico*, *Fayal*, *Flores*, and *Corvo*. They are near about the Latitude

of

of *Lisbon*. In the laſt of them was found the Statue of a Man on Horſe-back with a Cloak, but no Hat, his left-hand on the Horſes Mane, the right pointing to the Weſt, and ſome Characters carv'd on the Rock under it, but not underſtood.

An. 1460. *Antony Nole* a *Genoeſe* in the *Portugueſe* Service, diſcover'd the Iſlands of *Cabo Verde*, the Names whereof are *Fogo*, *Brava*, *Boaviſta*, *Sal*, S. *Nicholao*, S. *Lucia*, S. *Vincente*, and S. *Antonio*. They lie about 100 Leagues Weſt of *Cabo Verde*, and therefore take Name from that Cape. He alſo found the Iſlands *Maya*, S. *Philip*, and S. *Jacob*. This ſame year *Peter de Cintra*, and *Suero da Coſta* ſail'd as far as *Serra Leona*.

An. 1471. *John de Santarem* and *Peter de Eſcobar* advanc'd as far as the place they call'd *Mina*, or the *Mine*, becauſe of the Trade of Gold there; and then proceeded to Cape S. *Catherine*, 37 Leagues beyond Cape *Lope Gonzalez* in two degrees and a half of South Latitude. *Ferdinand Po* the ſame year found the Iſland by him call'd *Hermoſa*, or *Beautiful*, which Name it loſt, and ſtill keeps that of the Diſcoverer. At the ſame time were found the Iſlands of S. *Thomas*, *Anno Bom*, and *Principe*. Some years paſs'd without going beyond what was known; but in the mean time King *John* the Second, who ſucceeded his Father *Alonſo*, caus'd a Fort to be built at *Mina*, which he call'd Fort *S. George*, and ſettl'd a Trade there.

An. 1480. *James Cam* proceeded as far as the River *Congo* in the Kingdom of the ſame Name, call'd by the Natives *Zayre*, whence he continu'd his Voyage as far as 22 degrees of South Latitude, and thence home again.

An. 1486. King *John* being inform'd by an Embaſſador from the King of *Benin* on the Coaſt of *Africk*, that there was a mighty Prince 250 Leagues from his Country, from whom his Maſter receiv'd his Confirmation in his Throne; and imagining this to be the ſo much talk'd of *Preſter John*, he ſent *Peter de Covillam*, and *Alonſo de Payva* by Land to get Intelligence of this great Potentate, and ſome account of *India*. They went together by the way of *Grand Cair* to *Tor* on the Coaſt of *Arabia*, where they parted, *Covillam* for *India*, and *Payva* for *Ethiopia*, agreeing to meet by a certain time at *Grand Cair*: The firſt went to *Cananor*, *Calicut* and *Goa*, paſs'd thence to *Zofala* in *Africk*, then to *Aden* at the mouth of the Red Sea on the ſide of *Arabia*, and at laſt to *Grand Cair*, where he found his Companion had dy'd. Hence he ſent an Account to the King of his Proceedings by a Jew come from *Portugal*, and with another embark'd for *Ormuz*, then went over into *Ethiopia*, where he was kindly entertain'd, but never ſuffer'd to return home. At the ſame time theſe were ſent away by Land, *Bartholomew Diaz* put to Sea with three Ships, and out-going all that had been before him 120 Leagues, diſcover'd the Mountains he call'd *Sierra Parda*, and paſs'd on in ſight of the Bay call'd *De los Vaqueros*, or of the *Herdſmen*, becauſe of the great Herds of Cattel they ſaw there; beyond which he touch'd at the ſmall Iſland *Santa Cruz*, enter'd the mouth of the River call'd *Del Infante*, and at laſt came to the now famous, and till then unknown Cape, which he call'd *Tormentoſo*, becauſe he there met with Storms; but the King, in hopes of diſcovering the *Eaſt-Indies*, chang'd its Name to that of *Cabo de Buena Eſperanza*, or Cape of *Good Hope*: This done he return'd home, having diſcover'd more than any Man before him. The ſtrange Conceit which poſſeſs'd the Heads of the Sailors, that there was no poſſibility of paſſing beyond *Cabo Tormentoſo*, as they call'd it, and the great Imployment the Kings of *Portugal* found in their great Diſcoveries upon the Coaſt of *Africk*, very much retarded the Proſecution of further Deſigns, ſo that nothing was advanc'd till

An. 1497. King *Emanuel*, who with the Crown of *Portugal* had inherited the Ambition of inlarging his Dominions, and the deſire of finding a way by Sea to the *Eaſt-Indies*, appointed *Vaſco de Gama* a Gentleman of an undaunted Spirit Admiral of thoſe Ships he deſign'd for this Expedition, which were only three, and a Tender; their Names were the S. *Gabriel*, the S. *Raphael* and *Berrio*; the Captains *Vaſco de Gama* Admiral, *Paul de Gama* his Brother, and *Nicholas Nunez*, and *Gonzalo Nunez* of the Tender, which was laden with Proviſions. *Gama* ſail'd from *Lisbon* on the 8*th* of *July*, and the firſt Land he came to after almoſt five months ſail was the Bay of S. *Helena*, where he took ſome Blacks. The 20*th* of *November* he ſail'd thence, and doubled the Cape of *Good Hope*, and on the 25*th* touch'd at the Bay of S. *Blas*, 60 Leagues beyond the aforeſaid Cape, where he exchang'd ſome Merchandize with the Natives. Here he took all the Proviſions out of the Tender, and burnt it. On *Chriſtmas*-day they ſaw the Land, which

for

for that reaſon they call'd *Terra do Natol*, that is, *Chriſtmas-Land*; then the River they nam'd *De los Reyes*, that is of the Kings, becauſe diſcover'd on the Feaſt of the *Epiphany*; and after that Cape *Corrientes*, paſſing 50 Leagues beyond *Zofala* without ſeeing it, where they went up a River in which were Boats with Sails made of Palm-tree Leaves: the People were not ſo black as thoſe they had ſeen before, and underſtood the *Arabick* Character, who ſaid that to the Eaſt-ward liv'd People who ſail'd in Veſſels like thoſe of the *Portugueſes*. This River *Gama* call'd *De Bons Sinays*, or of good Tokens, becauſe it put him in hopes of finding what he came in ſearch of. Sailing hence, he again came to an Anchor among the Iſlands of S. *George* oppoſite to *Mozambique*, and removing thence anchor'd again above the Town of *Mozambique* in 14 degrees and a half of South-Latitude; whence after a ſhort ſtay, with the aſſiſtance of a *Mooriſh* Pilot, he touch'd at *Quiloa* and *Monbaza*; and having at *Melinde* ſettled a Peace with the *Mooriſh* King of that Place, and taken in a *Guzarat* Pilot, he ſet ſail for *India*, and croſſing that great Gulph of 700 Leagues in 20 days, anchor'd two Leagues below *Calicut* on the 20*th* of *May*. To this place had *Gama* diſcover'd 1200 Leagues beyond what was known before, drawing a ſtreight Line from the River *Del Infante*, diſcover'd by *Bartholomew Diaz*, to the Port of *Calicut*, for in ſailing about by the Coaſt it is much more. Returning home not far from the Coaſt, he fell in with the Iſlands of *Anchediva*, ſignifying in the *Indian* Language five Iſlands, becauſe they are ſo many; and having had ſight of *Goa* at a diſtance, ſail'd over again to the Coaſt of *Africk*, and anchor'd near the Town of *Magadoxa*. At *Melinde* he was friendly receiv'd by the King, but being again under ſail, the Ship St. *Raphael* ſtruck aſhore and was loſt, giving her Name to thoſe Sands: All the Men were ſav'd aboard the other two Ships, which parted in a Storm near *Cabo Verde*. *Nicholas Coello* arriv'd firſt at *Lisbon*, and ſoon after him *Vaſco de Gama*, having ſpent in this Voyage two years and almoſt two months. Of 160 Men he carried out, only 55 return'd home, who were all well rewarded.

An. 1500. King *Emanuel*, encourag'd by the ſucceſs of *Vaſco de Gama*, fitted out a Fleet of 13 ſail under the Command of *Peter Alvarez Cabral*, and in it 1200 Men, to gain footing in *India*. He ſail'd on the 8*th* of *March*, and meeting with violent Storms was caſt off from the Coaſt of *Africk* ſo far, that on *Eaſter* Eve the Fleet came into a Port, which for the ſafety found in it was call'd *Seguro*, and the Country at that time *Santa Cruz*, being the ſame now known by the Name of *Brazil*, on the South-Continent of *America*. Hence the Admiral ſent back a Ship to advertiſe the King of the accidental new Diſcovery, leaving two *Portugueſes* aſhore to enquire into the Cuſtoms and Product of the Land. Sailing thence on the 12*th* of *May* for the Cape of *Good Hope*, the Fleet was for 20 days in a moſt dreadful Storm, in ſo much that the Sea ſwallow'd up four Ships, and the Admiral arriv'd with only ſix at *Zofala* on the 16*th* of *July*, and on the 20*th* at *Mozambique*; where having refitted, he proſecuted his Voyage to *Quiloa*, and thence to *Melinde*, whence the Fleet ſtood over for *India*, and reach'd *Anchediva* on the 24*th* of *Auguſt*: Then coming to *Calicut*, Peace and Commerce was there agreed on with *Zamori*, the King of *Calicut*, but as ſoon broken, and the *Portugueſes* enter'd into ſtrict Amity with the Kings of *Cochin* and *Cananor*, where they took in their Lading and return'd to *Portugal*.

An. 1501. *John de Nova* departed from *Lisbon* with four Ships and 400 Men, and in his way diſcover'd the Iſland of *Conception*, in eight degrees of South-Latitude, and on the Eaſt-ſide of *Africk* that which from him was call'd the Iſland of *John de Nova*. At *Cananor* and *Cochin* he took in all his Lading, deſtroying many Veſſels of *Calicut*, and in his return home found the Iſland of S. *Helena* in 15 degrees of South-Latitude, diſtant 1549 Leagues from *Goa*, and 1100 from *Lisbon*, being then unpeopled, but ſince of great advantage to all that uſe the Trade of *India*.

An. 1502. The King ſet out a Fleet of 20 Sail commanded by the firſt Diſcoverer of *India*, *Vaſco de Gama*, whoſe ſecond Voyage this was. No new Diſcoveries were made by him, but only Trade ſecur'd at *Cochin* and *Cananor*, ſeveral Ships of *Calicut* taken and deſtroy'd, the King of *Quiloa* on the Coaſt of *Africk* brought to ſubmit himſelf to *Portugal*, paying Tribute; and ſo *Vaſco de Gama* return'd home with nine Ships richly laden, leaving *Vincent Sodre* behind with five Ships to ſcour the Coaſts of *India*, and ſecure the Factories there.

An. 1503. Nine Ships were ſent under three ſeveral Commanders, *Alfonſo de Albuquerque*, *Francis de Albuquerque*, and *Antony de Saldanha*, each of them having three

three Ships. The *Albuquerques* with Permillion of that King built a Fort at *Cochin*, burnt ſome Towns, took many Ships of *Calicut*, and then return'd richly laden homewards, where *Alonſo* arriv'd ſafe with his Ships, but *Francis* and his were never more heard of. *Saldanha* the third of theſe Commanders, gave his Name to a Bay ſhort of the Cape of *Good Hope*, where he endeavour'd to water; but it coſt the Blood of ſome of his Men, and therefore the place was call'd *Aguada de Saldanha*, or *Saldanha*'s watering-place. Thence proceeding on his Voyage, he oblig'd the King of *Monbaza* on the other Coaſt of *Africk* to accept of Peace; and then went away to cruize upon the *Moors* at the mouth of the Red-Sea, which was the Poſt appointed him.

An. 1504. Finding no good was to be done in *India* without a conſiderable Force, King *Emanuel* fitted out 13 Ships, the biggeſt that had been yet built in *Portugal*, and in them 1200 Men, all under the Command of *Lope Soarez*, who made no further Diſcoveries, only concluded a Peace with *Zamori*, and return'd rich home.

An. 1505. *D. Franciſco de Almeyda* was ſent to *India*, with the Title of Viceroy, carrying with him 22 Ships, and in them 1500 Men, with whom he attack'd and took the Town of *Quiloa* on the Eaſt Coaſt of *Africk*, and in about 9 degrees of South-Latitude, where he built a Fort; then burnt *Monbaza* on the ſame Coaſt in four degrees, and ſailing over to *India* erected another Fort in the Iſland *Anchediva*, and a third at *Cananor* on the *Malabar* Coaſt.

An. 1506. *James Fernandez Pereyra*, Commander of one of the Ships left to cruize upon the mouth of the Red Sea, return'd to *Lisbon* with the News of his having diſcover'd the Iſland *Zocotora*, not far diſtant from the ſaid Mouth, and famous for producing the beſt Aloes, from it call'd *Succotrina*. In *March* this year ſail'd from *Lisbon Alonſo de Albuquerque*, and *Triſtan da Cunha*, with 13 Ships, and 1300 Men, the former to command the trading Ships, the latter to cruize on the Coaſt of *Arabia*: In their Paſſage they had a ſight of Cape S. *Auguſtin* in *Brazil*; and ſtanding over from thence for the Cape of *Good Hope*, *Triſtan da Cunha* ran far away to the South, and diſcover'd the Iſlands which ſtill retain his Name. Sailing hence, ſome Diſcovery was made upon the Iſland of *Madagaſcar*, that of *Zocotora* ſubdu'd, and the Fleet ſail'd part for the Coaſt of *Arabia*, and part for *India*. In the former *Albuquerque* took and plunder'd the Town of *Calayate*, the ſame he did to *Maſcate*, *Soar* ſubmitted, and *Orfuzam* they found abandon'd by the Inhabitants. This done, *Albuquerque* ſail'd away to *Ormuz*, then firſt ſeen by *Europeans*. This City is ſeated in an Iſland call'd *Gerum* at the mouth of the *Perſian* Gulph, ſo barren that it produces nothing but Salt and Sulphur, but it is one of the greateſt Marts in thoſe Countries. Hence *Albuquerque* ſail'd to *India*, where he ſerv'd ſome time under the Command of the Viceroy *Almeyda*, till he was himſelf made Governor of the *Portugueſe* Conqueſts in thoſe parts, which was in the year 1510. during which time the whole buſineſs was to ſettle Trade, build Forts, and erect Factories along thoſe Coaſts already known, that is, all the Eaſt ſide of *Africk*, the Shores of *Arabia*, *Perſia*, *Guzarat*, *Cambaya*, *Decan*, *Canara* and *Malabar*; and indeed they had Employment enough, if well follow'd, to have held them many more years. But Avarice and Ambition know no bounds; the *Portugueſes* had not yet paſs'd Cape *Comori*, the utmoſt extent of the *Malabar* Coaſt, and therefore

An. 1510. *James Lopez de Sequeira* was ſent from *Lisbon* with Orders to paſs as far as *Malaca*: This is a City ſeated on that *Peninſula*, formerly call'd *Aurea Cherſoneſus*, running out into the *Indian* Sea from the main Land, to which it is joyn'd by a narrow Neck of Land on the North, and on the South ſeparated from the Iſland of *Sumatra* by a ſmall Strait or Channel: *Malaca* was at that time the greateſt *Emporium* of all the further *India*. Thither *Sequeira* was ſent to ſettle Trade, or rather to diſcover what Advantages might be gain'd; but the *Moors* who watch'd to deſtroy him, having fail'd of their deſign to murder him at an Entertainment, contriv'd to get thirty of his Men aſhore on pretence of loading Spice, and then falling on them and the Ships at the ſame time kill'd eight *Portugueſes*, took ſixty, and the Ships with difficulty got away. However here we have *Malaca* diſcover'd, and a way open to all the further parts of *India*. In his way to *Malaca*, *Sequeira* made Peace with the Kings of *Achem*, *Pedir* and *Pacem*, all at that time ſmall Princes at the North-Weſt end of the Iſland *Sumatra*. Whilſt *Sequeira* was thus employ'd, *Albuquerque* aſſaults the famous City of *Goa*, ſeated in a ſmall Iſland on the Coaſt of *Decan*, and taking the Inhabitants unprovided made himſelf Maſter of it, but enjoy'd it not long;

long; for *Hidalcan* the former Owner returning with 60000 Men, drove him out of it after a Siege of 20 days: yet the next year he again took it by Force, and it has ever ſince continu'd in the hands of the *Portugueſes*, and been the Metropolis of all their Dominions in the Eaſt, being made an Archbiſhop's See, and the Reſidence of the Viceroy who has the Government of all the Conqueſts in thoſe parts. *Albuquerque* flush'd with this Succeſs, as ſoon as he had ſettled all ſafe at *Goa*, ſail'd for *Malaca* with 1400 fighting Men in 19 Ships. By the way he took five Ships, and at his arrival on the Coaſt of *Sumatra* was complemented by the Kings of *Pedir* and *Pacem*. It is not unworthy relating in this place, that in one of the Ships taken at this time was found *Nehoada Beeguca*, one of the chief Contrivers of the Treachery againſt *Sequiera*; and tho he had receiv'd ſeveral mortal Wounds, yet not one drop of Blood came from him; but as ſoon as a Bracelet of Bone was taken off his Arm, the Blood guſh'd out at all parts. The *Indians* ſaid this was the Bone of a Beaſt call'd *Cabis*, which ſome will have to be found in *Siam*, and others in the Iſland of *Java*, which has this ſtrange Virtue, but none has ever been found ſince. This being look'd upon as a great Treaſure, was ſent by *Albuquerque* to the King of *Portugal*, but the Ship it went in was caſt away, ſo that we have loſt that Rarity, if it be true there ever was any ſuch. *Albuquerque* ſailing over to *Malaca* had the *Portugueſes* that had been taken from *Sequeira* deliver'd; but that not being all he came for, he landed his Men, and at the ſecond Aſſault made himſelf Maſter of the City, killing or driving out all the *Moors*, and peopling it again with Strangers and *Malays*.

An. 1513. *Albuquerque* made an Attempt upon the City of *Aden*, but fail'd, being repuls'd with loſs. This place is ſeated on the Coaſt of *Arabia Felix*, near the mouth of the Red-Sea, under the Mountain *Arzira*, which is all a barren Rock: It is rich, becauſe reſorted to by many Merchants of ſeveral Nations; but the Soil exceſſive dry, ſo that it ſcarce produces any thing. Being diſappointed here, *Albuquerque* ſteer'd his Courſe towards the Red-Sea, being the firſt *European* that ever enter'd it with *European* Ships.

An. 1517. *Lope Soarez de Albergoria* Governor of *India* ſail'd over to the Iſland of *Ceylon* with 7 Galleys, 2 Ships, and 8 ſmaller Veſſels, carrying in them all 700 *Portugueſe* Soldiers. This Iſland had been before ſeen by the *Portugueſes* paſſing to *Malaca*, but not much known. Here *Lope Soarez* built a Fort, and in proceſs of time the *Portugueſes* made themſelves Maſters of all the Sea Coaſts of this wealthy Iſland.

About the ſame time *John de Silveyra*, who had the Command of four Sail, made a further progreſs than had been done before in the diſcovery of the *Maldivy* Iſlands, which are ſo many that the number of them is not yet known, lying in Cluſters, and theſe in a Line N. W. and S. E. and twelve of theſe Cluſters in the Line, beſides two other little parcels lying together Eaſt and Weſt from one another at the South-end of the aforeſaid twelve. Theſe tho ſo numerous, are ſo very ſmall, that no great account is made of them. From them he ſail'd to the Kingdom of *Bengala*, lying in the upper part of the Gulph of the ſame Name in about 23 degrees of North-Latitude, being all the Country about the mouth of the River *Ganges*. To this joins the Kingdom of *Arracam* deſcending Southward, then that of *Pegu*, and next to it that of *Siam*, which joins to the *Aurea Cherſoneſus*, or *Peninſula* of *Malaca*. All theſe Countries abound in Wealth, producing infinite plenty of Silk and Cotton, of which laſt they make the fineſt Callicoes and Muſlins, with much reaſon admir'd by all the Nations of *Europe*. They have numerous droves of Elephants, and conſequently great plenty of Ivory, beſides plenty of black Cattel and Buffaloes.

An. 1517. *Fernan Perez de Andrade*, ſent by the King of *Portugal* to make new Diſcoveries, leaving all behind that had been before known, and paſſing the Strait betwixt *Malaca* and the Iſland *Sumatra*, came upon the Coaſt of the Kingdom of *Camboia*, whence he proceeded to that of *Chiampa*, where taking of freſh Water had like to have coſt him his Life. He went on to *Patane*, and eſtabliſh'd Peace and Commerce with the Governor there: which done, the Seaſon being unfit to proceed further, he return'd to *Malaca* to refit. As ſoon as the Weather was ſeaſonable he ſet out again, and continued his Diſcoveries till he arriv'd at *Canton*, or *Quantung*, the moſt remarkable Seaport Town on the Southern Coaſt of the vaſt Empire of *China*. He treated with the Governor of *Canton*, and ſent an Embaſſador to the Emperor of *China*, and ſettled Trade and Commerce in that City for the preſent. Tho this was not laſt-

ing, (for the very next *Portugueſes* that arriv'd, behav'd themſelves ſo inſolently, that the Fleet of *China* attack'd them, and they had much difficulty to get off; and their Embaſſador being ſent back from *Peking* by the Emperor to *Canton* unheard, was there put to death) nevertheleſs ſome years after the *Portugueſes* obtain'd leave to ſettle in a little Iſland oppoſite to the Port of *Canton*, where they built the City *Macao*, which they hold to this day, tho ſubject to the Emperor of *China*.

An. 1520. *James Lopez de Sequeira*, then Governor of *India*, ſail'd for the Red-Sea with a Fleet of 24 Ships, and in it 1800 *Portugueſes*, and as many *Malabars* and *Canarins*. Coming to the Iſland *Mazua* in the Red-Sea, he found it forſaken by the Inhabitants, who were fled over to *Arquico*, a Port belonging to *Preſter John*, or the Emperor of *Ethiopia*, which was now firſt diſcover'd by Sea. At this time it was a vaſt Monarchy, and extended along the ſhores of the Red-Sea above 120 Leagues, which was counted the leaſt of its ſides; but ſince then all the Sea-Coaſt has been taken from them by the *Turks*. Here the *Portugueſes* in following years made ſome progreſs into the Country, 500 of them being ſent under the Command of *D. Chriſtopher de Gama* to aſſiſt the Emperor againſt his rebellious Subjects, and his Enemies, the *Turks*. The Actions perform'd by this handful of Men being all by Land, do not belong to us; but they travell'd a great part of the Country, and open'd a way for the Jeſuits, who for ſeveral years after continu'd there.

An. 1521. *Antony de Brito* was ſent to the *Moluco* Iſlands from *Malaca*. Theſe had been before diſcover'd by *Antony de Abreu*. The *Moluco* Iſlands are five in number, their Names, *Ternate*, *Tidore*, *Mouſel*, *Machien*, *Bachan*. Theſe Iſlands were afterwards long ſtruggled for by the *Portugueſes* and *Dutch*, till at laſt the *Dutch* prevail'd, and continue in poſſeſſion of that Trade till this day. A few years now paſt without any conſiderable Diſcoveries by Sea, tho ſtill they found ſeveral little Iſlands, and advanc'd far by Land, too long for this Diſcourſe, deſign'd only to ſhow the progreſs of Navigation. Let us then proceed to the next conſiderable Voyage, which was

An. 1540. Which furniſhes as remarkable a piece of Sea-Service as any we ſhall read undertaken by a private Man. *Peter de Faria* Governor of *Malaca* ſent his Kinſman *Antony de Faria y Souſa*, to ſecure the Peace with the King of *Patane*. He carry'd with him Goods to the value of 12000 Ducats; and finding no ſale for them there, ſent them to *Lugor* in the Kingdom of *Siam*, by one *Chriſtopher Boralle*, who coming to an Anchor in the mouth of that River was ſurpriz'd by a *Moor* of *Guzarat* call'd *Coje Hazem*, a ſworn Enemy to the *Portugueſes*. *Boralle* having loſt his Ship ſwam himſelf aſhore, and carry'd the News of what had happen'd to *Faria* at *Patane*, who vow'd never to deſiſt till he had deſtroy'd that *Moor*, and in order to it fitted out a ſmall Veſſel with 50 Men, in which he ſail'd from *Patane* towards the Kingdom of *Champa*, to ſeek the Pirat there. In the Latitude of three degrees 20 minutes, he found the Iſland of *Pulo Condor*, whence he ſail'd into the Port of *Bralapiſam* in the Kingdom of *Camboia*, and ſo coaſted along to the River *Pulo Cambier*, which divides the Kingdoms of *Camboia* and *Tſiompa*. Coaſting ſtill along, he came to an Anchor at the mouth of the River *Toobaſoy*, where he took two Ships belonging to the Pirat *Similau*, and burnt ſome others. The Booty was very rich, beſides the addition of Strength, the Ships being of conſiderable force. Thus increas'd, he goes on to the River *Tinacorca*, or *Varela*, where the *Siam* and *Malaca* Ships trading to *China*, barter their Goods for Gold, *Calamba* Wood, and Ivory. Hence he directed his Courſe to the Iſland *Aynan* on the Coaſt of *China*, and paſs'd in ſight of *Champiloo* in the Latitude of 13 deg. and at the entrance of the Bay of *Cochinchina*; then diſcover'd the Promontory *Pulocampas*, Weſtward whereof is a River, near which ſpying a large Veſſel at Anchor, and imagining it might be *Coje Hazem*, he fell upon and took it, but found it belong'd to *Quiay Tayjam* a Pirat. In this Veſſel were found 70000 Quintals, or hundred weight of Pepper, beſides other Spice, Ivory, Tin, Wax and Powder, the whole valu'd at 60000 Crowns, beſides ſeveral good pieces of Cannon, and ſome Plate. Then coaſting along the Iſland *Aynan*, he came to the River *Tananquir*, where two great Veſſels attack'd him, both which he took, and burnt the one for want of Men to ſail her. Further on at *C. Tilaure* he ſurpriz'd four ſmall Veſſels, and then made to *Mutipinam*, where he ſold his Prizes for the value of 200000 Crowns of uncoin'd Silver. Thence he ſail'd to the Port of *Madel* in the Iſland *Aynan*, where meeting *Himilan* a bold Pirat, who exercis'd great Cruelties towards Chriſtians, he took and practis'd the ſame on him. This done,

he

he run all along that Coaſt, diſcovering many large Towns and a fruitful Country. And now the Men weary of ſeeking *Coje Hazem* in vain, demanded their ſhare of the Prizes to be gone, which was granted: but as they ſhap'd their Courſe for the Kingdom of *Siam*, where the Dividend was to be made, by a furious Storm they were caſt away on the Iſland call'd *de los Ladrones*, which lies South of *China*, where of 500 Men only 86 got aſhore naked, whereof 28 were *Portugueſes*: Here they continued fifteen days with ſcarce any thing to eat, the Iſland not being inhabited. Being in deſpair of Relief, they diſcover'd a ſmall Veſſel which made to the ſhore, and anchoring, ſent 30 Men for Wood and Water. Theſe were *Chineſes*, whom the *Portugueſes*, upon a ſign given as had been agreed, ſurpriz'd, running on a ſudden and poſſeſſing themſelves of their Boat and Veſſel; and leaving them aſhore, directed their Coaſt towards *Liampo*, a Seaport Town in the Province of *Chequiang* in *China*, joyning by the way a *Chineſe* Pirat, who was a great Friend to the *Portugueſes*, and had 30 of them aboard. At the River *Anay* they refitted and came to *Chincheo*, where *Faria* hir'd 35 *Portugueſes* he found, and putting to Sea met with eight more naked in a Fiſher-boat, who had their Ship taken from them by the Pirat *Coje Hazem*; which News of him rejoyc'd *Faria*, and he provided to fight him, having now four Veſſels with 50 Men, whereof 95 were *Portugueſes*. He found his Enemy in the River *Tinlau*, where he kill'd him and 400 of his Men, and took all his Ships but one that ſunk, with abundance of Wealth: But it proſper'd very little, for the next night *Faria*'s Ship and another were caſt away, and moſt of the Goods aboard the others thrown over-board, and 111 Men loſt; *Faria* eſcap'd, and taking another rich Ship of Pirats by the way, came at laſt to winter at *Liampo*, as was ſaid before, a Seaport Town in the Province of *Chequiang* in *China*, but built by the *Portugueſes*, who govern'd there. Having ſpent five Months here, he directed his Courſe for the Iſland *Calempluy* on the Coaſt of *China*, where he was inform'd were the Monuments of the antient Kings of *China*, which he deſign'd to rob, being reported to be full of Treaſure. After many days ſail through Seas never before known to the *Portugueſes*, he came into the Bay of *Nanking*, but durſt not make any ſtay there, perceiving about 3000 Sail lie at Anchor about it. Here the *Chineſes* he had with him being ill us'd fled, but ſome Natives inform'd him he was but ten Leagues from the Iſland *Calempluy*: He arriv'd there the next day, and intending to rob all the Tombs, the old Keepers of them gave the Alarm, which prevented his deſign, and he was oblig'd to put to Sea again, where having wandred a month, he periſh'd in a Storm, both his Ships being caſt away, and only fourteen Men ſav'd. Thus ended this Voyage, famous for ſeveral Particulars, and eſpecially for having diſcover'd more of the North of *China* than was known before, tho the deſign of the Undertaker was only Piracy. The City *Liampo* before-mention'd was ſoon after utterly deſtroy'd by the Governor of the Province of *Chequiang*, for the Robberies and Inſolences committed in the Country by the *Portugueſes*.

An. 1542. *Antony de Mota*, *Francis Zeimoto*, and *Antony Peixoto* ſailing for *China*, were by Storms drove upon the Iſlands of *Nipongi*, or *Niſon*, by the *Chineſes* call'd *Gipon*, and by us *Japan*. Here they were well receiv'd, and had the honour, tho accidentally, of being the firſt Diſcoverers of theſe Iſlands. Their Situation is Eaſt of *China*, betwixt 30 and 40 degrees of North-Latitude: There are many of them, but the principal is *Nipongi*, or *Japan*, in which the Emperor keeps his Court at the City of *Meaco*. The chief Iſlands about it are *Cikoko*, *Tokoeſi*, *Sando*, *Siſime*, *Bacaſa*, *Vuoqui*, *Saycock* or *Ximo*, *Goto*, *Ceuxima*, *Tanaxuma*, *Toy*, *Giſima*, *Jaſima*, *Tanaxuma*, and *Firando*. Hitherto we have mention'd none but the *Portugueſes*, they being the only Diſcoverers of all thoſe Parts, and all other Nations having follow'd their Track, yet not till ſome years after this time, as we ſhall ſoon ſee. I do not here mention the Diſcovery of the *Philippine* Iſlands, tho properly belonging to the Eaſt, as not very remote from *China*, becauſe they were diſcover'd and conquer'd the other way, that is from *America*; and therefore we ſhall ſpeak of them in their place among the Weſtern Diſcoveries. What has been hitherto ſaid concerning theſe *Portugueſe* Voyages is collected out of *John de Barros* his Decads of *India*, *Oſorius* his Hiſtory of *India*, *Alvarez* of *Abaſſia*, and *Faria*'s *Portugueſe Aſia*. Having ſeen what has been done by theſe Diſcoverers, let us next lightly touch upon the Voyages of thoſe who follow'd their Footſteps.

An. 1551. We meet with the firſt *Engliſh* Voyage on the Coaſt of *Africk*, per-

form'd by Mr. *Thomas Windham*, but no Particulars of it.

An. 1552. The ſame *Windham* return'd with three Sail, and traded at the Ports of *Zaſim* and *Santa Cruz*; the Commodities he brought from thence being Sugar, Dates, Almonds and Moloſſes.

An. 1553. This *Windham*, with *Anthony Anes Pinteado*, a *Portugueſe* and Promoter of this Voyage, ſail'd with three Ships from *Portſmouth*: They traded for Gold along the Coaſt of *Guinea*, and from thence proceeded to the Kingdom of *Benin*, where they were promis'd loading of Pepper: but both the Commanders and moſt of the Men dying through the unſeaſonableneſs of the Weather, the reſt, being ſcarce 40, return'd to *Plymouth* with but one Ship and little Wealth.

An. 1554. Mr. *John Lock* undertook a Voyage for *Guinea* with three Ships, and trading along that Coaſt brought away a conſiderable quantity of Gold and Ivory, but proceeded no further. The following years Mr. *William Towerſon* and others perform'd ſeveral Voyages to the Coaſt of *Guinea*, which having nothing peculiar but a continuation of Trade in the ſame Parts, there is no occaſion for giving any Particulars of them. Nor do we find any account of a further Progreſs made along this Coaſt by the *Engliſh*, till we come to their Voyages to the *Eaſt-Indies*, and thoſe begun but late; for the firſt *Engliſh*-man we find in thoſe parts was one *Thomas Stevens*, who

An. 1579. wrote an account of his Voyage thither to his Father in *London*; but he having ſail'd aboard a *Portugueſe* Ship, this Voyage makes nothing to the *Engliſh* Nation, whoſe firſt undertaking to *India* in Ships of their own was,

An. 1591. Three ſtately Ships call'd the *Penelope*, the *Merchant Royal*, and the *Edward Bonaventure*, were fitted out at *Plimouth*, and ſail'd thence under the Command of Mr. *George Raymond*: They departed on the 10*th* of *April*, and on the firſt of *Auguſt* came to an Anchor in the Bay call'd *Aguada de Saldanha*, 15 Leagues North of the Cape of *Good Hope*. Here they continued ſeveral days, and traded with the Blacks for Cattel, when finding many of their Men had dy'd, they thought fit to ſend back Mr. *Abraham Kendal* in the *Royal Merchant* with 50 Men, there being too few to manage the three Ships if they proceeded on their Voyage: *Kendal* accordingly return'd, and *Raymond* and *Lancaſter* in the *Penelope* and *Edward Bonaventure* proceeded, and doubled the Cape of *Good Hope*; but coming to Cape *Corrientes* on the 14*th* of *September*, a violent Storm parted them, and they never met again; for *Raymond* was never heard of, but *Lancaſter* held on his Voyage. Paſſing by *Mozambique* he came to the Iſland *Comera*, where after much ſhow of Friendſhip, the *Mooriſh* Inhabitants kill'd 32 of his Men, and took his Boat, which oblig'd him to hoiſt ſail and be gone; and after much delay by contrary Winds he doubled Cape *Comori*, oppoſite to the Iſland of *Ceylon* in *India*, in the Month of *May* 1592. Thence in ſix days, with a large Wind which blew hard, he came upon the Iſland of *Gomes Polo*, which lies near the Northermoſt Point of the Iſland *Sumatra*; and the Winter-ſeaſon coming on, ſtood over to the Iſland of *Pulo Pinao*, lying near the Coaſt of *Malaca*, and between it and the Iſland *Sumatra*, in ſeven degrees of North-Latitude, where he continued till the end of *Auguſt* refreſhing his Men the beſt the place would allow, which afforded little but Fiſh, yet 26 of them dy'd there. Then the Captain running along the Coaſt of *Malaca*, and adjacent Iſlands, more like a Pirat than Merchant or Diſcoverer, took ſome Prizes, and ſo thought to have return'd home: but his Proviſions being ſpent when they came to croſs the Equinoctial, where he was ſtaid by Calms and contrary Winds ſix weeks, he ran away to the *Weſt-Indies* to get ſome Supply, where after touching at ſeveral places the Captain and 18 Men went aſhore in the little Iſland *Mona*, lying betwixt thoſe of *Portorico* and *Hiſpaniola*, but five Men and a Boy left in the Ship cut the Cable and ſail'd away. *Lancaſter* and eleven of his Men ſome days after ſpying a Sail, made a Fire; upon which Signal the *French*-man, for ſuch a one it prov'd to be, took in his Topſails, and drawing near the Iſland receiv'd them aboard, treating them with extraordinary Civility, and ſo brought them to *Dieppe* in *Normandy*, whence they paſs'd over to *Rye* in *Suſſex*, and landed there in *May* 1594. having ſpent three years, ſix weeks, and two days in this Voyage. Hitherto *Hackluit*, Vol. 2.

An. 1595. The *Dutch* reſolving to try their Fortune in the *Eaſt-Indies*, fitted out four Ships at *Amſterdam* under the Command of *Cornelius Hootman*, which ſail'd on the ſecond of *April*, and on the fourth of *Auguſt* anchor'd in the Bay of *S. Blaſe*, about 45 Leagues beyond the Cape of *Good Hope*, where they continued ſome days trading with the Natives for Cattel in exchange for Iron. *Auguſt* the 11*th* they departed that place, and coaſting along

along part of the Iſland *Madagaſcar*, came at laſt into the Bay of S. *Auguſtin*, where they exchang'd Peuter Spoons and other Trifles with the Natives for Cattel, till they fell at variance; and the Natives keeping away, no more Proviſions were to be had: and therefore on the 10*th* of *December* they weigh'd, directing their Courſe for *Java*, but meeting with bad Weather and ſtrong Currents were kept back till the 10*th* of *January*, when they were forc'd for want of Refreſhments to put into the Iſland of S. *Mary*, lying on the Eaſtern Coaſt of *Madagaſcar* in 17 degrees of South-Latitude, whence they remov'd to the great Bay of *Antongil*, and continu'd there till the 12*th* of *February*: then putting to Sea again, they arriv'd on the Coaſt of the great Iſland *Sumatra* on the 11*th* of *June*, and ſpending ſome days along that Coaſt, came at laſt to *Bantam* in the Iſland of *Java*. They lay here, very favourably entertain'd by the Emperor of *Java*, till falling at variance many Hoſtilities paſs'd betwixt them; and in *November* the *Dutch* remov'd from before *Bantam* to *Jacatra*, which is no great diſtance. In *January* finding themſelves much weaken'd by loſs of Men, and the *Amſterdam* one of the biggeſt Ships leeky, they unladed and burnt her. Having thoughts of ſailing for the *Molucco* Iſlands, they ran along as far as the Strait of *Balambuon* at the Eaſt-end of *Java*; but the Seamen refuſing to paſs any further, they made through the Strait, and on the 27*th* of *February* ſail'd along the Coaſt of *Java* towards the Cape of *Good Hope*; and three of their four Ships, beſides the Pinnace that was a Tender, and 89 Seamen, being all that were left of 449, return'd to *Holland* in *Auguſt* following, having been abroad 29 months. This and the Voyage ſoon after following in 1598. may ſeem to be miſtaken, becauſe it is ſaid in both that the Commander in chief was *Cornelius Hootman*; but it muſt be obſerv'd they differ not only in time, but in all other Circumſtances, and this is certainly the firſt Voyage the *Dutch* made to *India*, whereas in the other there is mention of thoſe People having been there before. This is to be ſeen at large in the Collection of Voyages undertaken by the *Dutch Eaſt-India* Company, printed this preſent year 1703.

An. 1596. Sir *Robert Dudley*, as principal Adventurer, ſet out three Ships under the Command of *Benjamin Wood*, deſigning to trade in *China*; for which purpoſe he carry'd Letters from Queen *Elizabeth* to the Emperor of *China*: but theſe Ships and the Men all periſh'd, ſo we have no account of their Voyage. *Purchas*, Vol. 1. p. 110.

An. 1598. Three Merchants of *Middleburgh* fitted out two Ships under the Command of *Cornelius Howteman* for the *Eaſt-Indies*, which ſail'd on the 15*th* of *March*. In *November* they put into the Bay of *Saldanha* on the Coaſt of *Africk*, in 34 degrees of South-Latitude, and ten Leagues from the Cape of *Good Hope*. Here pretending to trade with the Natives, they offer'd them ſome Violence; to revenge which, three days after they came down in great numbers, and ſurprizing the *Dutch* ſlew thirteen of them, and drove the reſt to their Ship. *January* the 3*d* they again anchor'd in the Bay of S. *Auguſtin* in the South-Weſt part of the Iſland *Madagaſcar*, and 23 degrees of South-Latitude, where the Natives would not trade with them; and being in great want of Proviſions, they ſail'd to the Iſland *Magotta*, or S. *Chriſtopher*, on the North of *Madagaſcar*, and having got ſome Relief went on to *Anſwame*, or *Angovan*, another ſmall Iſland, where they took in more Proviſions. Then proceeding on their Voyage, they paſs'd by the *Maldivy* Iſlands, thence by *Cochin*, and in *June* arriv'd in *Sumatra* at the Port of *Achen*, where after being kindly receiv'd by the King, he ſent many Men aboard on pretence of Friendſhip, but with a deſign to ſurprize the Ships, which they had near accompliſh'd, but were with difficulty beaten off, yet ſo that the *Dutch* loſt 68 of their Men, two Pinnaces of 20 Tun each, and one of their Boats. Sailing hence, they water'd and refreſh'd at *Pulo Batun* off *Queda*, which is on the Coaſt of *Malaca*; and having ſpent much time about thoſe parts, in *November* anchor'd at the Iſlands of *Nicobar* in eight degrees of Latitude, where they had ſome Refreſhment, but little; to remedy which, in their way towards *Ceylon* they took a Ship of *Negapatan* and plunder'd it. Then directing their Courſe home in *March* 1600, they doubl'd the Cape of *Good Hope*, and in *July* return'd to *Middleburg*. *Purchas*, Vol. 1. p. 116.

This ſame year 1598. the *Holland Eaſt-India* Company ſet out ſix great Ships and two Yachts for *India* under the Command of *Cornelius Hemskirke*, which ſail'd out of the *Texel* on the firſt of *May*, and coming together to the Cape of *Good Hope* in *Auguſt*, were there ſeparated by a terrible Storm: Four of them and a Yacht put into the Iſland *Maurice* Eaſt of *Madagaſcar*; the other two Ships

and Yacht put into the Iſland of S. *Mary* on the Eaſt alſo of *Madagaſcar*, where they made no ſtay, but ſailing thence arriv'd on the 26*th* of *November* 1598. before *Bantam*; and a month after them came the other five Ships and Yacht from the Iſland *Maurice*. The firſt Comers having got their Lading, departed from before *Bantam* on the 11*th* of *January* 1599, and arriv'd happily in the *Texel* on the 9*th* of *June* 1599, richly laden with Pepper, Cloves, Mace, Nutmegs and Cinamon, having ſpent but fifteen months in the whole Voyage. The other four Ships and Yacht left in *India* under the Command of *Wybrant*, ſail'd from *Bantam* along the North-ſide of *Javan* to the Eaſt-end of it, where the Town of *Aroſoya* is ſeated. Here the Natives, in revenge for ſome of their People kill'd by the *Dutch* in their firſt Voyage, ſeiz'd 17 of them that were ſent aſhore for Proviſions; and 50 more being ſent to their Relief in Sloops and Boats, were all of them kill'd, drown'd or taken. The Priſoners were ranſom'd for 2000 Pieces of Eight, and then the Ships put to Sea, and on the third of *March* 1599 came into the Strait of *Amboina*, where they anchor'd before a ſmall Town in that Iſland, call'd *Itan*. This is near the *Molucco*'s, and produces plenty of Cloves. There being Lading but for two Ships here, the other two were ſent to *Banda*, where they took their Lading of Cloves, Nutmegs and Mace, and return'd home in *April* 1600. The other two Ships left behind at *Amboina* having taken in what Lading of Cloves they could get, ſail'd away to get what they wanted at the *Molucco*'s, and anchor'd at *Ternate*, where having got the reſt of their Lading, they departed thence on the 19*th* of *Auguſt* 1599, and came to *Jacatra* in the Iſland *Java* on the 13*th* of *November*, being then reduc'd to extremity for want of Proviſions: whence after a few days ſtay they proceeded to *Bantam*, and thence on the 21*ſt* of *January* for *Holland*, where after a tedious Voyage they arriv'd in ſafety, having loſt many Men through Sickneſs and want of Proviſions *. Every year after the *Dutch* fail'd not to ſet out new Fleets, being allur'd by the vaſt Returns they made; yet there was nothing in theſe Voyages but Trade, and ſome Encounters with the *Spaniards*, and therefore it will be needleſs to mention them all in particular, till in the year 1606 the *Dutch* poſſeſs'd themſelves of *Tidore*, one of the *Molucco* Iſlands, and *Amboina*, expelling the *Portugueſes* firſt, and afterwards the *Engliſh*. In 1608 the *Dutch* Admiral *Matelief* laid Siege to *Malaca*, but without ſucceſs. Soon after they grew formidable at *Jacatra*, or *Batavia*, on the Iſland *Java*, where they continue to this day, that being the chief Seat of all their Dominions in the Eaſt. Not ſo ſatisfied, they at length made themſelves Maſters of *Malaca*, and expell'd the *Portugueſes* the Iſland of *Ceylon*, by which means they are poſſeſs'd of the moſt conſiderable Trade of the Eaſt, all the Cinnamon, Nutmegs and Cloves being intirely in their own hands. Nor is this all, for they have conquer'd the Iſland *Formoſa* on the Coaſt of *China*, whence they trade to *Japan*, with the Excluſion of all Chriſtian Nations from that Iſland. And here we will leave the *Dutch*, to give ſome further Relation of the *Engliſh* Proceedings, and ſo conclude with the *Eaſt-Indies*.

* *Collect. of* Dutch Eaſt-India *Voyages.*

An. 1600. A Company of Merchants Adventurers was by Patent from Queen *Elizabeth* authoriz'd to trade in the *Eaſt-Indies*, and accordingly in *January* 16$\frac{0}{1}$. they fitted out four great Ships and a Victualer, all under the Command of Captain *James Lancaſter*, who ſail'd out of the River of *Thames* on the 13*th* of *February*, having 480 Men aboard his Ships, yet got not beyond *Torbay* till the ſecond of *April*, and on the firſt of *November* doubled the Cape of *Good Hope*. In *April* following they anchor'd at the Iſlands of *Nicobar*, North-Eaſt of the great Iſland of *Sumatra*, and in *June* came before *Achem*, where they had a good Reception, and ſettled Peace and Commerce with that King; but having little to trade with, put to Sea, and took a great *Portugueſe* Ship richly laden, and return'd to *Achem*, whence they ſail'd to *Bantam* in the Iſland of *Java*: Here they had alſo good Entertainment, and liberty of Trade was agreed on; and having taken in what more Lading was wanting, which conſiſted in Pepper and Cloves, on the 20*th* of *February* they ſet ſail in order to return for *England*, but meeting with violent Storms were carry'd into 40 degrees of South-Latitude, where *Lancaſter* loſt his Rudder, which was reſtor'd with much labour, and ſo they arriv'd at the Iſland of S. *Helena* in *June*, and having refreſh'd themſelves there put to Sea again, and return'd ſafe to *England* in *Auguſt*. *Purchas*, Vol. 1. p. 147.

An. 1604. The aforeſaid Company ſent four Ships more to the *Eaſt-Indies* under the Command of Sir *Henry Middleton*, who ſail'd on the ſecond of *April*, and arriv'd

arriv'd at *Bantam* on the 23*d* of *December*. Two of theſe Ships laded Pepper at *Bantam*; Sir *Henry* with the others ſail'd to the Iſles of *Banda*, where he continu'd 21 weeks, and then return'd to *Bantam*, and arriv'd in the *Downs* on the 6*th* of *May* 1606. The ſame year Captain *John Davis* and Sir *Edward Michelburn* with one Ship and a Pinnace ſail'd into the *Eaſt-Indies*, trading at *Bantam*, and taking ſome Prizes, but perform'd nothing elſe remarkable. *Purchas*, Vol. 1. p. 185.

An. 1607. The Company fitted out their third Voyage, being three Ships under the Command of *William Keeling*, but only two of them kept company; and ſetting out in *April*, arriv'd not at *Priaman* in the Iſland *Sumatra* till *July* the following year; having ſpent all this time along the Coaſts of *Africk*, and beating at Sea againſt contrary Winds. Here they took in ſome Pepper, and then ſail'd to *Bantam*, where a *Siam* Embaſſador invited them to ſettle Commerce in his Maſter's Dominions; and ſo they proceeded to *Banda*, where they were hindred taking in their Lading of Spice by the *Dutch*, who had built a Fort on that Iſland. So being diſappointed they return'd to *Bantam*, loaded Pepper, and ſettled a Factory there, which continued in Proſperity till overthrown by the *Dutch*. *Purchas*, Vol. 1. p. 188.

The third Ship mention'd above, which did not keep company with the other two, but ſet out at the ſame time, after touching at the Bay of *Saldanha* on the Coaſt of *Africk*, and at *Bantam* in the Iſland of *Java*, proceeded to the *Molucco* Iſlands, where, with the permiſſion of the *Spaniards* then poſſeſt of thoſe Iſlands, they had a Trade for ſome days, but were afterwards commanded away. Then ſailing towards the Iſland *Celebes* at the Iſland *Buttone*, or *Buton*, they were friendly entertain'd by the King, and brought their full loading of Cloves; which done they return'd to *Bantam*, and thence to *England*. *Purchas*, Vol. 1. p. 226.

An. 1608. The *Eaſt-India* Company for its fourth Voyage ſet out two Ships, the *Union* and *Aſcenſion*, commanded by *Alexander Sharpey* and *Richard Rowles*, who ſail'd on the 14*th* of *March*; and having ſpent above a year by the way, and loſt the *Union* in a Storm, the *Aſcenſion* came on the 8*th* of *April* 1609, to an Anchor before the City *Aden* on the Coaſt of *Arabia Felix*, whence they ſail'd into the Red-Sea, being the firſt *Engliſh* Ship that ever enter'd it, and on the 11*th* of *June* anchor'd in the Road of the City *Mocha*, and having made a ſhort ſtay to refit, ſail'd away for the Coaſt of *Cambaya*, where refuſing to take in a Pilot the Ship was loſt on the Shoals, but all the Men ſav'd in two Boats, who got aſhore at the ſmall Town of *Gandevel*, about 40 Miles from *Surat*, whither they travel'd by Land, and were reliev'd by the *Engliſh* Factor there. The Captain and moſt of the Company went from thence to *Agra* the Court of the *Mogul*, reſolving to take their Journy through *Perſia* to return into *Europe*. But *Thomas Jones*, the Author of this account, with three others, committed themſelves to a *Portugueſe* Religious Man, who promis'd to ſend them home, and accordingly carried them through *Damam* and *Chaul* to *Goa*, where in *January* they were ſhipp'd aboard the Admiral of four *Portugueſe* Ships homeward bound, and arriv'd at *Lisbon* in *Auguſt*, where imbarking in an *Engliſh* Ship they came ſafe into *England* in *September* 1610. The reſt of the Company that went with the Captain diſpers'd, and few of them came home.

The *Union*, mention'd before to be ſeparated from the *Aſcenſion* in a Storm, touch'd at the Bay of S. *Auguſtin* in the Iſland *Madagaſcar*, where the Captain and five more going aſhore upon friendly Invitation were kill'd by the Natives, who thought to have ſurpriz'd the Ship with their Boats, but were beaten off with great loſs. So ſailing hence, they directed their Courſe to *Achem* on the Iſland *Sumatra*, where and at *Priaman* they took in their Lading of Bafts and Pepper, and directed their Courſe to return home. But their Voyage prov'd ſo unfortunate, that all the Men dy'd by the way, except three *Engliſh* and an *Indian*, who were ſcarce alive; and not being able to hand their Sails, the Ship was carried upon the Coaſt of *Britany* in *France*, where the *French* convey'd her into Harbour, and moſt of the Lading was ſav'd for the Company.

An. 1609. The *Engliſh Eaſt-India* Company for its fifth Voyage ſet out but one Ship, commanded by *David Middleton*, who arriving at *Banda* was by the *Dutch* there hinder'd loading any Spice, and therefore ſail'd to *Puloway* a ſmall Iſland not far diſtant, where with much difficulty and hazard he got loading of Spice, and return'd home ſafe. *Purchas*, Vol. 1. p. 238.

An. 1610. Sir *Henry Middleton* ſail'd with three Ships under his Command; and

and being inform'd by the Natives of the Iſland *Zocotora*, that he would be friendly receiv'd at *Mocha* in the Red-Sea, and find good vent for his Goods, he ventur'd up thither, and after much deceitful Kindneſs ſhown him by the *Turks*, was himſelf with many of his Men ſecur'd, and ſent up the Country ſeveral Miles to another Baſſa. Some Men were alſo kill'd by the Infidels, who attempted to ſurprize one of the Ships, and were poſſeſs'd of the upper Decks, till the Seamen blew up ſome, ſhot others, and drove the reſt into the Sea, ſo that only one of them that hid himſelf eſcap'd and was afterwards receiv'd to Mercy. After much Sollicitation Sir *Henry Middleton* and his Men were ſent back to *Mocha*, where moſt of them make their eſcape aboard their Ships. Many fruitleſs Conteſts having afterwards paſs'd with the Baſſa's about the reſtitution of the Goods taken; at laſt he ſail'd to *Surat*, where he arriv'd in *September* 1611. and having notwithſtanding the oppoſition made by the *Portugueſes* ſold ſome of his Goods, and departing thence to *Dabul*, had ſome more Trade in that place, yet not ſo much as to diſpoſe of all he had. Whereupon he reſolv'd to return to the Red-Sea, there to traffick with the Ships of *India*, which uſually reſort to thoſe parts; he detain'd many of them by force, and barter'd with them as he thought fit, the *Indians* being under reſtraint, and in no condition to oppoſe whatſoever was offer'd them. Being thus furniſh'd, he ſail'd for *Sumatra*, where he got loading of Spice, and ſent one Ship home with her Burden, his own having been on a Rock, and therefore unfit for the Voyage till repair'd, which could not be done ſo ſoon. This Ship arriv'd ſafe in *England*, but Sir *Henry Middleton* and his were caſt away in *India*. *Purchas*, Vol. 1. p. 247. Other Ships ſail'd the latter end of the year 1610, and beginning of 1611. which ſtill ran much the ſame Courſe with the former, and have nothing ſingular to relate. But,

An. 1611. In *April* ſail'd Capt. *John Saris* with three Ships, who having run the ſame courſe all the reſt had done ſeverally before, entring the Red-Sea, and touching at *Java*, he receiv'd a Letter from one *Adams* an *Engliſh*-man, who ſail'd aboard ſome *Dutch* Ships to *Japan*, and was there detain'd, in which he gave an account of that Country. Captain *Saris* diſmiſſing his other two Ships, directed his Courſe for that Iſland; and paſſing by thoſe of *Bouro*, *Xula*, *Bachian*, *Celebes*, *Silolo*, the *Moluccos*, and others, came to an Anchor on the 11*th* of *June* 1613. at the ſmall Iſland and Port of *Firando*, lying South-Weſt of the South-Weſt Point of the great Iſland of *Japan*. This and ſeveral other ſmall Iſlands about it are ſubject to petty Kings, who all acknowledg the Emperor of *Japan* for their Sovereign. Theſe little Princes ſhow'd all imaginable Kindneſs to the *Engliſh*, being the firſt that ever appear'd in thoſe parts. Capt. *Saris* with the Aſſiſtance of the King of *Firando*, was conducted to the Emperor's Court at *Meaco*, where he had Audience of him, and ſettled Peace and Commerce in as authentick manner as if he had been ſent from *England* only upon that Errand, the Emperor granting to the *Engliſh* free liberty of Trade, and ſeveral Privileges and Immunities for their Incouragement. All things being ſettled there, Capt. *Saris* return'd to *Firando* well pleas'd with his ſucceſs; and there the Goods he brought being not yet all diſpos'd of, he erected a Factory, leaving in it eight *Engliſh*, three *Japoneſes* for Interpreters, and two Servants. Theſe were to diſpoſe of the Goods left behind, and provide Loading for ſuch Ships as were to continue the Trade now begun. This done, he left *Firando* on the fifth of *December*, and ſtood for the Coaſt of *China*, along which he kept to that of *Cochinchina* and *Camboya*, whence he ſtruck over to the Southward, and came into *Bantam* Road, where he continued ſome time, and laſtly put into *Plymouth* in *September* 1614. *Purchas*, Vol. 1. p. 334. Thus have we brought the *Engliſh* to *Japan*, the furtheſt extent of what vulgarly is comprehended under the Name of the *Eaſt Indies*, and therefore think it needleſs to proſecute their Voyages this way any longer, ſince they can afford nothing new; nor indeed have theſe hitherto added any thing to what was diſcover'd by the *Portugueſes*, to whom all theſe Countries were well known long before, as has been made appear. Of the *Dutch* Navigations this way ſomewhat has been ſaid, and it ſeems needleſs to add any thing concerning the *French*, who are not ſo conſiderable there as any of thoſe Nations already mention'd, beſides that they came thither the lateſt, and therefore not as Diſcoverers, but tracing the beaten Road; ſo that all that can be ſaid of them will be only a repetition of things already ſpoken of. Having thus given an account of the firſt Diſcoverers, and the ſucceſs of all the firſt Voyages to *Africk* and *Aſia*, it now remains to ſhow what

what a vaſt Extent of Land is by theſe means made known, which before *Europe* was wholly a Stranger to, and the Commodities it ſupplies us with; which is one great Point of this Diſcourſe, *viz.* to ſhow what benefit is reap'd by Navigation, and the vaſt Improvement it has recei'd ſince the diſcovery of the Magnetical Needle, or Sea-Compaſs. Then having perform'd this with all poſſible brevity, it will be fit to proceed to give the like Relation of the Diſcovery and other Affairs of *America*, or the New World, which will lead us to the Voyages round the Globe, where this Diſcourſe will end.

To begin then where the Diſcoveries commenc'd, that is, at Cape *Nam*, or *Nao*, which is on the Coaſt of the Kingdom of *Morocco*, and in the 28*th* degree of Latitude; we find the Extent made known from thence, taking it only from North to South, from 18 degrees of North Latitude to 35 degrees of South Latitude, in all 53 degrees in length, at 20 Leagues to a degree, to be 1060 Leagues, but very much more if we run along the Coaſt, eſpecially upon that of *Guinea*, which lies Eaſt and Weſt for above 25 degrees, which at the ſame rate as before amounts to 500 Leagues. So that we have here a Coaſt, only reckoning to the Cape of *Good Hope*, of above 1500 Leagues in length made known to us, and in it the further *Lybia*, the Country of the Blacks, *Guinea*, the Kingdoms of *Benin*, *Conga*, *Angola*, and the Weſtern Coaſt of the *Cafres*. Theſe are the general Names by which theſe vaſt Regions are known. The Natives are for the moſt part black, or elſe inclining to it. All the Commodities brought from thence, are Gold-Duſt, Ivory, and Slaves; thoſe Black People ſelling one another, which is a very conſiderable Trade, and has been a great ſupport to all the *American* Plantations. This is all that mighty Continent affords for Exportation, the greateſt part of it being ſcorch'd under the Torrid Zone, and the Natives almoſt naked, no where induſtrious, and for the moſt part ſcarce civiliz'd. In the Southermoſt Parts among the wild *Cafres*, there is plenty of good Cattel, which the firſt Traders to *India* us'd to buy for Knives and other Toys at the Bay of *Saldanha*, and other places thereabouts. The *Portugueſes* here have the largeſt Dominions on this Coaſt of any Nation, which are in the Kingdoms of *Congo* and *Angola*. The *Engliſh* and *Dutch* have ſome ſmall Forts on the Coaſt of *Guinea*, and the *Dutch* a large ſtrong Town, with all manner of Improvements about it, at the Cape of *Good Hope*. From this Cape of *Good Hope* to Cape *Guardafu* at the entrance into the Red-Sea, the Coaſt running North-Eaſt and South-Weſt, extends above 1200 Leagues in a ſtreight Line, containing the Eaſtern *Cafres* and *Zanguebar*, which are the two great Diviſions of this ſide; the latter of theſe ſubdivided into the Kingdoms of *Mozambique*, *Pemba*, *Quiloa*, *Monbaca*, *Melinde*, *Magadoxa*, and *Adel*. Of theſe the *Portugueſes* poſſeſt the Town and Fort of *Mozambique*, having loſt *Monbaca* within theſe few years, taken from them by the *Moors*. No other *European* Nation has any Dominions on this Coaſt, which is all in the Poſſeſſion of the Natives or *Moors*. The Commodities here are the ſame as on the Weſt-ſide of *Africk*, Gold, Ivory and Slaves. All this vaſt Continent produces many ſorts of Fruit and Grain unknown to us, as alſo Beaſts and Fowl, which being no part of Trade, are not mention'd here. Yet before we leave this Coaſt we muſt not omit to mention the Iſland *Zocotora*, famous for producing the beſt Aloes, and ſituate not far diſtant from Cape *Guardafu*. Next in courſe follows the Ree-Sea, the mouth whereof is about 120 Leagues from Cape *Guardafu*, and its length from the mouth to *Suez* at the bottom of it above 400 Leagues, lying North-Weſt and South Eaſt: on the one ſide of it is the Coaſt of *Aben* and *Egypt*, on the other that of *Arabia Petrea*, and *Arabia Felix*, all in the poſſeſſion of the *Turks*, and not at all reſorted to by any *European* Nation, but ſomewhat known to them by the way of *Egypt*, before the diſcovery of *India*. From the mouth of the Red-Sea to the Gulph of *Perſia* lies the Coaſt of *Arabia*, extending about 400 Leagues North-Eaſt and South-Weſt to Cape *Roſalgate* at the entrance into the Bay of *Ormuz*. This Coaſt is partly ſubject to the *Turk*, and partly to *Arabian* Princes; and its principal Commodities are rich Gums, and Coffee. Turning Cape *Roſalgate* to the North-Weſt is the great Bay of *Ormuz*, along which runs ſtill the Coaſt of *Arabia*, where ſtands *Maſcate*, once poſſeſs'd by the *Portugueſes*, now by the *Arabs*. Next we come into the Gulph of *Bazora*, or of *Perſia*, almoſt 200 Leagues in length, and enclos'd by *Arabia* on the one ſide, and *Perſia* on the other. At the mouth of this Bay in a ſmall Iſland is the famous City *Ormuz*, conquer'd and kept many years by the *Portugueſes*, but at laſt taken

from them by the *Perſians*, with the Aſſiſtance of the *Engliſh*. Within the Bay on the *Arabian* ſide is the Iſland *Baharem*, famous for a great Fiſhery of Pearls. From the mouth of the *Perſian* Gulph to that of *Indus* are about 340 Leagues, being the Coaſt of *Perſia*, where no Prince poſſeſſes any thing but that great Monarch. The chiefeſt Commodities here are Raw Silk, Rubarb, Wormſeed, Carpets of all ſorts, wrought and plain Silks, Silks wrought with Gold or Silver, half Silks and half Cottons. From the Mouth of *Indus* to Cape *Comori*, taking in the bend of the Coaſt from *Indus* to *Cambaya*, lying North-Weſt and South-Eaſt, and from that Bay to the Cape almoſt North and South, are near 400 Leagues, including the Shores of *Guzarat*, *Cambaya*, *Decan*, *Canara* and *Malabar*: Of theſe *Guzarat* and *Cambaya*, with part of *Decan*, are ſubject to the Great *Mogul*, the other parts to ſeveral *Indian* Princes. Yet the *Portugueſes* have the Fort of *Diu* in *Guzarat*, *Damam* in *Cambaya*, and the great City of *Goa* in *Decan*, beſides other Forts of leſſer conſequence: The *Engliſh* the Iſland of *Bombaim*, and the *Dutch* ſome Forts. Doubling Cape *Comori*, and running in a ſtreight Line North-Eaſt, there are about 440 Leagues to the bottom of the Bay of *Bengala*; and turning thence South-Eaſt, ſomewhat more than the ſame number of Leagues to the Southermoſt Point of the *Aurea Cherſoneſus*, or Coaſt of *Malaca*: and in this ſpace the Shores of *Coromandal*, *Biſnagar*, *Golconda*, *Orixa*, *Bengala*, *Arracan*, *Pegu*, *Martaban*, and the *Aurea Cherſoneſus*, or *Peninſula* of *Malaca*. Hence we will make but one Line more for brevity ſake up to *Japan* on the Northern Coaſt of *China*, which in a ſtreight Line, without allowing any thing for the Bays of *Siam* and *Cochinchina*, is at leaſt 800 Leagues, and in it the Eaſt-ſide of the *Peninſula* of *Malaca*, the Kingdoms of *Siam*, *Camboia*, *Champa* and *Cochinchina*, and the vaſt Empire of *China*. All theſe immenſe Regions from *Perſia* Eaſtward are vulgarly, tho improperly, comprehended under the Name of the *Eaſt-Indies*. The Product of theſe Countries is no leſs to be admir'd, being all ſorts of Metals, all Beaſts and Birds, and the moſt delicious of Fruits. But to ſpeak by way of Trade, the Commodities here are Diamonds, Silk raw and wrought in prodigious quantities, Cotton unwrought, and infinite plenty of it in Callicoes and Muſlins, all ſorts of ſweet and rich Woods, all the Gums, Drugs and Dyes, all the precious Plants, and rich Perfumes, not to mention the Spices, which I leave to the Iſlands; in fine, all that is precious, delightful, or uſeful: Inſomuch that, tho here be Mines of Silver and Gold, yet none is ſent abroad, but hither it flows from all other parts, and is here ſwallow'd up. But ſomething muſt be ſaid of the Iſlands belonging to this great Continent, for the Value of them is immenſe, as well as their Number, and the Extent of ſome of them. The firſt in order that are any thing conſiderable, are the *Maldivy* Iſlands, rather remarkable for their multitude than any other thing, being ſo many that the number is not known, yet ſo ſmall, that no great account is made of them: They lie South-Eaſt of Cape *Comori*, betwixt three and eight degrees of North-Latitude; for ſo far they run, being diſpos'd in twelve ſeveral Cluſters or Parcels that lie North-Weſt and South-Eaſt, at the South-end whereof lie two other leſs Cluſters or Parcels Eaſt and Weſt from one another. As for Trade, or Commerce, tho theſe Iſlands are very fruitful, they have not any thing conſiderable to promote it, eſpecially to ſupply *Europe*, which is the thing here to be conſider'd. Next to theſe is the great and rich Iſland of *Ceylon* beyond Cape *Comori*, formerly divided into ſeveral petty Kingdoms, till the *Portugueſes* firſt reduc'd all the Sea-Coaſts under their Dominion, and were afterwards diſpoſſeſs'd by the *Dutch*, who ſtill remain Maſters of them, but could never yet conquer the Inland. This is a place of mighty Traffick, for it produces the beſt Cinnamon in the World, and ſupplies all *Europe*: Here are alſo found the fineſt Rubies, and ſeveral other ſorts of precious Stones. The Elephants of this Iſland are counted the beſt in all *India*, and as ſuch coveted by all the Eaſtern Princes, who, tho they have Herds of them in their own Dominions, do not ſpare to give conſiderable Prices for theſe, which is a great enriching of the Country. The Iſlands of *Sunda*, or the *Sound*, are that great parcel lying South and South-Eaſt of *Malaca*, the principal whereof are *Sumatra*, *Borneo* and *Java*; the two firſt directly under the Line, *Sumatra* above 300 Leagues in length, lying North-Weſt and South-Eaſt, and about 60 in breadth in the wideſt place; *Borneo* is almoſt round, and about 600 in Circumference: *Java* the laſt of them lies betwixt 7 and 10 degrees of South-Latitude, is about 200 Leagues in length from Eaſt to Weſt, and not above 40 in breadth in the wideſt

place

place from North to South. There are many more, but all ſmall in compariſon of theſe, unleſs we reckon *Celebes* lying under the Line, near 180 Leagues in length, the longeſt way North-Eaſt and South-Weſt, and about 80 in breadth in the broadeſt place from Eaſt to Weſt: As alſo *Gilolo*, under the Equator as well as the laſt, of an irregular ſhape, and not above one fourth part of the bigneſs of *Celebes*. All theſe Iſlands have a prodigious Trade, being reſorted to from all parts, not only of *India*, but even from *Europe*. Their Wealth is incredible, for they produce whatſoever Man can wiſh; but the principal Commodities exported are Ginger, Pepper, Camphir, Agarick, Caſſia, Wax, Honey, Silk, Cotton; they have alſo Mines of Gold, Tin, Iron and Sulphur, all ſorts of Cattel and Fowl, but no Vines nor Olive-Trees. In *Sumatra* the *Dutch* have ſome Forts, and are very powerful, but much more in *Java*, where *Batavia*, a populous City, is the Metropolis of their Eaſtern Dominions. The *Engliſh* had a great Trade and Factory at *Bantam* in the ſame Iſland, but were expell'd by the *Dutch* in the year 1682. After theſe follow the *Molucco* Iſlands, which are five in number properly ſo call'd, *viz. Ternate*, *Tidore*, *Machian*, *Moutil* or *Mouſil*, and *Bachian*: They lie along the Weſt-ſide of *Gilolo*, ſo near the Equinoctial, that the laſt of them lies 24 or 25 minutes South, and the firſt of them about 50 minutes North of it. They are ſo ſmall, that all of them do not take up above one degree, and 10 or 15 minutes of Latitude. *Ternate* is the Northermoſt, and in order from it lie to the South *Tidore*, *Moutil*, *Machian*, and *Bachian*. The whole Product of theſe Iſlands is Cloves, which are ſcarce found elſewhere, and here little beſides them; which is the reaſon why the *Dutch* have poſſeſs'd themſelves of them, expelling the *Portugueſes*, who after long Conteſts had bought out the *Spaniards* Claim to them. With the *Molucco's* may be reckon'd the Iſlands of *Amboina* and *Banda*: The firſt of theſe produces Cloves like the others, and was once much reſorted to by the *Engliſh*, till the *Dutch* deſtroy'd their Factory, of which Action there are particular printed Accounts. *Banda* is a larger Iſland than any of the others, and in five degrees of South Latitude, poſſeſs'd alſo by the *Dutch*, who have here all the Trade of Nutmegs and Mace, which ſcarce grow any where but in this and two or three Neighbouring Iſlands. A vaſt multitude of other little Illands are ſcatter'd about this Sea, but thoſe already mention'd are the moſt conſiderable; for tho thoſe of *Chiram* and *Papous* be large, there is very little of them known, by which it is natural to gueſs they are not of much value; for if they were, the ſame Avarice that has carry'd ſo many *European* Nations into their Neighbourhood to deſtroy not only the Natives, but one another, would have made them long ſince as familiar to us as the reſt. Of *Japan* enough was ſaid when firſt diſcover'd by the *Portugueſes*, and in Capt. *Saris*'s Voyage thither, where the Reader may ſatisfy his Curioſity. All that needs be added is, that it produces ſome Gold, and great plenty of Silver. For other Commodities, here is abundance of Hemp, excellent Dyes, red, blue and green, Rice, Brimſtone, Saltpeter, Cotton, and the moſt excellent Varniſh in the World, commonly call'd *Japan*, whereof abundance of Cabinets, Tables, and many other things are brought into *Europe*. Thus are we come to *Japan* the utmoſt of theſe Eaſtern Diſcoveries, omitting to ſay any thing of the *Philippine* Illands, and thoſe call'd *de las Ladrones*, tho within this compaſs, becauſe they were diſcover'd from the *Weſt-Indies*; and therefore they are left to be treated of among the *American* Affairs, as are the Iſles of *Solomon*, whereof hitherto the World has had but a very imperfect account. This Summary ſhows the Improvement of Navigation on this ſide the World ſince the diſcovery of the Magnetical Needle, or Sea-Compaſs, it having made known to us as much of the Coaſts of *Africk* and *Aſia*, as running along only the greateſt Turnings and Windings, amounts to about 5000 Leagues; an incredible extent of Land, were it not ſo univerſally known to be true, and ſo very demonſtrable. The benefit we reap is ſo viſible, it ſeems not to require any thing ſhould be ſaid of it. For now all *Europe* abounds in all ſuch things as thoſe vaſt, wealthy, exuberant Eaſtern Regions can afford; whereas before theſe Diſcoveries it had nothing but what it receiv'd by retail, and at exceſſive rates from the *Venetians*, who took in the precious Drugs, rich Spices, and other valuable Commodities of the Eaſt in *Egypt*, or the Coaſt of *Turky*, whither it was brought from *India*, either by Caravans or up the Red-Sea; and they ſupply'd all other Countries with them at their own Prices. But now the Sea is open, every Nation has the liberty of ſupplying it ſelf from the Fountain-Head; and if ſome have en-

croach'd upon others, and confin'd them to a narrower Trade in thoſe parts, yet the Returns from thence are yearly ſo great, that all thoſe Goods may be purchas'd here at the ſecond hand infinitely cheaper than they could when one Nation had the ſupplying of all the reſt, and that by ſo expenſive a way, as being themſelves ſerv'd by Caravans, and a few ſmall Ships on the Red-Sea. To conclude; theſe Parts, the Diſcovery whereof has been the Subject of this Diſcourſe, ſupply the Chriſtian World with all Gums, Drugs, Spices, Silks and Cottons, precious Stones, Sulphur, Gold, Saltpeter, Rice, Tea, *China*-Ware, Coffee, *Japan* Varniſh'd Works, all ſorts of Dyes, of Cordials, and Perfumes, Pearls, Ivory, Oſtrich-Feathers, Parrots, Monkeys, and an endleſs number of Neceſſaries, Conveniences, Curioſities, and other Comforts and Supports of Human Life, whereof enough has been ſaid for the intended Brevity of this Diſcourſe. It is now time to proceed to a ſtill greater part, greater in extent of Land, as reaching from North to South, and its Bounds not yet known, and greater in Wealth, as containing the inexhauſtible Treaſures of the Silver Mines of *Peru* and *Mexico*, and of the Gold Mines of *Chile*, and very many other parts. A fourth part of the World, not much inferior to the other three in extent, and no way yielding to them for all the Bleſſings Nature could beſtow upon the Earth. A World conceal'd from the reſt for above 5000 years, and reſerv'd by Providence to be made known 300 years ago. A Region yet not wholly known, the Extent being ſo immenſe, that 300 years have not been a ſufficient time to lay it all open. A Portion of the Univerſe wonderful in all reſpects: 1. For that being ſo large it could lie ſo long hid. 2. For that being well inhabited, the Wit of Man cannot conclude which way thoſe People could come thither, and that none others could find the way ſince. 3. For its endleſs ſources of Gold and Silver, which ſupplying all parts, ſince their firſt diſcovery are ſo far from being impoveriſh'd, that they only want more hands to draw out more. 4. For its mighty Rivers, ſo far exceeding all others, that they look like little Seas, compar'd with the greateſt in other parts. 5. For its prodigious Mountains, running many hundred Leagues, and whoſe tops are almoſt inacceſſible. 6. For the ſtrange variety of Seaſons, and temperature of Air to be found at very few Leagues diſtance. And laſtly, For its ſtupendous fertility of Soil, producing all ſorts of Fruits and Plants which the other parts of the World afford, in greater perfection than in their native Land, beſides an infinity of others which will not come to perfection elſewhere.

To come to the Diſcovery of this fourth and greateſt part of the Earth, it was undertaken and perform'd by *Chriſtopher Columbus* a *Genoeſe*, excellently skill'd in Sea-Affairs, an able Coſmographer, and well vers'd in all thoſe parts of the Mathematicks which might capacitate him for ſuch an Enterprize. This Perſon being convinc'd by Natural Reaſon, that ſo great a part of the World as till then was unknown could not be all Sea, or created to no purpoſe; and believing that the Earth being round, a ſhorter way might be found to *India* by the Weſt, than by compaſſing all *Africk* to the Southward, as the *Portugueſes* were then attempting to do; he reſolv'd to apply himſelf wholly to the diſcovery of thoſe rich Countries, which he poſitively concluded muſt extend from what was known of the *Eaſt-Indies* ſtill to the Eaſtward one way, and to be the eaſier met with by ſailing round to the Weſtward. Having been long fully poſſeſs'd with this Notion, and provided to anſwer all Objections that might be ſtarted againſt it, he thought the Undertaking too great for any leſs than a Sovereign Prince, or State; and therefore, not to be unjuſt to his Country, he firſt propos'd it to the State of *Genoa*, where it was rather ridicul'd than any way encourag'd. This Repulſe made him have recourſe to King *John* the Second of *Portugal*, who having caus'd the matter to be examin'd by thoſe that had the direction of the Diſcoveries along the Coaſt of *Africk*, by their Advice he held him in hand till he had ſent out a Caravel with private Orders to attempt this Diſcovery. This Caravel having wandred long in the wide Ocean, and ſuffer'd much by Storms, return'd without finding any thing. *Columbus* underſtanding what had been done, reſented it ſo highly, that in hatred to *Portugal* he reſolv'd to go over to *Caſtile* and offer his Service there; but for fear of any diſappointment, at the ſame time he ſent his Brother *Bartholomew Columbus* into *England*, to make the ſame Overture to King *Henry* the *7th*. His Brother had the ill fortune to be taken at Sea by Pyrats, which much retarded his coming to the Court of *England*; where when at laſt he came, being poor and deſtitute of Friends, it was long before he could be heard, or

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at least be look'd upon; so that in fine, *Columbus* was gone before he return'd to *Spain* with his Answer. *Columbus* in the mean while stole away out of *Portugal*, and coming to the Court of *Ferdinand* and *Isabel*, King and Queen of *Castile* and *Aragon*, he there spent eight years solliciting with little hopes, and many difficulties; till at last, when he had utterly despair'd of success, he met with it, through the assistance of some few Friends he had gain'd at Court. At his earnest suit he had all the Conditions he requir'd granted, which were, that he should be Admiral of all those Seas he discover'd, and Viceroy and Governor-General of all the Lands; that he should have the tenth of all things whatsoever brought from those parts, and that he might at all times be an eighth part in all Fleets sent thither, and to receive the eighth of all the Returns. This to him and his Heirs for ever. With these Titles, and sufficient Power from the Queen, who espous'd the Undertaking, he repair'd to the Port of *Palos de Moguer*, on the Coast of *Andaluzia*, where there was furnish'd for him a Ship call'd the S. *Mary*, and two Caravels, the one call'd *La Pinta*, commanded by *Martin Alonzo Pinzon*, and the other *La Nina*, by *Vincent Yanez Pinzon*. In these Vessels he had 90 Men, and Provisions for a year; and thus equipp'd he sail'd from *Palos de Moguer*.

An. 1492. On the 23*d* of *August* directing his Course to the *Canary* Islands, where he made a new Rudder to the Caravel *Pinta*, which had hers broke off at Sea, he took in fresh Provisions, Wood, and Water with all possible Expedition; and on the 6*th* of *September* put to Sea again, steering due West, and on the 7*th* lost sight of Land. The 11*th* at 150 Leagues distance from the Island of *Ferro*, they saw a great piece of a Mast drove by the Current, which set strong towards the North; and the 14*th* the Admiral observ'd the Variation of the Needle to the Westward about two Points. On Sunday the 16*th* the Men were surpriz'd to see green and yellow Weeds scatter'd about in small parcels on the Superficies of the Water, as if it had been newly torn off from some Island or Rock; and the next day they saw much more, which made some conclude they were near Land, and others supposing it only to be Rocks, or Shoals, began to mutter. Every day they saw some Birds flying to the Ships, and abundance of Weeds in the Water, which still made them conceive hopes of Land: but when these fail'd, then they began again to murmur, so that the Admiral was forc'd to use all his Art to keep them quiet, sometimes with fair Words, and sometimes with Threats and Severity, they imagining that since for the most part they sail'd before the Wind, it would be impossible for them ever to return. Thus their mutinous Temper daily increas'd, and began to appear more open, some being so bold as to advise throwing the Admiral over-board. The first of *October* the Pilot told the Admiral, he found by his account they were 588 Leagues West of the Island of *Ferro*, which is the Westermost of the *Canaries*; who answer'd, his Reckoning was 584, whereas in reality his Computation was 707; and on the third the Pilot of the Caravel *Nina* reckon'd 650, he of the Caravel *Pinta* 634: but they were out, and *Columbus* made it less for fear of discouraging the Men, who nevertheless continued very mutinous, but were somewhat appeas'd on the fourth, seeing above forty Sparrows fly about the Ships, besides other Birds. The 11*th* of *October* there appear'd manifest tokens of their being near Land; for from the Admiral's Ship they saw a green Rush in the Water, from the *Pinta* they saw a Cane and a Stick, and took up another that was artificially wrought, and a little Board, besides abundance of Weeds fresh pull'd up; from the *Pinta* they beheld such-like tokens, and a Branch of a Thorn-tree with the Berries on it: besides that, sounding they found bottom, and the Wind grew variable. For these reasons the Admiral order'd they should make but little sail at night, for fear of being aground in the dark; and about Ten of the Clock that night the Admiral himself saw a Light, and show'd it to others. About Two in the morning the Caravel *Pinta*, which was furthest a head, gave the Signal of Land; and when day appear'd, they perceiv'd it was an Island about 15 Leagues in length, plain, well wooded and water'd, and very populous; the Natives standing on the Shore, admiring what the Ships were. The Admiral and Captains went ashore in their Boats, and call'd that Island S. *Salvador*, the Natives calling it *Guanahani*, and is one of the *Lucayos* in about 26 degrees of North-Latitude, 950 Leagues West of the *Canaries*, and discover'd the 33*d* day after they sail'd from them. *Columbus* took possession for the King and Queen of *Spain*, and all the *Spaniards* joyfully took an Oath to him, as their Admiral and Viceroy. He gave the *Indians*, who stood in admiration to see

ſee him and his Men, ſome red Caps, Glaſs-Beads, and other Trifles, which they valu'd at a high rate. The Admiral returning aboard, the Natives follow'd, ſome ſwimming, others in their Canoos, carrying with them bottoms of ſpun Cotton, Parrots, and Javelins pointed with Fiſh-bones, to exchange for Glaſs Baubles and Horſe-bells. Both Men and Women were all naked, their Hair ſhort and ty'd with a Cotton String, and well enough featur'd, of a middle Stature, well ſhap'd, and of an Olive Colour, ſome painted white, ſome black, and ſome red. They knew nothing of Iron, and did all their Work with ſharp Stones. No Beaſts, or Fowl were ſeen here but only Parrots. Being ak'd by ſigns, whence they had the Gold, whereof they wore little plates hanging at their Noſes, they pointed to the South. The Admiral underſtanding there were other Countries not far off, reſolv'd to ſeek them out; and taking ſeven *Indians* that they might learn *Spaniſh*, ſail'd on the 15*th* to another Iſland, which he call'd the *Conception*, ſeven Leagues from the other. The 16*th* he proceeded to another Iſland and call'd it *Fernandina*, and ſo to a fourth, to which he gave the Name of *Iſabella*; but finding nothing more in theſe than in the firſt, he proceeded on to the Iſland of *Cuba*, which he call'd *Juana*, and enter'd the Port on the Eaſt-end call'd *Baracoa*, whence after ſending two Men to diſcover without finding what he ſought for, he went on to *Hiſpaniola*, and anchor'd on the North-ſide of it. Here the Admiral finding there were Gold Mines, and plenty of Cotton, the People ſimple, and one of their *Caciques*, or Princes, ſhowing all tokens of Love and Affection; and having loſt his own Ship, which through careleſneſs of the Sailors in the night run upon a Sand, he reſolv'd to build a Fort, which with the aſſiſtance of the *Indians* was perform'd in ten days, and call'd the *Nativity*: Here he left 39 Men, with Proviſions for a year, Seeds to ſow, Baubles to trade with the Natives, all the Cannon and Arms belonging to his own Ship and the Boat. This done, he departed the Port of the *Nativity* on the 4*th* of *January* 1443, ſteering Eaſtward, and the 6*th* diſcover'd the Caravel *Pinta*, which had left him ſome days before, the Captain hoping to get much Gold to himſelf. *Columbus* having ſail'd ſome days along the Coaſt of the Iſland, diſcovering more of it, and trafficking with the Natives, and ſeeing ſome other Iſlands at a diſtance, at length launch'd out to Sea to return for *Spain*. In the way they ſtruggl'd with the dreadfulleſt Storms any of them had ever ſeen, which ſeparated the Admiral from the Caravel *Pinta*, ſo that he ſaw her no more; but at laſt it pleas'd God to bring his ſhatter'd Caravel into the River of *Lisbon*, where the People flock'd with admiration to ſee him, and ſome advis'd the King of *Portugal* to murder him, but he having entertain'd him generouſly diſmiſs'd him; and he putting to Sea again, arriv'd ſafe at *Palos de Moguer*, from whence he ſet out on the 15*th* of *March*, having been out ſix Months and a half upon his Diſcovery. The Court was then at *Barcelona*, whither the Admiral repair'd, carrying with him the *Indians* he brought, ſome Gold, and other Samples of what the Diſcovery afforded. The King and Queen receiv'd him with all poſſible Demonſtrations of Honour, making him ſit down in their Preſence, and ordering all the Privileges and Titles before granted him to be confirm'd. After ſome time ſpent in theſe Entertaintments, the Admiral deſir'd to be fitted out as became his Dignity, to conquer and plant thoſe new Countries, which was granted, and he departed for *Sevil*, to ſet out on his ſecond Voyage, which we are to ſpeak of next; we have been very particular in this, becauſe being the firſt, it requir'd a more exact account to be given of it, and ſhall therefore be more ſuccinct in thoſe that follow.

An. 1493. A Fleet of 17 Sail of all ſorts was fitted out at *Sevil*, well furniſh'd with Proviſions, Ammunition, Cannon, Corn, Seeds, Mares and Horſes, Tools to work in the Gold Mines, and abundance of Commodities to barter with the Natives. There were aboard 1500 Men, many of them Labouring People, and Artificers, ſeveral Gentlemen, and 20 Horſe. With this Fleet *Columbus* ſet ſail from *Sevil* on the 15*th* of *September* the year aforeſaid, and on the 5*th* of *October* came to the *Gomera*, one of the *Canary* Illands, where he took in Wood and Water, as alſo Cattel, Calves, Sheep, Goats, and Swine to ſtock the *Indies*, beſides Hens, and Garden-ſeeds. Sailing hence more to the Southward than the firſt Voyage, on the third of *November* in the morning, all the Fleet ſpy'd an Iſland, which *Columbus* call'd *Dominica*, becauſe diſcover'd on a Sunday, and ſoon after many others, the firſt of which he call'd *Marigalante*, the Name of the Ship he was in, the next *Guadalupe*, then *Monſerrate*, *Santa Maria Redonda*, *Santa Maria el Antigua*, *S. Martin*, *Santa Cruz*; theſe

theſe are the *Caribbe* iſlands. Next he came to the large Iſland, which he call'd S. *John Baptiſt*, but the *Indians Borriquen*, and it is now known by the Name of *Puerto Rico*. *November* the 22*d* the Fleet arriv'd on the Coaſt of *Hiſpaniola*, where they found the Fort burnt down, and none of the *Spaniards*, they being all deſtroy'd either by Diſcord among themſelves, or by the *Indians*. Not liking the place he had choſen the firſt Voyage to plant his Colony, he turn'd back to the Eaſtward, and finding a Seat to his mind, landed and built a little Town which he call'd *Iſabella*, in honour of *Iſabel* then Queen of *Caſtile*. Then keeping five Ships of the Fleet with him for his uſe there, he ſent back twelve to *Spain*, under the Command of *Antony de Torres*, with ſome quantity of Gold, and a full account of what had been done. Thus ended this year 1493: And here it muſt be obſerv'd, that all the Actions done aſhore muſt be omitted, as too great for this Diſcourſe, and in reality no way belonging to it, the deſign of it being only to ſhow what Advantages have been made by Sea ſince the diſcovery of the Magnetical Needle, as has been declar'd before.

An. 1494. *Columbus* ſail'd from his new Colony of *Iſabella* with one great Ship and two Caravels on the 24*th* of *April*, directing his Courſe Weſtward, and came upon the Point of *Cuba* on the 18*th* of *May*, where ſailing along the Coaſt he ſaw an infinite number of ſmall Iſlands; ſo that it being impoſſible to give them all Names, he in general call'd them the *Queen's Garden*. Thus he proceeded as far as the Iſland *de Pinos*, near the Weſtermoſt end of *Cuba*, having diſcover'd 333 leagues to the Weſtward from his Colony of *Iſabella*. He ſuffer'd very much in this Voyage by the continual Storms of Rain, Wind, Thunder and Lightning; and therefore reſolv'd to return, taking his way more to the Southward, and on the 22*d* of *July* found the Iſland of *Jamoica*; whence he directed his Courſe to *Hiſpaniola*, and coaſting about it, arriv'd at the Town of *Iſabella* on the 29*th* of *September*, where he found his Brother *Bartholomew Columbus*, who was come with four Ships from *Spain*. The Admiral built many Forts in the Iſland, and being much offended at the ill Behaviour of many of the *Spaniards*, who began to uſe him diſreſpectfully, and ſent Complaints againſt him to Court, return'd into *Spain* to juſtify his Proceedings, and ſecure his Authority. Thus far out of *Herrera* his firſt Decad, *lib.* 1, 2, & 3.

The Fame of theſe mighty Diſcoveries being ſpread abroad throughout *Europe*, *Sebaſtian Cabot*, a *Venetian*, but reſiding in *England*, made Application to King *Henry* the 7*th*, to be imploy'd in finding out a Paſſage to the *Eaſt-Indies* through the North-Weſt. The King admitted of his Propoſal, and

An. 1497. Order'd him two Ships provided with all Neceſſaries for ſuch an Undertaking, with which he ſail'd from *Briſtol* in the beginning of Summer (for here does not appear a particular Journal) and directing his Courſe North-Weſt came into 56, *Herrera* ſays 68, degrees of North-Latitude, where he diſcover'd Land running ſtill to the Northward, which made him deſpair of finding a Paſſage that way, as he had projected, and therefore came about to the Southward, hoping to meet it in leſs Latitude. Thus he ſoon fell in upon the now much frequented Iſland of *Newfoundland*, reaching from 54 to 48 degrees, where he found a wild People clad in Skins of Beaſts, and arm'd with Bows and Arrows, as alſo Bears and Stags, and great plenty of Fiſh, but the Earth yielding little Fruit. Here he took three of the Savages, whom at his return he carry'd into *England*, where they liv'd long after. Hence he continu'd his Courſe along the *American* Coaſt as far as 38 degrees of Latitude, where his Proviſions beginning to fall ſhort he return'd to *England*. *Hackluyt*, Vol. 3. p. 6, *&c. ſeq.* This imperfect account is all we have of this Voyage, which was not proſecuted by the *Engliſh* in many years after; and *Cabot* finding little Encouragement went away into *Spain*, where he was entertain'd.

An. 1498. On the 30*th* of *May* Admiral *Columbus* having been again well receiv'd and honour'd by the King and Queen of *Caſtile* and *Aragon*, and provided as he deſir'd, ſail'd from S. *Lucar* with ſix Ships upon new Diſcoveries, and coming to the Iſland *Gomera*, one of the *Canaries*, on the 19*th*, ſent thence three of his Ships with Proviſions to ſail directly for *Hiſpaniola*. He with the other three made the Iſlands of *Cabo Verde*, reſolving to ſail Southward as far as the Equinoctial; and therefore ſteering South-Weſt on the 13*th* of *July*, he felt ſuch violent Heat, that they all thought they ſhould there have ended their days: and this continu'd till the 19*th*, when the Wind freſhning they ſtood away to the Weſtward, and the firſt of *Auguſt* came to an Anchor in the Iſland which he call'd

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La Trinidad, near the Continent of South *America*, in about 11 degrees of North-Latitude. Diſcovering Land from this place, which he ſuppos'd to be another Iſland, but it was the Continent, he ſail'd over and came upon the Point of *Paria*, and run many Leagues along the Coaſt of the Continent, without knowing it was ſo, trading with the *Indians* for Gold and abundance of Pearls. However thinking his Preſence neceſſary at *Hiſpaniola*, he could not continue his Diſcovery, but return'd the ſame way he came to the Iſland *Trinidad*, and found that he call'd *Margarita*, where was afterwards the great Pearl-fiſhery, and that of *Cubagua*, beſides many others of leſs note, and arriv'd at *Santo Domingo*, a Town newly built on the South-Coaſt of the Iſland *Hiſpaniola* on the 22*d* of *Auguſt*. *Herrera*, Dec. 1. *lib.* 4.

An. 1499. The News having been brought to *Spain* of the Diſcovery *Columbus* had made on the Continent, tho it was not yet certainly known whether it was Continent or an Iſland; *Alonſo de Ojeda* and ſome other private Men fitted out four Ships to make Diſcoveries, and ſail'd from Port S. *Mary* on the 20*th* of *May*. *John de la Coſa*, a *Biſcainer*, went with him as Pilot, and *Americus Veſpucius* as Merchant. They took their Courſe to the South-Weſt, and in 27 days had ſight of Land, which they ſuppos'd to be the Continent. Being within a League of the Shore, they ſent ſome Men in the Boat, who ſaw abundance of naked People, who preſently fled to the Mountains; and therefore they follow'd the Coaſt to find ſome Harbour, which they found two days after, with multitudes of Natives thronging to ſee the Ships. They were of a middle Stature, well ſhap'd, broad fac'd, and of a ruddy Complexion: They cover'd their Nakedneſs with Leaves, or Cotton Clouts. Their Wealth conſiſted in fine Feathers, Fiſh-bones, and green and white Stones, but they had neither Gold nor Pearls. *Ojeda* ran along this Coaſt till he came to a Town ſeated like *Venice* in the Water, but containing only 26 great Houſes; for which reaſon he call'd it *Venezuela*, or Little *Venice*, in about 11 degrees of North-Latitude. Still he kept along the Coaſt of *Paria*, before diſcover'd by *Columbus*, for the ſpace of 200 Leagues, and then proceeded 200 further to the Point call'd *Cabo de la Vela*. Then turning back he came to the Iſland *Margarita*, where he careen'd, and on the fifth of *November* arriv'd at the Iſland of *Hiſpaniola*, where we may put an end to his Diſcovery.

This ſame year *Peter Alonſo Nino* and *Chriſtopher Guevara* ſail'd from *Sevil* with one Ship to diſcover, but did nothing more than had been done before, trading along the Coaſt where *Columbus* and *Ojeda* had been. *Herrera*, Dec. 1. *lib.* 4.

An. 1500. *Vincent Yanez Pinzon*, who was with *Columbus* the firſt Voyage, ſet out four Ships at his own Charge, and ſailing to the Southward was the firſt *Spaniard* that ever cut the Equinoctial Line. Then ſailing to the Weſtward, on the 26*th* of *January* he diſcover'd Land at a diſtance, which was the Point of Land now call'd Cape S. *Auguſtin*, on the Coaſt of *Brazil*, where he took poſſeſſion for the King of *Spain*: but not being able to bring the Natives to trade with him, he paſs'd on to a River, where landing, eight of his Men were kill'd by the *Indians*; which made him remove again down to the mouth of the River *Maranon*, which is 30 Leagues over, and runs with ſuch force that the Water is freſh 40 Leagues out at Sea. Finding no benefit could be made along this Coaſt, he held on his Courſe to *Paria*, whence he ſail'd over to the Iſlands in the way to *Hiſpaniola*; and being at an Anchor among them, a furious Storm ſunk two of their Ships down right, the other two eſcaping repair'd to *Hiſpaniola*, and having refitted return'd to *Spain*. In this Voyage they diſcover'd 600 Leagues along the Coaſt lying South-Eaſt from *Paria*.

In *December* this ſame year *James de Lepe* ſail'd from *Palos de Moguer* to diſcover, and went ſomeway to the Southward of Cape S. *Auguſtin*, but did little conſiderable. *Herrera*, Dec. 1. *lib.* 4.

This year alſo *Emanuel* King of *Portugal* fitted out a Fleet of 13 Sail for the *Eaſt-Indies*, commanded by *Peter Alvarez Cabral*, who ſailing from *Lisbon* in *March*, to avoid the Calms on the Coaſt of *Guinea*, ſtood out far to Sea; and being carry'd away further to the Weſtward than he intended by a Storm, on the 24*th* of *April* fell in upon the Coaſt of *Brazil* in *America*, in 10 degrees of South-Latitude. He ſail'd along it one day, and going aſhore found a Tawny People; but the Weather ſtill forc'd him to the Southward, to a Harbour he call'd *Porto Seguro*, in 17 degrees of South-Latitude, where he landed, and found the Country abounding in Cotton and *Indian* Wheat. Here he erected a Croſs in token of Poſſeſſion, and therefore call'd the Country *Santa Cruz*, but the Name of *Brazil* prevail'd, becauſe

becauſe of that ſort of Wood brought from thence. *Peter Alvarez* ſent a Ship to *Portugal* to give advice of this Diſcovery, and he with the reſt proſecuted his Voyage to the *Eaſt-Indies*, as may be ſeen in the account of them. *Herrera ubi ſup.* and *Faria* in *Aſia*, Part 1. p. 53.

Again this year 1500, *Gaſpar de Cortereal*, a *Portugueſe*, ſail'd to the North parts of *America* with two Caravels, where he run along a great part of what was ſaid before to be diſcover'd by *Cabot*, and gave his Name to ſome ſmall Iſlands about the North of *Newfoundland*, bringing away 60 of the Natives. He made a ſecond Voyage into thoſe Parts, but was caſt away. *Herrera*, Dec. 1. *lib.* 6.

An. 1501. *Roderick de Baſtidas* fitted out two Ships at *Cadiz*, and taking *John de la Coſa*, who was beſt acquainted with the Weſtern Seas for his Pilot, put to Sea in the beginning of *February*, following the ſame Courſe *Columbus* had taken when he diſcover'd the Continent; and coaſting all along where he and the others had been, he traded with the *Indians*. Not ſo ſatisfy'd, he run to the Weſtward, and diſcover'd *Santa Marta*, *Carthagena*, and as far as *Nombre de Dios*, being above an hundred Leagues more than was known before. His Ships being now leaky and worm-eaten, ſo that they could not long keep the Sea, and having traded for a conſiderable quantity of Gold and Pearls, he with difficulty made over to *Xaragua* in *Hiſpaniola*, where his Ships ſunk after ſaving the Treaſure; and he after being impriſon'd in this Iſland got over into *Spain* with his Wealth. He carry'd ſome *Indians* from the Continent to *Hiſpaniola*, who went ſtark naked, only carrying their Privities in a Gold Caſe made like a Funnel. *Herrera ubi ſup.*

An. 1502. Admiral *Columbus*, being through the malicious Inſinuations of his Enemies remov'd from the Government of *Hiſpaniola*, but ſtill fed by the King with fair words, obtain'd of him four Ships to go upon ſome new Diſcovery, and ſail'd with them from *Cadiz* on the *9th* of *May*. On the *29th* of *June* he came before *Santo Domingo* in the Iſland *Hiſpaniola*, where the Governor refus'd to admit him into the Port. On the *14th* of *July* he ſail'd away to the Weſtward, and after driving ſome days with the Currents in Calms, ſtruggl'd for 60 days with violent Storms; after which he diſcover'd the little Iſland *Guanaja*, Northward of Cape *Honduras*, in 19 degrees of Latitude. He ſent his Brother aſhore, who met with a Canoo as long as a *Spaniſh* Galley, and eight foot wide, cover'd with Mats, and in it many Men, Women and Children, with abundance of Commodities to barter, which were large Cotton Cloths of ſeveral Colours, ſhort Cotton Shirts without Sleeves curiouſly wrought, Clouts of the ſame to cover their Privities, Wooden Swords edg'd with Flint, Copper Hatchets to cut Wood, Horſe-bells of the ſame Metal, and broad flat Plates of it, Crucibles to melt the Copper, Cacao-Nuts, Bread made of *Indian* Wheat, and Drink of the ſame. Being carry'd aboard the Admiral, he exchang'd ſome Commodities with them, and then diſmiſs'd them, only keeping an old Man, of whom when he inquir'd for Gold he pointed Eaſtward, which made *Columbus* alter his deſign of ſailing ſtill Weſtward. Therefore taking the way he was directed, the firſt Land he came to was Cape *Caſinas* on the Continent of the Province of *Honduras*, where his Brother landed and took poſſeſſion, the Natives coming down in peaceable manner, wearing ſhort Jackets of Cotton, and Clouts of the ſame before their Privy-Parts, and bringing him plenty of Proviſions. Sailing hence many days to the Eaſtward againſt the Wind, he came to a great point of Land, from which perceiving the Shore run to the Southward, he call'd it *Cabo de Gracias a Dios*, or Cape *Thanks be to God*, becauſe then the Eaſterly Winds would carry him down the Coaſt. He run along trading with the Natives, and touch'd at *Porto Belo*, *Nombre de Dios*, *Belen* and *Veragua*, where he heard there were Gold Mines, and ſent his Brother up the Country, who return'd to him with a conſiderable quantity of that Metal, exchang'd for inconſiderable Trifles. Upon this Incouragement *Columbus* reſolv'd to leave his Brother there with 80 Men, and accordingly built Houſes for them; yet after all the *Indians* becoming their Enemies, and the *Spaniards* mutinous, he was forc'd to take them aboard again, and then ſail'd away for *Hiſpaniola*. The Ships being quite ſhaken with the many Storms, and eaten through with the Worms, could not reach that Iſland, and therefore he was forc'd to run them aground on the Coaſt of *Jamaica*, cloſe board and board by one another, ſhoring them up with Piles drove in the Sand, and making Huts on the Decks for the Men to live in, becauſe they were full of Water up to the Deck. Hence with incredible difficulty and danger he ſent Meſſengers in a Canoo over to *Hiſpaniola* for ſome Veſſels to carry him and his Men away,

and after ſuffering much was at laſt tranſported to that Iſland, and thence into *Spain*, where he dy'd. *Herrera*, Dec. 1. *lib.* 5, 6. So that we have here an end of his Diſcoveries, and all the Continent of *America* made known from Cape *Honduras* in 18 degrees of North Latitude, to *Porto Seguro* on the Coaſt of *Brazil* in 17 degrees of South-Latitude, being above 1500 Leagues, taking only the greater windings of the Coaſt.

An. 1506. The News of *Columbus* his new Diſcovery being ſpread abroad in *Caſtile*, *John Diaz de Solis*, and *Vincent Yanez Pinzon* reſolv'd to proſecute what he had begun; and coming to the Iſland *Guanaja*, whence *Columbus* had turn'd back to the Eaſtward, they held on their Courſe ſtill Weſtward, running along the Coaſt of *Honduras* till they came to the bottom of that deep Bay, which they call'd *Baia de Navidad*, now call'd the Gulph of *Honduras*. Then turning to the North-Eaſt, they diſcover'd a great part of the Province of *Gucatan*, whereof little was afterwards known till the diſcovery of *New Spain*.

An. 1507. It being ſtill unknown whether *Cuba* was an Iſland or part of the Continent, *Nicholas de Obando* Governor of *Hiſpaniola* ſent *Sebaſtian de Ocampo* to diſcover it: He ſail'd along the North-ſide of it, touching at ſeveral places, and careen'd his Ships at the Port now well known by the Name of the *Havana*, which then he call'd *de Carenas*. Then continuing his Voyage to the Weſtermoſt end of the Iſland now call'd *Cabo de S. Anton*, he turn'd to the Eaſtward along the South-Coaſt of the Iſland, and put into the Port of *Xagua*, which is one of the beſt in the World, and capable of containing 1000 Ships. Here he was moſt courteouſly entertain'd, and ſupply'd with abundance of Partridges and good Fiſh. Having reſted here a few days, he held on his way along the Coaſt, and return'd to *Hiſpaniola*, with the certain News of *Cuba*'s being an Iſland. *Herrera*, Dec. 1. *lib.* 7.

An. 1508. *John Ponce de Leon* ſail'd over from *Hiſpaniola* to the Iſland call'd by the *Indians Borriquen*, by the *Spaniards S. Juan de Puerto Rico*, and by the *Engliſh Porto Rico*: It is but 15 Leagues diſtant from *Hiſpaniola*, has a good Harbour, which with the plenty of Gold found in it gave it the Name of *Puerto Rico*, or the *Rich Harbour*. *Herrera*, Dec. 1. *lib.* 7.

This ſame year 1508. *John Diaz de Solis*, and *Vincent Yanez Pinzon*, who before diſcover'd in the Gulph of *Honduras*, ſail'd with two Caravels fitted out at the King's Expence to diſcover the South Coaſt of *America*; and coming upon Cape S. *Auguſtin* in about 11 degrees of South-Latitude, continu'd thence their Navigation along the Coaſt, often landing, and trading with the Natives till they came into 40 degrees of the ſame Latitude, whence they return'd with an account of what they had found into *Spain*. *Herrera*, Dec. 1. *lib.* 7.

An. 1509. *John de Eſquibel* was ſent from *Hiſpaniola*, by the Admiral *James Columbus*, Son to *Chriſtopher Columbus*, with 70 Men to ſettle a Colony in the Iſland of *Jamaica*.

This ſame year *John de la Coſa* ſail'd from *Spain* with one Ship, and two Brigantines, to join *Alonſo de Ojeda* in the Iſland *Hiſpaniola*, thence to go and ſettle on the Continent. *James de Nicueſſa* ſet out ſoon after him with four Ships upon the ſame deſign. After ſome diſpute about the Limits of their Provinces, they agreed that the River of *Darien* ſhould part them, and then they ſet out towards their ſeveral Governments. *Herrera*, Dec. 1. *lib.* 7.

An. 1510. *Ojeda* landed at *Carthagena*, where, after indeavouring to gain the *Indians* by fair means without ſucceſs, he came to a Battel with them, in which *John de la Coſa* was kill'd, and he eſcap'd by flight, having loſt 70 *Spaniards*. *Nicueſſa* arriving a few days after, and joining the other *Spaniards* belonging to *Ojeda*, reveng'd the Death of the former 70, and took a great Booty. However *Ojeda* remov'd thence to the Gulph of *Uraba*, where he founded the Town of S. *Sebaſtian*, being the ſecond built on the Continent, if we reckon that before founded by *Columbus* near the ſame place, which did not ſtand as has been mention'd, nor did this continue long at that time, being remov'd after moſt of the *Spaniards* were conſum'd to *Darien*. Hence the *Indians* carry'd Swine, Salt, and Fiſh up the Country, and in return brought home Gold and Cotton-Cloth. *Nicueſſa* with his Ships ſail'd to *Veragua*, and after many Miſeries and Calamities, at laſt founded the Town of *Nombre de Dios* on the ſmall *Iſthmus* that joins the two Continents of North and South *America*. *Herrera*, Dec. 1. *lib.* 7, 8.

An. 1511. The Admiral *James Columbus* from the Iſland *Hiſpaniola* ſent *James Velaſquez* with about 300 Men to plant in the Iſland of *Cuba*, where no Settlement had yet been made.

An.

An. 1512. *John Ponce de Leon*, before mention'd as firſt Planter of the Iſland of *Puerto Rico*, being grown rich, fitted out 3 Ships in that Iſland, reſolving to diſcover to the Northward. He ſail'd on the 3*d* of *March*, ſteering North-Weſt and by North, and on the 8*th* anchor'd at *Baxos de Babueca*, near the Iſland *Del Viejo*, in 22 degrees and a half of North-Latitude, and on the 14*th* at the Iſland *Guanahani*, which was the firſt diſcover'd by *Columbus*. Hence he directed his Courſe North-Weſt, and on the 27*th*, being Eaſter-Sunday, diſcover'd an Iſland not known before; whence he proceeded, ſteering Weſt North Weſt till the 2*d* of *April*, when they came to an Anchor near a Port of the Continent they had run along in 30 degrees and 8 minutes of North-Latitude, which he believed to be an Iſland call'd *Florida*, that is, Flowry, or Flouriſhing, both becauſe it look'd green and pleaſant, and becauſe it was Eaſter-time, which the *Spaniards* call *Paſqua Florida*. After landing to take poſſeſſion, he ſail'd South and by Eaſt till the 21*ſt* of *April*, when he met ſo ſtrong a Current, that tho they had the Wind large, his Ships could not ſtem it, which oblig'd him to come to an Anchor; this being the now well known Channel of *Bahama*, through which moſt Ships return out of thoſe parts into *Europe*. Here he landed, and had a Skirmiſh with the *Indians* who were warlike. On the 8*th* of *May* he doubled the Point of *Florida*, which he call'd Cape *Corrientes*, becauſe of the great ſtrength of the Current there. Being come about, they ſpent many days along the Coaſt and neighbouring Iſlands, watering and careening, and dealing with the *Indians* for Hides and Guanines, which are Plates of a mixture of Gold and Copper. In *June* he had two Battels with the *Indians*, who in their Canoos came out to draw his Ships aſhore, or at leaſt to cut his Cables. Having beaten them off he came upon the Coaſt of *Cuba*, tho he knew it not to be that Iſland, and thence return'd to *Puerto Rico*, whence he ſail'd into *Spain* to beg of the King the Government of what he had diſcover'd. *Herrera*, Dec. 1. *lib.* 9.

An. 1513. *Baſco Nunez de Balboa*, who had ſubtilly wound himſelf into the Government of the *Spaniards*, who were before mention'd to have built the Town of *Darien*, having us'd all his Endeavours as others did to find out more Gold, and being told by an *Indian*, that there was a mighty Prince beyond the Mountains who had vaſt plenty of it, and that there was alſo an open Sea, he reſolv'd to venture over to find theſe Treaſures, and gain the honour of being the firſt that found this ſo long look'd for Sea. Accordingly he ſet out from *Darien* in *September* with *Indian* Guides, and others given him by the *Caciques* his Friends to carry Burdens. Entring upon the Mountains he had a fight with a *Cacique* that would have ſtop'd him, in which he kill'd the *Cacique* and 600 of his Men. On the 25*th* of *September* he reach'd the top of the Mountains, from whence, to his unſpeakable Joy, he ſaw the South-Sea; with this Satisfaction he went down, and coming to the ſhore walk'd into the Sea to take poſſeſſion of it for the King of *Spain*. This done, he with 80 of his Men, and a *Cacique* his Friend, went into nine Canoos, and put out to Sea, where a Storm riſing, they had all like to have periſh'd; however with much difficulty they got into a ſmall Iſland, where ſome of their Canoos were beaten to pieces and all their Proviſions loſt. The next day with what Canoos remain'd they landed on the further ſide of the Bay, where after ſome Oppoſition from the *Indians* they made Peace, and the *Cacique* brought a good quantity of Gold as a Preſent, and 240 large Pearls; and ſeeing the *Spaniards* valu'd them, he ſent ſome *Indians* to fiſh, who in four days brought 12 Mark-weight of them, each Mark being eight Ounces. *Baſco Nunez* would have gone over to the Iſland of Pearls, 5 Leagues diſtant, but was adviſ'd by the *Indians* his Friends to put it off till Summer, becauſe of the danger of the Sea at that time. Here he had ſome Information of the Wealth of *Peru*, and was aſſur'd that the Coaſt ran along to the Southward without end, as the *Indians* thought. *Baſco Nunez* having made ſo great a Diſcovery, and gather'd much Wealth, return'd over the Mountains to *Darien*, whence he preſently ſent advice to the King of what he had found. *Herrera*, Dec. 1. *lib.* 10.

An. 1515. *John Diaz de Solis* was ſent out by the King to diſcover to the Southward: he ſail'd on the 8*th* of *Octoler*, and came to *Rio de Janeiro* on the Coaſt of *Brazil* in 22 degrees 20 minutes of South-Latitude, whence he continued his Courſe down the Coaſt which lies South-Weſt to Cape S. *Mary* in 35 degrees of Latitude, where he landed and took poſſeſſion. Then turning with one of his Caravels into the River of Plate, which becauſe it was ſo large and freſh, they

call'd the Freſh Sea, and by another Name, the River of *Solis*, he ſpy'd along the Shore abundance of Houſes of *Indians*, and the People coming down to gaze at the Ships, and offering what they had. *Solis* landed with as many Men as his Boat could carry, who going a little up from the Shore, were ſet upon by the Natives, who lay in Ambuſh in the Woods, and every Man of them kill'd notwithſtanding the Cannon fir'd from aboard. When they had kill'd the Men they remov'd them further from the Shore, yet not ſo far but that the *Spaniards* aboard might ſee 'em, where cutting off their Heads, Arms and Legs, they roaſted the whole Trunks of the Bodies and eat them. Having ſeen this diſmal ſight, the Caravel return'd to the other Veſſel, and both together repair'd to Cape S. *Auguſtin*, where having loaded with *Brazil* Wood, they ſail'd back to *Spain*. Thus ended the famous Seaman *John Diaz de Solis*. *Herrera*, Dec. 2. *lib.* 1.

An. 1516. *Pedrarias* Governor of *Darien* before ſpoken of, ſent the Licentiate *Eſpinoſa* with a good body of Men over the Mountains to *Panama*, who had ſome Encounters with the *Indians* in thoſe parts, and made ſome conſiderable Diſcoveries along that Coaſt. But having gather'd a great quantity of Gold, and abundance of Slaves, he return'd to *Darien*, leaving *Hernan Ponce de Leon* with a ſmall Force at *Panama*. This Commander loſt no time, tho he had no good Veſſels but ſome ſmall Barks, for in them he ventur'd to run up to the North-Weſt as far as the Port of *Nicoya* in the Province of *Nicaragua*, 140 Leagues from *Nata*, which is at the mouth of the Bay of *Panama*; where finding the People in Arms, and that they fled to the Mountains upon the firſt firing, he concluded there was not much good to be done there at that time, and return'd to *Panama*. At the ſame time *Baſco Nunez de Balboa*, who firſt diſcover'd the South-Sea, cut Timber at *Ada* on the North-Sea, and having hew'd it out fit to put together, had it all carry'd up twelve Leagues to the top of the Mountains by *Indians*, *Blacks* and *Spaniards*, and thence down to the South-Sea, which was an incredible labour, there being all the Timber, Iron-work and Rigging for two Brigantines. *Herrera*, Dec. 2. *lib.* 2.

This ſame year 1516, *Hackluyt* mentions a Voyage made by Sir *Thomas Pert* and *Sebaſtian Calot*, by order of King *Henry* the 8*th* of *England*, to *Brazil*, but gives no Particulars of it. *Hackluyt*, Vol. 3. p. 498.

An. 1517. *James Velaſquez* Governor of *Hiſpaniola*, gave Commiſſion to *Francis Hernandez de Cordova* to make ſome further diſcovery on the Continent. He bought two Ships and a Brigantine, furniſh'd them with all Neceſſaries, and 110 Men, and ſail'd from *Havana* on the 8*th* of *February* to the Weſtward. At the end of 21 days they ſaw Land, and drawing near perceiv'd a great Town. Five Canoos came to the Ship, and 30 Men went aboard, wearing ſhort Jackets without Sleeves, and Clouts about their Waſtes inſtead of Breeches, who being well entertain'd were diſmiſs'd: and the next day 12 Canoos came with a *Cacique*, who ſaid, *Conez Cotoche*, that is, Come to my Houſe; and the *Spaniards* not underſtanding it, call'd that Point of Land Cape *Cotoche*, being the Weſtermoſt of the Province of *Yucatan*, in 22 degrees of Latitude. The *Spaniards* going aſhore with this Invitation, were ſet upon by *Indians* that lay in Ambuſh, whom they put to flight. Here they found three Structures like little Temples with Idols, built with Lime and Stone, which were the firſt that had been ſeen in *America*. Returning to their Ships, they kept along the Coaſt Weſtward till they came to *Campeche*, where they took Water out of a Well, there being no other, and retir'd to their Ships, the *Indians* purſuing at their heels, yet without ingaging. Further on at a place call'd *Potonchan*, being aſhore again to water, they were beſet by the *Indians*, who kill'd 50 of them, and the reſt, whereof many were wounded, with much difficulty got aboard their Ships. Wanting hands for them all they burnt one, and with the other two Veſſels in great want of Water, ſtood over for the Coaſt of *Florida*, where as they were watering the *Indians* fell on them and kill'd four or five more, but were put to flight, ſo that the *Spaniards* had time to carry off their Water, and ſo return'd to *Cuba*, where *James Fernandez* the Commander died of his Wounds. *Herrera*, Dec. 2. *lib.* 2.

An. 1518. The report of the Diſcovery made in *Yucatan* pleaſing the Undertaker *James Velaſquez* Governor of *Cuba*, he provided three Ships and a Brigantine, with 250 Men, to proſecute that Enterprize, under the Command of *John de Grijalva*, who ſail'd from *Cuba* on the 8*th* of *April*, and driving to the Southward with the Currents came upon the Iſland of *Cozumel*, in the 20*th* degree of Latitude, not known before, and South of the Cape of *Cotoche*; where keeping along

along its Coaſt, they anchor'd at a place they call'd *Santa Cruz*, becauſe that was the third of *May* and Feaſt of the finding of the Croſs. Landing he could not prevail with any of the Natives to come to trade, yet found in the Iſland good Hony, Swine with their Navels on their Backs, and ſeveral ſmall Temples of Stone, as alſo an *Indian* Woman of *Jamaica*, who went aboard, and was afterwards of great uſe to them. *Grijalva* ſail'd on to *Potonchan*, where *Francis Hernandez*, the firſt Diſcoverer of that Country, had been; and after defeating the Natives held on to the River of his own Name, ſaying this Country was like a new *Spain*, becauſe of the many Structures he ſaw of Lime and Stone, whence the Name remain'd to the adjacent Kingdom of *Mexico*. Coming to the River of *Tabaſco*, he treated with the Natives, and a *Cacique* there with his own hand put upon *Grijalva* a Sute of compleat Armour all of beaten Gold, beſides many other rich Preſents he gave him. Then coaſting along, he ſaw the great Mountains of S. *Martin*, and the Rivers of *Alvarado* and *Banderas* on the Coaſt of *New Spain*, at which laſt place he was ſupply'd with Proviſions, and traded for much Gold with the Governor, who had receiv'd orders ſo to do from *Montezuma* the great Monarch of *Mexico*, upon the News brought him of the firſt Ships that appear'd on that Coaſt. He ſpent ſeven days at S. *John de Ulva*, trading with the Natives, and then went on as far as the Province of *Panuco*, from whence he return'd to *Cuba*, having in this Voyage diſcover'd all the Coaſt of *New Spain*, almoſt as far as the Province of *Florida*. *Herrera*, Dec. 2. *lib.* 3.

This ſame year the Licentiate *Eſpinoſa*, by order of *Peter Arias Davila* Governor of *Darien*, founded the Town of *Panama* on the South-Sea. *Ibid.*

An. 1519. *Ferdinand Cortes*, with eleven Sail fitted out at the Charge of *James Velaſquez*, ſail'd from *Cuba* in *February*, and landing on the Coaſt of *New Spain* before diſcover'd by *Grijalva*, march'd up to *Mexico*, made himſelf Maſter of that mighty City, and ſubdu'd all the Provinces about it till he came to the South-Sea. Here were found thoſe rich Mines of Silver, which with the others of *Peru* have ever ſince inrich'd the Univerſe, not to ſpeak of the abundance of Cotton, and very many other precious Commodities. In fine, his Actions and the Wealth of this Country are the Subject of large Volumes, and too great for ſo ſhort a Diſcourſe. Therefore we will proceed to the Diſcoveries. *Ibid.*

This year alſo *Ferdinand Magalhaens*, or, as we call him, *Magellan*, ſail'd from *Spain* to diſcover the Strait of his Name, the Particulars of which Voyage are the Subject of the firſt of thoſe round the World, to be found together at the latter end of this Diſcourſe, and therefore need not be repeated in this place, for there the Reader may find it at large, with an account of thoſe Southern Parts of *America*.

This ſame year 1519, An *Engliſh* Ship of 250 Tun came to the Iſland of *Puerto Rico*, pretending it came out with another to diſcover a Paſſage to *Tartary*, and had been at *Newfoundland*, where there were 50 *Spaniſh*, *French* and *Portugueſe* Ships fiſhing, and that offering to go aſhore their Pilot was kill'd. They further ſaid they came to load *Brazil* Wood, and carry the King of *England* an account of thoſe Countries. Hence they ſail'd over to *Hiſpaniola*, where being fir'd at from the Caſtle they return'd to *Puerto Rico*, where they traded with the Inhabitants, and going thence were never more heard of. *Herrera*, Dec. 2. *lib.* 5. *Hackluyt*, Vol. 3. *p.* 499. gives the ſame account out of *Ramuſio*, only differing in that he ſays it was in the year 1517.

An. 1522. *Cortes* having ſubdu'd the mighty Kingdom of *Mexico*, and greateſt part of the Provinces of *Mechoacan*, *Panuco*, *Guaxaca*, *Tabaſco* and *Soconuſco*, a Conqueſt above 200 Leagues in length, above 150 in breadth in the wideſt part, and lying betwixt 14 and 24 degrees of North-Latitude; and having diſcover'd the South-Sea which waſhes the Shores of ſeveral of the Provinces mention'd, he reſolv'd that way to ſend to the *Molucco* Iſlands, and in order to it ſent Shipwrights to the Port of *Zacatula* to build two Ships to diſcover along the Coaſt, and two Caravels to ſail to the *Molucco's*, cauſing all the Iron-work, Sails and Rigging to be carry'd upon Mens Backs from the *Vera Cruz* acroſs the Country, which is at leaſt 140 Leagues.

Whilſt theſe Veſſels were preparing in *New Spain*, *Giles Gonzales Davila* with incredible labour had built four in the Iſland *Tararequi*, not far from *Panama*, whence he ſail'd on the 21*ſt* of *January* this ſame year 1522. taking *Andrew Nino* along with him as his Pilot. Having ſail'd an hundred Leagues along the Coaſt to the North-Weſt, they were forc'd to ſend to *Panama* for Neceſſaries to refit their Ships, which being brought they proceeded.

ceeded. At *Nicoya Giles Gonzales* landed, and travell'd into the Province of *Nicaragua*, where abundance of *Indians* with their *Cacique* ſubmitted themſelves: But afterwards meeting with a more Warlike Nation, he was forc'd to retire to the Sea. Whilſt *Gonzales* travell'd by Land, *Andrew Nino* had ſail'd along the Coaſt as far as the Bay of *Fonſeca* in the Province of *Guatimala*, diſcovering three hundred Leagues that way further than was known before; which done, they both return'd to *Panama* with great Wealth in Gold and Pearls. *Herrera*, Dec. 3. *lib.* 4.

An. 1524. *Francis* the Firſt, King of *France*, employ'd *John Verrazano* a *Florentine*, to make ſome Diſcovery to the North-Weſt. He ſet out from *Diep* with four Ships, and after ſome time ſpent privateering on the Coaſt of *Spain*, he ſteer'd to the Iſland of *Madera*, whence diſmiſſing the reſt he departed with one Ship and 50 Men upon his Enterprize. The firſt 25 days he ran 500 Leagues to the Weſtward, after which follow'd a dreadful Storm; and that ceaſing, in 25 days more run 400 Leagues, and then diſcover'd a Land before unknown, which was low and well peopl'd, running to the Southward. He ſail'd 50 Leagues along the Coaſt to the South without finding any Harbour, which made him ſtand about to the Northward, and at laſt come to an Anchor, where he traded with the *Indians*, who went naked, covering only their Privities with Furs like Sables, and Garlands about their Heads made of fine Feathers; their Complexion like the other *Indians*, their Hair black and long, ty'd up behind like a Tail. His ſhort ſtay there gave him not leiſure to learn any thing of their Cuſtoms, but the Country ſeem'd delightful, with pleaſant Plains, and plenty of Woods of ſeveral ſorts of Trees, great variety of Beaſts and Birds, and ſome tokens of Gold. This Country was in 34 degrees of North-Latitude, a temperate Climate, and is the Northern part of the Province of *Florida*. Sailing hence 50 Leagues to the North-Eaſt, they came upon another Coaſt, where they took a Boy, and ſo run on, ſeeing all the way abundance of Trees, variety of Herbs and Flowers for 200 Leagues, where they again anchor'd, and were well entertain'd by the Natives, a *Cacique* coming often aboard, and ſeeming well-pleas'd with the *French*. Hence they held on their Courſe above 100 Leagues, and ſaw People cloth'd with Feathers, and a very pleaſant Country; but paſs'd on ſtill to a great Iſland, and anchor'd betwixt it and the Continent, where the People were ſtill naked, with only Furs before their Privities, and valu'd Copper beyond Gold. Thus he proceeded, landing and taking a view of the Shores, till he came into 50 degrees of North-Latitude, where his Proviſions falling ſhort, he reſolv'd to return into *France*, having diſcover'd 700 Leagues along the Coaſt, and giving it the Name of *New France*. *Herrera*, Dec. 3. *lib.* 6. *Hackluyt*, Vol. 3. *p.* 295. *Purchas*, Vol. 4. *p.* 1603.

The ſame year 1524, *Francis Pizarro* ſail'd from *Panama* in *November* with one Ship and two Canoos, in which were 80 *Spaniards*, and four Horſes to diſcover to the Southward. Coming under the Equinoctial, which was further than any had diſcover'd on that ſide, he landed, and Proviſions failing ſent back the Ship for them, remaining himſelf aſhore with moſt of the Men, where they were drove to ſuch Extremities, that 27 of them dy'd for want, and therefore they call'd this place *Puerto de Labambre*, that is, *Port Famine*. The Ship returning with Proviſions, they proceeded on their Voyage to the Port they call'd *De la Candelaria*, where they again went aſhore and travell'd up the Country; but all the People fled from them, and the continual Rains rotted their Clothes. Tho all the reſt of his Actions in this Expedition were in the enſuing years, yet the ſummary of them ſhall here be deliver'd together, to avoid the Confuſion that might be caus'd by the diſmembring of them. Hence they went on to a place they call'd *Pueblo Quemado*, where they had two bloody Encounters with the *Indians*, and therefore proceeded to *Chicama*, whence they again ſent back the Ship to *Panama* for Proviſions. Whilſt the Ship was returning, *James de Almagro*, who was at the chief Expence of this Enterprize, went out of *Panama* with a Ship full of Proviſions, and 60 Men in it, and running along the Coaſt, at length found *Pizarro* at *Chicama*; and having reliev'd and conferr'd with him, return'd to *Panama* for more Men, whence he brought two Ships and two Canoos with Arms, Men, Ammunition and Proviſions. Leaving *Chicama*, they proceeded along the Coaſt; and after many delays, and ſeveral times ſending back to *Panama*, during which time the reſt of the Men were left aſhore, and ſuffer'd incredible Hardſhips, *Pizarro* came to *Tumbez*, where he ſent Men aſhore, who were friendly entertain'd by the Natives, ſupply'd with Proviſions, and return'd

return'd aboard with the joyful News, that they had ſeen ſtately Palaces, and all ſorts of Veſſels of Silver and Gold. Here he was invited aſhore, and went twice, having much diſcourſe with the *Indians*, who gave him an account of the great City of *Cuſco*, and of the immenſe Wealth of the mighty Monarch *Guaynacapa*. This done, having gather'd a good quantity of Gold, and got ſome of the large *Peru* Sheep, and other things to ſhow the Wealth of the Country, he return'd to *Panama* to gather a Force ſufficient to make a Conqueſt in that rich Country he had diſcover'd. In this Voyage he reach'd as far as the Port of *Santa* in 9 degrees of South-Latitude, having run above 200 Leagues, in which he ſpent three years, being detain'd ſo long by the misfortunes and wants above-mention'd, beſides many more too tedious to inſert here. The Conqueſt and further Diſcoveries ſhall fall in their due place. *Herrera*, Dec. 3. *lib.* 7, 8, & 10. & Dec. 4. *lib.* 2.

An. 1525. The Emperor *Charles* the Fifth fitted out 6 Ships and a Tender at *Corunna*, under the Command of *D. Garcia Joſre de Loayſa*, and well furniſh'd with Proviſions, Ammunition and Commodities to trade, as alſo 450 *Spaniards*. Theſe Ships were to paſs through the Straits of *Magellan* to the *Molucco* Iſlands, and ſail'd from *Corunna* in *July*. On the 5*th* of *December* they came upon the Coaſt of *Brazil* in 21 degrees and a half of South-Latitude. *December* the 28*th* the Ships were parted in a Storm, but met all again except the Admiral. *January* the 5*th* they came to Cape *Blanco* in 37 degrees, and thence to *Santa Cruz* in 51 degrees, where the Admiral and another Ship being miſſing, they put up ſome Signs to direct them. Coming to the mouth of the Straits, one of the Ships was caſt away in a Storm, the other three with much difficulty got into the Strait. *January* the 26*th* the Admiral, and the other Ship that was miſſing, with the Tender came to the mouth of the Strait, where it was near periſhing in a Storm: and on the 5*th* of *April* the five Ships being again joyn'd, put into the Strait, whence the foul Weather had beaten them out. *May* the 25*th* they came out into the South Sea, where a violent Storm parted them all; and the Tender being left alone with very little Proviſion ſail'd to the Northward, till it came upon the Coaſt of *New Spain*, where the Men were plentifully reliev'd by the *Indians* for the preſent, and afterwards by *Cortes* from *Mexico*. The Admiral was parted from the other Ships, and never ſaw them more, for he dy'd on this ſide the Line, and ſoon after him *John Sebaſtian Cano* his Succeſſor, who had brought the Ship call'd the *Victory* home, after ſailing round the World in the Voyage undertaken by *Magellan*. Then they choſe *Toribio Alonſo de Salazar* for their Admiral, and ſo directing their Courſe for the Iſlands *Ladrones*, on the 13*th* of *September* diſcover'd an Iſland, which they call'd S. *Bartholomew*; and the Wind not permitting them to come near it, follow'd on their Courſe to the *Ladrones*, and came to the two Southermoſt of them, where there came to them a *Spaniard* that had been left there when the Ship of *Magellan*'s Company left at the *Moluccos* attempted to return to *New Spain*, as may be ſeen in that Voyage. Five days, this which was the Admiral's Ship continu'd in the Iſland *Batabà*, and then proſecuted its Voyage to the *Moluccos* on the 10*th* of *September* 1526. and on the ſecond of *October* came to the great Iſland *Mindanao*, one of the *Philippines*, where they got ſome freſh Proviſions, and then ſail'd away towards the *Moluccoes*, and arriv'd ſafe at *Tidore* on the laſt day of *December*, and there built a Fort, whence for a long time after they made War with the *Portugueſes* of *Ternate*; where we will leave them, having ended their Navigation, and ſhall hear of them again in the following years. *Herrera*, Dec. 3. *lib.* 7, 8, 9. & Dec. 4. *lib.* 1.

An. 1526. *Sebaſtian Cabot*, who made the great Diſcovery in North *America* for King *Henry* the 7*th* of *England*, being now in the *Spaniſh* Service, ſail'd from *Cadiz* with four Ships, deſigning for the *Moluccos* through the Strait of *Magellan*: But when he came upon the Coaſt of *Brazil*, his Proviſions began to fail, and the Men to mutiny, both which things oblig'd him to lay aſide his firſt deſign, and run up the River then call'd of *Solis*, now of *Plate*; and going up it 30 Leagues, he came to the Iſland of S. *Gabriel*, and 7 Leagues above it to the River S. *Salvador*, where he landed and built a Fort, in which he left ſome Men, whilſt he diſcover'd higher. Thirty Leagues further up he found the River of *Zarcarana*, and erected another Fort, which was call'd by his Name. Then continuing the ſame Courſe, after running up 200 Leagues he came to the River *Paraguay*, up which he turn'd leaving the great River, and at the end of 30 Leagues found a People that till'd the Ground, which he had

not

not ſeen before, and they oppos'd him ſo vigorouſly, that he was forc'd to return down the River after loſing 28 of his Men: Where we muſt leave him a while, to ſhow that this ſame year *James Garcia* was ſent from *Galicia* with one Ship, a ſmall Tender, and a Brigantine to diſcover this ſame River of Plate, and came upon that part of the Coaſt of *Brazil*, which for its many Rocks and Shoals is call'd *Abrelojo*, or *Open your Eyes*, at the end of the year.

An. 1527. At the beginning of the year he came into the River of Plate, and there found two of *Cabot's* Ships, but ſent back his own to carry Slaves into *Portugal*. Then he run up the River, and found *Cabot* in that of *Paraguay*, where we ſaid he loſt his Men, whence they return'd together to the Ships. *Cabot* ſent one of them back into *Spain*, with an account of what he had diſcover'd, the Reaſons why he went not to the *Molucco's*, and ſome Silver and Gold, deſiring to be reinforc'd, and to have leave to plant there, which was not done till ſome time after, when it ſhall be mention'd in its place. *Herrera*, Dec. 3. *lib.* 9. & Dec. 4. *lib.* 1.

This ſame year *Cortes* fitted out three Ships on the Coaſt of *New Spain* in the South-Sea, and ſent them to the *Molucco* Iſlands, where they joyn'd the *Spaniards* before-mention'd, and proſecuted the War with the *Portugueſes*. One of the Ships attempted to return with Cloves to *New Spain*, but was beaten back to *Tidore* by contrary Winds, where the continual Wars reduc'd the *Spaniards* to only 20, who were forc'd to put themſelves into the Power of the *Portugueſes*, and by them were carry'd into *India*, where ſome of them return'd into *Spain*. Theſe Ships were in ſeveral of the *Philippine* Iſlands, and took poſſeſſion of them for the King of *Spain*. *Herrera*, Dec. 4. *lib.* 1.

This year alſo *Francis de Montejo* ſail'd from *Sevil* with three Ships, and 500 Men in them, to conquer the Province of *Yucatan*, and *Peter de Alvarado* for that of *Guatimala*. Of the diſcovery of both ſomething has been ſaid already, and therefore there needs no Repetition.

The ſame year ſtill *Pamphilo de Narvaez* ſail'd from *Sanlucar* on the 17*th* of *June* with five Veſſels, and in them 700 Men, and ſpent much time at *Hiſpaniola* and *Cuba*, where, after eſcaping a dreadful Storm, he was forc'd to winter. In *March* following he put to Sea with four Ships and above 400 Men, and on the 12*th* of *April* after many Storms and Dangers came upon the Coaſt of *Florida*; he landed his Men and 40 Horſes, and then travell'd with them by Land, ſending the Ships at the ſame time to coaſt along and find a ſafe Harbour where they might ſettle a Town. Thoſe that march'd by Land, after incredible ſufferings aſhore, and loſing their Ships, built ſome Barks to carry them off, making Sails of their Shirts, and Ropes of their Horſes Tails and Manes. By the 22*d* of *September* they had eaten all their Horſes, and then went aboard their Barks: They crept along the Shore ſeven days in thoſe Creeks almoſt ſtarv'd, till they found ſome dry Fiſh in an *Indian* Houſe, but after this ſuffer'd ſuch extremity of Thirſt, that five of them died with drinking of Salt Water. They landed again and got ſome Refreſhment; but the *Indians* proving treacherous, they loſt ſome Men, and ſo put to Sea again, where they rang'd many days in foul Weather, and were all parted. At laſt all the Barks were caſt upon the Shore and ſeveral Men drown'd, thoſe that eſcap'd almoſt naked and ſtarv'd met with charitable *Indians*, who came down and lamented their Misfortune with tears, fetching Wood to make Fire to warm them, carrying them to their Houſes, and giving them all the beſt they had; but this laſted not long, for the *Indians* tho ſo loving were poor, and ſoon after ſuffer'd extreme want themſelves, ſo that the *Spaniards* diſpers'd to ſhift, and the 60 that landed were ſoon reduc'd to 15. Such was their Miſery, that five of them who had kept together ate up one another till only one was left. Three or four that ſurviv'd theſe Calamities travell'd ſome hundreds of Leagues acroſs the Country, and with incredible Hardſhips at length came to *New Spain*, the reſt with their Officers all periſh'd; and this was the end of the Expedition. *Herrera*, Dec. 4. *lib.* 2, 4.

Before we proceed, it muſt be here noted, that this ſame year King *Henry* the Eighth of *England* ſent out two Ships to diſcover to the Northward, which ſail'd out of the *Thames* on the 20*th* of *May*, and entering between the North of *Newfoundland* and the Continent one of them was caſt away. The other directed its Courſe towards Cape *Breton*, and the Coaſt of *Arambec*, often ſending Men aſhore to get Information of the Country, and return'd home in *October*, which is all the account we have of this Voyage. *Hackluyt*, Vol. 3. *p.* 129.

An. 1530. *Francis Pizarro* having been in *Spain*, and obtain'd many Favours of the Emperor, and Power to conquer what

what he had diſcover'd, ſail'd from *Panama* with 185 *Spaniards* and 37 Horſes. At the Bay of *S. Matthew* he landed the Horſes and moſt of the Men, to march along the Shoar, whilſt the Ships coaſted; and falling upon the Town of *Quapel*, he took a vaſt Booty of Gold, Silver, and Emeraulds: then he ſent three Ships to *Panama* and *Nicaragua* to bring Recruits of Men and Proviſions. Being reduc'd to great Straits, and ready to abandon the Country, a Ship arriv'd with Supplies. Hence they ſail'd to the Iſland *Puna*, which lies between three and four Degrees of South Latitude; where after much feign'd Friendſhip from the *Indians*, he came to a Battel with them, and having gain'd the Victory, continu'd there, ſetting at liberty 600 *Indians of Tumbez*, kept there in Slavery, which gain'd him the Affection of thoſe People. Two Ships coming to him with Recruits from *Panama*, *Pizarro* ſail'd over to *Tumbez*, of which place he poſſeſt himſelf after killing many *Indians*, who us'd all means by open Force and Treachery to deſtroy him. Here inquiring into the Affairs of the Country, he was inform'd of the Greatneſs and infinite Wealth of the City of *Cuzco*, and of the vaſt Power and large Dominion of the Emperor of *Peru*. Then moving ſtill to the Southward, he founded the City of *S. Michael*, and ſtaid there long to ſettle that new Colony, to get more Supplies and further Intelligence into the Affairs of the Country; and tho theſe things happen'd in the following Years, we will conclude with them at once, according to the intended Brevity. At that time two Brothers contended for the Monarchy of *Peru*, theſe were *Atabualpa* and *Guaſcar*, of whom the former had been ſucceſsful in ſeveral Battels. *Pizarro* reſolv'd to make his advantage of their Diviſions. He therefore march'd into the Country with ſcarce 200 Men, and coming to *Caxamalca*, whence *Atabualpa* drew out with his Army, he ſent to invite him back. The *Inga* came with an infinite multitude of *Indians*; and having fill'd the great Market of *Caxamalca*, he order'd they ſhould ſeize all the *Spaniards*, and take care that not one eſcap'd: upon which as his Horns and other warlike Inſtruments began to make a dreadful noiſe, *Pizarro* gave the Signal in like manner; and falling on, routed that multitude, and took the *Inga* Priſoner, and with him an incredible Treaſure of Gold, Silver, and Cotton Cloth. The *Inga* being Priſoner, offer'd for his Ranſom 10000 Ingots of Gold, and a great Room full to the top of Silver; which he had almoſt perform'd, when new Troubles ariſing, he was put to death. After which *Pizarro* march'd to the great City of *Cuzco*, near 200 Leagues from *Caxamalca*, to the South-Eaſt; whence moving to the Sea, he founded the City of *Lima* in 18 Degrees of South Latitude, and ſubdu'd all that vaſt Empire of *Peru*. *Herrera Dec.* 4. *lib.* 7, and 9. and *Dec.* 5. throughout the greateſt part of it.

An. 1532. *Nunho de Guzman*, ſent out by *Cortes* from *Mexico* by Land to reduce the Province of *Auchoacan*, diſcover'd and ſubdu'd the Provinces of *Culiacan* and *Cinaloa*, extending to 28 degrees of North Latitude on the Coaſt of the South Sea, and oppoſite to the South end of *California*; all which was done by land, and was a conſequence of the former Navigations. *Herrera Dec.* 5. *lib.* 1.

Some Ships were ſent out theſe Years by *Cortes* from *New Spain*, to diſcover to the North-weſt, but they having gone no further than has been already mention'd, it is needleſs to give any account of them.

An. 1534. *Simon de Alcazova*, a *Portugueſe* in the King of *Spain*'s Service, undertook to diſcover to the Southward of *Peru*; paſſing the Strait of *Magellan*, and fitting out two good Ships with 250 Men, he ſail'd from *S. Lucar* on the 21*ſt* of *September*, and enter'd the Mouth of the Straits of *Magellan* in *January* following. Having ſpent ſome time in it, and being half-way through, the violent Storms, which laſted many days, were the occaſion that his Men in a mutinous manner oblig'd him to turn back out of the Strait, and put into Port *Lobos*, a little above the Mouth of it. Here he landed a hundred Men to diſcover up the Country, appointing his Lieutenant to command them, becauſe he could not himſelf, by reaſon of Indiſpoſition. They march'd 90 Leagues through a deſart Country, ſeeing ſcarce any Inhabitants, and being ready to periſh ſometimes for want of Water; and by this time all the Proviſions they brought from aboard were ſpent, the Country affording little or nothing. This done, they return'd towards the Ships, and ſome of them mutinying by the way, ſecur'd thoſe that oppos'd their wicked Deſigns; and coming aboard, murder'd *Alcazova* their Commander in chief and his Pilot, deſigning to leave the reſt that had oppos'd them aſhore, and turn Pyrates. But being divided among themſelves, the loyal Party took the advantage to poſſeſs themſelves of

the Ships, and executed many of them. This done, they directed their courſe for the Iſlands of *America*. The greateſt Ship was caſt away on the Coaſt of *Brazil*, the other in much diſtreſs arriv'd at the Iſland *Hiſpaniola*. Thus ended this Enterprize. *Herrera Dec.* 5. *lib.* 7, and 8.

This ſame year 1534. *Jaques Cartier* ſail'd from the Port of *S. Malo*, by order of *Francis* I. King of *France*, to diſcover the North part of *America*. He ſet out on the 20*th* of *April*, and on the 10*th* of *May* put into the Port of *S. Catherine* in *Newfoundland*; where having ſpent ſome days in refitting, he ſail'd all the length of the Iſland from Cape *Raz* to Cape *de Grace*; and entring between the Iſland and the Continent, run to the Weſtward along the Shore, till at the Mouth of the great River of *Canada*, he turn'd to the Southward, came to the Bay call'd *du Chaleur*, and traded with the Natives in a very peaceable manner, as they did all along thoſe Shores on the back of *Newfoundland*, viewing all the Creeks and Harbours; till the 15*th* of *Auguſt*, when they departed thence homeward, and arriv'd at *S. Malo* on the 5*th* of *September*. *Hackluyt*, *Vol.* 3. *p.* 201.

An. 1535. the ſame *Jaques Cartier* ſail'd again from *S. Malo*, *May* the 19*th*, with three Ships upon the ſame Diſcovery; and after ſuffering much by Storms, which parted them, *Cartier* on the 25*th* of *June* came upon the Coaſt of *Newfoundland* in 49 Degrees and 40 Minutes of Latitude, and ſtaying ſome days, was there join'd by his other two Ships. Then they all together entred the great Bay on the back of *Newfoundland*, ſailing to the Weſtward, and foul Weather coming on, anchor'd in the Port of *S. Nicholas*, where they ſtaid till the 7*th* of *Auguſt*; and then ſteering to the Southward, on the 15*th* came upon the Iſland of the *Aſſumption*. Thence he turn'd again into the great River, and coaſting along it, came to the Iſland he call'd of *Orleans*, in the Country of *Canada*, where he traded amicably with the *Indians*; and leaving the Ships there, with 50 Men in the Boats, he ran 50 Leagues higher, where he ſaw the Town of *Hochelaga*, conſiſting of about 50 great Houſes, each capable of a great number of People, and the Town incloſ'd with a triple Fence, all of Timber. Returning hence to his Ships, he went to *Stadacona*, a Town about a League from them, to viſit the Prince of that part of *Canada*. In theſe Parts he found much Fiſh, *Indian* Wheat, and Tobacco. He continu'd here all the Winter, diſcovering what was neareſt, and inquiring into the further parts of the Country; and in *May* following return'd home with a particular account of the great River of *Canada*, and the whole Country call'd by that name, or *New France*. Hackluyt, Vol. 3. p. 212.

This year D. *Peter de Mendoza* ſail'd from *S. Lucar* with eleven Ships, and 800 Men in them, for the River of *Plate*, where he happily arriv'd, and ſettled the Colony of *Buenos Ayres*, which continues and is famous to this day; tho the greateſt part of his People periſh'd there for want, before they were reliev'd from *Spain*. Herrera Dec. 5. lib. 9.

An. 1536. Two Ships were fitted out at *London*, under the Command of Mr. *Hore*, with 120 Men, for North *America*; of whom we find no account that they did any more than get to *Newfoundland*, where they were in ſuch want, that they eat up one another; and thoſe that were left, ſurpriz'd a *French* Ship that came into thoſe parts, and ſo return'd home. *Hackluyt*, *Vol.* 3. *p.* 129.

An. 1539. F. *Mark de Niza*, with his Companion F. *Honoratus*, a Black whoſe Name was *Stephen*, and ſome *Indians* for Interpreters, ſet out on the 7*th* of *March* from the Town of *Culiacan* at the entrance into the Strait of *California* on the South Sea-ſhore, to diſcover the Country to the Northward by Land. F. *Honoratus* fell ſick, and was left behind; and F. *Mark* proceeded to *Petathen*, ſixty Leagues from *Culiacan*; the People there and all the way paying him extraordinary reſpect, and ſupplying him plentifully with all Neceſſaries. Hence he went on to *Vacapa*, and ſent the Black towards the Sea to diſcover that Port, who ſoon after ſent Meſſengers, deſiring the Father to come ſpeedily to him, becauſe he had receiv'd Information of a Country call'd *Cibola*, where there were ſeven great Cities, built with Stone two ſtories high, and the People well clad; and that it was but thirty days Journy from the place where he then was. F. *Mark* ſet out towards this Country, and all the way he went, the People offer'd him not only Proviſions, but *Turky* Stones, earthen Diſhes, and other things, whereof he would receive nothing, but what was barely for his and his Companies maintenance. He paſs'd through a Deſart of four days Journy, and coming out of it, the People of the firſt Towns ran to meet him all clad in Cotton Cloth, or Skins with Collars and other Ornaments of *Turky* Stones. Having travel'd 120 Leagues from *Vacapa*, he came

came into a moſt delightful Plain, all inhabited by very civiliz'd People, and ſix days Journy over; and then enter'd into a Deſart of fifteen days Journy, where an *Indian* brought him the News that *Stephen* his Black, who had gone all the way before, was kill'd at *Cibola* by the Governor's order; which was confirm'd by other *Indians* that went with him, and had eſcap'd. F. *Mark* having with much difficulty perſuaded ſome few *Indians* to follow him, went on till he came in ſight of *Cibola*, which he view'd from a riſing ground, and afterwards declar'd it was the beſt City he had ſeen in *America*, the Houſes being two or three ſtories high, and very beautiful; but durſt not go into it, for fear if they ſhould kill him, there would be none to carry back an account of that Diſcovery. He therefore return'd, having ſeen many good Towns in his way, and found People very much civiliz'd; whereof he ſent an account to the Viceroy. He alſo was inform'd, that beyond *Cibola* there were three great and powerful Kingdoms, call'd *Marata*, *Acus*, and *Tonteac*, where the People liv'd very politely, wove Cloth, and had great Riches. *Cibola* lies in about 38 or 39 Degrees of North Latitude. *Herrera Dec. 6. lib. 7.*

Upon the News of this great Diſcovery by Land, *Cortes* ſet out three Ships from *New Spain*, under the Command of D. *Franciſco de Ulloa*; who directing his Courſe to the North-Weſt, run along the back of *California*, ſearching all that Coaſt as far as Cape *Enganbo* in the Latitude of 30 degrees: But here was no Diſcovery of any conſequence made, and *Ulloa* reſolving to go further, was never more heard of; another of his three Ships had been loſt before, and the third, which now left him, return'd to *New Spain*. Herrera *Dec. 6. lib. 9.*

An. 1540. Don *Anthony de Mendoza* Viceroy of *Mexico*, upon the Information above given by F. *Mark* of the Country of *Cibola*, order'd *Francis Vaſquez de Cornado*, Governor of *New Galicia*, to march thither with ſome Forces, and plant Colonies where he thought convenient. *Cornado* ſet out from *Culiacan* in *May*, with 150 Horſe and 200 Foot, and ſtore of Ammunition and Proviſions. He directed his Courſe almoſt North-Eaſt, and after a long March of many days came to the firſt Town, where *Stephen* the Black above-mention'd was kill'd. Here they ſaw five Towns, each of about 200 Inhabitants, and the Houſes of Stone and Mud, and flat at the top; the Country cold, but plentiful, the People clad in Skins of Beaſts. Five days Journy to the North-Eaſt of *Cibola* is a Province call'd *Tucayan*. All theſe places gave the *Spaniards* friendly Reception, except the firſt Town of *Cibola*. They travell'd ſeven days further ſtill North-Eaſt, and came to the River *Cicuique*, where they found abundance of Cows, and then proceeded twenty days without knowing where they were. Here *Cornado* order'd all his Forces to ſtay, except thirty Men, and with them he travell'd thirty days to the Northward always among abundance of Cattel, and on the Feaſt of St. *Peter* and *Paul* came to the River to which he gave thoſe Names. Hence they turn'd into the Province of *Quivira*, which is a finer Country than moſt in *Europe*, and where they ſaw Grapes and ſeveral ſorts of *European* Fruits, as alſo Flax growing wild. Having taken an account of all this Country, he return'd to his Government. In his way outwards he travel'd 330 Leagues, and but 200 in his Return, becauſe he came back the direct way. *Quivira* is in 40 degrees of Latitude. *Cornado* was out two years upon his Diſcovery, and was blam'd at his return for not having planted a Colony.

The ſame year the Viceroy of *Mexico* ſet out two Ships at *Acapulco* on the South Sea, to diſcover on that Element, whilſt *Cornado* travel'd by Land, and gave the Command of them to *Ferdinand de Alarcon*, who ſet ſail on the ninth of *May*. Coming to the Flats at the entrance of the Strait of *California*, he ſent his Boats before to ſound, and yet run aground; but the Tide riſing, brought him off, and he run up till he came to a great River, up which he went with his Boats, and traded with the *Indians* for Proviſions and Hides. Having gone very far up this River *Alarcon*, he heard Tidings of *Cibola*, which was what he look'd for, and of the Death of *Stephen* the Black. He call'd the River *Buena Guia*, and returning to his Ships, put aboard his Boats abundance of Proviſions and Commodities to trade with; reſolving to join *Francis Vaſquez de Cornado* that way. *Alarcon* went up this River 85 Leagues, and then hearing no news of *Cornado*, in ſearch of whom he went, he took down the River again to his Ships. He proceeded on his Voyage many days after up the Coaſt, inquiring for *Cornado* and *Cibola*, till perceiving at laſt there were no hopes of finding them, he return'd to *New Spain*; having ſail'd four Degrees further than the Ships ſent by

by *Cortes*. Herrera *Dec.* 6. *lib.* 9.

This year ſtill, *James Cartier* before mention'd ſail'd from S. *Malo* with five Ships on the 23*d* of *May* for the Coaſt of *Canada* and *Saguenay*; and meeting with very bad Weather at Sea, were parted, and came together again after long beating Sea in the Port of *Carpont* in *Newfoundland*, and on the 23*d* of *Auguſt* put into the Haven of *Sainte Croix*, or the Holy Croſs in *Canada*. Hence the Lord of *Roberval* ſail'd four Leagues further, where he thought a convenient place, and there erected a Fort, into which he landed the Proviſions and Ammunition; and keeping three Ships with him, ſent back the other two into *France*. This is the firſt Colony I find in North *America*, and the firſt in all that Continent of any Nation, except the *Spaniards* or *Portugueſes*. Hackluyt, *Vol.* 3. *p.* 232.

There occurs another Navigation this year, no leſs remarkable in its way, than any of thoſe already mention'd. *Pizarro* having conquer'd the mighty Empire of *Peru*, guided by his boundleſs Ambition, travel'd up into the Inland, and wanting Proviſions, ſent Captain *Orellana* down the River of the *Amazons* with 80 Men in a Boat, and ſeveral Canoos. He ſet out about the latter end of this Year, and being carried 200 Leagues from the place where he enter'd, the violence of the Current driving the Boats 25 Leagues a day, he thought he was too far gone to return againſt the ſtream, and therefore held on his way, till in *January* for want of Proviſions his Men eat all the Leather they had. Being ready to periſh, they came to an *Indian* Town, where they found Proviſions, the *Indians* abandoning it at firſt; but *Orellana* ſpeaking to ſome in the *Indian* Tongue, they all return'd, and plentifully furniſh'd him with Turkeys, Partridges, Fiſh, and other Neceſſaries. Finding theſe *Indians* ſincere, they ſtaid here twenty days; in which time they built a Brigantine, and ſet out again on Candlemaſs day, and ran 200 Leagues farther without ſeeing any Town; when being again in great want, they ſpy'd ſome *Indian* dwellings, where they civilly ask'd for ſome ſuſtenance, and had abundance of Tortoiſes and Parrots given them. In the way hence they ſaw good Towns, and the next day two Canoos came aboard, bringing Tortoiſes and good Partridges, and much Fiſh, which they gave to *Oreilana*, who in return gave them ſuch things as he had. Then he landed, and all the *Caciques* of the Country about came to ſee and preſent him with Proviſions: ſo that he ſtaid here 35 days, and built another Brigantine, which he calk'd with Cotton, and was ſupply'd by the *Indians* with Pitch for it. They left this place on the 24*th* of *April*, and running 80 Leagues without meeting any warlike *Indians*, came to a deſart Country. *May* the 12*th* they came to the Province of *Machiparo*, where many Canoos full of *Indians* ſet upon them, yet they landed ſome Men, who brought Proviſions from the Town in ſpite of the multitude of Natives that oppos'd it, and repuls'd the *Indians* from their Boats. Yet when he went off, they purſu'd him two days and two nights, and therefore when they left him, he reſted three days in a Town, whence he drove the Inhabitants, and found much Proviſion, whereof he laid in good ſtore. Two days after he came to another Town as plentiful as the laſt, and where they ſaw much Silver and Gold, but valu'd it not, being now intent only upon ſaving their Lives. In fine, with ſuch like Accidents he run down this vaſt River, ſeeing many Towns and large Rivers that fell into this; fighting often with the *Indians*, till he came into the North Sea. Theſe *Spaniards* judg'd the Mouth of the River to be 50 Leagues over, that the freſh Water ran 20 Leagues into the Sea, that the Tide riſes and falls five or ſix Fadoms, and that they had run along this vaſt River 1800 Leagues, reckoning all the windings. Being out at Sea, they coaſted along by gueſs with their ſmall Veſſels, and after many Labours and Sufferings, arriv'd at laſt in *September* at the Iſland *Cubagua* on the Coaſt of *Paria*, where was then a *Spaniſh* Town, and great Pearl-Fiſhery. *Herrera* Dec. 6. lib. 9.

An. 1542. *John Francis de la Rocle*, Lord of *Roberval*, whom *Francis* I. King of *France* had conſtituted his Lieutenant in the Countries of *Canada*, *Saguenay*, and *Hochelaga*, ſail'd from *Rochel* with three Ships, and in them 200 Perſons, as well Women as Men, on the 16*th* of *April*; and by reaſon of contrary Winds did not reach *Newfoundland* till the 7*th* of *June*. Here he made ſome ſtay to refit, and there came into the ſame Port *James Cartier* with all his Company, who we mention'd went into *Canada* two years before. He left the Country becauſe he was too weak to withſtand the Natives, and *Roberval* commanding him now to return with him who had Strength enough, he ſtole away in the night, and return'd into *France*. The laſt of *June* the General ſail'd out of Port *S. John* in *New-*

Newfoundland, and run up the River of *Canada*, till four Leagues above the Iſland of *Orleans*, the place now call'd *Quebec*. Finding here a convenient Harbour, he landed and erected a ſtrong and beautiful Fort, into which he convey'd his Men, Proviſions, and all Neceſſaries, ſending two Ships back into *France* with the account of his Proceedings. Being ſettled in this place they ſuffer'd much hardſhip, their Proviſions falling ſhort, but were reliev'd by the Natives. *Roberval* took a Journy into the Country of *Saguenay* to diſcover, but we have no Particulars of this his Expedition. *Hackluyt*, Vol. 3. p. 240.

The ſame year 1542. D. *Antony de Mendoza*, Viceroy of *Mexico*, fitted out two Ships on the Coaſt of the South Sea to diſcover to the Northward, under the Command of *John Rodriguez Cabrillo* a *Portugueſe*. He ſail'd from the Port of *Navidad* on the 27*th* of *June*, and on the 20*th* of *Auguſt* came up with Cape *Engano* on the back of *California* in 31 degrees of Latitude, where *Cortes* his Diſcoverers had been before. *September* the 14*th* they anchor'd at a Cape they call'd *de la Cruz*, or of the Croſs, in 33 degrees of Latitude. *October* the 10*th* they traded with ſome peaceable *Indians* in 35 degrees 20 minutes, and call'd thoſe the Towns of the Canoos, becauſe they ſaw many there. On the 18*th* of the ſaid Month they anchor'd at Cape *Galera*, and above it in a Port they call'd *of Poſſeſſion*, trading with the Natives, who go naked, have their Faces painted in Chequers, and are all Fiſhermen. From this time they had many Storms, which oblig'd them to turn back to the Iſland of *Poſſeſſion*, where they continu'd many days by reaſon of the foul Weather. At length they put to Sea again, and ſail'd to the Northward as far as 44 degrees, where the Cold was ſo intenſe they could not bear it; and their Proviſions now failing, they return'd to *New Spain*; having ſail'd further to the Northward, than any had done on that ſide. *Herrera Dec. 7. lib. 5.*

An. 1543. The Viceroy laſt mention'd gave the Command of two Ships, a Gally, and two ſmall Tenders, to *Ruy Lopez de Villalobos*, to diſcover the Iſlands to the Weſtward. He ſail'd from the Coaſt of *New Spain* on the 1*ſt* of *November*, and having run 180 Leagues in 18 degrees and a half of Latitude, came to two deſart Iſlands about twelve Leagues diſtant from one another, which he call'd *S. Thoma* and *Anublada*. Eighty Leagues further they ſaw another, and call'd it *Roca Portida*. Seventy two Leagues beyond it they found an *Archipelago* of ſmall Iſlands inhabited by a poor People, where they water'd; and on the 6*th* of *January* paſs'd by ten other Iſlands, which for their pleaſantneſs they call'd the *Gardens*, all of them in about nine or ten degrees of Latitude. *January* the 10*th* after a great Storm, in which they loſt their Gally, they diſcover'd another Iſland, from which ſome *Indians* came in Boats making the ſign of the Croſs, and bidding them Good-morrow in *Spaniſh*. *February* the 2*d* they came to an Iſland they call'd *Ceſarea Caroli*, about 1500 Leagues from *New Spain*, where *Villalobos* would have planted a Colony, but forbore becauſe the place was unwholeſom. This Iſland by its Bigneſs, for he coaſted along it ſixty Leagues to the South, muſt be *Luzon* or *Manila*, the biggeſt of the *Philippines*, and he ſays it is 350 Leagues in compaſs. In a ſmall Iſland near to it he found China Ware, Muſk, Amber, Civet, Benjamin, Storax, and other Perfumes, as alſo ſome Gold. Here they reſolv'd to ſtay, and ſow'd ſome Grain, which being little, they were reduc'd to extremity. Hence they remov'd to the Iſland of *Gilolo* near the *Moluccos*, at the invitation of the King of it; whence they ſent two Ships at ſeveral times to carry news of them to *New Spain*, which were both forc'd back by contrary Winds. Between the *Moluccos* and *Philippine* Iſlands the *Spaniards* were long toſs'd, ſometimes removing to one, ſometimes to another, ever perſecuted by the *Portugueſes*, and ſuffering great Wants; till being quite ſpent and without hopes of Relief, they put themſelves into the hands of the *Portugueſes*, and were by them ſent through *India* into *Spain*. Herrera *Dec. 7. lib. 5.*

An. 1562. The *French* Admiral *Chaſtillon* fitted out two of the King's Ships under the Command of Capt. *John Ribault*, who ſail'd with them on the 18*th* of *February*, and two months after arriv'd on the Coaſt of *Florida*, where he landed at Cape *Francois* in about 30 degrees of Latitude, but made no ſtay. Running hence to the Northward, he came into the River of *May*, where he was friendly entertain'd by the *Indians*, who preſented him Fiſh, *Indian* Wheat, curious Baskets, and Skins. He proceeded ſtill Northward to the River of *Port Royal*, about which he ſaw Turkey-cocks, Partridges, and ſeveral other ſorts of Birds and wild Beaſts. The Mouth of the River is three Leagues over, and he ſail'd twelve

Leagues

Leagues up it, where landing, the Natives preſented him *Chamois* Skins, fine Baskets, and ſome Pearls; and here he erected a Pillar with the Arms of *France*. Having taken a view of all the Shores of this River, he built a Fort here but 16 fathom in length and 13 in breadth, with proportionable Flanks, in which he left only 26 Men with Proviſions, Ammunition, and all other Neceſſaries, and call'd it *Charles* Fort. This done, he ſail'd ſome Leagues further along the Coaſt, and finding it dangerous, and his Proviſions almoſt ſpent, return'd to *France*. Thoſe left in the new Fort diſcover'd up the River, and contracted great Friendſhip with five *Indian* Princes, whoſe Subjects when their Proviſions fail'd gave them all they had; and when that was ſpent guided them to other Princes Southward, who freely preſented them with what they wanted. The Fort happening accidentally to be burnt down, the *Indians* of their own accord rebuilt it. The *French* had liv'd long in peaceable manner, and having no Enemy abroad they fell out among themſelves, and murder'd their Captain, chooſing another in his ſtead. After which growing weary of the place, they built a ſmall Bark and put to Sea in it; but their Proviſions failing, they were all like to periſh, and eat one of their Company. In this Diſtreſs they met an *Engliſh* Veſſel which ſet ſome of them aſhore, and carry'd the reſt into *England*. *Hackluyt*, Vol. 3. *p.* 308.

This ſame year Mr. *Hawkins* made a Voyage to *Guinea*, where having got 300 Blacks, he ſail'd over with them to *Hiſpaniola*, and ſold them at good rates. But this being a trading Voyage, and not upon Diſcovery, deſerves no further mention. *Hackluyt*, Vol. 3. *p.* 500.

An. 1564 Captain *Laudonniere* had the Command of three Ships given him by the King of *France*, and ſail'd with them on the 22*d* of *April* for *Florida*. He paſs'd by the Iſlands *Antilles*, and arriv'd on the Coaſt of *Florida* on the 22*d* of *June*. After ſpending ſome days along the Coaſt, every where entertain'd with the greateſt tokens of Affection by the *Indians*, he ſail'd up the River of *May*, and finding a convenient place erected a Fort, which he call'd *Caroline* in honour of *Charles* King of *France*. The Fort finiſh'd, *Laudonniere* ſent ſome of his Men up the River, who at ſeveral times run 80 Leagues, always meeting with Natives that courted their Friendſhip. After ſome time many Mutinies happen'd among the *French*, of whom ſeveral went away with two Brigantines to the *Spaniſh* Iſlands, and having committed ſome Rapine were cloſely purſu'd and drove back to *Florida*, where four of them were hang'd. Whilſt theſe Mutineers were abroad, *Laudonniere* ſent ſome of his Men up the River, who diſcover'd as far as the great Lake out of which it runs, and the Mountain *Apalache*, in which the *Indians* ſaid there were rich Mines. The following Winter the *French* having exchang'd away all their Commodities, the *Indians* forſook them, and they were reduc'd to great Straits, being oblig'd to uſe Force to get Proviſions. In the height of their Diſtreſs, when they had thoughts of venturing to return to *France* in a ſmall Veſſel ſcarce able to contain them, with very ſlender Proviſions; Mr. *Hawkins* before mention'd, who this ſame year had made another Voyage to *Guinea*, and thence to the *Weſt-Indies* to ſell Blacks, and in his way home run along the Coaſt of *Florida*, coming to the River of *May* found the *French* in this Diſtreſs, and therefore ſold them a Ship upon Credit, generouſly ſupplying them with all they wanted, which done, he ſail'd away and return'd into *England*. The *French* were now preparing to depart for *France*, this being

An. 1565. When in *Auguſt* Capt. *John Ribault* arriv'd with 7 Sail of *French* Ships to take poſſeſſion of that Country. A few days after 6 great *Spaniſh* Ships came upon the Coaſt, and gave Chaſe to four of *Ribault*'s that were without the Port, which being better Sailors eſcap'd; and *Ribault* made out with the other three after them, leaving *Laudonniere* in the Fort with 85 Men, where the *Spaniards* attack'd him, and made themſelves Maſter of the Fort. *Laudonniere* with ſome of his Men eſcap'd aboard two Ships they had in the River, in one of which he arriv'd in *England*, and thence into *France*. *Ribault* with his Ships as ſoon as he was out of *May* River met with a dreadful Storm, which wreck'd them all on the Coaſt of *Florida*, where abundance of his Men ſav'd themſelves from the Sea, but were afterwards deſtroy'd by the *Spaniards*. *Hackluyt*, Vol. 3. *p.* 315, & 349. & *Purchas*, Vol. 4. *p.* 1604.

An. 1567. Captain *Gourgues* ſail'd from *France* with three Ships, and coming to the River of *May* in *Florida*, reveng'd the Death of his Countrymen, killing all the *Spaniards* he found there, but did nothing as to Diſcoveries. *Hackluyt*, Vol. 3. *p.* 356. *Purchas*, Vol. 4. *p.* 1604.

An. 1576. Mr. *Martin Forbiſher* with two

two Barks and a Pinnace ſet out from *Graves-end* for the diſcovery of a Paſſage to *China* and *Cathay* by the North-Weſt, on the 12*th* of *June*. Sailing about the North of *Scotland*, on the 28*th* of *July*, and in 62 degrees of Latitude, he diſcover'd Land, which he ſuppos'd to be the Continent of *America*, call'd *Tierra de Labrador*, with abundance of Ice about it. Within a Cable's length of the Shore he found 100 fathom Water, and not being able to anchor ſtood to the North-Eaſt, as the Coaſt there lies, and by reaſon of the Ice could not come within five Leagues of the Shore. The 10*th* of *Auguſt* he landed on a Deſart Iſland: The 11*th* in 63 degrees and 8 minutes Latitude he enter'd a Strait which is call'd by his own Name; the 12*th* he came to S. *Gabriel*'s Iſland, and anchor'd in a Bay which he call'd *Priors Sound*. The 18*th* having ſail'd North North-Weſt, he came to *Butchers Iſland*, where landing they ſpy'd 7 Boats. Theſe People came aboard and look'd like *Tartars*, with long black Hair, broad Faces and flat Noſes, of a tawny Complexion, clad in Seale-Skins, the Boats alſo made of Seale-Skins with a Wooden Keel. The 26*th* one of theſe Men came aboard, and the Boat going to ſet him aſhore, was taken by thoſe Savages with all the Men. Having ſtaid a day in hopes to recover them, and no ſigns appearing, he ſail'd homewards, and arriv'd at *Harwich* on the firſt of *October*. *Hackluyt*, Vol. 3. *p.* 29, 57.

An. 1577. Mr. *Forbiſher* ſail'd the ſecond time on the 26*th* of *May* with a Ship of 200 Tuns and two Barks, and in them 140 Men, upon the ſame diſcovery he had attempted the foregoing year. *June* the 7*th* he arriv'd at the Iſles of *Orkney*, and *July* the 4*th* at *Frizeland*: The 16*th* he came to his Strait diſcover'd the laſt year, and much Ice appearing durſt not venture in with his Ship, but went with two Pinnaces, and took one of the Savages aſhore. *July* the 19*th* the Ice driving away the Ships, he run into the Strait, and anchor'd in a Bay which they call'd *Jackmans Sound*: Here he landed with moſt of his Men, and having travell'd ſome way and found nothing to ſatisfy his Deſires, he coaſted a little in the Barks and Boats both Eaſt and Weſt; and tho he ſaw ſeveral People, could take none but a Woman and her Child; and therefore on the 4*th* of *Auguſt* came to that he call'd *Anne Warwick*'s Sound and Iſland. Here he us'd all poſſible means to bring the Natives to trade, or give ſome account of themſelves, but they were ſo wild, that they only ſtudy'd how to deſtroy the *Engliſh*. *Forbiſher* this year did not run above 30 Leagues up the Strait, and the Winter drawing on return'd into *England*, having loaded his Veſſels with a ſort of ſhining Sand and Stones, which he imagin'd to be Gold, but it prov'd a Fallacy. *Hackluyt*, Vol. 3. *p.* 32, 60.

An. 1578. The noiſe of Gold pretended to be found, and the hopes of a Paſſage encourag'd People to proſecute this Voyage; and 15 Sail of Ships provided for it met at *Harwich*, carrying a Wooden Fort ready fram'd to be ſet up in the Golden Country diſcover'd, and 100 Men that were to be left there. The 31*ſt* of *May* they left *Harwich*, and the ſecond of *July* came into *Forbiſher*'s Strait, which they found choak'd up with Ice, and as they ſtruggl'd to work through it, a ſudden Storm aroſe and ſo enclos'd them with Mountains of Ice, that it was wonderful they did not all periſh. One Veſſel of 100 Tuns was loſt, but the Men ſav'd; two others had not been ſeen in 20 days before, and four that were fartheſt out at Sea beſt eſcap'd the danger of the Ice, clearing themſelves of it in time. Being got out of this danger by the Wind turning to the North-Weſt, and into Sea-room, they were driven down by the Current to the Southward of *Forbiſher*'s Strait, and run into another about 60 Leagues, without knowing where they were, the Cloudy Weather obſtructing their making an Obſervation. Returning out of it again, moſt of the ſcatter'd Fleet met and made for *Forbiſher*'s Strait, in hopes of thoſe Golden Mountains, but found others of Ice to obſtruct their Paſſage. After many other Difficulties *Forbiſher* with moſt of the Ships work'd his way through, and on the 31*ſt* of *July* reach'd his long-deſir'd Port of the Counteſs of *Warwick*'s Sound. Here they landed, and thought of erecting the Houſe or Fort brought from *England*; but part of it being loſt in the Ship caſt away, and more of it, as alſo of the Proviſions not yet come, being in four Ships, the deſign of inhabiting them was laid aſide. The other Ships that had been miſſing, after hard ſtruggling with Ice and Storms, join'd the Fleet. Here they ſet their Miners to work, and loaded abundance of Ore, which done, they directed their Courſe for *England*, whither they return'd in ſafety. *Hackluyt*, Vol. 3. *p.* 39, 74.

The ſame year 1582, *Francis de Ovalle* ſail'd from *Acapulco*, and running to the

Weſt-

Weſtward about 1800 Leagues, came to the Iſland *del Engano*, the fartheſt of thoſe call'd *de los Ladrones*, in 13 degrees of North-Latitude: Thence he held on his Courſe Weſtward 280 Leagues, to *Cabo del Eſpiritu Santo*, or the Cape of the *Holy Ghoſt*, in the Iſland of *Tandaya*, the firſt of the *Philippines*. He ſpent ſeveral days in the narrow Channels among theſe Iſlands, ſhaping his Courſe diverſly as they would permit; and coming out into the open Sea run up into the Bay of *Manila*, now the Metropolis of the *Philippine* Iſlands, lying in 14 degrees and a quarter. Returning out of this Bay, he made over to the Coaſt of *China*, and arriv'd in the Port of *Macao*. Here he furniſh'd himſelf with Neceſſaries, and turning again to the Eaſtward paſs'd through the Iſlands call'd *Lequios*, whence he held his Courſe Eaſt, and Eaſt and by North, never touching any where, or meeting with any Land till he came upon the Coaſt of *California* in 38 degrees and a half of Latitude. From this place he ran South-Eaſt, and South-Eaſt and by South to Cape S. *Lucas*, which is 500 Leagues from the North Cape call'd *Mendocino*, whence he continu'd his Voyage ſucceſsfully back to the Port of *Acapulco*. *Hackluyt*, Vol. 3. *p.* 442. This Voyage is inſerted becauſe it is the firſt from *New Spain* to *China*, and the firſt that found the way of returning to *New Spain* by the Northward; for want of which knowledg, many Ships that attempted to return from the *Moluccos* to *America*, were ſtill beaten back, there being no poſſibility of returning the way they go, which is near the Line, where the Eaſterly Winds continually reign.

An. 1583. On the 11*th* of *June* Sir *Humphrey Gilbert* ſail'd from the Weſt of *England* with five Veſſels, and in them 260 Men, deſigning to plant a Colony in ſome part of North *America*. On the 13*th* the biggeſt Ship ſtole away by night, and return'd to *Plymouth*, there being a contagious Diſtemper among the Men. *July* the 30*th* he came upon the back of *Newfoundland*, which is about 50 Leagues from the Coaſt, and has at leaſt 25 or 30 fathom Water, and about 10 Leagues over, lying like a long ridg of Mountains in the Sea, for on each ſide of it there are above 200 fathom Water. He came upon the Coaſt, and running along it put into S. *John*'s Harbour, where he anchor'd among abundance of Fiſhermen of ſeveral Countries, who were there before. Here he went aſhore, and took poſſeſſion. One of his Ships had before play'd the Pirat at Sea, robbing a *French* Veſſel, and here his Men run away with a Ship laden with Fiſh, and others hid themſelves; ſo that finding too few Men for his Ships, ſome being ſick, he put them into one of his Veſſels, and ſent it home, remaining now with only three. *Auguſt* the 20*th* he ſail'd from Port S. *John*, and the next day came up with Cape *Raz* in 46 degrees 25 minutes Latitude. Turning from hence to the Weſtward towards Cape *Breton*, 87 Leagues diſtant, they ſpent eight days in the Paſſage; and coming among the Flats, the biggeſt Ship of the three was caſt away, and nothing ſav'd except a few Men in the Boat. Sir *Humphrey Gilbert* was not aboard the Ship caſt away: The other two left reſolv'd to return home, but by the way the ſmall Veſſel Sir *Humphrey* was in periſh'd, the other arriv'd ſafe at *Dartmouth*. *Hackluyt*, Vol. 3. *p.* 143.

An. 1584. Mr. *Philip Amadas* and Mr. *Arthur Barlow* ſail'd on the 27*th* of *April* from the Weſt of *England* in two Barks, to diſcover in *America*. On the 10*th* of *June* they came among the Iſlands of *America*, much more to the Southward than they had deſign'd. *July* the 4*th* they diſcover'd the Continent, and ſail'd along the Coaſt four Leagues till they came to a River on the 13*th*, where they anchor'd, and going aſhore took poſſeſſion. This place they afterwards found to be the Iſland of *Wokoken*, on the Coaſt of *Virginia*, in 34 degrees of Latitude, and in it Deer, Rabbets, Hares, Fowl, Vines, Cedars, Pines, Saſſafras, Cypreſs and Maſtick-Trees. The Natives from the Continent repair'd to the Ships, and exchang'd ſeveral ſorts of Skins, white Coral, and ſome Pearls, for Tin things, and other Trifles. The Country is fruitful, producing all things in a very ſhort time. The Natives call'd it *Wingandacoa*, and the *Engliſh Virginia*. Going aſhore they were entertain'd with extraordinary Civility at a little Village, and heard News of a great City up the County, but ſaw it not. They made no long ſtay here, nor proceeded any further upon diſcovery, only juſt to the neighbouring parts in their Boats, and return'd to *England* in *September*, bringing two of the Natives with them. *Hackluyt*, Vol. 3. *p.* 246.

An. 1585. On the 9*th* of *April* Sir *Richard Greenvil* departed from *Plymouth* with 7 Sail; and after touching at the Iſlands of *Puerto Rico*, and *Hiſpaniola*, on the 26*th* of *June* came to an Anchor at the Iſland *Wokoken* in *Virginia*, where the Admiral

Admiral's Ship was loſt through the Ignorance of the Pilot. Here Mr. *Lane* was ſet aſhore with above an hundred Men to ſettle a Colony, with all Neceſſaries for that purpoſe. Then the Admiral return'd to *England*, and the new Planters made ſeveral Diſcoveries up the Country, finding it every where plentiful and pleaſant. Here they continu'd a year, at the end whereof the Natives conſpiring to deſtroy them, and no Relief as yet coming from *England*, they return'd home aboard Sir *Francis Drake*'s Ships, which happen'd to touch there after his Expedition to the *Spaniſh* Plantations. *Hackluyt*, Vol. 3. *p.* 251. *Purchas*, Vol. 4. *p.* 1645.

The ſame year 1585, on the 7*th* of *June*, Mr. *John Davis* ſail'd from *Dartmouth* with two Barks for the diſcovery of the North-Weſt Paſſage to *China*. *July* the 19*th* they met with much Ice, and on the 29*th* diſcover'd Land bearing North-Eaſt of them in 64 degrees 15 minutes Latitude. Here they went aſhore, and found a tractable ſort of People, with whom they dealt for Seales Skins, and ſeveral ſorts of Leather. *Auguſt* the firſt they proceeded on their diſcovery to the North-weſt, and on the 6*th* came into 66 degrees and 40 minutes free from Ice, and landed under a Hill which they call'd Mount *Raleigh*, where they ſaw no Inhabitants, but many white Bears. The 8*th* they coaſted on, and the 11*th* found themſelves in a Paſſage 20 Leagues wide, and free from Ice, along which they ſail'd 60 Leagues; and ſearching all about found many Iſlands and ſeveral Harbours, with all appearances of a further Paſſage, yet the Winds proving contrary to proceed, they return'd for *England*, and arriv'd at *Dartmouth* on the 30*th* of *September*. *Hackluyt*, Vol. 3. *p.* 98.

An. 1586. Mr. *Davis* ſail'd the ſecond time on the 7*th* of *May* with one Ship, two Barks, and a ſmall Pinnace, upon the ſame diſcovery. The 15*th* of *June* he diſcover'd Land in the Latitude of 60 degrees, but could not come near it for Ice, till the 29*th* he came to land in 64 degrees Latitude, and went aſhore on an Iſland, where he traded very friendly with the Natives for Seales, Stags, and white Hares Skins, and dry'd Fiſh and ſome Fowl. Here he continued ſome days trading with the Natives, who were very thieviſh; at his departure he brought away one of them with him. He run into 66 degrees 20 minutes Latitude, and then coaſted Southward again to 56 degrees, where in a good Harbour he continu'd till *September*; and ſailing thence in 54 degrees, found an open Sea tending Weſtward, which they hop'd might be the Paſſage ſo long ſought for; but the Weather proving tempeſtuous, they return'd to *England* in *October*. *Hackluyt*, Vol. 3. *p.* 103.

The ſame year 1586. Sir *Richard Grenvil* return'd to *Virginia* with three Ships to relieve the Colony left by him there; which being gone, as was ſaid before, he left 15 Men on the Iſland *Roanoak* with Proviſions for two years, and then return'd to *England*. *Hackluyt*, Vol. 3. *p.* 265.

This year alſo was begun the Voyage round the World by Sir *Thomas Candiſh*, which may be ſeen among the Voyages about the Globe after theſe *Weſt-India* Diſcoveries.

An. 1587. Mr. *John Davis* on the 19*th* of *May* ſail'd with three ſmall Veſſels, upon his third Voyage for diſcovery of a Paſſage to the North-Weſt. *June* the 18*th* they came to an Anchor on the Northern *American* Coaſt, and the 20*th* were in 67 degrees 40 minutes Latitude in an open Sea; and then ſteering Weſtward ran 40 Leagues, where meeting with much Ice, and the North Wind driving them from their intended Northerly Courſe, they were forc'd to ſeek the open Sea again. The 20*th* they had ſight of the Strait they diſcover'd the year before, and ſail'd up it 60 Leagues; and having landed without finding any thing more than the year before, came out again to the wide Sea: Then they coaſted along to the Southward as far as 52 degrees of Latitude, whence they return'd home, without doing any thing of note. *Hackluyt*, Vol. 3. *p.* 111.

The ſame year 1587, Sir *Walter Raleigh* provided three Veſſels to carry over to *Virginia* 150 Men to ſettle a Colony there under the Command of *John White*. They ſail'd from *Plimouth* on the 8*th* of *May*, and having ſpent ſeveral days among the *Spaniſh American* Iſlands, arriv'd at laſt on the 22*d* of *July* at *Hatorask* in *Virginia*; whence croſſing over to the Iſland *Roanoak*, they found the 15 *Engliſh* left there the year before were kill'd by the Natives. Here the new Planters were ſet aſhore with all their Proviſions, Goods and Ammunition, and the Ships return'd into *England*, carrying with them the Governor to ſollicite for ſpeedy Supplies to be ſent to the new Colony. *Hackluyt*, Vol. 3. *p.* 280.

An. 1590. *John White* return'd to *Virginia* to the place where he had left the Colony.

Colony, but found none of the Men; only an Inſcription on a Tree, ſignifying they were remov'd to *Croatoan*, another Iſland on the Coaſt, and many Cheſts broke up, and ſome Lumber belonging to them, ſcatter'd about the place. In going aſhore here a Boat was overſet, and a Captain with ſix Men drown'd; the reſt with much difficulty got aboard again, leaving behind them ſeveral Casks they had carryd to fill with freſh Water. They had ſpent much time before they came hither, ranging about the *Spaniſh* Iſlands; and the Seaſon being now ſtormy, they were forc'd to return to *England*, without ſo much as knowing what was become of the Colony. *Hackluyt*, Vol. 3. p. 288.

An. 1602. Captain *Goſnols* ſail'd from *Falmouth* on the 26*th* of *March*, and on the 14*th* of *April* diſcover'd Land in about 40 degrees of North Latitude; and having ſpent ſome days ſounding along the Coaſt, on the 24*th* came upon *Elizabeth*'s Iſland, in 41 degrees 10 minutes, and 4 Leagues from the Continent. This Iſland was not inhabited, but overgrown with Trees and Shrub, of all ſorts, and in it a Pool of freſh Water, about two Miles in compaſs, one ſide of it not above thirty yards from the Sea, and in the midſt of it a ſmall rocky Iſland about an Acre in extent, all cover'd with Wood, where the Captain deſign'd to build a Fort, and leave ſome Men. The 31*ſt* he went over to take a view of the Continent, which he found a moſt delicious and fruitful Country, and the Natives peaceable and friendly. Having taken this ſmall view of the Country, and the Men refuſing to be left on that deſart place, he return'd for *England*. Purchas, *Vol.* 4. *p.* 1651.

An. 1603. Captain *Samuel Champlain* of *Brouage* ſail'd from the Port of *Honfleur* in *Normandy* on the 5*th* of *March* for *Canada*. The 2*d* of *May* they came upon the Bank of *Newfoundland* in 44 degrees 20 minutes of Latitude. The 12*th* they came upon Cape *S. Mary*, and the 20*th* to the Iſland of the *Aſſumption*, at the mouth of the River of *Canada*. He run up it a hundred Leagues to the little Port of *Tadouſſac* on the North ſide of *Canada*, and at the mouth of *Saguenay* River, where they contracted ſtrict Friendſhip with the Natives. He run twelve Leagues up the River *Saguenay*, all which way is a mountainous Country, and the River deep and wide. Next they run up the great River of *Canada* as far as that of the *Iroquois*, and thence to the firſt great Fall of the River, which tumbles down there about two Fadom with an incredible Fury; and the *Indians* told them there were ten more Falls, tho not ſo great, beyond the firſt. After diſcovering thus much, and getting information of ſeveral great Lakes up the Country, and of a boundleſs Ocean at 400 Leagues diſtance Weſtward, they return'd to *Tadouſſac*; and ſpending ſome days more in ſearching the great and leſſer Rivers, and getting Intelligence of the Country, they ſail'd back into *France*. *Purchas* Vol. 4. p. 1605.

The ſame Year 1603. Two Veſſels of *Briſtol*, and one of *London*, made their Voyages to *Virginia*, in which there was nothing remarkable, except that the laſt of them run up into *Cheſapeac* Bay in about 37 degrees of Latitude, where the Captain going aſhore, was kill'd with four Men; upon which the reſt preſently return'd home. *Purchas* Vol. 4. p. 1654, and 1656.

An. 1604. Monſieur *de Monts* having obtain'd a Patent from *Henry* IV. King of *France* for peopling the Countries of *Acadie* and *Canada*, he ſail'd for thoſe Parts with two Ships well man'd, and Monſieur *de Potrincourt* with him. They were kept long at Sea by contrary Winds, and met with much Ice; but on the 6*th* of *May* they put into a Port in the South of *Acadie*, which they call'd *Roſſignol*, becauſe there they took a *French* Ship, commanded by a Captain of that Name, being confiſcate for trading there contrary to the King's Patent. Then doubling Cape *Sable*, the Southermoſt of that Country, they ran up to the Northward in a large Bay to that of *S. Mary*, and thence to a convenient Harbour, which they call'd *Port Royal*; which Monſieur *de Potrincourt* demanded a Grant of, to ſettle a Colony and inhabit there, and had it given him. They proceeded ſtill further up to Cape *Mines*, ſo call'd becauſe of ſome found there, and into the River of *S. John*; and then turning back, erected a Fort in a ſmall Iſland twenty Leagues from the ſaid River, reſolving to ſettle there, and calling it the Iſland of *Sainte Croix*, or the *Holy Croſs*. It is ſmall, but very fruitful, and lies as it were hid among many others. Here Winter coming on, and the Fort being ill ſeated, as expos'd to the North, the Men ſuffer'd very much through extremity of Cold and deep Snows; and being forc'd to croſs a great River for Water and Wood, many of them were dangerouſly ſick. This hard Seaſon being over, Monſieur *de Monts* ſearch'd all the Coaſt in a ſmall

Veſſel

Veſſel he built to diſcover a more convenient place to ſettle, and at laſt pitch'd upon *Port Royal*, where he left part of his Men, and return'd himſelf to *France*. *Purchas* Vol. 4. p. 1620.

An. 1605. and on the laſt Day of *March*, Captain *George Weymouth* with one Ship ſail'd from the *Downs*, and on the 18*th* of *May* came to an anchor in S. *George*'s Iſland on the Coaſt of *Virginia*, where he found great plenty of Fiſh; and two days after remov'd into an excellent Port, which he call'd *Pentecoſt* Harbour. Then he run up a great River 26 Miles, and found it fit to receive and ſecure any Number of Ships. The Natives of this Coaſt traded in a friendly manner for ſeveral days, but were found at laſt to be treacherous, as only contriving by their fair ſhew of Kindneſs to draw the *Engliſh* into their power; who being aware of them in time, broke off the Correſpondence, and return'd into *England* without making any conſiderable Advantage of this ſmall Diſcovery. *Purchas* Vol. 4. p. 1659.

An. 1606. Monſieur *de Monts* and Monſieur *de Potrincourt* ſail'd again from *Rochel* with one Ship of 150 Tun. The 28*th* of *June* they came upon the Bank of *Newfoundland*, and making the Shore, coaſted all along to *Port Royal*, where they had before left their Colony, and anchor'd at the mouth of the Harbour on the 26*th* of *July*. Here they found but two *French*-men, the reſt being gone with their ſmall Veſſel towards *Newfoundland*; but ſoon return'd, being met by a Pinnace belonging to this laſt-come Ship, left to coaſt along cloſe by the Shore. Here they ſettled a-new, view'd all the Country about for a more convenient Seat for their Town, were moſt obligingly treated by the Natives, and planted, and had Crops of all ſorts of *European* Grain and Garden-ſtuff: yet after all, the Colony was forſaken, not for any Defect in the Country, as may appear by what has been ſaid; but becauſe new Meaſures were taken in *France*, and the Supplies that ſhould have been ſent them were employ'd another way. *Purchas*, Vol. 4. p. 1627.

The ſame year 1606. on the 20*th* of *December*, three Ships ſail'd from *London*, commanded by Captain *Newport*, to ſettle a Colony in *Virginia*; and paſſing among the *Spaniſh American* Iſlands, on the 26*th* of *April* came into the Bay of *Cheſapeac*, where they preſently landed, and had ſome Men hurt in a Skirmiſh with the Natives. The 27*th* they march'd eight Miles up the Country, and the 28*th* went up the Bay in their Boats, where they always found ſhallow Water; but returning, they fell into a Channel ſix, eight, and ten Fadom deep, which was a ſatisfaction, and therefore they call'd the Point of Land next it Cape *Comfort*. The Point at the mouth of the Bay they call'd Cape *Henry*. The following days they ſurvey'd all the Shores in their Boats, being civilly treated every where by the *Indians*; and running up *Powhatan* River, found a place where their Ships could lie moor'd to the Trees in ſix fadom Water. Here on the 14*th* of *May* they landed all their Men, and fell to work to fortify themſelves, reſolving to ſettle their Colony, as they did, giving it the name of *James Town*; which is the firſt Plantation of the *Engliſh* in *Virginia* that continu'd, as it does to this day. *June* the 22*d* Capt. *Newport* in the Admiral was ſent back into *England*. In the Colony were left 104 Men with little Proviſion, and therefore they were ſoon reduc'd to great Extremities; many alſo dying of Diſeaſes peculiar to that Country. But in their greateſt diſtreſs, the Natives, who before had been their Enemies, ſupply'd them with plenty of all ſorts of Victuals, which recover'd the ſick Men, and was the ſaving of the Colony. Every year after Ships arriv'd from *England* with Supplies, till the new Town grew to a conſiderable body, and ſent out other Colonies to the Parts adjacent, where they were thought neceſſary, till they made themſelves Maſters of that Northern Part of *America*. The Relation is too long any more than to be hinted as above, but to be ſeen at large in *Purchas*, Vol. 4. p. 1705.

An. 1610. Mr. *Hudſon* again undertook the Diſcovery of a North-Weſt Paſſage, which had been laid aſide for ſome Years, and proceeded 100 Leagues further than any before him had done, giving Names to ſome Places, to be ſeen in the Maps; as *Deſire provokes*, *Iſle of God's Mercies*, *Prince Henry's Cape*, *King James's Cape*, and *Queen Ann's Cape*: but he could proceed no further for Ice.

An. 1611. Sir *Thomas Button*, at the inſtigation of Prince *Henry*, whoſe Servant he was, purſu'd the North-Weſt Diſcovery. He paſs'd *Hudſon*'s Strait, and leaving *Hudſon*'s Bay to the South, ſail'd above 200 Leagues to the South-Weſtward, through a Sea above 80 Fadom deep, and diſcover'd a great Continent call'd by him *New Wales*; where after much Miſery and Sickneſs, wintering at

Port Nelſon, he carefully ſearch'd all the Bay, from him call'd *Button's Bay*, back again almoſt to *Diggs Iſland*. He diſcover'd the great Land call'd *Cary's Swanſneſt*. He loſt many Men during his ſtay in the River call'd *Port Nelſon*, in 57 Degrees 10 Minutes of North Latitude; tho he kept three Fires in his Ship all Winter, and had great ſtore of white Partridges, and other Fowl, beſides Deer, Bears and Foxes.

An. 1612. Mr. *Richard Moore* was ſent in *April* with one Ship and ſixty Men to inhabit the *Summer Iſlands*, otherwiſe call'd *Bermudas*, long before diſcover'd by the *Spaniards*, who after ſome Attempts to ſettle there, abandon'd them; and were after accidentally found by Sir *Tomas Gate* and Sir *George Summers*, who were ſhipwreck'd upon them, and liv'd there nine Months, during which time they built a Ship and a Pinnace with the Cedar growing there, and in 1610 ſail'd away for *Virginia*, leaving only two Men in the great Iſland. A Ship ſent thither from *Virginia* left only three Men in the Iſland, who found there Amber-greece to the value of nine or ten thouſand Pounds. Mr. *Moore* at his coming this Year found thoſe three Men in perfect Health. He ſettled a Colony, and continu'd there three Years, being reliev'd from time to time, till they amounted to above 600 Inhabitants, who built ſeveral Forts, but had like to have been themſelves deſtroy'd by an infinite number of Rats, which increas'd from a few coming aſhore out of a Ship, and continu'd for four years devouring all the Growth of the Country, notwithſtanding all poſſible means were us'd to deſtroy them.

An. 1612. *James Hall* and *William Baffin* return'd into *England*, having diſcover'd *Cockin's* Sound in 65 Degrees 2 Minutes Latitude, and try'd the Mine at *Cunningham's River*, which they found to be worth nothing.

An. 1615. Mr. *Baffin* went again, and the chief thing he diſcover'd was, that there is no Paſſage in the North of *Davis's Strait*.

An. 1616. Mr. *Baffin* was ſent the third time, and enter'd Sir *Thomas Smith's* Bay in 78 degrees Latitude; and return'd, deſpairing of finding any Paſſage that way.

An. 1622. A Ship ſail'd from *Plymouth* for *New England* on the 6*th* of *September*; tho we have not the Commander's Name, nor what Force his Ship was of. It is alſo here to be obſerv'd, that all the Northern Coaſt from about 60 to 40 degrees of North Latitude, was firſt diſcover'd by *Sebaſtian Cabot*, and afterwards at ſeveral times by *Cortereal* a *Portugueſe*, as has been ſet down in their proper places, and by ſundry *Engliſh* and *French* Diſcoverers; to particularize every one of whoſe Voyages would ſwell a Volume, and therefore only the principal Diſcoveries and Plantations are here ſet down, as moſt ſutable to the nature of this Diſcourſe, and the intended Brevity. This Ship we now ſpeak of, anchor'd in the Bay at Cape *Cod* in *New England*, and in 41 Degrees and a half of North Latitude on the 11*th* of *November*. Here they put out their Boat, and landed Men, who went ſome Miles into the Country ſeveral ways without meeting any People, and only found ſome little *Indian* Wheat bury'd, the Boat coaſting along the Shore. This they continu'd for ſeveral days, ſeeking out ſome proper place to ſettle. At length on the 23*d* of *December* they pitch'd upon a place to their mind, and fell to work to building their Houſes, dividing themſelves into 19 Families, that the fewer Houſes might ſerve. About this place they found no People, but were told by an *Indian*, who came to them from the next Part inhabited, that the Natives there had all died lately of a Plague. This Savage brought ſome of the neighbouring People to them, by whom they were conducted to their King, a very poor one, with whom they concluded Peace and Amity. The following Year this new Colony was reinforc'd with 35 Men from *England*, and ſupply'd with Proviſions and Neceſſaries, and call'd *New Plymouth* in *New England*. A War ſoon breaking out with another *Indian* Prince, the *Engliſh* fortify'd their Colony to ſecure themſelves againſt all Attempts of their Enemies. From hence all other Colonies were by degrees ſent into other parts of the Country; of which it were too tedious to give any further account. *Purchas*, Vol. 4. p. 1842.

An. 1631. Captain *James* ſailing into the North-Weſt, was much peſter'd with Ice in *June* and *July*; and entring a great Bay near Port *Nelſon*, he nam'd the Land *New South-Wales*. Roving up and down theſe Seas, he gave Names to theſe places diſcover'd by him, *viz.* Cape *Henrietta Maria*, *Lord Weſton's Iſland*, *Earl of Briſtol's Iſland*, *Sir Thomas Roe's Iſland*, *Earl of Danby's Iſland*, and *Charlton Iſland*. He winter'd there in 52 degrees 3 minutes Latitude, and return'd home the following year 1632. having diſcover'd much beyond *Hudſon*, *Button*, and *Baffin*. The *Danes* have attempted to diſcover in

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theſe Northern Parts, but there is nothing remarkable in their Actions.

An. 1667. *Zachariah Gillam* in the *Nonſuch* Ketch paſs'd through *Hudſon*'s Strait, and then into *Baffin*'s Bay to 75 degrees of Latitude, and thence Southerly into 51 degrees; where in a River call'd *Prince* Rupert's *River*, he had a friendly Correſpondence with the Natives, built a Fort, which he call'd *Charles Fort*, and return'd with Succeſs; having laid the Foundation of an advantageous Trade in thoſe Parts.

An. 1669. Captain *John Narbrough*, afterwards Sir *John Narbrough*, ſail'd in the *Sweepſtakes* a Man of War of 300 Tun, 36 Guns, and 80 Men and Boys, with a Pink of 70 Tun and 19 Men, both ſet out at the charge of his Majeſty King *Charles* II. and his Royal Highneſs the Duke of *York*, to make a farther Diſcovery on the Coaſt of *Chile*. On the 21*ſt* of *October* the Year following, he came to the mouth of the Straits of *Magellan*, and through them into the South Sea, about the middle of *November*; having taken a moſt exact Survey of that Paſſage, which is made publick in his Voyage. On the 26*th* of *November* he went aſhore on the ſmall Iſland call'd *Nueſtra Senora del Socorro*, or *Our Lady of Succour*; where he water'd, but found no People. Holding on his Courſe to the Northward, on the 15*th* of *December* he ſent his Boat, with the Lieutenant in her, aſhore on the South ſide of Port *Baldivia*, which is in 39 degrees 56 minutes of South Latitude. Here the Lieutenant and three others going aſhore to a *Spaniſh* Fort, were detain'd, and the Ship ſail'd away without them. From hence Captain *Narbrough* turn'd again to the South-ward, and through the Strait of *Magellan* return'd into *England*; where he arriv'd in *June* following, having been out above two Years.

An. 1673. On the 13*th* of *May* F. *Marquette* a Jeſuit, with only ſix other *Frenchmen*, ſet out in two Canoos from the *Lac des Puans*, or the *Stinking Lake*, in the Province of *Canada* in *North America*; and paſſing through the Provinces of *Folle Avoine* and *Iliquois*, *Indians* in peace with *France*, ſometimes carrying their Boats by Land, and ſometimes being carry'd in them, they came at length to the great River *Miſſiſſipi*. They ran many Leagues along this River through a deſart Country, their Courſe always South, tho ſometimes bending Eaſt, and ſometimes Weſt. At the end of ſeveral days ſolitude, they came among ſavage *Indians*, were friendly receiv'd, and heard that the Sea was within two or three days ſail of them; which was the Gulph of *Mexico*. Thus he diſcover'd all that inland Part of *North America* along the River, from 38 to 34 degrees of North Latitude, lying on the back of *Canada*, *Virginia*, *&c.* down to *Florida*. The Particulars of this Voyage may be ſeen in *Thevenot*'s ſmall Collection of Voyages in *Octavo*.

An. 1680, and 1681. Captain *Sharp* having been Buccaneering in the South Sea, and not able to recover the Strait of *Magellan* to return home, he ran further to the South beyond *le Maires* and *Brewers*, till he came into 60 degrees of South Latitude; meeting with many Iſlands of Ice, and abundance of Snow, Froſt, and Whales, and call'd a ſmall Place he found the *Duke of York*'s *Iſland*. Thus he came into the North Sea a new way, and made it appear that the Land in the Straits of *le Maire* and *Brewer* muſt be Iſlands, and not join'd to any Continent. *Introduction to the Account of ſeveral late Diſcoveries printed in* 1694, pag. 13.

Here we may conclude with the *American* Voyages and Diſcoveries, having run along from North to South on the Eaſt ſide of that new World, or along that commonly call'd the North Sea; and back from South to North along the Weſt ſide, or South Sea. *It follows next*, as was done after the Eaſtern Diſcoveries, to ſhow the Extent of this vaſt Tract of Land thus found, and what Benefits the World has receiv'd by this Navigation. The whole Length of what has been diſcover'd, is from 78 degrees of North Latitude, in which Sir *Thomas Smith*'s Bay lies, to 60 degrees of South Latitude, in all 138 Degrees; which allowing 20 Leagues to a Degree, in a ſtreight Line amounts to 2760 Leagues, a thing almoſt incredible, were it not ſo well known, and ſtupendous that ſo great a Part of the World ſhould lie conceal'd ſo many Ages; being never known ſince the Creation, till about 300 Years ago. Now to deſcend to Particulars; from 80 to almoſt 50 degrees of North Latitude being 30 Degrees, and according to the rate above of 20 Leagues to a Degree, 600 Leagues; the extremity of the Cold, which is there more fierce than in Parts of *Europe* under the like elevation, renders that Part little regarded, and conſequently not inhabited by any *European* Nation, tho much of it be peopled by Savages, living there little better than Brutes: and all the Advantage made of thoſe Northern Nations is the Fiſhery

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of Whales and Morſes, the former for their Oil and Bone, and the latter for their Teeth, which are finer than Ivory. The next Diviſion beginning above 50 degrees of North Latitude, and reaching to about 44, is *Canada* or *New France*; running up the River of *Canada* above 200 Leagues into the Continent, and poſſeſs'd by the *French*, who have there ſeveral Colonies, and trade with the Natives for Furs. Next to *Canada* is *New England*, lying along the Sea-coaſt North-Eaſt and South-Weſt about 70 Miles, ſubject to the Crown of *England*, and their chief Trade Furs, Flax, Hemp, and ſome Corn. After it follows *New York*, the Trade much the ſame with thoſe ſpoken of. Then comes *Penſylvania*, *Virginia*, and *Maryland*, almoſt North and South for above 100 Leagues of *Engliſh* Conqueſt, and the principal Commodity Tobacco. *Carolina* is next in courſe, being a part of the great Province of *Florida*, lying between 29 and 36 degrees of Latitude, and therefore about 140 Leagues in length: It has been poſſeſs'd by the *Engliſh* but of later Years, in the Reign of King *Charles* II. from whom it took the Name; and being ſo lately ſubdu'd, the Returns of it are not yet great, but much is hop'd from it. *Florida* is a vaſt Part of the Continent, reaching above 250 Leagues from North to South, and above 400 from Eaſt to Weſt, beſides a large Province of it ſhooting out into the Sea, where begins the Channel of *Bahama*: part of it is ſubject to the *Spaniards*, and a greater part not yet conquer'd; ſo that it affords no great Profit. But now follows the great and wealthy Kingdom of *Mexico*, running above 130 Leagues almoſt North and South, and about the ſame length upon a turn it makes in the South part towards the Eaſt, including the great Peninſula of *Yucatan*, above 200 Leagues in compaſs. In this vaſt Dominion, entirely ſubject to *Spain*, is to be found in great plenty all that is neceſſary and convenient for human Life, except Wine and Oil; and from it *Europe* is ſupply'd with great ſtore of Silver, Cochineel, Indigo, Cacao, Bairullas, Cotton, Mechoacan, and many other precious Commodities. Whence to *Porto Bello* the Coaſt runs partly near Eaſt and Weſt, and partly almoſt North and South, above 350 Leagues of Countries incredibly rich, and affording all the Commodities above-mention'd, more plenty of Gold, and many other precious things. From *Nombre de Dios* to *Cabo de la Galera*, taking it in a ſtreight line, the Coaſt runs Eaſt and Weſt about 450 Leagues, all ſtill *Spaniſh*, and abounding in Wealth; particularly the Pearl-Fiſhery on the Coaſt of *Paria*, and the rich Emeralds up the Inland. From Cape *Galera* to *Cabo de Conde*, along the Coaſt of *Caribana*, lying South-Eaſt and North-Weſt about 250 Leagues, and thence to *Caparare* more Southerly about 120 Leagues, in all 370; all this for the moſt part unconquer'd, and peopled by ſavage *Indians*. From Cape *Caparare* to *Cabo do Natal* about 400 Leagues Eaſt and Weſt ſomewhat Southerly, and from *Cabo do Natal* to *Rio de Janeiro* almoſt North and South near 400 Leagues, and ſo to *Lagoa de Pernaba* 150 Leagues, in all 900 Leagues; all this Tract of Land, commonly known by the name of *Brazil*, and ſubject to the Crown of *Portugal*, yielding abundance of Tobacco and Sugar, infinite Quantities of *Brazil* Wood, which gives the Name to the Country, and of late years a Gold Mine found in it, which yields conſiderable Treaſure. From *Lagoa de Pernaba* to the River of *Plate*, about 300 Leagues South-Weſt and North-Eaſt, under the Dominion of *Spain*. From this mouth of the River of *Plate*, running up the Continent on the back of *Brazil*, the *Spaniſh* Dominions reach quite acroſs to *Peru*, being at leaſt 400 Leagues, and above as much North and South in the Inland; being fruitful Countries, almoſt over-run with Flocks and Herds of all ſorts of Cattel, whence they ſend abundance of Hides to *Spain*, and much Silver, which they have from *Peru* by way of Trade. From the mouth of the River of *Plate*, to the entrance into the Strait of *Magellan*, South-Weſt and North-Eaſt 400 Leagues; all this Country is inhabited only by ſavage *Indians*, and was never ſubdu'd by any *European* Nation: therefore yielding no Profit, tho fruitful and good Land. *Terra del Fuogo*, or *Terra Magellanica* lying to the South of the Strait, is little known, and not worth conquering by reaſon of its Coldneſs, and therefore no more needs be ſaid of it. The Strait of *Magellan* is about 100 Leagues in length, and coming out of it into the South Sea, from Cape *Victoria* to *Rio de los Gallegos*, about 200 Leagues; all ſtill the Country of the *Patagones*, never inhabited by Chriſtians, nor yielding them any Benefit. But here begins the Coaſt of *Chile*, extending above 300 Leagues; a Country infinitely rich in Gold, for which the Silver is neglected, tho it has plenty of it, and yielding the moſt precious natural Balſam in the

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World; all ſubject to *Spain*, as is the whole Coaſt on the South Sea up to 40 Degrees of North Latitude, for which reaſon it will be needleſs to repeat it. *Peru* reaches 400 Leagues North-Weſt and South-Eaſt, well known for its inexhauſtible Silver Mines of *Potoſi* and *Porco*. Next is the Province of *Quito*, about 100 Leagues along the Coaſt North and South. Then the *Firm Land*, or Continent ſo call'd peculiarly, and Provinces of *Panama* and *Veragua*, above 100 Leagues North-Eaſt and South-Weſt, and North-Weſt and South-Eaſt. After this follows the Government of *Guatemala*, near 350 Leagues along the Coaſt North-Weſt and South-Eaſt; and then that of *Mexico* 250 Leagues, abounding in Gold, Silver, all uſeful Woods, rich Drugs, Cotton, and many other precious Commodities. Laſtly, *New Mexico* reaching up to 40 degreees of North Latitude, being about 400 Leagues; a rich Country in Silver Mines, and plentiful in Cattel, Corn, and all other Bleſſings for human Life. Having run along both ſides of *America*, and given a particular of each Diviſion, as to Extent, Product, and by whom poſſeſt, as far as the Brevity of this Diſcourſe would permit; it is fit to note that all the Lengths are here taken in a ſtreight line, and not winding with the Shores, which would make them double what is computed: and, as in ſuch vaſt Extents, not pretended to be meaſur'd to Exactneſs, but according to the general Computation of Sailers. The Total thus amounts to 6500 Leagues, taking only the greateſt windings of the Coaſt, and this along what is conquer'd by *Europeans*; excepting only the 700 Leagues of the Land of the *Patagones* about the Strait of *Magellan*, and 250 or thereabouts, of *Caribana*, not ſo well ſubdu'd. And to ſum up the Commodities we have from theſe Countries; the principal are Gold, Silver, Pearls, Emeralds, Amethiſts, Cochineal of ſeveral ſorts, Indigo, Anatto, Logwood, Braſil, *Nicaragua* Wood, Braſilette, Fuſtick, *Lignum Vitæ*, Sugar, Ginger, Cacao, Bairullas, Cotton, Red Wool, Tobacco of various ſorts, Snuff, Hides raw and tann'd, Amber-greece of all ſorts, Bezoar, Balſam of *Tolu*, of *Peru*, and of *Chile*, Jeſuits Bark, Jallap, Mechoacan, Sarſaparilla, Saſſafras, Tamarinds, Caſſia, and many other things of leſſer note. It only remains now to add a word concerning the Iſlands belonging to this mighty Continent. The firſt of theſe beginning Northerly, is *Newfoundland* above 300 Leagues in compaſs, peopled by *French* and *Engliſh*, who have ſome Colonies in it fruitful enough, were it well cultivated; yet it yields no Commodity to export from the Land: but the Sea is an inexhauſted Treaſure, furniſhing all *Europe* with ſalt and dry'd Fiſh; which yield a mighty Profit to thoſe that follow the Fithery, and is a general Benefit to all Men. The next are the *Bermudas*, or *Summer Iſlands*, lying above 300 Leagues Eaſt from the Coaſt of *Virginia*; the biggeſt of them is not twenty Miles long, and not above two or three in breadth, the others much ſmaller: yet here is a ſtrong Colony of *Engliſh*, the Land being delightful to live in, producing all things for human Life plentifully, and the Trade is ſome Cochineal, Amber-greece, and Pearl; it us'd to ſend abroad the faireſt Oranges in theſe Parts, but they have fail'd of late years. Off the Coaſt of *Florida* are the Iſlands call'd *Lucayos*, the firſt diſcover'd by *Columbus*; but they are ſmall, and of no account. South of the Point of *Florida* is *Cuba*, above 200 Leagues in length, and about 40 in breadth in the wideſt place; a pleaſant Place, has Gold and Copper Mines, and yields Tobacco, Sugar, and Cotton. Eaſt of *Cuba* lies *Hiſpaniola* 150 Leagues in length, and about 60 in breadth, producing the ſame Commodities as *Cuba*; and both ſubject to *Spain*. *Jamaica* lies South of *Cuba* about 70 Leagues in length, and 20 in breadth, poſſeſt by the *Engliſh*, and producing Sugar, Indigo, and Cotton. The Iſland of *Puerto Rico* is leſs than *Jamaica*, yields the ſame Commodities, and belongs to *Spain*. The *Caribbe* Iſlands are many, but ſmall; ſome of them poſſeſs'd by the *Engliſh*, *French*, and *Dutch*, others not inhabited: they produce Sugar, Indigo, Cotton, and Tobacco, and run from the Coaſt of *Paria* to *Puerto Rico*. The *Leeward* Iſlands lie along the Coaſt of *Paria*, the moſt remarkable of them being *Margarita*, and *Cubagua* famous for the Pearl-Fiſhery. *La Trinidad* is a large Iſland before the Gulph of *Paria*, near which there are many ſmall ones, but not conſiderable. All the Coaſt Southward has no Iſland of any note, till we come to the Strait of *Magellan*, the South part whereof is made by *Tierra del Fuego* and other Iſlands, of which little is known. Nor is there any aſcending again Northward worth ſpeaking of, till the Mouth of the Bay of *Panama*, where are the Iſlands of *Pearls*, ſo call'd from a Pearl-Fiſhery there; they are ſmall, and of no conſideration in any other reſpect. The only

only great Island on this side *America* is *California*, found to be so but of late years, running from the Tropick of *Cancer* to 45 degrees of North-Latitude, North-West and South-East, above 500 Leagues in length, and 100 in breadth in the Northern part, whence it runs tapering down to the South. It has hitherto yielded no great profit to the *Spaniards*, who have not had leisure to build Colonies there till within these very few years, and not above two as yet. This is all that belongs to *America*; it remains to add some few Voyages to the Isles of *Solomon*, *Terra Australis incognita*, and the Land of *Yesso*, or *Jedso*; which being properly no parts either of the *East* or *West-Indies*, and but little of them as yet known, they have been reserv'd to be spoke of by themselves.

An. 1595. *Alvaro de Mendana* with the Title of Governor, and Lord-Lieutenant, set out from *Peru* for the Islands of *Solomon*, whereof some uncertain knowledg was had before by Ships that accidentally had seen some of them: He had four Sail, with Men and Women, and all other Necessaries to settle a Colony. In about nine or ten degrees of South Latitude, and 1500 Leagues West of the City of *Lima* in *Peru*, he discover'd four small Islands inhabited by very handsom and civiliz'd People. Hence holding on his Course still Westward, he found several other more considerable Islands, where he intended to have settl'd his Colony, but was hindred by many Misfortunes, and among the rest Sickness. All that is extant of this Relation, is only a Fragment in *Spanish* taken out of *Thevenot*'s second Volume; which being inserted in this Collection, it will be needless to add any more in this place, only that three of the Ships perish'd, two were never heard of, a third cast away on the *Philippine* Islands, the Men sav'd; and the fourth, being the Admiral, arriv'd at *Manila*, with the Men almost starv'd: and thus this Enterprize was disappointed.

An. 1600. Four Ships sailing from *Peru* for the *Philippine* Islands, were by Northerly Winds driven South of the Equinoctial, where they fell upon several rich Countries and Islands, not far from the Isles of *Solomon*: They call'd one place *Monte de Plata*, or *Mountain of Silver*, because they found plenty of it there. After which a Captain of note went out on purpose, and saw these Discoveries. This is all we have of it in *Purchas*, Vol. 4. *p.* 1432. only he adds two Petitions of Capt. *Peter Fernandez de Quiros* to the King of *Spain*, suing to be employ'd in conducting Colonies to those Southern Parts, alledging the vast Extent and Riches of the Continent, and great Value of the Islands, which he speaks of as an Eye-witness, and by the report of Natives he brought away from thence, as may be seen more at large in *Purchas*, Vol. 4. *p.* 1422.

An. 1628. On the 28*th* of *October* the *Dutch* set out eleven Sail for *India*, among which was the *Batavia*, commanded by Capt. *Francis Pelsart*, which being parted from the rest was cast away on the Rocks near some small Islands not inhabited, and having no fresh Water, in upwards of 38 degrees of South-Latitude, but all the People sav'd on the Islands. This want oblig'd them to build a Deck to their Long-boat and put out to Sea, where they soon discover'd the Continent, bearing North and by West about six Miles from them. This was on the 8*th* of *June*,

An. 1629. And the Weather being rough, and the Coast high, they were forc'd to beat at Sea till the 14*th*, when they found themselves in 24 degrees of South-Latitude; and six Men swimming ashore, saw four Savages quite naked, who fled from them: they went to seek fresh Water, but finding none, swam back to their Boat. The 15*th* the Boat made into shore, and found no fresh Water, but the remains of the Rain that lay in the hollow of the Rocks, which reliev'd them, being almost choak'd. The 16*th* they went ashore again, but found no Water, the Latitude here 22 degrees; the 20*th* in 19 degrees, the 22*d* in 16 degrees 10 minutes. Thus *Pelsart* sail'd along this Coast to the Northward till he came among the *Indian* Islands, and then struck over to *Java*, where he met two *Dutch* Ships, which carry'd him to *Batavia*, whence he return'd with a Vessel to save as much as might be of the Wreck. *Thevenot*, Vol. 1.

An. 1642. *Abel Jansen Tasman* set sail from *Batavia* in the Island of *Java* with a Yacht and a Flyboat, and *September* the 5*th* anchor'd at the Island *Mauritius* in 20 degrees of South-Latitude. The 8*th* they departed thence South till 40 or 41 degrees, then bore away East somewhat Southerly, till the 6*th* of *November* they were in 49 degrees. The 24*th* in 42 deg. 25 min. they saw Land E. and by N. at 10 Miles distance, and call'd it *Anthony van Diemens* Lands, and after running along the Coast came to an Anchor on the first of *December* in a Bay they nam'd

Fredrick

Fredrick Hendrick's Bay: They heard ſome noiſe as of People, but ſaw none, and only the footing of wild Beaſts, and ſome Smoaks. Departing hence, on the 13*th* of *December* they anchor'd in the Country call'd in the Maps *New Zealand*; here they ſaw ſome Natives luſty People, and half naked, who coming aboard on pretence to traffick, fell upon the Men in the Boat and kill'd four of them, for which reaſon it was call'd *Murderers Bay*. Here they ſeem'd to be embay'd, but on the 4*th* of *January* 1643, came up with the N. W. Cape of this Land, and finding an Iſland there, call'd it *Three Kings Iſland*; and going thither to refreſh, they ſaw ſome large Men, but could not underſtand them. Hence they directed their Courſe North-Eaſt, till in 22 deg. 35 min. they ſaw a ſmall Iſland, which they could not come at, but call'd it *Pilſtreets* Iſland. *Jan.* 21. in 21 deg. 20 min. they call'd two Iſlands, the one *Amſterdam*, the other *Zealand*: On the firſt they got many Hogs, Hens, and all ſorts of Fruit. The Inhabitants were friendly, had no Weapons, and ſeem'd to know no Evil, but that they would ſteal. In the latter of theſe Iſlands they ſaw Gardens with ſquare Beds and Trees regularly planted. Leaving this place they ſaw many Iſlands as they ſtood Northward, and in 17 deg. 19 min. they run among 18 or 20 Iſlands, which in the Charts are call'd Prince *William*'s Iſlands, or *Hemskirk*'s Shoals. Directing their Courſe now N. or N. N. W. after much foul Weather, on the 22*d* of *March* in 5 deg. 2 min. South-Latitude they had ſight of Land four Miles Weſt of them, being about 20 Iſlands, call'd in the Charts *Onthong Java*, about 90 Miles from the Coaſt of *New Guinea*. *March* 25. in 4 deg. 35 min. they were up with the Iſlands of *Mark*, found before by *Will. Schouten*, and *John le Mair*: The Natives are ſavage, and have their Hair ty'd up. *March* the 29*th* they paſs'd by *Green-Iſland*, the 30*th* by S. *John*'s Iſland, and *April* the firſt in 4 deg. 30 min. they reach'd the Coaſt of *New Guinea* at a Cape call'd by the *Spaniards Santa Maria*, and run along the Coaſt to the Promontory call'd *Struis Hook*, where the Land bends to the South and South-Eaſt, as they did to find a Paſſage to the South, but were forc'd to turn to the Weſt. *April* the 28*th* they came to the burning Iſland, where they ſaw a great Fire come out of the Hill, and ſailing betwixt the Iſland and the Main ſaw many Fires. At the Iſlands *Jama* and *Moa* they got Refreſhment. *May* the 12*th* in only 54 minutes of South-Latitude, they ſail'd along the ſide of *Will. Schouten*'s Iſland, which ſeems to be well inhabited; and the 18*th* they came to the Weſt-end of *New Guinea*, and on the 15*th* of *June* return'd to *Batavia*, having finiſh'd the Voyage in ten months. *Thevenot*, Vol. 2.

An. 1643. A *Dutch* Ship ſailing to the Northward of *Japan*, came upon a Coaſt in 39 degrees 45 minutes Latitude. Running up as far as 43 degrees, they ſaw ſeveral Villages near one another, and ſay there are about them many Mines of Silver. The Land in ſome places ſeem'd to bear no Graſs, but the Sea was very full of Fiſh. In 44 deg. 30 min. they went aſhore in a mountainous Country, ſuppos'd to be full of Silver Mines. In 46 deg. the Land reſembl'd the Coaſt of *England*, the Soil being good, but the Natives do not till it. In 48 deg. there are ſmall Hills cover'd with ſhort Graſs. In 45 deg. 50 min. is an Iſland which the *Dutch* call *Staten* Iſland, and beyond it the Companies Land, another Iſland: In this they found a ſort of Mineral Earth, that look'd as if it had been all Silver. In 45 deg. they obſerv'd, that tho the Land was not cultivated it yielded very good Fruit of ſeveral ſorts, the Sea-ſhore was cover'd with Roſe-Trees, and on the Rocks many large Oiſters, but on the Land they ſaw no Beaſt but one Bear. The Inhabitants of this Land of *Eſo*, or *Tedſo*, for ſo it is call'd, are all ſtrong fet, thick, with long Hair and Beards, good Features, no flat Noſes, black Eyes, a ſallow Complexion, and very hairy about their Bodies: The Women are not ſo black as the Men, ſome of them cut their Hair, and others tie it up. They ſeem to have no Religion nor Government, every Man has two Wives, who ſerve him at home and abroad: They are very jealous of their Women, love drinking, look like Savages, but yet are very civil and obliging to Strangers: Their Houſes are only ſmall Cottages, and but a few of them together: They eat the Fat and Oil of Whales, all ſorts of Fiſh and Herbs, and Roſe-buds are their greateſt Dainty. Their Clothes are ſome of Silk and ſome of the Skins of Beaſts. They uſe Bows and Arrows to kill wild Beaſts, and they ſpin Hemp. They trade with the *Japoneſes*, whom they furniſh with Train-Oil, Whales Tongues ſmoak'd, Furs, ſeveral ſorts of Feathers, for which they receive Rice, Sugar, Silk, and other coarſer Garments, Copper-Pipes, Tobacco-Boxes, and varniſh'd Diſhes and Veſſels for their

Meat and Drink, Pendants for their Ears, Copper Ear-Rings, Hatchets, Knives, &c. The Capital of the Country is ſmall, they call it *Matſmey*, where the Prince or Governor of the Country reſides, who every year goes over to pay his Reſpects to the Emperor of *Japan*, and carry him Preſents. This is what the *Dutch* diſcover'd, but a *Japoneſe* told them this Land of *Eſo*, or *Tedſo*, was an Iſland. *Thevenot*, Tom. 1.

An. 169⅝. On the 14*th* of *January* Capt. *Dampier* in his Majeſty's Ship the *Roe-Buck*, ſail'd from the *Downs* upon a new Diſcovery, touch'd at the *Canaries* and Iſles of *Cabo Verde*, and the 25*th* of *March* came to an Anchor in *Bakia de Todos Santos*, or the *Bay of All Saints* in *Brazil*. *April* the 23*d* he left this place, and the 3*d* of *April* ſaw the Land about the Cape of *Good Hope*. *Auguſt* the firſt having run from *Brazil* 114 degrees, he made in to the Shore of *New Holland* in 26 degrees South-Latitude, thinking to put into ſome Harbour; but finding Rocks and foul Ground, ſtood out to Sea again till *Auguſt* the 6*th*, when he came to an Anchor in 25 degrees at an opening, which he call'd *Sharks Bay*, where he could get no freſh Water, but plenty of Wood, and refreſh'd the Men with Raccoons, Tortoiſes, Sharks, and other Fiſh, and ſome ſorts of Fowl. He ſounded moſt of this Bay, and on the 14*th* ſail'd out of it, coaſting as the Weather would permit to the Northward, and then to the North-Eaſt, as the Coaſt runs, where in 20 deg. 21 min. he found ſeveral Iſlands, and going aſhore on ſome of them could get no freſh Water, nor ſee any Inhabitants; ſo he continued along the Shore as near as could be with ſafety, till on the 30*th* he anchor'd in 8 fathom Water, where he ſaw ſome of the Natives, but could not take any. Looking for Water none was found, and digging Pits they got ſome that was brackiſh and not fit to drink. Finding no Water or other Refreſhment on this Coaſt, in the beginning of *September* he ſtood over for the Iſland *Timor*, where he took in freſh Water, and on the 3*d* of *December* arriv'd on the Coaſt of *New Guinea*, and had ſome Commerce with the Inhabitants of an Iſland call'd *Pulo Sabuti*. Then ſailing to the Northward, and to the Eaſtermoſt part of *New-Guinea*, he found it did not join to the main Land of *New Guinea*, but was an Iſland which he call'd *New Britain*. Having diſcover'd thus far, and being unprovided to proceed, he return'd by *Timor* and *Java*, ſo to the Cape of *Good Hope*, and Iſland of S. *Helena*. At the Iſland of the *Aſcenſion* his Ship founder'd, but the Men were ſav'd, and return'd to *England* aboard the *Eaſt-India* Ship call'd the *Canterbury*. *Dampier*'s Voyage to *New Holland*, being his third Volume.

The Voyages round the World which, for ſo many thouſand years as paſt from the Creation till the diſcovery of the *Weſt-Indies*, could never ſo much as enter into the thoughts of Man, and which after they were perform'd gave juſt Subject of Admiration, do well deſerve to be mention'd apart from all others, as being the boldeſt Action that could be undertaken, and to be perform'd but one way, tho ſeveral Attempts have been made to find out others, as has been ſhow'd in the fruitleſs Voyages for diſcovery of the North-Eaſt and North-Weſt Paſſages: For this reaſon they have been reſerv'd for this place, where ſome thing ſhall be ſaid of all hitherto perform'd, but more particularly of the firſt, as the moſt glorious and honourable, becauſe it ſhow'd the way to all that follow'd. This wonderful Enterprize was undertaken and perform'd after this manner.

An. 1519. *Ferdinand de Magalhaens*, or, as we corruptly call him, *Magellan*, by Nation a *Portugueſe*, by Deſcent a Gentleman, and by Profeſſion a Soldier and Seaman, having ſerv'd his Prince well both in *Africk* and *India*, and being ill rewarded, renounc'd his Country, diſnaturalizing himſelf as the Cuſtom then was, and offer'd his Service to the Emperor *Charles* the 5*th*, then King of *Spain*. He had long before conceiv'd an Opinion, that another way might be found to *India*, and particularly to the *Molucco* Iſlands, beſides the common Track by the Cape of *Good Hope* follow'd by the *Portugueſes*. This he propos'd to the Emperor with ſuch aſſurance of performing what he promis'd, that he had the Command of five Ships given him, and in them 250 Men: With this Squadron he ſail'd from *S. Lucar de Barrameda* on the 20*th* of *September*, the aforeſaid year 1519. Being come to the River call'd *Rio de Janeiro* on the Coaſt of *Brazil*, and near 23 degrees of South Latitude, ſome Diſcontent began to appear among the Men, which was ſoon blown over; but proceeding to the Bay of S. *Julian* in 49 degrees of Latitude, where they were forc'd to winter, the Mutiny grew ſo high, three of the Captains and moſt of the Men being ingag'd, that *Magellan* having in vain endeavour'd to appeaſe it

by fair means, was forc'd to uſe his Authority, executing two of the ſaid Captains, and ſetting the third with a Prieſt who had ſided with them aſhore among the wild *Indians*. This done, he proceeded on his Voyage, and on the 21*ſt* of *October* 1520, having been out above a year diſcover'd the Cape, which he call'd *Cabo de la Virgines*, or the *Virgins Cape*, becauſe that day was the Feaſt of S. *Urſula*, and the 11000 Virgins; and there turn'd into the Strait he went in ſearch of, which from him to this day is call'd the Strait of *Magellan*: It lies in 52 degrees of South-Latitude, is about 100 Leagues in length, in ſome parts a League wide, in ſome more, in ſome leſs, but all narrow, and enclos'd with high Land on both ſides, ſome bare, ſome cover'd with Woods, and ſome of the loftieſt Mountains with Snow. Having ſail'd about 50 Leagues in this Strait, they diſcover'd another branch of it, and *Magellan* ſent one of his Ships to bring him ſome account of it; but the Seamen being parted from him took the opportunity, and confining their Captain for oppoſing their deſign, return'd into *Spain*, ſpending eight months in their return. *Magellan* having expected beyond the time appointed, and finding they did not return to him, proceeded through the Strait, and came into the South-Sea with only three Ships, having loſt one in his Paſſage, but all the Men ſav'd, and another as was ſaid being ſtolen away from him. The laſt Land of the Strait he call'd *Cabo Deſeado*, or the *Deſir'd Cape*, becauſe it was the end of his deſir'd Paſſage to the South-Sea. The Cold being ſomewhat ſharp, he thought good to draw nearer to the Equinoctial, and accordingly ſteer'd Weſt North-Weſt. In this manner he ſail'd three months and twenty days without ſeeing Land, which reduc'd them to ſuch Straits, that they were forc'd to eat all the old Leather they had aboard, and to drink ſtinking Water, of which 19 Men dy'd, and near 30 were ſo weak, that they could do no Service. After 1500 Leagues ſailing he found a ſmall Iſland in 18 degrees of South-Latitude, and 200 Leagues further another, but nothing conſiderable in them; and therefore held on his Courſe, till in about 12 degrees of North-Latitude, he came to thoſe Iſlands which he call'd *De los Ladrones*, or of *Thieves*, becauſe the Natives hover'd about his Ships in their Boats, and coming aboard, ſtole every thing they could lay hold of. Finding no good to be done here, he ſail'd again, and diſcovering a great number of Iſlands together, he gave that Sea the Name of *Archipelago de S. Lazaro*, the Iſlands being thoſe we now call the *Philippines*. On the 28*th* of *March* he anchor'd by the Iſland of *Buthuan*, where he was friendly receiv'd, and got ſome Gold; then remov'd to the Iſle of *Meſſana*, at a ſmall diſtance from the other, and thence to that of *Cebu*. *Magellan* having hitherto ſucceeded ſo well, ſtood over to the Iſland *Matan*, where not agreeing with the Natives he came to a Battel, and was kill'd in it with eight of his Men. After this Diſaſter the reſt ſail'd over to the Iſland *Bohol*, and being too weak to carry home their three Ships, burnt one of them, after taking out the Cannon and all that could be of uſe to them. Being now reduc'd to two Ships, they made away to the South-Weſt in ſearch of the *Molucco* Iſlands, and inſtead of them fell into the great one of *Borneo*, where they made ſome ſhort ſtay, being friendly receiv'd; and departing thence, with the aſſiſtance of *Indian* Pilots arriv'd at length at the *Moluccos* on the 8*th* of *November* 1521, in the 27*th* month after their departure from *Spain*, and anchor'd in the Port of *Tidore*, one of the chief of thoſe Iſlands, where they were lovingly treated by the King, who concluded a Peace, and took an Oath ever to continue in Amity with the King of *Spain*. Here they traded for Cloves, exchanging the Commodities they brought to their own content: When they were to depart, finding one of the Ships leaky, and unfit for ſo long a Voyage, they left her behind to refit, and then ſail'd for *Spain* as ſoon as poſſible. The other Ship call'd the *Victory*, commanded by *John Sebaſtian Cano*, and carrying 46 *Spaniards*, and 13 *Indians*, took its Courſe to the South-Weſt, and coming to the Iſland *Malva*, near that of *Timor*, in 11 degrees of South Latitude, ſtaid there 15 days to ſtop ſome Leaks they diſcover'd in her. On the 25*th* of *January* 1522, they left this place, and the next day touch'd at *Timor*, whence they went not till the 11*th* of *February*, when they took their way to the Southward, reſolving to leave all *India*, and the Iſlands to the Northward, to avoid meeting the *Portugueſes*, who were powerful in thoſe Seas, and would obſtruct their Paſſage: Therefore they run into 40 degrees of South-Latitude before they doubled the Cape of *Good Hope*, about which they ſpent ſeven weeks beating it out againſt contrary Winds, ſo that their Proviſions began to fail, and

many Men grew ſick, which made ſome entertain thoughts of turning back to *Mozambique*, but others oppos'd it. In fine, after two months more Hareſhips, in which they loſt 21 of their Company, they were forc'd to put into the Iſland of S. *James*, being one of thoſe of *Cabo Verde*, where with much intreaty they obtain'd ſome ſmall relief of Proviſions; but thirteen of them going aſhore again for ſome Rice the *Portugueſes* had promis'd to ſupply them with, were detain'd aſhore, which made thoſe that were left aboard the Ship hoiſt Sail and put to Sea, fearing the like Treachery might ſurprize them, and on the 7*th* of *September* arriv'd ſafe S. *Lucar*, below the City *Sevil*, where after firing all their Guns for joy, they repair'd to the great Church in their Shirts and barefoot to return thanks to God. The Ship that perform'd this wonderful Voyage was call'd the *Victory*, as was ſaid before, the Commander's Name was *John Sebaſtian Cano*, who was well rewarded and honour'd by the Emperor. This was the firſt Voyage round the World, which we ſhall ſoon ſee follow'd by other Nations; and this was the diſcovery of the Strait of *Magellan*, which made the Voyage practicable. The other *Spaniſh* Ship we mention'd to be left at the *Moluccos* to ſtop her Leaks, attempted to return the way it came to *Panama*, but after ſtruggling above four months with the Eaſterly Winds, moſt of the Men dying, and the reſt being almoſt ſtarv'd, it went back to the *Moluccos*, where it was taken by the *Portugueſes*; and the few Men that ſurviv'd after being kept two years in *India*, were ſent to *Spain* in the *Portugueſe* Ships. *Herrera*, Dec. 2. *lib.* 4, 9. & Dec. 3. *lib.* 1, 4. *Hackluyt*, Vol. 3. & *Purchas*, Vol. 1.

The ſecond Voyage round the World was begun

An. 1577. By Mr. *Francis*, afterwards Sir *Francis Drake*, with five Ships and Barks, and 164 Men, who ſail'd from *Plymouth* on the 13*th* of *December*, and on the 25*th* of the ſame month touch'd at Cape *Cantin* on the *African* Coaſt, in 31 degrees of North-Latitude; on the 17*th* of *January* 1578, at Cape *Blanco* on the ſame Coaſt, and 21 degrees of Latitude, and then at the Iſlands of *Cabo Verde*. Departing thence, they ſail'd 54 days without ſeeing Land, and on the 5*th* of *April* came upon the Coaſt of *Brazil*, where they water'd, and proceeded to the mouth of the River of *Plate* in 36 degrees of South-Latitude. Sailing hence, on the 27*th* of *April* they put into a Port in the Latitude of 46 degrees, where *Drake* burnt a Flyboat that attended him, after ſaving all that could be of uſe. On the 20*th* of *June* he again put into a good Harbour, call'd *Port S. Julian*, in the Latitude of 49 degrees, and continu'd there till the 17*th* of *Auguſt*, when putting to Sea again, he enter'd the Straits of *Magellan* on the 21*ſt* of the ſame month. What ſort of Straits theſe are was deſcrib'd in *Magellan*'s Voyage, and therefore needs no Repetition. Here on an Iſland they found Fowl that could not fly, as big as Geeſe, whereof they kill'd 3000, which was good Proviſion; and they enter'd the South-Sea on the 6*th* of *September*. Hence they were drove by a Storm to the Southward as far as the Latitude of 57 degrees 20 minutes, and anchor'd among certain Iſlands; whence removing to a good Bay, they ſaw many Men and Women naked in Canoos, and traded with them for ſuch things as they had. Steering away again to the Northward, they found three Iſlands, and in one of them an incredible quantity of Fowl; but on the 8*th* of *October* they loſt ſight of one of their Ships commanded by Mr. *Winter*, which the reſt ſuppos'd to be caſt away, but it was put back by the Tempeſt into the Strait of *Magellan*, and return'd home the ſame way it came. *Drake* with the reſt ſail'd for the Coaſt of *Chile*, and ſending for Water at the Iſland *Mocha*, two of his Men were kill'd by the *Indians*, which made him depart without it. This Iſland is on the Coaſt of *Chile* in 39 degrees of South-Latitude. Coaſting ſtill along, he came to the Bay of *Valparaiſo*, where he found a *Spaniſh* Ship with only eight *Spaniards* and three Blacks in her, whom he ſurpriz'd and took, and then going aſhore plunder'd nine Houſes, being all there were in that which they call'd the Town of *Santiago*. At *Coquimbo* in 29 degrees 30 minutes of Latitude 14 Men landing, one of them was kill'd by the *Spaniards*, the reſt fled back to their Ships. Not far from thence landing for freſh Water, they met one ſingle *Spaniard* and an *Indian* Boy driving eight *Lamas*, or *Peru* Sheep loaded with Silver, which they took. Running on thence to *Arica* on the Coaſt of *Peru* in 18 degrees 30 minutes Latitude, he plunder'd three Barks, in which was ſome quantity of Silver, but not one Man. Hence he advanc'd to the Port of *Lima* in 12 degrees of Latitude, and after rifling what little was in them cut the Cables of 12 Veſſels that lay there, letting them drive whereſoever the Water would carry

carry them, there being no Man aboard, as having never ſeen an Enemy in thoſe Seas. Near Cape S. *Francis* in one degree of North-Latitude he took a rich Ship call'd *Cacafuego*, and a little further another. Then he plunder'd *Guatulco*, and after refitting his Ship in a ſmall Iſland run away to the Northward into 43 degrees of Latitude, where feeling much Cold he return'd into 38 degrees, and there put into a large Bay on the Coaſt of *California*, which *Drake* call'd *Nova Albion*. Here he was well receiv'd by the People, and continu'd ſome time, and ſailing hence directed his Courſe for the *Molucco* Iſlands, ſeeing no Land till the 13*th* day of *October*, when he diſcover'd the Iſlands *de los Ladrones* in 8 degrees of North-Latitude. On the 14*th* of *November* he fell in with the *Molucco* Iſlands, and came to an Anchor in that of *Ternate*, the King whereof came aboard *Drake*'s Ship, offering him all the Iſland could afford; and he having taken in what was moſt neceſſary and could be had there, went over to a ſmall Iſland South of *Celebes*, where he grav'd his Ship, and fitted her to return home, which took him up 26 days. Thinking to return to the *Moluccos*, they were drove by contrary Winds to the Northward of the Iſland *Celebes*, till turning again to the Southward for fear of the many ſmall Iſlands in that Sea, the Ship on a ſudden ſat upon a Rock, where it was fear'd ſhe would have periſh'd; but lightening her of three Tun of Cloves, eight Guns and ſome Proviſions, ſhe got off. On the 8*th* of *February* 1579, they fell in with the Iſland *Barateve*, where they refreſh'd themſelves after their Fatigues, and took in ſtore of ſuch Proviſions as the place afforded, the Natives proving very friendly, and bartering their Commodities for Linen. Being well furniſh'd with all Neceſſaries, they left this place, and again made ſome ſtay at the Iſland of *Java*, the Natives by their Civility inviting them to it. Thence they ſteer'd directly for the Cape of *Good Hope*, which was the firſt Land they came near from *Java*, yet touch'd not there, nor at any other place till they came to *Sierra Leona*, the Weſtermoſt point of *Guinea*, in 8 degrees of North-Latitude, on the 22*d* of *July*, and there recruited themſelves with Proviſions. Departing thence on the 24*th*, they arriv'd in *England* on the 3*d* of *November* 1580, and the third year after their departure. This Relation is to be ſeen at large in *Hackluyt*, Vol. 3. *p.* 742. and in *Purchas*, Vol. 1. *lib.* 2. *p.* 46.

An. 1586. Mr. *Thomas*, afterwards Sir *Thomas Candiſh*, undertook the third Voyage round the World with three ſmall Veſſels, one of 120, the ſecond of 60, and the third of 40 Tuns burden, all fitted out at his own Charges; and ſail'd from *Plymouth* on the 21*ſt* of *July* 1586. On the 23*d* of *Auguſt* he put into a Bay on the Coaſt of *Africk*, and deſtroy'd there a Village of the Blacks, becauſe they kill'd a Man with a poiſon'd Arrow. After ſome days ſpent about this place, he ſail'd away South-Weſt, and on the firſt of *November* put in between the Iſland of S. *Sebaſtian*, and the Continent of *Brazil*, in 24 degrees of South-Latitude, where the Men were ſet to work aſhore to build a Pinnace, make Hoops for the Cask, and fill freſh Water, which took them up till the 23*d* of the Month, when ſailing again on the 17*th* of *December*, they enter'd Port *Deſire* in 47 degrees and a half of Latitude, and that being a convenient place for the purpoſe careen'd their Ships, and refitted what was amiſs. The 3*d* day of *January* 1587, they anchor'd at the mouth of the Straits of *Magellan*, the Weather being very ſtormy, which laſted three days, all which time they continu'd there, but loſt an Anchor, and the 6*th* day enter'd the Strait. The 7*th* as they drew near the narrow part of the Strait they took a *Spaniard*, being one of the 23 that ſtill remain'd alive, which were all then left of 500 landed there three years before to guard the Strait, the reſt being dead with Hunger. Theſe had built a Town, which they call'd King *Philip*'s City, and fortify'd it, but they could make no Works againſt Famine, which conſum'd them all to thoſe before mention'd, who except him that was taken were gone along the Coaſt, hoping to get to the River of *Plate*. *Candiſh* having wooded and water'd here, call'd this place *Port Famine*. The Weather proving very boiſterous and foul, he was forc'd to ride it out often at Anchor, and therefore did not get out into the South-Sea till the 24*th* of *February*. On the firſt of *March* a violent Storm parted the Bark of 40 Tuns from the other two Ships, and they met not before the 15*th* betwixt the Iſland of S. *Mary* and the Continent of *Chile*, in 37 degrees and a half of South-Latitude. Here they took in as much Corn as they would have, and abundance of Potatoes, all which had been laid up in the Iſland for the *Spaniards*, beſides as many Hogs as they could ſalt, abundance of Hens, and 500 dry'd Dog-fiſhes. The 18*th* they left this place, and on the laſt of the month landed at *Punta de Quenuro* in 33 degrees of

of Latitude, but ſaw no Man, tho they travel'd ſome Miles, only ſpy'd ſome Herds of very wild Cattel; but the firſt of *April* going to water, the Men were ſet upon by the *Spaniards*, and twelve of them cut off. Proceeding hence along the Coaſt of *Chile* and *Peru*, they took ſome coaſting Veſſels carrying Proviſions from one place to another. In this manner they ran along to the Iſland *Puna*, in about three degrees of South Latitude, being a Place famous for ſupplying all thoſe Coaſts with Cables. Here the *Engliſh* took what they found for their uſe, the Iſland being inhabited by none but *Indians*, except ſome few *Spaniards* that liv'd in the chief Town, who kill'd twelve of the *Engliſh*, but were put to flight, and the Town burnt, as was the Church particularly, and the Bells carry'd away. This ſecond loſs of Men oblig'd *Candiſh* to ſink his Bark of 40 Tun, that had attended him out of *England*. On the 12*th* of *June* they cut the Equinoctial Line, and holding on their Courſe to the Northward all that month, on the firſt of *July* came upon the Coaſt of *New Spain*; whereon the 9*th* they took and burnt a Ship with ſeven Men in her, and ſoon after a Bark, whoſe Men were fled to ſhore. The 26*th* day they anchor'd at *Copalita* in 16 degrees of North Latitude, whence they went with 30 Men to *Aguatulco* a ſmall *Indian* Town, which they burnt and 'rified. Then keeping along that Coaſt, they continu'd ravaging the *Indian* Towns, till they came to a ſmall Iſland in 23 degrees of Latitude, and 11 Leagues from the City *Chiametlan*; where having water'd, and ſtaid till the 9*th* of *November*, they then ſtood over to Cape *S. Lucar*, which is the Southermoſt Point of *California*, and beating about it till the 4*th* of *November*, met then with the *S. Ann*, being the *Spaniſh* Galeon bound from the *Philippine* Iſlands to the Port of *Acapulco* in *New Spain*. After a Fight of ſix hours the Galeon was taken and carry'd into the Port call'd *Puerto Seguro*; where ſetting aſhore the *Spaniards*, and taking out what Goods they could carry, they burnt the Galeon, and on the 19*th* of *November* ſail'd thence towards *India*. This night *Candiſh*, who was in the *Deſire*, loſt his other Ship call'd the *Content*, and never ſaw her after. Being thus left alone he ſail'd before the Wind, as is uſual there, for the ſpace of 45 days, and on the 3*d* of *January* 1588. came up with the Iſlands *de los Ladrones*, having run about 1800 Leagues; on the 14*th* with Cape *Eſpiritu Santo*, a great Headland of one of the *Philippine* Iſlands to the Weſtward in 13 degrees of Latitude, and about 300 Leagues from the Iſlands *Ladrones*. At the Iſland *Cabul* he continu'd ſome days getting freſh Proviſions, and then ſailing amidſt all thoſe Iſlands South-Weſt and by South, on the 8*th* of *February* diſcover'd the Iſland *Batochina* near *Gilolo*, in one degree of South Latitude; whence he ſteer'd to the South ſide of the great Iſland of *Java*, and touching there on the 12*th* of *March*, traded with the Natives for Proviſions, which were brought him in great plenty. On the 16*th* he ſet ſail for the Cape of *Good Hope*, and doubled it about the middle of *May*; having ſpent nine Weeks betwixt the Iſland of *Java* and this place, which is about 1800 Leagues diſtance. On the 9*th* of *June* he anchor'd at the Iſland of *S. Helena*, about 500 Leagues diſtant from the Cape of *Good Hope*, lying betwixt the Coaſt of *Africk* and *Brazil*, in about 15 degrees of South Latitude. This Iſland is generally touch'd at by Ships going to and returning from the *Eaſt-Indies*, becauſe of the Conveniency of watering, beſides the great plenty it produces of excellent Fruit, as alſo abundance of Fowl, Swine, and Goats, the Place being extremely pleaſant, but very ſmall. Having taken in Wood and Water here, and made clean the Ship, on the 20*th* of *June* *Candiſh* ſail'd for *England*; on the 24*th* of *Auguſt* he diſcover'd the Iſlands *Flores* and *Corvo*, two of the *Azores*, and on the 9*th* of *September* after a terrible Storm, which carry'd away part of his Sails, put into the Port of *Plimouth*. Hackluyt, Vol. 3. p. 803. *and* Purchas, Vol. 1. lib. 2. p. 57.

An. 1598. The *Dutch* reſolving to perform as much as had been done before by *Magellan*'s Ship, and by Sir *Francis Drake* and Sir *Thomas Candiſh*, they fitted out four Ships under the Command of Captain *Olivier d' Oirt*, as *Van Meteren* calls him, or *Oliver Noort*, according to *Purchas*. The reſt proceeded on their Voyage upon the 19*th* of *July*; and to omit Particulars of leſs moment, and their touching at places not material, on the 10*th* of *December* they came to the *Prince's Iſland*, or *Ilha do Principe* on the Coaſt of *Congo*, in two degrees of North Latitude; where the *Portugueſes* kill'd ſome of their Men, and the *Dutch* Commander in revenge aſſaulting their Fort, was repuls'd with greater loſs. This made him deſiſt; and ſailing thence, on the 5*th* of *February* 1599. came on the Coaſt of *Brazil*. Here they ſpent much time, ſeeking Refreſhment and Water along

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the Shore, and being much ſhaken by a Storm, and abundance of the Men ſick, beſides that it was the Winter Seaſon there, they put into a little Iſland call'd *S. Clare*, on the Coaſt of *Brazil*, in about 21 degrees of South Latitude. Here the ſick Men being ſet aſhore, ſome of them preſently dy'd; the reſt ailing nothing but the Scurvy, were cur'd with eating ſour Plumbs they found there. One of the Ships being very leaky, was here burnt, after all that could be of uſe had been taken out of her. On the *16th* of *July* they left this place, ſteering for *Port Deſire* in 47 degrees; and after many Storms put into it on the *20th* of *September*, careen'd their Ships, and took abundance of Fowl. Some Men were here kill'd by the *Indians*. Departing hence on the *29th*, they came to Cape *Virgines* at the mouth of the Strait of *Magellan*, on the *4th* of *November*; where they met with Storms of Wind, Rain, Hail, and Snow, beſides much Sickneſs and Contention among themſelves, having been from home fifteen Months, before they could get into the Strait: ſo that it was the laſt of *February* 1600. before they came out into the South Sea. *March* the *12th* they loſt ſight of the Vice-admiral, and ſail'd without him to the Iſland *Mocha*, in 38 degrees South. Another Ship miſſing the Iſland of *S. Maries*, and being drove by neceſſity to make the Continent for Proviſions, loſt moſt of its Men aſhore, the reſt putting to Sea with the Veſſel. Being now in fear of the *Spaniſh* Men of War, he directed his Courſe with the two Ships he had left for the Iſlands *de los Ladrones*, which he had ſight of on the *15th* of *September*; and on the *14th* of *October* diſcover'd the Iſland of *Luzon* or *Manila*, the chief of the *Philippines*. Near this Iſland he met the two *Spaniſh* Ships bound thence for *New Spain*; and after a deſperate Fight, *Noort* ſunk one of them, but at the ſame time the other took his ſecond Ship, and he made all haſt away to *Borneo*, but made no ſtay there for fear of the Natives, who attempted to cut his Cable; and therefore ſailing hence, he traded for Pepper at *Java*, and at length return'd by the Cape of *Good Hope*, and Iſle of *S. Helena*, arriving at *Amſterdam* on the *26th* of *Auguſt* 1601. *Purchas*, Vol. 1. lib. 2. p. 71. *Van Meteren*, Lib. 23.

An. 1614. *George Spilbergen* Commander of five *Dutch* Ships ſail'd out of the *Texel* on the *8th* of *Auguſt*, and entred the Strait of *Magellan* on the *28th* of *March* 1615. but being drove out again by contrary Winds, he re-enter'd on the *2d* of *April*. In the Strait they continu'd going aſhore on the South ſide upon the Land call'd *Tierra del Fuego*, known ſince to be an Iſland, till the *6th* of *May*; when they came out into the South Sea, which receiv'd them with Storms, and on the *26th* came up with the Iſland *la Mocha*, on the Coaſt of *Chile*, mention'd in all the former Voyages. Here they traded with the *Indians*, exchanging Hatchets, and other Utenſils, as alſo Coral, for large *Peru* Sheep, which ſerve not only to eat, but to carry Burdens. Landing at the Iſland of *S. Mary* on the *29th*, they had a Skirmiſh with ſome few *Spaniards*, and got ſome Booty of Sheep. Running along the Coaſt, they touch'd at *Valparaiſo*, Cape *Quintero*, and other places; but finding the *Spaniards* every where had taken the Alarm, they durſt not do any thing aſhore. *July* the *17th* keeping along the Shores of *Peru*, they diſcover'd eight *Spaniſh* Ships ſet out to ingage them. That very night they ingag'd, and after a hot diſpute, three of the *Spaniſh* Ships ſunk. In this Action they had 40 Men kill'd, and 60 wounded. Drawing too near the Shore at *Callao* the Port of *Lima*, the *Huntſman*, one of the *Dutch* Ships, was almoſt ſunk with a thirty ſix Pounder; which made them keep further off: and holding their Courſe to the Northward, they took the little Town of *Peita*. Therefore *Auguſt* the *21ſt* they ſet out to Sea again, and beat about in bad Weather till the *11th* of *October*, when they put into the Harbour of *Acapulco* in *New Spain*, and there exchang'd the Priſoners they had taken for Proviſions. Which done, they run up into 20 degrees of North Latitude, and on the *26th* of *November* ſtood over for the Iſlands *de los Ladrones*. In *January* following, which was the Year 1616, many of the Men dy'd of Diſeaſes. On the *23d* of the ſame Month they diſcover'd the *Ladrones*, and on the *9th* of *February* Cape *Eſpiritu Santo*, the Eaſtermoſt point of the *Philippine* Iſlands to the Northward; paſſing among which, they arriv'd at *Ternate*, the chief of the *Moluccos*, on the *29th* of *March*, which the *Dutch* in the Iſland reckon'd the *28th*; the Fleet by following the Courſe of the Sun having loſt a day, whereas they that ſail round to the Eaſtward gain a day. About theſe Iſlands they continu'd ſome Months, and arriv'd at *Jacatra* in the Iſland of *Java* on the *15th* of *September*, on the *30th* of *March* 1617. at the Iſland of *S. Helena*, and in *July* following into *Zealand*.

Zealand. Purchas, *Vol.* 1. *lib.* 2. *p.* 80.

An. 1615. *Isaac le Maier* a Merchant of *Amsterdam*, and *William Cornelison Schouten* of *Horn*, resolving to find out a new way to the *East Indies*, besides those already known by the Cape of *Good Hope* and Strait of *Magellan*; at their own Charges fitted out a good Ship of 360 Tun and 20 Guns, and a smaller of 110 Tun and 8 Guns, in which they sail'd themselves out of the *Texel* on the 16*th* of *June* the aforesaid Year, resolving to find another Passage into the South Sea, to the Southward of the Strait of *Magellan:* which their Design they kept secret, till they came near the Line, where they discover'd it to the Seamen, who were well pleas'd with the Undertaking. To pass by all other Particulars, as too like those in the foregoing Voyages, on the 9*th* of *December* they sail'd up into *Port Desire*, on the Coast of *America*, in 47 degrees and 40 minutes of South Latitude; where bringing their Ships ashore to clean them, as they were burning Reeds under the lesser of them, she took fire, and burnt till the Tide coming up, quench'd the Flame; yet so that nothing of her could be sav'd, but a little Wood for Fuel and the Iron-work. The 13*th* of *January* 1616. the great Ship now left alone sail'd out of *Port Desire*, and on the 25*th* discover'd the Island they call'd *Staten-land* to the Eastward, and the Point of *Tierra del Fuego* to the Westward, which they call'd *Maurice-land*, in almost 55 degrees of South Latitude. Entring betwixt these two Lands, they steer'd South South-west, till coming under 55 degrees 36 Minutes, they stood South-West, and then South. Thus the 26*th* they came under 57 Degrees, and the 29*th* discover'd those they call'd *Barnevelts* Islands. The 3*d* of *February* they were under 59 degrees 25 minutes, and the 12*th* found the Straits of *Magellan* lay East of them; and therefore being satisfy'd that they were in the South Sea, they call'd the new-found Passage the Strait of *Le Maire*. *March* the 1*st* they came near the Islands of *John Fernandez*, in 33 degrees 40 minutes of South Latitude, and at some distance from the Coast of *Chile:* but tho they endeavour'd it, could never come near enough to anchor, being still beaten off by the Wind and Current, and therefore steer'd away to the Westward to prosecute their Voyage; and in *April* they discover'd several small Islands inhabited by naked People, none of whom would come aboard, nor could they come to an anchor. These Islands were in about 14 and 15 degrees of South Latitude. Sailing on still Westward, they saw many more Islands in *May*, and had some Trade with the Natives, who attempted to surprize the Ship, or at least the Boat; but were soon scar'd away by the Fire-Arms, when they saw they did execution, for before they thought they had only made a noise. Finding no Continent, and perceiving they were at least 1600 Leagues to the Westward of *Chile* or *Peru*, they steer'd to the Northward, for fear they should fall South of *New Guinea*, and perhaps not be able to clear themselves of the Coast, the Winds being always at East. Many more Islands are mention'd in the Journal, at some of which they touch'd and got Refreshment; but on the 1*st* of *July* they anchor'd near the Coast of *New Guinea*, whence they sail'd still along the Shore, and amidst a multitude of Islands, till they came into half a Degree of South Latitude, where they saw a small Island, off the Shore of the Land of *Papous*, and call'd it *William Schouten's Island*, after the Captain's Name, and the Westermost Point of it the Cape of *Good Hope*. *September* the 17*th* they arriv'd at the Island *Ternate*, and thence in *October* to *Jacatra*, or *Batavia* in the Island of *Java*; where the President of the *Dutch East-India* Company seiz'd the Ship and Goods. Whereupon *William Cornelison Schouten* the Master, *Jacob le Maire* the Merchant, and ten Seamen put themselves aboard the *Amsterdam*, a *Dutch* Ship homewards bound, and 12 others aboard the *Zealand*, and arriv'd in safety at *Amsterdam* in *July*; having discover'd the new Strait call'd *le Maire*, as was said before, and perform'd the Voyage round the World in two Years and eighteen days. *Purchas*, Vol. 1. lib. 2. p. 88.

An. 1643. *Brewer*, or *Brower*, went another way into the South Sea, by a Passage call'd after his own Name, which is East of *le Maires* Strait; but whether this was a Strait with Land on each side, or an open Sea, is not known, his Diary not being made publick: but most Maps make it a new Strait.

An. 1683. One *John Cook* sail'd from *Virginia* in a Ship of 8 Guns and 52 Men a Buccaneering; and with him one *Cowley*, as Master. On the Coast of *Guinea* they took a Ship of 40 Guns by surprize, in which they sail'd away to the South Sea, meeting by the way another Ship commanded by one *Eaton*, who join'd them to follow the same trade. They ran into 60 degrees of South Latitude,

and

and paſs'd that way into the South Sea, where *Cowley* ſays they diſcover'd ſeveral Iſlands about the Line. Thence they ſail'd over to the *Ladrones*, whence they continu'd their Courſe, and anchor'd at *Canton* in *China*. Departing *Canton*, they came to the Iſland *Borneo*, where *Cowley* the Author of this Relation, with 19 others, got a great Boat in which they went away to *Java*. At *Batavia* the Author with two others ſhip'd himſelf aboard a *Dutch* Veſſel, and ſo return'd to *Europe*. The relation of this Voyage is ſhortned, becauſe there have been ſo many Voyages round the World before, and all of them perform'd in the ſame Ship; whereas in this there was much ſhifting. Thoſe that deſire may ſee it at large in the Collection of Original Voyages, publiſh'd by Capt. *Will. Hack*, *Ann.* 1699.

Captain *Dampier* in his firſt Book of Voyages gives an account of this ſame laſt mention'd, but more at large, he being aboard with the ſame *Cook*; and therefore no more needs be ſaid of it, tho there be many Circumſtances which this Diſcourſe cannot deſcend to: wherefore here ſhall end the Voyages round the World, it being time to proceed to what remains.

After ſo long a Diſcourſe of Voyages and Diſcoveries, it may ſeem ſuperfluous to treat of the Advantages the Publick receives by Navigation, and the faithful Journals and Accounts of Travellers. The matter is natural, and no Man can read the one without being ſenſible of the other; and therefore a few Words may ſuffice on this Subject, to avoid cloying the judicious Reader with what is ſo viſible and plain, and to ſave running out this Introduction to an unreaſonable length. What was Coſmography before theſe Diſcoveries, but an imperfect Fragment of a Science, ſcarce deſerving ſo good a Name? When all the known World was only *Europe*, a ſmall part of *Africk*, and the leſſer Portion of *Aſia*; ſo that of this Terraqueous Globe not one ſixth Part had ever been ſeen or heard of. Nay ſo great was the Ignorance of Man in this Particular, that learned Perſons made a doubt of its being round; others no leſs knowing imagin'd all they were not acquainted with, deſart and uninhabitable. But now Geography and Hydrography have receiv'd ſome Perfection by the pains of ſo many Mariners and Travellers, who to evince the Rotundity of the Earth and Water, have ſail'd and travell'd round it, as has been here made appear; to ſhow there is no Part uninhabitable, unleſs the frozen Polar Regions, have viſited all other Countries, tho never ſo remote, which they have found well peopl'd, and moſt of them rich and delightful; and to demonſtrate the *Antipodes*, have pointed them out to us. Aſtronomy has receiv'd the Addition of many Conſtellations never ſeen before. Natural and Moral Hiſtory is embelliſh'd with the moſt beneficial Increaſe of ſo many thouſands of Plants it had never before receiv'd, ſo many Drugs and Spices, ſuch variety of Beaſts, Birds and Fiſhes, ſuch rarities in Minerals, Mountains and Waters, ſuch unaccountable diverſity of Climates and Men, and in them of Complexions, Tempers, Habits, Manners, Politicks, and Religions. Trade is rais'd to the higheſt pitch, each Part of the World ſupplying the other with what it wants, and bringing home what is accounted moſt precious and valuable; and this not in a niggard ſcanty manner, as when the *Venetians* ſerv'd all *Europe* with Spice and Drugs from *India* by the way of *Turky* and the *Red Sea*, or as when Gold and Silver were only drawn from ſome poor *European* and *African* Mines; but with Plenty and Affluence, as we now ſee, moſt Nations reſorting freely to the *Eaſt-Indies*, and the *Weſt* yearly ſending forth prodigious Quantities of the moſt eſteem'd and valuable Metals. To conclude, the Empire of *Europe* is now extended to the utmoſt Bounds of the Earth, where ſeveral of its Nations have Conqueſts and Colonies. Theſe and many more are the Advantages drawn from the Labours of thoſe, who expoſe themſelves to the Dangers of the vaſt Ocean, and of unknown Nations; which thoſe who ſit ſtill at home abundantly reap in every kind: and the Relation of one Traveller is an Incentive to ſtir up another to imitate him, whilſt the reſt of Mankind, in their accounts without ſtirring a foot, compaſs the Earth and Seas, viſit all Countries, and converſe with all Nations.

It only remains to give ſome few Directions for ſuch as go on long Voyages; which ſhall be thoſe drawn up by Mr. *Rook*, a Fellow of the Royal Society, and Geometry Profeſſor of *Greſham* College, by order of the ſaid Society, and publiſh'd in the Philoſophical Tranſactions of the 8*th* of *January* 166$\frac{4}{5}$, being Numb. 8. They are as follows,

1. To obſerve the Declination of the Compaſs, or its Variation from the Meridian of the Place, frequently; marking withal

withal the Latitude and Longitude of the place where ſuch Obſervation is made, as exactly as may be, and ſetting down the method by which they made them.

2. To carry dipping Needles with them, and obſerve the Inclination of the Needle in like manner.

3. To remark carefully the Ebbings and Flowings of the Sea in as many places as they can, together with all the Accidents ordinary and extraordinary of the Tides; as, their preciſe time of Ebbing and Flowing in Rivers, at Promontories or Capes, which way the Current runs, what perpendicular diſtance there is between the higheſt Tide and loweſt Ebb, during the Spring Tides and Neep Tides, what day of the Moon's Age, and what times of the year the higheſt and loweſt Tides fall out: And all other conſiderable Accidents they can obſerve in the Tides, chiefly near Ports, and about Iſlands, as in S. *Helena*'s Iſland, and the three Rivers there, at the *Bermudas*, &c.

4. To make Plots and Draughts of Proſpect of Coaſts, Promontories, Iſlands and Ports, marking the Bearings and Diſtances as near as they can.

5. To ſound and mark the depth of Coaſts and Ports, and ſuch other Places near the Shore, as they ſhall think fit.

6. To take notice of the nature of the Ground at the bottom of the Sea, in all Soundings, whether it be Clay, Sand, Rock, &c.

7. To keep a Regiſter of all changes of Wind and Weather at all hours, by night and by day, ſhowing the Point the Wind blows from, whether ſtrong or weak: The Rains, Hail, Snow, and the like; the preciſe times of their beginnings and continuance, eſpecially Hurricanes and Spouts; but above all, to take exact care to obſerve the Trade-winds, about what degree of Latitude and Longitude the firſt begin, where and when they ceaſe or change, or grow ſtronger or weaker, and how much, as near and exact as may be.

8. To obſerve and record all extraordinary Meteors, Lightnings, Thunders, *Ignes Fatui*, Comets, &c. marking ſtill the places and times of their appearing, continuance, &c.

9. To carry with them good Scales, and Glaſs-Viols of a Pint, or ſo, with very narrow mouths, which are to be fill'd with Sea-water in different degrees of Latitude, as often as they pleaſe, and the weight of the Viol full of Water taken exactly at every time and recorded, marking withal the degree of Latitude, and the day of the month; and that as well of Water near the top, as at a greater depth.

This may ſuffice for Sea-Voyages; but in regard it may be expected ſomething ſhould be ſaid for thoſe who travel by Land, a few Inſtructions have been collected from experienc'd Travellers, who are beſt able to direct ſuch as deſign to follow them into remote Countries. We will therefore begin with Monſieur *de Bourges*, who with the Biſhop of *Berytus* made a Journy through *Turky*, *Perſia* and *India*, as far as *Cochinchina*. He adviſes ſuch as intend for thoſe parts ſo to order their Affairs that they may come into *Turky* in *October*, to avoid the exceſſive Heats of thoſe Countries for four or five months before that time. If our Traveller will hold on his Journy to *Perſia*, he muſt go with the Caravan from *Alreppo* to *Babylon*, or *Bagdat*, which will take him up a month; thence he imbarks upon the River *Euphrates*, which carries him down to to *Baſſora*, whence he proceeds by Sea to *Bander*, where he may find conveniency by Land to *Iſpahan*, the Capital of *Perſia*: From *Iſpahan* the Difficulties of travelling by Land to *India* are almoſt invincible, and therefore the proper way is to repair to the Port of *Gomron*, whence there is a conſtant and ſafe Paſſage to *Suratte*, or any other part of *India*. All Perſons that travel in *Turky* muſt change their Habit into that of the Country, and muſt lay aſide the Hat and wear a Turbant, and the meaner the Habit the ſafer they will be from Extortions and Robberies: They muſt endeavour to have a *Turkiſh* Interpreter on the Road with them, who may own whatever Goods they carry, and protect them againſt any Affronts that may be offer'd 'em; but above all, they muſt endeavour to be well recommended to the Captain of the Caravan, which will be their greateſt Safeguard. This Recommendation muſt be from ſome of the Chriſtian Conſuls, but generally the beſt from the *French*, who are muſt regarded in thoſe Parts. Such as will not carry all their Stock in ready Mony, muſt be careful to carry thoſe Commodities that will turn to beſt account, among which the brighteſt yellow Amber, and the largeſt red Coral are in great eſteem. Theſe, tho not wrought, are profitable, and to avoid the Duties paid at ſeveral places, may be carry'd in a Bag, or Portmantua on the Horſe the Traveller rides, for thoſe are not ſearch'd. The beſt Mony they can carry are *Spaniſh* Pieces of Eight, provided

vided they be full weight, and not of *Peru*, which are not ſo fine Silver as the others. By this Mony they will have ſeven Seven or Eight *per Cent.* profit in ſome parts, and Ten *per Cent.* in others, and the ſame in *French* Crowns. As for Gold, the greateſt Profit is made of the *Venetian* and *Hungarian*, and it is very conſiderable. There is ſo great an advantage to be made by thoſe who rightly underſtand the beſt Coins and their Value, that thoſe who are well inſtructed in it can travel for a very inconſiderable Expence. It is abſolutely neceſſary to carry good Arms to defend themſelves upon all occaſions, but more particularly to fight the *Arabs*, and other Rovers. Above all, it is requiſite in *Turky* that Travellers be arm'd with Patience to bear many Affronts the Infidels will put upon them, and with Prudence and Moderation to prevent, as much as poſſibly may be, any ſuch Inſolencies. They will do well never to go without Proviſions, becauſe the Caravans never ſtop to bait, and very often at night have no other Inn but the open Fields, where they lie in Tents, and eat what they carry. When they travel with the Caravan, they muſt take care never to be far from it, for fear of being devour'd by wild Beaſts, or by the wilder *Arabs*. This in *Turky*, for in *Perſia* it is quite otherwiſe; here we may travel in the *European* Habit, and wear Hats, which are better againſt the Heat than Turbants; the Roads are ſafe, and the *Perſians* courteous to Strangers, eſpecially the better ſort. However, the Traveller muſt watch the Servants, and meaner ſort of People of the Country, who elſe will impoſe upon him in matter of Payments, of buying and ſelling; and therefore his beſt way is where there are Miſſioners to repair to them, who will aſſiſt and inſtruct him. He muſt carry no Gold into *Perſia*, becauſe it bears a low Price, and he will be a great loſer by it: The beſt way is to change his Mony on the *Turkiſh* Frontiers into *Perſian* Coin, or elſe to carry a quantity of good Amber and Coral which will yield profit, as will alſo good Watches. In *India Spaniſh* Gold yields ſome profit, tho ſmall, which the Traveller may take notice of in caſe he has no Goods to carry that may yield a greater profit. This at *Suratte*; but further in *India*, and particularly at *Golconda*, Gold yields more, and eſpecially old Gold: however at *Siam* again there is great loſs in *Spaniſh* Gold, and all other ſorts, for there it is lower than in any other part of the *Eaſt-Indies* nearer to us, and ſtill decreaſes beyond it, as in *Cochinchina*, *Tonquin* and *China*. In *India* the way of travelling by Land is commonly in Carts drawn by Oxen, and in ſome parts on Elephants; but in *China* the moſt common Carriage is in *Palankenes*, or Chairs on Mens Shoulders, who travel ſwift and cheap.

Theſe Particulars may ſerve in relation to the Eaſtern Nations; and as for *Europe*, the methods of travelling are too well known to require any particular Inſtructions, therefore it only remains to ſet down ſome general Rules which may concern all Travellers to obſerve. They are in the firſt place to conſider, that they do not go into other Countries to paſs through them, and divert themſelves with the preſent ſight of ſuch Curioſities as they meet with, nor to learn the Vices of thoſe People for which they need not take the pains of going abroad, nor to obſerve their faults that they may have matter to rail when they come home. If they will make an advantage of their Trouble and Coſt, they muſt not paſs through a Country as if they carried an Expreſs, but make a reaſonable ſtay at all places where there are Antiquities, or any Rarities to be obſerv'd; and not think that becauſe others have writ on that Subject, there is no more to be ſaid; for upon comparing their Obſervations with other Mens, they will often find a very conſiderable difference. Let them therefore always have a Table-Book at hand to ſet down every thing worth remembring, and then at night more methodically tranſcribe the Notes they have taken in the day. The principal Heads by which to regulate their Obſervations are theſe, the Climate, Government, Power, Places of Strength, Cities of note, Religion, Language, Coins, Trade, Manufactures, Wealth, Biſhopricks, Univerſities, Antiquities, Libraries, Collections of Rarities, Arts and Artiſts, Publick Structures, Roads, Bridges, Woods, Mountains, Cuſtoms, Habits, Laws, Privileges, ſtrange Adventures, ſurprizing Accidents, Rarities both natural and artificial, the Soil, Plants, Animals, and whatſoever may be curious, diverting, or profitable. It is not amiſs, if it may be to, view all Rarities in the company of other Strangers, becauſe many together are apt to remark more than one alone can do. Every Traveller ought to carry about him ſeveral ſorts of Meaſures, to take the Dimenſions of ſuch things as require it; a Watch by which, and the Pace he travels, he may give ſome gueſs at the diſtances of Places, or ra-

ther at the length of the computed Leagues, or Miles; a Proſpective-glaſs, or rather a great one and a leſs, to take views of Objects at greater and leſs diſtances; a ſmall Sea-Compaſs or Needle, to obſerve the ſituation of Places, and a parcel of the beſt Maps to make curious Remarks of their exactneſs, and note down where they are faulty. In fine, a Traveller muſt endeavour to ſee the Courts of Princes, to keep the beſt Company, and to converſe with the moſt celebrated Men in all Arts and Sciences. Thus much for Travellers; but that every Man may have his due, as we own'd the Inſtructions for the Eaſtern Countries to be thoſe given by Monſieur *de Bourges*, ſo we muſt here confeſs, that moſt of theſe general Rules may be found in Monſieur *Miſſon*'s Travels. Having given an account of the Advancement of Navigation, and all Diſcoveries made by help of it, of the Countries ſo diſcover'd, of the Advantages the Publick receives by the Relations of Travellers, and ſome Directions for them; it now only remains to ſubjoin a Catalogue and Character of Books of Travels for the Information of ſuch as are addicted to this ſort of pleaſant and profitable Reading.

The Catalogue and Character of moſt Books of Travels.

Latin.

Deſcriptio Africæ, 8°.
Deſcriptiones Aſiæ.
De Lege Mahumetica, and
De Rebus Mahumeticis.

Theſe four by *John Leo*, a *Spaniard* by Birth, and a *Mahometan* by Education, but afterwards converted, who before his Converſion travell'd through the greateſt part of *Africk*, and has given the beſt light into it of any Writer, as *Johannes Bodinus* affirms. He firſt writ 'em in the *Arabick* for his own Nation, but afterwards tranſlated 'em himſelf into *Italian*, and *John Florianus* into *Latin*. He gives an excellent account of the Religion, Laws, Cuſtoms and Manners of the People of *Africk*, but is too brief in Martial Affairs, and the Lives of the *African* Princes.

Epiſtolæ 26 de Rebus Japonicis, or 26 Letters concerning the Affairs of *Japan*, to be ſeen in ſeveral Collections of this ſort of Letters.

Hiſtorica Relatio de legatione Regis Sinenſium ad Regem Japonum: Or an account of the Embaſſy ſent by the Emperor of *China* to *Taicoſoma* King of *Japan*, *An.* 1596. and of the ſtrange Prodigies that happen'd before the Embaſſy. *Rome* 1599. 8°.

Hiſtorica Relatio de Rebus per Japoniam, An. 1596. *à Patribus Societatis durante perſecutione Geſtis.* Or an account of the Proceedings of the Jeſuits in *Japan* in the year 1596, during the Perſecution. Theſe three by F. *Lewis Froes* a Jeſuit, who liv'd 49 years in the Eaſt, and 36 of them in the Iſland of *Japan* as a Miſſioner. It is believ'd theſe Relations were writ in *Portugueſe* by the Author, and afterwards tranſlated into *Latin.*

De Abaſſinorum rebus, deque Æthiopiæ Patriarchis. Lions 1615. 8°. The Author was F. *Nicholas Godinho*, a *Portugueſe* Jeſuit, who divides his Work into three Books, and in it refutes the fabulous Hiſtory writ by F. *Urreta.*

Itinerarium ab oppido Complutenſi Toletanæ Provinciæ uſque ad urbem Romanam. A Journal of a Journy from the Univerſity of *Alcala* in *Spain* to *Rome*, by Dr. *James Lopez de Zuniga*, a pious and learned Man.

Literæ annuæ. The annual or yearly Letters out of *Ethiopia*, *China*, *India*, and other Parts, give much light into the Affairs of thoſe Countries, and are to be found in ſeveral Volumes, and ſcatter'd in Collections of Travels; of all which it will be needleſs to give any account in this place.

Athanaſii Kircheri è Societate Jeſu China, monumentis qua ſacris qua profanis, illuſtrata. Fol. This is a compleat Hiſtory of *China*, and held in great Reputation for ſome years, but of late its Reputation has declin'd, ſince ſo many Books of that Empire have appear'd writ by Miſſioners, who have reſided there many years, and diſcover'd great Miſtakes in *Kircher.*

Jobi Ludolfi Hiſtoria Æthiopica. Fol. This Hiſtory of *Ethiopia* is written by a *German*, who having gather'd moſt of it from the Writings of the Jeſuits, yet makes his buſineſs to contradict them, from the Information given him by an *Ethiopian* he was acquainted with in *Germany*, for he was never near *Ethiopia* himſelf; and his whole Book has more of Controverſy, and of the *Ethiopian* Language, than of Hiſtory.

Relatio eorum quæ circa S. Cæſ. Majeſt. ad magnum Moſcorum Czarum ablegatos

anno

anno æræ Chriſtianæ 1675. *geſta ſunt, ſtrictim recenſita per Adolphum Lyſeck, dictæ legationis Secretarium.* 8°. *Saltzburg* 1676. In this account of an Embaſſy to the Czar of *Muſcovy*, we have an account of his Travels through *Sileſia*, *Pomerania*, *Pruſſia*, *Lithuania*, and *Muſcovy*, to the Court of *Moſcow*, and of all things of note the Author ſaw or heard of, being an ingenious Perſon, and having a greater Privilege than common Travellers, as Secretary to the Embaſſy. *Giom. de Letter.*

Joannis Schefferi Argentoratenſis Lapponia, id eſt Regionis Lapponum & Gentis nova & veriſſima deſcriptio. 4°. *Lipſiæ* 1674. An account of *Lapland*, which tho it be not by way of Travels, well deſerves a place here, becauſe we ſhall ſcarce find Travellers that will go into that frozen Region to bring us a juſt Relation of it. This however is authentick, as gather'd from the *Swediſh* Writers, who are beſt acquainted with thoſe parts.

Theodori & Joannis de Brye India Orientalis & Occidentalis, 6 Vol. Fol. *Francfort* 1624. This Collection being three Volumes of the *Eaſt* and three of the *Weſt-Indies*, begins with a particular account of the Kingdom of *Congo* in *Africk*, as lying in the way to, and having accordingly been diſcover'd before *India*; this Account tranſlated from the *Italian* writ by *Philip Pigaſetta*. Next follow five Voyages of *Samuel Bruno* of *Baſil*, the three firſt to *Congo*, *Ethiopia*, and other parts round the Coaſt of *Africk*; the fourth to ſeveral parts in the *Straits*, and the fifth to *Portugal* and *Spain*, &c. tranſlated into *Latin* from the Author's Original in *High-Dutch*. The next are *Linſchoten's Indian* Voyages, tranſlated from the *Dutch*, and containing a very full account of all things remarkable in thoſe parts. Then three *Dutch* Voyages to the North-Eaſt Paſſage, and after them a great number of Cuts and Maps, beſides very many diſpers'd throughout the Book, and a conſiderable number at the beginning. Theſe are the Contents of the firſt Volume. The ſecond begins with a large account of *Bantam*, *Banda*, *Ternate*, and other parts of *India*, being a Voyage of 8 *Dutch* Ships into thoſe parts in the year 1598, tranſlated out of *High-Dutch*. After that the Deſcription of *Guinea* out of *High-Dutch*. *Spilberg's* Voyage, *An.* 1601. *Gaſpar Balbi's* Voyage *An.* 1579. In the third Volume *Jacob Nech's* Voyage *An.* 1603. *Jo. Hermon de Bree*, *An.* 1602. *Corn. Niclas*, *Cornelius Hen*, and *Stephen de Hagen*, all to *India*. *Verhuff's* Voyage to *India*, *An.* 1607. Dialogues in *Latin* and the *Malayc* Language. *Hudſon's* Voyage to the North-Eaſt Paſſage. An account of *Terra Auſtralis incognita*, by Capt. *Peter Ferdinand de Quir*; and the Deſcription of *Siberia*, *Samoieda*, and *Tingoeſia*. Two Voyages of *Americus Veſputius* to the *Eaſt-Indies*. A very ſtrange Relation of an *Engliſh*-man, who being ſhipwreck'd on the Coaſt of *Cambaia*, travell'd through many of thoſe Eaſtern Countries; and the Deſcription of the Northern Country of *Spitzbergen*: the whole illuſtrated with a vaſt number of Maps, and other Cuts. Thus far the three Volumes of the *Eaſt-Indies*. The three of the *Weſt* are compos'd of theſe parts. *Vol.* 1. An ample account of *Virginia*: The unfortunate Expedition of the *French* to *Florida*, *An.* 1565. *Laudonniere's* Voyage thither, *An.* 1574. Two Voyages of *John Stadius* to *Brazil* and the River of *Plate*, where he liv'd among the *Indians*. *Leri's* Account of *Brazil*. *Villagano's* Voyage to South *America*. *Benzo's* Hiſtory of the diſcovery of *America*. *Vol.* 2. The ſecond and third Parts of *Benzo's* Hiſtory of the *Weſt-Indies*. *Faber's* Deſcription of ſeveral parts of *America*, where he travell'd. Voyages of Sir *F. Drake*, *Cavendiſh* and *Raleigh*. *Dutch* Expedition to the *Canaries*. General Account of *America*. *Sebald de Weert's* Voyage through the Straits of *Magellan*. *Noort* round the World. *Vol.* 3. Two Voyages of *Americus Veſputius*. *Hamor's* Account of the State of *Virginia*. Capt. *Smith's* Deſcription of *New-England*. *Schouten* and *le Maire's* Diſcovery of a new Paſſage into the South Sea, call'd *Strait le Maire*. *Spilbergen's* Voyage through the Straits of *Magellan*. *Herrera's* Deſcription of the *Weſt-Indies*. Theſe are the Contents of the ſix Volumes, the whole illuſtrated and adorn'd with ſuch a vaſt number of Maps and Cuts, repreſenting all ſuch things as require it, that the like is not in any other Collection, nor is it likely that any will be at ſo exceſſive an Expence. To be ſhort, this Collection is a ſmall Library, including all the Voyages and Diſcoveries of any note till the time it was publiſh'd, when moſt of the remote parts began to be well known, and therefore is of excellent uſe and great value.

Italian.

Delle Navigationi & Viaggi, Raccolſe da M. Gio. Battiſta Ramuſio. Venice, 3 Vol. Fol. 1613. *Ramuſio's* Collection of Voyages and Travels, the moſt perfect Work of that nature extant in any Language whatſoever: Containing all the Diſcoveries

ries to the East, West, North, and South; with full descriptions of all the Countries discover'd; judiciously compil'd, and free from that great Mass of useless Matter, which swells our *English Hackluyt* and *Purchas*; much more compleat and full than the *Latin de Bry*, and in fine the noblest Work of this nature. The Contents of it as briefly as may be set down are as follows. In the first Volume, *John Leo*'s description of *Africk*. *Alvise de ca da Mosto*'s Voyage, and that of *Peter de Santra* to the Coast of *Africk*. *Hanno* the *Carthaginian*'s Navigation on the Coast of *Africk*. Voyage from *Lisbon* to the Island of *S. Thomas*. *Gama*'s Voyage to *Calicut*. *Peter Alvarez* to *India*. Two Voyages of *Americus Vesputius*. Voyages to *India* by *Tho. Lopez* and *Gio. da Empoli*. *Barthema*'s Travels to, and Account of *India*. *Corsali* to *India*. *Alvarez* to *Ethiopia*. Discourse of the overflowing of *Nile*. *Nearchus* Admiral to *Alexander* the Great, his Navigation. Voyage down the *Red Sea* to *Diu*. *Barbosa* of the *East-Indies*. Voyages of *Conti*, and *S. Stephano*. First Voyage round the World perform'd by the *Spaniards*. *Gaetan* of the Discovery of the *Molucco* Islands. Account of *Japan*. Extracts of *Barros*'s History of *India*. The second Volume; *Marcus Paulus Venetus*'s Travels. *Hayton* the *Armenian* of the Great *Chams*, or Emperors of *Tartary*. *Angiolello* of the Wars betwixt *Ussuncassan* King of *Persia*, and *Mahomet* Emperor of the *Turks*; of *Ismael Sophy* and the Sultan of *Babylon*, and of *Selim* the *Turk's* subduing the *Mamalucks*. *Barbaro*'s Travels to *Tartary* and *Persia*. *Contarino*'s Embassy from the Republick of *Venice* to *Ussuncassan* King of *Persia*. *Campense* of *Muscovy*. *Jovius* of *Muscovy*. *Arrianus* of the *Euxine*, or *Black Sea*. *Geor. Interiano* of the *Circassians*. *Quini*'s Shipwreck and Adventures in 60 degrees of North Latitude. The same by *Christ. Fioravante* and *J. de Michele*, who were with him. Baron *Herberstain* of *Muscovy* and *Russia*. *Zeno*'s Voyage to *Persia*. *Nich.* and *Ant. Zeni* Discovery of *Frizeland*, *Iceland*, and to the North Pole. Two Voyages to *Tartary* by Dominicans sent by Pope *Innocent* IV. *Odoricus*'s two Voyages into the East. *Cabot*'s Voyage into the North West. *Guagnino*'s Description of *Poland*, *Muscovy*, and part of *Tartary*. The same by *Micheovius*. In the third Volume; An Abridgment of *Peter Martyr* of *Angleria* his Decads of the Discovery of the *West-Indies*. An Abridgment of *Oviedo*'s History of the *West-Indies*. *Cortes*'s Account of his Discovery and Conquest of *Mexico*. *Alvarado* of his Conquest and Discovery of other Provinces above *Mexico*. *Godoy* of several Discoveries and Conquests in *New Spain*. Account of *Mexico* and *New Spain*, by a Gentleman belonging to *Cortes*. *Alvar Nunez* of the Success of the Fleet set out by *Pamphilo de Narvaez*, and his strange Adventures for ten years. *Nunno de Guzman* of several Cities and Provinces of *New Spain*. *Francis de Ulloa* his Voyage to *California*. *Vasquez Coronado* and *Marco de Nizza* of the Provinces North of *New Spain*. *Alarcon*'s Voyage by Sea to discover the seven Cities North of *Mexico*. Discovery and Conquest of *Peru*, writ by a *Spanish* Captain. *Xeres* his Conquest of *Peru*. The same by *Pizarro*'s Secretary. *Oviedo*'s Account of a Voyage up the great River of *Maranon*. *Verazzano*'s Discovery of North *America*. *Jaques Cortier*'s first and second Voyages to *Canada* or *New France*. *Federici*'s Voyage to *India*, with a large Account of the Spice, Drugs, Jewels, and Pearls in those Parts. Three Voyages of the *Dutch* to discover the North-East Passage to *China* and *Japan*, in which they found the Straits of *Weygats* and *Nova Zembla*, and the Coast of *Groenland* running to eighty degrees of North Latitude. These, with many learned Discourses and Observations of the Authors, are the Contents of the three Volumes.

Prima spedizione all' Indie Orientali del P. F. Giosepe di Santa Maria, 4°. *Roma* 1668. This Author was sent by Pope *Alexander* VII. to the *Malabar* Christians of *S. Thomas*, being himself a barefoot *Carmelite*, and has in this left a most excellent piece of Curiosity. He gives a very particular account of the Places and People he saw, of Birds, Beasts, and other Animals, and of the Philosophy of the *Brahmans*, their Secrets, and of all the other *Malabars*, as also of the infinite Number of their Gods. Hence he proceeds further to treat of the vast Empire of the *Mogol*, of the Pearl-Fishery, of the *Sabeans* about *Bassora*, who pretend they receiv'd their Religion from St. *John Baptist*; and concludes with the Errors of the *Jacobites*, *Nestorians*, *Greeks*, *Armenians*, and other Eastern Sects.

Historia delle Guerre Civili di Polonia, progressi dell' Arme Mocovite contro a Polacchi, relationi della Moscovia e Suetia, e loro Governi, di D. Alberto Vinina Belluneso, 4°. *Venetia* 1672. Tho the Wars of *Poland* may not seem relating to Tra-

vels, this Work is inſerted, as giving a good account of the *Poles*, *Tartars*, and *Coſſacks*, their Government, Manners, *&c.* then follows that of *Muſcovy* and *Sweden*, where the Author travell'd, and made his excellent Obſervations.

Il Viaggio all' Indie Orientali, del P. F. Vincenzo Maria di S. Caterina da Siena, Fol. Roma 1673. A Voyage to the *Eaſt-Indies*, perform'd by F. *Vincent Maria* of *S. Catherine* of *Siena*, Procurator General of the barefoot Carmelites, and ſent to *India* by the way of *Turky* and *Perſia* by the Pope, together with F. *Joſeph* of *S. Mary*, who writ alſo an account of his Travels, which is mention'd above. This Author divides his Work into five Books: In the firſt and laſt is a Journal of all things remarkable in his Travels thither and back again. The ſecond treats of the Affairs of the *Malabar* Chriſtians. The third and fourth of all the Nations of *India*, their Manners, Cuſtoms, Wealth, Government, Religion, Plants, Animals, *&c.* The whole is ſo faithful, exact, and learned an Account of all things remarkable in thoſe Parts, that ſcarce any other can equal it.

Iſtorica Deſcrittione de tre Regni Congo, Matamba, & Angola, & delle Miſſione Apoſtoliche eſſercitacvi da Religioſi Capuccini, compilata dal P. Gio. Antonio Cavazzi, & nel preſente ſtile ridotta dal P. Fortunato Alamandini. Fol. Bologna 1687. An Hiſtorical Deſcription of the Kingdoms of *Congo*, *Matamba*, and *Angola*; the Authors were Capucin Miſſioners, who compil'd it by order of the Congregation *de propaganda Fide*, and have given a moſt accurate Deſcription of thoſe Countries, and all things of note in them; as alſo of the Miſſions thither, which was the principal end of their painful Travels.

Relatione della citta d' Attene, colle Provincie dell' Attica, Focia, Beotia, e Negroponte, ne tempi che furono queſte paſſeggiate da Cornelio Magni l' anno 1674. 4°. *Parma* 1688. An Account of *Athens*, and the Provinces of *Attica*, *Focia*, *Beotia*, and *Negropont*, which the Author view'd, and took a particular account of, and for further ſatisfaction confer'd with Mr. *Spon*, who had travel'd the ſame Parts, for his Approbation of what he delivers. He treats very briefly of *Syria*, *Chaldea*, and *Meſopotamia*, and principally inlarges himſelf upon the City of *Athens*, the Condition whereof he deſcribes more fully than any other has done.

Relatione e viaggio della Moſcovia del Signor Cavaliere D. Ercole Zani, Bologneſe. 12°. *Bologna* 1690. This Voyage to *Muſcovy* is writ by a moſt judicious Perſon, and who had ſpent a great part of his Life in travelling, and deſerves to be highly valu'd, as coming from ſuch a hand; and the more, becauſe we have but very imperfect Accounts of that Country.

Viaggio del Monte Libano del R. R. Geronimo Dandina, 12°. He perform'd this Voyage to Mount *Libanus* by order of Pope *Clement* VIII. to inquire into the Faith of the *Maronite* Chriſtians; he deſcribes the Country, gives an account of the Peoples Doctrines, their manner of living, their Books, Learning, Biſhops, Prieſts, and Religious Men. A Work very curious and uſeful. It is tranſlated into *French*, and the Tranſlator has added many uſeful Remarks of his own.

Relazione del Viaggio fatto a Conſtantinopoli, &c. da Gio. Battiſta, 12°. *Bologna* 1664. This is an account of Count *Caprara*'s Embaſſy to the Great *Turk*, the Author being his Secretary, and has many good Remarks of that Court, and of the *Turkiſh* Army, taken by him upon the ſpot, and therefore well worth the Obſervation of the Curious. *Biblioth. Univ.* Vol. 15. p. 75.

French.

Relations de divers Voyages curieux par M. Melchiſedec Thevenot. There is no need to give a Character of this Author, any further than that he has receiv'd the general Approbation of the Learned, for compiling a Collection of curious Travels in two Volumes in Folio. The firſt contains *Graves*'s Deſcription of the Pyramids of *Egypt*, and *Buratini*'s Account of the *Mummies*. An Account of the *Coſſacks*, another of the *Tartars*, another of *Mengrelia*, and another of *Georgia*. *Jenkinſon*'s Voyage to *Cathay*. An Extract of the *Dutch* Embaſſy to the *Tartar*. A Relation of the Conqueſt of the Iſland *Formoſa* by the *Chineſes*; another of the Court of the *Mogol*. Sir *Thomas Roe*'s, and *Terry*'s Voyage to the *Mogol*. A *Greek* Deſcription of the *Eaſt-Indies*. The *Arabick* Geography of *Abulfeda*. The Antiquities of *Perſepolis*. The Beginning of a Book of the *Chaldeans* of *Baſſora*. Relations of the Kingdoms of *Golconda*, *Tanaſſari*, and *Aracan*, of the Gulph of *Bengala*, of *Siam*. *Bontekoues* Voyages to *India*. The Diſcovery of *Terra Auſtralis*. The ſailing Courſe to *India*. Inſtructions upon the Trade of

India

India and *Japan*. *Beaulieu*'s Voyage to the *Weſt-Indies*. Accounts of the *Philippine* Iſlands, of *Japan*, of the diſcovery of the Land of *Yedſo*. A Deſcription of the Plants and Flowers of *China*. Antient Monuments of Chriſtian Religion in *China*. The ſecond Volume; The *Dutch* Embaſſy to *China*; the *Chineſe Atlas*. The State of *India*. The Portracture of the *Indians*. *Acarete*'s Voyage on the River of *Plate*, and thence to *Peru* and *Chile*. Journy by Land to *China*. The ſecond Book of *Confucius* the *Chineſe* Philoſopher. The Hiſtory of *Ethiopia*, and of ſome Countries about it. Travels to the Province of *Zaide* in *Egypt*. The Hiſtory of *Mexico* in Figures explain'd. *Taſman*'s Voyage to *Terra Auſtralis*. Inſtructions for the Navigation from *Holland* to *Batavia*. Two Embaſſys to the Emperor of *Cathay*. A Chronological Synopſis of the *Chineſe* Monarchy. *Barros*'s *Aſia*, or Conqueſt of *India*. An Account of the Chriſtians of St. *Joha*. A Voyage to *Tercera*. The Elements of the *Tartar* Language. A Fragment concerning the Iſles of *Solomon*; another of the Hiſtory of ſome Eaſtern Princes.

Thevenot has alſo compos'd one Volume in 8°, in which is an Embaſſy from the Czar of *Moſcovy* to *China* by Land. The diſcovery of ſome Countries in North *America*, and of the great River *Mitchiſipi*. A Diſcourſe of Navigation. The natural Hiſtories of the *Ephemera*, or Fly that lives but a day, and the *Canceilus*.

Les ſix Voyages de Jean Baptiſte Tavernier en Turquie, en Perſe, & aux Indes. Theſe Travels are printed in ſeveral ſorts of Volumes in *French*, according to the ſeveral Editions, and have been tranſlated into *Engliſh*. He is a faithful Writer, and deſerves full Credit in what he delivers upon his own Sight and Knowledg; but in ſome Relations taken from others, he was impos'd upon, being a Perſon of Integrity, and not ſuſpecting others would give a falſe Information. His Accounts are very particular and curious, and the Extent he travel'd very great; having taken ſeveral ways in his ſix Journies. But above all he gives the beſt deſcription of the Diamonds, Mines and Rivers where they are found, and manner of finding them; having been upon the ſpot, as being a great Dealer in thoſe precious Stones.

Recuill de pluſieurs Relations & Traitez ſinguliers & curieux de Jean Baptiſte Tavernier, diviſé en cinque parties, 4°. This is an Addition to his Voyages, in which he treats of the *Dutch* Practices to exclude all Chriſtians from *Japan*, Negotiations of *French* Deputies in *Perſia* and *India*, Remarks on the Trade of *India*, an Account of the Kingdom of *Tunquin*, and the Hiſtory of the Proceedings of the *Dutch* in *Aſia*.

Relation nouvelle de la Caroline, par un Gentilhomme Francois, arrive depuis deux mois de ce nouveau paiz, ou il parle de la route quil faut tenir pour y aller le plus ſuremant, & de l'Etat ou il a trouve cette nouvelle contree. A la Haye 1686, 12°. This is a modern Account of *Florida*, its Eſtate in the Year 1684, and the beſt way to it. The Book has a good Reputation; and as *Florida* is one of thoſe *American* Countries we have not the beſt Account of, this is a conſiderable Light into it.

Relation du Voyage de Monſieur l'Eveſque de Beryte par la Turquie, la Perſe, les Indes juſques au Royaume de Siam, & autres lieux, eſcrit par Monſieur de Bourges Preſtre, 8°. An Account of the Biſhop of *Berytus* his Journy by Land through *Turky*, *Perſia*, and *India*, into *China*, by a Prieſt that went with him; very curious in the Deſcription of thoſe Countries and Manners of the People, with Inſtructions for Travellers to thoſe Parts. *Journ. des Scav.* Vol. 1. p. 591.

L'Embaſſade de D. Garcia de Silva Figuerra. This is a Tranſlation out of *Spaniſh*, and the Account of the Book is among the *Spaniſh* under the Title, *Embaxada*, &c. to which the Reader may turn; only he is advertis'd that he may ſee more concerning this Tranſlation in *Journ. des Scav.* Vol. 1. p. 205.

Les Voyages de Monſieur de Monconys. Monſieur *Monconys*'s Travels in three Volumes, 4°. The firſt through *Portugal*, *Italy*, *Egypt*, *Syria*, and *Conſtantinople*. The ſecond into *England*, the *Low Countries*, *Germany*, and *Italy*. The third into *Spain*. Beſides the general Account of thoſe Countries and particular Places, they contain abundance of rare and extraordinary Obſervations and Secrets in Phyſick and Chymiſtry, and Mathematical Inventions. But the Author dying before the Work was fitted for the Preſs, it is in ſome meaſure imperfect, and has many Particulars of no uſe to any but himſelf; which there is no doubt he would have omitted, had he liv'd. *Journ. des Scav.* Vol. 1. p. 339, and 424.

Deſcription des coſtes de l'Amerique Septentrional, avec l'Hiſtoire de ce Pays, par Monſieur Denys, 2 *Vol.* 12°. The firſt Volume is a Deſcription of the Northern Coaſts of *America* and the Countries adjacent, with a Map of them, render'd extra-

extraordinary diverting by ſeveral Stories related. The ſecond is the natural Hiſtory, very curious and learned. *Journ. des Scav.* Vol. 3. p. 141.

Relation ou Journal d' un Voyage fait aux Indes Orientales, contenant les Affaires du Pais, & les Eſtabliſſements de pluſieurs Nations, &c. 12°. This Author ſet out on his Voyage in the Year 1671. He is worth reading for ſeveral Obſervations not eaſily to be found in others; but moſt for his Account of the Settlements of *European* Nations, yet all ſhort.

Nouvelle Relation en forme de Journal d' un Voyage fait en Egypt, par le P. Vanſleb en 1672, & 1673. 12°. The Author to what he ſaw himſelf, for the better Information of his Reader, adds all that is to be found remarkable in other late Travellers relating to *Egypt*.

Voyage d' Italie, de Dalmatie, de Grece, & du Levant, aux années 1675, & 1676. *par Jacob Spon*, 12°. 3 Vol. This Work, beſides the general Obſervations of Travellers, is ſingular for its Curioſity in the ſearch of Antiquities. *Journ. des Scav.* Vol. 6. p. 128, and 185.

Voyage de Francois Pirard de la Val aux Indes Orientales, Maldives, Moluques, & au Brazil, &c. 4°. This is one of the exacteſt Pieces of Travels, and the moſt diverting hitherto made publick. M. *Pirard* the Traveller furniſh'd the Materials, which were digeſted, and methodiz'd by ſeveral very able Men in *France*. Many who have travel'd after him mention much of what he does, and yet he has ſome Curioſities which others have not touch'd upon. *Journ. des Scav.* Vol. 7. p. 85.

Ambaſſade de la Compagnie des Indes Orientales des Provinces Unies vers les Empereurs du Japon, An. 1641. *Fol.* It is a perfect Account of all that happen'd to the ſaid Embaſſadors, and full Deſcription of the Country, Towns, Cities, *&c.* with variety of Cuts. *Journ. des Scav.* Vol. 8. p. 130. and *Biblioth. Univerſ.* vol. 4. p. 499.

Nouvelle Relation d' un Voyage de Conſtantinople, preſentée au Roy par le Sieur Grelot, An. 1680, in 4°. A curious Account not only of that City, but of all Places to it, with Cuts drawn by the Author upon the ſpot. *Journ. des Scav.* vol. 8. p. 296.

Relation des Miſſions & des Voyages des Eveques Vicaires Apoſtoliques, & de leurs Eccleſiaſtiques es annees 1676 & 1677. in 8°. This is a Relation of what thoſe Preachers obſerv'd in their Travels in *Aſia*.

Les Voyages de Jean Struys en Moſcovie, &c. in 4°. In theſe Travels through *Muſcovy, Tartary, Perſia, India*, the Iſle of *Madagaſcar*, and other Places, being a vaſt Extent of Ground, and to be travel'd many ſeveral ways, there are abundance of notable Obſervations, not to be found in other Books of this ſort; the whole very inſtructive and diverting. *Journ. des Scav.* vol. 9. p. 260.

Relation nouvelle particulier du Voyage des Peres de la Mercy aux Royaumes de Fez & de Moroc, en l'an 1681, 12°. Beſides what theſe Fathers did, as the peculiar Buſineſs of their religious Profeſſion, this Book contains many Curioſities relating to the King of *Morocco*, and the Cuſtoms of the Country. *Journ. des Scav.* vol. 10. p. 354.

Relation de la Riviere des Amazons traduit par M. Gomberville, ſur l' original Eſpagnol du P. d' Acuſta Jeſuite. This is a Relation of the ſaid Father's Voyage down this vaſt River; to which the Tranſlator has added a Diſſertation, the principal Matters treated of therein being the Towns of *Manoa, Dorado*, and the Lake of *Parima*. *Journ. des Scav.* vol. 11. p. 107.

Relation du voyage de Veniſe a Conſtantinople de Jaques Guſſot, 12°. This Author, tho he writ above a hundred Years ago, is valuable for many curious Obſervations not to be found in later Travellers. *Journ. des Scav.* vol. 12. p. 139.

Relation du voyage des Indes Orientales, par M. *Dellon*, 2 Volumes 12°. The Author affirms he has inſerted nothing but what he ſaw; much of what he relates has been deliver'd by other Authors: but he is very particular, and outdoes them all in his Account of the Coaſt of *Malabar*; and concludes with a Treatiſe of Diſeaſes in thoſe Parts, and their Cures. *Journ. des Scav.* vol. 13. p. 121.

Hiſtoire de la conqueſte de la Floride par les Eſpagnols, traduit du Portugais, 12°. This is a very exact Account of that Country, and all that happen'd in the Conqueſt of it, writ by a *Portugueſe* Gentleman, who ſerv'd in that War, and was an Eye-witneſs of all that paſs'd. *Journ. des Scav.* vol. 13. p. 394.

Voyages de l' Empereur de la Chine dans la Tartarie, auſquels on a joynt une nouvelle decouverte au Mexique, 12°. It treats of two Journies the Emperor of *China* made into the Eaſtern and the Weſtern *Tartary*. The other Part ſhows the Settlement made by the *Spaniards* in the Iſland of *California*, An. 1683. *Journ. des Scav.* vol. 13. p. 446.

Relation de l'Embaſſade de Mr. le Chevalier de Chaumont a la cour du Roy de Siam. 12°. He writes not like a common Traveller, but like an Embaſſador, and is therefore more political, and treats of higher matters than others, tho often deſcending to things of leſs moment worth the general Obſervation, as the Deſcription of the Country, Cuſtoms and Manners of the Inhabitants, and other things of that nature. *Journ. des Scavans*, vol. 14. p. 396. and *Biblioth. Univerſ.* vol. 3. p. 521.

Journal du Voyage du Chevalier Chardin en Perſe, & aux Indes Orientales par la mer Noire, & par la Colchide. Fol. Tho ſo many Travellers as have viſited thoſe Parts before him, ſeem to have left nothing new for him to write of, yet in him are found abundance of Rarities not to be ſeen in any other, and Remarks no where elſe to be found, and particularly the Expoſition of ſeveral Paſſages in Scripture, which the Author makes out by Cuſtoms preſerv'd in the Eaſt from the time of *Moſes* till our day. *Journ. des Scavans*, vol. 14. p. 535. & *Biblioth. Univerſ.* vol. 3. p. 520.

Ambaſſades de la Compagnie Hollandoiſe d'Orient vers l'Empereur du Japon, 2 vol. 12°. It is an Abridgment of a Volume in *Folio*, printed in the year 1680, and is divided into three parts: The firſt is the Deſcription of *Japan*; the 2*d* an Account of the Embaſſy there; and the 3*d* of five other Embaſſies. To which is added, a Relation of the Civil Wars in *Japan*. *Journ. des Scavans*, vol. 15. p. 139.

Journal du Voyage de Siam, fait per Monſieur l' Abbe de Choiſi. 4°. It is compos'd of ſeveral Letters writ by this Gentleman, who was ſent by the King of *France* with the Character of Embaſſador in caſe the King of *Siam* had embrac'd Chriſtianity, as was hop'd; and does not only inform as to all Particulars of that great Kingdom, but of many others about it as far as *Tonquin* and *Cochinchina*, without neglecting in the way to treat very accurately of the *Dutch* Colony at the Cape of *Good Hope*. *Journ. Des Scavans*, vol. 15. p. 301.

Hiſtoire des Indes Orientales. 4°. It is divided into two parts. The firſt treats of the Voyage to, and Obſervations at Cape *Verde*, of the Iſle of *Madagaſcar*, and ſeveral Paſſages which happen'd in *Argier* and *Conſtantinople*. The ſecond of two Voyages into *India*. *Journ. des Scavans*, Vol. 15. p. 436. and *Hiſt. des Ouvrages des Scavans*, Vol. 2. p. 307.

Hiſtoire Naturelle & Politique du Royaume de Siam. 4°. It is divided into four parts, which treat, 1. Of the ſituation and nature of the Country. 2. The Laws and Cuſtoms of the People. 3. Their Religion; and, 4. Of the King and Court. Monſ. *Gervaiſe* the Author of it reſided there four years, underſtood the Language perfectly, read their Books, and convers'd with the moſt intelligent Perſons, and therefore got good Information of what he writes, having been careful to deliver as little as he could of what others had before made publick. *Journal des Scavans*, Vol. 15. p. 612.

Relation nouvelle & exact d'un Voyage de la Terre Sainte. 12°. Contains an exact Deſcription of all the places where the principal Paſſages of our Saviour's Paſſion happen'd, and many other things well worth obſerving, being very ſhort, and yet full enough. *Journal des Scavans*, Vol. 16. p. 204. and *Hiſt. des Ouvrages des Scavans*, Vol. 3. p. 417.

Voyage en Moſcovie d'un Ambaſſadeur de l'Empereur Leopold. 12°. *An.* 1661. He deſcribes the great Rivers, the chief Towns on the Banks of them, the Manners, Government and Religion of the People. *Journal des Scavans*, Vol. 16. p. 232.

Deſcription Hiſtorique du Royaume de Macaçar. 12°. It is divided into three Books, the firſt the Deſcription of the Country, the ſecond the Manners and Government of the People and Kingdom, the third the Religion. *Journ. des Scavans*, Vol. 16. p. 532. and Hiſt. *des Ouvrages des Scavans*, Vol. 5. p. 324.

Relation de la Nigritie. 12°. It contains an exact Deſcription of the Kingdoms of the Blacks, their Government, Religion, Manners, Rarities of the Country; with the diſcovery of the River *Senega*, and a Map of it. By four *Franciſcan* Friers, who went thither upon the Miſſion in the year 1689, from *France*. *Journ. des Scavans*, vol. 17. p. 311.

Voyage du Pere Tachard & des Jeſuites Envoyez par le Roy au Royaume de Siam, An. 1685. 4°. This is an Hiſtorical, Phyſical, Geographical, and Aſtronomical Account, being taken by learned Men, and great Mathematicians. The firſt Book is moſtly Aſtronomical Obſervations in the Voyage to the Cape of *Good Hope*; the ſecond a Relation of the Table-Mountain, and many other things about the aforeſaid Cape; the third Paſſages at *Batavia* and *Macaſſar*; the fourth of Affairs of *Siam*, and others; the fifth continues the ſame matter; the ſixth much Natural Hiſtory, concluding with the King of *Siam*'s Letters to the Pope,

King

King of *France*, and F. *le Chaiſe*; the ſeventh the Father's return home; and the eighth from thence to *Rome*. *Journ. des Scavans*, Vol. 17. p. 415. and *Biblioth. Univerſ.* Vol 4. p. 472.

Second Voyage du P. Tachard & des Jeſuites Envoyez par le Roy au Royaume de Siam, 1689. 8°. This Father return'd from his firſt Voyage to carry more Miſſioners; and this ſecond Voyage, which he divides into eight Books, like the other contains many Hiſtorical, Phyſical, Geographical and Aſtronomical Remarks, beſides abundance of other Obſervations and Curioſities omitted in the firſt Voyage. *Biblioth. Univerſ.* Vol. 14. p. 445.

Hiſtoire de l'Egliſe du Japon, par Mr. l'Abbé de T. 2 vol. 4°. It was writ by F. *Solar*, a Jeſuit, and publiſh'd by *l'Abbé*, who refin'd the Language. This, tho an Eccleſiaſtical Hiſtory, contains all the diverting Particulars to be found in Books of Travels, as being compos'd by thoſe Fathers who were all Travellers in that Country. It is an excellent Work, in 20 Books. *Journ. des Scavans*, Vol. 17. p. 486.

Journal du Voyage fait a la Mer du Sud. avec les Flibuſtiers de l'Amerique, en 1684. *& années ſuivantes, par le Sieur Raveneau de Luſſand.* 12°. It is a Buckaneering Expedition, containing very much of Robbery, with an Account of the *Iſthmus* of *America*, and Countries about it, where the Author with his Gang travell'd much by Land. *Journ. des Scavans*, Vol. 17. p. 721.

Hiſtoire de Monſ. Conſtance premier Miniſtre du Roy de Siam, & de la Derniere Revolution de cet Eſtat. Par le P. D'Orleans. 12°. It is a Relation of that Gentleman's wonderful Adventures in *Siam*, where he attain'd to be firſt Miniſter to that great Monarch in the year 1685. and thoſe that follow'd, with the Revolution of that Kingdom, and the Perſecution that enſu'd againſt the Chriſtians. *Journ. des Scavans*, Vol. 18. p. 373.

Du Royaume de Siam. Par Mr. de la Loubere, Envoyé Extraordinaire du Roy aupres du Roy de Siam, en 1687, & 1688. 2 vol. 12°. In this there are many Particulars not to be found in other Relations. The firſt Volume divided into three parts; the firſt Geographical, the ſecond of Cuſtoms in general, and the third of Manners in particular. The ſecond Volume begins with ſtrange Fables and Superſtitions, proceeds to the Practices of the Religious Men, and many other Particulars extraordinary curious and remarkable. *Journ. des Scavans*, Vol. 19. p. 256, & 269.

Relation du Voyage d'Eſpagne. 3 Vol. 12°. Treats of the Country in general, of the ſituation of its Towns, of publick and private Structures, of Palaces and Churches, with their Ornaments, &c. of the King's Power, Government, Councils, Employments, Benefices, and their Revenues; of the Orders of Knighthood, and the Inquiſition: with many pleaſant Adventures, in which there is much of the Romantick. *Journ. des Scavans*, Vol. 19. p. 364. It is writ by the Counteſs *d'Aunoi*, and has much of the Woman.

Nouvelle Relation de la Gaſpeſie. Par le P. Chretien le Clercq. 12°. This is a compleat Account of the Manners and Religion of the Savages call'd *Gaſpeſians*, carrying Croſſes, and worſhipping the Sun; and other Nations of *Canada* in North *America*. It was taken in 12 years, the Author reſiding there as Miſſioner, beginning *An.* 1675. *Journ. des Scavans*, Vol. 19. p. 395. & *Biblioth. Univerſ.* Vol. 23. p. 86.

Premier Eſtabliſſment de la foidans la Nouvelle France. Par le P. le Clercq Miſſionaire, 2 vol. 12°. It is the compleat Hiſtory of *Canada*, or *New France*, from the firſt diſcovery of it till this time, containing the Diſcoveries, ſettling of Colonies, Conqueſts, and all other Paſſages from thoſe Northern Parts down to the Gulph of *Mexico*, with the Battels with the *Engliſh* and *Iroquois*, *An.* 1690. *Journ. des Scavans*, Vol. 20. p. 131.

Voyages en divers Eſtats d'Europe & d'Aſie, pour decouvrir un nouveau Chimin a la Chine. 4°. Theſe Travels were writ and perform'd by F. *Avril*, a Jeſuit, who ſpent five years traverſing *Turky*, *Perſia*, *Muſcovy*, *Poland*, *Pruſſia*, *Moldavia* and *Tartary*, and imbark'd in ſeveral Seas to find out this way to *China*, to avoid the tedious Voyage by the Cape of *Good Hope* and *India*. The Relation is Phyſical, Geographical, Hydrographical, and Hiſtorical. *Journ. des Scavans*, Vol. 20. p. 187.

Les Avantures de Jaques Sadeur dans la de couverte, & le Voyage de la Terre Auſtrale. 12°. This is a very extraordinary Account of *Terra Auſtralis incognita*, infinitely exceeding all that has been writ of it by others, the Author being caſt upon that Country after the loſs of the Ship he was in, and living 30 years among thoſe Savages. He therefore treats of the Manners of the People, their Religion, Employments, Studies, Wars, of the Birds and Beaſts, and other Rarities.

Journ des Scavans, Vol. 20. p. 526.

Voyages Hiſtoriques de l'Europe, 8 vol. 12°. The firſt of theſe Volumes treats only of *France*; the 2*d* of *Spain* and *Portugal*; the 3*d* of *Italy*; the 4*th* of *England*, *Scotland* and *Ireland*; the 5*th* of the ſeven *United Provinces*; the 6*th* of the Empire; the 7*th* of *Muſcovy*; the 8*th* of *Poland*, *Lithuania*, *Sweden*, *Denmark*, *Norway* and *Iſeland*. Theſe Volumes are Travels into the moſt conſiderable parts of *Europe*, and contain abundance of Singularities not obſerv'd by other Travellers and Writers. *Journ des Scavans*, Vol. 21. p. 93,95,276.

Relation du Voyage, & retour des Indes Orientales, pendant les annees 1690, 1691. *par un Garde de la Marine ſervant ſur le bord de M. Duqueſne Commandant de l'Eſcadre.* 12°. It has many curious Obſervations during the Voyage outward and homeward bound, and an account of all places the Squadron touch'd at. *Journ. des Scavans*, Vol. 21. p. 177.

Les Voyages du Sieur le Maire aux Iſles Canaries, Cap Verd, Senegal & Gambie. 12°. In this are many Particulars of thoſe *African* Countries, little known, and ſcarce to be found in other Travellers. *Journ. des Scavans*, vol. 23. p. 364.

Nouvelle Relation de la Chine, en l'annee 1668. *par le R. P. Gabriel de Magaillans, de la Compagnie de Jeſus.* 8°. This was originally writ in *Portugueſe*, and ought to have been among the Travels in that Language, had we any number of them. It was thought worth tranſlating into *French* firſt, and from that into *Engliſh*, but was never printed in its Original Language. It has the Reputation of an exact and faithful Account. *Hiſt. des Ouvrages des Scavans*, vol. 2. p. 203.

Relation univerſelle de l'Afrique ancienne & moderne, par le Sieur de la Croix, 12°. 4 vol. Beſides the Chronology and Geography, it has the Cuſtoms, Manners, Religion, Trade, Plants and other Particulars of the Continent and Iſlands, and what the King of *France* has done againſt the *Barbary Corſaires*. An. 1688. *A Lyon.*

Le Bouclier de l'Europe, contenant des advis Politiques & Chretiens, &c. *Avec une Relation de Voyages faits dans la Turquie, la Thebaide, & la Barbarie. Par le R. R. Jean Coppin.* 4°. This Father was firſt a Soldier, then Conſul for the *French* Nation at *Damietta* in *Egypt*, and laſtly, a Religious Man. The deſign of his Work is to ſtir up Chriſtian Princes to make War on the *Turk*, and accordingly his firſt and ſecond Books are taken up in ſhowing of how great conſequence that War is, the methods of managing it, the Cauſes of the Riſe and Decay of the *Ottoman* Empire, and much more to that effect. In the following Books he proceeds to his Travels, firſt in *Egypt*, where he has many curious Obſervations not to be found in other Travellers, but more particularly, in that he took the pains to travel the great Deſart of *Thebaida*, where few beſides him have been in theſe latter times; and this is the Subject of his third and fourth Books. The fifth treats of *Barbary*, *Phenicia*, and the *Holy Land*: and the Work concludes with an exact Deſcription of the City *Damietta*, where he reſided ſome years. His Relation is faithful, and deſerves all Credit, eſpecially in thoſe things he delivers as an Eye-witneſs. It was publiſh'd at *Paris* in the year 1686. *Biblioth. Univerſ.* vol. 5. p. 103.

Journal, ou Suite du Voyage de Siam, en forme de Lettres Familieres, fait en 1685, *&* 1686. *Par Monſ. l'Abbe de Choiſi.* 8°. It is the third account of the *French* Embaſſadors ſent to *Siam*; Monſ. *de Chaumont*, and *P. Tachard*, both before mention'd, being the two others. It contains an exact Journal of that Voyage, has all the Sea-terms, much of the ſame as F. *Tachard*, and ſeveral other Remarks. He treats of the War in *Bantam*, of the Iſland of *Java*, of *Batavia*, the Power of the *Dutch* in *India*, of *Siam*, *Tonquin*, *Cochinchina*, &c. *Biblioth. Univerſ.* vol. 6. p. 274.

Hiſtoire Naturelle, & Politique du Royaume de Siam. Par Monſ. Gervaiſe. 1688. 4°. The Author liv'd four years at the Court of *Siam*, and affirms nothing but what he ſaw, or found in the beſt Books of that Country, as alſo by Diſcourſe with the beſt People there. He ſays little or nothing of what has been mention'd by other Travellers to *Siam*, and adds much which they, as being only Paſſengers, could not obſerve. The Work is divided into four parts: The firſt contains the Deſcription of the Country; the 2*d* the Laws, Cuſtoms, Manners and Government of that Nation; the 3*d* the Religion; the 4*th* ſpeaks of the King, Royal Family and Court. *Biblioth. Univerſ.* vol. 10. p. 516.

Relation nouvelle & exacte d'un Voyage de la Terre Sainte, ou Deſcription, de l'etat preſent dies lieux, ou ſe ſont paſſees les principales Actions de la vie de Jeſu Chriſt. Paris 1688. 8°. This is a Pilgrimage to the *Holy Land*, and therefore writ in a Religious Stile, and contains the account of all the holy Places in *Paleſtine*, and Deſcrip-

Deſcription of *Malta*; and is a good Guide for ſuch as deſire to travel into thoſe parts.

Voyages de M. de Thevenot en Aſie & en Afrique. Paris 1689. 3 vol. 12°. It is to be obſerv'd, that whereas before mention is made of *Thevenot*'s Travels, that is a Collection of other Men, as appears there, but theſe are M. *Thevenot*'s own Travels, divided into three parts; the firſt of the Eaſtern Countries under the *Turk*; the ſecond continues other Eaſtern Parts, proceeding towards *Perſia*; and the third the *Eaſt-Indies*. It is one of the moſt curious and exact Works of this nature hitherto publiſh'd, and well deſerving to be read by all that are curious of Travels. *Biblioth. Univerſ.* vol. 13. p. 246.

Voyages d'Amerique, Hiſtoire des Avanturieres qui ſe ſont ſignalez dans les Indes, &c. *Par Alexander Olivier Oexmelin. Paris* 1688. 2 vol. 12°. This was a Surgeon ſent over in the Service of the *French Weſt-India* Company, and ſold in *America*, where he liv'd ſeveral years. The Author of the *Biblioth. Univerſ.* gives a great Character of this Work, and ſays, no Man has yet given ſo good an account of the manner of living in thoſe parts, beſides very good Deſcriptions, and all that is requiſite in ſuch a Work; of which ſee more in the ſaid *Biblioth. Univerſ.* vol. 18. p. 129.

Nouveau Voyage d' Italie fait en l'Annee 1688. *avec un Memoire contenant des avis utiles a ceux qui voudront faire le meme Voyage. A la Haye*, 1691. 2 vol. 12°. *Par. Monſ. Miſſon.* This Author gives a general account of all things obſervable in *Italy*, and therefore is the more diverting. He begins his Travels in *Holland*, of which he gives a ſhort account; then croſſing *Germany* and *Tirol*, he runs down *Italy* by the *Adriatick* Shore, and returns on the other ſide through *Tuſcany*, *Genoa*, *Piemont*, *Switzerland*.

Voyage en divers Etats d'Europe & d'Aſie, entrepris pour decouvrir un nouveau Chemin a la Chine. Par le P. Avril. Paris 1692. 12°. The firſt Book contains the Author's Travels from *Marſeiles* to *Ezivan* in *Perſia*; the ſecond from *Ezivan* to *Moſcow*; in the third he gives an account of *Tartary*, but it was ſuch as he receiv'd from others, for he was not in that Country; and in the fourth, of his return to *Poland*, thence to *Conſtantinople*, and thence for want of Health to *France*. *Biblioth. Univerſ.* vol. 24. p. 203.

Hiſtoire de la Revolution de l'Empire du Mogol. Par Monſ. F. Bernier. 8°. This Hiſtory of the Revolution of the Empire of the *Mogul*, contains the whole account of *Aurenge Zeb* dethroning his Father, with all the Intrigues and Wars on that account; the Deſcription of *Agra* and *Delhi*, Capital Cities of that Empire, many Particulars of that Court, the Doctrines, Genius, Cuſtoms, &c. of the *Indians*, the *Mogul*'s Journy to *Cachemire*, and many other curious Obſervations made by the Author in his Travels in that Country.

Relation d'un Voyage en la Mauritanie. Par le Sieur Roland Frejus. 8°. The Author of this Voyage into *Mauritania* was ſent by the King of *France*'s order in the year 1666, to ſettle Trade in the Kingdom of *Fez*, and gives a very juſt, tho brief account of his Voyage and Negotiation. There is added to it a Letter of Monſieur *Charant*, who liv'd 25 years in *Suez* and *Morocco*, giving an account of the Religion, Manners, Trade, &c. of thoſe People.

Voyages en Aſie, Afrique, & l'Amerique. Par Monſ. Jean Mocquet. 8°. See this among the *Engliſh* 8°.

Voyage par Monſ. du Queſne aux Indes en 1691, & 1692, &c. See more of this among the *Engliſh* 8°.

Voyage Hiſtoriques & curieux en Allemagn, Boheme, Suiſſe, Holland, &c. *de Monſ. Charles Patin.* 8°. See this among the *Engliſh*.

Voyage aux Indes, de Dellon. 2 vol. 12°.

Hiſtoire de la Coine ſous la Domination des Tartares. Par le P. Greſlon de la Comp. de Jeſus. 8°. *Paris* 1672. We have here a ſuccinct Hiſtory of *China* from the year 1651, till 1669, deliver'd by a Miſſioner reſident there many years; his principal Subject is the Aſtronomy of *China*, which gain'd the firſt Admiſſion to the Miſſioners; of which, and all its parts, and how us'd and practis'd there, he treats very ingenuouſly and learnedly. *Giom. de Letter.*

Voyage du Levant. Par Monſ. de Loir. 12°. A Voyage to the *Levant* in ten Letters, containing all things remarkable in the Iſlands of *Archipelago*, *Epheſus*, *Smirna*, *Conſtantinople*, *Scutari*, *Negropont*, *Greece*, the *Morea*, and all the Coaſts to *Venice*; in which are all the antient and modern Names of Places, and what Authors have ſaid of them, compar'd with what was when the Author travell'd. A Work no leſs learned than curious. *Giom. de Letter.* An. 1673.

Voyage d' Angleterre, par Monſ. Sorbiere, 12°. This Account of *England* is not methodical, but contains ſome Obſervations worth reading. *Rela-*

Relation univerſelle de l' Afrique ancienne & moderne, par le Sieur de la Croix. 4 *Vol.* 12°. Lyon 1688. This is the fulleſt and moſt perfect Account yet extant of that great Part of the World, being a judicious and laborious Collection of all the beſt that has been writ on the Subject. *Journ. de Letter. An.* 1689.

Hiſtoire de l' Iſle de Ceylan, par le Capitain Jean Ribeyro, traduite du Portugais en Francois, 12°. Paris 1701. This ſhort Hiſtory of *Ceylon*, tho writ originally in *Portugueſe*, and publiſh'd in the Year 1685. is here inſerted in the *French* Tranſlation, becauſe the Tranſlator Mr. *Le Grand* has added to it ſeveral Chapters, collected from the beſt Authors that have writ of that Iſland. It is divided into three Books: the firſt is the Deſcription of the Iſland, its Government, Religion, Product, *&c.* the ſecond treats of the Wars there between the *Portugueſes*, the Natives, and the *Dutch*: and the third, of the Errors the *Portugueſes* committed in their Conqueſt of *India*, and the Power of the *Dutch* in thoſe Parts. *Journ. des Scav.* vol. 29. p. 389.

Nouveaux Memoires ſur l' Eſtat preſent de la Chine, par le P. Louis le Comte, 2 Vol. 12°. *Paris* 1696. F. *Le Comte*'s Memoirs of *China* have appear'd in *Engliſh*; they have abundance of very remarkable Paſſages and ſingular Curioſities, and have been too much talk'd of to require much to be ſaid of them. *Journ. des Scav* vol. 25. p. 58.

Dernieres deſcouvertes dans l' Amerique Septentrionale de Monſieur de la Sale, mirſes au jour par Monſieur le Chevalier Tonti, Gouverneur du Fort S. Louis aux Iſlinois, 12°. *Paris* 1697. This is an Account of a vaſt Diſcovery in *North America*, being the whole length of the River *Miſſiſſipi*, from the *French* Plantations in *Canada* down to the Gulph of *Mexico* to the Southward, and from the ſame Plantations to the Source of the ſaid River Northwards. *Journ. des Scav.* vol. 25. p. 311.

Relation d' un Voyage fait en 1696 & 1697, *aux coſtes de l' Afrique, detroit de Magellan, Brezil, Cayenne, & Iſles Antilles, par le Sieur Froger.* This is a Relation of an Expedition of ſix *French* Ships fitted out during the War with *Spain* in thoſe Years; it is look'd upon as very faithful, and adorn'd with a great number of Maps and Cuts of all ſorts. *Journ. des Scav.* vol. 26. p. 164.

Memoires du Chevalier Beaujeu, contenant divers Voyages en Pologne, Allemagne, & en Hongries, 12°. *Paris* 1679. The Author of theſe Memoires having travel'd in *Poland, Germany*, and *Hungary*, undertakes to rectify many Miſtakes in the Maps, as to Diſtances of Places; he gives a particular Account of theſe Countries, and moſt eſpecially of *Poland*, and all things relating to it. *Journ. des Scav.* vol. 26. p. 284.

Relation du Voyage du Sieur de Montauban Capitain des Flibuſtiers en Guinée, dans l' année 1695. This was a Privateer Voyage, which ended in the blowing up the Ship; but ſo that the Captain eſcap'd, and got aſhore on the Coaſt of *Africk*, of which he gives ſome Account; thence he got over to *Barbadoes*, and thence into *France*.

Relation curieuſe & nouvelle de Moſcovie, contenant l' etat de cet Empire, 12°. *Paris* 1698. This Account of *Muſcovy* is compos'd by Mr. *de Neuville*, Envoy from the King of *Poland* to the *Czar*, who during his Reſidence there collected the beſt Account he could of that Country and all its Revolutions, and concludes with an Account of a way through *Muſcovy* and *Tartary* to *China*, as convenient as any for Travellers in *Europe*, which he ſays he was told by one that travel'd it twice; but that the Czar at the requeſt of the *Dutch* has prohibited Merchants trading that way.

Journal du Voyage des Grandes Indes, contenant tout ce qui ſ'y eſt fait & paſſe par l' Eſcadre de ſa Majeſte, envoye ſous le Commandement de M. de la Haye, 12°. *Orleans* 1697. This is a Voyage of a *French* Fleet to the *Indies* in the Year 1670. it deſcribes *Goa*, and gives ſome Account of all thoſe Coaſts, of taking the City of *S. Thomas* or *Meliapor*, and the loſing it again to the *Dutch* and Infidels, with the return of the *French*.

Voyage d' Italie & de Grece, avec une diſſertation ſur la bizarrerie des opinions des hommes, 12°. *Paris* 1698. This Author ſet out from *France* in the Year 1691. and gives ſuch a Deſcription of the Countries he paſs'd through, and of the Adventures that befel him, as renders it extremely diverting; concluding with a Reflection upon the extravagant Humours of Men, whoſe Behaviour he condemns in many particulars, which are rather pleaſant and diverting than ſolid. *Journ. des Scav.* vol. 26. p. 535.

Spaniſh.

Hiſtoria del Gran Tamorlan. Itinerario, y Relacion de la Embaxada que Ruy Gonzales de Clavijo le bizo por mandado del Senor

Senor Rey D. Henrique tercero da Caſtilla. Sevil 1582. Fol. This is the firſt *Spaniſh* Book of Travels, at leaſt of any Reputation, now extant, and is of no leſs than 300 Years antiquity; for tho the Book was publiſh'd as above, the Embaſſy was in the Year 1403. in which the Author ſpent three years, ſaw a conſiderable part of *Aſia*, following *Tamerlan*'s Camp, and beſides what he ſaw during thoſe three Years had an ample Account of all that mighty Prince's Wars: It is a Book rare and of great value.

Comentarios do Grande Alphonſo de Albuquerque Capitao Geral da India, collegidos por ſeu filho das propias cartas, que elle eſcrivio ao rey D. Manoel. Lisboa 1576. *Folio.* This is a large Relation of the Actions of that great Man, who was one of the firſt *Portugueſe* Conquerors of the *Eaſt-Indies*; and a particular Encomium of it is given by *Anthony Ferreira* in his Poems.

Naufragios de Alvar Nunez Cabeca de Vaca, y

Comentarios de Alvar Nunez Adelantado y Governador de la Provincia del Rio de la Plata. Valladolid 1555. 4°. The firſt was writ by *Alvar Nunez* himſelf, wherein he gives an account of his Shipwreck, and unparallel'd Sufferings in *Florida.* The ſecond was compos'd by his order by *Peter Fernandez* his Secretary, and is an Account of the Province of the River of *Plate*, where he was Governor: both curious and ſcarce.

Nuevo Deſcubrimiento del Gran Catayo, o Reynos de Tibet en el anno de 1624. Madrid 1627. It is writ by F. *Anthony de Andrada* a Jeſuit, who in it gives an Account of his Travels in the moſt remote Eaſtern Countries.

Verdadera Deſcription de la Tierra Santa como eſtava el anno de 1530. Alcala 1531. 8°. It is an exact Account of the *Holy Land* at that time, writ by F. *Anthony de Aranda*, who travel'd it all over as a Pilgrim at that time.

El devoto Peregrino Viage de la Tierra Santa. Madrid 1654. 4°. The Deſcription of the *Holy Land* in a pious Stile, for the help of Pilgrims, by F. *Antony del Caſtillo*, a *Franciſcan*; who was Superior of the Monaſtery at *Bethlehem.*

Relacion de lo ſucedido a los Padres de la Compania de Jeſus en la India, y Japon, en los anos de 1600 *y* 1601. Valladolid 4°. An Account of the Travels and Actions of the Jeſuits in *India* and *Japan*, by F. *Antony Collaco.*

Jornada do Arcebiſpo de Goa D. F. Aleixo de Meneſes, &c. as ſerras de Malabar, & lugares em que moram os antigos Chriſtaos de S. Thome. Coimbra 1606. *Fol.* It was writ by F. *Antony de Gouvea* of the Order of S. *Auguſtin*, who treats very curiouſly of the inland Parts of *Malabar*, and Chriſtians of *S. Thomas* there.

Hiſtoria General de los Hechos de los Caſtellanos en las Iſlas, y Tierra Firma del mar Oceano, eſcrita por Antonio de Herrera. Madrid 1615. 4 *Vol. Folio.* A moſt excellent and compleat Hiſtory of the Diſcovery and Conqueſt of *America* by the *Spaniards*, not omitting to mention the Diſcoveries made at the ſame time by other Nations. It reaches from *Columbus*'s firſt Diſcovery *An.* 1492, till 1554. divided into four Volumes, and thoſe into eight Decads, with a very juſt Deſcription of that vaſt Continent.

Hiſtoria General de la India Oriental, los deſcubrimientos y conquiſta que hon hecho los armos de Portugal en el Brazil, &c. haſta el ano de 1562. Valladolid 1603. *Folio.* This tho antient is the fulleſt Account there was till that time of the Actions of the *Portugueſes* in the *Eaſt-Indies* and *Brazil*, writ by F. *Antony de S. Roman* of the Order of *S. Benedict.*

Hiſtoria de la conquiſta eſpiritual de la Provincia del Paraguay. Madrid 1639. 4°. It is an Account of the Progreſs of the preaching Jeſuits in that Province, and written by one of them, who was Rector of ſome Colleges in that Country.

Itinerario da India a Portugal per terra ano 1520. Coimbra 1565. 16°. A Journal of *Antony Tenreiro*'s Travels from *India* by Land into *Portugal.* It was more rare in thoſe days than now, yet there are good Remarks to be found in it.

Viage deſde Manila a la China. This Voyage was perform'd by F. *Auguſtin de Tordeſillas*, a *Franciſcan*, but publiſh'd by *John Gonzales de Mendoza, An.* 1585. being a Voyage from the *Philippine* Iſlands to *China*; which I have not ſeen, nor met with any further account of it.

Hiſtoria del deſcubrimiento, y conquiſta del Peru, de Auguſtin de Zarate. Sevilla 1577. 8°. The Author was an Examiner or Controler of Accounts in the King's Houſhold, and ſent over to *Peru* to inquire into the King's Revenue, during the Rebellion in thoſe Parts, where he gather'd Materials for his Hiſtory, which has always been in good eſteem where known, as appears by its having been twice tranſlated into *Italian.*

Hiſtoria da Etiopia alta, do P. Baltaſar Tellez. Folio. He was a *Portugueſe* Jeſuit, who collected this Hiſtory of *Ethiopia* from the Writings of the Jeſuits, who reſided

reſided there. He is highly commended by *D. Franciſco Manoel* in his Epiſtles and his Hiſtory, and no leſs by *Georgius Cordoſus* in *Agiologio.*

Conquiſta de las Iſlas Molucas, de Bartolome Leonardo de Argenſola. Madrid 1609. *Fol.* This Author was Hiſtoriographer of the Kingdom of *Arragon*, and the moſt accompliſh'd Maſter of the *Spaniſh* Tongue in his time: So that his Hiſtory is not only valuable for his excellent account of the *Molucco* Iſlands, but for its Language, wherein he has outdone moſt men.

Manual y Relacion de las coſas del Peru, de F. Bernardino de Cardenas. Madrid 1634. 4*to.* The Author was a Native of *Peru*, and Biſhop of *Paraguay*; ſo that his Birth, Education, and Learning, qualified him to give a good account of that Country.

Navegacion de Oriente y noticias de la China, 1577. 8*vo.* It is a ſhort but ingenious Treatiſe of the Eaſtern Voyages, and ſome Affairs of *China.*

Hiſtoria de Yucatan, de Bernardo de Lizana. The Author was a Miſſioner in the Province of *Yucatan*, whoſe Hiſtory he writes, but intermix'd with much Devotion.

Hiſtoria de las coſas antiguas que los Indios uſavan en ſu infidelidad, por F. Bernardino de Sabagun. This Hiſtory treats of the Idolatry, Rites and Ceremonies of the *Indians*, and of their Government, Laws and Politicks. The ſame Author alſo writ

La Conquiſta, or the Conqueſt of *Mexico.*

Hiſtoria verdadera de la Conquiſta de la Nueva Eſpana, por Bernal Diaz del Caſtillo. Fol. The Author of this Hiſtory of the Conqueſt of *Mexico*, ſerv'd in it under *Cortes*, from the beginning till the laſt; and therefore ſpeaks as an Eye-witneſs, having been in all the Expeditions of note, and receiv'd what he could not be preſent at from thoſe that were. He ſays he finiſh'd his Work in the Year 1568. but it was not publiſh'd till ſome Years after.

Relacion de las grandezas de Peru, Mexice, y los Angeles de Bernardo de la Vega. Mexico 1601. 8*vo.* This is only a Collection of Rarities in thoſe Parts, as the Title imports. The Author was Canon of the Church of *Tucuman* in *South America.*

Sitio naturaleza y propriedades de Mexico, de Diego de Ciſneros, 1618. The Author was Phyſician to the Marqueſs *de Guadalcacar* Viceroy of *Peru*, and gives a very good account of that Place.

Decadas de Aſia, de Joao de Barros. He finiſh'd three Decades, in as many Volumes, of the Hiſtory of *India*; of which Work the Learned *Nicholaus Antonius*, in his *Bibliotheca Hiſpana*, pag. 498. ſays it is a moſt compleat Work, which will laſt for ever to the Honour of the Compiler. His 4*th* Volume and Decade, which he left imperfect, was finiſh'd by by *John Baptiſt Labanha*, Hiſtoriographer to K. *Philip* II. But after that *James de Couto* undertook to continue the Hiſtory from the third Decade, where *Barros* ended, and writ nine more; ſo that the whole Work conſiſts of twelve Decades, but of theſe only ſeven have been printed at *Lisbon.*

Relaciones del Pegu, de Duarte Fernandez. Of this Relation I find no further account.

Relacion de la Provincia de Tucuman, de Fernando de Quintana. This Relation is of good authority, and the Author was one of the firſt that went over to inhabit that Country.

Memorial y Relacion las Iſlas Philippinas, de Fernando de los rios Coronel. The Author was a Prieſt in good repute, and gives an account of the Wealth, not only of the *Philippine*, but of the *Molucco* Iſlands, repreſenting at the ſame time what Faults there are in the Government of thoſe Parts to be redreſs'd.

Verdadeira informazao do Preſſe Joao das Indias, de Franciſco Alvarez. Lisboa 1540. *Folio.* The Author, a Man of great Probity, was ſent by King *Emanuel* of *Portugal* into *Ethiopia*, with his Embaſſador *Edward Galvao*, and reſided there ſix Years, returning thence in the Year 1533. and during his ſtay there had time to collect this hiſtorical Account, in which he gives a Deſcription of the Country, of its Trade, and all things that happen'd there during the Stay of the *Portugueſes.*

Relazao das Provincias de Japao, Malabar, Cochinchina, &c. *do P. Franciſco Cordim.* The Author was a *Portugueſe* Jeſuit, who had been in thoſe Parts; and his Work was ſo well approv'd of, that it was thought worthy to be tranſlated into *French*, and printed at *Paris* 1645.

Hiſtoria General de las Indias de Franciſco Lopez de Gomara. This Author wrote in a commendable Stile; but his Hiſtory is of no credit, being full of falſe Relations, as is made out by all other Authors that write of thoſe Parts, ſome of whom were Eye-witneſſes of the things he miſrepreſents, and others received them upon much better information.

Conquiſta del Peru, por Franciſco de Xeres. Salamanca 1547. *Fol.* The Author was

Secretary

Secretary to *Francis Pizarro* the Great Diſcoverer and Conqueror of *Peru*, and wrote this Account of the Conqueſt of that vaſt Kingdom, as an Eye-witneſs which he preſented to the Emperor *Charles* the Fifth.

Commentarios de los Reges Incas del Peru. Lisboa 1609. *Folio.*

Hiſtoria general del Peru, 1617. *Fol.*

Hiſtoria de la Florida; y jornada que hizo a ella el Governador Hernando de Soto. 1695. *4to.* Theſe three by *Garcilaſo de la Vega*, who calls himſelf *Inca*, as being the Son of a *Spaniard*, who was one of the Conquerors of the Kingdom of *Peru*, by an *Indian* Woman of the Imperial Race of the *Incas*, from whom he took that Name. The Hiſtory of the antient *Incas* he receiv'd from the Natives, that of the Actions of the *Spaniards* from his Father and others, who had ſhare in them.

Traſado em que ſe contam muitopor eſtenſo as couſas da China, e aſſi do Regno de Ormuz, pelo P. Gaſparda Cruz. Ebora 1569. *4to.* The Author, a Dominican Frier, travel'd as a Miſſioner in *India*, *Perſia*, and *China*, where he made his Obſervations, and dedicated his Work to King *Sebaſtian* of *Portugal*. Several Authors of note make mention of him.

Hiſtoria general de las Indias. Salamanca 1547. *Fol.*

Hiſtoria del Eſtrecho de Magallones, 1552. *Fol.*

Navegacion del Rio Maranbon. Theſe three by *Gonzalo Fernandez de Oviedo*, who after many honourable Imployments in *Spain*, was ſent Governour of the City of *Santo Domingo* in *Hiſpaniola*, where he reſided ten Years, and compil'd his Hiſtory of the *Indies* mention'd in the firſt place, which he had divided into 50 Books, whereof only 19 are in the Volume abovemention'd; to which is added one call'd, *Of Shipwrecks*. The reſt have not appear'd, unleſs we allow his Hiſtory of the Straits of *Magellan*, the ſecond here ſpoke of, to be his 20*th* Book, which is publiſh'd by it ſelf. His Account of the River *Marannon* is in the 3*d* Volume of *Ramuſio*'s Travels.

Tratado de la Conquiſta de las Iſlas de Perſia y Arabia, de las muchas gentes, diverſas gentes, y eſtranas y grandes batallas que vio, por Juan Angier. Salamanca 1512. *4to.* The Author, of whom we have no further account, aſſures he ſaw all he writes, which is all the Character we can here give his Work, but only that it treats of the Conqueſt of the Iſlands on the Coaſts of *Arabia* and *Perſia*, and of ſeveral Nations where he travell'd, and the Battels he was in.

Hiſtoria de las Coſas mas notables, ritos y coſtumbres del Gran Regno de la China. Madrid 1586. *8vo.* This Hiſtory of the moſt remarkable things, and the Cuſtoms and Manners of *China*, was writ by F. *John Gonzalez de Mendoza*, of the Order of St. *Auguſtin*, who in the Year 1580 was ſent into *China* by K. *Philip* the 2*d* of *Spain*, where he gather'd the Materials for his Hiſtory, and compos'd it at his return.

Virtudes del Indio, de D. Juan de Palafox y Mendoza, obiſpo de la Puebla de los Angeles. 4*to.* This is a Treatiſe writ in defence of the *Indians* by the good Biſhop, and gives an account of their Diſpoſition and Manners, in oppoſition to thoſe that repreſented them as brutal, and ſcarce endu'd with Reaſon. This, tho it ſeems not a Book of Travels, being the Manners and Cuſtoms of ſtrange Nations, and by a Traveller to thoſe Parts, very well deſerves admittance among them.

Ethiopia Oriental, e varia hiſtoria de couſas notaveis do Oriente, do P. F. Joao dos Santos. Ebora 1609. *Fol.* It treats of the Eaſtern Parts of *Africk*, where the Author, who was a Dominican, reſided eleven Years as a Miſſioner, making his Collections on the ſpot, which he after methodiz'd in his own Country.

Hiſtoria natural y moral de las Indias, por el P. Joſeph de Acoſta. Madrid 1610. *4to.* This Hiſtory is ſo well known and generally eſteem'd, that little needs be ſaid of it; the univerſal Character of it being better than what it can here receive, being the Hiſtory natural and moral of the *Weſt-Indies*.

Deſcription del nuevo orbe, y de los naturales del, por el P. F. Luis Jeronymo de Orc. Lima 1598. *Fol.* The Author was an *American* by birth, a great Traveller in thoſe Parts, an able Scholar, and of excellent natural Parts; all which render'd him capable to write well upon this Subject.

Deſcription general de Africa, por Luis del Marmol Caravajal. 3 *vol. Folio.* This is the fulleſt Account extant of *Africk*, generally eſteem'd in all Parts, and has been tranſlated into *French*. The Author being a Slave at *Morocco*, there read and heard thoſe Accounts he afterwards publiſh'd, of the interior Parts of *Africk*, which remain inacceſſible to Chriſtians. *Thuanus & Ambroſius morales*, in their Hiſtories commend this Work.

Hiſtoria de Ethiopia, y

Hiſtoria de la orden de Predicadores en Ethiopia, por F. Luis de Urreta. 2 *vol.* 4*to.* Both theſe generally condemn'd as

fabulous, and particularly by *F. Nicholas Godinho*, in his Book *de Abyſſinorum rebus.*

Hiſtoria de las Iſlas del Archipelago, China, Tartaria, Cochinchina, Malaca, Sian, Camboja, y Japon, por el P. Morcello de Ribadencira. Barcelona 1601. 4*to.* This Hiſtory of thoſe EaſternCountries was collected there by the Author, who travell'd the greateſt part of them as a Miſſioner.

Relacion del Nombre, Sitio, Plantas, &c. *de regno de Sardenha, por el Dr. Martin Camillo. Barcelona* 1612. 4*to.* This was a Doctor of the Civil Law, who being ſent by King *Philip* of *Spain* into *Sardinia*, to inſpect all the Courts there, travel'd over the whole Iſland of *Sardinia*, and took that opportunity to write this Learned Treatiſe of its Name, Situation, Plants, Conqueſt, Converſion, Fertility, Towns, Cities, and Government.

Relacion del Govierno de los Quixos en Indias. 1608. 4*to.* An account of the Province call'd *Los Quixos* in *South America*, writ by D.*Peter de Caſtro Eorle* of *Lemos.* What more to ſay of it I do not find.

Relacion de Philippinas, por el P. Pedro Chirino. Roma 1604. 4*to.* The Author of this Account of the *Philippine* Iſlands, ſpent the greateſt part of his Life, and ended his days there, ſo that he was well acquainted with what he writ; but a great part of it conſiſts of the Actions of the Jeſuits in thoſe Parts, he being of that Society.

Primera Parte de la Chronica de Peru, de Pedro Cieca de Leon. Antwerp 1554. 8°. It treats of the Limits and Deſcription of the Provinces of *Peru*, the founding of Cities, and the Cuſtoms and Manners of the *Indians.* Only this firſt Part is extant, the other four, which the Author promiſes, and were hiſtorical, having never been publiſh'd; which is a great loſs, for by the value of this firſt we may judg of the reſt.

Hiſtoria da Provincia de Santa Cruz, a que vulgarmente chamamos Brazil. The Hiſtory of the Province of *Santa Cruz*, vulgarly *Brazil*, by *Peter de Magalhaens Gandavo. Lisbon* 1579. 4°. It is commended by *Antonius Leo* in his *Bibliotheca Indica.*

Relacion dos Reges de Perſia y Ormuz, Viage da India Oriental a Italia por terra no anno de 1604. An Account of the Kings of *Perſia* and *Ormuz*, and Travels from *India* to *Italy* by Land, in the Year 1614. 4*to.* The Author *Peter Texeira* a *Portugueſe*, who perform'd the Journy.

Itinerario de las Miſſiones Orientales, con una ſumaria relacion del Imperio del Gran Mogor. An Account of the Eaſtern Miſſions, and of the Empire of the *Mogol. Rome* 1649. 4*to.* Compos'd by *Sebaſtian Manrique*, of which we have no other Particulars.

Cortas de D. Hernando Cortes Marques del Valle, de la conquiſta de Mexico, al Emperador. The Original Letter writ by *Cortes* the famous Conqueror of *Mexico*, giving the Emperor *Charles* the 5*th* an account of his Expedition. There is no need to ſpeak of the value of ſuch Papers, than which nothing can be more authentick, as being the Relation of a Commander in chief to his Sovereign.

Corta do P. Gonzalo Rodrigues do ſua Embaixado a Etiopia, e do que la le ſucedeo com o ſeu Rey Claudio. A Letter giving an account of the Embaſſy of *F. Gonzalo Rodriguez*, ſent by the King of *Portugal* to the Emperor of *Ethiopia.* It is to be ſeen in *F. Nicholas Godinho de rebus Abyſſinorum*, lib. 2. cap. 58.

Relacion del viage que hizieron los Capitones Bartolome Garcia de Nodal, y Gonſalo de Nodal hermanos al deſcubrimiento del Eſtrecho Nuevo de S. Vincente, y reconocimiento del de Magalhanes. This is an account of a Voyage perform'd by the two Captains above-nam'd to the Straits of *St. Vincent*, which we call Strait *le Mayre*, and to view that of *Magellan*, in the Years 1618, and 1619. *Madrid* 1621. 4*to.* It is an exact Journal of their Voyage and Obſervations whilſt they were out, which was 11 Months; and they were both able Seamen, who had ſerv'd the King many Years.

Viage a la ſanta ciudad de Jeruſalem, deſcripcion ſuya y de toda la tierra ſanta, y peregrinacion al monte Sinai, por el P. Bernardo Italiano. Naples 1632. 8*vo.* A Journy to *Jeruſalem*, the Deſcription of that holy City and Country, and a Pilgrimage to Mount *Sinai*, perform'd by the Author, a *Franciſcan* Frier.

Relacion de los Sagrados lugares de Jeruſalem, y toda la tierra Santa. The Author *F. Blaze de Buiza*, a Franciſcan, and Collector of the Charity gather'd to pay the *Turks* the Tribute for the Privilege of thoſe Holy Places. It is a curious Relation, printed at *Salamanca* 1624. 8*vo.*

Tratado de las Drogas, y Medicinas de las Indias Orientales. Burgos 1578. 4*to.*

Tratado del viage de las Indias Orientales y loque ſe navega por aquellas partes. Both theſe by *Chriſtopher da Coſta*, a Native of *Tangier*, who ſpent many Years in his Travels in *Africk* and *Aſia*, and was a Doctor of Phyſick, which enabl'd him to write that moſt excellent Treatiſe firſt mention'd of theſe two, of the Plants and Drugs of the *Eaſt Indies.* The ſecond is of the *Eaſt India* Voyage, and of thoſe Seas.

Relazao

Relazao da navigazao de Duarte Lopez a Africa, e Congo, no anno de 1578. Or *Lopez* his Voyage to *Africk*, and the Kingdom of *Congo*, which is to be ſeen in *Latin* in *Theodore de Bry*'s Collection.

Viage de D. Fradrique Henriquez de Ribera a Jeruſalem. Lisboa 1580. 4*to.* This is a Pilgrimage to *Jeruſalem* perform'd by this Noble-man, who was Marqueſs of *Tarifa*, and ſpent two Years in it, ſetting out in *November* 1518. and returning in *October* 1520. when he left this Monument of his Piety and Ingenuity.

Peregrinacao de Fernan Mendez Pinto. Lisboa 1614. *Fol. Pinto*'s Travels in *India*, ſo fabulous that the general Conſent of the World has exploded them, tho ſome few have taken the pains to defend thoſe Chimeras.

Viage que hizo a Jeruſalem Franciſco Guerro. Sevil 1645. This is another Pilgrimage to *Jeruſalem*, by a Demi-Canon of the Cathedral of *Sevil*, and can only be a Repetition of what we ſee in the others above-mention'd.

Chorographia de alguns lugares que ſtam em hum caminho que Fez Gaſpar Barreiras, o ano de 1546, *de Badajoz em Caſſel la ate Milan en Italia. Coimbra* 1561. 4*to.* The Author gives an account of the Places he paſs'd thro in his Journy from *Badajoz* in *Spain*, to the City of *Milan*. But *Andrew de Reſende* complains that he ſtole Notes which he friendly communicated to him, and inſerted them as his own.

Itinerario da India per terra ate Portugal, com a deſcripzao de Jeruſalem. Lisboa 1611. 4*to.* This Journy was perform'd and Book writ by F. *Gaſpar de Sa*, a *Portugueſe* Franciſcan, being a Journal of his Travels from *India* to *Portugal* by Land, and a Deſcription of *Jeruſalem*; but of this ſort there are ſeveral, and this I do not find has any thing more remarkable above others.

Viage de Jeronimo de Santiſtevan de Genova por el Cairo a la India, y ſa buelta a Portugal. A Voyage by *Jerome de Santiſtevan* from *Genoa* by the way of *Grand Cairo* to *India*, and his Return to *Portugal*. It is to be ſeen in *Italian* in the firſt Volume of *Ramuſio*'s Collection.

Itinerario de Eſparca a las Philippinas, y de alli ala China, y buelta por la India Oriental. This is a Voyage round the World by F. *Martin Ignatius de Loyola*, a Franciſcan, who took his way from *Spain* to *America*, thence to the *Philippine* Iſlands, thence to *China*, and ſo round home by the *Eaſt Indies*. It is printed in F. *John Gonzalez de Mendoza*'s Hiſtory of *China*, with the Author's Name to it, in the Edition of the Year 1585. but the Name is left out in that of 1586.

Jornada da terra Santa. Another Holy-Land Pilgrimage, by F. *Nicholas Diaz*, of the Order of St. *Dominick*.

Itinerario da terra ſanta, e todas as ſuas particularidades. Another Pilgrimage ſtill to the Holy Land, by F. *Pantaleo de Aveiro. Lisbon* 1593. 4*to.*

Relazao de Pedro Aivarez Cabral da ſua navegazao a India Oriental. This *Cabral* was the next after *Gama* ſent by *Emanuel* King of *Portugal* into *India*; and accidentally being drove thither by Storms, diſcover'd *Brazil*. This Relation is to be ſeen in *Italian* in *John Baptiſta Ramuſio*'s Collection.

Relazao de Pedro de Cintra, da ſua navegazao a coſta de Guinee, y a India. A Voyage to the Coaſt of *Guinea* and *India*, by *Peter de Cintra*, of which I find no more, but that it was tranſlated into *Italian* by *Aloiſius Cadamuſtus*.

Relazao do Viage de Pedro Covillam de Lisboa a India per terra, e volta ao Cairo. 1587. This *Covillam* was one of the firſt ſent from *Portugal* to diſcover *India* by Land, before the way to it had been open'd by Sea; and this is the account of his Travels thither, and back to *Grand Cairo*.

Viage que hizo a Jeruſalem el P. F. Pedro de Santo Domingo, de la orden del miſmo ſanto. This was a Dominican Lay-Brother, who gave an account of his Pilgrimage; but enough of them. It was in the Year 1600. and printed at *Naples* in 1604. in 8°.

Viage de Jeruſalem de Pedro Gonzales Gallardo. Another Holy-Land Voyage printed at *Sevil* 1605. 8°.

Naufragio y peregrinacion en la Coſta del Peru, de Pedro Goveo de Victoria. This is an account of a Shipwreck and Travels in *America* by this *Goveo* in his Youth, a Book of no great fame, and therefore hard to find any account of it. Printed in 1610. in 8°.

Viage del mundo, por Pedro Ordonez de Zevallos. 4°. This, tho the Author calls it the Voyage of the World, only ſhews a piece of Vanity, for it reaches no further than *America*, a Part whereof the Author ſaw, and writes of.

Relacion del Voyage que hizo a la India Tomas Lopez, el anno de 1502. This Voyage to *India* by *Lopez*, is to be ſeen in *Italian* in *Ramuſio*'s Collection.

Nuevo deſcubrimiento del gran Rio de las Amazonas. A new Diſcovery of the great River of the *Amazons*, by *Chriſtopher de Acuna*, a Jeſuit, who went upon that

Expedition by order of the King of *Spain*. *Madrid* 1641. 4°.

Relacion del Voyage de los hermanos Nodales, de Diego Ramirez. This is a Relation of the Voyage made by the two Brothers *Bartholomew* and *Garcia de Nodal* to the Straits of *Le Mayre*; their own Journal of this Voyage was mention'd before, yet this Relation is much commended by *Anthony de Leon* in his *Biblioth. Ind. Occident.* p. 91.

Relacion del naufragio de la Nao Santiago, y Itinerario de la gente, que della ſe ſalvo el ano de 1585. This is an account of a *Portugueſe* Ship caſt away, and of the great Sufferings of thoſe that were ſav'd. It is a very remarkable Relation, and printed *An.* 1602. in 8°.

Relacion del deſcubrimiento de las ſiete ciudades, de Fernando de Alarcon. The diſcovery of ſeven Cities in the North *America* by *Ferdinand de Alarcon*, it is to be found in *Italian* in *Ramuſio*'s Collection, *vol.* 3.

Relacion del deſcubrimiento de las ſiete ciudades, de Franciſco Vaſquez Coronado. The diſcovery of the ſeven Cities laſt mention'd by *Coronado*, and to be found in the ſame Volume of *Ramuſio*.

Tratado de las guerras de los Chichimecas. An account of thoſe Northern People in *America*, call'd *Chichimecas*, and the Wars with them, by *Gonzalo de los Caſas*, a Native of *Mexico*, and Lord of the Province of *Zanguitan* in that Country.

Relacion de lo ſucedido a los padres de la Compania de Jeſus en la India Oriental y Japon en los Anos 1600, 1601, 1607, *y* 1608. This Account was firſt writ in *Portugueſe*, and tranſlated into *Spaniſh*, and has not very much but what relates to Religious Affairs.

Hiſtoria Eccleſiaſtica del Japon deſde el Ano 1602. *haſta el de* 1621. This is an Eccleſiaſtical Hiſtory of *Japan* for thoſe years above mention'd, compos'd by F. *James Collado*, and printed at *Madrid*, *An.* 1623. in 4°. It was continued to the year 1622. by F. *Jacintus Oſſanel* of the Order of S. *Dominick*, as was the other.

Hiſtoria Evangelica del Regno de la China del P. F. Juan Bautiſta Morales. This Hiſtory of *China* has been always in good repute; the Author was a *Dominican* and Miſſioner firſt in *Camboya*, and then in *China*, where he ſuffer'd much, being put to the rack, twice whipp'd, and then baniſh'd. Coming to *Rome* he gave the Pope a good account of the Affairs of that Country, whither he return'd and ſpent there the remainder of his Life, dying at 70 years of Age in the Province of *Fokien*. Thus much has been ſaid of him, to ſhow that he was well acquainted with what he writ, and well deſerves the general Approbation he has met with.

Embaxada de D. Garcia de Silva Figueroa a la Perſia. This Embaſſador was a Man curious and knowing, and obſerv'd many conſiderable things which other Authors have not ſpoke of, and made learned Reflections on what antient Hiſtorians have writ of the Eaſtern Countries. He gives an account of the Manners and Cuſtoms of the People, and Deſcription of all Places in the way he went from *Goa* to *Iſpaban*, the Capital of *Perſia*. The Relation of the *Perſians* taking *Ormuz* from the *Portugueſes*, a Deſcription of *Chilminara* the antient Palace of *Perſepolis*, burnt by *Alexander* the Great when he was drunk. This is a Book of great value in the Original *Spaniſh*, the *French* Tranſlation being vitiated by the Tranſlator, ſo that there is no relying on it.

Conquiſta y antiguedades de las Iſlas de la Gran Canaria, ſu Deſcripcion, &c. Por el licenciado Juan Nunez de la Pena. 4°. *Madrid.* The Conqueſt and Antiquities of the *Canary* Iſlands, being perhaps the beſt Relation we have of them, both as to their preſent State and Antiquities.

Engliſh.

Hackluyt, a Miniſter by Profeſſion, is the firſt *Engliſh*-man that compil'd any Collection of Travels now extant: He himſelf was no Traveller, but only delivers what he could gather from others. His Work was publiſh'd in the year 1598, and reaches down to 1597; it is divided into three parts, compoſing one thick Volume in *Folio*. The firſt contains the following Voyages: 1. K. *Arthur* to *Iſeland*, *An.*517. 2. K. *Malgo* to *Iſeland*, *Gotland*, &c. *An.* 580. 3. K. *Edwin* to *Angleſey* and *Man*, *An.* 624. 4. *Bertus* to *Ireland*, *An.* 684. 5. *Ottber* beyond *Norway*, *An.* 890. 6. *Ottber* into the *Sound*. 7. *Wolſtan* into the *Sound*. 8. K. *Edgar* round his Monarchy, *An.* 973. 9. *Edmund* and *Edward* into *Hungary*, *An.* 1017. 10. *Harald* into *Ruſſia*, *An.* 1067. 11. An *Engliſh*-man into *Tartary*, *Poland* and *Hungary*, *An.* 1243. 12. F. *de Plano*'s wonderful Voyage, *An.* 1246. 13. F. *de Rubricis*'s Journal, *An.* 1253. 14. F. *de Linna* towards the North-Pole, *An.* 1360. 15. *Hen.* E. of *Derby* into *Pruſſia*, *An.* 1390. 16. F. of *Woodſtock* into

into *Pruſſia*, *An.* 1391. 17. Sir *H. Willoughby* to *Lapland*, *An.* 1553. 18. *Chancellor's* Diſcovery of *Muſcovy* by Sea, *An.* 1553. 19. *Burrough* to the River *Ob*, *An.* 1556. 20. *Johnſon* to the *Samoeds*, *An.* 1556. 21. *Burrough* to *Wardhouſe*, *An.* 1557. 22. *Jenkinſon* to *Ruſſia*, *An.* 1557. 23. *Jenkinſon* from *Moſcow* into *Bactria*, *An.* 1558. 24. *Jenkinſon* through *Ruſſia* into *Perſia*, *An.* 1561. 25. *Alcock*, &c. by Land to *Perſia*, *An.* 1563. 26. *Johnſon*, &c. by Land to *Perſia*, *An.* 1565. 27. *Southam* and *Spark* to *Novogrod*, *An.* 1566. 28. *Jenkinſon* to *Ruſſia*, *An.* 1566. 29. *Edwards*, &c. by Land to *Perſia*, *An.* 1568. 30. *Baniſter* and *Ducket* by Land to *Perſia*, *An.* 1569. 31. *Burrough* to *Livonia*, *An.* 1570. 32. *Jenkinſon* to *Ruſſia*, *An.* 1571. 33. *Burrough* by Land to *Perſia*, *An.* 1579. 34. *Pet* and *Jackman* to the North-Eaſt, *An.* 1580. 35. *Horſey* by Land from *Moſcow* to *England*, *An.* 1584. 36. *Ruſſians* to the North-Eaſt. 37. Voyage to *Siberia* and the River *Ob*. 38. Vanquiſhing the *Spaniſh* Armada, *An.* 1588. 39. Voyage to *Cadiz*, *An.* 1596. Thus far the firſt Volume; the firſt 16 of which Voyages are not of much Moment or Authority, and the two laſt are Warlike Expeditions, which were not properly plac'd among Diſcoveries; the reſt of the Volume is fill'd with Treaties, Patents and Letters. Thus it appears all theſe, except the two laſt, are Northern Voyages. The ſecond Volume contains Voyages to the Straits, Coaſt of *Africk*, and the *Eaſt-Indies*. Of theſe the greateſt part are Pilgrimages to *Jeruſalem*, many of very little moment, Expeditions for the *Holy Land*, common trading Voyages, that have little or nothing of Curioſity, and Sea-fights; all which being a great number, and of no moment, are not worth inſerting here: the ſmall remaining part are Voyages to *Guinea*, and other Coaſts of *Africk*, and ſome few to the *Eaſt-Indies*; of all which there is a much better account in *Purchas*, and others, and therefore they are not inſerted in this place. Beſides, as in the firſt Part, there are abundance of Letters, Diſcourſes, Patents, and ſuch Original Papers. The third Volume, not to mention many of no worth, has theſe conſiderable Voyages, *Sebaſtion Cabot's* to North *America*, three of Sir *Martin Forbiſher* to the North-Weſt Paſſage, two of *Davis's* to the North-Weſt, *Hore* and *Gilbert* to *Newfoundland*; *Granpre*, and others to the Iſle of *Ramea*; three of *Jaques Cartier* to *Newfoundland*, *Canada*, &c. *Roberval* to *Canada*; *Amadas*, *Barlow*, *Greenvil*, and others, to *Virginia*; *Verazzano*, *Ribault*, *Laudonniere*, and *Gourges* to *Florida*; *Marco de Nica*, *Francis Vaſquez Coronado*, and *Antony de Eſpejo* to *Cibola*, *Culiacon* and *New Galicia*; *Ulloa*, *Alarcon* and *Drake* to *California*; *Ovalle* to the *Philippine* Iſlands, *Lequeos*, *China*, and back to *Acapulco*; *Tomſon*, *Bodenham*, *Chilton*, *Hawks*, *Philips*, and *Hortop* to *New Spain*, *Peru* and *Panuco*; *Pert* and *Cabot* to *Braſil*; *Tiſon* and *Hawkins* to the *Weſt-Indies*; *Hawkins* to *Guinea*, and the *Weſt-Indies*; *Drake* to *Nombre de Dios*; *Oxnam*, *Barker*, *Drake*, *Michelſon* to *Mexico*, &c. *Newport* to *Puerto Rico*, &c. *May* to the Straits of *Magellan*; *Dudley*, *Preſton*, *Drake*, *Sherley*, *Parker*, to ſeveral parts of the *Weſt-Indies*; *Raleigh* to the Iſland *Trinidad*, and to *Guiana*; *Hawkins*, *Reniger*, *Hare*, *Lancaſter* to *Braſil*; two *Engliſh*-men and *Drake* up the River of *Plate*; *Drake* round the World; *Silva* through the Straits of *Magellan*; *Winter* into the South-Sea; *Fenton* to *Braſil*; *Witbrington* to 44 deg. of South Latitude; *Candiſh* round the World; Ship *Delight* to the Straits of *Magellan*; *Candiſh* his laſt Voyage. Thus have we briefly run over the Contents of *Hackluyt's* Collection, preciſely ſetting down all in the firſt Volume, to give the Reader a Taſte of the Author's method of heaping together all things good and bad, which has been abridg'd in relation to the ſecond and third Volumes, to avoid being tedious. The Collection is ſcarce and valuable for the good there is to be pick'd out; but it might be wiſh'd the Author had been leſs voluminous, delivering what was really authentick and uſeful, and not ſtuffing his Work with ſo many Stories taken upon truſt, ſo many trading Voyages that have nothing new in them, ſo many Warlike Exploits not at all pertinent to his Undertaking, and ſuch a multitude of Articles, Charters, Privileges, Letters, Relations, and other things little to the purpoſe of Travels and Diſcoveries.

Purchas was the next great *Engliſh* Collector of Travels after *Hackluyt*, whom he has imitated too much, ſwelling his Work into five Volumes in *Folio*. The whole Collection is very valuable, as having preſerv'd many conſiderable Voyages, which might otherwiſe have periſh'd. But to particularize with him, as has been done before with *Hackluyt*; his firſt Volume is divided into five Books. The firſt contains the Travels of the antient Patriarchs, the Apoſtles and

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Philoſophers, with the Warlike Expeditions of *Alexander* the Great, and other Princes; to which is added an Enquiry into Languages, and an account of the ſeveral ſorts of Religions. The ſecond Book treats of Navigation in general, the Diſcoveries made by *Henry* Prince of *Portugal*, King *John* of *Portugal*, *Columbus* of the *Weſt* and *Gama* of the *Eaſt-Indies*: then follow *Magellan*, *Drake*, *Candiſh*, *Noort* and *Spilbergen* round the World, and *le Maires* diſcovery of the new Strait of his Name. The third Book is fill'd with ſome private Voyages to the *Eaſt-Indies*, and the ſeven firſt made by the *Eaſt-India* Company, with Deſcriptions, and an account of all thoſe Parts, their Product, Trade, Government, Religion, *&c.* but all, as deliver'd by the firſt that reſorted there and made no long ſtay, imperfect, and far ſhort of what we have had ſince. The fourth Book contains the 8*th* Voyage of the *Eaſt-India* Company, Capt. *Saris* to *Japan*; *Finch* to *India*; 9*th*, 10*th*, 11*th* and 12*th* Voyages of the Company; Obſervations for Sailors; *Steel* to the *Mogul*'s Court; *Milward* to *India*; *Peyton* to *India*; an Extract of Sir *Thomas Roe*, Embaſſador from King *James* to the *Mogul*, his Journal; *Coryat*'s Travels. The fifth Book ſtill continues upon accounts of the *Eaſt-India*, of all parts thereof, and from many ſeveral hands, upon differences between the *Dutch* and *Engliſh*, Wars of the Natives, Engagements of the *Engliſh* and *Portugueſes*, and many other Paſſages and Occurrences to the ſame purpoſe. The ſixth Book, being the firſt in the ſecond Volume, begins with Collections of *John Leo*'s Hiſtory of *Africk*, and *R. C*'s Hiſtory of *Barbary*: then follow *Nicholay*'s Deſcription of *Argier*; an Expedition to *Argier* under Sir *Robert Manſel*; and ſome Relations of *Africk*. The ſeventh Book begins *Jobſon*'s Voyage to *Guinea*; *Battel*'s account of *Angola* is next, then *Pigaſetta*'s Relation of *Congo*, *Alvarez*'s Voyage to *Ethiopia*; *D. John de Caſtro* from *India* to *Suez*; *Bermudez* the Patriarch to *Ethiopia*, and *Nunnes Barreto* of the ſame Country. The eighth contains ſeveral Pilgrimages to *Jeruſalem*, Chriſtian Expeditions to the *Holy Land*; *Barton*'s (Q. *Elizabeth*'s Embaſſador to the Great *Turk*) account of his Voyage, and the Adventures of *J. Smith*. The ninth Book conſiſts of *Sherley*'s Travels into *Perſia*; *Benjamin* the Son of *Jonas* his Peregrination; *Terrey*'s Voyage to the *Mogul*; *Barthema*'s to *Egypt*, *Syria*, *Arabia*, *Perſia* and *India*; Collections of *Aſia* out of *Arabick*; *Meneſes* his account of *India*; *Figueroa* to *Iſpahan*; *J. de Santos* to *Ethiopia*; *Jobſon* on *Gambra* River; account of the *Grand Signior*'s Seraglio; *Sanderſon*'s Voyages in the Straits; *Timberley* from *Cairo* to *Jeruſalem*; *Newbery* of the Eaſtern Parts of the World; *Fran. Pyrard de la Val* to the *Eaſt-Indies*. The tenth Book has a Collection of *Spaniſh* and *Portugueſe* Voyages out of *Galvan*; *Trigautius* his Voyage to *India*; Letter touching *Japan*; *Frederick*'s *Indian* Obſervations; *Balbi* to *Pegu*; *Fitz* to *Goa*, and other parts of *India*; *Pimenta*'s Obſervations of *India*; *Linſchoten*'s Voyages to *India*; Relation of *Ormuz*; Sir *Rob. Sherley* to *Perſia*; *Coryate*'s Travels; *Lithgow Scot* to the *Holy Land*, &c. Intelligence out of *Turky*; *Brown*'s *Indian* Voyage; *Dutch* Proceedings at *Amboyna*; and Deſcription of the Bay of *Todos os Santos*. The third Volume, Book the firſt, contains as follows: *W. de Rubricis* Travels into the Eaſt; Relations of *Bacon*, and *Belvacenſis*; *Wendover* of the *Tartars*; Mr. *Paulus Venetus* his Voyages; S. *J. Mandeville*'s Travels; Extracts of an *Arabick* Hiſtory of *Tamerlan*; Travels of *Chaggi Memet*, a *Perſian*; Treatiſe of *China*, of F. *Gaſpar da Cruz*; *Pereira* of *China*. The ſecond Book has, Sir *H. Willoughby*, *Chancellor*, and *Jenkinſon*'s Voyages to the North-Eaſt; Extracts of *Fernan Mendez Pinto*'s Travels; Diſcovery and planting of the *Philippine* Iſlands; *Goes* Travels from *Labor* to *China* by Land; Jeſuits firſt entrance into *China* and *Japan*; *Pantoja*'s account of *China*; Diſcourſe of *China* out of *Riccius* and *Trigautius*. The third Book, *Fletcher*'s Treatiſe of *Ruſſia*; *Edge*'s Northern Voyages; *Barents* into the North-Sea; *Gerart de Veer* Northern Voyages; *Iver Boty* of *Iceland* and *Greenland*; Deſcription of *Siberia*, *Samoieda* and *Tingoeſia*; *Gourdon* to *Pechora*; *Logan* to *Pechora*, and his wintering there; *Puſglove* to *Pechora*, and wintering there; *Gourdon* wintering at *Puſtozra*; Voyages to *Cherry* Iſland; *Hudſon*'s Northern Voyages; Diſcovery of *Nicholas* and *Anthony Zeni*; *Quirino*'s Shipwreck; *Barkley*'s Travels in *Europe*, *Aſia*, *Africk* and *America*; *Broniovius* Embaſſador to the *Crim Tartar*; *Bleſken*'s Voyages and Hiſtory of *Iceland* and *Greenland*; *Angrim Jonas* Hiſtory of *Iceland*. The fourth Book, Sir *T. Smith* to *Cherry Iſland*; *Poole* to *Greenland*; *Baffin* to *Greenland*; *Foſterly* to *Greenland*; ſeveral Northern Voyages; Revolutions in *Ruſſia*; *Coſſack*'s Travels out of *Siberia* to *Catay*; Diſcovery of the River *Ob*; *Cabot*, *Thorn*

and

and *Weymouth* Voyages to the South-West; *Hall* to diſcover *Greenland*; *Knight* to the North-West Paſſage. Other Northern Voyages. The fifth Book, *Herrera*'s Deſcription of the *Weſt-Indies*, *Acoſta* and *Oviedo* of the *Weſt-Indies*, *Mexican* Hiſtory in Cuts, Conqueſt of *Mexico* by *Cortes*, other Particulars of *America*. The fourth Volume begins with the ſixth Book, and in it as follows; the firſt Book, Earl of *Cumberland*'s Voyage, *Cabot*, *Pert*, *Hawkins* and *Drake*'s Voyages and Sea-Fights, *Carder* living among the Savages in *Brazil*, *Candiſh*'s unfortunate Voyage to the Straits of *Magellan*, *Knivet*'s Adventures with *Candiſh*, *Turner* in *Brazil*, *Parker* taking *Puerto Bello*, *Middleton* and *Geare* to the *Weſt-Indies*. Deſcription of the Iſland *Trinidad*, Country of *Guiana*, and River *Oronoko*, by *F. Sparrey*. *Leigh*'s Voyages to *Guiana*, Maſſacre of *Engliſh* in *Guiana*, *Wilſon*'s Relation of *Guiana*, *Harcourt* to *Guiana*, Deſcription of the River of the *Amazons*. The ſeventh Book, a Treatiſe of *Brazil* written by a *Portugueſe*, Extracts of *Leri*'s Hiſtory of *Brazil*, *Schnirdel*'s 20 Years Travels, *Hawkins* to the South Sea, *Ellis* of the ſame Voyage, Relation of an *Engliſh*-man 13 Years Priſoner in *Peru*, *Urſino* of the Coaſt of the firm Land, and Secrets of *Peru* and *Chili*; Notes of the *Weſt-Indies* out of *Peter Ordonez de Cevallos*. New Diſcovery in the South-Sea by *Peter Fernandez Quiros*, *Lope Vaz* of *American* Affairs, Extracts of *Benzo* of the New World, and of *Garcilaſſo Incas* of *Peru*; *Pizarro*'s Conqueſt of *Peru*, Occurrences in *Peru* after the Conqueſt. The eighth Book, *Alvar Nunez* of *Florida*, *Soto* to *Florida*, Diſcoveries to the Northward of *Mexico* by *Nuno de Guzman*, *Marco de Nica*, *D. Fr. Vaſquez Coronada*, and *D. Ant. de Eſpejo*; *Caſas* of the Cruelties of the *Spaniards*, Voyages and Plantations of *French* in *North-America*, *Goſnol* to *Virginia*, other Voyages to *Virginia*, Deſcription of the *Azores*. The ninth Book, Deſcription of *Virginia*, and Proceeding of the *Engliſh* Colonies there, Wreck of Sir *Thomas Gate*, and Account of the *Bermudas*; *Argol* from *Virginia* to *Bermudas*, Affairs relating to *Virginia*, Fight of an *Engliſh* and two *Spaniſh* Ships, Voyages to the Summer Iſlands, and Hiſtory of them. The tenth Book, Diſcovery and Plantation of *New England*, *Chalton*'s Voyage for *North Virginia*, Extracts of *Smith* of *New England*'s Trials, other Accounts of *New England*; *New Scotland* the firſt planting of it, *Newfoundland* the firſt Settlements there, and Account of the Iſland; Warlike Fleets ſet out by Queen *Elizabeth* againſt the *Spaniards*, the Duke of *Medina*'s for Invaſion of *England*, Squadron of the Galeons of *Portugal*; the Expedition to *Portugal* by Sir *John Norris* and Sir *Francis Drake*, ſuppoſed to be writ by Colonel *Antony Wingfield*; Expedition to *Cadiz*, and the Succeſs againſt the *Spaniſh* Ships, and in taking the Town; the Earl of *Eſſex* his fruitleſs Expedition to the *Azores*, the Concluſion of the Work. The fifth Volume is a Theological and Geographical Hiſtory of the World, conſiſting of the Deſcription, and an Account of the Religions of all Nations. This Author like *Hackluyt*, as was obſerv'd at firſt, has thrown in all that came to hand to fill up ſo many Volumes, and is exceſſive full of his own Notions, and of mean quibling and playing upon Words; yet for ſuch as can make choice of the beſt, the Collection is very valuable.

A Voyage to *Surat* in the year 1689. giving a large account of that City, its Inhabitants and Factory of *Engliſh*, deſcribing *Madeira*, *Santiago*, *Annoboa*, *Cablanda*, *Malamba*, *S. Helena*, *Bombay*, *Maſcate*, *Mycate*, the Cape of *Good Hope*, and Iſland of *Aſcenſion*, the Revolution of *Golconda*, Deſcription of *Arracan* and *Pegu*, an account of the Coins of *India* and *Perſia*, and Obſervations concerning Silkworms. By *J. Ovington*, 8°. *London*, 1696. This is the moſt modern *Engliſh* account of thoſe Parts, and by a Perſon well qualified to make ſuch Obſervations.

Travels and Voyages into *Aſia*, *Africk* and *America*, perform'd by Monſ. *John Morquet*, Keeper of the Cabinet of Rarities to the King of *France* in the Tuilleries, in ſix Books with Cuts. Tranſlated from the *French* by *Nathaniel Pullen* Gent. 8°. *London*, 1696. For ſo many Travels the relation is too ſhort, however there are things in it worth obſerving.

A new Voyage to the *Eaſt-Indies*, in the Years 1690 and 1691, with a Deſcription of ſeveral Iſlands, and of all the Forts and Gariſons in thoſe Parts, now in poſſeſſion of the *French*, the Cuſtoms, *&c.* of the *Indians*, by Monſ. *du Quiſne*. It has alſo a Deſcription of the *Canaries*, and of *Senaga* and *Gambia* on the Coaſt of *Africk*, with ſeveral Cuts and a Map of the *Indies*, and another of the *Canaries*. Made Engliſh from the *Paris* Edition, 12°. *London*, 1696. Of the *French* Factories in thoſe Parts we have no ſuch account; and few better for the bulk, of all other Places the Author undertakes to ſpeak of.

The

The Voyages and Travels of Sir *John Mandevil* Knt. ſhewing the way to the *Holy Land* and *Jeruſalem*, to the *Great Cham*, *Preſter John*, *India*, and other Countries, 4°. *London*, 1696. It is needleſs to ſay much of this Book, as being ſo univerſally allow'd to be fabulous.

Two Journies to *Jeruſalem*, the firſt an account of the Travels of two *Engliſh* Pilgrims, and Accidents that befel them in their Journy to *Jeruſalem*, *Grand Cairo*, *Alexandria*, &c. The ſecond of 14 *Engliſh*-men in 1669, with the Antiquities, Monuments, and memorable Places mention'd in Scripture; there are alſo antient and modern Remarks of the *Jewiſh* Nation, the Deſcription of the *Holy Land*, Captivities of the *Jews*, what became of the ten Tribes, &c. Here is very much promis'd, but the Performance ſcarce anſwers, the Volume being too ſmall, and looks more like a Collection out of ſome real Travels, than any true Pilgrimage perform'd.

Travels through *Germany*, *Bohemia*, *Switzerland*, *Holland*, and other Parts of *Europe*, deſcribing the moſt conſiderable Cities and Palaces of Princes; with Hiſtorical Relations and Critical Obſervations, upon antient Medals and Inſcriptions, by *Charles Patin* M D. of the Faculty of *Paris*, made *Engliſh* and illuſtrated with Copper Cuts, 8°. *London*, 1695. For thoſe who are curious in Medals this Piece will be moſt acceptable; yet this does not leſſen the value of the Deſcriptions and other Relations.

A new Diſcovery of a vaſt Country in *America*, extending above 4000 Miles between *New France* and *New Mexico*, with a Deſcription of Rivers, Lakes, Plants, and Animals, Manners, Cuſtoms, and Languages of the *Indians*, &c. by *L. Hennepin*; to which are added new Diſcoveries in *North America*, and not publiſhed in the *French* Edition, 8°. The Promiſe is very great, but there is little or rather no Proof of ſuch a vaſt extant of Land, which no Man has yet ſeen, and is all fram'd upon Conjectures, or what is as groundleſs, idle relations of *Indians*; the other Parts have more in them, yet only what is Collections out of better Authors.

A late Voyage to *St. Kilda*, the remoteſt of all the *Hebrides* or Weſtern Iſles of *Scotland*; with a Hiſtory of the Iſland natural, moral and topographical, containing an account of the Peoples Religion and Cuſtoms, of the Fiſh, Fowl, &c. As alſo of a late Impoſtor there, pretending to be ſent by St. *John Baptiſt*. By *M. Martin* Gent. 8°. *London*, 1698. We have here the only Hiſtory and Account of this Iſland, that ever perhaps appeared in any Language; and being ſuch, its Reputation ought to hold good, till any better can appear to leſſen it.

The Hiſtory of the Buccaniers of *America*, 8vo.

A new Account of *Eaſt-India* and *Perſia* in eight Letters, being nine Years Travels, containing Obſervations of the moral, natural and artificial State of thoſe Countries, as the Government, Religion, Laws, Cuſtoms, Soil, Seaſons, Diſeaſes, Animals, Vegetables, Manufactures, Trade, Weights and Meaſures, in the principal Places there. By *John Fryer*, M. D. with Maps and Tables, *London* 1698.

A Voyage to the *Eaſt-Indies*, giving an account of the Iſles of *Madagaſcar* and *Maſcarenhas*, of *Surat*, the Coaſt of *Malabar*, *Goa*, *Gomron*, *Ormuz*, and the Coaſt of *Brazil*, &c. and of the Religion, Cuſtoms, Trade, &c. of the Inhabitants, alſo a Treatiſe of Diſtempers peculiar to the *Eaſtern* Countries. There is annex'd an Abſtract of Monſ. *Rereford's* Hiſtory of the *Eaſt-Indies*, with his Propoſals for Improvement of the *Eaſt-India* Company; written originally in French, by Monſ. *Dellon*, M. D. 8°. *London*, 1698. This Work has been well receiv'd both in French and Engliſh.

A new Voyage and Deſcription of the *Iſthmus* of *America*, giving an account of the Author's Abode there, the Form of the Country, Coaſts, Hills, Rivers, Wood, Soil, Weather, &c. Trees, Fruit, Beaſts, Birds, Fiſh, &c. The *Indian* Inhabitants, their Features, Complexion, Manners, Cuſtoms, Employments, Marriages, Feaſts, Hunting, Computation, Language, &c. With remarkable Occurrences on the South-Sea and other Places, by *Lionel Wafer*, with Cuts, 8°. *London*, 1698. A Work that has been well receiv'd by the Publick.

A new account of *North-America*, as it was lately preſented to the *French* King; containing a more particular account of that vaſt Country, and of the Manners and Cuſtoms of the Inhabitants, than has been hitherto publiſh'd, 8°. *London*, 1698. We have here a *French* account of thoſe Countries, but more particularly what belongs to them, more exact than any other has deliver'd.

The new *Atlas*, or Travels and Voyages in *Europe*, *Aſia*, *Africa*, and *America*, &c. 8°. *London*, 1699. A little Volume,

lume, which ſeems rather ſome Collections out of Books and Travels, than any real Voyage.

An Account of a Voyage from *Archangel* in *Ruſſia*, in the year 1697, of the Ship and Company wintering near the North Cape, in the Latitude of 71 degrees: Their manner of living, and what they ſuffer'd by the extreme Cold; alſo remarkable Obſervations of the Climate, Country and Inhabitants: with a Chart deſcribing the Place where they lay, Land in view, Soundings, *&c.* By *Thomas Alliſon* Commander of the Ship. This is the lateſt Relation we have of any ſuch northerly wintering, and well worth comparing with ſuch others as write of thoſe northern Parts.

A Relation of two ſeveral Voyages made into the *Eaſt-Indies*, by *Chriſtopher Fryke* Surgeon, and *Chriſtopher Schwartzer*, particularly deſcribing thoſe Countries that are under the *Dutch*, 8°. *London*, 1699. There is nothing extraordinary in them.

An Account of a *Dutch* Embaſſy to the Emperor of *China*, writ by one of thoſe Embaſſador's Retinue, *Fol.* It is a Tranſlation from the *Dutch* Original, and contains a Deſcription of the Country, and all Places they paſſed through, with 200 Cuts drawn upon the Spot: It treats alſo of the Government of *China*, and Manners of the People.

The Deſcription of the Iſland of *Ceylon* by Captain *Knox*. He liv'd 19 years upon the Iſland, being taken, and kept there all this while by the *Dutch*, and had the opportunity of ſeeing the greateſt Part, and being inform'd of the reſt by the Natives. He gives a particular account of his manner of living, and accidents that befel him till he made his Eſcape, and then treats very fully of all things that relate to the Iſland. The *Dutch* who are Maſters of *Ceylon*, have thought this account worth tranſlating into their Language, and it has found a good Reception among them, which muſt add to its Reputation.

Travels to *Dalmatia*, *Greece* and the *Levant*, by Mr. *George Wheeler*. He travel'd with Mr. *Spon*, who publiſh'd the ſame Travels in French, but Mr. *Wheeler* remaining there behind him, has ſeveral Curioſities that eſcaped the other, many Medals and curious Cuts of Antiquities; ſo that his Work ſeems the moſt compleat, or at leaſt both together confirm one another.

Terry's Voyage to the *Eaſt-Indies*, begun in the Year 1615. 12°. He was Chaplain to Sir *Thomas Roe*, Embaſſador to the *Mogol* from K. *James* the Firſt, and gives an account of ſome things in that Country omitted by Sir *Thomas* in his relation; but a great part of his Book is fill'd up with Diſcourſes of his own, very little to the purpoſe.

An Account of ſeveral late Voyages and Diſcoveries to the South and North, containing Sir *John Narbrough*'s Voyage thro the Straiss of *Magellan*, to the Coaſt of *Chile*, in the year 1669. Capt. *Wood*'s Voyage for the Diſcovery of the North-Eaſt Paſſage, *An.* 1676. Capt. *Taſman*'s round *Terra Auſtralis*, *An.* 1642, and *Frederick Martens* to *Spitzberg* and *Greenland*, *An.* 1671. With a Supplement, containing Obſervations and Navigations to other northern Parts; and an Introduction, giving a brief account of ſeveral Voyages. This Collection has generally a good Reputation, and ſeems very well to deſerve it.

Collection of Original Voyages, publiſh'd by Capt. *Hack*, 8°. It contains *Cowley*'s Voyage round the World, which is the ſame with *Dampier*'s mention'd in the next place: Capt. *Sharp*'s Voyage into the South Sea, both Buccanier Voyages. The third is Capt. *Wood*'s Voyage thro the Straits of *Magellan*, which is the ſame as Sir *John Narbrough*'s beforementioned: And the fourth Mr. *Roberts*'s Adventures among the *Corſairs* of the *Levant*; ſo that there is little new in them, the three firſt being in other Collections, and the laſt a very indifferent piece.

Dampier's Voyages in three Volumes, 8°. The firſt a new Voyage round the World, begun *An.* 1697. It deſcribes the *Iſthmus* of *America*, and ſeveral of its Coaſts and Iſlands, the Paſſage by *Tierra del Fuego*, the Iſle of *Guam* one of the *Ladrones*, the *Philippines*, *Formoſa*, *Luconia*, *Celebes*, the Cape of *Good Hope*, and Iſland of S. *Helena*.

The ſecond Volume he calls a Supplement to his Voyage round the World, where he deſcribes *Tonquin*, *Achen*, *Malaca*, &c. Their Product, Inhabitants, Manners, Trade, *&c.* The Countries of *Campeche*, *Yucatan*, *New Spain* in *America*; and Diſcourſes of Trade, Winds, Breezes, Storms, Seaſons, Tides, Currents of the Torrid Zone.

The third Volume is his Voyage to *New Holland*, which has no great matter of new Diſcovery, but gives an account of the *Canary Iſlands*, ſome of thoſe of *Cabo Verde*, and the Town and Port of *Baya de Todos os Santos* in *Brazil*. All the three Volumes have Cuts and Maps.

A Collection of Voyages by the *Dutch East-India* Company, being three to the North Eaſt, two to the *Eaſt-Indies*, and one to the Straits of *Magellan*. Little can be ſaid in behalf of this Work, being no more than what is to be ſeen in ſeveral other Collections. 8°.

An Hiſtorical Relation of the Iſland of *Ceylon* in the *Eaſt-Indies*, &c. illuſtrated with Cuts and a Map of the Iſland, *Fol.* The Author who liv'd long in that Country, gives a general Deſcription of it, referring the Reader to the Map; and then the whole natural Hiſtory.

Laſſel's Travels through *Italy*, firſt printed in one Volume 12°. then in two. He was there four times, and gives a particular and curious account of moſt things of Note there.

Relation of the Diſcovery of the Iſland *Madera*, 4°. This is a Diſcovery before it was peopled, and it continu'd loſt again for ſeveral Years, and has little of Certainty.

Gage's Survey of the *Weſt-Indies*, 8°. This Book has gain'd ſome Reputation.

The Diſcoveries of *John Lederer* in three ſeveral Marches from *Virginia* to the *Weſt* of *Carolina*, and other Parts of the Continent, begun in *March* 1669. and ended in *September* 1670, 4°. This is a ſmall account of the Author's, who was a *German*, and travell'd further up the Inland in that part, than any has yet done; is contain'd in about four Sheets, publiſh'd by Sir *William Talbot*, in which there is much worth obſerving.

Relation of the Travels and Captivity of *W. Davies*, 4to. A ſmall Pamphlet of a few Sheets.

Account of the Captivity of *Thomas Phelps* at *Machaneſs* in *Barbary*, and his Eſcape. Another ſmall 4° Pamphlet.

The Golden Coaſt, or Deſcription of *Guinea*, in which are four Engliſh Voyages to *Guinea*. A 4° Pamphlet, and has ſeveral pretty Obſervations.

Herbert's Travels into divers Parts of *Africa*, and *Aſia the Great*, more particularly into *Perſia* and *Indoſtan*, *Fol.* Theſe Travels have always deſervedly had a great Reputation, being the beſt account of thoſe Parts written by any *Engliſhman*, and not inferiour to the beſt of Foreigners. What is peculiar in them, is the excellent Deſcription of all Antiquities, the curious Remarks on them, and the extraordinary Accidents which often occur, not to mention other Particulars common in the Books of all other Travellers, which would be too tedious for this Place.

Brown's Travels in divers Parts of *Europe*, *Fol.* The Author, a Doctor of Phyſick, has ſhew'd himſelf excellently qualified for a Traveller by this ingenious Piece, in which he has omitted nothing worthy the Obſervation of ſo curious a Perſon, having ſpent much time in the Diſcovery of *European* Rarities, and that in thoſe Parts which are not the common Track of Travellers, who content themſelves with ſeeing *France*, and *Italy*, and the *Low-Countries*; whereas his relation is of *Hungary*, *Servia*, *Bulgaria*, *Macedonia*, *Theſſaly*, *Auſtria*, *Styria*, *Carinthia*, *Carniola* and *Friuli*; adding to theſe *Germany*, the *Low-Countries*, and a great part of *Italy*, of all which he has compoſed a Work of great Uſe and Benefit.

The Voyages and Travels of *J. Albert de Mandelſlo*, a Gentleman belonging to the Embaſſy ſent by the Duke of *Holſtein*, to the Duke of *Moſcovy* and King of *Perſia*, *Fol.* Theſe are alſo known by the Name of *Olearius*'s Travels; the firſt part, which is of *Muſcovy* and *Perſia*, being altogether his, who was Secretary to the aforeſaid Embaſſy: But then the following part, which treats of all Parts of the *Eaſt-Indies*, is ſolely *Mandelſlo*'s, who left the Embaſſadors and *Olearius* at *Iſpahan*, and proceeded to view thoſe remoter Parts. It is needleſs to give any other Character of this Work, than to inform ſuch as are unacquainted with it, that it has generally the Reputation of being one of the moſt accompliſh'd Books of Travels now extant.

Blunt's Travels to the *Levant*, is a very ſhort account of a Journy through *Dalmatia*, *Sclavonia*, *Boſnia*, *Hungary*, *Macedonia*, *Theſſaly*, *Thrace*, *Rhodes* and *Egypt*. The whole very conciſe, and without any curious Obſervations, or any notable Deſcriptions; and his account of the Religions, Cuſtoms of thoſe People, only a brief Collection of ſome other Travellers, the Language mean; and not all of it to be relied on, if we credit others who have writ better.

A Deſcription of the preſent State of *Samos*, *Nicaria*, *Patmos*, and Mount *Athos*; by *Joſ. Georgirenes*, Archbiſhop of *Samos*, 8°. This Prelate reſided long as Archbiſhop at *Samos*, and ſaw *Nicaria* as being a dependance of his Dioceſs; but being weary of that Function, he retir'd to *Patmos*, where he continu'd ſome time, and after viſited Mount *Athos*; ſo that all he delivers of theſe Places is as an Eye-witneſs, and indeed the moſt particular account we have of them. The Deſcription is very exact, and what he ſays of the

Greek Religion may be relied on, as having ſo much reaſon to know it. All that can be excepted againſt, is what he ſays of the People in *Nicaria*, converſing at four or five Miles Diſtance, which indeed is not very credible. The Preface the Reader muſt obſerve is the Tranſlator's, not the Author's, which is requiſite to be known.

A Voyage to *Conſtantinople*, by Monſ. *Grelot*, 8°. tranſlated into Engliſh by *J. Philips*. This, tho perhaps in the relation may not contain much more than what may be pick'd out of other Travellers who have writ of thoſe Parts, yet it exceeds them in 14 curious Cuts, the exactneſs of which is atteſted by ſeveral Travellers that have been at *Conſtantinople*, and ſeen the Places they repreſent; beſides that all the ingenious People of *Paris* gave their Approbation of the Work, and upon their Teſtimony the K. himſelf having ſeen the Draughts, thought fit to order the Author to print it. So that we need not make any ſcruple, to reckon it among the beſt Books of Travels; for as far as it reaches, which is to *Conſtantinople*, the *Propontis*, *Helleſpont* and *Dardanels*, with the Places adjoining, the Remarks of the Religion, Worſhip, Government, Manners, &c. of the *Turks*, are ſingular.

A Deſcription of the Iſlands and Inhabitants of *Færoe*, being 17 Iſlands, ſubject to the King of *Denmark*, in 62 deg. of North Lat. written in Daniſh, and tranſlated into Engliſh, 12°. The Deſcription is very particular and curious, and indeed more than could well be expected of theſe miſerable northern Iſlands; but the Author was Provoſt of the Churches there, and had time to gather ſuch an account, which is ſomewhat enlarged with Philoſophical Obſervations on Whirlpools and other Secrets of Nature. His Character of the People is very favourable, and ſavours more of Affection than Sincerity; but the worſt part of this ſmall Book, is firſt a Collection of ſome Romantick Stories of the antient Inhabitants of *Færoe*; and in the next place, what is yet worſe, a parcel of inſignificant Tales of Spectres and Illuſions of Satan, as the Author calls them.

Joſſelin's two Voyages to *New England*, 8°. In the firſt of theſe there is little beſides the Sea-Journal and common Obſervations, unleſs it be an account of Neceſſaries for Planters. The ſecond is a very particular Deſcription of all the Country, its Beaſts, Fowl, Fiſh, Plants and Trees, the Manners and Cuſtoms of the *Engliſh* Inhabitants, the time of their ſettling there, with many other matters well worth obſerving. Of the *Indians* he has very little or nothing. The Relation is curious and faithful, but in many places where the Author makes his own Remarks, there are the oddeſt uncouth Expreſſions imaginable, which look very conceited, but that is only as to his Stile. He concludes with what he calls Chronological Obſervations of *America*, much whereof no way relates to that part of the World, and the reſt is of no great uſe, eſpecially for that there are ſeveral Errors in it.

Joſſelin's New England Rarities, a very ſmall 8°. is a more particular Account of the Fowl, Beaſts, Fiſhes, Serpents, Inſects, Plants, Stones, Minerals, Metals, and Earth of that Country, than he has given in his Voyages.

The Adventures of Mr. *T. S.* an *Engliſh* Merchant, taken Priſoner by the *Turks* of *Argier*, and carried into the Inland Country of *Africk*, 12°. Containing a ſhort account of *Argier* in the Year 1648. of the Country about it, and more particularly of the City *Tremizen*, where the Author reſided three Years, going abroad with ſeveral Parties which his Maſter commanded, and relates ſome Love Intrigues he had with *Mooriſh* Women, as alſo very ſtrange Metamorphoſes of Men and other Creatures turn'd into Stone. The Relation is plain and without artifice. At the end are added Directions how to turn it out at the Straits Mouth with a Weſterly Wind.

Wyche's Relation of the River *Nile*, its Source and Current, a ſmall *Octavo*. This is only a Tranſlation of a *Portugueſe* Jeſuit's Account, who liv'd in *Ethiopia* ſome Years, being the ſame that is given by *F. Alvarez*, and others of the Society who lived there, and no doubt is very authentick, as deliver'd by an Eye-witneſs, who was a Perſon of Probity. Other things relating to the Unicorn, Rhinoceros, Bird of Paradiſe, Pelican and Phenix, he writes upon hearſay, which deſerve not the ſame Credit, particularly what he ſays that the Rhinoceros has two Horns, which we have ſeen in *England* to be otherwiſe; and of the great rarity of Pelicans, which are alſo ſufficiently known. But theſe are Trifles: he diſcourſes well of the reaſon of calling the *Ethiopian* Emperor *Preſter John*, on the Red-Sea, and of the Palm or Coco-Tree.

Ray's Travels, or his Obſervations Topographical, Moral and Phyſiological, made in a Journy through part of the

Low

Low-Countries, Germany, Italy and *France*. He throughout it gives a very brief, yet ingenious Description of every Town he saw, observes some Particulars of the Customs and Dispositions of the People; and curiously lays before us any thing that is rare in it self, or not known to us: but in his account of Mineral Waters, and of Foreign Plants, as one so understanding in those Particulars, he outdoes any thing that could be expected from other Travellers. He makes an Excuse for the Language, which he need not, it being well enough for plain Notes of a Traveller. *Venice* he describes more particularly than any other place; but of all Universities, as being himself a Scholar, he says more than of other Towns. Of *France* not much, as having made but a short stay there. He closes his Work with a Latin Catalogue of Plants he observ'd abroad, which either do not grow or are very rare in *England*. He has inserted *Willoughby*'s Travels in *Spain*.

Thus have we run through all the Books of Travels of any Note now extant, *Latin*, *Italian*, *Spanish*, *French* and *English*, placing each as neat as we could in its own Original Language; and therefore those who miss any in the *English*, may look for them in the other Languages, where they will certainly find them, if they were originally in that Tongue. We have not made any particular Catalogue of *Dutch*, because they are not very many, and all of them will be found, as they were translated into other Languages. As for the Characters given of Books, in some Places it is quoted where they were had; but if such Authority be not quoted, it is because the Books have been purposely perused and examined, where such account could not be found of them. Lastly the Reader must observe, that in this Catalogue, there is no mention made of any of the Travels contain'd in this Collection, which would be a needless Repetition, they being all mention'd and characterized in the general Preface.

AN

AN

ACCOUNT

OF THE

Empire of CHINA,

Historical, Political, Moral and Religious.

A short DESCRIPTION of that Empire, and Notable Examples of its Emperors and Ministers,

Also an Ample Relation of many remarkable Passages, and things worth observing in other Kingdoms, and several Voyages.

There are added the Decrees of Popes, and Propositions defin'd at *Rome* for the Mission of *China*; and a Bull of our most Holy Father *Clement* X. in favour of the Missioners.

Written in *Spanish* by the R. F. *F. Dominick Fernandez Navarette*, Divinity Professor in the College and University of St. *Thomas* at *Manila*, Apostolick Missioner in *China*, Superior of those of his Mission, and Procurator General at the Court of *Madrid* for the Province of the Rosary in the *Philippine* Islands, of the Order of Preachers.

THE AUTHOR TO THE READER.

THERE is no doubt but he who writes and aſpires to the Name of an Hiſtorian, is oblig'd in the firſt place, to ſhield and guard himſelf with Truth, and the Sincerity of what he deſigns to expoſe to the Eyes of all Men, otherwiſe he will gain the Title of a fabulous Author. S. Iſidorus lib. 1. orig. cap. 40. *ſays thus,* Hiſtory is a Relation of a thing tranſacted, by which thoſe things that were done in Times paſt are known: It is call'd Hiſtory either from ſeeing or knowing; for among the Antients no Man writ Hiſtory but he who had been preſent, and ſeen thoſe things that were to be writ.

If he who takes Pen in hand is not an Eye-witneſs, or is not fully inform'd of what he commits to writing, but only relies on and truſts to other Mens Accounts, which he credits without examining into them, his Reputation will certainly be in danger, and the Sincerity of his Work be call'd in queſtion. Thales *being ask'd,* How far diſtant is Truth from Falſhood? *anſwer'd,* A wiſe Man was of opinion, that as far as the Eyes are from the Ears. Cornelius à Lapide in cap. 1. Iſai. *ingeniouſly ſays,* That thoſe things are undoubtedly true, which a Man ſees with his Eyes, not thoſe he hears with his Ears. *What the Eyes ſee may be affirm'd with ſafety, what is heard is told with miſtruſt and apprehenſion.* S. Jerom Epiſt. ad Deſid. *ſays,* There is a difference in relating thoſe things which are ſeen, and thoſe which are heard, and therefore he that has ſeen may write more certainly. *Being wholly govern'd by theſe Principles, I reſolv'd not to make account in this Work of any thing but what I have ſeen, read, and has gone through my hands. The Penalty he incurs who does not ſtick to Truth in all Particulars, is, not to be believ'd when he ſpeaks true.* Ariſtotle *being ask'd,* What benefit Liers reap'd? *anſwer'd,* Not to be believ'd when they ſpeak Truth. *S. Jerom Epiſt. ad Jul. ſays,* That Credit is not given to Liers when they ſpeak Truth. Eccluſ. 34. 4. *ſpeaks to the ſame purpoſe,* What Truth will be ſpoke by a Lier? *A Puniſhment juſtly due to ſuch as are govern'd by their own Fancies or Imaginations, or aſpire to gain Applauſe by Fictions and Dreams.* Laertius lib. 1. cap. 5. *ſays thus,* That this was the Puniſhment of *Caſſandra, Priam*'s Daughter, who practis'd the Art of Divination, not to be believ'd when ſhe foretold the Ruin of her Country. *This Woman by her falſe Stories got ſuch an ill Reputation, that ſhe was not believ'd when ſhe truly foretold the Deſtruction of her Country.*

It cannot be deny'd, but that many falſe Accounts have been ſent into Europe, *as well of* China *as other parts of* Aſia; *for the Miſſioners themſelves who are well acquainted with thoſe Parts, and are Eye-witneſſes, unanimouſly confeſs and affirm it. My own Knowledg and Experience, what I have ſeen and diſcours'd with others upon ſeveral occaſions, are ſufficient to make me agree with them, and aſſert the ſame; ſo that I ſhall with ſafety keep at a great diſtance from what ſome Perſons have publiſh'd in theſe Parts.*

My deſign was to have firſt publiſh'd the Antient and Modern Controverſies that have been in the Chineſe *Miſſion from its firſt beginning, till the Year 1669. as being a more neceſſary and advantageous Subject. But ſome Perſons thought this Work ought to be immediately committed to the Preſs, becauſe ſome Points in it help to make many Difficulties more intelligible that are to be handled hereafter, as alſo becauſe it treats of common Affairs.*

I do not queſtion but the Language is plain, and like a Man that has ſpent 24 years in ſtudying ſtrange Languages, and thoſe very different from any in Europe. *The Subject is uncommon, and therefore diverting, yet withal*

withal beneficial and profitable, which ought always to be aim'd at. S. Iſidorus cap. 40. *of the Book abovementioned, ſays thus,* The Hiſtories of Nations do not hinder the Readers from making their Advantage of what is profitable in them: For many wiſe Men committed to Hiſtories the paſt Actions of Men for the Inſtruction of the preſent

The delight many take in reading Hiſtory as well as other things, cannot but be commended. Faſciculus Temporum, fol. 3. *has theſe words:* It is therefore very advantageous to know many Hiſtories, and be well acquainted with them, that we may be able to follow the good Examples of others, and ſhun the bad. *The* Chineſes *teach the ſame Doctrine. What I write may be apply'd to all thoſe Uſes, this is all I aſpire to; and tho I attain not my End, yet my Labour deſerves to be ſtil'd profitable.* Salvianus in Præfat. *ſays,* At leaſt it is not unprofitable to attempt to do good. *And* Plinius Jun. lib. 2. Epiſt. 5. *has theſe words;* And I would have theſe things ſo taken, not as if I had compaſs'd my Deſign, but as if I had labour'd to compaſs it. *And* Lib. 6. Epiſt. 17. *he ſays further,* And truly I am wont to honour and imitate all Men that perform any thing in Study. *Do you therefore, Reader, accept of my Labour and good Wiſhes, and wink at my Faults.*

Some Particulars to be obſerv'd in theſe Books.

1. *IT is well known there is no ſuch Method to be found in what the Philoſopher* Confucius *taught, and his Diſciples writ after him, as other antient Philoſophers obſerve: They are all looſe Sentences, not confin'd to any particular Subject: However being but a mere Tranſlator in this Particular, I follow his Steps without deviating in the leaſt.*

2. *So in tranſlating the* Chineſe *Book call'd,* The Mirror of the Soul, *I obſerve the Author's Method, which is the cauſe that one and the ſame Sentence is ſeveral times repeated: But in regard we ſometimes ſee the ſame in* European *Authors, I do not look upon it as an Objection of conſequence, or ſo conſiderable as to oblige me to alter its Order, eſpecially becauſe my deſign is no other but to make known what Light of Nature a Nation ſo remote from Converſation and Commerce with all others as* China *is, has had for ſo many Ages. This we have taken notice is the cauſe why ſome Points relating to one and the ſame Virtue are divided into ſeveral parts; but in my opinion it is better not to deviate from the Method thoſe Authors follow, whoſe Doctrine we write, than to reduce it to a certain number of Chapters.*

3. *It is to be obſerv'd, that other Nations muſt not look upon thoſe things as incredible, which are peculiar to any one in particular; otherwiſe only what we ſee in our own Countries would be true, and all the reſt fabulous, which is unreaſonable. We muſt not be govern'd by Paſſion, or private Affection, but by Reaſon and the Underſtanding, which we know does not comprehend all that is in the World. How many years did a certain Philoſopher break his Reſt to learn the Nature of the Ant, and at laſt made nothing of it? At* Macaſar, *as I write in the ſixth Book, I ſaw a Child that had 24 Fingers and Toes, and was alſo an* Hermaphrodite, *two diſtinct monſtrous Parts, perhaps ſeldom ſeen in the World in the ſame Creature. The firſt Part has infallible Examples of its Truth, one in* 2 Sam. 21. 20. where was a Man of great Stature, that had on every Hand ſix Fingers, and on every Foot ſix Toes, four and twenty in number. *Another is in* 1 Chron. 20. 6. where was a Man of great Stature, whoſe Fingers and Toes were four and twenty, *&c. And tho theſe ſeem to be but one and the ſame, yet they may paſs for an Example: but I know not that there is any in antient Books of both theſe things together, and yet it does not follow that there is no ſuch Monſter in the World. The ſame I ſay in other reſpects, for not to believe them argues no want of Truth on their ſide, but it ſhows little knowledg and ſmall acquaintance with the World. Thoſe who are well read and curious, are ſafer, becauſe they take better Meaſures to go by; eſpecially thoſe who leaving their own Country have travell'd through ſtrange Countries, theſe have more lofty and univerſal Idea's of things; they are leſs ſurpriz'd, and make a different Judgment of what they hear or read, without raſhly judging that doubtful and uncertain, which is new to them. True it is, he that writes ſubmits his Labour to the Judgment of the Multitude, who are wont to be more ready to condemn, becauſe they are leſs capable of underſtanding.* S. Thom. opuſc. 27. *writes thus,* Thence it comes that many unexperienced Perſons upon ſlight Conſideration eaſily ſpeak their Mind. *The only Remedy in this caſe is, not to mind what they ſay.*

I ſometimes give my Opinion in caſes to appearance not belonging to my Profeſſion, wherein I follow the Doctrine of our Silveſter verb. Concil. Tract. 2. *and of* Cajetan 2. 2. q. 45. art. 3. ad 3. *Upon which you may alſo read the Learned* F. Sylveira tom. 5.

in Evangel. lib. 4. cap. 4. quæſt. 2. & 3. *Beſides, to ſpeak to any buſineſs, it is enough that a Man has Knowledg and Experience of it, which is abſolutely neceſſary, according to* Tully 11. de Orat. That the main thing in Counſel was to know the Common-wealth. *And* Tacitus in Agric. *expreſſes it yet better,* Men acquainted with the Manners and Deſigns of the Province.) *He who has gain'd eſpecial and particular knowledg of ſome Points by Experience, may freely and without apprehenſion ſpeak to them, eſpecially where there are thoſe who pretend to be heard like Oracles, without any other reaſon for it, but that Fortune has made them to be fear'd, ſo that no body dares oppoſe their Opinions or Fancies.*

5. *I now and then, as occaſion offers, undertake to plead the Cauſe of the* Indians *in the* Philippine *Iſlands, as many more have done for thoſe of* America. *This is tolerable becauſe grounded on Compaſſion, Mercy, and the Inclination of our Kings and their Supreme Council of the* Indies, *who love them as their Children, and give repeated Orders every day for their Good, Advantage, Quiet, Satisfaction and Eaſe. There is no other fault to be found with thoſe poor Creatures, but that which* S. Peter Chriſologus *found in the holy Innocents,* whoſe only Crime was that they were born. *There is no reaſon for all their Sufferings but their being in the World; and it is worth obſerving, that tho ſo many pious, gracious, and merciful Orders have paſs'd in favour of them, yet they have taken ſo little effect.* Hab. c. 1. *ſays thus,* Therefore the Law is rent, and Judgment came not unto the end, &c. *So that tho theſe Wretches have been ſeveral times redeem'd, yet they remain in perpetual Servitude.* Salvianus lib. 6. de Provid. *ſays thus,* All Captives when once redeem'd enjoy their Liberty, we are always redeem'd and are never free. *This ſuites well with what we ſpeak of. To which we may add that of St.* Paul, 2 Cor. 8. 13. *It is a Subject deſerves to be conſider'd, and much Authority and a high Hand muſt make the Remedy work a due Effect.*

6. F. Victorio Riccio *a* Florentine, *my Companion in* China, *and a Man of excellent Parts, and rarely qualified for all Buſineſs, eſpecially for the* Chineſe *Language, in which, tho doubtleſs the moſt difficult in the World, he made a mighty progreſs with much eaſe, in a ſhort time, writ one Tome containing an account of what relates to our Miſſion from its firſt beginning till the Year* 1665. *we daily expect the means to print it.*

7. *I ſometimes in this Hiſtory name ſome Perſons, which is not by chance but deſignedly; for tho it be in ſpeculative Affairs, it is proper to attribute them to their own Authors, and not lay them to others.* Oleaſter in Numb. 25. *on thoſe words,* Now the Name of the Iſraelite, *&c. writes thus:* It often happens the good Name of a whole Community is in danger on account of the Vices of one Member, as long as he that is guilty of thoſe Vices is not known; therefore for the moſt part it is convenient to know his Name, leſt the Reputation of all Men ſuffer for him. *'Tis true, there is no ſuch danger upon this occaſion.*

8. *I moſt readily ſubmit all whatſoever is contain'd in this Book to the Cenſure and Correction of our Holy Mother the Catholick Church, and of its Univerſal Head the Pope, Succeſſor to St.* Peter, *and Chriſt's Vicar, whoſe Faith I preach'd, and taught pure and untainted for above twelve years to the* Gentiles *of* China, *and other Nations in thoſe parts, where I have liv'd, and through the Goodneſs of God hope to die.*

F. Dominick Fernandez

Navarette.

BOOK

BOOK I.

Of the Original, Name, Grandeur, Riches, and other Particulars of the Great Empire of *CHINA*.

CHAP. I.

Of the Name of CHINA.

1. THE utmoſt Bounds of *Aſia*, the nobleſt Part of the Univerſe, are the Seat of the moſt Glorious Empire in all natural reſpects, the Sun ever ſhines upon. We *Europeans* vulgarly give it the Name of the *Great China*; and with good reaſon, for it is Great in all reſpects, Rich, Fruitful, abounding in plenty of all things, and Powerful, as will plainly appear by the ſhort Account I ſhall here give of it. But before I enter upon the Matter, it will be proper to make known its Name, and whence it is deriv'd, for the more methodical proceeding, and to follow the Example ſet me by many grave Authors, who before they lanch into the Account of the great Affairs of thoſe Empires and Kingdoms they treat of, have firſt clear'd the Original and Etymology of their Names.

China.

2. It is well known that the Name *China* (which the *French* and *Italians* pronounce *Cina*) is not the proper Appellative of that Empire, but a Name given it by Strangers trading thither. The *Portugueſes* firſt took it from them, and afterwards the *Spaniards* in the *Philippine* Iſlands. Father *Julius Aleni* a Jeſuit, in his Book written in the *Chineſe* Tongue, ſpeaking of this Subject, ſays, That *China* in the Language of thoſe Strangers, ſignifies a Country, or Kingdom of Silk; which being there in ſuch great plenty, thoſe who ſail'd thither to purchaſe this Commodity, us'd to ſay, Let us go to the *Land of Silk*, or to *China*, which ſignifys the ſame thing. *Don F. Gregory Lopez* Biſhop of *Baſilea*, who now governs the Church of *China*, a religious Man of our Order, and born in that Empire, affirm'd the ſame to me. *Trigautius*, *lib.* 1. *cap.* 2. and *Kircher*, *fol.* 3. ſeem to incline to this Opinion: The firſt ſays, *China* is the antient *Sericana*; and the latter, that it was formerly call'd *Sina* and *Serica*.

Navarrete.
Sericana.
Sina.
Serica.

3. *Trigautius* adds, That he does not queſtion but *China* is the Country of the *Hippophagi*, or *Horſe-eaters*, becauſe Horſe-fleſh is eaten throughout all that Kingdom as frequently as we eat Beef: But I am of Opinion it might more properly be call'd the Country of Dog-eaters; for tho they eat much Horſe-fleſh, they eat no leſs of Aſſes, and very much more of Dogs, as ſhall be ſaid in another place. Others will have it, that the Strangers trading in *China*, compounded this Name of the two *Chineſe* words, *Chi*, and *Nan*, which ſignify to point towards the South; and the Merchants reſorting thither, coming always upon the South Coaſt, which the *Chineſes* expreſs'd by thoſe two words above-mention'd, theſe Strangers made one of them, and call'd the Country by that Name. *F. Antony de Gouvea* a *Portugueſe* Jeſuit, was of this Opinion; we ſeveral times diſcours'd upon this Subject, and methinks it is well grounded.

Hippophagi.
Food.

4. *F. Lucena* in his Hiſtory, *lib.* 10. *cap.* 3. ſays, The uſual Salutation of the *Chineſes* is *Chin*, *Chin*; which the Strangers hearing, they underſtood *China*, and ſo took that word for the Name of the Country. This carrys ſome reſemblance of Truth to credit it, eſpecially becauſe the manner of the Natives accenting *Chin*, is almoſt as if there were an *a* with it, which made it eaſy to apprehend *China*, when they heard *Chin*. And tho it is true the right word thoſe People uſe in ſaluting is not *Chin*, but *Zing*, however in ſome

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ſome Parts the Country People pronounce it *Chin*. Certain it is the Name was given by Strangers; and tho they might take it from ſome words of the Country, yet they corrupted, and made it to ſignify that Empire; and this Impoſition continues to this day, not only in *Europe*, but in the *Eaſt* and *Weſt-Indies*, and many Parts of *Africk*. This may be further confirm'd by many Examples ſtill practis'd in our own and other Countrys.

5. The *Chineſe* Merchants that ſail'd to *Manila*, being ask'd, who they were, and what they came for? anſwer'd, *Xang Lai*, that is, we come to trade. The *Spaniards*, who underſtood not their Language, conceiv'd it was the Name of a Country, and putting the two words together made one of them, by which they ſtill diſtinguiſh the *Chineſes*, calling them *Sangleys*. Thus have we *Europeans* corrupted many other words in thoſe Parts: The Name of the *Philippine* Iſland is *Liu Zung*; the *Spaniards* corrupted the words, and call'd them *Luzon*. The City *Manila* is properly call'd *Mainila*, which ſignifys a Marſh or boggy Ground; our People left out the *i*, and there remain'd *Manila*. The Iſland the Natives term *Minolo*, the *Spaniard* calls *Mindoro*. That of *Malindic*, we name *Marinduque*, *Cavit*, *Cavite*, and ſo of many others. The Name by which all *Aſia* calls *Japan*, is *Je Pun*, which ſignifys the Riſe of the Sun, becauſe this Empire lies Eaſt of all that part of the World: the *Europeans* have corrupted the Name, and call it *Japan*. The Name of the Kingdom of *Coria*, is *Kao Li*; and with us it is chang'd into *Coria*. *Kiao Chi* was converted into *Cochinchina*, and *Sien Lo* into *Siam*.

Sangleys. Luzon. Japan. Cochinchina.

6. The *Portugueſes* corrupted many Names in the *Eaſt-Indies*. The Natives call an Idol *Pagabadi*, the *Portugueſe* ſpeak it *Pagode*. That which we now name the Coaſt of *Charamandel*, or *Caramandel*, as the *French* and *Italians* pronounce it, and runs from the City of *St. Thomas* to *Bengala*, is by the Natives called *Toromandalun*, and *Toromandora*; which denomination does not belong to any Kingdom or Country, but was the Stile of the King who was Sovereign of that Tract when the firſt *Portugueſes* came thither: They hearing the Natives uſe that word to expreſs their Prince, after changing and corruping it, took it for the Name of the Country. They alſo corrupted the Names of *Tragambar*, *Nagapatan*, *Jafanapatan*, *Madraſtapatan*, *Paliacate*, *Muſalapatan*, and others, as I made out when I was in thoſe Countries.

Pagode.

By all that has been ſaid it appears, that in probability the ſame may have hapned to the Name of *China*, eſpecially in regard that Nation does not uſe or own it.

7. The uſual and moſt common Name by which thoſe People call their Empire, both in their Books and Diſcourſe, is *Chung Kue*, *i.e.* the Middle Kingdom. Formerly this Denomination was peculiar to the Province of *Ho Nan*, which is almoſt the Center of that Empire. From hence in proceſs of time it communicated it ſelf to all that Country. Others will have it, that the *Chineſes* meant, their Kingdom was in the middle of all the World, being ignorant of the reſt. For this reaſon they alſo term it *Tien Hia*, that is, A World, or the greateſt and beſt part of it. They alſo give it another Appellation, and that common enough, calling it *Hoa Kue*, or *Chung Hoa*, ſignifying, A flouriſhing Kingdom, a Garden, a Grove, or delightful Place in the middle of the World. During the Reign of the Emperor *Xun* this Name was much in uſe, and is ſtill in writing. It is very proper for that Empire, becauſe in truth it is all a beautiful Garden, and a moſt delightful Grove.

Chung Kue. Tien Hia. Hoa kue. Chung Hoa.

8. *F. Kircher* ſays, *China* has no proper Name of its own, but takes it from the Emperor then reigning; yet afterwards, *fol.* 165. he mentions the Names *Chung Kue*, and *Chung Hoa*, which are written as proper Denominations, and not as deriv'd from Emperors. I was more ſurpriz'd afterwards to read the ſame in Father *Trigaucius* his Hiſtory, *lib.* 1. *cap.* 2. I cannot conceive how it comes to paſs, that this Father having ſpent ſome Years in the Miſſion of *China*, and travell'd that Country, as he writes himſelf, ſhould not diſtinguiſh between the Name of the Empire, or Kingdom, and that of a particular Reign. The Names of the Empire are ever the ſame, and immutable; but the Denominations of Reigns vary according to the ſeveral Families that govern: So thoſe this Author quotes, are the Names or Sirnames of Families that reign'd; as for inſtance, *Tang* ſignifies the time the Family reign'd, which was call'd *Tang Hia*, when the Family whoſe Name or Sirname was *Hia* reign'd, and ſo of the reſt: So that thoſe are the Names of reigning Families, not of the Kingdom; as when we ſay the *Auſtrian* or the *Ottoman* Empire, *&c.* which only implys the Reign of the Family of *Auſtria*, or of the *Ottoman* Race. And tho we ſay the *Auſtrian* Empire, it does not imply, that therefore the Empire it ſelf is call'd *Auſtria*,

ſtria, but *Germany*, where the Houſe of *Auſtria* reigns: and thus I think this Point is ſufficiently clear'd.

Cathay. 9. As for *China* being the ſame as *Grand Cathay*, I perceive *Trigautius* is of that Opinion, taking it from *Paulus Venetus*. *Kircher*, *fol.* 47. ſuppoſes the ſame thing, adding, That all his Order agree in this Point; but if he has no other ground for it but that, it being falſe, concludes nothing. Among thoſe of his Order in *China*, ſome affirm, others deny, and others are dubious concerning it; and therefore it is no eaſy matter to reſolve which of them to follow. It is poſſible that the Name of *Cathay* is corrupted by the *Europeans*, which will make it a difficult matter to decide this Point. The *Muſcovite* calls *China*, *Kin*, *Tai*; which Name ſeems to have ſome reſemblance with *Cathay*. I think it the wiſeſt way not to decide a matter ſo doubtful, and which tho it has been handled in *China*, cannot find any grounds to incline a Man more to the one ſide than to the other; but to leave it dubious till ſome further Light can be found to lead us into it. *Navarette.*

10. In the Hiſtory of *Tamerlan the Great*, tranſlated into *French*, it is written that he conquered *China*, and that when he was out of this Empire, the King of *Cathay* met him with two Millions of Men. Now according to this *China* cannot be the ſame as *Cathay*. True it is, I do not look upon this Account to be infallibly certain, for as much as the *Chineſe* Annals, which are very exact, make no mention of any ſuch Conqueſt; nor can this be the ſame as was made by the Weſtern *Tartar*, becauſe it is much later than that. The Subject of this Chapter requires no further information, nor do I think there is any to be had; but this is ſufficient to know ſomewhat of the Name *China*. At the end of this Book we ſhall again ſpeak of what relates to *Tamerlan*.

CHAP. II.

Of the Antiquity of the Empire of China.

1. THO all Men grant that the Empire of *China* is of very great Antiquity, yet I find ſome diſagreement among Authors; and no ſmall difference betwixt the Miſſioners, who are doubtleſs the beſt Judges in this caſe, as having receiv'd better Lights from the *Chineſe* Books, and convers'd with the Natives. I am not ignorant that ſome have written that the Empire of *China* was founded before the Flood, which I do not relate as a probable Opinion, but as a Dream or Fiction, it being a Contradiction of the Holy Scripture, *Gen.* chap. 7, and 8.

Nieremberg. 2. Nor will I here inſert what *F. Nieremberg* publiſh'd concerning the Original of *China*, becauſe he foiſts in ſo many, and ſuch extravagant Inventions, as cannot be outdone upon the Subject. A ſufficient proof hereof is, That all thoſe of his Society who live in *China* do make a great Jeſt of all he writ concerning this Matter. *F. Antony Gouvea* has a particular averſion to this Author; he cenſures his Writings ſeverely, and looks upon him as unfaithful, and fabulous. If he was miſled by Informations, he is the leſs to blame; but what I chiefly obſerv'd was, that on the 29*th* of *November*, 1661. the aforemention'd *F. Gouvea* told me, That *Nieremberg* was in the wrong in writing, that the *Chineſes* had made *F. Mathew Riccius* a Claſſick Doctor. For tho I and all the reſt of us were ſatisfy'd of the Miſtake, yet I did not think they would have told it me ſo plainly. I further remark'd, that the good *F. Gouvea* looks upon the two Apparitions (the ſame Father ſays *F. Mathew Riccius* had of our Saviour, telling him, he would be aſſiſting to him at the two Courts of *China*) as mere Dreams; and he blames *F. Julius Aleni* as the Author and Inventer of theſe things. And this Father being ſo well vers'd, and of ſo long a ſtanding in that Miſſion, he cannot but have perfect knowledg of all theſe Affairs. But in my Opinion the firſt of theſe Storys is the moſt unlikely, for the *Chineſes* would not admit of *S. Auguſtin* himſelf as a Claſſick Doctor, much leſs of *F. Riccius*, who, it cannot be deny'd, was a famous Man, and therefore does not ſtand in need of any forg'd Honour.

3. *F. Mendo*, lib. 1. chap. 3. writes thus: It is look'd upon as an undoubted Truth among the Natives of this Kingdom, that the Grandſons of *Noah* were the firſt that peopled it, after travelling out of *Armenia* to ſeek ſome Land that might pleaſe them, *&c.* In the 5*th* Chapter he repeats the ſame, adding, That what appears plain in the *Chineſe* Hiſtory, is, that ever ſince the Time of *Vitey*,

Navarette. who was the first King, that Nation has been reduced into one entire Monarchy, *&c.*

4. As to the Antiquity, this Author is much in the right; but we must assuredly suppose, that the *Chineses* never had any knowledg of *Noah*, nor of his Sons or Grandsons. It is generally agreed in their Books and Historys, that the first Man they can give any account of, was *Fò Hì*; they have no manner of knowledg of any time before him, which they themselves daily own to us, when we discourse of this Subject, and so it appears in their Writings. I fancy too that there is no such word as *Vitey* in *China*, nor is it known to that Nation; it may perhaps be a corrupt word compounded of these two, *Vi*, *Tai*: but the Name of the first Emperor of *China*, as I have already observ'd, was not *Vi Tei*, but *Fò Hì*, as is expresly mention'd in their Books, and they all unanimously agree. And I am of Opinion there are few among them, tho they be Peasants, but know this; for as we have knowledg of our first Father *Adam*, so have they of *Fò Hi*. Nay there have been Missioners who would make *Fò Hì* to be *Adam*, but that cannot agree with the *Chineses*, because their Empire has continued from the time of *Fò Hi* till now.

Fò Hi *first Emperor.*

5. The most receiv'd Opinion is, that from this *Fò Hi* the first Emperor of *China*, till this present Year 1675, are 4559 Years; and there being since the Flood to this same Year, according to the Computation of the *Roman* Martyrology, 4632 Years, it appears, that the *Chinese* Empire had its beginning seventy two Years after the Flood, others say 113. This makes out the probability of what *F. John Ruiz* the Jesuit wrote, who is follow'd by the Fathers *Longobardo* and *Balat* of the same Society, and is, that the Great *Zoroastres* Prince of the *Bactrians*, who was the first Inventer of Magick in the East, was also the Founder of the Empire of *China*, and there left behind him his Doctrine. There is some difficulty in this, for it seems most certain that *Egypt* was peopled first, which yet was 170 Years after the Flood, as says *A Lapide* in 12 *Genesis*; see there, and *Oleaster*, *Num.* 12.

1675.

Antiquity.

6. *F. Emanuel Diaz* a Jesuit writ in the *Chinese* Language, that *Ham* the Son of *Noah* went into *China*, where he diffus'd his superstitious and wicked Doctrine; which continues to this day. This makes not against what has been said above, but rather verifies it; for it is very usual to say, *Ham* and *Zoroastres* were the same Man, as *Berosus*, *lib.* 3. *Burgensis*, Master *Mathias*, *Garcia de Loaisa* out of *Isidorus*, the *Fasciculus Temporum*, the Lord of *Arausio*, *Kircher*, and many others affirm, as shall be shewn in the second Tome: see *A Lapide*, Exod. 7. 6, 11. *Lactantius Firmianus de orig. err. cap.* 4. writes thus of *Ham*; Ham *flying*, *setled in that part of the Earth now call'd* Arabia. *This was the first Nation that knew not God*; *because its Prince and Founder receiv'd not the Worship of God*, *being curs'd by his Father*, *therefore he left the want of knowledg of a Deity to his Posterity.* This agrees very well with what has been said above. *Zoroastres* was 600 Years before *Moses*, according to the same *A Lapide*. Others would have this Empire to be more antient, but do not prove it.

See the Supplement to Cajetan in 41 Gen. where ye will find the same is here written.

7. What has been said makes out the Truth of what is written by the Fathers *Ruiz*, *Sabathino*, *Longobardo*, *Diaz*, *Gouvea*, and others of the Society, *viz.* That the *Chineses* from the beginning wanted the knowledg of the True God. Those who have writ and publish'd the contrary, have suffer'd themselves to be led away, rather by their Inclination, than been govern'd by their Understanding; as will plainly appear in the Book of *Chinese* Controversies, where I handle this and other Points very particularly.

8. It is therefore morally impossible absolutely to determine on what Day, Month, or Year the Empire of *China* was founded; but it is most certain that it is very antient, and that the Antiquity above mention'd is made out by their Books: tho I find some disagreement among the Missioners in the Computation, yet not so material as quite to take away, or much to lessen the Antiquity we have spoke of. Read *A Lapide* in 9 *Gen.* 6, 18. The same the *Egyptians* affirm of their Nation, the *Chineses* say of theirs.

CHAP.

CHAP. III.

Of the Greatneſs of CHINA.

Navarette.

1. IN the firſt place, I give for granted that all the *Chineſe* Names mention'd in his Hiſtory by Father *Mendoza*, nay and by ſome other Authors, are altogether deprav'd and corrupted, and therefore not intelligible, even to us who have liv'd ſeveral years in that Country, ſtudied their Language, and read their Books: None of the Names he writes is of the *Mandarine* Language, nor can they be of any of the Languages us'd in particular Provinces, and therefore I ſhall never make uſe of any of them, but of thoſe proper and genuine Names us'd by the learned Sect, and all the People of Judgment and Note in that Country; and this does not infer but that many others of the Commonalty do make uſe of them.

Mendoza.

2. There has been much variety of Opinions touching the North Latitude of the Empire of *China*. *F. de Angelis* of *Lisbon* extends it to 48 degrees; the *Dutch* ſtretch farther to 52. *F. Nierembergh* goes on to 63. *Orlandinus* and *Luzena* ſtop not there; *F. Trigaucius lib.* 1. *c.* 2. places it in 42. This is the Opinion I follow and approve of, becauſe all the Miſſioners being aſſembled together in the Court of *Pekin*, we diſcours'd upon this Subject, and they who had liv'd there ſeveral years ſaid, they had examin'd and found it to be ſo, adding ſome Minutes; ſo that the Wall which is the Bound of *China* ſtands in near 42 deg. 30 min. The moſt Southern part is the Iſland of *Hai Nan* (which ſignifies South Sea) *Trigaucius* places it in 19 deg. of North Latitude; but I following ſome others fix it in 18, and ſo that Empire contains above 24 degrees of Latitude. Thus its Extent from North to South is above 420 *Spaniſh* Leagues, allowing 17½ to a Degree, and according to the *French* who allow 20 it is 480; but according to the *Dutch*, who aſſign but 15 Leagues to a Degree, the ſpace from North to South is 360 Leagues. As to the Longitude, it is eaſier to differ about it, ſome allow it 20 degrees, others extend it to 27; however it is, that Country is near ſquare, and the *Chineſes* lay it down ſo in their Maps.

Latitude.

3. By this it appears that *China* is not ſo long as *F. Mendoza* repreſents it, *lib.* 1. *cap.* 6. nor are the Grounds he goes upon to prove his Aſſertion ſolid, nor is it ſtrange there ſhould be Miſtakes at firſt, when the Accounts from thence were imperfect; nor is it yet agreed upon to this day whether 10 Miles of *China* make a League of ours; but on the contrary, the general Opinion is, there goes 13 or 14 to a League.

Mile.

4. *China* is divided into 15 Provinces, each of which in former Ages was a large, rich and populous Kingdom. I do not include in this number the Kingdom of *Tung King*, which, tho about 360 years ago was a part of *China*, yet is not ſo now, tho it owns a ſort of Subjection to the Emperor, and the King receives his Inveſtiture from him, as we ſaw it practis'd of late years. Some ſay the Kingdom of *Cochinchina* was part of that of *Tung King*, and that when this latter revolted from *China*, the Governour making himſelf King, *Cochinchina* was then actually in Rebellion, and had taken a King of its own. But I am confident in the Opinion, that it was ever a ſeparate Kingdom: For in the Reign of *Cheu Kung*, which is above 2000 years ago, *Cochinchina* was a diſtinct Kingdom of it ſelf, and its King ſent Preſents to the *Chineſe* Emperor; and I remember he calls the Preſent by theſe Names *Chao Hien*, which ſignifies a Royal Preſent, Gift or Offering.

Provinces.

Tung King.

Cochinchina.

5. Some reckon *Leao Tung* as a Province, but it never was one; it belong'd to that of *Xan Tung*, and the *Tartars* poſſeſs'd themſelves of it ſome years ago: Nor do I here make any mention of the Kingdom of *Coria*, nor of other Iſlands which pay yearly Tribute or Acknowledgment; neither do I approve of what *F. Luzena* writes, that the *Chineſe* was Maſter of *Bata China*, for which he has no ground but the Name, whereof we have ſpoken before; and this is viſible enough in that the Hiſtories of *China* make no mention of that Country. In the next place, ſince the *Philippine* Iſlands, *Borneo*, *Macaſſar* and others known to the *Chineſes*, are larger, nearer, and much more worth than *Bata China*, and yet the *Chineſes* were never poſſeſt of them; to what purpoſe ſhould they go to conquer poor unprofitable Lands very far diſtant from their own? Beſides, which way ſhould the *Chineſes* ſteer their

Leao Tung.

Coria.

Bata China.

Courſe

Navigation. Course to it? *Bata China* lies far South of the Islands of *Tidore* and *Ternate*, as I shall show in my last Book, which is a troublesome and dangerous Voyage, by reason of the infinite number of Islands that lie in the way, and the many Channels, Currents and Straits not known at this day to the *Chineses*.

6. I am of opinion there is no ground at all for what the same Author writes, *viz.* that the *Chineses* sail'd to the Island of *Zeilan* (or *Ceylon*) where he says many of them settl'd, whose Posterity are now call'd *Chingalas*; this he supposes only on account of the likeness of the Names, and because the *Chingalas* are Men of Valour. I have already said that nothing can be concluded from the Names, because they are corrupted by the *Europeans*: And the *Chingalas* being valiant Men infers the contrary to what he would prove, for they could never inherit Valour from the *Chineses*, who want it. What may be said in this matter is, that as the *Indians* of *Manila* call'd *Pampangos* are courageous and resolute, and the *Tagalos* their next Neighbours have no Heart; so in *Zeilan* or any other Province, there may be a spot of Ground may produce braver Men than any other, tho they be contiguous, and this spot may be call'd *Chingala*. If this be not enough, give me leave to ask to what purpose should the *Chineses* go to *Zeilan*? What Silks, Garments or Drugs could they vent there? What could they buy? No Cinnamon. Cinnamon I am sure, because they have a great deal, and that very good, in the Province of *Hay Nan*, especially when they must leave behind them so many large Kingdoms where they might dispose of their Merchandize to content.

7. Others say the *Chineses* were Masters of *Tutucurin*, which Country lies East North East of *Zeilan*, but I find no likelihood of Truth in this. The *Chineses* were never Conquerors nor ambitious of possessing foreign Kingdoms, and if they had been so they might have made themselves Masters of many. Several *Portugueses* affirm affirm that the *Chineses* traded by Sea as far as the Kingdom of *Narsinga*, and the ground they have for it is, that near the City *Calamina*, or *S. Thomas*, there is an Idol Temple call'd the *Pagod* of *China*, which I saw, and it nothing resembles those in *China*, nor can they who have seen the *Chinese* Ships be perTutucurin.

swaded this is at all likely. I ask'd an antient Native of that Country who was a Christian, and a Man of Sense, whether they had any knowledg there of *China*? He answer'd, they had not. I ask'd him concerning that Temple: He told me the Name of it was, *Ta Se Le Na Pe Lo Mal*, which are seven Idols that are in it: He also said it was call'd *China Patalon*, which are all Expressions us'd in that Kingdom.

8. It is perfectly imposing Impossibilities upon us to maintain, as some *Portugueses* do, that the *Chineses* sail'd as far as the Island of *S. Lawrence*, or *Madagascar*; they had much better affirm they sail'd to *Suratte* and *Cambaya*, and thence to *Ethiopia* and *Persia*; but to *Madagascar*, to me seems not only morally but physically impossible. Any Man would be of the same Opinion that had sail'd those Seas, and had Experience of the terrible Storms and boisterous Winds they are subject to. If to this we add, that the *Chineses* have no use of the *Astrolabe*, or Cross-staff to take the Meridian Altitudes, nor are acquainted with the Latitudes or Longitudes, nor have any knowledg of the narrow Channels, that their Vessels are weak and want rigging, any Man will rather credit what I now write. How would a *Chinese* Champan weather the furious Storms about the Islands *Mauricia* and *Mascarenhas*? Nay, tho it could sail thither, what Merchandize should it carry, or what should it do at *Madagascar*? I am of the mind a Champan is not capable of carrying Water and Provision enough for that Voyage, and much less to serve home again, the return being more tedious and difficult. It is my belief that the *Chineses* never went beyond the Straits of *Sincapura* and *Sonda*; nor do I think they have any knowledg of them at this time. They sail'd to *Manila* long before the *Spaniards* went thither, which is not to be doubted, because the *Indians* affirm'd it; they also went to *Siam*, *Camboxa*, *Japan*, and other places that reach'd not to the narrow Seas: So that we must take the Extent great or small of the Empire of *China* within it self, without going beyond its own Borders, which, as I said before, contains 15 great Provinces, subdivided into 150 Provinces lesser, yet there is never a one of them but is much bigger than any of those of the *Low-Countries*.

Navigation.

CHAP.

CHAP. IV.

Of the fifteen Provinces in general, and the Cities of CHINA.

Navarette.

1. THE true and genuine Names of the 15 Provinces of *China* are as follows, *Pe King*, or rather *Pe Chi Li*, *Xan Tung*, *Xan Si*, *Xen Si*, *Ho Nan*, *Hu Kuang*, *Kuei Cheu*, *Ju Nan*, *Zu Chuen*, *Nan King*, *Che Kiang*, *Kiang Si*, *Kuang Si*, *Fo Kien*, and *Kuang Tung*. This laſt is corruptly call'd by the *Europeans Canton*. Every one of them has ſeveral Cities, Towns and Villages, and its Bounds ſet out by a fair large Stone with an Inſcription on both ſides, bearing theſe words, *Here ends ſuch a Province, and begins the Province* N. In their Books is the number of the Cities and Towns in each Province, with the Names of them, all which I had taken Notes of, and would have inſerted here but that I cannot find

Mendoza. the Manuſcript. *F. Mendoza* has writ the whole, and perhaps I would have follow'd him in ſome things, had I not obſerv'd that he is miſtaken in ſeveral Particulars he mentions concerning the

Fo Kien. Province of *Fo Kien*; he ſays, *lib.* 1. *cap.* 8. there are 33 Cities, and 99 Towns in *Fo Kien*, which is an unpardonable miſtake; for *Fo Kien* is one of the leaſt Provinces of *China*, and all Men there know it contains but 8 Cities; four of them are near the Sea, I paſs'd through them all, their Names are *Chang Cheu*, *Civen Cheu*, *Hing Hoa*, and *Fo Cheu* the Metropolis; the other four are in the Inland. Another of thoſe in the ſecond Rank is call'd *Fo Ning*, where we have had a Church, and there have been Chriſtians many years ſince: The Towns I think are not above 27, the Villages and Hamlets are innumerable, as they are in all other

Chin. parts of *China*. In all other Provinces he makes the number of Towns and Cities much greater, ſo that adding together all his Cities he makes 591, and of Towns 1593, which is no way to be allow'd of.

2. *F. Trigautius* cap. 2. ſays there are 247 Cities of inferior rank in *China*, and 1152 Towns, all which may and ought to be call'd Cities, ſince there is no diſtinction in their Walls. See *Oleaſter* in *Num.* 32. *ad fit.* towards the end. What I could make out is as follows, there are 148 Cities of the firſt rank which they call *Fu*, 239 of the ſecond call'd *Cheu*, 1149 Towns which they term *Hien*, 21 Cities of Souldiers, in which thoſe Military Men live, to whom they have given Lands for their Maintenance paying a ſmall Tribute, and with them live ſome Vaſſals, for which reaſon they are commonly call'd Cities of Souldiers, and Vaſſals, *Kiun Min Fu*; 493 Caſtles upon the Sea Coaſt, ſome of them ſo populous it is much to be admir'd. We paſs'd by one as we came from Court, that reſembled a great City for its vaſt Suburbs, Populouſneſs, number of Boats and Trade; we were all ſurpriz'd and aſtoniſh'd at the ſight of it. There are beſides 2910 Boroughs on the Coaſt equivalent to Towns, as the Caſtles are to Cities. In theſe Sea Towns there are 1974 Commanders, who have all their Commiſſions from the Emperor. *Caſtles.*

3. Their Boroughs, Hamlets, and Villages are ſo numerous that the *Chineſes* do not reckon them. Some of the Villages are wonderful populous; about four Leagues from *Canton* there is one very much noted, call'd *Foxan*, I have been ſeveral times in it, and all we Miſſioners were there together when we came away from Court to our Baniſhment: It is computed to contain as many People as the Metropolis, to which ſome aſſign two Millions of Souls, others a Million and a half. Every day in the year four great Paſſage-Boats ſail from the Metropolis to *Foxan*, all full of Paſſengers, and every one carries 150, beſides an infinite number of ſmall Boats hir'd by private Perſons. *Villages.*

4. The difference betwixt the Cities of the firſt and ſecond Rank is, that the firſt have one Body Politick within them, which has its particular Courts and Government. Thoſe of the ſecond Rank have none of this, but ſome of the ſecond are larger than others of the firſt, as there are Towns bigger than Citys. *Towns.* In every Metropolis there are two diſtinct Corporations: And beſides this there is another notable Mark of Diſtinction, which is, that in every Metropolis there are two beautiful Towers in ſeveral Places, each nine Stories high. Every other City has one but ſeven Stories high, and every Town one of five. *Cities.* *Metropolis.*

5. All the Capital and leſſer Cities and Towns are encompaſs'd with high, thick, and beautiful Walls. All the Gates I have ſeen are plated with Iron; the Ditches

Navarette. Ditches are deep and handſom. There is ſcarce any City or Town but what is regularly built, and ſeated on ſome mighty River, or Lake. So they are to be founded, ſays *S. Thomas opuſc. de Reg. Princip.* Now they being regularly built, the Streets are wide, ſtreight and even, very beautiful and orderly, wherein I am perſwaded they have exceeded the *Europeans*. Thus much may ſuffice in general.

CHAP. V.

Of the ſeveral Families that have reign'd in CHINA.

1. THere muſt needs be much difficulty in deciding ſome Points in relating to this Empire, which has been founded ſo many thouſands of Years. As to the matter in hand there is no great danger of erring, ſince I follow the *Chineſe* Hiſtories. Since the firſt five Emperors, there have been 22 reigning Houſes, or Families; as if we ſhould ſay the Houſes of *Auſtria* or *Bourbon*, &c. All theſe have made 238 Emperors, beſides ſome few whoſe Reigns were very ſhort. No mention is made of ſuch as theſe, ſays *Hugo Cardinalis* in 1 *Judit. V.* 2. I ſhall give ſome account of the greateſt and moſt renowned of them in the following Book. There was no proportion in the time of thoſe Familys continuance, one laſted 400 Years in a continued Succeſſion from Father to Son; another 500; a third to 600; and one extended to 800, which was the longeſt of any. The laſt before the coming in of this *Tartar* Family, reign'd ſomewhat above 260 Years. All that while this Empire enjoy'd a profound Peace, but all was utterly ſubverted in a few Years. We might ſay of *China* as *Philo* the *Jew*, in his Book *Quod Deus eſt Immortalis*, ſaid of the *Perſian* Empire; *Before the Riſe of the* Macedonians, *great was the Proſperity of the* Perſians, *but one Day put an end to a mighty Kingdom.*

Emperors 238.

2. By what has been ſaid, which is beyond all controverſy, it appears, they did not rightly inform *F. Mendoza*, who gave him an Account of the Emperors of *China*. He handles this Matter, *Lib.* 3. *cap.* 1. where he ſets down ſo many Names of Emperors as is amazing. Among other things he ſays, there were 106 Kings of the Race of *Vitey*, who reign'd 2256 Years. I have already ſaid *Fo Hi* was the firſt Emperor and not *Vitey*, and that the longeſt continuance of the Crown in any Family was 800 Years, which all the School-boys in *China* know, becauſe it is written in their Primmers; and therefore in theſe particulars I ſhall write not what others have written before me, but what I have read and receiv'd from the Learned Men of *China*.

Fo Hi.

3. All the Reigns we have ſpoke of were Tyrannical, tho the Kings were Natives, excepting only this Family now in being, and another call'd *Sung Chao*, which were both Strangers, the latter coming from the *Weſt*, and the other from the *Eaſt*. *F. Mendoza* writes that *Sung Chao* govern'd 90 Years, and us'd the Natives tyrannically, making Slaves of them: But he is out in both, for he reign'd but 60 Years, and gave ſuch content, that the *Chineſes* even at this day applaud, and beſtow high Commendations on him. In proceſs of time a long Poſſeſſion, and the Love of the Subjects, it is likely mended their Title, as has hapned in other Countries and Families. And *Suarez*, *lib.* 3. *cont. Reg. Angl. cap.* 2. *n.* 20. ſays, *It often happens that a Kingdom is poſſeſt by unjuſt War, but then it comes to paſs, that in proceſs of time, either the People freely give their Conſent, or elſe the Heirs govern the Kingdom with Moderation, and then Tyranny ceaſes, and a lawful Government begins.* But certain it is, Infidels will not be nice in this Point. A Miſſioner was us'd to ſay, that all the Emperors that ever were in *China*, were rightful and lawful, becauſe it was ſettled and agreed that the Strongeſt ſhould carry it, and conſequently every *Chineſe* in the Empire had a Title to it. I never lik'd this Doctrine, which he only grounded upon his own Opinion and Fancy, contrary to the general Sentiments of that Empire, and its Laws.

Sung Chao.

4. The Family now reigning is call'd *Zing Chao*, that is, a pure and unſpotted Reign. The Emperor's Name is *Kang Hi*, that is, Joy, Repoſe, Peace, and Tranquillity. It cannot be deny'd but that he governs with ſome ſeverity: He is hated by the Natives, which is not to be wonder'd at, becauſe he is a Stranger, and his Nation is look'd upon as barbarous by the *Chineſes*. This alone was ſufficient to have made him odious, tho there had not been beſides ſuch a mighty

Zing Chao. *Kang Hi.*

Silveir. t. 6. p. 592. q. 2. Poteſtas illegitima dura legitima affabilis.

Quan-

Quantity of Blood ſhed as was in the Conqueſt; beſides many Cruelties and Diſaſters that attended him. The *Chineſes*, if they were unanimous, might with great eaſe deſtroy him: But it ſeems God made uſe of the *Tartar*, as an Inſtrument to cruſh the Pride of the *Chineſes*, as his Divine Majeſty has often done to other powerful Kingdoms. Let ſuch as are curious read *S. Thomas*, *lib.* 3. *cap.* 7. *de Reg. Princ.* where he will find this plainly made out. In the 8*th* Chapter the Saint ſhows how God uſes to puniſh thoſe very Men he has made uſe of as his Inſtruments for the Purpoſes above-mention'd; and ſo perhaps the *Tartar* may have his Deſerts in a ſhort time. To this effect ſee *A Lapide* in 14 *Gen. v.* 5. in 14 *Exod. v.* 1, 25. and *Oleaſter* in 14 *Numb.*

Tartars that conquered.

5. The Miſſioners do not agree about the *Tartars* Title, I ſhall diſcuſs this Point among the Controverſies; but it will be convenient in this place to make it known in ſome meaſure who theſe *Tartars* are. I find many ſuppoſe them to be the ſame that make War on the *Poles*, the *Muſcovites*, and others in that part of the World, which is a groſs Miſtake. The *Chineſes* call them *Ta Zu*, and divide them into the *Eaſtern* and *Weſtern*, and ſo diſtinguiſh them by the two words *Tung* and *Si*, ſignifying *Eaſt* and *Weſt*, tho the Eaſtern lie North-Eaſt of *China*, which is little to our purpoſe, eſpecially in regard the North-Eaſt is towards the Eaſtern quarter. The *Chineſes* ever looked upon all theſe *Tartars* as a rude, wild, and barbarous People; and ſo when they would ſay a Man is a *Barbarian*, they call him *Ta Zu*.

Eaſt Tartars.

6. Here I take it for granted, that *Muſcovy* is ſix months Journey diſtant from *China*, as we were given to underſtand by the Ambaſſadors the *Muſcovite* ſent ſome Years ſince to the *Chineſe*. In this Interval there are Deſarts, high Mountains, deep Valleys, and mighty Rivers, whence may be gather'd how far it is to thoſe we call *Tartars* of *China*, who inhabit near the great Wall. It is agreed on all hands that their Kingdom is ſmall, Mountainous, full of Woods, but abounds in Cattel and wild Beaſts. It is call'd *Ning Kue Ta*, by which the *Chineſes* expreſs, a Kingdom of Mountains, ruſtick and wild People: They have no Houſes or Buildings, the People live in Dens and Cottages; of late they have begun to build after the *Chineſe* manner. They were always Robbers, and continually infeſted *China*, plundering Towns and Villages. They have great multitudes of Horſes, are themſelves good Horſemen, and skilful Archers. Theſe *Tartars*, ſo we will call them, never were poſſeſs'd of *China*, as *F. de Angelis* has writ. He was alſo deceiv'd in placing them in 73 Degrees of North Latitude. As for their Religion, the ſame Author ſays, They acknowledg one God in Heaven, and another upon Earth; as alſo the Immortality of the Soul, which I ſuppoſe he took from *F. Mendoza*. But whence they both had it I know not, for even at this time, tho that People is better known and diſcover'd, we can ſay nothing with certainty of them, ſaving that they incline of late to follow the Sects of *China*, and are much given to worſhipping of Idols.

Navarrete.

7. This preſent *Tartar* who reigns in *China*, and his Father, have been the moſt fortunate Men in the World, eſpecially if he that is now living knows how to keep what he inherited. But this is no eaſy matter, Fortune is very inconſtant; one day Man is rais'd to the height of Power, and the next he is caſt down into an Abyſs of Miſery. Nothing that is violent is laſting; ſee *Oleaſter in* 21 *Num. in fin. expoſit. moral.* This World is like the ebbing and flowing of the Sea, ſaid *Philo*, *lib. quod Deus eſt immut.* I am very well ſatisfy'd no Potentate in the World is greater than this. He is peaceably poſſeſs'd of the fifteen Provinces we have ſpoken of, his own Kingdom *Leao Tung*, a great part of *Coria*, whence he draws a good quantity of Silver, beſides many Kingdoms that are tributary to him. I know no Prince in the World that has ſuch large Dominions together, ſo many Subjects, and ſuch vaſt Riches. It cannot be deny'd but the *Mogul* is a mighty Prince, his Empire very large; that he is powerful, and has Kings that pay him Tribute, as does he of *Golocondar*; that he is at this time, not only Sovereign of his own Kingdom, but of the Empire of *Narſinga*; yet I am fully perſwaded he has not half ſo many Subjects as the *Chineſe*, nor near the Revenue: But be it as it will, my buſineſs is not here to make Compariſons, but only to ſhew how great the *Chineſe* is, and hereupon every one may make ſuch judgment as he ſhall think fit.

Largeneſs of its preſent Empire

8. Enough has been writ concerning the Irruption of the *Tartars* into *China*, and how in ſo ſhort a time they made themſelves Maſters of it. *F. Martin Martinez* publiſh'd a ſmall Book upon this Subject, I have it by me in *Latin*, and tranſlated into *Spaniſh*. I have read neither,

ther, nor have I any inclination to it, for reasons I shall give hereafter: I suppose they agree in substance, tho in some Circumstances, not very material, I find there is difference and disagreement. I will write what I heard of the Court of *Pe King*, from the Missioners and others of the Natives. To pretend to make Monarchies Eternal, is like sailing against the Wind. Which of them was ever permanent? None. Read the Sacred and Profane Histories, and it will appear, that to mount to the greatest height, is but to begin to fall. Even now in our own Days we experience this Truth, without being necessitated to have recourse for Examples to the *Assyrians*, *Medes*, *Greeks*, and *Romans*. It was a good Saying of a Modern Author, much applauded by Preachers: When any thing is lifted up to a great height, you may know its downfal and ruin is at hand.

Navarrette.

Orb. D. l. 2. c. 3. n. 7.

9. *China*, which was nothing inferior to those Monarchies we have mention'd, tho less known to the *Europeans*, rose to the height of Majesty, Grandeur, and Wealth; it is plain then, it could not plead a singular Privilege beyond all the World. A little Worm destroy'd and consum'd the Verdure and spreading Greatness of the Prophet *Jonas* his Ivy-tree. So a Robber burnt, and pull'd up the delightful and flourishing Garden of *China*, he was like a flash of Lightning that fir'd and defaced all that Beauty.

Jon. Rom. 4. 7.

10. Certain it is the *Chinese* Emperor hang'd himself upon a Tree; and very credible Persons told us at *Pe King*, as a thing out of dispute, that he himself first hang'd a Daughter he had, and his first Wife. Consider what a dismal Spectacle that was! What trouble must it raise in the Hearts of Men to see such Fruit upon three Trees! So great a Monarch and Emperor, an Empress and their eldest Daughter hung by the Boughs. O Inconstancy of worldly Prosperity! O wonderful changes of Fortune! O uncertainty of all that is Temporal! Seven thousand pieces of Cannon lay on the Walls of that renowned and beautiful City, as the Inhabitants affirm'd, and above four Millions of Souls inhabited that mighty Metropolis. The Emperor liv'd within nine Walls; numerous Guards did Duty at his Gates, Counsellors, Ministers and Servants attended him in vast Numbers, and nothing of all this could avail to save the Lives of those wretched Carcases.

Riches.

11. It is universally allow'd that the Robber spent eight Days, tho some say but five, in conveying the Gold, Silver, Jewels, and other Riches, from the Palace in Carts, upon Camels, Horses, and Mens Shoulders; and that nevertheless there remain'd considerable Riches in the Royal Treasury, which afterwards the *Tartar* seiz'd upon. It is also agreed on all hands that infinite Numbers dy'd, and there is no doubt but many were their own Executioners.

12. Some blame the Emperor for living too retir'd, they say he never went out of his Palace. They also tax him with Covetousness. His Predecessors heap'd vast Treasures, and he increas'd them considerably, *and he knew not for whom he gathered.* Others blame the Eunuchs for not acquainting him with what was in agitation: I am of opinion they were all faulty.

13. *Usan Kuei* General of the Fron- Usan Kuei.
tiers, a most faithful and loyal Subject to his Sovereign Lord the Emperor, but ill advis'd, to revenge the Mischief that Robber had done, crav'd Aid and Assistance of him that ever was a declar'd and mortal Enemy of *China*; he invited the *Tartar*, and made use of a Tiger to be reveng'd of a Wolf. The *Tartar* joyfully embraced the Offer, he immediately rais'd an Army of 80000 Horse, and swelling with it, trampled down all *China*, which he already look'd upon as a Prey expos'd to his barbarous Fury. He join'd *Usan Kuei*, and with their united Force they pursued the Robber, slew an infinite number of People, recover'd the rich Booty he carri'd; and tho the Rebel with some of his Followers escap'd, yet the *Tartar* remain'd victorious, and more proud and arrogant than before. In order to put in execution what he had before contriv'd, he resolv'd to go to *Pe King*, and entred the Court, the Gates being laid open to him; where making use of Force, he possessed himself of all, without any better Title than mere Tyranny and Usurpation. *Usan Kuei* was quite asham'd and confounded to see how he was impos'd upon by the ill Measures he had taken; for what could be worse than to call in thousands of Robbers to reduce one? and his Force being inferior to the Enemys, he durst not encounter him. What afterwards hapned in the Conquest of the whole Empire, the Slaughters, the Blood that run about the Fields, the Robberies, the Outrages, the miserable Cries and Complaints which pierced the Clouds, have not perhaps been paralleled throughout the World. Millions of *Chinese* were put to death, vast numbers slew them-

themſelves, to avoid falling into the hands of the ſavage *Tartars*. Many Citys and Towns were left deſolate. The Men fled to the Mountains, and thought not themſelves ſecure in the Caves. The *Modeſty of the Women.* Women, who are as reſerv'd and modeſt as the ſtricteſt Nuns in *Europe*, ran about the Fields weeping and tearing their Hair, flying from the Scourge that purſued them. Many Virgins caſt themſelves into Rivers and Wells, thinking, through a miſtaken Zeal, it was lawful, by that means to ſhun their ſhame and the loſs of their Chaſtity.

14. That Thunderbolt overrun all *China* with Fire and Sword, and left not a foot of Land unconſum'd; ſo that in the year 58, when I entred upon that Miſſion, the *Tartar* was abſolute Lord of the whole, except a few Holes which he ſoon ſubdued. There were ſuch multitudes *Slaughter.* of Men ſlain at the taking of ſome Cities, and particularly the Capital of *Fo Kein*, that the dead Bodys heap'd together equal'd the height of the Wall, and ſerv'd the *Tartars* inſtead of Ladders to mount up and poſſeſs themſelves of the City. This was affirm'd to me for a Truth, when I paſſed through that place, and they ſhow'd me the Curtain of the Wall, which was of a conſiderable height, that the dead Bodys had been heap'd againſt.

15. In *China* were verifi'd the words of the firſt Chapter of the firſt of *Maccbab.* *According to its Glory its Diſgrace is multiplied, and its Loftineſs is turn'd into Mourning.* And that of the 5 *Chap.* v. 11. fits in this place, *She that was free, is become a Slave.* Let no Man confide in his own Power, or forget to ſtand upon his Guard, becauſe he is Rich, Great, and Mighty. It is abſolutely neceſſary to be dilgent and watchful, eſpecially when the Enemy is at hand; too much Precaution or Diffidence cannot be hurtful, too much Security may. The *Chineſes* even in my time liv'd in hopes that *V. San Kuei* would ſtill ſtand up for his Country, his Credit, and Reputation, and endeavour to make amends for thoſe Loſſes and Deſtructions caus'd by his overſight, and ill conduct; but now conſidering his great Age, their Expectation is vaniſh'd. I could not but think he has been the cauſe of infinite Miſchiefs. The *Tartar* was ever upon his Guard, and jealous of this Commander; thrice he endeavour'd by fair means to draw him to Court, which had ſecur'd all Danger that might be in him. He in not going, behav'd himſelf with more wiſdom than he had done before. We ſhall ſpeak of the *Tartar* in another place, thus much ſuffices at preſent. But becauſe this did not ſatisfy a great Friend of mine, who thought it requiſite I ſhould enlarge upon this Point, I reſolv'd to do ſo, and write a particular Chapter upon this Subject, which is the laſt but one of the laſt Book; there the Reader will find what was omitted in this place. *Navarette.*

CHAP. VI.

A further Account of the Grandeur of the Chineſe *Empire.*

1. FOR the more regular proceeding, we will here treat of the two Courts now frequented and famous in *China*, without medling with others in ſeveral Provinces where many antient Emperors reſided.

2. The Southern Court, for this very *Nan King.* Reaſon call'd *Nan King*, is moſt renowned in thoſe parts, tho the Emperors have not theſe many Years reſided there. I never was within it, but have often times hear'd ſome Miſſioners, who liv'd there ſeveral Years, and other judicious Chriſtians talk of its greatneſs. As we went from Court to Baniſhment, we came to an Anchor very near to its firſt Wall, where we lay ſome days. The Wall is high, beautiful, and of a goodly Structure, and the firſt I ever ſaw of that ſort. It has no Battlements as is uſual, but runs in the nature of a Scollop-Lace, as is us'd in ſome Buildings in *Spain*. The whole is very graceful to behold, and the *Chineſes* ſay its Circumference is 160 of their Miles, which, according to ſome of the Miſſioners computation, make 16 *Spaniſh* Leagues, and according to others 13 or 14. At the firſt entring upon the Miſſion they allow'd ten *Chineſe* Miles to a League of ours, afterwards upon better conſideration they aſſign'd thirteen, and ſome fourteen; and tho we ſhould allow fifteen, the compaſs of the Wall would be very great.

3. I have mention'd, that every Metropolis has two Towers nine Stories high. One of thoſe at this Court is ſo beautiful and ſightly, it may cope with

the faireſt in *Europe*. There is ſome, but no great diſtance betwixt the firſt and ſecond Wall, by what we could diſcover through the Gate; and the concourſe of People is extraordinary. Thoſe who were acquainted with it, and particularly *F. Emanuel George* who had liv'd there ſeveral Years, ſaid, that the ſecond Wall which is it that immediately compaſſes the City, was a common days journey a Horſeback in circumference, which according to the cuſtom of that Country is about eight Leagues betwixt Sun and Sun; and ſo this Father ſaid, that a Man going out at one of the Gates at Sun-riſing, and compaſſing the City, would come to the ſame Gate at Sun-ſetting. *Navarette.*

4. The Number of People living within the two Walls, according to the reckoning of the *Chineſes*, is above eight Millions, and herein the Miſſioners agree with the Natives; but allowing only ſeven Millions of Souls, or ſomething leſs, it is certain that no two Citys in *Europe*, *Africk*, or *America*, can compare with this for number of Inhabitants, conſidering the *Chineſe* and *Spaniſh* Million are the ſame. It muſt alſo be obſerv'd, in purſuance of what has been ſaid before, that the Number here mention'd is not aſcrib'd to the City alone, but to it and the two ſeparate Towns corporate which are within it; but the whole is included within the two Walls.

5. Among other remarkable things there are at this Court, one is a vaſt prodigious Bell. *F. Felician Pacheco* ſaw, and took particular notice of it, and aſſur'd us, that tho one half of it was bury'd in the ground, yet that which riſes above the Earth is ſo high, that if two tall men ſtand one of each ſide, they cannot ſee one another. Another Wonder is, that there are 999 Fiſhponds within the Walls, in which they breed Fiſh to ſupply the Natives. There is the ſame Number in the City *Kan Cheu* in the Province of *King Si*; but we could not diſcover the Myſtery why they muſt not be a thouſand, and yet I doubt not but the *Chineſes* have ſomething to ſay for it. And yet notwithſtanding theſe Fiſhponds, the City lies upon the mighty and renowned River, which they call *The Son of the Sea*, againſt whoſe Stream we ſaw the *Porpoiſes* ſwim above forty Leagues up the River, ſo that none need admire there ſhould be Fiſh enough for ſuch a Multitude. Upon this River they yearly celebrate a Feſtival in their Boats, richly adorn'd and ſet out to the honour of an antient *Mandarin*, who is highly reſpected throughout all that Empire, as I ſhall write in another place. It hapned but a few Years ago there ſtarted up ſuch a furious Guſt of Wind, that 500 Boats were caſt away, a miſerable Object of pity and compaſſion. *Bell.*

6. In all Courts of Judicature throughout *China* they have a Drum, either bigger or leſs, according to the preheminence of the Court, and they beat it when there is any hearing. That which is in the ſupreme Court of this Metropolis is ſo large, that the Head is made of an Elephants Hide, and the Drumſtick is a great piece of Timber hanging to the Roof by ſtrong Ropes. They ſay it is incredible what vaſt Quantities of Merchandize, Silks, Cottons, and other Curioſities are to be had here, in ſuch abundance, that whole Fleets might be loaded at very reaſonable rates. In this City they make Flowers of Wax, with the Colours ſo exact and lively, that we could not chooſe but admire them; and till they told us they were made of Wax, we could never gueſs at it. *Flowers Wax.*

7. Six Miſſioners of us came together on *Saturday* the 27*th* of *June*, being the Eve of the Feaſt of S. *Peter*, to the Northern Court, ſignified by the Name *Pe King*, of which many ridiculous Falſhoods are written by *Romanus Mendoza*, *Nieremberg de Angelis*, and others. We ſaw a ſtrange Confuſion and wonderful multitude of People. From the firſt Gate we walk'd above two Leagues to come to the Eaſtern Church of the Fathers of the Society. It is call'd the *Eaſtern*, to diſtinguiſh it from that which Father *John Adamus* had in the *Weſt*. This Metropolis has three Walls: The firſt which encompaſſes the other two, as the Fathers who liv'd there told us, and we our ſelves perceiv'd, is five Leagues in Circumference, little more or leſs, and not as *Pinto*, and the Authors above-mention'd write of it. *Mendoza*, *lib.* 3. *cap.* 2. ſays, It is a whole day's Journey upon a good Horſe, and a Man muſt ride hard to croſs from one Gate to another, without including the Suburbs which are as large again; and yet he declares he ſpeaks of the leaſt. The *Chineſes* impos'd upon him: I am ſatisfy'd none of thoſe that go over to *Manila* have been at *Pe King*. In ſhort, what I write is the very Truth; and tho I may as well as others err in ſome ſmall matter, as for example, in half a League, yet I cannot deviate ſo groſly. Nor could the Fathers of the Society be miſtaken, who had liv'd above 20 Years in that City. *Peking.* *deAngelis*

8. The

8. The ſecond Wall runs directly athwart from Eaſt to Weſt; it is higher than the other, and ſo broad that two Coaches may go abreaſt on it with eaſe. Within theſe two Walls, towards the South, the *Chineſes* live at preſent, there are the Shops, Tradeſmen, and Mechanicks; a Man may there find all he can wiſh or deſire, at the ſame Rates as in any other part of the Empire. On the North ſide live the *Tartars*, the Soldiery and Counſellors, and there alſo are all the Courts of Juſtice. The third Wall is in the ſhape of a Half-moon, and incloſes the Imperial Palace, the Temples of their Anceſtors, Gardens, Groves, Fiſh-ponds, and other places for Pleaſure. This alſo is on the North ſide, and is almoſt a League in Circumference. The *Chineſes* reckon nine Walls from the firſt Gate to the Emperor's Apartment, and ſo tell it as a piece of Oſtentation, that their Emperor lies within nine Walls. They ſtood him in little ſtead againſt the Robber. None lives within the Palace but the Emperor, his Wives, Concubines, and Eunuchs. The *Chineſe* obſerves the Cuſtom of other antient Monarchs, *A Lapide* in 27 *Gen.* v. 36,37, & 35. Only the Viceroys, Counſellors, Great Mandarins, and Officers, can go into the Palace. Among 24 Miſſioners that met in the Metropolis the Year 1665, only Father *John Adamus*, who was Profeſſor of Mathematicks, had ever been within the Palace. Afterwards about 68 and 69, the three that remain'd there went in, being ſent for by the Emperor.

Palace.

9. They report the Apartments and Rooms are very ſtately and noble, eſpecially the Emperor's Bed-chamber; but I never heard they were 79, as Biſhop *Maiolus* writes, wherein he follows *Mendoza* in his ſecond Chapter quoted above; nor are there any Rooms of Gold, Silver, or precious Stones, as the ſame Author ſays, and *F. Lazena* affirms. How could theſe things be hid from us who liv'd ſo many Years in that Country, and ſome time at the Court, inquiring diligently, and examining into the moſt remarkable things there? The *Chineſe* Hiſtory tells us, the arch'd Roof of an antient Emperor's State-room was of Gold, which I do not find any difficulty to give credit to; and I am ſatisfy'd he that now reigns might have the like if he pleas'd. Nor are the Tiles of Gold, as others have reported, but they are glaz'd Yellow, which is the Emperor's Colour; when the Sun ſhines on them, they look like Gold, or poliſh'd Braſs. The petty Kings of the Blood Royal uſe exactly the ſame; and they are on the Temples of deceas'd Emperors. There are other Tiles blew glaz'd, which I have ſeen on ſome Temples, and look very graceful. I have ſometimes ſeen the Tiles with which the Floors of the Palace are laid, they are ſquare, and as large as the Stones on the Floor of *S. Peter*'s Church at *Rome*; ſome were glaz'd Yellow, and others Green, as ſmooth and gloſſy as a Looking-glaſs, and muſt doubtleſs be a great Ornament to a Room.

Yellow, the Emperor's Colour.

Navarette.

10. When *Xun Chi* Father to the preſent Emperor died, they turn'd out of the Palace 6000 Eunuchs, and I conceive they expell'd as many Women, for every Eunuch has a Woman to wait on him. The Emperor has as many Concubines as he pleaſes; but the Empire is oblig'd to furniſh him as many as there are Towns and Citys in it. There are 24 Kings at the Emperor's Court, but they are only Titular, and have no Subjects, as among us the Titular Biſhops *in partibus Infidelium*: The Emperor maintains them all. The Miſſioners call them *Petty Kings*, and they are Generals of the Army. There are as many Major Generals, whom they call *Cuſan*, theſe are introduced by the *Tartar*, the *Chineſe* had none of them. When any Service is to be done, only two or three of theſe receive the Orders, and they convey them to their Men, who are always in readineſs; and they immediately march, and with great Secrecy execute the Commands they have receiv'd. Among many other things excellent in the *Chineſe* Government, one is, their great care in ſcouring the Highways from Vagabonds and Robbers. As ſoon as ever there is the leaſt rumour of Thieves being abroad in any part of the Country, immediate notice is given to the next Town, thence it is carry'd to the City, and if requiſite to the Metropolis, whence they inſtantly ſend out Officers and Souldiers, who uſing their utmoſt diligence, never return home without their Priſoners. This is the Duty of thoſe that have the Power of Government, ſays *S. Thomas*, *l. 2. de Reg. Prin. cap. 2.*

Concubines of the Emperor.

Generals.

Robbers.

11. I find very extravagant and ſtrange things in the Authors above-mention'd, concerning the Ceremonies us'd by the Emperor at the reception of Ambaſſadors; I do not ſet them down, becauſe I would not countenance Dreams and Chimera's. The *Portugueſe* and *Dutch*, whoſe Ambaſſadors have of late Years been at *Pe King*, are Eye-witneſſes of what is practis'd there; and therefore why ſhould we give credit to fabulous Relations? *Mendoza* and

Navarette.

and *Mayo* write, that the Emperor ſhows himſelf at certain times through Glaſs-windows. Another ſays, he us'd to ſhow his Arm at a Window. All this is ſubject to a thouſand Contradictions, for the Emperor has no Glaſs-Caſements, nor his Rooms Windows, nor is there one place where the People might aſſemble, and tho there were, the Subjects might not go into it. The ſame I ſay in reſpect of the Soldiers they tell us are upon his Guard. *Roman* writes 70000 Men; *Mendoza* allots 10000 that Day and Night guard the Palace without, beſides many more in the Courts, at the Gates, *&c.* What I can ſay to it is, that the Emperor might well have that, or a greater Number; but he has not, nor is he ſo jealous of his Subjects as that Author makes him.

Emperor's Horſes, Elephants.

12. The Emperor keeps 6000 Horſes in his Stables, as I heard at Court, and is able to keep many more. He has alſo 24 Elephants; theſe are carried to the Palace with rich Trappings every New and Full Moon, which are the Times when the Magiſtrates go to pay their Reſpects to the Emperor. An indifferent River runs through the midſt of the Court, being let in under the Wall, and runs through the Orchards, Gardens, and Groves, cauſing a continual Spring. At ſmall diſtances there are curious Bridges over it: The beſt of them, which is almoſt joining to the Yellow Wall, was our Road to the Courts, and to *F. Adamus* his Church. Beſides all this, there is a

Bell.

Bell at *Pe King*, which, as thoſe Fathers ſaid, weighs more than the four biggeſt in all *Europe*, which they ſay are in *England*. *F. Adamus* weigh'd it, and it came to 1200 Quintals (which is 60 Tuns). Within the Hollow, which is all full of Writing, he counted 10000 great Letters; *F. Kircher* has the Cut of it in his Book, *pag.* 222. The uſe of Bells in *China* is of great Antiquity: It was firſt brought into the *Latin* Church about the Year 600, and into the *Greek* in 865, according to *Suarez*, *lib.* 2. *contra Reg. Ang. cap.* 16. *num.* 13. There is alſo another great and famous Bell hanging in a lofty and beautiful Tower, which ſerves to ſtrike the ſeveral Watches of the Night, and has an excellent Sound. In the Year 1668, the News came to *Canton*, that it had rung of it ſelf; ſome believ'd, others gave no credit to it: If true, *China* has a Bell like that of *Belilla* in *Spain*.

Read our Ximenes his Lexicon. v. Campana.

Obſervatoir.

13. There is in *Peking* a very noted Tower, call'd of the Mathematicks; in it are ſundry very antient Inſtruments, with admirable graving on Braſs-plates; with them they obſerve the Eclipſes, and other Obſervations belonging to this Science. Some Mathematicians always watch atop of it, who obſerve the Motions of the Stars, and remark any thing particular that appears in the Sky, whereof the next day they give the Emperor an Account. When any thing unuſual occurs, the Aſtrologers meet, and make their Judgments whether it portends Good or Evil to the Imperial Family. I was told in that City, that the Number of its Inhabitants amounts to four or five Millions. Its ſituation is on a Plain, as is all the Country about. I ever heard it agreed, that the Emperor's Table was made up of Fifteen, each anſwering its particular Province, in the Diſhes and different Meats it bears. In *China* they do not uſe Table-cloths, nor other Utenſils common among us: The Tables are beautiful, many of them varniſh'd as fine as Looking-glaſſes. They touch not the Meat with their Hands, but make uſe of little Sticks about a foot long, with which they carry it neatly to their Mouths: Some are made of ſweet Wood, ſome of Ivory, others of Glaſs, which are in great eſteem, and were invented by the *Dutch*; but now the *Chineſes* make them curiouſly. Great Men have them of Silver, and only the Emperor of Gold, as are the Diſhes and other Veſſels ſerv'd up to his Table. The *Roytelets* have them of Silver tipt with Gold. This way of eating has always been among the *Chineſes*, the *Japoneſes* learn'd it of them. *F. de Angelis* was miſtaken in applying this to the latter. Table-cloths and Napkins, and a great deal of Sope might be ſav'd in *Europe*, if this Faſhion were introduced; we Miſſioners like it very well.

Eating.

14. The *Tartars* uſe the ſame ſort of Sticks, but their Tables are little and low like thoſe of *Japan*, and they ſit not on Chairs, but on Cuſhions and Carpets; which is alſo the Cuſtom of *Japan*, and other neighbouring Kingdoms. Many of the Antients did the ſame, and others lay down to eat; ſo ſays *Valerius Maximus*, and *S. Thomas*, *lect.* 1. in 2 *Joan.* That it is an antienter Cuſtom to eat ſitting, may be gather'd out of *Gen.* 43. *v.* 33. So Authors affirm, ſee *Corn. à Lapide* and *Menochius*. In the following Chapters we ſhall treat of other Matters.

15. Here we might diſcuſs a Point common to other Nations, which is, Whether we muſt call the *Chineſes*, the *Tartars* that govern them, the *Japoneſes* and other Nations in thoſe Parts, *Barbarians*.

rians. The original uſe of the word
Barbarism. *Barbarian* is various; according to *Eraſmus* all Strangers and Foreigners were formerly call'd *Barbarians:* Cruel, fierce, ill-bred, and unlearn'd People went under the ſame Name. The *Greeks* it is certain look'd upon all other Nations as *Barbarians*, tho *Strabo* ſays, the *Latins* were under the ſame Predicament with the *Greeks.*

16. S. *Thomas* ſtarts the Queſtion upon 1 *ad Rom. Lect.* 5. and upon 1 *Cor.* 14. *Lect.* 2. and upon 3 *ad Coloſ. Cajetan* in 1 *Cor.* 14. reſolves the Queſtion in few words, ſaying, *A Barbarian is ſomething relative, and no Man is abſolutely a Barbarian, becauſe of all kinds there are Men communicating together in Language*, &c. Here he takes the *Barbarian* in the ſenſe St. *Paul* ſpeaks in, which he makes him be look'd upon as a *Barbarian*, who ſpeaks a Language quite ſtrange and unintelligible, ſo that the *Engliſh* are *Barbarians* to the *Spaniards*, and the *Spaniards* to the *Engliſh*, *Iriſh*, &c.

17. But S. *Thomas* reſolves the Doubt more nicely, and ſays thoſe are properly *Barbarians* who *are Strangers to human Converſation*, and who *are ſtrong in Body, and deficient in Reaſon, and are neither govern'd by Reaſon, nor Laws.* Whence it follows that the Blacks who live in the Mountains of the *Philippine* Iſlands, the *Chuchumecos* of *Mexico*, thoſe of the Iſlands *Nicobar*, *Madagaſcar*, *Pulicondor*, and the like, and others near the Strait of *Anian*, are *Barbarians* in the ſtricteſt ſenſe; and that the *Chineſes*, *Tartars*, *Japoneſes*, and other People of *Aſia* are not ſo, for all theſe live politickly and orderly, and are govern'd by Laws agreeable to Reaſon, which thoſe Iſlanders above nam'd have not: Nor ought a Nation to be call'd barbarous becauſe it has ſome Cuſtoms that are contrary to Reaſon, as may be ſeen among the *Japoneſes*, who look upon it as an Honour to cut themſelves with their *Catana's*, or Swords; for if we allow of this, there will be no Nation exempt from ſome ſhare of Barbarity. The other *European* Nations look upon the *Spaniſh* Bull-Feaſts as barbarous, and think it a Barbarity for a Gentleman to encounter a mad Bull. How can the Law of Duel, ſo much in requeſt among Perſons of Quality, be exempted from Barbarity? The *Chineſes* look upon thoſe Men as barbarous that wear long Hair, tho it be their own, wherein they agree well with S. *Paul, it is a Reproach to him*, he terms it a Diſgrace, Shame and Scandal. The *Germans* were formerly guilty of the Barbarity of not looking upon Theft as a Sin, according to S. *Thomas* 1. 2. *q.* 94. *art.* 4. which the *Chineſes*, *Tartars*, *Japoneſes*, and others, nay even the *Indians* of the *Philippine* Iſlands, could never be charg'd with, but they always abhor'd that Vice. Some in *Europe* thought ſimple Fornication no Crime, and others believ'd the ſame of Sodomy; ſo ſays S. *Thomas* 1. 2. *q.* 103. *art.* 3. *q.* 94. *art.* 6. and *Cajetan* upon *Acts* 15. in which the *Chineſes*, *Japoneſes*, and others are included.

Navarrete.

18. What I moſt admire is, that but a little before I came to *Rome* there was ſome body offer'd to maintain and prove that voluntary Pollution was no Sin: Who could imagine ſuch a thing? Or who would not allow this to be Barbarity in the higheſt degree among Catholicks, after God has communicated ſo much Light and Learning to his Church? In ſhort, the caſe ſtands thus, that all Nations and People look upon themſelves as wiſe, politick, and judicious, and yet they call one another as they pleaſe, without being guilty of any Sin reſerv'd to the Pope to abſolve.

CHAP. VII.

Begins to give ſome Account of the Chineſe *Government.*

Governments.

1. THere is a Viceroy in every Metropolis; in the Province of *Nan King* which is large there are two, and three in that of *Xen Si*, becauſe it is greater; every one of them has the Cities, Towns and Villages belonging to his Government aſſign'd him. In ſome Cities there are ſupreme Governours, whoſe Juriſdiction is not ſubordinate to the Viceroy's, but they are Abſolute in Civil and Military Affairs, and upon all occaſions. There is alſo a King's Treaſurer who receives all the Tribute of the Province, which is paid in the fineſt Silver. There is beſides a Judg of Criminal Cauſes, and a Civil who has three Deputies ſubordinate to one another, and all depending on the Judg. Each of the two Corporations there are in every Metropolis has its Civil Judg, with his three Deputies, as above. In the Capital Cities

Navarette. ties on the Caoſt there is a great *Mandarine*, who has charge of the Sea; beſides theſe there are many in particular Employments. The Name *Mandarine* was given them by the *Portugueſes*, who deriv'd it from their own word *Mandar*, to command. We the Miſſioners, tho ſpeaking in the *Chineſe* Tongue, give every one the proper Name and Title belonging to his Office and Quality, yet in our own Tongue call all Officers of Juſtice *Mandarines*, and ſo I ſhall generally uſe the word throughout this Work. Where there are Navigable Rivers, which is in very many parts, there are *Mandarines* who look to the Boats that belong to the Emperor, and to the Publick. *Canton* and *Fo Kien* are govern'd by *Roytelets*, who in Quality are above all thoſe we have mention'd, but not in Authority, tho they take upon them more than is proper: There is no body to curb them, and they bear heavy on the Subjects.

Mandarines.

Roytelets.

Military Officers. 2. The multitude of Military Officers, as Colonels, Majors, Captains, *&c.* is endleſs, they alſo are included under the Title of *Mandarines*, and in the *Chineſe* Language have that of *Kuon*, as well as the reſt.

Scholars. 3. The Scholars, who are not ſubject to the common Magiſtrate, have *Mandarines* of their own over them: In every Metropolis there is one great One like a School-Maſter, and two under him, and ſo there is in every other City and Town; they live within the Univerſities: we ſhall ſay more in another place concerning them, and other things that relate to their Studies.

4. The Greatneſs of the Metropolitan Cities and ſome others is wonderful. I have already given ſome account of *Nan King*. The next to it is the Capital of *Che Kiang*, call'd *Hang Cheu*: Some modern Authors will have it to be the ſame the antient *Europeans* call'd *Kin Cai*: Having been in and view'd it with particular care, I will here write ſome part of what I ſaw. When I and my two Companions were carry'd Priſoners to the Court, we went through the principal Street of this City, which is near four Leagues of ours in length from Eaſt to Weſt; ſome ſay it is longer, and allow two Leagues to the Suburbs on both ſides; ſo that from the coming into one Suburb till the end of the other they make it a day's Journey for a Sedan: The Street is ſtreight, wide, and all pav'd with Freeſtone, which is very beautiful: At every fifty paces diſtant or thereabouts is a Stone Arch, as curiouſly wrought as thoſe I have ſeen at *Rome*. On both ſides were an infinite number of Merchants and Shopkeepers, dealing in all things that can be thought of. The throng of the People was ſo great, that the Chairmen were continually crying out to them to make way. About the middle of this Street they told us the News, that the Father of the Society reſiding there was made a Priſoner. The next day we three were convey'd to another Jail, but our Affairs being tranſacted at Court, we had no other trouble but the ſpending of that little we had been ſaving all the year, and the want of Liberty; and becauſe all our ſuffering was on a good account, that is, the preaching of the Goſpel, it was ſo far from afflicting that it was a great Comfort to us.

Hang Cheu.

5. Before we leave this Metropolis, it will be convenient to go through with what we have begun concerning our Impriſonment. As for the good Government, Quietneſs, Eaſe, and Cleanlineſs of the Jail, I do not queſtion but it exceeds ours in *Europe*. As ſoon as we were brought into the firſt Court we ſpy'd the head Jailor, who ſat in great State on his Tribunal-ſeat; he preſently ask'd for the Criminal Judg that ſent us to him his *Mittimus*, but him we had not ſeen, for he was not come to himſelf yet after a great Feaſt he had been at the day before, and one of his Deputies ſent us to Priſon. Then the Goaler began to examine us concerning our coming to *China*, upon what intent it was, what we liv'd upon, *&c.* We anſwer'd him with a great deal of freedom and eaſe, the Conſequence whereof was that they put us in through another little Door which was lock'd, and had a Porter at it; we went on through a Lane, and they brought us to an Idol Temple. I don't know that in the Priſons in theſe our Parts there is any Church of God ſo great, ſo ſpacious, ſo clean, ſo neat, and ſo much frequented by the Priſoners as that is. In all the Goals, Dungeons and Courts of Juſtice throughout the Empire, they have Temples richly adorn'd, and cleanly, where the Priſoners, and ſuch as have Law-ſuits make their Vows, offer Candles, Oil, Silver, Perfumes and other things: Some beg to be deliver'd out of Jail, others good Succeſs in their Suits; but thoſe Wooden and Earthen Images neither hearing nor ſeeing, they give no Relief to their Suppliants. At Night they turn'd us through another leſſer Door into a Court, and then convey'd us into a great Hall, quite dark and diſmal, without any Window,

Priſons.

and

and ſo full of People, that there was hardly room for them all to ſtand; this was call'd the little Priſon to diſtinguiſh it from the Dungeon, which was far enough from thence. Here we continued 40 days, having always Light at night, and there was an Overſeer who took care no Noiſe ſhould be made. All Men were wonderful ſubmiſſive to him, ſo that there was no roaring, or noiſe, or quarrelling, but all as huſh as if it had been a regular Monaſtery, which we did not a little admire. In the day time we went to the Idol Temple, and to a great Court that was before it, there we ſun'd our ſelves, which was no ſmall Comfort. Sometimes we diſcours'd upon the Subject of our holy Religion, and anſwer'd the Queſtions that were put to us, and then proceeded to convince them of the Error of their Idolatry and Superſtition; but they were ſo grounded in their Follies, that tho they own'd they lik'd our Doctrine, yet they would preſently go offer up their Prayers to their Idols. There were Rooms enough in two Lanes to be let to People of ſome Note, who were in for ſmall faults; there they live quietly and with Conveniency till their buſineſs is over. There are alſo ſome Houſes in which marry'd People live, who keep the Watch in the Night; they walk about thoſe Lanes and Courts continually beating Drums and blowing little Horns, ſo that it is impoſſible any Man ſhould make his eſcape, tho the place it ſelf were not ſo ſecure.

6. The Womens Priſon is apart, and has a ſtrong Door in which there was a little Gate, through which they gave them Neceſſaries. We took particular notice and obſerv'd that no Man ever went to hold Diſcourſe there. The Modeſty of the *Chineſes* in this particular is not to be parallel'd in all the World, and no leſs the reſerv'dneſs and precaution of the Women. All things neceſſary for Clothing and Diet were carried thither to be ſold: The Barber goes in to trim, the Cobler to mend Shoes, the Taylor to alter Clothes, the Coleman, the Woodmonger, the Butcher, the Seller of Rice and Herbs, and all other ſorts of Trades; ſo that there was every day a formal Market kept there. There are alſo Cooks, who for a ſmall allowance dreſs the Meat very cleanly. There is a good Well, which all make uſe of to dreſs their Victuals, drink, and waſh their Linen. Thus the whole reſembles a well govern'd Body Politick. Every Afternoon the head Goaler with his Clerk view'd the Priſoners, calling them over by their Names, and finding them all there, lock'd them up till next day. *Navarette.*

7. To thoſe that were poor they gave every day a portion of Rice, half of it they eat, and with the other half bought Wood, Salt, Herbs, *&c.* This we much approv'd of, becauſe without it many would be expos'd to miſerable want, there being no way to beg by reaſon they are not even with the Ground, and quite out of the way for People to come at them. All the while we were there, more came in than went out: Some had their Thighs all gaul'd with Laſhes, others their Ancles disjointed by the Wrack, which is commonly us'd and with great Severity in that Country. One day we went into the Dungeon, which is diſmal enough, without it was a large Court, and in the middle a Temple like that of the little Priſon: All thoſe that were there had Fetters on, and their Colour was unwholſom, becauſe the place is very damp. In the day time they ſhow'd them ſome favour, ſuffering them to come out into the Sun, where they air'd and lous'd themſelves. They once brought a parcel of them from thence into our Priſon, ſo that we had not room left to ſit down: For eight Nights I lay under a Cane Bed, in which were two Comrades: I ſlept well, tho the Boards were my Quilt, but I dreaded leſt the Canes ſhould break, and I be beaten as flat as a Pancake. Theſe Hardſhips oblig'd us to hire a Room, where we ſpent the reſt of our time with more eaſe. What we admir'd was, to ſee how devoutly and inceſſantly thoſe Wretches begg'd of their Idols to deliver them from their Sufferings. Every day they lighted Candles, burnt Perfumes, made a thouſand Genuflexions, knockt their Heads on the Ground and wept before them; others gave themſelves to mental Prayer, others ſang, and particularly one who had been there four years, this Man took upon him to be Sexton, he ſwept the Temple, cleans'd the Altars, look'd after the Lamp, beg'd of the others for Oil and Candles, and earneſtly exhorted them to ask the Aſſiſtance of thoſe Devils, and mov'd them ſo to do by his Example, for he was almoſt continually at Prayers. He utterly debauch'd one we had juſt gain'd to embrace our holy Doctrine, perſwading him, if he perſiſted to implore their Gods they would deliver him out of Goal; the Wretch it ſeems was not of the Elect. We alſo obſerv'd with how much Courteſy, Civility, and Reſpect thoſe People treated

Modeſty. *Civility.*

Navarette.

treated one another, and the ſame they us'd towards us. This is a thing incredible in our parts. If two *Chineſes*, *Japoneſes*, or *Tunquines* were brought into our Priſons, how would the other Goalbirds uſe them? What Tricks would they play them? How would they force them to pay Garniſh? Nothing of this ſort is practiſed there, but they treated us with as much Reſpect, as if we had been ſome Perſons of Note among them. In this and many other particulars, that Nation beyond all diſpute ſurpaſſes the reſt of the Univerſe. Another thing we made our Remark of, which is much practis'd by all that Nation, and was, that when any Priſoner dy'd, having perform'd their Ceremonies there upon the place, they put him into a Coffin, but would not carry him out at the door by any means: They have a Superſtition in this particular, and therefore on the inward ſide towards the Dungeon they had a Gap fit for the purpoſe made through the Wall into a ſmall Orchard, through which they thruſt him out.

8. At length the Day of our departure came. The cauſe of detaining us ſo long was, becauſe they expected all the Miſſioners that were in that Province, to carry us together to Court. The Officers carry'd us before the Judg of one of the two Corporations, before whom our buſineſs lay. The Father of the Society had been fetch'd out of Priſon two days before, they had taken from him his Houſe and Church, and he was upon Bail in a little Loft he had over the Gate. To make the way ſhorter they carry'd us on the outſide of the Walls. As ſoon as we were without them, we diſcover'd the fineſt Lake in the World; two ſides of it were hemm'd in by moſt delightful and verdant Hills and Mountains, on the ſides whereof were many Temples, Palaces, and Country Houſes wonderful pleaſant to behold. The Veſſels on the Lake were many, of ſundry forms, and all graceful. The Lake as near as we could gueſs was about ſix Leagues in compaſs, and reach'd within ten paces of the Wall on the South-ſide: It was in a Plain full of vaſt Fields of Rice. We came tir'd to the Judges Court, having walk'd almoſt two Leagues, and waited for him two hours: During that time a multitude of Men came about us, with whom we diſcours'd concerning our holy Faith. The *Mandarine* did not come, and a Clerk who was employ'd in our buſineſs bid us go to Dinner, for he would anſwer for us: We travel'd almoſt two Leagues more, all this while without breaking our Faſt. At length we came to the good Jeſuit, who was much indiſpos'd, yet we all rejoyced and eat together, and without reſting I was carried in a Sedan to hear the Confeſſions of no ſmall number of Chriſtians, Men and Women, who waited for me in a Houſe.

9. Some Perſons too had confeſs'd in Priſon, repairing thither with much fervor to that effect: Among them was a Taylor whoſe Name was *Julian*, a moſt exact Chriſtian, tho too ſubject to Scruples, and therefore very often repeated his Confeſſions. Some of the Priſoners ask'd this Man one day, whether he was a follower of our holy Doctrine? He courageouſly anſwer'd he was. Then ſaid they, How can you being a Taylor keep ſo holy a Law? He anſwer'd, Gentlemen, when I cut out Clothes, I do not keep the value of a Thred; and for the Faſhion I demand no more than is reaſonable, and what will keep me. This is it the Law of God enjoyns, ſo that neither this nor any other Trade need hinder the fulfilling of it. They were aſtoniſh'd at his Courage and Reſolution, and we being by were much edified. This poor Man ſuffer'd much from ill Chriſtians, and ſome Apoſtates: They would go to his Houſe and threaten, that if he did not give them ſome Silver they would impeach him, and for quietneſs ſake he ſatisfied them all. Next day they carried us to the River, and put us into a little Boat, yet big enough for us four, three Servants, and ſix Officers. The Souldiers travel'd a Horſeback by Land, always in ſight of the Boat, and were reliev'd every two or three days Journeys: They were ſatisfied we would not attempt an eſcape, ſo that they took no great care of us all the time we were upon the Water; and tho we travel'd with them 200 Leagues by Land, we had never cauſe to complain of the leaſt Incivility or Affront offer'd us; and yet we never gave them a Farthing, which indeed is very remarkable among Infidels. The Civil Officers would have given us ſome Trouble, thinking to get Silver from us, but were diſappointed.

10. When I write particularly of the Perſecution, its Original and Cauſes, other things to the purpoſe ſhall be added. Now to return to the Metropolis *Hang Cheu*, I muſt obſerve that having gone through a great part of it with my two Companions, the throng of People was ſo great, that we could ſcarce make way through the Streets. We ſaw not one Woman,

Hang Cheu.

Women. Woman, tho we look'd about very carefully, only to be satisfied of the great Retirement of those Women. Would to God the hundredth part of it were observ'd among us sober Christians; and Scholars of Repute told me, there were above six Millions and a half of People in this City; and the Millions of *China* are the same as those of *Spain.* The *Bonces,* or Idolatrous religious Men, according to some, are above 50000, and according to others far exceed 30000. They all live upon Charity, only some till a parcel of Ground to help to maintain them. A Temple was built within these few Years in this City, which cost 50000 Crowns in Silver; the *Chinese* Crown is worth ten Royals, as well as the *Italian.* The Pillars of this Temple are very high, streight, and thick; and for the more security, the Founder cased them with Brass-plates as bright as Gold. The House and Church of the Society was great and magnificent, and for that reason, as some of the Fathers at times told me, was a help to forward the Persecution. We saw it all that Afternoon we came thither, we offer'd up our Prayers in the Church, and took particular notice of it. It had three Isles, with each three Pillars, besides two that join'd to the Wall of the Frontispiece. Yet *F. Mathias de Amaga* in his *Annua* writ it had 300, a pretty difference. This should have been inserted above, but it makes not much to the matter.

Bonces. *Crown.* *Church.*

Nuns. 11. The she *Bonces,* or Nuns, are also very numerous, I forgot to ask the Number. This City is so well stored (and there is none but what is so) that 70000 Soldiers coming to it in my time, they all liv'd upon what was then actually in the Shops, and sold about the Streets, without raising the Price of any thing, or causing the least scarcity in the City, no more than if only twenty Men had come to it. There is another particular thing (tho these are all common in *China,* only varying according to the greatness of the Place) which is, that 6000 Country Men come in every day with their cover'd Tubs to carry out the humane Dung. A notable Forecast! I had forgot to mention that the *Mahometans* have a sumptuous Temple in this City, the Gate, Frontispiece, and Tower over it, as beautiful and sightly as the best in *Spain.*

Navarrete. *Provisions.* *Mahometans.*

12. There is another renowned City in *China* call'd *Su Cheu;* we came to it the 5*th* day after setting out from the last. Under its Walls is a great River along which we sail'd; an Arm of it runs through the heart of the City from one Gate to the other. This Place is not inferior to *Hang Cheu,* for Greatness, Trade, and Commerce, but is not so Populous. We cross'd through the middle of it, and lighted on the Church the Society had there, where five Fathers were confin'd by the Vice-Roy's Order, and that they might be sent to Court with the rest: We made a halt there of five days, being well entertain'd and caress'd by those pious Men, and indeed we stood in need of it. The Reader may rest him too before he enters upon the next Chapter, observing that this City pays two Millions a Year Taxes, by which it is easy to guess at its Riches and Trade.

Su Cheu. *Church.*

CHAP. VIII.

Of the Councils and Courts of Justice in the Imperial City.

1. IT is the common receiv'd Opinion of *Aristotle, S. Thomas, Albertus Magnus,* and many more, that the Monarchical Form of Government is the most perfect: The *Chinese* are of the same Opinion, and therefore do very much value themselves upon theirs being such. They generally say, That as in Heaven there is but one Sun which overlooks the World, from whom the other Stars borrow their Light; even so in their Country there is but one Head and Emperor, who gives Light, governs and directs all its Actions and Motions. But in regard a Man cannot alone attend to all things, it is requisite he have Ministers and Officers to serve him. *Jethro* gave this Advice to *Moses,* and it is the Method all the Monarchs of the World have hitherto follow'd, tho some have excel'd others in the Manner and Order of Governing. That which the *Chinese* did, and the *Tartars* at present observe, may vie with the best in *Europe.*

Exod. 18. *See what* Cajetan, Oleaster, *and* Corn. A Lapide *write upon this Place.*

2. The first and Supreme Council the Emperor has in his Imperial City for governing that vast Monarchy, is answerable to that we call the Council of State, and is therefore call'd *Kuci Juen.* It is held within the Palace, and the *Ko Lao* sit

Councils. Ko Lao.

Navarette.

ſit in it, that is, the antient Men of the Empire, Maſters, and Supreme Counſellors who attend the Emperor. They ſit at a round Table; to them the Emperor commits the Petitions that are preſented to him. The Antienteſt divides them equally among them all; every one conſiders thoſe that fall to his ſhare, and writes his Opinion: Then they are return'd to the Emperor by the antienteſt of the Board. If he approves of the Anſwer, he ſigns them; if not, they are ſent back, and order'd to be duly conſider'd. Under the *Chineſe* Government there were ſeven *Ko Laos*, the *Tartar* added ſeven more; ſo that at preſent they are fourteen, ſeven *Chineſes* and ſeven *Tartars*.' The number of Counſellors was doubled after the ſame manner in all other Councils. It is well worth conſidering in this place, the Emperor's and theſe Mens mighty Care and Trouble. There is no Buſineſs of Conſequence in all the Empire but goes through their Hands: And therefore for diſpatching of all Affairs, they muſt attend every day in the Year, without making any Holy-days, times of Reſpit or Vacation, which is an inſufferable Toil. True it is, this aſſiduity is very advantageous to thoſe that ſollicite them, for their Suits are decided in a very ſhort time, they conclude their Buſineſs and go to their Homes, without being put to ſuch exceſſive Charges as is uſual in other Countrys. Read *Olcaſter* in 18 *Exod.* where you will find how indiſpenſable a Duty it is to hear thoſe that have Suits depending at all times.

Han. Lin.

3. The ſecond Council is call'd *Han Lin*, and is compos'd of the Doctors of the Imperial College. Theſe are choſen by the Emperor himſelf; when they are examin'd they live at Court, but every one in his own Houſe: They are aſſiſting to the Government, canvaſſing and reſolving ſuch things as by the Emperor's Order are laid before them. From this Board they are choſen to be great *Mandarines*, but till then have no Command.

Tu Cha Juen.

4. The third is call'd *Tu Cha Juen*, and this conſiſts of Viſitors; when the Emperor ſends to viſit the Provinces, which is very uſual, he choſes the fitteſt Perſons out of this Number; he gives them his Seal, which they carry faſtned to their right Arm; they are as terrible as ſo many Thunderbolts, and many of them do their Duty to admiration. The *Mandarines* quake when a Viſitor comes.

Tai Li Zu.

5. The fourth is call'd *Tai Li Zu*; this is the Tribunal that aſſigns ſutable Puniſhments to enormous Crimes.

6. Theſe two laſt, and the Preſident of the Criminal Court make up another call'd *Zan Fa Zu*, whoſe buſineſs it is to weigh and conſider, whether the Puniſhment aſſign'd by the Criminal Court be juſt and legal; and when once they have confirm'd it, there is no Appeal or Demur. Zan Fa Zu.

7. The ſixth is call'd *Tung Zing Zu*, to them belongs to peruſe the Petitions that are to be preſented to the Emperor; if they approve of them they are preſer'd, if not they tear them. Tung Zing Zu.

8. There is another of great Authority call'd *Ko Tao*, who have it in charge to correct, and check the *Mandarines*, who behave themſelves ill or negligently in their Employments. If the Emperor does not his Duty, or gives ill Example, or indulges himſelf too much in Plays or Sports, or does not regulate his Palace, or permits exceſs in Apparel, *&c.* the Members of this Tribunal reprove him over and over. They are properly Monitors, and execute their Office to the Letter of the Law. Ko Tao.

9. Beſides theſe there are the ſix famous Courts, among whom all the Buſineſs of the Empire is divided. The firſt is *Li Pu*, the Court of Offices; as ſoon as any Employment falls, the Members of this Court give the Emperor a Petition, preſenting two or three Candidates, and he chuſes one of them for the Place. As ſoon as appointed, they prepare his Orders, and deliver them to him if preſent, or elſe ſend them if he is abſent, and he goes away to his Employment. Thoſe that are prefer'd pay nothing for their Offices. Li Pu.

10. The ſecond is *Hù Pu*, a Court of *Exchequer*, takes care of all the Revenues of the Empire, of the Receipts and Expence the Emperor is at. The Royal Treaſurers of the Metropolitan Citys, are immediately ſubordinate to this Court. Hù Pu.

11. The third is *Li Pu*, the Court of Rites and Ceremonies, whoſe care it is to examine the Doctrines that are preach'd, the Buſineſs of Embaſſadors, and to regulate Court-Funerals. The Court of the Mathematicks is ſubordinate to this; here our Cauſe was try'd. Li Pu.

12. The fourth is the Court-Marſhal, *Ping Pu*, which regulates all Affairs relating to the Army. It has ſome further juriſdiction, for we were turn'd over to it in order to our Baniſhment, and we appear'd before it. They aſſign'd Officers to attend us, Boats to carry, and a Guard to go with us. Ping Pu.

13. The

13. The fifth is the Criminal Court, *Hing Pu.* The sixth *Kung Pu*, the Court of Works, which has the Charge and Care of raising and repairing Ports, Castles, Walls, Bridges, *&c.* Each of the Courts has two Presidents at this time, the one which is the chiefest a *Tartar*, the other a *Chinese*; the Assessors as many *Tartars* as *Chinese*, as was hinted above. Each of them has four great Rooms, in which several *Mandarines* of inferior Quality to those in the Court sit, and transact Affairs of less Moment.

Hing Pu. Kung Pu.

14. The Ground each Court takes up is too much. The Shape and Structure of them all is the same, all the difference is, that some are bigger than others. They all look towards the South, with the Backs towards the North where the Emperor resides. Every Court has three Doors, on which are painted horrible Giants, ghastly to look at, all to terrify the Multitude. That in the middle is very large, and none but *Mandarines*, or Persons of great Note come in at it. The two little ones are on the sides of it, at which those that have Causes depending, and the Commonalty come in. Before it is a great Court big enough to bait Bulls in. In it are three Causways, each answering to one of the Doors; but that in the middle is rais'd above a yard higher than the others, with a stone Arch, and another Gate in the middle of it. On the sides are a vast number of Rooms, under Piazza's, for Clerks, Sollicitors, and other Officers. A Temple is never wanting. Opposite to the Doors are very orderly great Halls, and within them others as good; Courts are kept in both of them.

15. There are at Court 2400 *Mandarines*, the Emperor allows them all Rice and Pay in Silver. By what has been already said, it is easy to guess what a number there is throughout the Empire. Every Province has its *Mandarine* at Court, who is in the nature of its Protector and Sollicitor-General. And if the Holy Ghost in the 14th Chap. of *Prov.* says, *In the Multitude of the People is the Honour of the King:* Then doubtless that of the Emperor of *China* is wonderfully great; and if we reckon the vast Multitude of his Subjects, we shall be convinced there is nothing wanting that can make him one of the greatest Potentates in the World, and that he is far from being liable to the disgrace the Scripture mentions in the same Chapter, *In the small Number of the People is the Dishonour of the Prince.*

Mandarines.

Navarette.

16. I will conclude this Chapter with the Relation of the State with which the Emperor goes out of his Palace, as it was told me by *F. John Balat* a Jesuit, who himself saw the late Emperor, when he went to *F. Adamus* his Church. In the first place, the Doors of all the Houses in the Streets through which he is to pass, are all shut, and the People retire, so that not a Soul is to be seen; and if any were, they would be severely punish'd. Before him come out a Horseback all the petty Kings, *Ko Laòs* and great *Mandarines*, who ride close to the Walls, that the whole Street may lie open. Next follow 24 Colours of yellow Silk, which is the Colour of the Emperor's Livery, with golden Dragons embroider'd on them for his Arms. Then come 24 Umbrelloes of the same Colour, with treble Coverings, which are very sightly; I have seen several of this sort and make. After them are 24 great rich Fans, of which I have seen some, and they would be much valued in *Europe*. Behind these marches the Imperial Guard, which is very numerous. These and the rest we shall speak of wear a yellow Livery richly wrought, and sightly Helmets of the same Colour. Four and twenty Men in the same Garb carry the Emperor's Chair, or *Palanquine*, which is of great Value; and at certain distances the like number stands as Relays. Then follow many Musicians, and after them Pages and Footmen. This in Writing seems little, but is prodigious to behold, as that Father said.

Emperor's State.

CHAP. IX.

A further Account of the Grandure of the Emperor and his Court.

1. THE Name the *Chinese* have found since antient Times to honour their Emperor, is lofty and great; they call him *The Son of Heaven, Tien Zu.* It is most certain that Nation has not attain'd to the knowledg of any other God, or nobler Object, than the material Heavens. What others have writ, tho some persist obstinately in it to this day, is not so much as probable; in the Controversies

Emperor's Titles.

Materialists.

verſies this Point has its peculiar Place. *Navarette.* This then the *Chineſes* ſuppoſe and ſay, Heaven puniſhes the Wicked, and rewards the Good; gives Crowns, and takes them away, not through any intellectual Virtue it has, but naturally and of neceſſity: for this reaſon they wor- *Theology.* ſhip it as the Supreme Deity, and only the Emperor ſacrifices to it, as to his Father. The Sun they ſay is his Brother, and the Moon his eldeſt Siſter. They give the Earth the Title of Mother, and therefore the Emperor ſacrifices to her. Next to Heaven the *Chineſes* think there is nothing like their Emperor, to extol whom they give him the Title we have mention'd. They alſo call him Great Majeſty, Great Father, Common Father of the Empire. This laſt Name is very proper. King *Theodorick*, of whom *Caſſiodorus* makes mention, *Lib.* 4. *Epiſt.* 42. was wont to ſay, *The Prince is the Publick and Common Father.*

2. In a Book of great account and famous in their School of Letters, theſe People call their Emperor *Lord of Heaven, Earth, Spirits and Men*, and that with thoſe very Letters the ſame thing is attributed to God in our Holy Faith. I charg'd them with Inconſiſtence thus, If the Emperor be the Son of Heaven, and ſacrifices to it as to his Father and Superior; Why do they make him Superior to, and Lord of Heaven? We might ſay to them as *Theodorick* ſaid of *Darius*, *Their Judgments being infirm, they attribute thoſe things to their King, which are only proper to God.* More might be ſaid of the Titles the *Mogols* give their Sovereign, which are ſtrange and ſingular, as are thoſe the King of *Ceilon* has; it is no wonder that People who have no knowledg of any thing beyond this World ſhould ſo do, when other Parts have ſhown ſuch an Example. *S. Auguſtin* complains of this, when he ſays, *That either through too much ſubmiſſion, or a deſtructive Spirit of flattery*, Men have been free to give to Princes that which was not juſt and proper.

Veneration of the Emperor. 3. I have already obſerv'd, that the Petty Kings, Magiſtrates, and great *Mandarines*, come every New and Full Moon to pay their Reſpects to the Emperor. They kneel three times, and touch the Ground with their Heads. If the Emperor comes not out to them, they perform the ſame Ceremony to his Imperial Throne. They know this is due to that Place, which is not to be queſtion'd, as we ſhall make out in another place. They go to perform this Ceremony in their Feſtival Apparel; they wear the diſtinctive Mark of their Employment and Quality on their Breaſt and Back, which are richly embroider'd with Gold. I ſaw ſeveral in the Metropolis, as they were going home after the Ceremony was ended.

4. The Imperial Crown the Emperor *Crown.* wears upon ſome Occaſions, is Beautiful and Myſterious. Its Shape, as I ſaw it ſeveral times in ſome Temples, is round and ſomewhat long; there hang at it twelve ſtrings of Pearls, four of them over the Eyes, which ſignify that the Emperor's Eyes muſt be ſhut that he may not ſee thoſe who have Cauſes before him; and that he will neither favour the Rich, nor pity the Poor; nor be led by affection for his Friend, or hatred to his Enemy.

5. Four ſtrings of Pearls fall over the Ears, which they expound thus, That the Judges Ears are to be ſtop'd to the Intreaties of great Ones, and to the Tears of the Suitors; and he muſt only give ear to Reaſon, Law, and Juſtice.

6. The laſt four Strings hang behind, to expreſs with how much Judgment, Foreſight, Premeditation, and Stayedneſs Princes ought to weigh their Reſolutions, and how they are to be vers'd in the Affairs of the Government. The *Chineſes* are ſingular in both reſpects, they take care that their Emperor give himſelf to ſtudy and practiſe Learning. It is a plain Caſe, that if the Prince be ignorant, tho he have learned Miniſters, he will make many falſe Steps. This is the ſignification of the Strings of Pearls that hang behind. The Government of Man cannot be without Fault and Miſtakes (it is a plain caſe, *our Foreſight is uncertain*); Counſellors and Learned Men make the Miſcarriages the leſs, and the *Chineſes* are well ſtock'd with them, as we have ſeen already. Many Men refuſe to take Advice, and conſult others even in Caſes of Difficulty, but muſt of neceſſity come to ruin.

7. The Salutation us'd to the Emperor *Salutation to the Emperor.* is included in theſe two Letters *Vuan Sui*; that is, may your Majeſty live thouſands of Years. It is the Cuſtom throughout the whole Empire, to have a little Board ſet up in the Temples before the Altars, on which thoſe two Letters are written, and they make great Obeiſance to it. In every Metropolis there is ſuch a little Board laid upon a Table, to which the Magiſtrates pay their Reſpects at certain times; but they do not light Candles, or offer Flowers, Perfumes, or any thing elſe to it; ſo that this Worſhip

ſhip is altogether Political and Civil, which muſt be taken notice of, becauſe of what may be ſaid in another place.

8. *F. de Angelis* writ, that in every Metropolis there was the Image of the Emperor; perhaps he means this little Board. *Mendoza* is under the ſame Miſtake, *lib.* 3. *cap.* 1. of his Hiſtory. When they ſpeak of him, it is very uſual to ſay, The Royal or Imperial Palace, taking the thing containing for that contain'd, a Cuſtom us'd in *Europe* upon many Occaſions. From this way of talking of the *Chineſes*, ſome ſpeculative Perſons would infer, that they uſe the ſame Figure in naming of Heaven, and that by that Name they mean our God. This Point belongs to another place, but I ſhall only offer one thing here, which *Bentancor* hints at in his Loquacious Apology, and is, That if the *Chineſes* are of a contrary Opinion, as indeed they are, what credit will they give to half a ſcore Strangers who endeavour to perſwade them it is not ſo? In ſhort, the *Chineſes* grant the Premiſes, and not only deny the Conſequence, but *ex profeſſo*, and in particular Treatiſes to that purpoſe, they endeavour to prove, tho poorly, that there is no God, nor any thing more noble or worthy than the Heaven we behold. So that the Ignorance and Folly of the *Chineſes* in this particular, exceeds him *David* ſpeaks of, ſaying, *Pſal.* 14. *The Fool has ſaid in his Heart, there is no God.* For this Man was aſham'd to ſpeak it with his Mouth, as being ſo palpable a Truth; but the *Chineſes* without any ſhame deny it with their Lips, in their Hearts, and in their Books. The difficulty we find in converting them to God, ſufficiently proves our Aſſertion; read *Cajetan* in 16 *Act. Apoſt.*

Atheiſm.

Navarette.

9. When they ſpeak to the Emperor, they generally make uſe of theſe two Letters, *Pi Hia*; that is, I ſpeak to the Steps of the Imperial Throne, words full of ſubmiſſion, expreſſing that they dare not apply to him even by the name of Majeſty. When the Emperor names himſelf, it is as if he ſaid, A Perſon of little worth, who does not deſerve that Honour. The *Chineſes* are very full of Ceremonies, very humble in Words, and very proud in their Actions.

Ceremonies.

10. None muſt ride in ſight of his Palace, nor of thoſe of the Petty Kings, all Men alight and bow their Knees to the Ground. Some Temples of antient Emperors, and that of the *Chineſe* Philoſopher, enjoy the ſame Privilege. This was formerly us'd in *Europe* in paſſing by Churches, and meeting Prieſts in the Street. It ſhall be mention'd in another Place, let it ſuffice now to give a hint of it as a laudable Cuſtom, tho difficult, or rather impoſſible to be obſerv'd at preſent by reaſon of the frequency of both, and becauſe Devotion is grown cold.

CHAP. X.

A further Account of the Grandeur of the Emperor, and his Court.

Boats.

1. THERE is ſo very much to be ſaid upon this Subject, that ſomething muſt of neceſſity be forgot, and good Order inverted. The Emperor has 9999 great Boats for his own and the Court's uſe: All the Miſſioners have obſerv'd, that the number was not compleat 10000, and wanted but one, which I doubt not the Reader will reflect upon, and therefore I will not delay giving him ſatisfaction as to this particular. We ask'd the meaning of this myſterious Number; and the anſwer was, That the Emperor who order'd thoſe Boats to be made, gave command for 10000, and accordingly it was perform'd. When they were all made, to find out how much Iron had been us'd, he caus'd one to be burnt; which done, the Iron was gather'd and weigh'd, and thus he found out how much Iron went to the making of them all, and ſo the Number we have mention'd remain'd, His Succeſſors would not alter the Number, out of reſpect to that Emperor, ſo that there are always 10000 wanting one. I cannot but commend the Emperor's Induſtry, doubtleſs imagining his Officers would make their Profit of that Work, as is uſual in all Places. Good God! what a vaſt quantity of Iron, Tar, Hemp, and other Neceſſaries are Kings cheated of in the building of Ships, Galleys, and other Veſſels. It is incredible, and I would not write it if I were not well inform'd in the Matter; it would be very convenient ſometimes to burn a ſmall Pink, I am ſatisfied they would ſave more in Iron than the Coſt of the Veſſel that was burnt.

2. The

Navarette.

2. The Boats we have ſpoke of ſerve to carry Rice from the Southern Provinces to Court: They make a Voyage once a year all upon Rivers; when the Waters are low, they are ſometimes detain'd ſeveral Months. Every Boat carries 600 Buſhels of Rice, the remaining part of the Veſſel is for the uſe of the Maſter and Sailors, who ſtow other Merchandize, the Freight whereof pays them, beſides their daily allowance of Rice, and other ſmall things they receive upon the Emperor's account. Beſides theſe he has 800 greater Veſſels, all very ſightly, and varniſh'd red, with Dragons painted on them that have five Claws: Theſe ſerve to convey to the Court the Stuffs, Silks and other Rarities that the ſeveral Provinces produce for the uſe of the Court. There are 300 more with Dragons of three Claws on them, which are far beyond all the others, and are for the Service of Embaſſadors, the great Men of the Empire, and ſuch like Employment. I know no Prince equal to the *Chineſe* in this particular, and yet the beſt and greateſt part of this is, that all theſe things are look'd upon as Trifles.

Fleets. Beſides all this he keeps his Fleets at Sea, which are very numerous. When the *Tartar* fought the *Chineſe* of *Cabello*, which was about the year 1660. he put 800

Ships. Ships to Sea. True it is, they are neither ſo large, nor ſo ſtrong built as ours, but they are like Pinks, and he might have put out many more if he had pleas'd. The Enemy ſet out 1200, and gain'd the Victory, as being the better Seamen.

3. Leaving aſide the Shipping at preſent, becauſe we muſt ſpeak of them again, let us return to Court a little. During the time we continued at Court, which was three Months (tho ſome ſtaid not ſo long, and others longer) we went abroad but ſeldom, being order'd ſo to do by the Judges, yet they did not abſolutely forbid it. Thoſe few times I went abroad (we went all together to the Court of Rites and Ceremonies, and it was above half a League from the Church) I obſerv'd ſome things which the others took notice of too. I paſs'd ſometimes by the Palaces of Petty Kings of the Blood Royal, who for this reaſon had glaz'd yellow Tiles; theſe and his other Kindred the Emperor ſtiles *Kin Chi Pao Ye*, that is, Golden Branches, and precious Leaves. The Buildings are low, but as they ſaid who had ſeen them, and I my ſelf afterwards ſaw at *Canton*, very beautiful and airy, with fine Courts, Gardens, and other pleaſant Conveniences. The Streets of the Imperial City are, as I have inſtanced before, wide, numerous and long; ſo that it would be a great trouble to do any buſineſs, had not the forecaſt of that People been ſo ſingular, that at every Corner of a Street, or little Square, of which there is a great number, they have Beaſts of Carriage ready ſaddl'd and bridl'd to hire to thoſe that go from place to place; ſo that any Man who has buſineſs, or goes a viſiting, or to take his Pleaſure, may upon very *Carriages Pe King.* eaſy terms be furniſhed with an Aſs, Mule, or a Calaſh that will carry three or four. The Owner goes along with him and looks to his Beaſt, whilſt the other is about his buſineſs, or a viſiting; and thus is he carried back, and for a very ſmall Expence does his buſineſs, and ſaves being tired. This Convenience is to be had in ſuch abundance, that if a Man would have fifty, or a hundred, or more Beaſts, they ſhall be brought to his door in leſs than half an hour. That day we went out to Baniſhment, being 25 Miſſioners and 30 Chriſtians that attended us, we were all furniſh'd in a moment; and that Afternoon we travel'd five leagues with eaſe and in a ſhort time, the Country about the Imperial City being all as ſmooth as ones hand; the Aſſes are excellent Cattel to travel upon. I can find nothing in *Europe* to compare the multitude of People to what is afoot and on horſeback about the Streets. The *Tartar* Women wear Boots, and ride *Tartar* aſtride like Men, and make a notable *Women.* Figure either afoot or a Horſeback, but are very modeſt in their Garb; their Sleeves are ſomewhat wide and cover their Hands, their Garment black and hanging on the ground, their Hair breaded without any other Head-dreſs, tho many of them wear on their Heads thoſe Caps we all uſe there.

4. We met with one very pleaſant thing in the Imperial City, which is abundance of Ice; an infinite quantity is *Ice.* conſum'd, and yet it is not worth above half a Farthing a Pound. The manner of uſing it is not the ſame as among us, but they take a piece as clean and tranſparent as the very Chryſtal, which is put into a Baſon, and over it they pour ſome fair Water, ſo by degrees it diſſolves, and the Water is ſo very cold there is no drinking of it: This Drink is wholeſom in that Country, and very convenient becauſe of the vaſt Heat. Thus other Nations us'd to drink with Ice. Dr. *Monardes* writ a Treatiſe upon this Subject. They have not got the way

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in *China* of making the Ice Ciſterns as we do in *Europe*, but it is very pleaſant to ſee Cart-loads of Ice at every Corner of a Street, and Men going about to offer it as you go by. Tho this be a Truth well known to all the Miſſioners, yet *F. Martin Martinez* in his *Chineſe Atlas* had the Face to write, that the *Chineſes* of the Imperial City do not drink their Liquors cool: His own Brethren laught at this and many other things he writ; it will be fit the Reader take notice of it, that he may read this Author cautiouſly, and that he be inform'd, that one Night after Supper this Queſtion was put before the whole company: *F. Magallaens* a *Portugueſe*, and *F. Bullo* a *Sicilian*, were the Perſons that propos'd it, ſaying, The Queſtion is, Who was moſt miſinform'd concerning the Affairs of *China*, *Marcus Venetus*, or *F. Martinez*, allowing they were both much in the wrong? Several Opinions were given upon the Subject, but *F. Bullo* clear'd the Doubt, and ſaid, both of them writ many mere Chimera's, *F. George* found three in only what relates to the Court, and many more daily come to light; and if he that is taken in one Story is ſuſpected ever after, what muſt he be who is catch'd in ſo many? *F. Adams* his Saying, which I quoted in the Preface, is pat to this purpoſe; to back which I will here inſert a Paſſage, which all the *Eaſt-Indies* and *Macao* can teſtify, and there are thoſe that remember it at *Liſbon*, as was affirm'd to me in that City in the year 1672.

Martinius.

Marcus Venetus.

5. A Miſſioner returning out of *China* into *Europe*, brought with him a Chriſtian *Chineſe* Servant, whoſe Name was *Andrew*, in the *Chineſe* Language it is pronounc'd *Gan Te Le*, for they have no Letters that will anſwer the Name nearer: This Man was all the Sport and Merriment of the Ship: The Father came with him to *Liſbon*, pretended he was the King of *China*'s Son, and as ſuch carried him to King *John* the Fourth, who ask'd him, What is your Name? (he might have ſaid your Highneſs's Name) the *Chineſe* anſwer'd, *Gan Te Le*: Riſe up *Don Andrew*, ſaid the King, (now the Emperor of *China*'s Son bows his Knee to none but his Father) I make you a Nobleman of my Houſhold, and Knight of the Order of Chriſt, and taking off his Royal Cloak, threw it over Sir *Andrew*'s Shoulders. A very little Honour he did him, if he took him for the King of *China*'s Son, for what Addition was it to him to be one of the King of *Portugal*'s Noblemen? After this the Father carried him to *Venice*, and made him known to the Senate, who treated him honourably, and gave him a Senator's Gown. He return'd to *Macao* now a great Lord, who when he came abroad was a Servant and Cook. Such is the courſe of Fortune. When I came from *China* Sir *Andrew* was in *Cochinchina*, he ſold the Cloak and Gown, and to get his Bread ply'd as a Porter. Thus he return'd to his natural Being, for nothing that is violent can be laſting. Others made great Princes of ſome Merchants that came from *Japan* a few years ſince, which made a mighty noiſe throughout *Europe*, I read it in a Paper of good repute. And but of late years a great Miſſioner brought a Servant whoſe Name was *Dominick*, and had been baptiz'd by the Religious of my Order, whom he ſerved, and after them the *Franciſcans*: The Miſſioner made him paſs for a Man of Quality in *Italy* and *Germany*; he gave out he was an able Phyſician, whereupon he was much reſpected, and the Emperor himſelf did him ſuch extraordinary Honour, that one who was then preſent at *Vienna*, and very well knew the *Chineſe* and the Miſſioner, aſſur'd me that the Emperor ſpoke to him with his Hat in his hand: Doubtleſs they pretended he was a King, or Son to the Emperor of *China*. *F. Mathias de Amaya* wrote an Annual Letter full of ſuch Romances, that thoſe of his Order would not ſuffer it to be read before us. He ſpeaks of the 300 Pillars I mention'd above, and ſays the Towns upon the Coaſt deſtroy'd in the Province of *Fo Kien* when the *Tartars* drove the *Chineſes* up the Country, amounted to the number of 100000. All this is doubtleſs look'd upon in *Europe* as Goſpel. This is impoſing upon *Europe* according to *F. Adamus*; let us leave it thus till another opportunity, and return to the Imperial City.

Navarette.

6. *Pe King* is furniſh'd with very good Fruit, as Plums, Apples, Peaches, Pears, Grapes, and abundance of Fiſh and Fleſh at reaſonable rates. Another thing we admir'd at, which was, the multitude of Barbers very expert at their Trade, and extraordinary cheap; they go about the Streets taboring on a little ſort of flat Inſtrument in the nature of a Drum, by which they are known, and thoſe call that have occaſion for them: This is practiſed throughout all *China*. What is particular in the Imperial City is, that every one of them carries on his Back a Stool, Baſon, Water, Fire, and the reſt of his Utenſils; ſo that when any body comes to him, whether it be in the Street,

Pe King.

Barbers.

or Market, in the open Air, or under shelter, in a moment he sets up his Shop, claps down his Stool, takes out Water, shaves the Head all to a Lock that hangs behind, orders the Eye-brows, cleanses the Ears with curious Instruments for that purpose, stretches the Arms, strokes the Back, and plays other Monky Tricks; after all they give him about a Penny, or commonly less: then making many Obeysances, he gathers his Tackle, and falls again to beating his Tabor. Before the coming of the *Tartars* there was little use for Barbers, because the *Chineses* never shav'd their Heads, yet not for that Chimerical Reason *F. de Angelis* assigns: He says the *Chineses* believe they shall be taken up to Heaven by the Hair, and therefore they preserve it; but that the *Bonces* hold the contrary Opinion, being perswaded that they shall mount without Hair. Such a Folly has not been heard of in *China*. There are besides in the Imperial City, and throughout all *China*, very many who exercise no other Trade but cutting the Nails of the Fingers and Toes. The People of *Charamandel* have the same Custom, but it is a part of the Barbers Trade: These Men carry Tabors, but bigger than those the Barbers use, and a little Stool, but are very dexterous at their business: They use no Sizers, but little Chizels, and they leave neither Nail, loose Skin, nor Corn, without the least trouble. At one stroke they take off all the superfluous part of the Nail: the Purchase is small, and suitable to the Trade. There are many other Particulars which would take up much time. By what has been said, and shall be added hereafter, we may give a guess at the Ingenuity and Curiosity of that People.

Navarette.

If they are Atheists, how can they hold this Opinion?

Nail &c. ters.

CHAP. XI.

Of the Emperor's Revenue, Expences, and other particulars.

1. THE Empire of *China* being so large, and so prodigiously populous, as we shall declare in its place, the Emperor's Revenue must of course be very great, tho the Taxes are easy, and there is no Duty upon any thing that is for eating or drinking, which makes them so cheap. Notwithstanding all this, a Person of undoubted Credit reports, that after all Charges born, and the Salaries and Pensions to Petty Kings, Counsellors, Magistrates, Officers (whereof there are above 11000 of Note) and the Army paid, there come yearly 60 Millions clear into the Treasury. This seems to me an excessive Revenue, especially knowing, as I do, that the Emperor always kept a Million of Foot in Garison only upon the great Wall, and there is no doubt but there was another Million dispers'd about in the Cities, Towns, and Castles before mention'd. *F. Martin* said the whole Revenue amounted to 150 Millions: He exceeds many of his Brethren in the Sum. *F. de Angelis* says it rises to 60 Millions. I mention'd above, that the City *Su Chen* yielded two Millions a year: Another in the same Province call'd *Sung Kian* pays one Million: The Town *Lan Ki*, where I resided sometime, raises 60000 Ducats; another whose Name is *Xang Hai*, half a Million. If all the rest were answerable to these, there's no doubt but the Revenue must swell to a vast pitch, but they have not all so good a Trade. I made out by their Books, and have the Paper still by me in *Chinese* Characters, that the Tax upon plough'd Land alone amounts to 26 Millions: The Duty on Salt, Silk, Cloth, and other things is worth 16 Millions: The Income by Customs, Toll and Boats is very great, as I was inform'd by an understanding *Chinese*, but not certain, and rises or falls every year. The Poll Tax paid by all from twenty to sixty years of Age, tho inconsiderable in respect of every Person, yet rises to a great Sum. The Ground-Rent of Houses is very considerable: So that we need make no difficulty of assigning him yearly above 100 Millions of fine Silver. Then reckoning what the *Mandarines* steal, not from the Emperor, but from the Subjects, the Sum will be considerably advanced. The *Chineses* of *Manila* were the Authors of what *Mendoza* writes, *lib.* 3. *cap.* 4. *Trigaucius* reckons in his time above 58 Millions and a half of Persons that paid Taxes, which is a vast number.

Taxes.

Revenue.

Officers.

Forces.

2. Of late the Revenue sunk above five Millions a year, the reason of it was, because the *Chineses* of *Cabello*, vulgarly call'd *Kue Sing*, and at *Manila* known by the Name of *Marotos* (who never would submit to the *Tartars*, and afterwards took the Fort in the Island *Hermosa* from the *Dutch*) had the Command of the Sea

Kue Sing Marotos.

and

and Towns on the Coaſt, where they rais'd as much Mony by Taxes as paid the Expence of their War, and the Fleets they kept againſt the *Tartars*. Beſides they ſecur'd the Trade of Silk and other Merchandize in *China*, which enrich'd them, and was a great loſs to the Emperor. He reflecting on his own Damage ſuſtain'd, and meditating how to weaken the Enemy, ſent abſolute Command to deſtroy all the open Towns and Houſes that were near the Sea, and for the People to retire three Leagues up the Country or more, according to the ſituation of each of thoſe Towns. This was executed with the utmoſt rigour, for when the time aſſign'd was elaps'd, they barbarouſly butcher'd all that had not obey'd. Very many were kill'd, but many more utterly ruin'd, having neither Town, Houſe, or Goods; and the Emperor loſt his yearly Revenue.

3. The *Tartars* Contrivance, tho coſtly, was ſoon ſucceſsful, for the *Marotos* Hearts fail'd them immediately, and they were ſo caſt down, that they have never been able to lift up their Heads ſince; ſo that the *Tartars* made no more account of them, and therefore in the Year 1669, ordered all Perſons to return to their Towns, commanding the *Mandarines* to be aſſiſting to them, and to furniſh them with Oxen to till the Ground. This Year 1675, there came News to *Madrid* that the *Chineſes* of *Cabello*, who live in the Iſland *Hermoſa*, had poſſeſſed themſelves of ſome Provinces of *China*, but it wants a Confirmation. It is a juſtifiable and politick Practice to loſe a Finger, or cut off an Arm to ſave the Head and whole Body. To venture all to ſave a Part is certainly pernicious; therefore it was a prudent and wiſe Action of the *Tartar* to ſecure his Empire, and overthrow the Power of the Enemy, with the loſs of ſome few Perſons, and a ſmall part of his Revenue.

It is not confirm'd by the laſt Letters from Madrid.

4. For this Reaſon I ſhall ever commend the great Wiſdom and Underſtanding of *Don Sabiniano Manrique de Lara*, when he found himſelf threatned by the inſolent *Maroto*, or *Kue Sing*. That proud haughty People aſpir'd to have thoſe Iſlands pay them an Acknowledgment and Tribute, which was of dangerous Conſequence, conſidering how ſmall a Force there was in them at that time; but the Governour's Courage and Conduct made amends for all. He to ſecure the Head and main Body of what was committed to his Charge, with the general Conſent, Advice, and Approbation of all People concern'd, diſmantled the Forts of *Tidore* and *Terranate*, and convey'd the Artillery, Gariſons, and Chriſtian Inhabitants to *Manila*, ſo ſtrengthning the Head to be in a condition to oppoſe thoſe that ſhould preſume to invade it; and the Conſequences had been more advantageous if this had been done ſome Years ſooner. But the policy of maintaining thoſe Places, at the Expence of much *Spaniſh* Blood, with great Charge to the King, and loſs of many Ships, prevail'd then. And why, others better know, I can give no reaſon for it; but certain it is the Profit did not pay the Coſt. *Navarette.*

5. Let us return to our *Chineſe*, or *Tartar-Chineſe*. The Alms the Emperor gives every Year, is one of the moſt magnificent things can be ſaid of him; it exceeds four Millions, an Action worthy the greateſt Monarch in the Univerſe. What I moſt admired in it, is, that the preſent Emperor's Father having been petition'd to apply that Sum to his own uſe, on pretence that the Exchequer was low, being exhauſted by the Wars, he anſwer'd, That ſince his Predeceſſors had given a Teſtimony of their Piety, by diſtributing ſuch large Alms, he would neither cut off, nor retrench it. What could any Catholick Prince have done more glorious? In all Towns and Citys there is a number of Poor maintain'd at the King's Coſt, 100 in ſome, 60 in others, according to the greatneſs of the Place. I paſs over all that *Mendoza* writes in the 10*th* Chapter of his ſecond Book: and tho at the latter end he ſays, that thoſe of his Order, and the barefoot Friars, are Eye-witneſſes that there are no Beggars about the Streets; yet I avouch, that the reſt of us who have liv'd longer in that Country, have ſeen the contrary, and given Alms to many that have come to beg it at our Doors. As to what he ſays concerning blind Men, that they work in the Mills, where they get their Bread, I own it, and have ſeen many of them. *Alms.* *Blind*

6. The Judges receive the Taxes, as ſhall be ſaid hereafter, and give every poor Body his Allowance; ſometimes the manner of it is ſingular and pleaſant. There are always ſome of thoſe who pay the Taxes ſo very faulty, that they can very hardly be brought to it with good laſhing; others it is likely there are, who do not pay becauſe they have it not. Now to oblige them to pay, it is an excellent Method and Courſe to give part of theſe Taxes to the Poor, and deliver them the

Navarette.

Mandarines Note to recover it. As ſoon as they have their Order, away they go to the Houſe of the Party, produce their Commiſſion, and take poſſeſſion of the Houſe as if it were their own; there, like abſolute Lords and Maſters, they command Meat, Drink, Beds, and whatſoever they pleaſe till they are paid. It is utter ruin and deſtruction to abuſe them, or touch a Hair of their Heads; ſo that to ſave much trouble and charge, thoſe People ſell or pawn what they have to pay: and thus the Judg, by the inſolency of the Beggars, raiſes the Duty he could not get with all his Power and Authority.

Poor.

7. There are many Poor beſides thoſe the Emperor maintains; they are proud, troubleſome, and ſaucy, and not ſatisfy'd with any thing. They have their Judg that is their Protector in every City and Town, and they all pay him Contribution out of their Gettings. Whenſoever any of them is brought before a Court, this Man appears, protects, defends, and pleads for them; and it is ſtrange to ſee that Judgment is always given for the Poor, which makes People ſtand in awe of them; no body dares ſo much as give them an ill word, but rather will let them have any thing they ask for. Sometimes if they get not what they demand, they threaten they will ſtarve themſelves at the Door, that their Death may be laid to him who denies them what they ask. Both Miſſioners and *Chineſes* tell of ſtrange Encounters they have had with them. For my own part I muſt confeſs, that giving them good Words, and a little Rice, I always got rid of them without being put to any trouble. Some there are that go about the Streets praying, without begging of any body; but when the People hear them pray, they bring out their Alms and give them. Others go about with Dogs that dance and play Tricks, particularly the blind Men uſe this as they do in *Spain*. Others carry about Monkeys which exerciſe their Faculties. Others have frightful Snakes which they ſhow, and get Alms. All this agrees well with what *Mendoza* writes.

8. Thoſe who have read the Books, or heard an Account of Chriſtian Doctrine, ask us, Whether there are any Beggars in *Europe?* We anſwer cautiouſly, ſaying, There are ſome whom God has left, that the Rich may have wherewith to beſtow their Charity. Notwithſtanding this Evaſion, they look askew and ſay, If all Men in your Countries follow this Doctrine, there is no doubt but they are all as ſtrictly united in Love, as if they were one Man's Children; and conſequently the rich Man will ſhare his Wealth with him that wants, and ſo all Men muſt have enough. Whatſoever we can ſay to them, they hold faſt to this Argument; and in truth it was ſo in the Primitive Church, when all things were in common, and none wanted Neceſſaries. The Allowance of the *Mandarines* is very ſcant. *Mendoza* and *de Angelis* write the contrary, without any ground for it. This makes many of them ſuffer their Palms to be greas'd, yet a great number preſerve themſelves untainted, who live with great Moderation, at which the *Chineſes* are much edify'd. In other Parts there are large Salaries, and yet they graſp all they can; but this is the difference betwixt them and other Nations, that if in *China* they once find any thing of Bribery, the Head infallibly falls for it; in other Countrys, tho they be manifeſtly known to be guilty of taking Bribes, they are conniv'd and wink'd at, and they dare confeſs and receive the Holy Sacrament. The Soldiers Pay is rather too great for that Country, every private Centinel has three Crowns of Silver a Month; if he be a ſingle Man, he may maintain himſelf and ſave half. The Army is not ſo great now as it was ſome Years ſince, ſo that the Expence is leſs. I was told the Emperor ſpent 60 Millions a Year; it is a prodigious Expence, but I inſert it here, that every one may judg of it as he pleaſes.

Bribery Capital.

Soldiers Pay.

CHAP. XII.

Other Particulars concerning the Emperor and his Court.

1. THE Emperor of *China* was ever provident in laying up a Treaſure, a neceſſary Precaution to be able to relieve the Publick, and the Subjects in their Neceſſities; ſo ſays *S. Thomas*, *Opuſ.* 20. quoted above. But this muſt not be done, as the *Chineſe* Emperor who preceded the *Tartar* did; he gathered much, and was very covetous, ſo that it only profited the Robber, who ſeiz'd the Royal

Royal City, and set fire to the Palace. I mention'd before what vast Riches he carry'd away, yet when the *Tartar* came he found a great quantity. After the Palace was burnt, *F. Adamus* went into it to behold where *Troy* Town stood, and walking through the Rooms, found a Manuscript Book in our antient Character on Vellum; and as *F. Francato* to whom it was sent told me, it contain'd Text and Comment; the Character of the Text was small and unintelligible, that of the Comment was larger, and some of it might be read: The Subject was Divinity; it often quoted *S. Augustine* and *S. Thomas*, and no other Author; but it is not known when or how that Book was carry'd to *China*, and presented to the Emperor.

2. When the Robber first, and after him the *Tartar* enter'd the Imperial City, there were 7000 Pieces of Cannon mounted on the Walls, so we were inform'd in that Metropolis, and I mention'd it above; but there being no body to play them, it was the same thing as if there had been none: I shall come to this Subject in another place. The Emperor wanted the Love of his Subjects, and Eunuchs, who betray'd him; what then signify'd the Cannon? What signifies a mighty Army of resolute Soldiers, and well provided, if they want Faith and Loyalty? I said before how broad the Walls of the Imperial City were; they are all of Brick, and much higher than the antient ones we see in *Europe*. The Gates are very large, and all plated with Iron, as are those of the other Citys I have seen; but nothing avails where there is no Loyalty.

Forces.

3. It is a great Honour to the *Chinese* Emperor, that he can bring into the Field a Million or two, or more Men, and maintain them for Years, without any Breach of the known Liberties of the Empire, or raising the Prices of Commodities, or laying new Taxes; and if they had apply'd themselves to War, as they have done to Learning, who is there in the World that could oppose them? God Almighty took off their Edg from military Exploits, and gave them no inclination to enlarge their Dominions, perhaps that they might not give Laws to the Universe.

They keep their Soldiers under as much Discipline as Moses did.

4. I ever lik'd the *Tartar* and *Chinese* Soldiers, tho Heathens, many degrees beyond those of our Countrys. Those that guarded us to the Imperial City, were not like them that had the great Martyr *S. Ignatius* in Custody. I met 10000 of them just as I came in upon that Mission, I pass'd through the middle of them; and to say the truth, by their Courtesy and Carriage they look'd to me more like Christians, and very religious Gentlemen, than Infidels. Being upon my Journey, I came to lie one Night at a little Fort, in which were about fifty Soldiers. It is incredible how courteously they treated me; their Commander quitted his Chamber, which was a very good one and warm, considering the cold Season, for me to lie in; and tho I us'd all my endeavours, I could never prevail with him to suffer me to stay among the other Passengers in whose company I travel'd. Would any have done so among us? Such a thing might be, but is hard to be believ'd.

Navarette.

Non transibimus per agros. Num. 20. read Olcaster.

Canal.

5. The River that is cut for the Emperor's Boats, and an infinite multitude of others in that Country, reaches within a small distance of the Imperial City. This is another, and no small Wonder, it is above 200 Leagues in length; for one hundred the Water runs away to the North, the other hundred it flows to the South. We sail'd the whole length of it when we came away banish'd from Court. Being come to the middle of it, we found a great Idol Temple standing on the Bank, and near it a good Spring, which there divides it self into two small Brooks, one turning to the North, and the other to the South. This Water is not enough for large Vessels, so that at times they are forced to stay for the Rains; and there are sometimes 500, sometimes 800 Boats stopt there till the Rain falls. This hapned in the Year 1665, when we were going up to the Imperial City. To supply this Defect, and endeavour to make it navigable at all times, they have found a useful but costly Expedient, which is, that on the South side, where is the greatest want of Water, they have 80 strong Sluices. Two strong stone Walls come down from the Land at equal distances, which drawing on still closer and closer, reach to the middle of the River, where they form a narrow Passage only capable of one large Boat at a time; this Passage is clos'd with mighty Sluices. At every one of these there is a *Mandarine*, with a great many Men to help the Vessels through. When the Sluices are shut, that little Water which runs in betwixt them in half a day, rises above a fathom and a half; then they suddenly throw open the Flood-gates, and the Vessels rush out as swift as an Arrow out of a Bow, and make all the way they

Navarette. they can, till the Water again failing them, they are forc'd to repeat the ſame thing again. As ſome Boats fall down, others are going up; and this being more difficult becauſe againſt the force of the Stream, ſuch a number of Men join to hale them with Ropes, that it is wonderful to ſee how ſwift they drag a Veſſel of above eighty Tun againſt the Current of that impetuous Torrent.

6. They obſerve great Order, and have their precedency in paſſing. The King's Veſſels no doubt have the firſt place, and among them the worthieſt, and thoſe that carry Ambaſſadors or Perſons of Note. Many too that ought to come laſt, buy a good Place. It is ridiculous and worth obſerving, to hear what Shouts, and noiſe of little Drums and Horns there is when any great Veſſel goes through, eſpecially if it be at Midnight, as we did ſometimes. Theſe Delays make the Voyage tedious. We ſpent ſix months and twelve days between the Court and *Canton*, which was time enough to ſail from *Goa* to *Lisbon*. When there are great Rains, the Water guſhes out in ſeveral Places, and breaks down the Banks that ſhould keep it in. To prevent this Miſchief, there are always abundance of People employ'd in ſeveral Parts to repair them with Turf, Faſcine, and Piles.

7. There is no doubt but the cutting of that River was a prodigious Expence, and they are at no ſmall Charge in keeping it in Repair; but it is as certain, that the Land-carriage would be more intolerably dear than it is by this Convenience. Great Art was us'd in cutting of it, for it is all full of turnings and windings to ſtay the Current of the Water. *Boats.* It is an incredible Number of Boats of all Sizes that is continually going upon it; and the ſame may be ſeen in other Places upon other Rivers. The multitude we ſaw in this Voyage was ſo great, that the Miſſioners who valued themſelves upon their Knowledg in the Mathematicks, computed it, and maintain'd, there were enough to build a Bridg from *Macao* to *Goa*, which are diſtant 900 Leagues from one another, or more, as ſome will have it. There are thoſe who affirm, there are more Veſſels in *China* than in all the reſt of the known World. This will ſeem incredible to many *Europeans*; but I who have not ſeen the eighth part of the Veſſels in *China*, and have travel'd a great part of the World, do look upon it as moſt certain. There is another thing very wonderful all along the way we have ſpoke of, which is, that there is great plenty of all ſorts of Proviſions, not only at reaſonable, but at very inconſiderable Rates; and the Paſſengers being without Number, the Prodigy is the greater. A good Pigeon is ſold for a Half-penny, a large fat Pullet with Eggs for three Half-pence, and where there is more ſcarcity, for Two-pence, a pound of excellent large Fiſh for Three-farthings, and ſometimes leſs; Beef, Hares, Pork, and other ſorts of Fleſh at the ſame Rate; and very often they came to the Boats to offer theſe and the like things to ſale. *Proviſions.*

8. Before we got off this River it began to freeze, and ſome days they were forced to break the Ice to be able to make way; and if we had been ſtopp'd a fortnight longer, there had been no avoiding travelling by Land, which would have been mighty troubleſome to us. When the cold Weather and Froſt came on, we all took notice of a notable Contrivance, and peculiar to the Ingenuity of the *Chineſes*, for earning their Bread; which is, that to ſecure their fiſhing in the Rivers and Lakes, and to be able to caſt their Nets ſafe from the terrible Froſts that are frequent in thoſe Parts, they make a Caſe of *Buffalo*, or Horſes Hide well ſew'd, with the Hair on the inſide, Boots at bottom, and Gloves and Sleeves of the ſame all in one piece. Into this they go with their Clothes, Shoes, and Stockings on, then girding it cloſe about their Waſte, they faſten it upon one Shoulder. In this manner they run into the River up to their Arm-pits, then caſt their Nets; and having drawn them, they ſlip off the Caſe, having all their Clothes on, and not a drop off Water come through. We were all Eye-witneſſes of this, and did not a little admire it. We ſaw others in Boats with the ſame Caſes over them, and holding the Oars with thoſe Gantlets, they row'd as ſwift as Thought. *Fiſhing Habits.*

CHAP.

Navarette.

CHAP. XIII.

Of other remarkable Things in China.

1. THE Wall of *China* ſo famous among all Authors, may deſervedly be call'd the only Wonder of the World. It is little above 20 Leagues from the Imperial City of *Pe King*. We being Priſoners in that City, it was then no time to take our Pleaſure, or go to ſee it. I will write what I have been told ſeveral times, eſpecially whilſt I was in the ſaid City, and will ſet down what others have writ concerning it. It runs along four Provinces from Eaſt to Weſt. *Kircher* aſſigns it 900 *Italian* Miles in length, which make 300 Leagues of ours. *F. de Angelis* allows it 500 *Spaniſh* Leagues. Another *Italian* gives it 1200 *Italian* Miles, which make 400 Leagues of ours. *Mendoza, lib.* 1. *cap.* 9. allots it 500 Leagues: But he is in the wrong when he ſays 400 of them are made by Nature; and in telling the World, as *F. de Angelis* does, that it begins in the Province of *Canton*. This Miſtake was occaſion'd by their ignorance in the *Chineſe* Language. The Province we call *Canton* is ſpelt thus *Kuang Tung*, which ſignifys large, and ſtretched out Eaſt. The Country where the Wall begins is in writing call'd *Kuang Tung*, that is, Bright Eaſt, and is not the Name of a Province. The Sounds are different, the Accent of the one is ſingle, the other is not (*I ſuppoſe he means one is a Monaſyllable, the other a Diſſyllable.*)

Canton.

2. What I could make out is, that it is 360 *Spaniſh* Leagues in length, thirty Cubits high; and the Cubits of *China* are larger than ours, and its breadth is above twelve Cubits. It riſes and falls according to the Ground it runs over. In the Province of *Pe King* it breaks off for ſome ſpace becauſe of the Mountains. There are many Towers upon it for the Sentinels, and ſome Gates to paſs through, but ſecur'd with ſtrong Caſtles. All this monſtrous Pile was rais'd in five Years, and 205 before the Incarnation of our Redeemer. The whole Empire ſent three Men out of every ten, who working in ſundry Places at a diſtance, finiſh'd the Work in ſo ſhort a time. The whole Wall is of hard Stone, without any Lime or Sand, but ſo cloſely knit and neatly join'd, that the ſmalleſt Nail cannot be drove in betwixt the Joints. The Emperor *Cing Xi Hoang* order'd it to be built after that manner. The new *Rome*, built by *Conſtantine*, was finiſh'd in five or ſix Years. *Bizantium* extended almoſt a League in Circumference without the Walls, which was a ſtately and magnificent Work, but not to compare with the Structure of this Wall. On that ſide of *Leao Tung* where it begins, it runs a quarter of a League into the Sea; the Foundation was laid on a great Number of Ships full of Iron Bars ſunk there.

Wall.

Cubit of China.

The Temple of Solomon was built in 7 years and 5 months. Vid. Sil. T. 2. f. 5. col. 2. num. 103.

3. Who can chuſe but admire this Structure, eſpecially if they conſider all theſe Circumſtances we have mention'd? The Wall the Emperor *Severus* built for the *Britains* ſurpriz'd the World, and yet it was but 132 *Italian* Miles in length, as *Spondanus* writes *Anno* 212. But what is this to that in *China*? The Army the Emperor of *China* kept to guard his Wall, conſiſted of a Million of Men, others ſay a Million and a half. As in *Spain* we ſend *Criminals* to *Oran* and the Galleys; ſo here they are ſentenced to ſerve at the Wall. This Puniſhment was alſo allotted for Sodomy; but if all that are guilty of it were to ſuffer by that Law, I doubt *China* would be unpeopled, and the Wall overgariſon'd.

Sodomy.

4. The building of this great vaſt and monſtrous Wall, the vaſt Expence they were at in erecting it, and the great Charge in keeping it up, are plain Demonſtrations of the *Chineſes* want of Courage: For if they were Men but of indifferent Reſolution, they might with leſs than a Million of Men ſent beyond the Wall, tho only arm'd with Sticks and Stones, in a ſmall time deſtroy all the neighbouring Kingdoms, and make them tremble that are at a great diſtance from it. The *Chineſes* are only fit to ſtudy, to trade, to make Curioſities, and to cheat, but not to fight. Now they ſay the *Tartar* has broken down half a League of the Wall; perhaps he deſigns to have a clear Paſſage, for fear any thing ſhould happen amiſs to him. Falſe Men and Tyrants never think themſelves ſafe.

Temper.

5. The Yellow or Red River is another remarkable Thing, and is therefore call'd *Hoàng Hò*. It ſprings in the Weſt, runs many Leagues without the Wall, fetches a great Compaſs about it, and returning again croſſes through *China* till it comes into the Province of *Nan King*, where

River Hoàng Hò.

Navarette.

where it falls into the Sea. Its courſe is above 800 Leagues, it is very rapid, and from its Source keeps a bloody Hew, without changing, or altering its colour in any place. When we went to Court, we ſail'd on it two days and a half, and were ſurpriz'd and aſtoniſh'd to ſee its Whirl-pools, Waves and Colour: Its Water is not to be drunk, and therefore we laid in our Proviſion before-hand. Afterwards we obſerv'd a Secret in Nature, till then unknown to us, which was, that the Watermen and Servants fill'd a Jar of this Water, and putting into it a little Allum, they ſhaked about the Jar; then letting it ſettle two hours, it became as clear and fair as could be wiſh'd, and was ſo delicate, that it far exceeded the other we had provided, tho it was extraordinary good. In *Canton* I learn'd another eaſier and wholeſomer Cure for it, and it is only putting ſome ſmall Grains which make Fiſh drunk (and in *Spaniſh* are call'd *Coca*) into a Jar, and the Water will clear in a very ſhort time. The City *Jang Cheu*, to ſecure it ſelf againſt the Inundations of this River, which are very great, built a Wall above two Fathom in thickneſs, very high, and 24 *Spaniſh* Leagues in length. Sometimes the River ſwells ſo high that it reaches the top of this Wall. The People take care of themſelves before-hand; for if once it gets over, it certainly drowns all the Country in an hour.

Water turbid how cleared.

6. It is a Diſpute among the *Chineſe* Philoſophers, why the Water of this River ſhould always keep its Colour from its Source, without ever altering. The Reaſons they give for it are ridiculous. All the Miſſioners of us there were dubious about it, and had many Arguments upon the Subject, ſome whereof were concerning the Whirl-pools. As to the firſt Difficulty, I think there is no Reaſon to be given for it, but that the Earth it runs over is ſoft, and of that Colour, and the Current being rapid, it mixes with it. The Cauſe of the ſecond Effect is, that ſome Places are very deep, into which the Currents fall with much violence. But it is very ſtrange that in ſo great a diſtance there appears not the leaſt alteration, either in the Colour or the Whirl-pools, tho there are other clear and Chriſtaline Rivers very near to it. In the Year 1668 it overflow'd the Banks, the Miſchief it did was no more than uſual upon ſuch occaſions; Towns, Villages, and Country-houſes were bury'd under its Sand and Mud.

7. There is one thing very remarkable in the Province of *Kuei Cheu*, that is a Bridg of one only Stone, and is twenty Fathom in length, and three in breadth. *F. Michael Trigaucius* a Jeſuit, and my Companion in Perſecution, had noted this down as a Rarity; he told me of it, and I thought it worth writing. The manner of carrying that Stone, and placing it on to pieces of Wall, very high and broad, built on both ſides of the River, was no ſmall Subject of diſcourſe. Of all the Men in the World, the *Chineſes* only are the fitteſt to conquer ſuch difficultys. They have excellent Contrivances, and a ready Wit for all worldly Affairs.

Bridg of one ſtone.

8. For fear I ſhould forget it, I will here inſert another thing which is prodigious and great. When I was at *Macaſſar*, talking with Prince *Carrin Carroro*, Son to that great lover of the *Spaniards*, and unfortunate Prince *Carrin Patin Galoa*, he told me they had not long ſince kill'd an Alligator ſeven Fathom long, and three Fathom thick, in whoſe Belly they found three Mens Heads, ſome Daggers, Bracelets, and other things the Mooriſh Men and Women uſe to wear in that Country. This Prince kept ſome of the Teeth, which were monſtrous. I who have ſeen many, believe this was a terrible one to behold. He added, that he and ſeveral others knew an Herb, which if a Man carried about him, he might with ſafety come cloſe to one of thoſe Creatures, play with, and get atop of it without any danger. He invited a *Portugueſe* Gentleman who was by, and me, to ſee the performance; we thank'd him for the Favour, but thoſe People being *Moors*, we preſently conſider'd there might be ſome ſuperſtitious practice in it. Since I have read much in *F. Raphal de la Torre*, I am inclin'd to believe there may be an Herb may have ſuch a rare Virtue, as there are others that have wonderful Effects. Therefore the ſaid Learned Father in his ſecond Book, adviſes not to be raſh in judging things to be done by Witchcraft, or Spells, which ſeem ſtrange to us.

Alligat.

9. But to return to the Bridges of *China*, on account of that I have mention'd of one Stone. When I came into that Kingdom, I went through and ſaw others, which for greatneſs and ſtructure may vie with the beſt in *Europe*. The firſt I ſaw had no Arches, and I fancy'd the *Chineſes* knew not how to build them; but afterwards I met with ſo many, and thoſe ſo Artificial, that none in *Europe* exceed them. Many of them are ſo high, that

Bridges.

their

their Ships pass under with all their Sails abroad. They have also many stately Bridges of Boats, I took notice of some of them; but when I beheld the renowned Bridg call'd *Lo Jang*, because of the Port of that Name that is near it, I stood amaz'd, and quite forgot the others I had before observ'd with much Care and Curiosity. This Bridg is two Leagues from the famous City of *Ciuen Cheu*, in the Province of *Fo Kien*, whose Walls may compare with the best in the World for Strength, Beauty, and Greatness. The Bridg is laid over a navigable Arm of the Sea, where abundance of People were wont to be lost. This moving *Cai Jang*, Governour of that part of the Country, to compassion, he caus'd it to be built. It is in length 1345 of my Paces, and those large ones. The Cubes or Peers it stands upon are above 300. The Intervals betwixt them for the Water, are not arch'd, but flat, each cover'd with five Stones lock'd into one another, above eleven Paces in length. The Sides of it are adorn'd with graceful Bannisters, with Globes, Lions, and Pyramids on them at equal distances, which make it very graceful to behold. The whole Work and Ornament is of a blew Stone, so deep colour'd, that at first sight it looks black; and tho founded in the deep Sea, there is neither Lime nor Iron about it, only the Stones are mortized one into another; and yet in many Ages it has not been in any danger of falling. There are on it five stately Towers at equal distances, with strong Gates and Guards of Soldiers. As I was going over it they told me this Story; That formerly when they cross'd this Arm of the Sea in Boats, a Woman with Child went aboard, and the Master of the Vessel foretold to her, that she should be deliver'd of a Son, who would come to be a great *Mandarine*, and so powerful, that he would build a Bridg there at his own Charge. They say it fell out so, and he prov'd to be the same *Cai Jang* we have spoke of. Let it pass for a Tale, tho it is well known there have been Heathen Prophets.

10. When first I came into *China*, I met with a very diverting River. I sail'd down it five days together; the Channel is deep, and on both sides of it are vast Fields of Rice, which requires to be always swimming in Water; and therefore when they want Rain, they draw it up from the River with an infinite number of Mills they have for that purpose, which are all kept a going by the Stream; so that they move continually, and throw up the Water, which is conveyed as the Countryman thinks fit, without any toil of his. By reason of this multitude of Water-works, the River is call'd the River of Water-works, *Che Ki*. *Navarette.*

11. In our way to the Imperial City, and Province of *Nan King*, we saw another odd Invention for drawing of Water, which we could not but admire and laugh at. These sort of Mills stood in a Plain upon the flat Ground, and were full of Sails made of Mat, as is usual in that Country; and the Wind twirling them about, they flew like Lightning, and drew abundance of Water without being attended by any body. Here we concluded, that those who say there are Carts in *China* carry'd by the Wind, as does *F. de Angelis*, doubtless meant these Mills; especially considering they call a Cart and one of these Mills by the same Name in *China*; and it is only distinguishable by the Genitive Case joyn'd to it, saying a Cart of Water, of Mills, of Oxen, *&c.* And unless it be made out thus, there is nothing to be said for it, tho *Mendoza* vouches it, *lib.* 1. *cap.* 10. In the Island of *Kai Nan*, which is the most Southern Part of *China*, there is another great Rarity, which is, that the Fishermen who go with their Nets a dragging of Shell-fish, draw out of the Mud a sort of Crabs, which as soon as they come out of the Water into the Air, immediately turn into Stones, together with the Mud that clings to them. They are sold all over *China*, and are Medicinal; but particularly they are good to clear the Sight, and take away Inflammations in the Eyes; to this purpose I gave a Piece of one I brought over to the most Reverend F. *F. Peter Alvarez de Montenegro*, Confessor to his Majesty. *Crabs that turn to Stones.*

Navarrette.

CHAP. XIV.

Of other Particulars of China.

1. THE Empire of *China* has ſuch plenty and even ſuperfluity of all things, that it would take up many Volumes to treat of them in particular. My Deſign is only to give ſome hints of what is moſt remarkable, which will ſuffice to make known how bountifully God has dealt with thoſe People who know him not, giving them all they can deſire, without being neceſſitated to ſeek for any thing abroad; we that have been there, can teſtify this Truth.

2. I am very well ſatisfy'd there is more Silk made there every Year, than in ſeveral other Parts of the World that deal in the ſame Commodity; and I believe half *Europe* might be ſupply'd from thence, and yet enough remain for their own uſe, tho the Conſumption there is great, as well in Clothes as other things. One thing among the reſt I obſerve in *China*, which I could wiſh were follow'd among us, which is very little or no Change in their Apparel, Men and Women always go in the ſame Faſhion. The Women's for ſome thouſands of Years never was alter'd in the leaſt; that of the Men had alſo continued thouſands of Years the ſame throughout all the fifteen Provinces. The *Tartars* chang'd, and doubtleſs mended it, and that will hold as long as they do. The Dreſs of the *Chineſe* and *Tartar* Women, tho different, is very modeſt, and they may both be Patterns to the beſt of Chriſtians. They abhor our Faſhion even in the Pictures that go from hence, ſo that both Men and Women when they ſee their Necks and Breaſts bare, hide their Eyes, and ſometimes we are aſham'd to ſhow them. God expreſſes his Diſpleaſure againſt the Change of Apparel, in the firſt Chapter of *Zephaniah*, *I will puniſh the Princes, and the King's Children, and all ſuch as are clothed with ſtrange Apparel.* It looks like a Farce, or rather like Childrens play, to ſee every day a new Faſhion, and the laſt ſtill the worſt. The *Japoneſes*, *Chineſes*, *Tunquines*, *Cochinchincans*, *Siamites*, *Bengalans*, *Golocondars*, *Moguls*, *Perſians*, *Turks*, *Muſcovites*, and others, always have the ſame garb and apparel, and only we change every Day. Who can decide which are in the right, and which in the wrong?

Fashion unalterable.

Modeſty.

3. It is prodigious what a quantity of coarſe, finer, and moſt delicate Cotton-webs there are in *China*, and all very laſting: There is alſo abundance of ordinary, indifferent, and curious Hempen-cloth as fine as the Hair of the Head. This their Summer Apparel is made of, and is very light and graceful. There is ſome Flax in the Province of *Xen Si*, but they do not ſpin it, and only uſe the Seed to make Oil of. *F. Martin* was deceiv'd in what he writ concerning their Linen. *F. Trigaucius* in like manner writes, that *China abounds in Wine and Flax.* If he means the Wine made of Rice, he is in the right; but as for our ſort there is no ſuch thing. There is enough of a very good and fine ſort of Flax, which they make of a ſort of Trees like our Plane Trees. They us'd to carry much of it to *Manila*; but that which we properly call Flax, I am poſitive the *Chineſes* do not work it. *Mendoza* is in the wrong. *Trigaucius* owns the Truth, *lib.* 1. *cap.* 3.

Cloths. Cotton and Hempen cloth.

Linen.

Wine.

4. In the Province of *Xan Tung* there are wild Silk-worms, which work their Webs in the Trees where they breed, and good ſtrong Stuffs are made of them. In the Northern Parts, all that can afford it, make uſe of Lamb-skins to line their Clothes, to defend them againſt the Cold. They alſo make Breeches, Stockings, and Blankets of the ſame. Breeches are very antient in *China*; according to *Lyra*, in 9 *Geneſ. Semiramis* invented them. Who was the firſt Inventer in *China* I know not. The Women wear black Breeches, but over them Petticoats. In the Southern Parts where the Cold is not ſo intenſe, Skins are not ſo generally us'd, but they quilt the Clothes curiouſly with Cotton and coarſe Silk, which is lighter and warmer. They have Boots of all ſorts, of Cotton, of Silk, of Neats leather, Buck-skins, and Horſes-hides, which are the beſt and moſt valued. There are ſome as thin and ſoft as a ſheet of thick Paper: They fold into any ſhape, and then being pull'd out, are beyond the fineſt Cordovan. Others are made with the rough ſide outwards, and very beautiful. They are excellent Tanners, their Soles laſt twice as long as ours. Their Stockings are generally White, but all of an equal wideneſs; in Winter they have them thick, or quilted, or as every one likes. Their Clothes being all ſlop'd, they muſt have ſomething to keep their Necks

Silk-worms wild.

Necks warm in Winter, for which they make use of Collars made of the Skins of Foxes, Hares, Rabbets, Cats, and other Beasts. *China* has many Mines of Gold and Silver, tho of late Years they do not work in them, for very good Reasons which I have read in their Books. Abundance of Silver has gone over from *Manila* to *China*, but much more from *Japan*; at present they carry a great deal out of *Coria*. It would be a great saving to *Manila* if they would plant Mulberry-Trees in those Islands, and make Silk, there is Land very proper for it. Colonel *Don Laurence Laso* design'd it, and there are some of the Plants to this day at *Binnan*. Very much is made in *Tunquin* and *Cochinchina*, and in *Manila*; because the Publick is neglected, they neither mind this, nor other Advantages.

Metals. 5. Much Gold is got in the Northern River of *China*, which they make use of in some sorts of Works, and sell it to Strangers. It produces Iron, Brass, Copper, and all other Metals in great plenty. *Grain.* There is great abundance of Wheat, Rice, Barley, Beans, and several other sorts of Pulse very cheap. In the Year 1664, I bought Wheat for three Ryals (eighteen Pence) which was brought to *Herbs.* me to the Door to chuse, very clean and good; and Rice, every Grain as big as a Kernel of a Pine-apple, at five Ryals (half a Crown) the Bushel. In *Xan Tung* the same Year they sold Wheat for one Ryal (six Pence) the Bushel. Tho *Fruit.* there are no Olive Trees, they have Oil of several sorts for three half Pence a Pound. That made of a small Seed call'd *Asonjoli*, is much us'd by the *Chineses* for making of Puff-past Fritters, and some other such Dishes they dress. Very good Oil for Lamps is in great plenty. That Country abounds in all sorts of *Garden-* Garden-ware. Parsley and Burrage there *ware.* is none. The *Europeans* have carry'd Endive and hard Cabbages. The Cucumbers and Melons are not like ours. Several sorts of Pompions and Calabasses, an infinite number of Water-Melons, and others not known among us, are in vast quantities there. In the Southern Pro- *Sugar.* vinces there is as much Sugar-cane as they can wish. Throughout the whole *Tobacco.* Empire they smoke much Tobacco, and so there is abundance sowed: I have bought it for a Penny a Pound dry to make Snuff. The *Japan* Tobacco is most *Wine.* valued in those Parts. Wine of Grapes they use none, nor do they know how to make it, tho they might have it very good, because their Grapes are excellent. *Navarette.* What they generally use is made of Rice, it is very pleasant and palatable, Red, White, and Pale. The Quince Wine is very delicate. The *Chineses* drink all their Wine very hot; they like the taste, and will take a Cup too much. They do *Drunkenness no Shame.* not look upon Drunkenness as any Shame, but make a Jest of it. They are not without Antient and Modern Examples for what they do. *Alexander* the Great, and *Cambyses*, are a Couple that may stand for a great many; for Modern Precedents, let them but go towards the North, and they cannot miss; and if they draw nearer to the South, they will find some, the more is our shame. The Emperor banish'd him that first invented Wine in *China*; and their Histories tell us, he shed many Tears condoling the Mischiefs that Invention would cause in his Empire. When I was at *Rome* in the Year 1673, there came thither two *Armenian* Fathers of my Order, with the Emperor of *Persia*'s Secretary, and Letters from him for his Holiness, in answer to those the Arch-Bishop of *Armenia*, who was also a *Dominican*, had carry'd four Years before. These Fathers said, that the Emperor was a great Drinker, and that he asking whether there were good Wines in *Rome?* and being told there was, he said, If so, then your Pope it is likely is always drunk and besides himself. The *Armenian* reply'd, Sir, in *Rome* and those Countrys Men drink Wine, but they do not allow the Wine to get the upper hand of the Men. The *Persian* was satisfy'd. But observe what an unreasonable Reflection he made, tho so natural to his Vice; because he would be drunk with Wine, he concluded the Monarchs in our Parts must do the same. This makes good the Saying, that he who is drunk thinks all others are so. His Father was more zealous for his Law, for he commanded abundance of Vineyards to be destroy'd. It is a difficult matter to establish the Precept of *Plato* in *China*, and other Places, *viz.* that Soldiers should drink no Wine. The *Turks* observe it, and follow the Example of the *Chineses* in carrying no Women to the War. We had the News in *China* of the Numbers there were in the Armys that went into *Portugal*. Nor would *Plato* allow Princes, Judges, or those that have Publick Employments, to drink Wine, nor even married Men when they are to have to do with their Wives, lest they should

get Children like themſelves. Much has been writ againſt this beaſtly Vice, and to no purpoſe; I ſhall ſpeak ſomething to it in another place.

Navarette.

CHAP. XV.

Of ſome Trees peculiar to China.

1. GOD is wonderful in his Creatures, and ſtupendous in the Multitude, Diverſity and Beauty of them; the Variety of only Plants he has created, were ſufficient for ever to expreſs his great Power and infinite Wiſdom. The Trees, Flowers, Fruits, and Plants I my ſelf have ſeen in my life-time, are ſo very numerous, they would more than fill a large Volume. There is a Tree, or rather a Shrub in the *Philippine Iſlands*, which is very ſtrange, but withal miſchievous; it commonly grows near other Trees, and twines about them: they that cut Wood fly as far as they can from it, and if they neglect ſo to do, they pay for't with terrible Pains. There comes from it a ſort of thick Milk, which at the firſt ſtroke of the Ax flys up to the Eyes, and they drop out on the Ground, and the Man remains not only blind, but full of moſt vehement Pains for the ſpace of eight Days. I ſaw this misfortune befal a Man, to my great trouble and affliction.

Trees.

2. At *Guiſlin*, a Town in the Iſland *Mindoro*, I ſaw a Tree, of which the Curate of *Luban* had told us, that every Leaf of it which fell to the Ground, immediately turn'd into a Mouſe. Being come to the ſaid Town with other Companions that were upon the Miſſion with me, I enquir'd among the *Indians* concerning the truth of that Report. They avouch'd it to be ſo, and added, that if any of the wild Mice came within the Shade of that Tree, they dy'd upon the ſpot. The Tree is beautiful to look to, and of a very fine Green. I hapning to relate this in *China*, *F. Balat* the Jeſuit ſaid, That in ſome parts of the Lower *Germany* there were certain Trees on the Sea-ſhore, the Leaves whereof falling into the Water, were converted into Ducks. I afterwards read the ſame in *F. de Angelis*, and at *Rome* credible Perſons of that Country aſſured me it was true.

3. Let us go over to *China*, which is our principal Subject. There is a Tree there call'd *Kuei Xu*, pretty large ſpreading, and handſome to look to; it always grows on the Banks of Brooks, as do the Willows in *Caſtile*. It bears a Fruit about the bigneſs of a Hazle-Nut, of a dark green Colour; it bloſſoms about the middle of *December*, and looks as white as Snow; in the middle of it appears ſomething of the blackneſs of the Kernel, which is very beautiful: the Green that is over it withers away by degrees, and then all that was within it appears. The White looks like try'd Tallow. They gather it about the latter end of *December*, or beginning of *January*, melt, and make excellent Candles of it, reſembling white Wax, without any ill ſcent. They laſt very long in Winter, but not in Summer; tho they keep all the Year, and ſerve us very well. It is impoſſible to diſcover how great a quantity of theſe Candles is conſum'd; but it is wonderful great the firſt 15 days of their New Year, and all the reſt of the Year in the Temples of their Idols the Expence is incredible. The natural Colour of them, as has been ſaid, is White; but they adorn them with ſeveral Colours, Flowers, Silver and Gold, as with us we ſet off the Paſchal Candles. The common price of them is three half pence a Pound, but they that buy it off the Tree ſave the one half. After the making the Candles, from the Grounds that remain they extract Oil for the Lamps. It is a very profitable Tree, and no way coſtly to the Owner. If we had it among us, Oil, Tallow, and Wax would be very cheap. It has been diſputed among the Miſſioners whether Maſs may be ſaid with thoſe Candles? I gueſs there is no Precept for their being made in Wax, in which Caſuiſts agree; and bating the myſtical ſignification of it, I find no reaſon why we may not make uſe of them.

Kuei Xu.

4. There is no want of Wax in *China*, but they uſe it in Medicines, not to burn; the price of it is not the ſame in all places, yet it is no where above two Ryals (a Shilling) a Pound. The Emperor, &c. and Petty Kings, burn Wax, but not of the common ſort; it is made by great wild Bees, and is naturally white without

out using any art to it; the Candles made of it are much better than ours. They last long, and when lighted, are so transparent that the Wick is seen through them. *F. Adamus* us'd these in his Church very freely, for the Empress Dowager supply'd him. In the Northern Provinces they also make use of Tallow Candles; an infinite quantity of them is consum'd, and they are very cheap. In the *Philippine Islands* there is abundance of Wax; the Mountains are full of Swarms of Bees, who make it in the Trees, where the Natives take it. The Trade of it to *New Spain* is very considerable, the Profit very great, for it costs less than two Ryals (twelve Pence) the Pound, and is sold at *Acapulco* for a piece of Eight. This was so in my time.

5. There is another Tree in *China* very much wanted in the Gardens of *Spain* and *Italy*. It is call'd *La Moli Xui*, is not very large, but sightly, and greatly valued by all People. It bears no other Fruit but only a little yellow Flower, so sweet and fragrant, that I know nothing in *Europe* to compare it to; though very small, it may be perceiv'd a quarter of a League off. The learned Men and Scholars take great care of this Tree, which blossoms in *January*, and the Flower continues some months upon the Tree. They usually wear it in the lock of Hair that hangs behind. *Flowers.*

6. The Women are also much addicted to wear Flowers on their Heads, some of Gold, some of Silver, and some natural, which are very plentiful; and rather than lose the Custom, they use the Flowers of Mallows, which they sow in their Gardens for this purpose, and to eat. I have eaten them sometimes, and find they are good; we have none but what grow wild. It is very comical to see some old Women of threescore and ten almost bald, and full of Flowers. We saw one at the beginning of the Year 1668, as she pass'd by in hast from her own House to a Neighbour's, that made us laugh heartily. And it is to be observ'd that it was never known in *China*, that they hooted Men or Women however they are clad. The same is observ'd in the Country whether you travel by Land or Water, and they never fail of their usual Civilities. These things very often made us stand amaz'd, and we could not but remember the rude Scoffing, and insolent Expressions commonly us'd in our Countrys, in Citys, upon the Road, and in other Places, to Gentlemen, elderly Persons, modest Maids, and Churchmen; and notwithstanding all this, those must *Navarette.* pass for *Barbarians*, and we be look'd upon as very much civiliz'd. In Winter some People go abroad in such strange odd Figures, that a Man must be very much mortify'd to forbear laughing. Nevertheless the good Carriage, Modesty and Civility of those People makes them pass by all, without any exterior demonstration. *Civility.*

7. There is also something singular in the Tree they call *Moei Xu*, it bears a little sour Fruit, which Women and Children eat; being dry'd and put into a Brine, they sell it for a Medicine, and to give to sick People, because it sharpens the Appetite. The Tree is very large, and what I particularly observ'd in it, is, that it blossoms about *Christmas*, when it freezes hard, and the Snow falls and lies upon the Ground: I admir'd at it very much the first time I saw it, which was in the Year 1663 on the 23*d* of *December*. All the Field was cover'd with Snow, the Tree hanging with Jewels, and that Flower show'd its Beauty in the midst of it all, vying in whiteness to outdo the Snow. *Moei Xu.*

8. The Camphir Tree the *Chineses* call *Chang Xu*, is vastly big and beautiful to behold. The Camphir the *Chineses* gather from it is somewhat coarse, the finest and best of it God allotted to the Island of *Borneo*. The Wood of it smells very strong, of which they make Tables, Chairs, and other Household-goods. The Sawdust of it strow'd about the Beds, drives away the Punaices or Bugs, which swarm in some Parts; and five Leagues round where these Trees grow, there is not one to be seen, which is very strange. All the *Chineses* take a particular delight in killing these nasty Insects with their Fingers, and then clapping them to their Nose, an unaccountable and loathsome pleasure. A Priest who had been some considerable time in *Borneo* and seen it, told me the manner how they gather the Camphir. In the dawn of the Morning those Islanders go out with Clothes and Sheets, which they spread under the Trees: before the Sun rises, a Liquor sweats out through the pores of the stock of the Tree, and the Branches; it moves and shakes about just like Quicksilver, and then they shake the Boughs as much as they can, whence there falls down more or less of it according as it came out, and to the Motion of the Tree, there it consolidates; and having gather'd it, they put it into Canes, where they keep it. As soon *Camphir.* *Punaices.*

as

Navarette. as the Sun appears, all that is left ſinks into the Tree again. That People have an extraordinary affection for their Dead, and therefore keep them ſeveral days in the Houſe before they bury them, taking comfort in having them preſent. To prevent their putrifying with the great great heat of the Country, they make uſe of Camphir after this manner. They ſeat the dead Perſon on a low Chair open below, and from time to time they blow into his Mouth a Cane of Camphir, which goes down into the Body, and in a ſhort time works out at the other End. Thus they preſerve the Carcaſes many days without the leaſt Corruption. In the Province of *Canton* there are many Cinnamon Trees; the Cinnamon is good, *Cinnamon.* ſo that they do not ſtand in need of that of *Ceilon*. But *China* produces no Cloves, nor Nutmegs, as *Mendoza* writ. In the *Ebony.* Northern parts there is *Ebony*; but they that would have abundance of it, very good and cheap, muſt go to the *Philippine Iſlands*, where they will find Mountains cover'd with it. The *Chineſes* highly va- *Sandal.* lue the Sandal of *Solor* and *Timor*, and it coſts them a great deal of Plate. Of the Red, which is leſs valued, there is ſome in the *Philippine Iſlands*. There are *Oaks.* more than enough of all ſorts of Oaks, and Pinetrees. *Pines.* The conſumption of Pine in Ships, Boats, and Buildings, is immenſe, it ſeems wonderful that all the Woods are not deſtroy'd; no ſmall quantity is ſpent in firing, and it looks like a miracle that it ſhould hold out for all uſes.

9. In the North where Wood is ſomething ſcarce, God has provided Coal- *Coal.* pits, which are of great uſe. There are infinite quantities of Canes as thick as *Canes.* thoſe of *Manila* and *Peru* in all parts of *China*, but more in the Southern Provinces. Theſe Canes are a great help to the *Chineſes* and *Indians*. The latter build their Houſes, and make other uſes of Canes. The *Chineſes* make Tables, Chairs, Beds, Preſſes, Boxes, Cheſts, *Houſhold-ſtuff.* and whatſoever they pleaſe. When we came baniſh'd to *Canton*, in two days time we furniſh'd our ſelves with all Neceſſaries, finding all thoſe things I have mention'd ready made in the Shops. The Cane-chairs, Table, Bed, *&c.* laſted me four Years, and I left them never the worſe for wearing. The Bed coſt a Ryal and a half (nine pence) the Table a Ryal (ſix pence); three quarters of a Ryal (four pence half penny) every Chair, the reſt bought at the ſame rates. It is a great pity we have not in theſe Parts that Plant for all thoſe uſes I have mention'd, and to make Scaffolds, Arbours in Gardens, Poles for Orchards, and many other things. Some are ſo big, there muſt be two Men to carry one. The Hearts or Pith of them in Vinegar, is an excellent thing for ſick, or healthy Perſons to eat. In *Manila* they call it *Achor*. The young ones that ſprout up when very ſmall, make an excellent boil'd Sallad, which is very pleaſant, wholeſome, and gently laxative.

CHAP. XVI.

Of ſome Fruits and Flowers of China, *and other Parts.*

Flowers. 1. I Have ſeen abundance of Flowers, and more ſorts of Fruits; if I could remember all, this Chapter would be longer than thoſe before. They have great *Jaſmin.* ſtore of Jaſmins in *China*, which they plant in the nature of Vines; they look after them carefully, and ſell them in Noſegays, which them good profit. *Sampagu.* The *Sampagu*, ſo deſervedly famous at *Manila*, and other parts, is ſo in *China*. It certainly excels the Jaſmin, they have it in Pots, and it is a great Commodity, being carri'd about to ſeveral Provinces. There are wonderful Properties in the Root of this Flower, and thoſe very oppoſite to one another. They ſay that Part which grows to the Eaſt is a mortal Poiſon, and that which grows to the Weſt the Antidote againſt it; this I was told in *Manila*, where there is great plenty of it.

It is obſerv'd hereafter that Flowers are a great motive for us to praiſe God.

2. There is in *China* a ſort of Roſe- *Roſe.* tree, not to be diſtinguiſh'd from ours by the Eye, which every month in the Year puts out new Roſes, nothing differing from thoſe we call a Province Roſe. That which the *Chineſes* call *Queen of Flowers*, in their Language *Meu Tan*, is *Meu Tan.* certainly the beautifulleſt in the World, and ought only to be handled by Kings and Princes. Its ſmell is very delightful, and it is thick of reddiſh Leaves, which will divert even Melancholy it ſelf. That Country abounds in Sun-Flowers, very fragrant Lillies, much celebrated by their Philoſopher, Pinks but of little ſcent.

ſcent, and other Flowers uſual among us. There are vaſt quantities of that they call *Cocks-comb*, which is very beautiful, and a great Ornament to Gardens. Roſemary, Lawrel, Olive, Almond-trees, and others common in *Europe* are not known there.

Hony-ſuckles. The Hony-ſuckles of *China*, which grow wild in the Northern Provinces, may vie with thoſe that are nicely rear'd in Gardens in *Spain*, and are taller than they. In the Province of *Fo Kien* there is a great deal of good Origany, or wild Marjoram, and much Majericon grows about the Fields.

Roſes. 3. In the *Philippine Iſlands* I ſeveral times ſaw a particular ſort of Roſe, tho at *Rome* I was told ſome parts of *Italy* afforded it; to make it altogether wonderful, it wants the ſmell. They place a Noſegay of them on an Altar in the Morning, till Noon it preſerves its whiteneſs, which is not inferior to Snow; from ten till two it changes by degrees to a glorious Red, and at five turns to a moſt perfect Colour. I and others affirm'd it was an Emblem of the Myſteries of the Roſary, and with good reaſon becauſe of its three Colours.

Fruits. 4. To come to the Fruits, I dare avouch there is not a Man in *Spain* that has ſeen and eaten ſo many ſorts as I have done. In New *Spain*, which affords all that our Country has, I eat of the Plan-

Plantans. tan, Pine-Apples, *Mameis*, *Anona*, *Chicozapote*, *Aguazates*, and others. At *Manila*, *Maſaca*, *Caile*, and other places the *Plantans* are much better. Others call them *Planes*, but they are miſtaken. There is none of the Plane-tree, or its Fruit in *Mexico*, or the *Philippine Iſlands*, but in *China* there is, it differs much from thoſe vulgarly call'd Plantans. The Pine-apples are alſo incomparably better. Among the great variety there is of Plantans, thoſe they call the Biſhops are beſt, the next to them are the Dominicans. Thoſe the *Indians* call *Cambing Saguin*, that is, Goats-Horn, becauſe of their ſhape and make, exceed all others in ſweetneſs and ſcent, but that they are too cold. The Great ones they call *Tumduque*, roaſted, boil'd, or otherwiſe dreſs'd, are an excellent Diſh. Some other ſorts there are dangerous to eat much of them, but being dreſs'd they loſe ſome of their hurtful qualities. The flavour, taſt and ſweetneſs of all we have mention'd, does without diſpute exceed that of all the Fruits in *Europe*.

Ate. 5. The *Ate* which is very common at *Manila*, and throughout all that *Archipelago*, even as far as *India*, is doubtleſs one of the prime Fruits of God's Creation in the Univerſe. It is like a little Pine-apple, when it grows ripe on the Tree, and there diſtils from it a moſt excellent kind of Roſe-water. No fruit that ever I ſaw has ſuch a reliſh, ſweetneſs, and odour, it is highly valued in all parts. *Navarette.*

Durion. 6. There is none of the *Durion* at *Manila*, it is poſſible there may be in the Neighbouring Iſlands, and on the Mountains. It grows in *Macaſſar*, *Borneo*, and other places; all Men value, and many ſay it excels all other Fruit; this I can ſay that it is admirably good. Many obſerve that at the firſt bite it exhales a little ſmell of Onion, and therefore they do not like it ſo well as others; I own I perceiv'd it, but it is gone in a moment, and there remains a ſweet delicious taſte. They look upon it to be of a hot nature. Its ſhape is like a little Mellon ſtreak'd; as they are cutting it upon thoſe ſtreaks, there lies betwixt every two a ſeveral maſs of a white meat, and within it a pretty large ſtone. Every one has ſix of theſe ſeveral parcels, and each of them makes three or four good mouthfuls. At *Macaſſar* they keep them dry'd in the ſmoke; we bought them ſometimes in that Iſland, and always lik'd them very well, they are fit for a King's Table.

Macupar. 7. The *Macupas* of *Manila* may vie in colour and taſte with our Pippins; they are excellent for ſick people, becauſe they are watry and cool, and they are extraordinary, either conſerv'd or preſerv'd. The *Milinbines*, or *Carambolas*, *Milinbines.* in my opinion are beyond the *Macupas*; *Carambo-* there are of them ſweet and ſour, when *las.* ripe they ſmell exactly like Quinces; an excellent Conſerve is made of both ſorts of them. The moſt famous are thoſe of *Terranate*, whence Plants were carry'd to *Manila*; there is nothing finer for a ſick body that is very thirſty; its colour is very green, and when thorough ripe a Quince colour. Theſe are to be found in the Southern parts of *China*. The *Pabos* *Pabos.* of *Manila* are made great account of in that Country, the Tree is very ſightly, the Conſerve of *Pabo* very dainty; being kept in Brine it ſerves inſtead of Olives, and is very good with Rice, which is the Bread of thoſe parts. They are much us'd, and with good ſucceſs to get ſick people a Stomach; when ripe they are pleaſant, tho extreme ſour, they are like the *Mangos* I ſhall ſpeak of hereafter, and I take them to be a ſpecies of it. The *Santoles* *Santoles.* is the fruit ſo much admir'd by the *Indians*, they are in the right, but it is eaten boil'd,

Navarette. boil'd, and otherwiſe dreſs'd, never raw. They are alſo preſerv'd dry or wet, or made like Marmelade, and is good always. The Tree is very large, and the fruit bigger than an Apple, its colour Purple.

Capotes. Anonas. Papagas. 8. The Black *Capotes* and *Anonas* have throve very well in *Manila*, where there are a great many ſorts of Oranges in abundance, and ſo of Lemmons. The *Papagas* is a wholeſom and pleaſant fruit, they call it the Jeſuits Fruit. I ever lik'd it boil'd or raw, they are good cut into a Sallad before they are ripe, or preſerv'd. The Tree is all ſoft and ſappy, and caſts a Root with great eaſe tho it be upon a Rock. It bears a great deal of fruit, not on the Boughs but the Body, and in a very ſhort time.

Nangcas. 9. That which the *Portugueſes* call *Xaca* and we *Nangcas*, is the largeſt fruit I think there is in the World. Some of them weigh half a hundred weight. *F. Kircher* aſſigns this fruit to *China*, but he was miſinform'd. There is of it in *India*, the Iſlands and *Manila*. They cut it with an Ax; within it are many Nuts as yellow as Gold, and in each of them a Kernel. This roaſted is very ſavory, and the Kernel delicious. The *Indians* dreſs it very well with the milk of the Coco-Nuts. This fruit grows on the Body of the Tree, and not on the Boughs, for they could never bear it. The *Xambos* of *Malaca* are in great vogue, they grow at *Manila*, but not ſo large. They are round, ſomething bigger than a common Plum. The Stone is looſe, and ſtands off from the fruit, its taſt and ſmell is like a fragrant Roſe.

Xambos.

Manges. 10. The *Portugueſe* highly commend the *Indian Mangos*; they grow at *Macaſſar*, *Camboxa* and *Siam*, where they ſay the beſt are to be had. I know not how to deſcribe them. The Tree is very large and tall. They when ripe are yellow; the inſide of ſome of them is all eaten, but of others only chew'd and ſuck'd, the reſt remaining in the mouth like a rag. Both ſorts are good, but rare in Pickle. They are hot, and bite, and therefore they drink water after them; and the Boys when they have fill'd their Bellies with them, pour a Pitcher of water over their heads, which running down about the body, prevents any harm they might take by eating ſo many. Let us leave other ſorts not in ſuch eſteem, tho good, and go over to *China*, where there are ſome very rare, beſides thoſe known in *Europe*. I will only ſay ſomething briefly of the *Lechias*, *Longanes*, and *Chiqueyes*, which are the moſt remarkable.

11. The *Lechia*, which the *Chineſes* call *Lichi*, is in that Country accounted the Queen of Fruits, and they are in the right, for I know none better, unleſs the *Ate* exceeds it. And for the moſt part thoſe things that are excellent are rare; there is ſuch abundance of *Lechias*, only in two Provinces along the Coaſt, that it is wonderful, and yet they are not valued the leſs. They are ſmall, being a little bigger than a large Walnut, the ſhell green and thin, within it is as white as Snow, with a Stone as black as Jet. The taſt, flavour, and delicacy of it is to admiration; they uſually put them into cold water before they eat them; they ſay they are of a hot nature: When they have eaten as many as they can, they drink a little water, and have a Stomach to eat more. The Tree is large and handſome to look at. I found them out in the Mountains of *Batan*, near *Manila*, that year *Don Sabinian Manrique de Lara* came Governour thither, but being wild they were not ſo large as thoſe in *China*. *Mendoza* calls them Plums; they deſerve a better name. *Lechia.*

12. The *Longanes*, which the *Chineſes* call *Lung jen*, that is, *Dragons eyes*, becauſe the ſtones within them are juſt like the eyes of a Dragon, as the *Chineſes* paint them, were doubtleſs better than the *Lechia*, if it had but ſo much meat, being ſweeter and more fragrant. But tho the meat is little, it is of much ſubſtance, abundance of it is eaten, and it is ſold dry throughout all the Empire. It is valued as a good Medicine, and being boil'd, makes a pleaſant and nouriſhing Broth. *Longanes.*

13. The *Chiqueyes* known in *Manila*, becauſe the *Chineſes* carry ſome thither, and call them *Xi Cu*, tho the *Portugueſes* give them the name of *Figocaque*, are of ſeveral ſorts, or imperfect Species, but all delicate. Some there are ſmall, in the ſhape of an Acorn, but much bigger; they have no Kernel, the ſhell alike in all of them, is like the rine of an Onion; the fleſh yellow and very ſoft when they are ripe, ſo that making a little hole at the top, they ſuck out all that moſt ſweet and pleaſing taſt to the palate. There are other large ones bigger than Burgamy Pears, of the colour of a fine Red Poppy, ſo delightful to the eye, that it deſerves to be bought for its beauty; before they grow ſoft they ſhrink conſiderably; but when they have lain a day in water they come out as fair as a Pippin. Theſe two ſorts are ripe about *September*, there is ſuch plenty that the Streets are full of them, ſo that they are very cheap. *Xi Cu, & Chiqueyes.*

There

There are others very precious and larger, greeniſh and flat, ripe in *December*, it is charming to ſee and eat them. Theſe two laſt kinds have Kernels enough, but they are ſmall, they dry them in the Sun to keep. Every one is as broad as the Palm of a Mans hand, they laſt a great while, and are delicious; and being ſteep'd one night in Wine eat delicately. Theſe breed a Pouder over them like Sugar, which is ſold by it ſelf, and being put into water in Summer makes a pleaſant drink. Abundance of *Chiqueyes* were carry'd to *Manila* in my time, but none of this laſt ſort.

Oranges. 14. There are many kinds of *Oranges* in *China*, ſome better than others, two ſorts of them are common in *Portugal*. One ſpecies of them the *Chineſes* make into dry flat Cakes like the *Chiqueyes*, which are excellent good, cordial, nouriſhing, and well taſted. They are valued at *Manila*, and carry'd to *Mexico* as a great Dainty. There are vaſt quantities of Cheſnuts, Hazlenuts, Walnuts, and *Azufaifas* (a Fruit uncommon in *Spain* not known to us) they have a vaſt Trade for theſe dry Fruits. The *Guabagas* the *Chineſes* carry'd from *Manila*, have throve there to ſatisfaction. I do not queſtion but Olive and Almond Trees would take well, for I know no better Land in the Univerſe. Their Apricocks are not inferior to the beſt in *Spain*. Peaches, Pears, and Quinces are as plentiful as may be. There are but few Cherries, yet ſome I have eaten, but the *Chineſes* value them not. I never ſaw any Hart-cherries, but there are many other ſorts of Fruit, of which we have no knowledg in theſe parts. Let this ſuffice for Fruits and Flowers. *Nevarette.*

CHAP. XVII.

Of ſome of the Living Creatures China *affords.*

Elephants. 1. IN the Province of *Jur-nan* there are very good *Elephants* bred. The Emperor keeps 24 at *Peking*, as was ſaid before. There are alſo many at *Tunquin*. It is reported of the King of that Country that he keeps 4000 tame ones, he makes uſe of them in his continual Wars with the King of *Cochinchina*. The King of *Camboxa* has many, and he of *Siam* more and larger. I ſhall ſpeak of them among the Controverſies of the White Elephant that dy'd at *Siam*, and of his Royal Funeral Pomp, being accompany'd by above 30000 Prieſts of the Idols, for this Account belongs to that place. A *Portugueſe* Inhabitant of *Macao*, who was an honeſt Man, and a good Chriſtian, told me he had ſeen an Elephant's Tooth that weigh'd above three hundred weight. What a Mountain of Fleſh muſt that be which carry'd ſix hundred weight in only two Teeth! There are wonderful ones at *Mozambique*. I ſhall ſpeak more at large in another place. *Elephants-Teeth.*

Tigers. 2. The Tigers in *China* are very numerous, large, fierce and bloody; it is incredible what numbers of people they kill and devour every year. A Chriſtian *Chineſe* who had liv'd ſome years at *Macao* with the Jeſuits, and with me when I came firſt to the Miſſion, told me that they were in Troops of a hundred, or two hundred together at one certain place on the Road from *Canton* to *Hai Nan*, that Travellers durſt not ſet out unleſs they were 150 ſtrong, and that ſome years they had deſtroy'd 60000 perſons. I neither avouch nor deny this, but only relate what I heard from that Man. I made ſome objections, but he perſiſted in what he had ſaid. If this continued long, *China* would ſoon be unpeopled. Some I have ſeen, one of them in truth was bigger than a great Calf. A Religious Man of my own Order who dy'd upon the Miſſion, told me he had ſeen one leap a Wall as high as a Man; and catching up a Hog that weigh'd about a hundred Pounds, and throwing it over his Neck, he leap'd the Wall again with his his prey, and ran ſwiftly away to the Wood. In Winter they come out to the Villages, where there is no ſafety for Man or Beaſt; and therefore in Country-Houſes, or Villages that are not incloſ'd with Walls, and are near the ſides of Mountains, or in Valleys, all Men are at home betimes, and every one ſecures his Door. I was ſome days in a place where they did ſo, and they would come to the Door before it was dark, howling ſo dreadfully that we were not without fear in the Rooms. The *Chineſes* do not take much pains to catch them, ſome Gins they lay for them, and value the Skin, of which they make a ſort of Coats which the Captains wear, with the Hair outwards; they look handſomely, and keep out the Cold.

Navarette. 3. There are Leopards, and Ownces, but no Lions, and many believe there is no ſuch Beaſt. Two Braſs Lions were part of the Preſent the *Dutch* made the Emperor in the year 1665. There being Leopards, it is hard to believe there ſhould be no Lions, but they own the one and deny the other; and perhaps thoſe they ſpeak of are no Leopards. Bears there are in abundance. In the Province of *Xan Tung*, there is one Species of them, which the *Chineſes* call Men-bears, *Hiung Sin*. *F. Antony de Santa Maria* ſaw them; they walk upon two Legs, their Face is like a Mans, their Beard like a Goats. They climb the Trees nimbly to eat the Fruit; unleſs provok'd they do no hurt, but when anger'd they come down furiouſly, fall upon the people, and ſtrike two or three times with their Tongue, which is very odd, carrying away with it all the fleſh it touches. The aforeſaid Father often ſaid it, as did Father *John Bilat* a Jeſuit, and both of them had liv'd years in that Province. Sure they are of the nature of the *Lamiæ*, *Jerem. Lament.* 4 v. 3. of whom St. *Jerome* ſays, *They have a human face, but a beaſtly body.*

Leopards. *Bears.*

4. The Provinces of *Xen Si* and *Xan Si*, breed abundance of thoſe Animals the Muſk comes from; in that Country they are call'd *Xe*. Their Books deſcribe it after this manner; the Body is like that of a ſmall Deer, the Hair reſembles that of a Tiger or Ownce; when hard drove by the Hunters, it climbs upon the Rocks, where it bites off the Musk-bag which hangs at its Navel, thinking thus to ſave its life by quitting the Treaſure to the Hunters; but it ſoon dies. This account of the Book agrees with the common opinion. The Kingdoms of *Tunquin*, *Cochinchina*, *Camboxa*, *Laos*, and others have vaſt numbers of theſe precious Beaſts; and if the *Europeans* through their covetouſneſs had not enhanced the price of this Commodity, it would be of ſmall value, for there is great ſtore of it in thoſe parts, but that of *China* is counted the beſt. In the year 1669 it went about a begging in the Province of *Canton* at fourteen Ducats in Silver, conſiſting of twenty Ounces, and no body would buy it. This was of the beſt ſort, and they ſay ſo excellent, that the Merchants make two Ounces or more of one, and ſell it in *Europe* as choice. F. *Mendoza* writ ſome things upon this Subject, which I find no ground for; 'tis likely he was impos'd upon by him that gave him the Information, eſpecially if he was any of the *Chineſes* that live at *Manila*, as plainly appears by other things he mentions in the ſequel of his Hiſtory.

Musk. *Pound.*

5. There is another Creature in the ſame Province very like that we have ſpoke of, it ſeems to be an imperfect Species of it, for it only differs in that it has no Bag, all the reſt is exactly the ſame. This Beaſt is ſold to eat. As we came away from Court, our Men bought one: it is wonderful what a ſcent the Fleſh exhal'd when it was roaſted, for it diffuſed it ſelf all over the Veſſel, and into all the Cabbins; when eaten, it taſted like the higheſt preparation of Muſk, and the ſmell was ſuch as did not offend the taſte, but if ſtronger there had been no eating of it for the Perfume.

6. The *Chineſes* talk and write much concerning the Unicorn, they commend and look upon it as an Omen of Proſperity. They paint him very beautiful, but after all it ſeems to be much like the ſtory of the Phœnix. They write of him that his Body is like a Deer, his Tail like a Cow's, and his Feet like a Horſe's; that he is of five ſeveral Colours, the Belly yellow; has only one Horn, with fleſh about it, is two fathom high, a merciful Beaſt, and the Emblem of all Felicity.

7. In *Siam* and *Camboxa* there are *Habadas*, vulgarly call'd Unicorns; the *Chineſes* are acquainted with their Qualities, and therefore value any thing that belongs to them. Thoſe of *Mozambique* are very famous. The little Horns of the Females before the Males cover them are moſt valued; they make ſmall account of the great Horns there. Concerning this Beaſt you may read *Oleaſter* in 23. *Num.* & *A Lapide*.

8. There are two other ſtrange and remarkable Creatures in *China*, the one is called *Lang*, its forefeet are very long, and the hinder ones ſhort. The other is nam'd *Poei*, or *Foi*, whoſe hind-feet are long, and the fore-feet ſhort, whence it follows that they cannot go ſingly apart from one another. Their Maker taught them how they ſhould go from place to place to feed and ſeek their ſuſtenance. Two of them joyn, and one helps the other, ſo that one ſets down the long fore-feet, and the other the long hind-feet, ſo they make one body that can walk; thus they get their food and live. The *Chineſes* call miſerable poor wretches that cannot live by themſelves *Lang Poi*, to ſignifie that they want ſome aſſiſtance to get their living. This is not unlike a lame and a blind Man, one finds eyes, and the other feet, and thus they help one another, and walk.

Lang. *Poi.*

9. In

Jang. 9. In the Mountains of the Province of *Nan King*, there is a Beaſt call'd *Jang*. It is like a Goat, has Ears and Noſe, but no Mouth, and lives upon the Air. I am not ignorant that many Authors hold againſt *Pliny*, that no Creature can live only upon Air; yet others ſide with this grave Author, and maintain the ſame of the Cameleon, as do all the *Chineſes* in general of the Beaſt here mention'd, of which none can ſay what ſome urge againſt the Cameleon, for it has no Mouth as that has; ſo that we muſt of neceſſity have recourſe to *Pliny*'s Opinion, or deny this Account which I my ſelf read, and is generally receiv'd and allow'd in that Country. Read *A Lapide*, *Levit.* 11. *v.* 29, 30. where he ſpeaks of the Cameleon, and other Creatures.

10. *China* breeds many good and able Horſes; vaſt Numbers are continually carry'd thither out of the Weſtern Parts, but they geld all; their Saddles are ſomewhat different from ours, they have good Bridles and Stirrups. They have abundance of Pads, ſome very ſmall and finely ſhap'd. The *Tartars* are excellent Horſemen and Archers; they let fly an Arrow, and running a full ſpeed, take it up again with the end of their Bow, and ſome with their Hand. In the Southern Parts there are Camels enough, in the Kingdoms of *Golocondar* and *Narſing* infinite Numbers. There they make uſe of Camels for carriage, as we do of Mules. *China* abounds in Mules, Aſſes, Buffalos, Oxen, Sheep and Goats. The Swine are ſo numerous, that their Fleſh is eaten freſh all the Year about throughout the whole Empire, and is very good, and as wholeſom in Summer as in Winter; a great deal beſides is ſalted up. One would think it impoſſible for theſe Creatures to breed ſo faſt.

Swine.

11. Inſects and Vermin there are enough in *China*, but not ſo much as in *Manila*, *India*, and other places. I will in this place treat only of one which is very ſingular; in another place I will ſpeak of thoſe of *Manila* and *India*. This is call'd *Jeu Ting*, *Pie Lung*, or *Xeu Kung*. It is a ſort of Lizard to which they have given the name of the *Wall Dragon*, becauſe it runs up them, and it is call'd the *Guard of the Palace* on the following Account. The Emperor us'd to make an Ointment of this Inſect, and ſome other Ingredients, with which they anointed their Concubines Wriſts; the Mark of it continues as long as they have not to do with Man; but as ſoon as they do, it utterly vaniſhes, by which their Honeſty or Falſhood is diſcover'd. Hence it came this Inſect was call'd *The Guard of the Court*, or of the *Court Ladies*: A ſtrange and ſingular Quality. Here it is fit to remember what I ſaid above out of Maſter *Torre*, That a wiſe and learned Man muſt not when he hears ſuch things raſhly attribute them to Superſtition, or Art Magick, but believe there may be ſome ſecret Virtue anſwerable to ſuch an Effect, whatſoever it be. What I write was told me by a *Chineſe* Chriſtian who was a very able Scholar, his Name *Clement*, and in his own Language *Chu Fi Chi*; he was then expounding to me the *Chineſe* words above-mention'd. It were a great happineſs if all marry'd Men had that Ointment, it would make them ſafe, and they would have nothing to fear; and if the Women had ſuch another for their Husbands, it would be ſome comfort to them, tho they would be at a conſiderable Charge in furniſhing themſelves with it. The *Chineſes* paint Dragons and Serpents very frightful to look at, which they do to terrify the multitude. They are very Myſterious in theſe Particulars. The Commonalty believe any thing, and therefore *they quake where there is nothing to fear*.

Navarette.

Jeu Ting.

CHAP. XVIII.

Of ſome Birds and Fowls of China.

Eagle. 1. THE Bird the *Chineſes* make moſt account of is our Eagle, which they call *The Bird of the Sun*; and perhaps from what is vulgarly ſaid, that it looks full at the Sun. When it appears, they ſay it denotes good Luck. According to their learned Men, one appear'd at the Birth of their Philoſopher. Their Books tell us, the Body of it is like a Crane, the Neck like a Snake, the Tail like a Dragon's; that it reſts not upon any Tree, nor eats Fruit: That there is a Male and Female (therefore it cannot be the Phenix, as ſome Miſſioners imagine) and they ſing to a Charm; no Man living in *China* ever ſaw it, but they hold it for certain there is ſuch a Creature. There are abundance of fine Pheaſants

Pheaſants.

Navarette. ſants very cheap, the Feathers are worth more than is given for them, the uſual price is a penny a Pound.

2. There is a very beautiful Bird in the Province of *Xen Si*: *F. Michael Trigaucius* uſed to ſay, that the Tail Feathers which are extraordinary gaudy, are a Fathom in length. Turkeys are not yet brought into *China*, but they have encreaſed mightily in *India*, *Pegu*, *Bengala*, *Golocondar*, and other parts. They carry *Peacocks.* Peacocks from *Siam*, for they do not breed in *China*, but abundance of them do in ſome parts of *India*. They are alſo found in the Iſland of *Madagaſcar*.

Cranes. 3. In *China* there are very many Cranes; they are a Bird that ſuites with any Country, hot or cold. At *Manila* which is extreamly hot, there are abundance; they eaſily become tame, and are taught to dance. I never eat their Fleſh, but have heard it much commended. I look upon that as a mere Chimera, which *A Lapide* in 11 *Levit.* v. 13. *pag.* 658. *col.* 2. mentions out of *Paulus Venetus*, concerning the Bird *Rue* that takes up an Elephant. I was ſix months in *Madagaſcar*, *Surat*, and other Parts, and never heard any thing like it.

Bird-fighting. 4. There are certain little Birds in *China* in great eſteem, they are like Linnets, they breed them in curious Cages, not to ſing, but to fight with one another; thoſe that have been tried are of great value. The *Chineſes* alſo fight Cocks; but that is more us'd in the *Philippine Iſlands*, and ſeveral Kingdoms and Iſlands of the *Eaſt-Indies*, where it is a great Recreation, and much Mony is won and loſt at it. The ſame is practis'd in ſome Parts of *Europe*, as Doctor *Laguna* writes, where he treats of this Bird.

Fiſhing with Sea-Crows. 5. Many of the *Chineſes* bread up Sea-Crows to fiſh with, and ſell them from one Province to another. It is the prettieſt Paſtime in the World, I think, to ſee the manner of fiſhing with them. I will write what I ſaw my ſelf, and obſerv'd at leaſure. Ten or twelve little Boats, at the firſt dawning of the Sun, appear'd on a ſpreading and ſoft flowing part of a mighty River; juſt as I was ſailing that way, I ſtopt to ſee the ſport. Every Boat had four or five Crows at the Head, they were ſtretching out their Wings, and picking themſelves. Being come to the place they deſign'd, the Boats drew up in a large Ring, and they began with their Oars to make a regular noiſe; then one or two of the Crows leap'd off from the Boat and div'd, catch'd a Fiſh, and every one return'd to his own Boat without ever miſtaking, being led by the ſound of their Maſters Oars. Thus they plung'd into the Water, and return'd to the Boats, which was a great diverſion to all that attentively obſerv'd them. Thoſe that caught large Fiſhes, brought them in their beaks, and the Fiſhermen took them in their hands; they that took ſmall Fiſhes, ſwallow'd them, and when they were come out of the Water into the Boat, the Men laid hold of them; and holding down their Beak, gave them a gentle ſtroke on the Neck, whereupon they immediately caſt up all the Fiſhes they had in their Craw. Thus they went on till they fill'd their Baskets with Fiſh, which was not long a doing, and then they went away up the River to their Homes, carrying the Crows on the Brow as they had done before. What I admir'd was, that when a Crow had plung'd into the Water, and came up at a great diſtance from his own Boat, and near another, he immediately went away to his own without regarding the reſt.

6. When they come home, they pick out the ſmalleſt Fiſh, and give them to eat; thus their Maſters feed them, and maintain their Families with the large and middle Fiſh. There is a great deal of difference between ſeeing and relating of it. I muſt ſay again, it is one of the prettieſt Diverſions in the World.

7. There is no end of the Geeſe and Ducks they have in *China*, for tho infinite Numbers are conſum'd, there are never the fewer. The Capital of *Canton* alone, according to *Ortelius*, ſpends 14000 a Year, and in my opinion, and that of others, 20000, beſides Beef, Pork, Goats-fleſh, Hens, Capons, Fiſh, Eggs, and other things. As we came from the Imperial City, we ſail'd by the ſide of a Lake of ſo great an extent, that as far as the Horizon terminated our ſight, there appear'd nothing but Water, and a conſiderable part of it was cover'd with theſe Fowls. The *Chineſes* catch them very artificially. They go into the Water with their Heads thruſt into Calabaſhes, and walk ſo ſlowly, that it looks as if nothing moved but the Calabaſh upon the Water: Being come up in this manner to the Gooſe, or Duck, which they can ſee through the holes in the Calabaſh before their Eyes, they lay hold of it by the Feet and pull it under Water, where they wring the Neck, and put it into a Bag they carry for the purpoſe; then go out again as ſoftly as they went in, without diſturbing the reſt. This way of catching them is more profitable

fitable than diverting, they that do not underſtand it, would think the Ducks dive for Food, as they do every moment. Theſe Fowl are dreſs'd ſeveral ways; they are frequently boil'd, and their Broth is look'd upon as very nouriſhing: they are very good roaſted, and in Souce; but they are incomparably better ſalted and dry'd, there's no Gammon can compare with them; and they are a dainty Proviſion for Sea, or Travellers at Land. Infinite numbers of them are ſold after this manner. Beſides theſe they breed abundance in their Houſes, which are more valued becauſe they are tame, tho it is hard to diſtinguiſh betwixt them by the ſavour and taſte. Leaving other common Birds, let us proceed to others foreign to *China*.

6. There are ſome ſo ſtrange, that they require particular mention ſhould be made of them. The firſt is that which *Bird of Paradiſe.* at *Terraneſe*, and in other places, the *Europeans* call *The Bird of Paradiſe*; its Body is ſmall, ſomething leſs than a Blackbird. It has neither Feet nor Wings, which ſeems incredible; but there being ſo many that have ſeen them, there is no doubt to be made of it. I have often view'd them carefully, but could never find any ſign of Feet they had; that they have no Wings is more viſible to every Body. I have been told for certain there are two at *Madrid*, thoſe who have ſeen them can teſtify the ſame. The Beak of them is ſomewhat thick and large, fit to catch Gnats, which is their Food; their Feathers are thick and beautiful, their Tail very long, of ſeveral Colours, and as fine as can be imagin'd. They never light, nor can reſt upon the Ground, as may eaſily be conceiv'd becauſe they have no Feet. Their fixt abode is in the Region of the Air, for which reaſon they are call'd *Birds of Paradiſe*. They light upon Trees, and by the help of the Wind, and their natural Motion, they fly from one to another, making uſe to this purpoſe of their ſightly Tails. If the Wind fails they preſently fall, and their Bill being heavy, it is the firſt that lights upon the Sand, where it ſticks, ſo that they cannot ſtir, but are taken with eaſe. The Guts being taken out, the People dry and keep them many Years, only to admire their Beauty. *A. Campango* Captain of *Manila* preſented me with a couple of them at *Macaſſar*; and I immediately gave them to a great Lady who had done me very conſiderable Courteſies. Some are kept at *Manila*, and ſerve to deck the Altars, that of our Lady and of the Roſary has ſome extraordinary fine; they look very glorious, and are beyond all Noſegays. I enquir'd after their Neſts, and how they hatched their Eggs? They anſwer'd me, that the Hen laid her Eggs upon the Cock's Back, and there hatch'd them. I made ſeveral Objections, but they could give me no more ſatisfaction; it is certainly ſo, it ſeems indeed impoſſible, but is eaſy to him that made all things. *Behold, God is great, and we know him not*, Job 36. And if we go about to ſearch into the manner, how the Limbs, Fingers, Eyes, Noſe, Ears, *&c.* of a Creature are form'd in its Mother's Womb, and how it is nouriſh'd and grows daily, with many other particulars that happen there, we ſhall be quite at a loſs, and more aſtoniſh'd than we are at the *Bird of Paradiſe*.

Navarette.

7. At *Macaſſar* there are a great many of a ſort of Bird they call *Cacatua*, they are all white, ſome bigger than Hens, their Beak like a Parrot; they are eaſily made tame, and talk. When they ſtand upon their guard, they are very ſightly, for they ſpread a tuft of Feathers that is on their Heads, and look moſt lovely. The *Portugueſes* carry them to *China*, and thoſe People give good Rates for them. *Cacatua.*

8. In the Iſlands there are innumerable Parrots, and Paroquites; but thoſe of *Terraneſe* carry the day from the reſt. I ſaw one at *Manila* that coſt 200 pieces of Eight, and would certainly have been worth 2000 at *Madrid*. It ſang ſo diſtinctly that it deceiv'd me twice, and others oftner. *Parrots.*

9. Along the Sea-coaſts of many of the Iſlands, there is a very ſingular Bird call'd *Taboń*, the place where it lays its Eggs is call'd *Tabonan*. What I and many more admire is, that it being no bigger in Body than an ordinary Chicken, tho long legg'd, yet it lays an Egg larger than a Gooſes, ſo that the Egg is bigger than the Bird it ſelf; and no Man living would judg that the Egg could be contain'd within it. In order to lay its Eggs, it digs in the Sand above a yard in depth; after laying, it fills up the hole and makes it even with the reſt; there the Eggs hatch with the heat of the Sun and Sand. When the Chickens are hatch'd by natural inſtinct, they break through the Sand upwards, and ſo get out of that Dungeon their Dam put them into; then they walk directly to the Sea to ſeek for Weeds to feed on. This Creature might well ſay, *My Father and Mother have left me, but the Lord hath taken me to him.* That natural inſtinct *Tabon.*

God

Navarette. God gave them is their Life and Food. Another thing in it is wonderful, which is that they are not ſtifled when they come out of the Shell with the heat and weight of the Sand, how they breath till they get out, and how they have the ſtrength to break through ſo great a weight. They are Prodigies of the Almighty's working.

10. The *Indians* to find out theſe Eggs go about ſticking ſharp Canes into the ground; when they find the Sand light, they ſtop, and throw it up ſomething above the length of a Man's Arm, and there they find them. They are ſweet and of a pleaſant reliſh, one of them is, enough to ſatisfy a good Stomach; the ſtaler the Egg the better it is. One morning having lain upon the Shore, and near to the place whither theſe Birds reſorted, we repair'd thither carefully, and making a noiſe, a great company of them came out of their Holes, in which we found many Eggs, ſome hot, ſome cold, ſome white, ſome of the Colour of the Sand, which are the ſtale ones. I had before eaten of the latter, and now eat of thoſe that were freſh and warm, but in truth the ſtale ones were better. There were among them ſome with Chickens, and I obſerv'd that the *Indians* lick'd their chops when they eat them, they courted me to eat, and prais'd them; but I could not endure to look at them, and it went againſt my ſtomach to think any body ſhould eat them. Once they preſs'd me ſo much, that at laſt, not without much dread and averſion, I reſolv'd to taſte one; I did ſo and made an end of it, very much diſſatisfy'd that I had not eaten a great many of them. I muſt own it, that ſince I was born I never eat any thing more delicate, more pleaſant and palatable, and I am convinced there is nothing in the World to compare to it. After this I ſeiz'd all that were found with Chicken. I ſaw no Locuſts whilſt I was in *China*, but they have them at times; I know not whether thoſe People eat them, as the *Indians* of *Manila* do; ſo did the *Jews* and other Nations, ſays *A Lapide*, in 11 *Levit.* v. 22.

11. In the Iſland of *Calimianes*, belonging to *Manila*, and in others of that *Archipelago*, there is a ſort of Swallows not much unlike ours, they ſwim upon the Sea, and build their Neſts in the Rocks along the Shore. Theſe Neſts are mightily valued in *Manila* among the Natives, and much more in *China*, where they give great Rates for them. Thoſe Birds make them of the foam of the Sea; when dry they look like a peice of aſhcolour'd Clay, but being boil'd with fleſh they are excellent meat, and very nouriſhing, as they all ſay. Marry'd Men, and thoſe that have week Stomachs uſe it; it is no good Food for thoſe that are dedicated to God's Service; but it is wonderful ſo delicious a Morſel, as they who eat it think can never be ſufficiently commended, ſhould be made of ſuch matter. *America* produces great variety of ſightly Birds. Theſe they call *Cardinals*, becauſe they are all red, are charming to the Eye. Thoſe of the *Conception*, ſo call'd becauſe they are clad like the Nuns of that Order, are alſo extraordinary beautiful. But the gayeſt and fineſt Bird I have ſeen, is the King of the *Copilotes*, which I ſaw ſeveral times in the Port of *Acapulco*, and never had enough of looking at him, ſtill more and more admiring his beauty, ſtatelyneſs, and grace. There are alſo moſt delicate Nightingals in *China*, they are bigger than ours, ſing to admiration, and are kept in curious Cages. They breed many Black-Birds, prize their Note, and indeed with good reaſon.

Swallows.

Cardini, a Bird.

Nightingals.

CHAP. XIX.

Of ſome Pools, Rivers, and Lakes in China.

1. THERE is no doubt but all we have and ſhall write, is a great Motive to excite us to praiſe our Lord, and diſcover his infinite Power and Wiſdom: for the more Man knows of the Creatures, the more occaſion he has to bleſs and magnify his Creator. It is not in vain that *Eccleſiaſticus*, *cap.* 42. requires us to remember the Works of the Lord, *Be mindful of the Works of the Lord.* Remember then what God has created, it is a plain caſe, the end is to bleſs and praiſe his Divine Majeſty. We have ſufficient matter for it, in that which God has ſo bountifully beſtow'd on the Heathen *Chineſes*, and perhaps he has given them ſo much that they may have the leſs excuſe for their Ignorance of his Godhead. But now to talk of the Subject of this Chapter, I muſt inform the Reader that the

the *Chineſes*, eſpecially thoſe of the learned Sect, are great lovers of Fiſhponds for their recreation, which is a good and commendable Diverſion. The Fiſh they keep in theſe Ponds are ſmall, but the very perfection of Beauty; they call them *Kin Yu*, Gilt Fiſhes, becauſe they are Gold-colour'd; tho there is ſome difference among them, ſome have two Tails, others three, ſome have black Fins, others Red, and others Gold-colour'd. The colour of ſome of them is like a rich Brocard, of others like a fine Damask. One of them put into a Glaſs, as I have ſometimes ſeen, is a moſt extraordinary beautiful ſight.

2. There are abundance of great Ponds in *China*, to breed Fiſh to ſell. I have already taken notice that there are 999 within the Walls of the Metropolis of *Nan King*, and the ſame number in the City *Kan Cheu*. We could not find out the Myſtery, why they muſt not be 1000, but the *Chineſes* have ridiculous Notions concerning even and odd Numbers. The Fiſh in them is large and good, but not to compare with that of the Sea, or Rivers. The whole Kingdom being cut acroſs by Rivers, and full of Lakes and Ponds, there is vaſt plenty of Fiſh, a great deal is ſold alive, being kept in Tubs or Troughs full of Water. What they don't ſell, the Owners put again into the Ponds, to draw it out as they have occaſion. The Spawn is carried about in little Jars from one Province to another to ſell.

3. In the Metropolis of *Xan Tung* there is a great Idol Temple, and in it a Fiſhpond that has a thouſand Springs bubling up; theſe form a River, which at a ſmall diſtance carries may Veſſels.

4. In the Province of *Xen Si* there is a Lake of Salt-water, whence all the Northern Provinces are ſupply'd with Salt.

5. We paſs'd by three very large Lakes in our way from the Imperial City; we have already ſpoke of the firſt, that has an infinite number of Ducks and Geeſe. The ſecond has nothing remarkable. The third is in the Province of *Kiang Si*, in the midſt of it is a vaſt Rock, upright, and very high, and on the top of it a Temple of *Bonzes*. A narrow ſteep and uncouth Path leads up to it. That Habitation to all appearance muſt be very painful. It is call'd *the place of the Penitent Bonzes*. At the bottom is a little pair of Stairs reaching to the Lake, where one of the Bonzes ſtands to beg of the Boats that paſs by. This is all they have to live upon, but no Veſſel paſſes without giving ſomething, tho it be but a little Rice. A league further is another leſs Rock, with another Temple on it, and Bonzes, who live after the ſame manner. Short of *Canton* there are certain Rocks of a vaſt height, and ſhagged, riſing out of the ſame River we ſail'd on. In the midſt of them is a large Breach or Cleft, and within it a ſtately Temple. Stairs cut out of the Rock come down to the Water; about two Fathom above the ſurface appears a large handſome Belcony, well painted, that overlooks all the River and the Boats that paſs by, of which they beg. We went not up to the Temple, but they told us, it was well worth ſeeing and admiring, as well as its ſituation. *F. Kircher* mentions a Lake in this Province of *Canton*, but I ſaw it not, nor can I tell where it is, perhaps it may be on the Weſt ſide, whither neither I nor any of us went. *Navarette.*

6. At *Chio Hien*, a Town in *Fo Kien*, there is one thing very remarkable, of which it will not be amiſs to ſpeak in this Place, tho it be neither Fiſhpond nor Lake, but a Mountain all hollow within. There is in that Country a printed Book which is only an Account and Deſcription of that Mountain; I will here relate what is moſt material concerning it. Our *Chineſe* Father, and *F. Coplet* of the Society went into it. The Mountain is half a League in length, all a hard Rock, and quite hollow within. There is a Door at one end to go in, and another at the other to go out. Cloſe by the firſt lives a Man, whoſe buſineſs it is to guide thoſe that deſire to ſee what there is within. If they go in in Summer, they clothe themſelves very warm, becauſe it is rather cold than freſh within. In Winter the heat is ſo great, that a few Clothes will make a Man ſweat. At the entrance is a narrow Lane, and at the end of it a large Room built by Nature; in the midſt of it is a large Pillar, which reaches not up to the Arch, and ſo like a great burning Wax-candle, that all Men take it to be one, therefore they call that Room *Cho Tang*, that is, the Room of the Candle. The two Fathers ſaid, the very Drops that fall from a Candle were ſo natural upon it, that they could hardly perſwade themſelves but that they were true. The Flame and Snuff of it were ſo exactly to the Life, that they had much ado to believe all they ſaw was not real. A few paces further is another Room call'd *Pa*

A wonderful Cave.

Sa

Navarette.

Sa Tang, that is the Hall of the Idols, becauſe all the Idols they have in *China* are there carv'd by Nature, and ſo like and excellently done that none can chuſe but admire them. Then follows another Room by the name of the Room of Heaven, *Tien Tang*; in the Roof of it are the Sun, Moon, and Stars, ſo beautiful and bright, that our Father told me, he ſtood long in doubt thinking what it might be, for he was ſatisfy'd the Sun could not pierce into that place, nor the Stars ſhine with him. At laſt he ask'd, whence that Light came, and yet to this day he cannot conceive the manner of it, or what it was he ſaw. He ſays, the Water that dropt from the Walls and run about the ground was as cold as Ice, tho it was in the Month of *July* that he went in. He proteſts that every Word they ſpoke there, rebounded like the Eccho of a Cannon; and when one of them call'd out aloud, they thought Heaven and Earth had been coming together. There is another greater Mountain near to this, of which Old Men tell wonderful Stories. The Town, to ſave the Expence they were at with *Mandarines*, and other great Men that went to ſee it, wall'd up the Gates ſtrongly.

7. All *China* abounds in Rivers, Brooks, running Lakes, and Springs. The moſt famous River is that they call the *Son of the Sea*; they ſay it has no bottom: it is very large, and runs above 500 Leagues from Eaſt to Weſt before it falls into the Sea. They travel almoſt all over the Southern Provinces by Water, which is a great Convenience; ſometimes a few Robbers appear, but it is ſeldom. Not many Years ſince they robb'd the Fathers *Fabri* and *Angeri*, both Jeſuits, of things of conſiderable value, and wounded the firſt of them dangerouſly. The noiſe this made was great, the Booty was worth 4000 Ducats, and it was given out for 30000, and that it was a Preſent to the Emperor. Advice was ſent to Court, no ſmall ſearch made; afterwards they took the Ringleader of the Robbers, and that very day twelve Month they cut off his head. A few Years after, as thoſe very Fathers and others of the ſame Society affirm, the *Chineſes* rais'd a Temple in honour of that Robber, ſo that he is now become an Idol, perhaps becauſe he was a great Maſter of his Trade; to make that out in *China*, which *Laſt. Firm. de inſtab.* 5. *cap.* 2. ſays of others, *Therefore they adore their Enemies, and appeaſe Murderers with Sacrifice.* The Roads are never without Wells or Springs of excellent Water for Travellers, and generally by the Well is a fine earthen Diſh to drink out of, and no body dares carry it away; if that were among us, all the earthen Ware in *China* would not be enough for one Fountain. Beſides, along the Roads, about a League diſtance, and ſometimes not above half a League, there are excellent reſting-places, with good Seats, and well cover'd with Tiles. Here Travellers meet, reſt them, chat, and are ſhelter'd from the Sun in Summer, and from the Rain and Cold in Winter. There are alſo at every Step on the Roads very decent, cleanly and convenient places where Paſſengers eaſe themſelves; and even to make Water there are places no leſs decent. The aſcents and deſcents of ſteep Mountains are ſo handſomely cut out in Steps, that nothing can be finer. There is ſcarce a Stream, or a little Brook without a handſome Stone Bridge, and if there happens to be none of Stone, they build it of excellent Timber. It cannot be deny'd but that the Chineſes are curious, and provident in what relates to the publick Good. They make theſe things their peculiar care, and in truth they proſper in their hands, for the People being numerous, there are enough to mind every thing. I have ſeen a Road mended in ſo ſhort a time that I ſtood amaz'd; ſuch a Work would not be finiſh'd in *Spain* in a Year, nor perhaps in many.

Idolatry.

Roads.

8. I made a ſtep from the Rivers and Springs Fountains to the High-ways, the diſtance between them ſometimes is not great. But to return to the Springs, I muſt take notice, there is one at *Macaſſar*, that has given me and others enough to talk and think of. This Spring is on the Sea ſhore; when the Sea flows it drys up, and as ſoon as it ebbs it abounds with excellent Water, which all that ſail by that place take in for their Store. I was ask'd my opinion concerning this Spring, and had ſome anſwers which did not well ſatisfy my own curioſity. What I thought might be likely was, that the Source of that Water did not lie deep towards the Sea, which when it flow'd, the weight of the Water which loads and oppreſſes the Sand ſtopp'd the paſſage of the ſweet Water, and therefore at Flood the Spring was dry, but upon the Ebb the Sand grows looſe, and much of the weight that lay upon it goes off, which makes way for the ſweet Water to glide through and flow into the hollow of the Spring. If this be not ſatisfactory, let others give a better Reaſon for it.

9. Travel-

9. Travelling in the Iſland of *Mindoro*, I met with another ſtrange little Spring, which was on the Shore too, but ſo cloſe to the Sea, that the Flood came over and beyond it. When the Tide ebb'd, the *Indians* made a little hole with their hands and took up freſh Water, when the Salt was quite about it. That Port is very dry, and it would go hard with thoſe that travel that way, had not God furniſh'd them with this little Spring.

10. I will conclude this Chapter with *China*, acquainting the Reader, that it is not deſtitute of hot Baths. There are ſome in ſeveral Parts, and the Natives make uſe of them as they have occaſion. There are Baths in moſt Citys and Towns to waſh themſelves when they are in health; they ſay they are very curious, and that ſuch as will are waſh'd and cleans'd at a ſmall Expence. *Navarette.* *Baths.*

CHAP. XX.

Of other notable Things that are in this Empire.

1. THE Subject I treat of is ſo full of Variety, it is no wonder if I forget many things, ſome I am ſure I muſt. As I was about to begin this Chapter, I remember'd I had ſaid nothing of the *Chineſe* Woollen-Manufactures, and it is requiſite to give ſome account of them. The *Chineſes* having ſo much Silk and Cotton, have no great occaſion for Wool. However they weave very pretty Stuffs, not ſo cloſe as the *Spaniſh* Serges, but thinner; they make them white, and ſomewhat ſad-colour'd, which is reckoned a grave ſort of Garment, lin'd with Silk, with ſome other Trimming. They make abundance of Felts of ſeveral colours. It is a notable thing to ſee how they make a whole Sute of one Piece, Breeches, Caps, and other things. So they make Carpets a fathom and a half, and two fathom long. They neither uſe nor weave any other ſorts of Cloth. When the *Dutch* ſome Years ſince preſented the Emperor with Scarlet, and other fine Cloths made in *Europe*, he ask'd, How, and what they were made of. Being told the manner of it, he ſaid, His Subjects could make it, and therefore there was no need to bring it from ſo far. And I doubt not but if the *Chineſes* give their mind to it, they will compaſs it. They have delicate Wool, and work it ſo fine, that it looks like pure Silk. Now let us proceed to ſomething elſe.

2. In the Metropolis of *Xen Si* there is abundance of Salt Earth; which being boil'd, they extract from it very white Salt, and the poor People dreſs their Meat with it without boiling. Near that City is a Town, about which the Land produces three things: One is the Soap they uſe there, call'd *Kien*, they know nothing of ours. After it has rain'd, if the Sun ſhines, there riſe out of the Earth certain Bladders of thick Froth, which are gathered to waſh and whiten Linen. The ſecond is Salt-Peter; and Salt the third. Out of 20 pounds of Earth put into a Jar, and wrought after their manner, they get 12 pounds of Salt, and three of Salt-Peter. There is a wonderful Conſumption of it in *China*, eſpecially for Gunpowder. The quantity of it ſpent there is ſo great, that ſome Miſſioners are of opinion it is more than all *Europe* together expends. The greateſt Conſumption is the firſt and laſt Months of the Year, particularly in Squibs and Fire-works, which for ſhow and ingenuity much exceed ours. The *Europeans* do not miſlike the *Chineſes* way of rejoycing. The beginning of the Year 1668, ſome Masks paſs'd by our Door, and we all thought the curiouſneſs and gaity of their Clothes a noble Sight, well deſerving our Praiſe, and even Admiration. At the time of their Full Moon, and three days before, and three after, is the Feſtival of the Lanthorns, which ſeems to me and others the fineſt in *China*; and I am almoſt in the mind to ſay, there is not a more pleaſant, a more ſightly, and more univerſal Solemnity in the whole World. If ſuch a thing were done at *Madrid*, I don't doubt but People would flock from all Parts of the Kingdom to partake of the Divertiſement. Their Lanthorns are nothing like ours in *Europe*, they are very large, and of a thouſand ſeveral Shapes and curious Figures. Some are made of the Glaſs they have there, with delicate fine Workmanſhip about them. There are ſome of two, three, and 400 Ducats a-piece. Many are made of thin Silk, painted with variety of Colours and Figures of Men, Women, Birds, Flowers, and other things; beſides Men a Horſeback continually riding round within them. *Salt-Peter.* *Fireworks.* *Feſtival of Lanthorns.*

Navarette. In others there are Cocks fighting, with all their Motions very natural; in others Fiſhermen and Gardiners; and in others Soldiers giving Battel; all ſo lively that it is ſurprizing. Many are made of Paper of ſeveral Colours, and curiouſly cut; ſome in the Shapes of Roſes and other Flowers; ſome of Fiſhes continually gaping and beating their Fins and Tails; ſome with many Puppets: In ſhort, there is a wonderful multiplicity and variety. In the Year 1663, I went abroad at eight at Night to ſee this Sight, and before I came to the great Street, I ſtood aſtoniſh'd, or as we call it, quite beſides my ſelf with admiration: When I got into the great Street, my Senſes and Facultys fail'd me. The Street was a League in length, which I walk'd always under Lanthorns, and ſcarce one of them but had ſomething ſingular. I ſaid to the *Catechiſt* who went along with me, *Clement*, we have gone by above 12000 Lanthorns. He laugh'd heartily, and anſwer'd, Father, they are above 30000. With what we afterwards ſaw, they certainly exceeded 80000. In the Temples of their Idols there were ſtill greater Curioſities. The *Chineſes* themſelves, tho us'd to that ſight, were ſurpriz'd, and many ſtood gaping like utter Strangers.

3. Thoſe in the Metropolis of *Hang Cheu* are the moſt famous of all *China*. In the Year 1665, when I was in that City, I lay in the Priſon, and therefore could not ſee them, but thoſe the Priſoners ſet up before the Temple that is in the Goal, rais'd mine and my Companions admiration, both for the Multitude, as alſo for the curioſity and orderly placing of them. That Night I went out to ſee the Lanthorns, I curiouſly made ſome Obſervations. The firſt was of an infinite multitude of People, but not one Woman, for it would be look'd upon as a grievous Sin if one were ſeen. The ſecond, that tho there was a great deal of joſtling and hunching one another as they paſs'd in the Croud, *Civility.* yet I ſaw no Offence taken, or ill Language given, they made ſport and laugh'd at all. The third, that there being a great many Shops full of variety of Fruit and cold Banquets, no Man preſum'd to ſnatch away ſo much as a Cheſnut; ſo that the Sellers were as eaſy as if it had been noon Day. The Modeſty with which thoſe Infidels are bred, and the niceneſs of their Carriage at all times is very remarkable.

Feſtivals. 4. They have alſo their Feſtivals at other Seaſons of the Year; ſometimes they keep Holyday in honour of one Star, ſometimes of another; one day to one Idol, and another to another. There are ſeveral Brotherhoods or Societies to this effect. Every Quarter of a Town has its particular Patron. One general Solemnity is kept throughout the whole Empire on the 5*th* day of the 5*th* Moon. This day they go out upon the Rivers in Boats finely deck'd and adorn'd, to ſolemnize the Feſtival of a certain great Magiſtrate, who was very zealous for the Publick Good. They report of him, that an Emperor refuſing to take his Advice, he caſt himſelf into a Lake and was drown'd. Againſt this Feſtival they provide a ſort of Cakes, and other Meat, which they throw into the Water in honour of that Magiſtrate. Others ſay they do it, that he may have ſomething to eat. I have before made mention how one Year above 500 Veſſels went out from *Nan King*, upon the River they call *The Son of the Sea*; but a ſudden guſt of Wind riſing, they all ſunk to the bottom, not one eſcaping. In regard of this Magiſtrate we may ſay, we have in *China* another *Lycurgus*, of whom *Tertullian* in his *Apology* ſays, that he kill'd himſelf, *becauſe the* Lacedemonians *had mended his Laws*. And we may ſtill more properly compare him to *Abithophel*, who hang'd himſelf becauſe *Abſalom* ſlighted his Counſel and followed that of *Huſhai*, 2 Sam. *ch.* 17.

5. *F. John Balat* the Jeſuit told us, he one Year in the Imperial City ſaw the publick Proceſſion of the Players, and affirm'd, it was one of the fineſt Sights in the World. On the 11*th* of *April* 1663, there paſs'd before our Door a general Proceſſion of many Idols, ſo rich, ſightly, orderly, and well contriv'd, as we had never ſeen the like. We all concluded it would have been very ſurprizing in any part of *Europe*. The Figures were all alive, and conſiſted of about 24 Boys, every one born on Mens Shoulders upon Carriages richly adorn'd, and they moſt gorgeouſly clad, accompany'd by abundance of Flags, Streamers, and muſical Inſtruments. Every Boy repreſented a ſeveral Idol, and acting the Parts of ſo many ſeveral Statues; their Garb and Colours were alſo different. One was in the middle of a perfect Roſe, all of lively Colours; another upon a Serpent; ſome ſitting, others ſtanding upon both, and others upon one Foot. Some carry'd Spears, others Bows in their Hands; and one of them had a Viol, out of which iſſu'd a wonderful Flower. It is impoſſible to conceive the finery and gaity of their Clothes,

Clothes, Feathers and Garlands.

Diverſions. 6. The private Diverſions of *China* are for the moſt part Plays, Eating and Drinking. Cards are alſo common among them, the *Moors* carry'd them thither. There are great Gameſters among them; when they have loſt what they have, they make Vows to their Idols to play no more. Some in a paſſion cut off the Tips of their Fingers, to diſable themſelves, and be incapable of ſhuffling the Cards. There are abundance of Dancers, active Tumblers, Puppet-players, and Muſicians.

7. One thing we obſerv'd which is remarkable, and never fails every Year, tho it is more general in the Southern than the Northern Provinces, which is a ſtrange Influence of ſome Conſtellation, never known in our Parts; for all Garments grow damp and mouldy, and all Stains that ever were in them, tho never ſo old, appear again, tho they have been ſeveral times waſh'd, whether they are Silk, Cotton, or Leather. This laſts for ſome days, and if they are not carefully air'd, hung in the Sun, and often clean'd, they are utterly ſpoil'd. It is pleaſant to ſee what care all Men take during thoſe days of their Apparel, Beds, Caps, Boots, and other things. Much has been written concerning the Cuſtoms of this Nation, ſomething ſhall be ſaid in the following Books. Methinks thoſe words of the *Proverbs*, ch. 30. v. 12. may be well apply'd to it, *There is a Generation that are pure in their own Eyes, and yet is not waſh'd from their filthineſs.* Yet there are *Europeans* who think there wants but little towards the canonizing of all *China*.

Mouldineſs. Stains.

Superſtitious. 8. The common People are very ſuperſtitious, which is moſt certain; and none of them can indure to undertake any thing, without drawing their Lots firſt to find out how it will ſucceed. *F. de Angelis* was very right in this particular. They are vain obſervers of the Heaven, of the Earth, the Notes of Birds, the Barking of Dogs; of Dreams, and many other things. There is no Temple without two like large Caſtanets, with ſome Characters on them, which they eſteem very myſterious. After many genuflexions made before the Idol, they caſt that Inſtrument on the ground ſeveral times, till the Characters they wiſh for turn up; then they look upon the Calendars which are fix'd on the Walls, and by them make out their Gueſs at the ſucceſs they are like to have. *Navarette.*

Law-ſuits. 9. That Nation is wonderful ſharp at contriving of Law-Suits, and exquiſite at concealing the mortal hatred they bear any Man for ſeveral Years; and when an Opportunity offers, they vent it to their Hearts content. It often happens in Law-Suits that the Defendant hangs himſelf, only to ruin and be reveng'd on the Plantiff; for when he is hang'd, all his Kindred repair to the Judg, complaining that he had hang'd himſelf to avoid the trouble and vexation the Plaintiff put him to, having no other Remedy left him. Then all join againſt the Plaintiff, and the Judg among them; and they never give over till they ruin him and all his Family. I muſt add that the *Chineſes* ſell their Sons and Daughters when they pleaſe; they uſe it frequently. The *Sclavonians* had the ſame Cuſtom, and kill'd them too if they would. Read *A Lapide* in 4 *Geneſ. v.* 1. The *Perſians* kept them as Slaves.

Parents abſolute Power.

The End of the Firſt Book.

Navarette.

BOOK II.

Of the Nature of the *Chineſe* Government, of their Sects, and of the moſt remarkable Paſſages in their Hiſtory.

CHAP. I.

Of the ſeveral Degrees of People into which this Monarchy is divided.

1. I Do not at all make any doubt but that the Nature, Method, and diſpoſition of the *Chineſe* Government is admirable, and may be a Pattern or Model to many in the World. In regard all is ſo excellently order'd, that the whole Empire looks like one well govern'd Family; the *Chineſes* call it a Noble Houſe, or Family, *Kuci Kia*. Nevertheleſs they are defective in one very material point, as to the ſeveral States or Degrees into which they divide their people, which is, in making no mention of the Souldiery, as all Monarchies that ever were in the World have done, and we ſhall mention in another place. It is a plain caſe, ſays S. *Thomas* in 11 *ad Hebr. Lect.* 7. that the Souldiery is very neceſſary, and an Eſſential part of the Kingdom. Theſe are his words, *Among all outwards acts of Moral Virtues the acts of Fortitude and Juſtice ſeem to be the chief, becauſe they principally relate to the publick good. For by Fortitude the Commonwealth is defended from the Enemy, but by Juſtice it is preſerv'd.* The *Chineſes* cannot ſay they do not ſtand in need of defending themſelves, for they never wanted Enemies, and they have always maintain'd mighty Armies, as appears by thoſe that guard the Wall. Yet for all this in their accounts of their Government they make no mention of the Martial Men. Not only Experience, but S. *Thomas* alſo *Opuſc.* 20. *Lect.* 2. *Cap.* 1. teaches us that the Northern people, as the more Sanguine, are fitteſt for War. God himſelf after creating all things taught us this Policy, *Gen.* 2. v. 1. the words are, *Thus the Heavens and the Earth were finiſh'd, and all the Hoſt of them.* Read *Oleaſter* upon theſe words.

Souldiery.

2. They divide all their People into four States or Degrees, which are theſe, *Zu*, *Nung*, *Kung*, *Zang*, that is, Scholars, Husband-men, Handicrafts, and Merchants.

Ranks of People.

SECT. I.

Of the Scholars.

1. The Scholars of *China* are the Nobleſt and moſt reſpected people in that Empire, they are the Knights of the *Belt*, or rather the *Phariſees*, their Sciences reach no further than Morals, Hiſtory, Rhetorick, and ſomething of Aſtrology, which they ſtudy for paſtime, not *ex profeſſo*, for only thoſe that aſpire to be among the Court-Mathematicians make a ſtudy of it. Their Philoſophy is full of Errors and Extravagancies.

Scholars.

2. They have the three Degrees in uſe among us of Batchelor, Licentiate, and Doctor. Our moſt learned *Paſſerinus*, *Tom.* 3. *de Statibus*, *q.* 187. *a. t.* 1. *n.* 1137. ſpeaks of the firſt original of theſe Degrees, which is very antient, there the Reader may ſee it. He that arrives to be a Batchelor, is no longer ſubject to the Civil Magiſtrate, but to the Univerſity, as is us'd among us in ſuch places. But tho he has taken his Degree, yet is he examin'd every three years, beſides the ordinary yearly Examinations; and if they do not improve every year, they puniſh them ſeverely. Some they whip, others they turn down to a lower School, and others they Degrade, and make incapable of being Graduates for ever; which makes them pore on their Books all their life-time. The ſame Laws are in force among

Batchelor. *Licentiate.* *Doctor.*

among us, but they are not put in execution. See *Silb. v. Doctor.* §. 5. where, after laying down the Qualifications of a Doctor, he concludes thus, *If afterwards he becomes useless he must be Degraded by the Doctors, &c.* Our *Passerinus* says the same, *num.* 1143. But it must be understood, he says, when he becomes useless through his own fault, not if it happen through Sickness, or any other accident. This method of examining Scholars continually, is of excellent use to keep them out of idleness, and to prevent the vast increase of them. The Emperour *Justinian*, to obviate these inconveniencies, took away the Royal Revenues from several Cities that had Schools. *Francis* the First of *France* was much blam'd for having founded many Universities, because they vastly increas'd the number of Students, and so there was a want of Souldiers, Husband-men, and Handicrafts. *Narbona* handles this point very well.

Variante.

3. The Lord *Quiepo de Llano*, being President of the University of *Valladolid*, was much concern'd that his Majesty did not save the expence he was at in that University to supply the publick wants; for if the Colledge of S. *Gregory* were incorporated into the University, there would be good Schools of Philosophy and Divinity at a very small expence. The same method might be us'd in other Universities. The method had been practis'd in *China* before now, were they under the same circumstances.

4. *One* that valued himself upon his Politicks, and good Humour, us'd another Argument, saying, That the number of Scholars was very prejudicial to the Souldiery, because since they encreas'd so much, we see many more Doctors and Licentiates for their number, made Knights of the Military Orders, than there are of Captains, Majors, and other Military Officers. To conclude, he added, either let the number of Scholars be restrain'd, or else let them give Souldiers Doctors Caps, for they will as well become Martial Men, as the Military Honours do Civilians and Canonists. He discours'd excellently upon this subject, and spoke very surprizingly and much to the purpose. There are notable Wits in the World.

5. *Philip* the Third of Happy Memory was about taking away some Colleges in *Portugal* from the Fathers of the Society, the Warrant was sign'd; one of them that had been present at the time it was agreed, discover'd the secret to those concern'd, who had recourse to the Queen, she to the King, and thus the execution was stop'd. F. *Antony de Gouvea* a *Portuguese*, and Superior of their Missioners in *China*, told me this, nam'd the party that discover'd it, and acquainted me with other circumstances relating to the affair. Let us return to *China*. The Batchelors of the first rank, who hold their Degree twenty years, are privileged, and free from further Examinations, so are those that rise to be Licentiates, and of course the Doctors. *Scholars Degrees.*

6. During the Reign of the Family *Sung*, which is 600 years ago, was the time when Learning flourish'd most, the Schools were increas'd, twenty Batchelors were allotted to every Town, forty to each City, and fifty to every Metropolis. These they call *Lin Seng*, that is, Batchelors that have allowance from the King. After that they added sixty to a Town, and 120 to a City. They are styl'd *Ceng Seng*, that is Additional Batchelors. Afterwards they gave leave for all that would to take their Degrees. These are distinguish'd by the name of *Fu Hio*, which signifies Batchelors clapt to the School, so that there are three Degrees of them. They either advance or put them back upon their Examinations, according as they perform. Those who are privileg'd are call'd *Kung Seng*, and there are three sorts of them, one known by the name of *Pa Kung Seng*, which implies, that they were such able Rhetoricians, and their Compositions so good and elegant, that they thereby merited their Degree, without being oblig'd to wait the time that others do, which is a mighty honour in that Nation. Others are styl'd *Cie Fuen Kung*, and are those we spoke of who hold the Degree of Batchelors twenty years. The last go by the appellation of *Ngen Kung Seng*, denoting they are Batchelors privileg'd by the Emperor's favour. The Sons of Carmen, Butchers, Hangmen and Players, are incapable of taking any Degree, and so are all Bastards.

7. One good thing there is among others in the Schools of *China*, which is that there are very few Play-days, there are not eight throughout the whole year, and no Vacations at all. They are continually at it, and consequently there are Men admirably vers'd in their Laws, History, and Morals, upon which they compose most ingenious and polite Discourses, prov'd and adorn'd with all imaginable Elegancy and Learning. It were well the Scholars of *Europe* were like theirs, for they are the gravest, the modestest *Scholars Play-days.*

Scholars Carriage.

and

and the moſt orderly people in *China*. So that when they ſee a Man in the Street with his Eyes fix'd on the Ground, and very modeſt, all Men know he is a Student. The ſame gravity and ſtayedneſs is ſeen even in School-boys. I often ſaw and obſerv'd this with no little ſurprize. The *Tartar* has not ſhown much favour to Learned Men, but has humbled them in ſome meaſure. We *Europeans* lik'd it very well, becauſe they are vaſtly numerous, and proud, yet no hindrance to the Army, for there are people enough for both uſes, and to ſpare. *Navarette.*

Books. 8. The Books daily Printed in *China* are numberleſs. The conveniency for it is very great; Paper is ſo extraordinary cheap that I have bought above 550 Sheets for two Ryals and a half, (fifteen Pence.) There are a thouſand ſeveral ſorts of Paper, ſome coarſe, ſome indifferent, and ſome extraordinary fine, Yellow, Red, and of ſeveral gay Colours, whereof they make moſt curious Figures for their Houſes and Temples. All the Paper the Emperor uſes is Yellow, no Man beſides him muſt uſe it. All the Orders, Bills and Books that come abroad in the Emperor's name are upon that Paper. They have had Printing among them, according to *Trigaucius* and others, above 1600 years. They do it with Boards, thoſe of Pear-tree are beſt. They cut the Letters on them, and when the Book is printed the Author keeps the Tables, and then for a very ſmall expence repeats as many Impreſſions as he pleaſes. Having no Alphabet, they cannot print as we do, but are forced to cut the Letters of what is to be printed every time. *Paper.* *Printing.*

Poeſy. 9. Poetry is of great Antiquity in that Nation; I think what *Lactan. Firm. de Div. Opific. l. 7. cap.* 22. writes of other Countries, may well be apply'd to *China*, *viz.* That in them Poeſy is of more Antiquity than their Hiſtorians, Orators, and other Writers. That which *A Lapide* writes in 11 *Geneſ. v.* 7. that, *The Elements of the firſt Tongue*, &c. *remain'd in all Nations*, cannot be verify'd in the *Chineſe* Language, becauſe *it is deſtitute of Elements*. Their Hiſtory in like manner is moſt antient, and exact. There are Imperial Annals of the Empire, and ſeveral Abridgments of them, for the attaining an eaſie knowledg of all things without much trouble. They may ſerve as Patterns to all other people in this Faculty. Every Metropolis has its peculiar Hiſtory, and ſo every Province, City and Town. Every Author very particularly ſets down all the product of his Country, what famous Temples there are in it, their Antiquity and Founders, the Tombs of Note, the Renowned Men, the Rivers, Mountains, Vallies, and every thing elſe worth remembring. Every Town and City has Curious Maps of its Territory and Extent, by theſe the Governours and Judges of Towns, Villages, open Countries and High-ways, eaſily know the Bounds of their Juriſdiction. All this relates to the Learned Men, who have one quality they do not deſerve to be envy'd for, which is a Helliſh Pride, fix'd in their very marrow and bones; and this is the reaſon they look upon thoſe of the other Nations of the World as ſcarce Men. The *Greeks* accounted all other Nations Barbarous, and the *Chineſes* look upon us and them as ſuch. This is the effect worldly Learning produces. So are the words of St. *Paul* underſtood, *But Learning puffs up. Lira* writes thus upon the firſt of *Eccleſiaſtes*: *In much Wiſdom* (that is, human) *is much anger, for ſuch Wiſdom puffs up, and Pride puff'd up is eaſily provok'd to anger.* This is verify'd in the *Chineſes*, and God grant it be not in others who are under better circumſtances. *Hiſtory.* *Maps.* *Scholars Pride.*

10. I muſt lay it down as out of diſpute, that the Body of the Learned is a Sect the antienteſt, and moſt particularly *Chineſe*, profeſſed by the Scholars, as ſhall be ſaid in another place; and it has the property of other antient Sects, which is to deſpiſe all others, and oppoſe them as falſe and pernicious. *Lactan. Firm. de Divin. præm. lib. 7. cap.* 7. writes againſt this, and ſays, *For we do not ſo overthrow Philoſophy as the Academicks do*, &c. *but we teach that there was no Sect ſo far out of the way, nor any of the Philoſophers ſo vain, but they diſcern'd ſomewhat of truth. It is therefore an incredible error in thoſe who when they approve of any Sect, damn the reſt as falſe, and vain, and arm themſelves to fight*, &c. There is no Doctrine but what has ſomething of truth, ſays S. *Thomas* 2. 2. *q.* 172. *art.* 6. *As it is impoſſible to find any thing that is abſolutely deſtitute of good, ſo it is impoſſible to find any Doctrine and Learning, which does not ſometimes intermix truths among falſhoods.* If it were not ſo, Sects and Hereſies would find no followers; but ſuch is the vanity of the *Chineſes*, that with them nothing is of any value, or has the leaſt ſhadow of Truth or Reaſon, beſides their Sects and Doctrine. *Literati.*

11. I will ſay ſomething in this place concerning the Examinations of Scholars, leaving *Scholars Examination.*

leaving other Points to be handled among the Controverſies. In every Metropolis there is one like a Firſt Profeſſor, who has charge of all the Schools of the Province. This Man ſpends moſt of the Year going about to all Towns and Cities, where he yearly examins all the Batchelors; ſuch as advance he rewards, the others he puniſhes, as was ſaid above. The Students that have a mind to it are examin'd, and if they deſerve, do take their Degree. They are very regular in this particular, as to precedence of Firſt, Second, Third, *&c.* which they look upon as a great matter of Credit and Reputation. Not all the Batchelors, but only thoſe who for their Learning have got ſufficient Reputation to aſpire to the degree of Licentiates, reſort to the general Examinations, which are every three Years in the Capital Citys of Provinces; there uſually meet four or five thouſand or more. It is eaſy to imagine how how great their Colleges muſt be. That *Colleges.* of *Canton* has 5000 little Chambers, or Cells, with a Chair and Table in every one. Theſe Rooms are ſo contriv'd, that the Viceroy who is in a Tower hard by has them all in his view. On the Eve they all meet the Viceroy, Magiſtrates, Examiners, and many *Mandarines* of the Province who come to aſſiſt the others. At every one of theſe Examinations 50 are advanced to the degree of Licentiates. As thoſe that are to be examin'd come in, which is the day before examination, they ſearch them even to their Shoes and the Seams of their Garments, to find out whether they carry any written Paper about them; if it is found upon any of them, they whip him ſeverely, degrade him of his Batchelors Degree, and turn him out. When they are all, every Man in his little Cell, they place a Sentinel upon every two of them, who is to take care that none of them talk to one another, nor to any body elſe. Thoſe that attend the Viceroy take care of the ſame. If any thing of this nature be diſcover'd, they make a noiſe on a great Drum they have by them; the Guards preſently look out, and having found where the Fault lay, they immediately puniſh the Offender according to the Crime. The Magiſtrates who are Examiners give them by word of Mouth their Themes, which are generally upon the Moral Vertues of Patience, Humility, *&c.* When they have all heard them, they immediately begin to write, extol the Vertue, prove their Aſſertions, confirm them by Hiſtory, Similies, *&c.* according to the beſt of every Mans skill. Having finiſh'd their Compoſition, they cloſe it up curiouſly, writing their Name and Country upon it; but they take care to put a Cover over it, that it may not be read. Then it is deliver'd to thoſe appointed for the purpoſe, and carry'd to a Room of *Mandarines*, who read and examine it. Such Compoſitions as deſerve to go up to the ſecond Room, are laid aſide, the reſt are thrown out; of 5000, the one half are rejected in this firſt Hall. Thoſe that are choſen, go up to the Second, where after being view'd, about half thoſe go up again to the Third. Being come hither, where the Magiſtrates Examiners are, they pick out 50 of the beſt and moſt elegant among them, with precedency, as Firſt, Second, Third, *&c.* Then they look upon the Names (this is the manner of all Examinations) call thoſe that have merited to take their Degree, and write their Names upon large Tables, which they hang in ſome publick place to be ſeen by all People. By virtue of this very action they become Graduate without any further Ceremony; even as *Eleazer, by only the Ceremony of Clothing, without any other Unction, or Conſecration*, became High Prieſt, *Num.* 20. 21, 26. If they find any more Compoſitions worthy of the Degree, they write the Names of them they were made by, commending them, and declaring, that if there were more allow'd to take their Degrees, they deſerv'd it, which they account a great Honour. They are three Days lock'd up about this Buſineſs. The Emperor is at the whole Expence, which is very great; and to ſay the truth, I do not name it here, becauſe no *European* will believe it. After this the Viceroy, Examiners, and other Great *Mandarines* receive thoſe that have taken their Degree with much Honour, entertain them at a ſolemn Banquet, and give every one a Silver Porrenger, a blew ſilk Umbrello, and a Sedan, which is there carry'd upon Mens Shouldiers. After receiving all Congratulations, every Man returns home with more Honour than he came abroad. When the Tables are hung up, there are a great many ſtand by ready to carry the News. As ſoon as they have read the Names and Countrys of them, one goes away one way, and another the other, travelling day and night to get the Reward of their good Tidings. He comes into the Town making a great noiſe, and the Kindred of him that has taken the Degree, reward him bountifully for his Journey.

Navarette.

Scholars Degrees.

All

Navarette. All the whole City, or Town, makes publick rejoicing for the good Fortune of their Townſman. When he comes home, every body viſits, joys, and offers him ſomething according to their Ability. What they give at this time is Silver to bear his Charges to Court. Every Licentiate is oblig'd to repair preſently to Court, where he makes his appearance, and his Name is regiſtred in the Imperial Books, that he may be made uſe of in the Government when there is occaſion. They that will riſe to be Doctors, give notice they are examin'd before the Emperor, he himſelf aſſigns them their Themes, and chuſes thoſe he likes beſt. He that is firſt nam'd among them, obtains the greateſt Honour imaginable. Some of them are appointed for the Imperial College, and of which I gave an account in the firſt Book; others return to their own Homes, where they muſt expect with patience till Employments are given them.

Scholars Degrees upon mere Merit. 12. Extraordinary care is taken that no Bribes be given to get a Degree. The *Chineſes* have their Contrivances for every thing. In my time the Emperor, Father to him now reigning, caus'd a Licentiate and his Examiner to be beheaded, becauſe it was prov'd there had been Bribery betwixt them. As we were going to the Imperial City, we overtook another Licentiate, who was carry'd in Irons for the ſame Crime; and if upon enquiry it were prov'd upon him, there's no doubt but he loſt his head.

13. Their manner of Bribing is not always the ſame, but that moſt us'd is, to go out two or three days Journey to meet the Examiner: if they find their buſineſs like to take, they agree for 500 Ducats or more. Then they agree upon the Mark to know the Candidates Compoſition, by which is commonly a Daſh, or Stroke, in one particular Place or other; or elſe the Examiner makes known to him the Subject, that he may have time to ſtudy upon it, and add ſome particular Letter, which when he ſees upon examination, he paſſes it, and allows his Rhetorick; ſo he gets the Degree by his Mony, and not by his Learning. Now this being not to be tranſacted only between them two, it is hard but ſomething of the matter will be known; and if he that has thus taken his Degree, is not look'd upon as an able Scholar, they ſuppoſe the Bribery, and they accuſe him who promis'd to raiſe him by his Merit.

Schools. 14. The Schools are very antient in *China*, they were far advanced long before *Plato's* time. Learning and the Empire it ſeems began together. In *Europe* it is of later date. *Spondanus, tom.* 2. *an.* 535. obſerves it of *Rome*, and ſays, there were no Chriſtian Schools in that Metropolis of the World till that time. *As to which particular it is as well worthy obſervation, as to be admired, that there were not hitherto Doctors at* Rome, *to teach Divinity publickly in the Schools, by which you may the more plainly diſcern the purity of the Apoſtolical Fountain inceſſantly flowing there,* &c. *yet afterwards, leſt ſhe ſhould ſeem to have rejected Learning, and avoided being examin'd, ſhe alſo fairly propos'd the Doctrines ſhe taught to be diſcuſs'd in the Schools, eſpecially upon account of the Hereticks, againſt whom the Catholick Managers were oblig'd to prove all Points of Chriſtian Faith to be true and ſolid by all ſorts of Arguments.* The Articles of our Holy Religion were preſerv'd in thoſe firſt Ages with holy Simplicity, without that multiplicity of Diſputes that afterwards enſu'd, and continue to this day. Malice grew ſtrong, and the number of Enemys increas'd, ſo that it was abſolutely neceſſary to oppoſe them. *Seneca* has an admirable Sentence, which may well be apply'd to our times: *In antient days men were better; ſince Learned Men appear'd, good ones fall ſhort, for we are taught how to diſpute, not how to live.* If it were not ſo, one would think as the number of learned Men increaſes ſo conſiderably, Life ought to mend daily. We have already given a brief account of the Learned Men of *China*. Let us now go over to the next Rank of People in that Nation.

In Jacob's time there were Schools and Scholars. A Lapide's Gen. 25. 27.

Sect. II.

Of the Husbandmen, and Husbandry.

1. The *Chineſes* ſay, the Emperor's principal Care ought to be for the Husbandmen, and to allow them as large Privileges as may be, becauſe all the Empire ſubſiſts by their Labour and Induſtry. The ſame, and for the ſame reaſon ought to be done in all Parts; and if this were practis'd in *Manila*, the Land would be more plentiful, with no ſmall increaſe to the King's Revenue. Many in thoſe Iſlands will not work, becauſe all they reap goes away in Duties; if they do not ſow, they don't reap, and ſo are free from them. So ſays the *Indian*, and ſo have I heard it ſaid. *F. de Angelis* ſays the *Turks* do the ſame. We need not admire them, nor is it reaſonable

Husbandry.

Manila.

nable we ſhould follow their Example, but rather that of the *Chineſes*; for they act very orderly in this and ſeveral other caſes.

2. The Husbandmen of *China* are mighty numerous, and as to Rank are prefer'd before Merchants and Mechanicks. They work without ceaſing, and if they had the Feeding and Wine thoſe of *La Mancha* in *Caſtile* have, no Men in the World would outdo them at their Buſineſs. They are continually about their Lands; if they have any time to ſpare, away they go immediately to the Mountains to cut Wood, to the Garden to look to their Herbs, or to cut Canes, &c. ſo that they are never idle. The Land in *China* never lies Fallow; generally the ſame Ground produces three Crops in a Year; firſt, Rice; and before it is reap'd, they ſow Fitches; and when they are in, Wheat, Beans, or ſome other Grain: Thus it continually goes round. They manure it as much as may be, there is no Dung but what is put to this uſe. Human Dung is ſold, and the Countrymen go about the Streets, crying, Who will exchange this Commodity for Wood, Oil, or Herbs? all which they carry with them. To carry it away decently, they have ſmall Tubs very cloſe cover'd. They carry them ingeniouſly on their Shoulders; and thus the Houſes are cleans'd every day, and get ſomething. They often cleans'd the Priſon I and my two Companions were kept in, and the Goaler was well paid for it. A great many go about the Streets with Baskets, and little Iron Shovels, picking up all the Filth there is, whether it be Dogs, Swines, or any other Creatures Dung, ſo that all places are conſtantly kept clean. Beſides this, as I hinted before, there are neat and decent places in Citys, Towns, and in the Country, for all Neceſſities; and ſo on the Roads. The owners of them make uſe of all they find there, in their Gardens and Fields.

3. When they take up the Rice from the firſt Bed and tranſplant it, they uſe an extraordinary Art to give it ſtrength, which I would not dare to inſert here had I not ſeen and examin'd it. They that kill Swine, which moſt Men do, carefully keep the Hair. The Husbandmen buy it, and when they plant Rice, put a little of it made up like a Ball into the Ground with the Plant. This they ſay ſtrengthens the Rice, and gives virtue to the Earth. When the Plant is grown up and begins to ear, they ſcatter unſlack'd Lime about all the Rice-fields. This Lime they ſay kills the Worms, burns up the Weeds, and at the ſame time fattens the Land. We could not but admire every time we ſaw this practis'd, but Experience ſhews it is as they ſay. By this means the Rice-fields are ſo clean, that I have ſometimes walk'd through them looking for ſome ſmall Herb, and could never find any; which ſeems incredible, ſo that the Rice draws all the Nouriſhment from the ground; and there is ſuch tall lovely Rice to be ſeen, that it is very ſurpriſing. *Navarette.*

4. At certain times it is uſual to ſprinkle the Rice and Herbs, or water it with Man's Piſs mix'd with ſome of the Excrement. We *Europeans* thought this a Riddle, becauſe in *China* Corn, Rice, and all ſorts of Greens are nouriſh'd, fed, and kept alive by Piſs, which among us burns and deſtroys all Plants. *Urin.*

5. In regard the Rice requires to be always ſwimming in Water, in ſuch places where there are not Rivers, Brooks, or Springs, whoſe Waters they contrive a thouſand ways to convey into the Fields, they have Wells and great Ponds made by hand to keep the Rain, which generally falls in *May* in the Southern Provinces. When their Ponds are full, the Husbandmen are pleas'd, becauſe that Water will ſerve them if it ſhould rain no more. This they uſe to water their Ground with great eaſe, and have admirable Engines for that purpoſe. I have often ſeen, and diligently obſerv'd them, yet I cannot deſcribe how they ſhould be made. They have been carry'd to *Manila*, and the *Dutch* have them at *Jacatra*; I believe there is not a better Invention in the World for draining of Wells, Springs, or Ponds. If it does not rain about *May*, then begin the Prayers, Proceſſions, and Faſts, which are ſtrange and aſtoniſhing. The Magiſtrates and Judges meet to conſider of Means how to appeaſe Heaven, and like blind Guides run into Follies. The Conjurers act their deviliſh parts. The Idolaters have recourſe to their Idols, the Schoolmen to the Mountains and Valleys; and all of them are reſtleſs, and more diligent in making their Application to Devils and Idols, than we are in praying to God upon the like Occaſions. In all publick Neceſſities they make uſe of the ſame Remedies. *Rain.* *Publick Devotions.*

6. They gather Rice twice a Year; once in *June*, and the next time in *December*. The Southern Provinces have more plenty of Rice than the Northern; tho there is great abundance of Corn, *Rice.*

yet more of this in the North. There is not a foot of waſte Land in all *China*; and if it were not all till'd, the Product would not ſuffice to maintain ſuch Multitudes. The Husbandmen are generally poor People, and have but a ſmall parcel of Land they farm from others: The general Rule is, that the Landlord pays Taxes and has half the Crop, the Husbandman tills the Ground and has the other half for his pains. There is not a Horn, Bone, or Feather, but what they burn to make Aſhes to manure their Ground. *Horace* and *Cicero* wrote much in praiſe of Husbandry. See *A Lapide*, *Geneſ.* 49. v. 15.

Navarette. *Rent.* *Manuring.*

7. Husbandry is of great Antiquity in *China*; one of their firſt Emperors, by name *Xin Nung*, was the firſt that taught it. They ſacrifice to him at this time, and he has magnificent Temples.

Idolatry.

SECT. III.

Of the Handy-crafts.

1. A great deal might be ſaid of this rank of People. There are in *China* Handicraft Workmen of all ſorts that can be imagin'd, and ſuch numbers of them that it is prodigious. The Curioſities they make and ſell in the Shops amaze all *Europeans*. If four large Galeons were ſent to the City *Nan King*, to that of *Cu Cheu*, to *Hang Cheu*, or any other like them, they might be loaden with a thouſand varieties of Curioſities and Toys, ſuch as all the World would admire, and a great Profit be made of them. tho ſold at reaſonable Rates. All things neceſſary to furniſh a Princely Houſe, may be had ready made in ſeveral parts of any of the aforeſaid Citys, without any further trouble than the buying, and all at poor Rates in compariſon of what is ſold among us. The *Chineſes* are very ingenious at imitation, they have imitated to perfection whatſoever they have ſeen brought out of *Europe*. In the Province of *Canton* they have counterfeited ſeveral things ſo exactly, that they ſell them in the Inland for Goods brought from *Europe*. *F. de Angelis* was much in the wrong in affirming they have rare Painters among them, for they are and ever were very mean ones. They paint Flowers, Birds and Trees indifferently, but fall ſhort in the ſhadowing. They very much admire our Paintings, tho they are but ordinary ones. It is true, that ſome of them who have learn'd at *Manila* and *Macao*, have prov'd great Artiſts. The Filigran the *Chineſes* make at *Manila*, which they learnt of the *Indians*, has aſtoniſh'd the *Europeans*. They now beging to imitate it in ſome meaſure in *Italy*. In *Canton* they make very good Spectacles, Proſpective, Burning and Looking-glaſſes, ſo like ours that it is hard to know them aſunder. Not long before I came from thence, we underſtood they made them of Pebbles ground ſmall, for want of fine Sand which they have not. The Tools Mechanicks uſe are much like ours, except here or there one. The Tailors uſe no Thimble, but only a Rag ty'd about the ball of the Thumb, and that ſerves them: They for the moſt part ſew ſtanding, only leaning againſt a Table on which their Work lies. There are abundance of Weavers. In *Canton*, where there was a free Trade with the *Portugueſes*, there were 90000 Looms. The Women work hard, many of them maintain themſelves by their Labour; they Embroider delicately. A great many Shoomakers go about the Streets with all their Tools about them; they go where they are call'd, mend Shoos, and ſole them for half a Ryal (three pence) and they will laſt a Year or two with thoſe that do not go much. I know not after what manner, or what it is they uſe to Tan ſo rarely. Smiths walk about after the ſame manner, and carry their little Bellows, which are much more convenient, and as uſeful as thoſe in *Europe*. They call them, and they will make Nails, or any thing elſe. There are others whoſe Trade is to mend broken earthen Ware, which they do by nailing together the pieces with bits of Braſs; the Diſh is ſtrong, and the Crack ſcarce perceiveable. Many carry about Apparel to ſell; others Fleſh, Fiſh, Herbs, ſo that no body needs go abroad for Proviſion. There is Meat ready dreſs'd to be had at any time of the day, and at all Rates, in every City, or Town, or even in the Villages that lie in any frequented Road: Beſides, there are many conſiderable Eating-houſes, where if any Man will have a Dinner for half a Ducat, for one, two, three, or more, in an hour's time they will ſend it home in good order, cleanly, and on the fineſt earthen Ware. The Inns of *Italy*, or other Parts, do no way outdo them.

Manufactures. *Imitation.* *Painting.* *Tailors.* *Weavers.* *Smiths.* *Eating-houſes.*

2. I will here briefly treat of the Earthen-ware of *China*, concerning which many groundleſs Stories are reported in theſe our Parts. It is neither made of Egg-ſhels, nor of Sea-Snails, as *Mendoza* writes: Nor is it buried under ground

Porcelain.

an

Navarette.

an hundred, nor yet twenty Years. All the earthen Ware that is us'd in *China*, and all that has been brought hither, is made in a Town of the Province of *Kiang Si*, call'd *Chao Hien*. Only the Earth of that Place is proper for it. They cleanse it very well, paint it of several fine Colours; and after being bak'd, it comes out transparent, and no Dish, Plate, or Bason, has any Knot. Of late Years some in the Province of *Fo Kien* attempted to counterfeit it, but what they made was not to compare with the other; and the Emperor, at the Request of those of *Chao Hien*, commanded the others to desist. That of *Japan* is good, but still inferior to the other; besides it has one great Fault, which is, that boiling Water cracks and breaks it, and it does not that of *China*. The gilding and varnishing of *Japan* is beyond that of *China*, tho their Gilders and Varnishers are very skilful, and daily improve, particularly in painting of Trees, Birds, and Flowers on the several Works they make. The *Chinese* make abundance of fine Paper-flowers, but those made of Silk are better. At *Nan King* they make them of Wax to such perfection, that we were amaz'd at them, as I observ'd in another place.

Perfumes.

3. The *Chinese* are great lovers of Perfumes, spend much Mony in them, and therefore there are a great many who live by making Sweets to burn. They use them in the Temples of their Idols, and about their Dead. There are several sorts of them, some better than others. Of the ordinary ones which are wonderful cheap, they make things in the shape of a Fardingale, mark'd out at distances as far as can burn in an hour; and so they make them for eight or twelve hours, or more or less. They hang them up in the Temples, every Man according to his Devotion; others use them in their Houses to watch, or rise by in the Night, for looking upon the Scores that remain, they know how many are burnt, and by that how many hours they have slept, and how long it is to day.

Physicians.

4. We may reckon the multitude of Physicians they have among their Handycrafts, and if they please we will allow them to pass among the Men of Learning. I forgot to give them a place there, and it is but reasonable they should have a good one, and we should all allow it them, for we all stand in need of their Worships. *Honour the Physician for the need you have of him.* There are good ones in *China*, and some very expert at discovering the Indisposition by the Pulse. Yet the greatest part are mere Farriers, for tho the *Chinese* are so fond of their Life and Health, especially the Great ones, yet they have taken no care, nor made regulation for this Faculty, tho so necessary; so that tho there are Examinations, and Degrees to be taken by Scholars and Soldiers (for these are made Batchelors, Licentiates, and Doctors, and are severely examin'd, tho their Degrees are much inferior to those of the Learned Men) yet there is nothing at all for Physick. Any Man that will take upon him to be a Physician, does it without controul. The Physicians themselves are Apothecaries, and therefore when they visit their Patients, they carry a Servant loaded with their Medicines. When he has felt the Pulse at leasure, he leaves what he thinks proper, and goes away with the Mony. They never Bleed, Cup, give Glisters, or Purges. They know nothing there of Potions, their greatest Cure is a regular Diet, which is very agreeable to *Galen*: *The greatest Medicine is abstinence.* *S. Thomas*, *opusc.* 60. *art.* 10. quoting *Galen*'s words, says, *The Body of Man is oftner found to fall into mortal Diseases through Excess, than through Want.* So that it requires to be dieted. The first thing they do is to forbid Fish, Flesh, and Eggs; they allow Rice Broth, Rice boil'd thin, some Herbs salted, and upon the recovery Goose-Eggs salted; as also salt Fish dry'd and roasted. This same Method they observe in *Japan*, *Tunquin*, *Cochinchina*, and all other Kingdoms even as far as *India* and the *Moguls* Country. Very little Rhubarb is us'd in *China*, tho there is so much of it that it is not sold for above half a Ryal (three pence) a pound. They use more of that they call *Fo Lin*, and we *China* Root.

5. The Practice of Physick is of great Antiquity in *China*. One of the first five Emperors introduced it. His Books are preserv'd to this day, with some others that treat of the Nature of Herbs. True it is, his Successors have advanc'd this Faculty but little or nothing. *F. Coplet*, of whom we have elsewhere made mention, is a violent asserter of the *Chinese* Physicians, here and there one is of his Opinion; he is about translating some of their Books for the Improvement of *Europe*. The *Chinese* neither study, nor know any thing of Philosophy; this being so very necessary an Assistant to Physick, how can there be any able Physici-

ans without it? In truth, there all depends on Chance; they hit right perhaps by Experience, not by their Learning. They never ſee, nor ask for, nor underſtand the Water. In ſome ſlight Indiſpoſitions they uſe Cupping; their manner and application of them I like better than ours. They are made of Braſs, have a little Hole at the top, which they ſtop with a little Wax; when they lay them on, they put a ſmall lighted Wick, made to ſtand upright, on the place appointed; then they clap the Cupping-veſſel upon it, it draws well; and then unſtopping the little Hole with a Needle, the Air goes out at it, and the Cupping-Veſſel of it ſelf gently comes off the Fleſh. There are many good Surgeons, who do their buſineſs very well without all that variety of Inſtruments us'd among us. An infinite number goes about telling Fortunes, and ſo of Muſicians. Some blind Women, purpoſely blinded by their Parents, go about with Gittars to get their Bread. Others playing on Inſtruments, calculate Nativities, and pretend to underſtand Phyſiognomy. During the Rice-Harveſt, many go about the Fields playing to the Reapers; and they having the Rice and Corn at hand, pay them in that Coin. They are not a few who aſſign fortunate Places for Sepulchers; they obſerve the poſition of the Place, that it look towards the South, and other Circumſtances that may make it have a Communication with the Dragon they feign to be under the Earth. Hence comes all Honour and Riches to their Children and Poſterity, and this they call *Fung Xui*.

Navarette.

Fortune-tellers.

Muſicians.

6. It remains here to ſpeak of the *China* Root, paſſing by many other ſorts of Drugs that Country produces. There are two ſorts of it, one perfect, which is fine and white, and ſold in *China* for four times the price of the other. I gueſs none of this comes to us, it grows in the Northern Provinces. The other is a very imperfect ſort, they call it *The Root of the Earth*; it grows in the Provinces of *Fo Kien*, *Canton*, and others in the South, it is of a ruddy Colour, there is abundance of it about the Fields, it coſts only the taking up and carrying home. Both ſorts grow under ground, and have nothing above but ſome little Sprigs with very ſmall Leaves, by which it is found out. This laſt ſort is it they bring into *Europe*. In *India* it is very dear. I have ſeen that ſold at *Malaca* for 18 pieces of Eight, which in *China* did not coſt two. The *Portugueſes* at *Macao* of late Years, fell into the way of preſerving this Root. The *Dutch* and *Engliſh* bring ſome of this Preſerve into *Europe*, it is very delicious. In the Year 1674, diſcourſing on this Subject with Doctor *Requena*, he told me an *Engliſh* Man had given him a little of it.

China Root.

7. It will be proper to ſay ſomething of the moſt famous Root call'd *Jin Seng*. It is valued above all things in *China*; it grows not there, but in the neighbouring Countries on the North ſide. The *Chineſes* call it *A Medicine that raiſes the Dead*. The Name is well due to it, for its admirable Effects. It is much like ſmall Radiſhes without Leaves; they ſell it at an extravagant rate, generally for its weight in Gold; and when ſcarce, double. Its particular Quality is to comfort the Stomach, and ſtrengthen the whole Body, ſo that it ſeems to inſpire new Spirits and Life. When a Man is quite ſpent with Weakneſs, let him take a Decoction of this Root to the quantity of the weight of a Silver Ryal (a ſix pence) and he preſently recovers more ſtrength than if he had eaten a Pullet. It is a wonderful thing how much virtue there is in ſo ſmall a thing. The great Men exceed in the uſe of it, in order to indulge themſelves more freely in Senſuality. Much more might be ſaid in this place, but thus much will anſwer my Deſign.

Jin Seng.

SECT. IV.

Of the Merchants.

1. The number of Traders and Merchants in *China* is exceſſive. Whatſoever Town or City a Man comes into, there ſeem to be more Sellers than Buyers. They are all very obliging and civil; if they can get any thing, tho never ſo little, they don't ſlip the opportunity. They are the very Antipodes of the *Japoneſes*, for theſe are rough, diſobliging, and poſitive; when they once ſay a thing is worth 20 Ducats, they will not abate a croſs, tho you argue it with them a twelve month.

Merchants.

2. From all Antiquity the *Chineſes* have been forbid trading with Foreign Nations; but the People being covetous, have of late years by their Money purchas'd leave to go to *Japan*, *Manila*, *Jacatra*, *Siam*, and other places within the ſtrait of *Scicapura*. This has given many *Chineſes* the opportunity of ſetling in thoſe Countries. In my time it was moſt rigorouſly obſerv'd that none ſhould go

Trade.

to

to Sea, not ſo much as the *Portugueſes* of *Macao*, nor no Ship of other Nations ſhould be admitted. This was obſerv'd during the time we were in cuſtody, and they twice turn'd away the *Dutch* without ſuffering them to Buy or Sell. The *Chineſes* ſay they want nothing that Foreign Countries afford, and they are in the right. This is a good piece of Policy. The ſame might be done in other Kingdoms, but they do it not, becauſe they will not. *Navarette.*

CHAP. II.

Of the Coin of China.

Money. 1. IT will not be amiſs in this place to treat of the *Chineſe* Coin, and others I have ſeen. The current Coin of *China* is plain Silver without any Stamp, but it goes by weight. It paſs'd ſo in *Abraham's* time, *Oleaſter in* 23 *Gen.* For which reaſon all Buyers or Sellers carry about them a little curious *Roman* Beam, we call it the *Stilyard*; with which they weigh what they receive and pay. They reckon by Crowns, every one worth ten Ryals Plate, like the *Italian* Crowns. They divide a Ryal into ten parts, as the *Romans* do into ten *Bayoques*; that tenth part they ſubdivide into an hundred, but moſt commonly into twenty, the others are ſo ſmall they do not weigh them. There is ſome Silver very fine, in which they pay their Taxes to the Emperor, and no other is allow'd of for this uſe; there is another fine ſort, another that is current, ſome coarſe, and ſome coarſer ſtill, which is the cauſe of many Cheats, to which moſt of the Commonalty are much addicted. The leiſure the *Chineſes* take to weigh half a Farthing in Silver, is intolerable to the *Europeans*. They make Pigs of Silver of what weight they think fit, to ſend up the Taxes to Court; uſually they weigh fifty Crowns, and they are curious in this particular, as in all other things. There are abundance of Founders in every City and Town, who are all or moſt of them very expert at ſtealing the Silver, and making up the weight with other Metals. They have great Sheers of ſeveral ſorts to cut the Silver with, which all Men are provided with, eſpecially the Merchants and Traders; and becauſe when it grows dusky it is hard to know Silver, and bits of it are apt to drop down when it is cut, therefore as ſoon as the Sun ſets, all the Shops are ſhut up.

2. There is another Braſs Coin round, and as big as a *Spaniſh Quarto* (ſomething broader than a Farthing) in the middle of it is a ſquare hole, which ſerves to hang it on a ſtring by; it is more generally us'd in the Imperial City than in any other place. The Emperor's Name is engrav'd upon it, but the value of it is not certain; in ſome places it riſes, and falls in others, but in all parts where I have been, the Braſs ſold by weight is worth more than when coin'd. It was ſometimes propos'd at *Manila* to make uſe of it for ſmall Expences. I have ſeen this Project in Print, its being good is cauſe enough why it ſhould not be practis'd. It would be advantageous on ſeveral accounts, and it were no ſmall benefit, that by this means his Majeſty would be furniſh'd at eaſie rates with Metal to caſt Guns.

3. I am perſwaded the *Chineſe* Coin is the antienteſt in the World. The firſt we *Europeans* have any knowledg of, is that which they ſay *Terah*, *Abraham's* Father, coin'd at the requeſt of King *Ninus*, and the firſt pieces of it were thoſe thirty for which *Judas* ſold Chriſt, ſo ſays *Albericus de Roſate in lib. de contr. Empt.* and quotes *Capola*, *Felicianus de Solis*, and others. The Coin of *China* was invented and made by one of the firſt five Emperors, who according to their Annals without doubt liv'd before *Terah*. *Spondanus* writes they began to coin Money in *France* about the year 549 after Chriſt, it was a Gold Coin with the Effigies of their Kings, not of the Emperors, as others was. *Ariſtotle* in the Fourth of his Morals diſtinguiſhes the ſeveral Species of Coin. S. *Thomas* quotes him, *Lib.* 2. *de Regin. Princip. cap.* 13. and ſays, *Moneta* implys, *Monens mentem ne fraus committatur*; *& Numiſma*, *Quia nominibus Principum*, *Effigieque deſignatur.* Whence it follows that the Braſs-money of *China* is *Numiſma*, and the Silver which is weigh'd muſt be *Moneta.*

4. At *Macaſſar* they uſe a Royal Coin, for it is Gold, they call it *Bulay* and *Copones*, it is us'd as low as the value of half a Ryal (three pence) and has their King's Arms on it. True it is, for ſmall Expences,

ces, as buying of Herbs, Cocos, Fiſh, &c. they have another little Braſs Coin, which they call *Abejarrucos*. In *Camboxa* the current Coin is of Silver curiouſly caſt. The ſtamp on it is a Cock, and therefore the *Europeans* call it by the name of *Gallos*, or Cocks. At *Siam* they uſe very fine Silver, known by the name of *Ticals*, in the midſt of it is a ſmall ſtamp with the Arms. For ſmall change they uſe ſome fine little ſhells, they call *Sigueyes*, brought to them from the Coaſt of *India* and *Manila*, of which there are vaſt Quantities in the Iſland *Luban*. I heard in *China*, they were given to the King, I am ſatisfy'd his Majeſty will be little or nothing the better. This ſort of Money paſſes at *Suratte*, whither the *Sigueyes* are carry'd from the *Maldivy* Iſlands. The ſame is us'd throughout all *Guinea*, according to *Monardes*, fol. 134. In *Japan*, *Tunquin* and *Cochinchina* they uſe Silver-money.

Navarette.

Sigueyes. *Money of Shells.*

5. At *Malaca* I ſaw five ſeveral ſorts of Coin, Pieces of Eight; *Rixdollars* a finer Silver than the Pieces of Eight; Crowns of a lower allay; *Caxa*, which is only one third Silver, is like the *Tarjas* of *Navarre*, current in all places where the *Dutch* are. The fifth is Copper: At *Columbo* they have the ſame five ſorts of Coin, and the *Roupies* beſides, the Silver whereof is perfectly fine. At *Charamandel* they uſe *Fanones*, which are of Gold, ſeventeen of them make a Piece of Eight, and one *Fanon* makes 110 little Pieces of Copper-money; there are alſo *Pagodes* of Gold, one of them is worth two Pieces of Eight. At *Goa* there are *Seraphims* of coarſe Silver; *S. Thomas*'s of Gold, each of them is a Crown of ours. They are call'd *S. Thomas*'s, becauſe they bear the Effigies of that Holy Apoſtle. There are alſo *Tangas* and *Abejarrucos*.

Fanones.

Pagodes.

Seraphims.

St. Thomas's.

6. *Spondanus* in his 2*d* Volume writes, that *Spain* is ſo exhauſted, that for want of Gold and Silver it makes uſe of Copper-money. What I can ſay to it is, that whereſoever I have been, which is a conſiderable part of the World, I have ſeen our Pieces of Eight in great eſteem, and I know they are ſo in *Turky*, *Babylon* and *Perſia*. The *Chineſes* value them at a great rate, for whereas they reckon but ten degrees or Carracts of fineneſs in Silver or Gold, which anſwers to our 24; they allow the Pieces of Eight to be nine Carracts and a half fine. Yet for all this we ſee Braſs Mony in *Caſtile*, which amazes all the Nations in the World. The *French* Miſſioners in *China* ſaid, they did not doubt but that there were more Pieces of Eight in *France* than in *Spain*; and affirm'd, there went out of the Port of *Marſeilles* above ſix Millions of theirs in Pieces of Eight to *Turky*, and other Parts where they trade. How then can the *Turk* want Strength to make War upon us? What miſs has the *French* of the *Weſt-Indies?* Even as much as *Genoa* and *Venice*. A Pamphlet that came from *Portugal* into *China*, rail'd much at the falling of the Mony in *Caſtile*; adding, that Strangers brought in Braſs Mony, and carried away the Silver. This has been a Grievance theſe many Years, and it is very odd that no Remedy ſhould be apply'd to ſo grievous a Diſeaſe, *S. Thomas*, ſpeaking of the falling of Mony, ſays in the ſame place we quoted above; *He muſt be very moderate* (that is, the Perſon at the Helm) *in altering or diminiſhing the Weight or Metal, becauſe it turns to the Peoples loſs.* Here he cites Pope *Innocent* reproving the King of *Aragon* upon this account.

7. F. *Faber*, a *French* Jeſuit, diſcourſing with me concerning the Plate that is every year carry'd out from *Marſeilles*, told me, what diſputes and controverſies there had been in *France* about juſtifying that action, and bringing them off with a ſafe conſcience who had a hand in it. He ſaid the Laws of the Kingdom were very ſevere againſt it, and the ill conſequences of it conſiderable; however he own'd his Society maintain'd the action, and ſatisfy'd all Perſons in that point, becauſe the Laws made againſt it were not ſo binding in conſcience. Thoſe of the Society in *Manila* ſay the ſame thing in regard to the Factors in that City. In theſe caſes I look upon it to be ſafer to have regard to the publick Good, than to the benefit of private Perſons: Beſides that the intention of the Legiſlators is ſufficiently expreſs'd without allowing any the leaſt interpretation. The Coin of *China* has drawn on this Diſcourſe, it may be allow'd of as a diverſion, and change of Subject.

CHAP.

CHAP. III.

Treating of the Chineſe *Government.*

Navarette.

Govern-ment.

1. SOmething has been ſaid, tho briefly, of the four Ranks of People, into which the *Chineſes* divide all their multitude. Theſe again they place under five States or Orders, *viz.* The Emperor and Subjects; Parents and Children; Huſbands and Wives; Elder and Younger Brothers, and Friends. The whole *Chineſe* Government tends to make theſe five States or Orders live regularly, and in decent manner; and to ſay the truth, if this can be perform'd, there is no more requir'd towards keeping a Kingdom in peace and unity, which is the end we ought moſt to aim at in this life. The *Chineſes* deſign is, that every Perſon keep within the bounds of their Vocation and Calling, without exceeding the limits aſcrib'd them. All their Doctrine and Books tend to preſcribe Rules and Methods to practiſe what they aſpire to. This is the ultimate end of all the Labours and Writings of the Great *Chineſe* Doctor *Kung Fu Cu.* To Kings and Emperors they preſcribe the love of their Subjects, Compaſſion, Mercy, and Fatherly Affection; for this reaſon they call him Father, and Common Father of the Empire. To the Subjects, Fidelity, Loyalty, and Obedience to their Emperors, Kings, Magiſtrates, and Governours: tho they ſee the Sword hanging over them, they are not to be deter'd from ſpeaking the truth, or performing their Duty. To Parents Meekneſs, and upon occaſion to uſe ſeverity towards their Children; to inſtruct, and chaſtiſe their failings, to do with them as S. *Paul* directs in his ſixth Chap. to the *Epheſians.* To Children, that they be obedient to Parents; diſobedience to them is the greateſt ſin the *Chineſes* know, as ſhall be ſaid in another place. Parents uſually accuſe their Children before the *Mandarines* for diſobedience, when they have not the heart to puniſh them, becauſe they are grown up. The puniſhment inflicted on this account is very ſevere. In thoſe places where there are no *Mandarines*, they have recourſe to the Elders, who have authority to puniſh this crime. Generally the puniſhment is inflicted in the preſence of the Parents, and laſts till they ſay they are ſatisfy'd, and plead for their Child. The Practice in this caſe is Comical, for any one takes upon him to be Plaintiff, and complains that ſuch a one is not obedient to his Parents, and ſometimes it falls out that the Parents themſelves maintain the contrary, and are at charges to clear their Sons.

Obedience to Parents.

2. They preſcribe many Rules for Huſbands and Wives, ſome of them ſhall be mention'd in their proper place. The Wives in *China* are half ſlaves, their ſubjection extraordinary; they do not know that God made Woman of Man's Rib, and took her not from his Feet. They are recluſe in the higheſt degree, their modeſty and reſerv'dneſs is not to be parallel'd in all the World, they out-do all others upon Earth in continual labour and induſtry. They write very much concerning the reſpect and courteſie due from the younger Brother to the Elder, and the love of the Elder towards the younger. Little is ſaid of Siſters, becauſe they make ſmall account of them. Only the Males inherit, the Females are cut off; and ſo if they do not marry, when their Father dies, they are left to the mercy of the Brothers, or other Relations. The Miſſioners diſcourſing one day about perſwading Maids to preſerve their Virginity, and become Devotees, as is practis'd among us (the Fathers of the Society have made many, we had but few) I propos'd ſomething of what has been ſaid, and concluded with theſe words: Let your Reverences ſecure them a Diſh of Rice, or as we ſay a morſel of Bread to keep them alive, and let it be ſo; but if this can never be ſecur'd, to what purpoſe ſhould we engage our ſelves in affairs of very dangerous conſequence? What muſt a young Maid well born do alone in a Room or Houſe, under a Vow of Chaſtity, without any thing to maintain her, but her labour; under a confinement never to go abroad, or being able to beg, tho ſhe be in want? And if ſhe fall ſick, who muſt look after her? That Vineyard is not yet at a growth to ſpread along the Walls.

Wives.

Women.

3. They give very pretty Documents to Friends, as ſhall be ſhown in its place. They include *Mandarines* and Maſters in the firſt Rank or Order, and therefore they call the Viceroys Fathers of the Provinces, the Governours of the Cities, and the Judges of the Towns. The reverence and reſpect they pay their Maſters

Navarette.

Scholars respect to their Masters.

Virtues.

Strangers.

ſters is ſcarce to be imagin'd, it laſts not only whilſt they are Scholars, but all their Life time; ſo that the Ceremonies they uſe towards them are continual, and this they do tho the Scholar arrive to great Preferment, and the Maſter ſtill continue a private Perſon. I every day approv'd more and more of this reſpect, they far outdo the *Europeans*. The *Chineſes* call the Diſtinction and good Order of theſe five States mention'd, *Ta Tao*, which is, great Learning and Wiſdom. They alſo aſſign five Virtues, Prudence, Juſtice, Mercy, Fortitude, and Fidelity. For the attaining and practiſing of them, they ſet down nine general Principles to thoſe that are in Authority, which are to compoſe and regulate themſelves, to reſpect virtuous Perſons, to love their Family, to reverence their Superiors and great Counſellors, to be in Unity with Miniſters of State, and be of the ſame Body with them; that is the meaning of the word *Ji*, to cheriſh, love, and ſupport the Subjects, to treat Strangers who come from far Countrys with kindneſs, (this they perform but ill at this time) to give great Honour to the Petty Kings, and ſuffer Handicrafts to come from other Nations. They comment largely upon this, and bring their reaſons from Conveniency for it. They have reaſon enough not to admit of Strangers, as having no need of them for any worldly Affairs. *Narbona* adviſes Princes not to prefer Strangers to places of Truſt, or to their Councils, becauſe they are ignorant of the Conſtitution, and void of Affection, and becauſe the Subjects always reſent it. He is much in the right, yet he is not minded. The *Chineſes* ſhew'd it ſufficiently in the caſe of *F. Adamus* the Jeſuit; for as much as he did riſe, and the Emperor favour'd him, ſo much their envy and hatred to him increas'd, and they never gave over till they ruin'd him, and all us with him for his ſake. This is the fate of thoſe that build upon Sand. The *Chineſes* found fault with him, for that he was very great with the *Tartar*, and had not given any better Tokens of his Fidelity and Affection to the *Chineſe* Emperor, who had honour'd and rais'd him to that height. The Fathers are now returning thither with the Mathematicks, God grant it may be on a better ground and Succeſs than *F. Adamus* had. *F. Gouvea* us'd to ſay, *F. Mathew Riccius* brought us into *China* by the Mathematicks, and *F. Adamus* turns us out by his. More ſhall be ſaid in another place touching this Point, ſo that at preſent we will begin a new Chapter upon the Subject of this.

CHAP. IV.

Upon the ſame Subject as the laſt.

Execution of Laws.

1. THE *Chineſes* have taken an excellent courſe, for the executing of Affairs which of themſelves are regularly difficult, as *S. Thomas* terms it. For Example, the Emperor commands ſearch to be made for a Malefactor. Who is there but will ſay it is a difficult matter to find out ſuch a one in ſo large a Kingdom, and ſo ſpacious a Region? Yet for all that it is as eaſy, as ſhall be made appear in this place. The High Court in the Imperial City, to whom the buſineſs is committed, ſends away Orders by the Poſt (which is very regular and well order'd) to all the Capital Citys. The *Mandarine* who receives theſe Orders communicates them to all the other *Mandarines* there, and ſends away an Expreſs to all the Citys of the Province; the Citys do the ſame to the Towns within their Precinct. The *Mandarine* of the Town acquaints the Headboroughs, every one of whom has charge of an Hundred Houſes, and theſe make it known to their Inferiors, which are like Tithing men. Thus all the Houſes in the Empire are ſearch'd without any confuſion or noiſe, tho they ſtand upon Mountains, in Vallies or Woods, ſo that moſt exact means are us'd to find out any Man that is ſought after. After the ſearch, the Inferiors give an account to their Superior Officers of what they have done, theſe to the *Mandarines* of the Town, from them it is ſent to the City, thence to the Metropolis, and ſo to the Court of Juſtice in the Imperial City; ſo that within two Months time an Account of all that has been done in the buſineſs throughout the whole Empire is return'd to Court. The *Chineſes* in their Government follow the Advice that *Jethro* gave *Moſes*, Exod. 18. Read *Oleaſter* and *A Lapide*, *verſ.* 25. and it will appear to be ſo.

2. *This*

2. This was the manner of proceeding against all us Missioners, to bring us together, so that it was morally impossible for any to lie conceal'd, without great danger to the Heads of Streets and Quarters. It was with the knowledg of the *Mandarines* that four of my Order were hid, or else they would not mind it, or thought the business would not have been carry'd on with so much rigor. When they saw the Affair threatned danger, to secure themselves and their Reputation, they omitted to use some means of discovery; and in truth things were in a very bad posture, but it pleas'd God to salve up all, that some small comfort might be left a few Christians. One *F. Macret* of the Society was newly come into *China*, and consequently not known; one that had known the Tongue might easily have been left in his place to attend the Faithful; it was not done, but they sent him away to *Macao*. Very many did not believe the Persecution would have run so high.

3. Those Heads we have spoke of are mighty watchful over the Houses they have under their Charge; none that comes from another place can live in them, without being examin'd, who he is, and what Trade he follows. When they know from whence he came they acquaint the Judg, who has a list of the Names of all within his Precinct. When I was sent away to the Imperial City (I was one of those that far'd best) the Judg came to my House, and sent for the Head of the Quarter I liv'd in. He kneeling, was ask'd before my Face, How many *European* Preachers are there here? He answer'd, Only one. Is there no more? said the Judg again. No Sir, reply'd the Headborough. Then I deliver him into your custody, quoth the Judg, take care of him till I send him away to Court, whither the Emperor calls him. The Headborough was an honest Man, so he took my word, and left me at full liberty. The Judg was a Man of Honour, and gave good proof of it at this time. He was above 70 Years of Age, and as active as if he had been but 30. The Officer that carry'd me to the Metropolis, assur'd me (and I had heard it from others before) that he eat for his Breakfast every morning 30 Eggs, and a Dogs Leg, and drank two Quartillos (it is about a Pint and a half) of hot Wine. The good old Man look'd so fat and fair, it did a Man good to see him.

A Breakfast.

4 Infinite number of Dogs are eaten in *China*, they count their Flesh delicate and nourishing, and have Butchers and Shambles where it is sold; but more in the Northern Provinces, than in the Southern. It is comical to see what a multitude of Dogs pursue these Butchers as they go along the Streets; I suppose the smell of Dogs flesh they carry about them provokes the other Dogs. When they go loaded with half a dozen or more Dogs to the Shambles, the sport is still better; for the noise those so carry'd make, brings out all the Dogs in the Town to take their parts, and attack their mortal Enemys. Asses Flesh is valued above any other. They also eat Horseflesh, Buffalo, Cats, Mice; and other sorts. I my self eat of a Horse, Dogs, and Mice, and in truth I lik'd them very well. The *Chineses* value the Sinews of Deers Feet brought to them dry from *Camboxa*, *Siam* and other places. The Elephants Trunk they affirm to be a mighty dainty, and a bit for a King, the same they say of a Bear's Paw.

Navarette.

Meats.

5. Let us return to the matter in hand. All matters of moment that are transacted in the Empire are communicated to the Supreme Governours and Viceroys, who make them known to all the Subjects, after the manner as was set down at the beginning of this Chapter. Thus there are daily to be seen Writings, set up in publick places, containing the business in hand at Court, which has been laid before the Emperor. Our case was managed after the same manner, and by this means it was known in the meanest Village and Farm-house that there were Preachers of the Word of God in *China*. True it is, this Information came late, and after they had reprov'd and condemn'd that Doctrine. In the Year 1663 the *Dutch* went up to Court by the way of *Fo Kien*, and immediately news was brought to *Canton* of their arrival, and a particular of the Presents they made the Emperor, which were valu'd at 60000 Ducats. They sent advice from *Canton* of the arrival of an Ambassador from *Portugal*, and soon after the whole Empire had notice of his coming. But the Emperor complain'd of the smalness of the Present, which was immediately made known to him, tho it was worth above 30000 Ducats.

6. The several Degrees, and the Rank of Superior and Inferior Courts, and Magistrates, is very well settled and establish'd, so that there never is, or can be any trouble, or dispute about precedence, as happens very often among us, especially in the *Indies* and *Philippine Islands*,

Ranks.

Navarette. which gives much Scandal to new Converts, and Infidels. It often happens that a very mean Souldier, and sometimes one of them that is baniſh'd from *Mexico*, riſing to be Governour, contends with a Biſhop, and holds his own ſtifly; and unleſs the poor Biſhop gives way, or parts with his right (either *through too much Humility*, or *a deſtructive Flattery*, as Saint *Auguſtin* ſaid) to prevent the miſchief may enſue to his Flock, preſently all is in an uproar, and that which began on a frivolous occaſion, ends either in taking away his Temporal Revenue, or baniſhing the Biſhop. The *Chineſes* order things better, every Man poſitively knows what place and reſpect is due to him, and the certain extent of his Juriſdiction, ſo that there is no room for any Controverſy on this or the like Subject.

7. Every three Months a Book of conſiderable bulk is publiſh'd in the Imperial City, which contains an Account of all the Emperor's Revenue, and the Names and Sirnames of all the *Mandarines* in the Empire at that time, with their Rank and Precedence, according to their Employments. Theſe Books are diſpers'd abroad every where, and by them they know every one's Poſt, and how they are ſubordinate to one another. It is the Cuſtom of *China*, when any thing is laid to the Charge of Mandarines, which is not an Offence that merits their being totally laid aſide, to put them down to a meaner Employment; and ſo it ſometimes falls out, that he who but the other day was Viceroy of a Province, is now reduced to be Governour of a ſingle Town. The Supreme Governour of a Province, who has charge of the whole, is the chief Man in it, and as ſuch all kneel to him, and touch the Ground with their Heads; only the Viceroy is exempted, who makes a ſhow of bending his knees. He, the Emperor's Treaſurer, and the Judg Criminal, after paying their Ceremonies, may ſit down and eat with him. If the Supreme Governour is impeach'd, when he is call'd to give account of the diſcharge of his Office, he kneels down before the Judg without Boots, or the habit of a *Mandarine*. We ſaw this done in the Province of *Canton An.* 1668, to one who afterwards hang'd himſelf for mere rage.

Degradation of Mandarines.

8. All the Affairs of Metropolitan and other Citys are under the like ſubordination, and generally paſs through all their Courts. The Emperor order'd we ſhould be maintain'd, whereupon we preſented a Petition to the ſupreme Governour, who gave command, that what the Emperor had allow'd ſhould be given us; the Order went down to the Viceroy, who paſs'd it; from him it went to the Emperor's Treaſurer, then to the Judg, and laſtly to the Judges of the two Corporations which are within the Walls. Theſe gave their Anſwer, which went up to the ſupreme Governour in the ſame manner as it came down. All this Myſtery was made to pay us five *Maravedies* (about a half penny) in Silver, which the Emperor allow'd every one of us. They paid it in coarſe Silver, and not above half the value, for the Officers of Courts of Juſtice are wicked all the World over; the difference is, that thoſe in *China* are very courteous, give good words, and are ſatisfy'd with a ſmall matter. In every Government there are Six Clerks Offices, which are anſwerable to the Six Courts in the Imperial City, whereof we ſpoke in the Firſt Book, each takes cognizance of its own particular Affairs. There all Orders that come from Court are kept. Every two Months the Imperial Treaſurers ſend up an Account to the Court of Exchequer of what has been laid out of the Revenue.

CHAP. V.

A Continuation of the ſame Matter.

Mandarines Diverſions.

1. THE Method the *Mandarines* uſe to be able to juſtify themſelves in the diſcharge of their Duties, is very regular. It is a clear caſe, they never go out of their Houſes, unleſs it be to pay Viſits, to Invitations from Perſons of Note, and about the execution of their Office; they don't uſe, as we do, to go abroad a walking to take the Air, or for Pleaſure. All their Diverſions conſiſt in ſome Treats, and Plays acted whilſt they eat and drink; upon which Occaſions the Cuſtom is thus. When the Gueſts are all come together, the principal Actor delivers a Book of ſeveral Plays to the Maſter of the Houſe, who gives it to his chief Gueſt, to chuſe the Play he likes beſt. He names it, and

it

it is acted, which shows no small skill in the Actors. When the Play is ended, he that chose pays for it, and gives some Silver to the Waiters and Cooks. To say the truth, they pay dear for their Dinner. *Entertainments.* Men of great Note will lay out 50 Ducats, others less, and some only Ten, or Twelve. The *Chineses* are great lovers of Plays, but the mischiefs they cause fall heavy on them. *Scipio Nascia*, mention'd by the Author of *Fasciculus Temporum*, *fol.* 31. order'd, *That they should not by any means erect a Theater in the City, because, he said, it was a pernicious thing to a Warlike People, as breeding Sloth, and encouraging Lewdness.* In our Parts we mind nothing.

2. In the Year 1668, the Petty King of *Canton* invited us to drink a Glass of Wine (so they term it). This was a mighty Kindness, in regard we were confin'd by his Emperor. We thought it not decent to go all of us, it was agreed four should go, and I was one of the number. We presently consider'd whether he would not have some sort of Sport, because it was then Newyears-tide. We had a good Dinner, and some Musick, which oblig'd us to spend about six Ducats, and truly with much regret, for our Stock was then very low. These are unavoidable Accidents; we could no way refuse so great an Honour, which besides procur'd us no small Ease and Enlargement in our Confinement. Those who will behave themselves like Gentlemen, must take the Expence upon them, if they would have the Honour and Credit it brings along with it; but this requires a good Purse, which we Missioners want.

3. Every day, Morning and Evening, *Courts of Justice.* the *Mandarines* sit in Court in their own Houses, except those of the Imperial City, which are in a place apart; all the Courts are after the same manner, as I observ'd before. Yet there is no Imperial Law to oblige the *Mandarines* to sit every day. No certain Times are prefix'd them, nor at what Hours they shall go to the Bench, or come off; tho a Missioner of a certain Religious Order asserted the contrary at *Rome*, to bring about not what was most convenient, but that which he desired and had a mind to.

4. The greater the *Mandarine*, the seldomer he sits. The Supreme Governours and Viceroys sit only twice or thrice every Moon, unless some Matter of great moment occur. All the Missioners that ever were, or now are in *China*, know what I write as to this particular to be true. What can we say or do if this be otherwise represented to the Head of the Church? When the chief *Mandarine* comes to sit in Court, they fire 3 great Chambers; before that the Musick and Waits play, and Trumpets sound, upon certain little Towers near the Gate before the Court. They also ring a Bell every half hour. When the Court rises they do the same, save the ringing of the Bell. If the Supreme *Mandarine* is absent, the next to him has the same Ceremony perform'd. Whilst he is in Court, his Officers attend him, standing in two Ranks at some distance from him. The Executioners wait, some with cleft Canes, others with Shackles. The Martial *Mandarines*, instead of Canes use Cudgels, round at top and square at bottom, thicker than a Man's Leg. The Executioners stand below where the Criminals are, at a good distance from the *Mandarine*; as those were from King *Pharaoh* who saw and spoke to him: for this Reason *Moses* excus'd himself from going into *Egypt*, saying, *Exod.* 4. *I am of a slender Voice*, according to the *Septuagint*. *St. Augustin* upon this place, *Quæst.* 16. *Perhaps the Royal State did not allow them to talk near at hand.* The Emperors of *China*, and their Ministers, have always observ'd this Method, either to make themselves the more dreaded, or to appear the greater. *Ahasuerus*, *Esther* 4. forbad any Person coming into his Presence upon pain of Death: *That being Monarch of a great Empire, he might be thought something more than Man, and look the greater*, &c. The *Persians* us'd the same Custom, says *Rupertus de Visit. verb. lib.* 8. *cap.* 9. *This Custom was chiefly establish'd among the* Persians. It is certain, we cannot say of them as *Pliny* the Younger says in his *Panegyrick* upon *Trajan*; *There is no difficulty in being heard, no delay in being answer'd; they are presently heard, and presently dismist.* Nor what *Pacatus* said of the Great *Theodosius*; *Nor is it more difficult to see our Emperor than the Day-light, or the Sun.*

Navarette.

Read Hugo Cardinalis *on this place.*

Sylveir. *t.* 6. *p.* 170. *n.* 105.

5. The *Mandarine* being seated, and his Officers placed, upon one Cry made the three outward Gates are open'd; and before the People that have Business come in, a Crier goes about the Inner Court with a written Tablet, crying (for example) Let those come in who have Petitions to prefer. When these are dismist, the Crier again makes Proclamation, saying, Let those that are sent up from Towns come in. Then I went in with

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with the Officer that had charge of me; and being on my Knees, it was propos'd I ſhould be ſent to the Metropolis. I begg'd to be allow'd a Veſſel, becauſe I was poor. He granted it very courteouſly. This was the greateſt *Mandarine* in the City; I went out again and return'd home. He ſate in much ſtate, a great Table before him cover'd with Silk hanging down to the ground; he had by him Pencils to write with, and black and red Ink. They ſign and ſeal with red. There lay a great many little Sticks in a wooden varniſh'd Caſe; theſe ſerve to denote the number of Laſhes they will have given to Criminals. Every little Stick ſtands for five Laſhes; if they deſign twenty, they throw down four of them, and ſix for thirty. The Executioners ſnatch them up, and lay the Wretch on his face upon the ſtones; drag down his Breeches to his heels, where two ſtand to hold him down, and two more at his head. The Executioner facing the *Mandarine*, diſcharges the Cane with all his ſtrength upon the Thighs. The ſtanders-by count the Strokes aloud, and at every five comes on a freſh Executioner till the number is compleat. There is a difference in the Strokes, and in the Canes; the greater the *Mandarine*, the thicker and heavier they are: to this purpoſe they put Lead into them, ſo that the Stroke is terrible. There lies no Appeal in caſe of Whipping, and very few eſcape it. When they have a mind to it, they kill a Man at four or five Strokes. The *Mandarines* can put no Man to death, without ſending up to Court about it. But it is common to laſh Men to death. The Executioners can order it much as they pleaſe, for the great ſtreſs lies in ſtriking in one place or another, in turning or bending the Cane, wherein they always do the Will and Pleaſure of their *Mandarine*. They hold up ſome Mens Teſticles, and fix them on a ſmall Cane; on them they let fall the Stroke, and the ſecond or third the Patient infallibly dies. If he who is to be whipp'd has Silver, he generally compounds with the Executioners, and then they let fall the Cane ſo, that it may make a great noiſe and do little hurt; and the better to carry on the cheat, the Perſon ſuffering roars out hideouſly.

Striking.

6. As terrible as this Puniſhment is, there are ſome who hire themſelves to receive the Laſhes for others; ſo that in ſome places there are people who keep ten or twelve of theſe Men that hire themſelves. Thoſe whoſe Cauſe is depending, and fear they ſhall be laſh'd, have recourſe to the chief of that Society; give an account of the Danger they are in, and ask for one to go along with them, giving ſecurity to pay four or five Ryals (two Shillings or half a Crown) for every Laſh. The Bargain made, he appoints one of his Men, who goes with the Criminal to the Court: The Executioners are ſpoke to, and when the *Mandarine* orders the Whipping, or rather Baſtinadoing, the other takes the place, and receives the Strokes for Mony. This may be eaſily done without the *Mandarine*'s perceiving it; firſt, becauſe of the many Executioners there preſent; and in the next place, which is the beſt reaſon, becauſe the *Mandarine* is at a great diſtance; and as ſoon as he has thrown down the Sticks, during the Execution, talks of other Affairs, drinks Cha, and ſmokes Tobacco. When he has been laſh'd, his Chief takes great care of him, has him dreſs'd, and makes much of him. Thoſe that have been baſtinado'd are generally ſent to Goal; there are thoſe that dreſs them very well, but they pay for it.

7. The manner of wracking the Ankles is yet more cruel, many die of it; two dy'd in *Canton*, *An.* 1668. *F. Magalanes*, a Jeſuit, underwent it in the Imperial City, in ſuch a barbarous manner, that he had no ſhape of feet left him; his Offence was, that they found in his poſſeſſion a quantity of Silver belonging to a *Mandarine*, who had been beheaded for ſome Crimes. For this purpoſe they make uſe of a large pair of Tongues with two dents below, into which they uſually put Rubbiſh, and bits of Tiles. The Ankles being fix'd there, they cloſe above, ſtriking with an Iron Hammer; and every ſtroke preſſes the Inſtrument together, ſo that after a few ſtrokes the Bones are disjointed, and the Feet remain as flat as a Pancake, as I have ſeen ſometimes whilſt I was in Priſon; and truly it was enough to break one's Heart.

Wracking the Ankles.

8. When the Trials are over, the *Mandarine* goes in and ſeals his Door with his own Name, ſo it remains ſafer than if it had been ſecur'd with twenty Padlocks. By the ſide of it is a Wheel (like thoſe of Nunnerys) and Attendants to run of Errands without; that way all the *Mandarine* has occaſion for is deliver'd in, and no body from abroad goes in, nor any within goes out; ſo the Door is only open'd when the *Mandarine* himſelf goes forward or backward. The Gates of the Courts are ſhut at Sun-ſet; the greater the *Mandarine*, the more ſtrictly

Manner of Sealing.

Navarette.

strictly this is taken care of. Till the next day there is no looking to have them open'd.

Mandarin's State.

9. When they go abroad, it is with excellive State and Grandeur; the Attendance is sutable to the Quality of the *Mandarine*. The Supreme Governour of *Canton*, without all doubt, goes abroad in more State than any King in *Europe*. Before him go two Men with two Brass-basons, on which they very leasurely strike nine Strokes, which are heard almost a quarter of a League off. The Governors of Towns have but three Strokes one after another, others have five, and others seven. Viceroys and Supreme Governors have both of them nine. Besides those two we have mention'd, three other Couples go a good distance from one another. Then follow in two Ranks the Badges or Ensigns of their Post or Employment. This is like the Custom of the *Romans*, as *S. Thomas* says upon those words of *S. Paul*, in *Rom.* 13. *For they carry not the Sword in vain.* He says, *But he speaks according to the custom of Princes, who as it were to betoken their Power, carry'd the Instruments for punishing, that is, the bundles of Rods to lash, and the Axes or Swords to put to death.* Read *Corn. à Lapide* on that place. They carry broad Swords, Axes, Canes bloody with bastinadoing, and many Chains dragging, the noise of which alone is irksome. Six Men go by two and two, and a distance between them, crying out as loud as they can, but very leasurely, giving notice the Lord *Mandarine* is coming, and by this means the streets are clear'd. Those who bear the Ensigns are richly clad, and carry at distances three fine silk Umbrelloes, of three Folds each, of the Colour that belongs to the Employment. Then follows the Sedan, in which the *Mandarine* sits very gravely; it is carry'd by four, six, eight, or twelve, according to his Quality. I have already said the Emperor is carry'd by 24, and those of the petty Kings by 16. Whilst the Supreme *Mandarine* is in Town, the rest, if they go abroad, do not carry the Basons out of respect to him. In *China* they observe the same Method the *Romans* did. *S. Thomas* in *John* 10. v. 41. *Lect.* 6. says thus upon the words, *He did no Miracle. This Custom was observ'd among all the Antients*, viz. *that the Inferior Power did not make use of the Ensigns of its Authority before the Superior; for which Reason the Consuls laid down their Ensigns when they came into the presence of the Dictator.* This the *Chineses* observe in beating the Basons, and firing the Chambers. In the Imperial City it is more strictly observ'd, for even the Counsellors of State go without much Attendance or Grandeur, out of respect to the Emperor. Their Sedans are round, open at top, sightly, handsomly adorn'd and set off. The *Mandarines* sit in them with the greatest modesty imaginable. If at any time an Inferior *Mandarine* perceives that another his Superior comes along the same Street, he immediately alights out of his Chair, and gets into a House, or strikes into another Street if there be any near. All those that have the Emperor's Seal, which are many, ever carry it before them, wheresoever they go, tho it be eight days Journey, or further. The Seal is in a gilt Urn, cover'd and carry'd upon Mens Shoulders next to the *Mandarine*'s Chair. When they visit, there is a Table with a Carpet placed by the *Mandarine*'s Chair, on which the Seal is set.

10. That which *Herodian, lib.* 3. writes of *Lucius Septimus Plautonianus*, may very well be said of the State of the *Mandarines* of *China*: His words are these; *Wheresoever he went he was so stern and terrible, that he was not only not sought for by any, but even those that met him accidentally turn'd away from him; for some Persons walking before gave notice that none should stand near, or presume to look upon him, but should all turn away and look upon the ground.* The same is done to a tittle by the *Chinese Mandarines*. They proceed with great deliberation before they take away any Man's Employment. There is no doubt it ought not to be taken away for every failing. *Oleaster* observes it, *Numb.* 12. God the Supreme Legislator did not depose *Moses* or *Aaron* from the Dignities he had rais'd them to, tho they offended him and *Aaron* in most grievous manner.

CHAP.

Navarette.

CHAP. VI.

Of the Chineſe *Ceremonies and Civilities.*

Civility.

1. ONE of the great troubles we Miſſioners of *China* undergo, is to learn the Ceremonies of that Country. Some look upon it as a needleſs, tireſom, and impertinent buſineſs, but in truth it is not only convenient but abſolutely neceſſary towards converſing with that courteous and polite People. According to the ſaying, *When you are at* Rome, *do as they do at* Rome. Which Proverb the *Chineſe* Nation has, but more at large. The Doctrine they call *Li Ki* ſpeaks thus: " When a Man comes into any Precinct, " he ought to ask what is forbidden " there, that he may not offend the Lord " of it; when he comes into a Houſe, he " muſt ask for the Maſter of it, to thank " him for the Courteſie and Civility he " receives there; the contrary is oppo- " ſite to good breeding. When he comes " into a Kingdom, he muſt inquire into " the Cuſtoms and Manners, for other- " wiſe he will offend the People, who " will imagin he blames and condemns " them, ſo that all Men will ſhun and " avoid him. Now ſince, to attain the end the Miſſioners aſpire to, it is neceſſary that inſtead of avoiding, the Infidels ſhould ſeek for and converſe with them, it follows that to imitate their Cuſtoms, and uſe their Ceremonies, is very neceſſary and advantageous. Chriſt our Lord left us a good example in this caſe, of whom *S. Thomas* upon *S. Matth.* ſays, that of his three Callings to the Diſciples one was, *To Familiarity.* This being procur'd by following the Cuſtoms and Ceremonies of the Country, way is thereby made to diſcourſe of the grand affair of the Soul, which is it that carries us to Regions ſo far diſtant from our Native Soil.

2. The *Chineſe* Ceremonies in point of Civility are very numerous and diverſe; they have ſeveral printed Books that treat of this matter. I give it for granted that polite carriage and courteſie are Virtues, and a part of Prudence, on which Subject you may read *S. Thomas*, 2. 2. *q.* 50. and in other places. The *Chineſe* Books teach what we are to talk about with a Husbandman, and how to converſe with him, how with a Student, a Licentiate, a Doctor, a Little or Great *Mandarine*, what words are to be us'd in naming of them; what muſt be ſaid and diſcours'd at the firſt Viſit, what at the ſecond, what Queſtions are to be ask'd, how the upper hand is to be given or taken, where the Viſit is to be receiv'd, and where leave to be taken. They obſerve ſo many Niceties in this point, that to ſay the truth, it requires a great deal of patience to be throughly inform'd in it, and much reſignation to ſpend the time that is requiſite in ſtudying it. The Fathers of the Society have a Book that handles this matter, and ſets down the Queſtions uſually ask'd at Viſits; it came to my hand, and I and others made our advantage of it. One of the uſual Queſtions is, How many Children have you, Sir? I was inform'd that a Father meeting with an Eunuch, ask'd him, How many Children have you, Sir? At which he was much out of countenance. It is a plain caſe that all Queſtions don't ſute with all ſorts of Perſons. A *Mandarine* ask'd one of my Order, How many Wives have you, Sir? Now the civil name for a Wife and a Church being the ſame, tho the words going before vary, he underſtood the *Chineſe* inquir'd concerning Churches, and he anſwer'd, Three. Yet afterwards he found his miſtake, and they came to a better underſtanding. There are very few but what have made falſe ſteps in this particular; nor is it to be admir'd, for it is well known, the *Chineſe* Language has the moſt double meanings of any in the World.

Language.

3. That Empire being of ſo great an extent, there is ſome tho but little diverſity in their Ceremonies. In the Northern Provinces the right-hand is moſt honourable; in the Southern the Left. Among the *Romans* the Left-ſide carry'd the preference, this ſame cuſtom laſted ſome years in the Eaſtern and Weſtern Church. Hence it came that in the Pontifical Bulls S. *Paul* is on the right, and S. *Peter* on the left, as the more honourable place. The ſame was obſerv'd in the Councils of *Nice* and *Calcedon*, as *Spondanus* writes *Ann.* 525. *Num.* 17.

Ceremonies.

Rituel Romain. Latin. devot.

4. S. *Thomas* upon 1 *Galat. Lect.* 1. ſpeaking of the place S *Paul* has in the Bulls, gives another reaſon for it, theſe are his words: *In regard this preſent life is ſignify'd by the left, and the next by the right hand, for as much as this latter is ſpiritual and heavenly, and the other temporal, therefore*

fore Peter, *who was call'd by Chriſt whilſt he was yet in mortal fleſh, is placed on the left-hand in the Pope's Bull, but* Paul, *who was call'd by Chriſt then glorify'd, is placed on the right.* Modern Authors give other Reaſons for it. In ſhort, there is no matter, tho never ſo minute, but what the *Chineſes* have writ upon, and practiſe punctually. What the Miſſioners moſt admire is, that the very ſame Complements which are us'd at Court, are practiſed in the very words, not only in the Cities and Towns, but even in all the Villages, Hamlets and Country-Houſes there are throughout all the Empire, ſo that it is all a mere Court, and its Inhabitants all Courtiers. The reaſon of it is, becauſe all Men ſtudy this point; and therefore it appears, and I have often ſeen it, that a Child of eight years of age performs all points of Civility as nicely as a Man of fifty, which is very ſtrange. Lads at nine or ten years of age obſerve the ſame method among themſelves, as gravely as if they were well in years. Our *Hugo Cardinalis* asks, why *Iſaiah* was ſo Eloquent, and *Amos* on the contrary ſo blunt? He anſwers, that *Iſaiah* had been a Courtier, and Man of faſhion, as we call it, but *Amos* was a Shepherd, bred in the Fields, and a mere Countryman. This diſtinction is to be found in thoſe Countries and in *Europe*, but not in *China*. The Mechanicks, Plowmen, and Porters, are all Men of faſhion, for they are all very full of Civility, and expreſs themſelves in the ſame words, as they do in the Capital Cities.

Complements. *Civility.* *Children.*

5. In Viſiting, too many Ceremonies are us'd. In the firſt place they take red Paper, of which there are ſeveral ſorts, and abundance of every one of them; on it they write the Name of him that is to make the Viſit in very myſterious Characters. This Paper is ſent in to the Perſon intended to be viſited, by it he knows the quality of the Perſon, and what reſpect is due to him, and either receives, or excuſes himſelf for not admitting the Viſit. The refuſing a Viſit is ſometimes look'd upon as Civility, and is anſwer'd by ſuch another Paper. The receiv'd cuſtom of all *China*, is to carry a Preſent, at leaſt the firſt Viſit, at the new Year, and every Man's Birth-day, there is no avoiding of it. The *Perſians* obſerv'd the ſame towards their Kings, according to *Hamon* on 2 *Mat. Epiſt.* 17. and others: *It was very uſual among the Antients for the Subjects to offer Gifts to their Kings*; ſo *Seneca*, *No Man can ſalute the King of the* Parthians *without a Preſent.* He goes on talking of the inviolable Law the *Perſians* had to this effect.

Viſits. *Preſents.*

6. In *China* this Cuſtom is very antient in regard to all the *Mandarines*, the Preſent is writ down on another red Paper in very great order, and in choice Characters. There muſt be at leaſt four ſeveral things preſented, and ſix, eight, twelve, or more to Perſons of greater quality. Having ſeen the Paper, he receives the whole or part, and ſends an anſwer ſuitable to what he takes. Afterwards he pays the Viſit, and returns a Preſent of equal value. Sometimes they ſend it in Silver, they are very careful that their Preſent be curiouſly order'd and ſet out.

Navarette.

7. We, as being Strangers, muſt of neceſſity preſent foreign things, and not ſuch as the Country affords, which requires ſome care and charge. This is in ſome meaſure unavoidable, both in regard it has been ſo eſtabliſh'd, and to the buſineſs we have there in hand, which muſt of neceſſity be carry'd on after this manner, till it be reſolv'd to do it as was us'd in the Primitive Church, or as S. *Francis Xaverius* did in *Japan*. And if that Vineyard were advanced and improv'd by this method, by Silk Clothes, Sedans, and Servants, the labour were not ill beſtow'd; but our grief is the greater becauſe we find no good comes of it. F. *John Balat* of the Society, a very obſervant Religious Man, and laborious Miſſioner; lamented the expence of many thouſands of Ducats his Order had been at in *Japan*, *Ethiopia*, *China*, *Tunquin*, and *Cochinchina*, without any addition to the Converſions of thoſe parts. God grant a way may be made for all to go freely to labour in that Vineyard; for if the Preſents are continued, and of ſuch great value, as I have ſeen them, few Orders will be able to maintain Miſſioners in thoſe parts.

8. In the Province of *Canton* there was a Chriſtian, whoſe name was *John Li Re Ming*, in no greater circumſtances than a mere Batchelor, who told us, He had need of a thouſand Ducats a year to lay out only in Preſents.

Birth-days.

9. There is no return for the Birth-day Preſent. There is not a *Chineſe* tho never ſo poor but keeps his Birth-day, with all the greatneſs he is able. All the Children, Kindred, Neighbours and Friends, know every Man's Birth-day; a *Mandarine*'s is known by all under his Juriſdiction; that of a Viceroy, or Supreme Governour, by all the Province. It is an antient cuſtom to celebrate Birth-days, but not for private Perſons, nor is it

it ſo univerſal as in *China*. *Pharaoh* celebrated his, and ſo did *Herod*. *Conſtantine* did the ſame, as *Spondanus* writes *Ann.* 353. *num.* 11. By reaſon the *Chineſes* are exceſſive in this practice, we might apply to them the words of S. *Auguſtine*, *Serm.* 12. *in Verb. Dom. in Matth. Silly men rejoyce at many Birth-days of their own, and their Children; O wiſe man, if your Wine ſhrink in your Veſſel, you are troubled, you loſe days and rejoyce.* *Navarette.*

10. The *Chineſes* out-do us in many Particulars, one is, that there is ne'er a one of them, great or ſmall, rich or poor, but exactly remembers his Age, the day and hour of his Birth, and thoſe of his Parents, Brothers and Relations. The reaſon they give for it is very ſufficient. One thing they ſay is, that they may rejoyce for having liv'd to that age; the other, to be troubled becauſe the day of their Death draws every day nearer. Among us we ſhall find abundance of People, who never remember their Age, either to give God thanks for having preſerv'd them ſo long, nor to look forward what is to follow.

11. Upon the day of the New Moon, which is their moſt ſolemn Feſtival, the Petty Kings and Court-Magiſtrates, wiſh the Emperor a happy Year; the Great *Mandarines* ſend their Deputies from the Capital Cities to do the ſame, and they repeat the Ceremony on his Birth, and Wedding-day. Every Province once in three years deputes ſome Perſon to ſalute the Emperor in its Name.

12. The Women keep their Birth-days, but the Men are never with the Women in any rejoycing whatſoever. *Women.*

13. They have alſo particular Ceremonies to make Friends and be reconciled. One very much in uſe, is to take a Cock, to draw blood from his Comb, and the Parties to drink it. This they perform in a Temple with great Solemnity. Another is to draw blood from their Breaſts, and each of them to drink the others. The practice of the *Egyptians* was to tie the Thumbs of thoſe that were to be joyn'd in Friendſhip; then they prick'd them with a Lance, ſo both their bloods mix'd. *That action was to ſignify that both their Lives became as one.* They gave it for granted that the life was in the blood. *Reconciliation.*

14. In the time of the old Law, according to S. *Thomas* in 11. 1 *Cor. Lect.* 6. there was a cuſtom not unlike that of *China*, as ſhall be explain'd more at large in another place: *Among the Antients*, ſays he, *it was a cuſtom to ſpill the Blood of ſome Creature offer'd in Sacrifice, to confirm the contract.* Geneſ. 31. Exod. 14. *A Lapide* upon thoſe places here quoted, treats of this matter, as does our *Oleaſter*.

CHAP. VII.

Of the Marriage-Ceremonies.

Marriage.

1. THere are whole Books in *China*, and thoſe no ſmall ones, that treat of this Subject, and an infinite number has been writ upon it. Before I enter upon the matter I will here ſet down the Obſtacles that make Matrimony void, mention'd in their Books. One is, if the Woman be talkative, and given to prating; for this alone is ſufficient to turn her out of doors, and diſſolve the Matrimony, tho they have been long marry'd and have Children. If this were allow'd in *Europe*, there's no doubt but many Marriages would prove null, and it would be a great curb to reſtrain Women from being ſo free of their tongue. The ſecond is diſobedience to the Father and Mother-in-law. In *China* the Sons that are marry'd always live with their Parents, ſo that their Wives are obedient, and live in great ſubjection to their Father and Mother-in-law. They endure much miſery by this manner of life. The third is if they ſteal any thing in the Houſe. The fourth, if a Woman has the Leproſy after ſhe is marry'd. The fifth, if ſhe proves barren. The ſixth, if ſhe is jealous; a great mortification to a Woman that is naturally ſubject to this Paſſion. The Men in *China* are more ſubject to it than the Women, for they always bear with the Concubines living all together, but theſe acknowledg the chief Lady as their Sovereign; and it being uſual for one to be better beloved than the others, they never are without diſcontents amongſt them, and ſome hang, others throw themſelves into Wells. When the firſt Wife has no Children, ſhe her ſelf courts the Husband to take a Concubine, and thus ſhe ſecures her ſelf from being turn'd off. *Sarah* gave the ſame advice to *Abraham*, *Gen. 6. v.* 2. but upon a more Noble motive. *Rachel* did the ſame, *What diſſolves it.*

time *Gen.* 30. Others deliver'd their Women ſlaves to their Husbands, and took the Children to themſelves, as the *Chineſe* Women do.

Wives pawn'd and lent.

2. By reaſon of theſe Impediments, and the great eaſe in parting with their Wives, eſpecially among the common ſort of people, many of whom pawn them in time of need, and ſome lend them for a Month, or more or leſs according as they agree, it has been a great diſpute, whether it is really a Matrimony or not, as us'd in *China*. So that *Miſſion.* the Miſſioners of the Society with good reaſon doubted, whether they might be allow'd as natural, or only as conditional Contracts. They conſulted their College at *Rome* upon it, and their Divines reſolv'd that the Marriages of the Men of Learning were valid, but not thoſe of the common ſort. Another time they anſwer'd, that neither of them were good. I ſaw and read both their Reſolves in *China*. We again argued the caſe among us all, were divided, and could not agree.

Diſpute. 3. After our Diſputes were over, I found the Caſe argued in the *Chineſe* Philoſophy, *Tract.* 52. *fol.* 2. The Queſtion is put, Whether the Wife may be turn'd out of doors? The anſwer is, " That *Zu Zu* the Son of their Philoſo- " pher *Confucius*, turn'd his Wife out " ſeveral times, and that others whoſe " Names are there mention'd did the " ſame. The People of this time, ſays " the Book, look upon it as an unſeemly " thing; the Antients did not ſo, and " they were Men of more Sincerity and " Virtue. When a Woman has any " Quality that is not good, it is but juſt " and reaſonable to turn her out of " doors. It puts the Queſtion again: " The Antients turn'd away their Wives " becauſe the Houſe was full of Smoke, " or becauſe they frighted the Dog with " their diſagreeable Noiſe: Was this " reaſonable? It anſwers, the Antients " were hearty, ſincere Men, void of Ma- " lice (in all Countries the Antients " were beſt, for Vice daily increaſes) " they diſſolv'd the Knot of Matrimony " without a word ſpeaking. This was rather Barbarity than Sincerity. Men of Honour and Gravity turn'd away their Wives for ſmall Faults, without expecting till they committed great ones. By this we may know how good thoſe People were. Frighting the Dog in the Husband's preſence was a ſufficient Cauſe it ſeems to diſcard the Wife; nor was it requiſite to this effect that any

any Perſon ſhould be acquainted with her failing. The Queſtion is put further in the Book. " When the Wife is turn'd " off, can the Husband marry another? " The Anſwer is in the affirmative. " And it further ſays, Perſons of Note, " ſuch as the Emperor, Petty Kings, and " *Mandarines*, who have Concubines to " attend, and offer Sacrifice to them " when dead, ought not to marry again, " in them the Knot is indiſſoluble, others " may. *Navarette.*

4. By what is here writ by the *Chineſes* themſelves, it is eaſy to infer what Opinion they have of their Marriages. The Miſſioners of the Society, tho there have been ſome differences among them, agree, that the Marriages of *Japan*, *Cochinchina*, and other places, are not to be accounted as a natural Contract. In the Empire of *Cochinchina*, as I was told by the *Capuchine* Fathers at *Madraſta Patan*, all Men marry till they are weary of their Wives, and for no longer. The ſame is done in the Iſland of *Madagaſcar*; nay they go farther, for the Women leave their Husbands, whenſoever the Fancy takes them. In another place I mention the *Jews* Divorce, upon which the Reader may ſee *Sylveira*, *tom.* 6. *pag.* 161. *n.* 51. and *pag.* 162. *n.* 58. *quæſt.* 5. he diſcourſes very well on this Subject.

5. *Peter de Morales Pimienta*, an Inhabitant of *Macao*, and Solicitor for that City in their Affairs of *Goa*, told me before a great deal of Company, on the 16*th* of *February*, *An.* 1660, that a Miſſioner of *Cochinchina*, whom he nam'd, gave a Chriſtian *Japoneſe* a Diſpenſation to marry his own Siſter. She dy'd after the Marriage was conſummated, and he again granted the Man a Diſpenſation to marry another Siſter. This caſe ſhall be handled in the ſecond Tome. The greateſt difficulty is, allowing there may be a Diſpenſation in this caſe, as ſome will have it there may, whether there was ſufficient cauſe to uſe that Power with a new Convert, Shopkeeper, eſpecially among the Chriſtians and Infidels of *Macao* who were all ſcandaliz'd at it. Theſe ſort of Marriages are us'd in *Siam*, that King is marry'd to his Siſter. Other Nations have practis'd the ſame. A Lapide *in* 4. Gen. *ſays, It is againſt the Law of Nature, and that the Pope cannot diſpenſe in the caſe.* *Marrying Siſters.*

6. The Marriages of the *Tartars* now poſſeſſing *China* are as diſputable as the others. I deſir'd this caſe might be argu'd in our Diſputes; they would not conſent to it, the Reaſon I know not. What we know is, that the Emperor, Father to him now reigning, put away his

Navarette. his firſt Wife, and ſent her into her Country when ſhe was big with Child. In the Year 1668, the two Fathers who remain'd in the Imperial City, ſent us an account by Letter, that a *Tartar* Man and Woman, who were Husband and Wife, parted, and both of them marry'd again. After this they told me *F. John Adamus* was of opinion the Marriages of that Nation were not valid; and that writing to thoſe of his Society, he ſaid, that the *Tartars* marry'd till they had a mind to take another Wife; and that great Men us'd to change Wives, and marry one anothers. It appears theſe are conditional Marriages, contracted after the manner of the Country, under a Condition which is directly oppoſite to the very being of Matrimony.

Miſſioners. 7. *F. Torrente* a Jeſuit, talking of *Tunquin*, told me, that he going to hear the Confeſſion of a new made Chriſtian, was inform'd by others, that his Wife who was a Chriſtian having left him, he had marry'd another Chriſtian Woman. The Father told him he could not abſolve him. The Man reply'd, Father *N.* abſolves me, your Reverence may do ſo too. Then do you confeſs to him, ſaid the Father, for I will not abſolve you. This Chriſtian went with the Father to the Imperial City, where the other Father was, whom *F. Torrente* acquainted with what had paſs'd between him and that Chriſtian, and why he did not abſolve him. The other Father anſwer'd, Your Reverence may hear his Confeſſion, and leave him in his Simplicity. That is no ſimplicity, but an Error, reply'd *F. Torrente*, and I will not hear his Confeſſion. I commended *F. Torrente* for this Action, and his behaviour in this caſe.

8. He told me further, that the *French* Miſſioner who was at *Tunquin*, had ſent an Account to one of his Order how all the Chriſtians told him, that when the Fathers of the Society were in that Kingdom, they allow'd the Chriſtians who were there marry'd to Infidel Women to part from them, and marry Chriſtians. Father *Torrente* told me, all have not permitted it, ſome have. If the Marriages of that Nation were void, there is no difficulty in the caſe.

9. *F. Adrian Grelon* alſo told us, that thoſe of his Order in *France* were once of the opinion, that the *French* Souldiers, who were marry'd in their own Country, going over to *New France*, might marry there again, *Cauſa conſervandæ Continentiæ*, in order to live continent. It is neceſſary to mention all theſe Particulars, that the Learned may give their ſenſe upon it, the moſt material Points ſhall be handled in the *2d Tome*. Let us proceed: The *Chineſes* aſcribe the having of Children to the Obedience they owe to *Life.* their Parents; as if this were a thing in their Power, or that depended on them. They ground this Opinion upon a Sentence of their ſecond Philoſopher *Meng Zu*, who left it written, That the greateſt Sin of Diſobedience, is to want Children. (*I ſuppoſe he means the Puniſhment of the Sin.*) The *Chineſes* are ſo ſtrongly grounded in this Doctrine, that becauſe of it they receive Concubines, ſome that they may have Children, others that they may have more. But in truth the main drift is to ſatisfy their looſe Appetites. The Petty King that liv'd in *Canton*, as the People there ſaid, had above 60 Sons. How many his Con- *Concu-*
cubines were I know not, there is no *bines.*
number aſſign'd, every one takes as many as he can keep. Sure this Petty King was very obedient to his Parents. This Error is ſufficiently impugned in our Books, and they like the Reaſons, but improve little upon them.

10. Diſcourſing one day with a conſiderable *Mandarine* upon this Subject, he told me, He had ever thought it moſt conſonant to Reaſon, to have but one Wife, which he had ever obſerv'd. One of the greateſt Obſtacles to the Converſion of thoſe People, is the liberty they allow themſelves of keeping Concubines. The Fathers of the Society told me, that one of their Order, for the removing of this Impediment, had propos'd, his Holineſs ſhould be mov'd to grant a Diſpenſation to the *Chineſe* Chriſtians to *Privi-*
have ſeveral Wives. Divines and Caſuiſts muſt reſolve whether this be practicable. More ſhall be ſaid of this matter in the ſecond Tome. See *A Lapide* in *16 Gen. v.* 1. where he follows the common receiv'd Opinion with *S. Thomas*. Every turn they tell us, by theſe and other means the way to their Converſion is made eaſier; God grant it be not rather obſtructed.

11. Sodomy is frequent in *China*, yet *Sodo-*
not ſo much as in *Japan*, as I have *my.*
been inform'd. There have been other Nations in the World that did not look upon this Helliſh Vice as any Sin. So ſays *S. Thomas*, *lib. 2. q. 94. art. 6.* The People of *Crete* were of this Opinion. The *Romans* ſo far countenanced it, that they had publick Stews of this ſort, which the Emperor *Alexander*, Son to *Mamea*, who had been *Origen*'s Diſciple, could

could not ſuppreſs. The *Iſraelites* were infected with this Vice, *Aſa* 1 *King. c.* 15. baniſh'd it. According to *S. Thomas*, *in Prim. ad Rom. Lect.* 8. this *Vice* had its beginning with Idolatry in the time of *Abraham*. *Thoſe who look'd upon it as no Sin, were ſuch as believ'd that nothing is naturally juſt, and of conſequence can be unjuſt, but is only ſo by the obligation of a human Law; and by this rule no Sin was regarded, as being againſt God. Ariſt.* 5. *Ethic.* So it was with other Vices, to which the *Chineſes* are equally addicted. It is ſaid of *Jaſon* in the 2*d chap.* of the 1*ſt Book* of *Maccab.* he preſum'd to place the chief of the *Youth* in *Stews* under the very *Caſtle*.

12. The unhappy and unfortunate Prince *Carrin Patin Gaola* drove theſe wicked People, who went in Womens clothes, as they do at this time in the Kingdom of *Caile*, from *Macaſſar*. In the time of the *Chineſe* Emperors, there were publick Stews of Boys in the Imperial City *Pequin*. The *Tartar* ſuppreſt it, yet it continues ſtill at *Jang Cheu*; they go gay, but dreſt like other Men. They don't marry, as thoſe do I ſaw at *Caile*. *Caile*, 60 Leagues from *Macaſſar*, in the ſame Iſland, where they told me, there were Men would rather chuſe to marry thoſe Monſters than Women. Good God, in what darkneſs they live who know thee not! And how unthankful are we, who only through thy mercy know thee, for this benefit!

13. We know there have been Men ſo brutal, as to place their ultimate felicity in Senſuality. *Ariſtippus* was one of them. The *Nicolaiſts* follow'd the ſame Maxim, according to *Spondanus*, *An.* 68. *n.* 5. and many at this time are of the ſame opinion, moſt viſibly thoſe of the Kingdom of *Champa*. *Champa*, ſituate betwixt *Camboxa* and *Cochinchina*. Thoſe People wear the Figures of the ſecret parts about their Necks, as ſingular Relicks, which they worſhip and adore.

14. Leaving aſide theſe things and ſuch like, which may make known to us the miſerable ſtate of Man, and the wretched condition he falls into, when the ſupernatural Light fails him, let us proceed upon the Subject of this Chapter. I doubt not but I have deviated too much, but not upon vain and frivolous things, ſo that I am the more excuſable.

Marriage. 15. The Marriage-ceremonies are too many and impertinent, if perform'd according to the Book which is a Ritual, call'd *Kia Li*, order'd by the Emperor to be kept throughout the whole Empire. I muſt in the firſt place lay it down as a certainty, that from all Antiquity in *China* no Son ever did, or hereafter will marry without the conſent of his Parents. We ſee the contrary daily among ſtanch Chriſtians. In the next place, I give this for a general Rule, that the Bride and Bridegroom have never ſpoke to, or ſo much as ſeen one another till they meet in the Houſe where they are to live together. Theſe things never fail, unleſs it be among ſome poor Peaſants. It is alſo very uſual for the Parents to make Matches for their Children whilſt they are yet very young; nay ſometimes when the Wives are with Child they agree, if they prove Boy and Girl, they ſhall marry. This they call *Chi Fo*, which ſignifies, to mark out Bellies. The ſame cuſtom is us'd in *Narſinga*, as I was told at *Patalon*. *Navarette.*

16. In the Province of *Xan Si* they have a ridiculous cuſtom, which is to marry dead folks. F. *Michael Trigaucius* a Jeſuit, who liv'd ſeveral years in that Province, told it us whilſt we were confin'd. It falls out that one Man's Son, and another's Daughter die. Whilſt the Coffins are in the Houſe (and they uſe to keep them two or three years or longer) the Parents agree to marry them; they ſend the uſual Preſents as if they were alive with much Ceremony and Muſick. After this they put together the two Coffins, keep the Wedding-dinner before them, and laſtly they lay them both into one Tomb. The Parents from this time are lookt upon not only as Friends, but Relations, as they would have been had their Children been marry'd living. *Marriage of Dead.*

17. The firſt thing they do, they go to the Temple of their Anceſtors, there they acquaint them particularly, how ſuch a one their Grandſon of ſuch an age, deſigns to marry *N. &c.* therefore they beg their aſſiſtance for the performance of it. The Wife's Parents do the ſame. In *China*, the *Philippine* Iſlands, and other Kingdoms, the Husband brings a Portion to his Wife, which her Parents keep. But ſometimes they give the Daughter part of it. *Lycurgus* King of *Macedon* ordain'd that Women ſhould marry without any Portion: *That Wives ſhould not be choſen for Money.* *S. Thomas* ſpeaks of it, *Opuſc. de Reg. Princ.* This was very convenient, more ſhall be ſaid of it in another place. When the Bridegroom's Parents ſend the Portion, it is carry'd in the greateſt ſtate they poſſibly can. Before it goes the Muſick, then follow the Tables each carry'd by four Men, in very decent manner. Upon one of them are *Marriage-Ceremonies.* *This is buying of them. See* A Lapide, *in* 29 *Gen. v.* 18. *&* *in* 4 *Exod. v.* 25.

Navarette. pieces of Silk, pieces of Cotton on another, Fruit on a third; Meat, Dainties, and Plate on a fourth. The Show and Noiſe is much more than the Subſtance.

18. On the 28*th* of *Auguſt*, whilſt we were ſtill all of us in the Imperial City, the Emperor ſent the Dowry and Preſent to the Daughter of one of the four Governours, whom he afterwards marry'd. He ſent her an hundred Tables full of ſeveral things, and ſorts of Meat, 2000 Ducats in Pigs of Silver, 1000 in Gold, 100 pieces of Silk of ſeveral Colours, with Silver and Gold Flowers, 100 of Cotton. This is their Cuſtom, and I don't queſtion but he was able to have ſent her 20 or 30 Millions.

19. They make choice of a fortunate and lucky Day to ſend the Portion, and be marry'd on. The Preſident of the College of Mathematicks has the care of appointing theſe Days, not only for Marriages, but for every thing they take in hand. *F. John Adamus* of the Society *Miſſioners.* of Jeſus, held his Employment a long while; ſeveral Stories went about among thoſe of his Order concerning this matter. It ſhall be handled in another place, and we will ſhow how the good Father clear'd himſelf from the Imputation.

20. Having notify'd the Day the Marriage is to be ſolemniz'd on, their Anceſtors departed, the Bridegroom's Parents ſend a Kinſman, or ſome grave Perſon, to conduct the Bride. They carry a cloſe Sedan, with Flags, Squibs, Muſick, and Braſs-Baſons, more or leſs in number according to the Quality of them both. Being come to the Bride's Houſe, where ſhe is ready dreſt, expecting that time, ſhe takes leave of her Kindred; her Parents give her good Advice (which I writ at *Rome*, where I tranſlated much relating to this Subject, and left it with the Holy Congregation *de Propaganda Fide*) ſhe gets into the Sedan, where ſhe finds a little Rice, Wheat, and other Grain, to ſignify that the Bride carries along with her abundance of Goods; and that her Husband's Eſtate and Income ſhall increaſe by her going to him. As the Bride goes into the Chair, they uſually break an Egg (this Ceremony is not ſet down in the Ritual) to ſignify that ſhe ſhall be fruitful. In my time a Chriſtian Father to one that was going to be marry'd, ſeeing this Ceremony perform'd, in a Paſſion threw the Egg againſt the Wall, ſaying, Why is my Daughter a Hen that ſhe ſhould lay Eggs?

21. The Bride being come to the Bridegroom's Houſe, which is richly adorn'd and ſet out, the Father and Mother-in-Law receive her with all poſſible State and Kindneſs. Then they perform the Obeyſances, the Bride and Bridegroom in the Court make theirs to Heaven and Earth, and then to their Kindred and Acquaintance. Next follow the Entertainments. The Men eat in the forepart of the Houſe, the Women in the inner. At night they convey the Bride into the Bridegroom's Chamber, as the *Spartans* and others us'd to do, according to *A Lapide* in 29 *Gen. v.* 23. On the Table ſhe finds Sizers, Thred, Cotton, and other things, which is to denote to her that ſhe goes to work, and not to be idle. An excellent Practice, and good Advice. The *Romans* when they carry'd the Bride with great Solemnity to the Bridegoom's Houſe, took along with her a Spindle, a Diſtaff, Flax or Wool, to the ſame intent as the *Chineſes* do. *A Lapide* in 34 *Gen. v.* 1. The Father-in-Law that day ſees his Daughter-in-Law, and never ſees her Face again till ſhe is dead, if ſhe happens to die before him. This ſeems incredible, it being well known they live in the ſame Houſe; but it is very certain, and the greateſt Perſons are moſt exact in obſerving it. In ſmall Villages perhaps they are not ſo nice. It is never to be ſuppos'd that the Father-in-Law ſets his foot into the Daughter-in-Law's Chamber. If ever the Daughter-in-Law goes abroad, the Father-in-Law hides himſelf, or goes out that he may not ſee her.

22. All Relations are not allow'd to *Women* talk with a Woman alone; it is allow'd *reſtrain'd.* to Couſins that are younger than they, but not to thoſe that are elder. Thoſe that are younger, they ſay, will not preſume to be bold with them; but thoſe that are elder, may perhaps take the advantage of their Superiority, and pretend to that which is not juſt or lawful. Sometimes in the Year the Wives go out to viſit their Parents, this is the extent of their Divertiſements and Recreations. When they perceive themſelves to be with Child, they repair to the Temple of their Anceſtors, acquaint them with their Condition, and beg their Aſſiſtance in order to a good Delivery. After they are brought to Bed, they return to the ſame Temple to give thanks for their happy Delivery, and beg of them to keep and preſerve the Child. Some time after that, they carry the Child, and preſent it in the ſame Temple, thanking the Dead for having preſerv'd it till then, and deſiring they will prolong its Life,

Navarette. Life, and bring it to age of Maturity. More ſhall be ſaid on this Subject in the Second Tome. Hence we may gather whether the *Chineſes* ask any thing of the Dead, or not. *F. de Angelis* was much in the right in this Point; he ſays in his Hiſtory, that the *Chineſes* adore their Dead; whoever ſent him that Account to *Lisbon*, knew it very well. Much ſhall be ſaid of this Matter hereafter, and I ſhall give ſome hints in the following Chapter, thus much may ſuffice for this.

CHAP. VIII.

Of ſome Ceremonies the Chineſes *uſe with their Dead.*

1. THE Rites and Ceremonies the *Chineſes* uſe towards their Dead, are moſt exactly ſet down in the Book quoted in the laſt Chapter, and in other Claſſick Authors. Neither do theſe Books, nor I neither, ſpeak of the Ceremonies the other Sects have brought up, but of thoſe peculiar to the Learned Sect, tho it be of no great conſequence if they ſhould be all mix'd here together. However I will endeavour to diſtinguiſh thoſe belonging to the *Bonzes* for the more clearneſs.

Wives hang themſelves to accompany their dead Husbands.

2. I muſt obſerve in the firſt place, that it is the Cuſtom of the *Tartars*, when one of them dies, that one of his Wives muſt hang her ſelf to bear him company in that Journey. In the Year 1668, a *Tartar* of Note dy'd in the Imperial City, a Concubine of ſeventeen Years of Age was to hang her ſelf to bear him company. She was well born, and had good Relations, her Kindred were much troubled to loſe her, and without doubt ſhe was more concern'd her ſelf. They preſented a Petition to the Emperor, begging of him that he would diſpenſe with that Cuſtom receiv'd and eſtabliſh'd among his Nation. The Emperor did it to the purpoſe, for he commanded that Cuſtom ſhould be no longer in force; ſo that it was quite aboliſh'd and abrogated.

3. The *Chineſes* have the ſame Cuſtom, but it is not common, nor approv'd and receiv'd by their Philoſopher. In our time the Viceroy of *Canton* dy'd, ſome ſaid he poiſon'd himſelf; being near his death, he call'd the Concubine he lov'd beſt, and putting her in mind of the Love he had bore her, deſir'd ſhe would bear him company. She gave him a promiſe, and as ſoon as he dy'd, hang'd her ſelf. This is much us'd in *India*, as I will write in another place.

Dying men.

4. Among the *Chineſes* it is very uſual, when the ſick Perſon is in danger, to call the *Bonzes* to pray for him, or her; they come with little Baſons, ſmall Bells, and other Inſtruments they uſe, and make ſo great a noiſe as might haſten his death. Nevertheleſs they confeſs that diverts them, and eaſes their Diſtemper. If the Diſeaſe increaſe, they ſay his Soul is gone out; and therefore three or four of them go abroad in the cloſe of the Evening with a large Baſon, a Drum, and a Trumpet, and walk about haſtily, ſeeking that wandring ſtray Soul. They make a little ſtop at the croſſing of Streets, play on their Inſtruments, and then go on. I ſaw it ſeveral times, for they always ſtop'd by my Church, becauſe it was the corner of a Street; but I could never hear they found what they look'd for. The *Bonzes* uſe to go out into the Fields upon the ſame Errand; they walk about ſinging, praying, and ſounding their Inſtruments, among the Buſhes and Brambles, turning on all ſides; and when they find ſome Humble Bee, or great Waſp, they ſay it is the Soul of the dying Perſon. They carry it ſafe, and with a great deal of noiſe and joy, to the ſick Man's Houſe. I have been told they put it into his Mouth; I ſuppoſe they pretend ſo to do; I never ſaw it, but have heard it ſeveral times.

5. According to the *Chineſe* Ritual, when a Man is ready to die, they take him out of his Bed and lay him on the ground, that he may there end his days; for their Philoſophy teaches, that ſince he began to live on Earth, it is reaſonable he ſhould end his Life there. Formerly, as ſoon as ever the Child was born they laid it on the ground, according to that of *Solomon*, Wiſd. 7. *I being born, fell on the Earth.* Philo Jud. *lib. 6. de Opific.* ſays, it was done that the Child by that exterior ſhow might own it ſelf the Product of the Earth, and acknowledg it as its Mother, from whom it had receiv'd its firſt being. *Laertius, lib. 6.* ſays, It was to expreſs how it was to return to Earth, and that the ſame Earth ſhould be its Tomb. *She is the univerſal Parent, and truly our Sepulcher.* Which ſame thing *S. Bernard* ſeems to imply, *Serm. de S. Mart.*

On

Navarette. *On the Earth we have our rise, on the Earth we die.* This is the Custom of the *Chineses* at this day.

Funeral Rites. 6. As soon as he is dead, they put a little Stick into his Mouth that it may not close; we shall presently show the reason of it. This done, one of the Family, with the dead Man's Garment in his hand, gets at the top of the ridg of the House, and stretching out the Garment, calls aloud on the dead Person's Soul, desiring and intreating it to return to the Body. If the Person departed be a Man, he calls the Soul by his Name; if a Woman, he uses the Sirname, not the proper Name. Then he comes down, and stretching out the Garment, spreads it over the dead Body, expecting three days to see whether it rises again. If he does not come to life, and I never heard of any that did, tho to make good their Ritual they might have feign'd it, then they go about putting him into the Coffin. This Ceremony is very antient, it is mention'd not only in their Philosophy, but in *Confucius* his Books, which they call *Kia Ju*. It wants not for some to give it a good word among the Missioners, as shall be said in its place. It is kept and observ'd to this day; but in some places they perform it at the Door of the House.

7. Next they put into his Mouth Gold and Silver Coin (to this intent they keep it open) Rice, Wheat, and some other small things. Rich and mighty Men put in Pearls. This Ceremony, as well as the others, is in their Books and Rituals we have spoke of. They dress him in his best Clothes, which they keep carefully whilst living against they are dead; the Devil takes them very richly and warmly clad. In washing them they use strange Ceremonies before they put them into the Coffin: There is no body but has one, and there are some of delicate Woods, of 12, 20, 50, 100 Ducats a-piece, or more. In every City or Town there are many Coffin-shops, where they are to be found of all sizes. The great *Mandarines* sometimes show their Charity in giving a dozen or twenty to poor people. There are very many who whilst they are yet living, endeavour to get their Coffin, and make a Treat the day it comes home. They keep it in sight for several Years, and some now and then use to go into it, yet they do not mend their Life. It is a Custom or Law for the Emperor to have his Coffin some time in the Palace. The *Tartars*, People of *Camboxa*, and *Eastern Indians*, burn the Bodys, and keep the Ashes. If any poor *Chinese* happen to have no Coffin, they do the same by him. In the Coffin they lay a small Quilt, Boulster and Pillows, Coals, and Wicks for Lamps, which are there made of Rushes; all these things serve to suck up the moisture of the Carcase: They also put in Sizers to pair their Nails. Before the *Tartars* time they put in Combs to comb their Hair. Since they brought them to cut off their Hair they have no need of a Comb, and therefore leave it out at present. *F. Brancato* a Jesuit told me this; and from this change I deduced this Argument: If they have left off putting the Comb into the Coffin, because they have lost their Hair, it follows they thought there was some Mystery in it. They place the pairings of the Nails they cut off from the Deceas'd as soon as expir'd, in little Purses in the four Corners; then they cast their Lots, and lay in the Body with great Shouts and Crys.

Funeral Rites.

Coffins.

8. Before they bewail the Dead, they place a Porringer in the middle of the Room where the Coffin is; having perform'd some Ceremonies, they break it, saying, They open the Gates of Heaven, and then begin the Lamentations; and if what the *Bonzes* say were true, then their Pleasure and Joy ought to commence. Having nail'd up the Coffin, which is done with abundance of Ceremonies, they make a sort of an Altar on it, and in the midst of it in a small Tabernacle they place the Name of the Party deceas'd, adorn'd with Candles, burning Perfumes and Flowers; this shall be further explain'd in another place. There is a great deal goes to the Condoling; but after it they go where the dead Body is, kneel down before the Coffin, and strike their Heads against the ground with much devotion and tokens of Sorrow. The *Franciscan* Fathers and we could never condescend to do this Ceremony. *F. Antony de Gouvea*, Superior of the Missioners of the Society, told me in the Province of *Canton*, once I did it; that was the only time, I never would repeat it. Another of the Society writ to ours thus; My Hair stands an end, to think that a Priest of the true God should prostrate himself at the feet of a Heathen Carcase, whose Soul I am positively assur'd is burning in Hell; and this just after saying Mass, when I believe the sacramental Species were still in his Breast. I heard of *F. Julius Alein*, that being reprov'd by a Christian of ours for performing the said Ceremony, he again turn'd over the *Chinese* Books, and not liking

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liking it, he ſold the Clothes he had for that purpoſe, never after daring to practiſe it.

9. And tho it be true that moſt of the Society have condeſcended to practiſe this Ceremony, yet the Reaſons we have alledg'd are ſufficient to prevail with us not to follow them, being grounded on the Doctrine of the moſt Learned *Suarez*, lib. 2. cont. Reg. Ang. cap. 5. num. 4. *We may give civil Worſhip*, ſays he, *to our departed Benefactors, or renowned Men, tho we are not aſſur'd of their Salvation, at leaſt whilſt it is not demonſtrable that they are damn'd.* I know *Sanchez* has the contrary, as I ſhall ſay in another place, which concerns me but little, becauſe he ſpeaks not to a Caſe under thoſe Circumſtances we write of. Nor is it to me that there are Chriſtians, who give a more than civil Honour to a dead Elephant, and who think it may be done to a Dog, Cat, or other things, as ſhall be ſaid in its place, for all this includes no ſmall difficulties.

Funeral Rites.

10. As ſoon as any Perſon is dead, the next thing is to make a Stick, which they call *Chang*; the deſign of it is, that the Soul may have ſomething to reſt and lean upon. The Rituals, and Books of *Confucius* above-quoted mention it. This Staff is hung in the Temples of the Dead. They alſo make thoſe Tablets, which we call of the Dead. Theſe are more myſterious; the *Chineſes* call them the Thrones and Seats of the Soul. This Point has been three times ſent up to *Rome*, and every time been condemn'd there, except only when one repreſented it much otherwiſe than indeed it was. I ſhall ſpeak of them more at large in the Second Tome. It cannot be deny'd neither, but that the *Chineſes* ſuppoſe the Souls of their deceaſed Friends to be there, and that they are fed and maintain'd by the Steam of thoſe things they leave there, ſince the Adverſaries own it, as ſhall be made out.

11. Funerals are attended with Muſick, and much Magnificence. The *Jews* us'd Muſick at theirs, as *Joſephus*, cap. 15. writes: ſo *S. Mat.* cap. 9. *S. Mar.* cap. 5. and *S. Luc.* cap. 8. ſpeaking of the Daughter of the Ruler of the Synagogue; but they took it from the *Gentiles* according to *Spondanus*, An. 32. *num.* 18. And it ſeems very needleſs, according to *Eccluſ.* cap. 22. v. 6. *Muſick among Mourning is like a troubleſome Relation.* True it is, *Manochius* and *A Lapide* write, it was doleful Muſick.

12. The *Bonzes* go along with ſeveral Inſtruments. Being come to the Tomb, they offer Sacrifice to the Spirit of that Place, begging of it to be kind to the new Comer. I ſhould be glad *F. Antony de Gouvea*'s Hiſtory were publiſh'd, that what I write might be ſeen there. After the Funeral, they offer before the Image of the dead Perſon, and his Tablet, for ſeveral months, a certain number of times every month, and every day Fleſh, Rice, Herbs, Fruit, Broth, and ſuch-like things. And *F. Gouvea* ſays, the *Chineſes* believe the Souls of the Departed come thither to eat. We ever were of this Opinion, for we have read it in the *Chineſe* Books, and had it from their Mouths. I afterwards read the ſame in the Manuſcripts of others of the Society, as I ſhall mention in its place. *Navarette.*

Mourning.

13. Mourning is mightily obſerv'd in *China*, for Parents it certainly laſts three Years; for Children, Couſins, &c. longer or ſhorter, according to the nearneſs of the Relation, which is all ordain'd and ſettled in their Rituals, and there is no Man but what obſerves it with the greateſt nicety. When a Father or Mother dies, if one or more of the Sons are *Mandarines*, tho he be a Counſellor of State, or General of any Province, and live very far from home (for no Man can be a *Mandarine* in his own Province, leſt the Love of his Country, Kindred or Friends, ſhould weigh more with him than Juſtice) they preſently acquaint him with it, and prefer a Petition at Court, begging leave for him to go home and lament his Father's Death. So he quits his Charge, and for thoſe three Years does nothing but ſtay at home to perform the Duty of the Mourning. The three Years expir'd, they give him another Employment, but ſometimes he ſtays for it. *Corn. A Lapide* ſpeaks of this Point on the 1 of *Ezek.* v. 1. but it muſt be underſtood as has been ſaid already, and as *Trigaucius* writes in his Hiſtory. The *Tartar* diſpenſes with ſome. In my time he diſpens'd with the Supreme Governour of *Canton*; 'tis true, the Diſpenſation coſt him 30000 Ducats. The three years Mourning was exchang'd for one month's, and he did it to keep his Poſt, which is worth to him above 300000 Ducats a Year beſides his Salary, and this without the Oppreſſion I have ſeen in other Places.

14. All Men were oblig'd to wear three years Mourning when the Emperor dies; but of late this has been chang'd into a few days. I was there at the time of the Mourning for the Father of him

now

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now reigning, but cannot well remember whether it laſted four or five days. During theſe days the *Mandarines* of every Town, City, and Metropolis meet in ſome publick place, where they faſt, weep, and perform the Ceremonies uſual when a dead Body is preſent. I am doubtful whether it be allowable for the Chriſtian *Mandarins* to keep thoſe Faſts. In its proper place we ſhall ſpeak of what has been decreed in this caſe.

Funeral-Rites.

15. If the dead Man was a Perſon of Note, the *Bonzes* make great Proceſſions, the Mourners follow them with Candles, and burning Sweets in their hands; they offer Sacrifices at certain diſtances, and perform the Obſequies, in which they burn Statues of Men, Women, Horſes, Saddles, other things, and abundance of Paper-money. All which things they believe in the next life are converted into real ones, for the uſe of the Party deceas'd. But the *Chineſes* kill no human Creature to bear the Dead company, as I have already obſerv'd, whoever writ the contrary in *Europe*, was, or would be deceiv'd.

16. In caſe the Soul ſhould go to Hell, the *Bonzes* have found out ways and means to fetch it out from thence. They have alſo found the way of Bulls of Plenary Indulgences, and Bulls for the Dead, ſome of them coſt fifty Ducats. How well *S. Thomas* expreſſes himſelf upon the 5 *chap.* of S. *Matth.* telling us the Devil ſtill continues in his firſt deſign of aſpiring to appear like to God. This is palpably evident in *China*. In *Muſcovy* it is the cuſtom to put a Note into the dead Man's hand, containing, that the Bearer was a *Muſcovite*, kept his Faith, and dy'd in it. This they ſend to S. *Peter*, upon ſight whereof, ſay they, he preſently gives them free admittance into Heaven, and aſſigns them a better place than he does to *Roman* Catholicks.

17. The Moors of *Macaſſar* uſually have four Boys very well clad at the four corners of the Bier, which is very large. Every one of them carries a Fan, and fans the dead Body, which is to cool the Soul, becauſe of the great heat it endures in the other world. This I my ſelf have ſeen.

Burying-Places.

18. I have before taken notice that all the *Chineſes* are bury'd without the Towns, a Cuſtom other Heathens have obſerv'd, and ſo did the *Jews*, as ſays *Corn. A Lapide in 29. Num. v. 16.* and on 7 *chap.* 12. *v.* of S. *Luke*. I find ſome, and particularly *Spondanus*, abhor the Cuſtom of Chriſtians of Burying in the Churches, becauſe of the ill Vapours may riſe through the Earth and be infectious, but it would be in vain now to perſwade the contrary.

19. The *Chineſes* are extraordinary careful of keeping their Sepulchers clean, and pulling up any weeds that grow about them. They often viſit them, weep, offer Meat, and burn ſeal'd Paper. F. *Gouvea* in his Hiſtory poſitively affirms, that the *Chineſes* believe the Souls are near about their Sepulchers. The antient *Europeans* were of the ſame opinion. *Lactan. lib. 2. de Orig. error.* ſays it. *As the multitude believes the Souls of the Dead walk about the Sepulchers, and Relicks of their Bodies*, &c. There were three ſeveral Opinions in thoſe times concerning the Soul, ſays the ſame Author, *Cap. 16. de Opific. Dei.* Some thought the Blood was the Soul, becauſe when that fail'd, Man dy'd. Others ſaid the Soul was Fire, *Becauſe whilſt the Soul is preſent, the Body is warm, when departed, it grows cold.* Others, and among them *Varro*, ſaid it was Air. This is the Opinion of the *Chineſes*, who with their Philoſopher allot a very refin'd ſlender Air, of which they ſay the Soul is form'd. They alſo affirm it is a Celeſtial part belonging to Heat, in which particular the *Chineſes* cloſe with both the Opinions we have mention'd. This ſhall be further explain'd in another place. *Fauſtus* made our Soul Corporeal, this ſuits with what has been ſaid; but he maintain'd another folly, which in ſubſtance is much the ſame the *Chineſes* hold, and ſaid, *There was nothing Incorporeal among Creatures.* So writes *Spondanus*, *An.* 520. *tom.* 2. On the day of the New Moon is their Commemoration of the Dead, and ſo is the Winter Solſtice. The Kindred meet in the Temple of their Forefathers in their beſt Apparel, there making many genuflexions, they offer ſundry ſorts of Meats and Drinks, and Prayers and Petitions are made *directly and immediately* to thoſe dead Perſons. What has been ſaid may ſuffice for a general information as to theſe Affairs. What remains ſhall be made out in its place, and the principal Points wherein the Miſſioners diſagree, ſhall be declar'd. I muſt in this place acquaint the Reader, that in *China* the Mourning is White, and not Black. So it was in *Spain* before the death of Prince *John*, as ſays F. *Mariana*.

Souls.

Mourning.

CHAP.

Navigation.

CHAP. IX.

Of the Sects, Temples, Fasts, and other Particulars of China.

Sects 3000.

1. THO there be 3000 Sects in *China*, yet all of them being deriv'd from three, and reducible to them; so all the Temples and other things pertaining to them, are reduced to the same Originals.

2. The principal, antienteſt, and moſt honourable Sect is that of the Men of Learning. Some Miſſioners have ſaid, the *Chineſes* have much of the *Jews*; and one more curious than the reſt took notice, that this Nation has above forty *Jewiſh* Ceremonies. Certain it is, the *Jews* came into that Nation many Ages ſince, tho there are ſome that deny it; it is no leſs certain that *China* is much antienter than the diſperſion of the Ten Tribes, that no body may ſay *China* was peopled by the Two Tribes that were left. This Learned Sect profeſſes down-right Atheiſm, as ſhall be prov'd at large in its proper place. This is made out by the graveſt and moſt learned Miſſioners of the Society, whom their Hiſtorian Father *Lucena* follows, and by the *Chineſe* Doctors themſelves, who, as Men learned in their own Doctrine, are better Judges of the ſenſe of their Books than the *Europeans*, more skilful and unbiaſs'd, and ought to be of more reputation in their own Affairs than ſtrangers; unleſs perhaps any one without regard to demonſtration, will give more credit to his own imaginations than to the known truth. There were ſome in the Province of *Canton* tranſlating a *Chineſe* Book, and Father *Gouvea* Superior of their Society, ſaid to me, They tranſlate and write what they fancy and dream. It is therefore certain, that in what relates to *China*, we are to follow the opinion and judgment of the *Chineſe* Doctors. Therefore *S. Thomas* ſaid on *John* 7. *Lect.* 2. *It is to be allow'd that his Judgment is to be ſtood by who is expert in any Art, to prove whether a Man be good at that Art; as for example, his Judgment is to be taken who is skilful in the* French *Tongue, to know whether another ſpeaks* French *well.* And that to be Judge in this affair, he muſt lay aſide paſſion, envy, hatred, and affection. The learned *Chineſes* outdo us in all things.

Literati, Magi.

3. This is alſo grounded on the words of *Lactantius de falſ. Relig. lib.* 1. *cap.* 2. *Whom then ſhall we believe if we do not give credit to thoſe that praiſe? He that believes theſe lyes, let him produce other Authors for us to credit, who may inſtruct us who theſe Gods are*, &c. If we do not believe the learned *Chineſe*, who makes ſuch account of his Sect, that he extols it above the Skies, will it be fit to give credit to one that came but the other day into *China*, and expounds things contrary to the ſenſe of the Claſſick Doctors of the Nation, and contrary to all the Antients of his own Order and Religion? There is no doubt but this would be a great overſight. In reference to this, it was daily ſaid during our Confinement, that in the matter of explicating *Chineſe* Characters, more regard is to be had to one *Chineſe*, than to thirty Miſſioners. Allowing this for granted, which is very uſeful, I proceed.

3. Doctor *Michael*, as F. *Nicholas Longobardo* a Jeſuit writes, very much lamented, that the *Chineſe* Learned Men had been defective in their Sect, in not inventing ſome Reward, and Puniſhment after death, for keeping of the People more in awe.

4. *Euripides* in *Plut. de Placit. lib.* 1. *cap.* 7. ſays, *It is a fiction of Legiſlators to pretend ſome Deity governs the Globe of the Earth, to endeavour thereby to keep the People in awe.* *Seneca* 2. *Nat. quæſt. lib.* 42. expreſſes it better and more fully, where the Reader may ſee it. The Antients, and other Sectaries of *China* obſerv'd this method, only the learned Men of that Empire were deficient in this point.

Sect of the Literati.

5. The Learned Sect talks too much of the Temporal Reward and Puniſhment. The Temples properly belonging to it, are thoſe they dedicate to their Dead; which was begun by the Emperor *Xun*, who is of great Antiquity, and very renowned in that Nation. The Philoſopher *Confucius*, of whom the *Chineſes* ſay (as the Holy Ghoſt ſaid of *Solomon*) that there never was before, nor will be after him ſo wiſe a Man, has Temples dedicated to him in all Towns and Cities. *Ching Hoang*, that is, as vulgarly expounded, the Tutelar Genius, has Temples throughout the Empire. The Batchelors adore a Star, which they call *Yuen Chang Sing*. The Licentiates worſhip the North, and call it *Kuei Sing*. The Magiſtrates

Xun.

Navarette.

give the ſame honour to *Confucius*. There are many other Temples belonging to the Learned Sect; ſome of them ſhall be taken notice of as occaſion ſerves. The Temples dedicated to the Spirit of Fire, to the God of the Waters, whoſe Name is *Lung Vuang*, are common to all. The Souldiers have their God *Mars*.

Tao, or Sect of Magick.

6. The ſecond Sect is call'd *Tao*, profeſſes much of Art-Magick, is properly *Chineſe*, and as antient as the former. They report of its Founder, that he was born Grey, and 63 years of age. His Mother was deliver'd of him at her ſide, and dy'd in Child-bed. This ſomewhat reſembles what *Henricus Summalix* in his *Paradiſus Animæ*, quotes out of *Albertus Magnus*, *cap.* 5. For theſe reaſons the *Chineſes* call that Man *Lao Zu*, that is, Old Son. He liv'd in the time of *Confucius*, and is commended by him in the Books call'd *Kia Ju*. This alone might ſuffice to make ſome Men leſs admire *Confucius*. This Sect has very many Temples throughout all *China*, they do not profeſs ſuch Poverty as others do; ſome of them marry, others have Coadjutors, who ſucceed them in their Religious Preferments. They let their Beards grow, and in Proceſſions wear Copes of the ſame Make as are us'd in the Catholick Church. What Father *de Angelis* writes, *viz.* that the Provincials of this Sect are carry'd in Chairs of Ivory and Gold, is a mere invention. They have a great Superior, in the nature of a General, formerly he went in the Apparel of a *Mandarine*, at preſent he has the privilege of ſuch a one, and no more.

Foe, or Sect of Idols of India.

7. The third Sect is call'd of *Foe*; we name it the Sect of the Idols of *India*. It was brought into *China* about ſixty years after the Birth of our Saviour. The Founder of it his name was *Xe Kia*, he was born very many years before. This curs'd Sect has ſo ſpread, that it certainly far exceeds the *Mahometan*. From *India* it pierced as far as *Japan*, without leaving any Iſland or part of the Continent all that way exempt from it. This Helliſh Infection has ſeized the *Laos*, *Lequios*, *Tibet*, both *Tartaries*, *Siam*, *Camboxa*, *Cochinchina*, *Tunquin*, and all the *Archipelago* of *St. Lazarus*. The firſt Principle they aſſign and know does not go beyond the *Materia Prima*, wherein it agrees with the two former, tho it differ in the names and terms. This is the opinion of moſt ſolid Miſſioners, of the *Chineſe* Doctors, and of their Claſſick Authors, of which more in its proper place. For this reaſon 126 years ago, there ſtarted up a Sect of the Legiſlators we have ſpoken of, uniting them all, and making one of the three. This laſt Sect has its Temples, on whoſe Altars they place the three accurſed Sectaries afore mention'd. The worſt of it is, that nine years ſince a Chriſtian at Court publiſh'd a Book in which he parallels and calls our Holy Religion by the ſame name with all thoſe three we ſpeak of.

Sect of the Legiſlators.

8. There are innumerable Temples of the third Sect, all very ſtately, clean, and neat; ſome have 500, ſome 800, and ſome 1000 *Bonzes*. Theſe are very much given to praying, in ſome places they pray continually day and night. They have alſo their places of Devotion on Mountains, in Woods and Valleys, whither infinite numbers of People reſort at certain times, and to ſay the truth with more devotion, modeſty and decency, than is ſeen in our parts. There are every where Hermitages with Hermits, as well on Mountains, as in Valleys, and moſt uncouth places. There are alſo in loneſome places Houſes to breed up Novices, where they live mighty retired. For food as long as they live they are forbid Fleſh, Whitemeats, and Fiſh, as alſo Wine; they live upon nothing but Rice, Bread, Herbs, and Fruit. An infinite number of their Laity as well Men as Women keep this Faſt, many of them Handicrafts, Labourers and Sailors, who never break it either on account of hard labour, ſickneſs, or age.

9. It is truly amazing to hear what accounts they give of the Lives of ſome of them, and of thoſe of *Camboxa* and *Siam*, the very Fathers of the Deſarts ſeem to fall ſhort of them; and for Abſtinence it may be ſaid they outdo that of other Antients mention'd by *Henricus Summalix* in the 5th and 7th Chapters of *Paradiſus Animæ* of *B Albertus*, and of others *Corn. a Lapide* on *Gen.* 9. 21. ſpeaks of.

10. Among the reſt of the famous Idols of *Foe*'s Sect, there is a Woman they call *Kuon In Pu Sa*. Some ſay ſhe was Daughter to a King of *India*: Others ſay that ſhe was a *Chineſe* Maid, who liv'd on the Mountains near the City *Macao*. Doctor *Paul* a *Chineſe*, put it out in Print that ſhe is our Bleſſed Lady; the ground for his opinion he ſays is, that the Image has remain'd there ever ſince the Preachers out of *Syria* preach'd the Goſpel in that Empire. When they were all dead, the *Chineſes* made an Idol of it. It is poſſible it might be ſo, but very able Miſſioners of the Society make a doubt of it, and they like that Book as ill as I do. The moſt

moſt likely, as the Chriſtian Men of Learning make out, is that there never was any ſuch Woman, but it is a Fiction. The meaning of her Name is, that ſhe ſees the wants of thoſe that bear Devotion to her a thouſand Leagues off; that ſhe hears their Prayers at the ſame diſtance, and moſt readily ſupplies them. They repreſent her with a great many Hands, one Image of her in *Canton* has 24 to ſignify the great Favours ſhe does, and her extraordinary Liberality. The Multitude have a great deal of Devotion to this Monſter.

San Pao. 11. This ſame Sect has another Idol they call *San Pao*, it conſiſts of three equal in all Reſpects. Doctor *Paul* above mention'd, ſets it down as an Emblem of the Bleſſed Trinity, which he might have as well let alone. *F. de Angelis* a *Portugueſe* mentions theſe two things, and enlarges upon them too much without any reaſon.

Cer was formed by S. Matthew according to S. Clement, l. 8. conſ. Apoſ. ver. 11 cap. 35.

12. The ſame Sect uſes Holy, or rather curſed Water, and other things, which Doctor *Paul* ſays the *Bonzes* took from the Law of God, which formerly flouriſhed in that Kingdom. Other Heathens uſed it, as ſays *A Lapide on Num.* 19. 11. There are alſo Temples to which Men and Women reſort to beg Children. In theſe Temples there are uſually many wooden and earthen little Boys, without their Privy Parts; the reaſon is, becauſe the Women when they reſort thither to perform their Devotions in order to obtain Children, take theſe Boys in their Hands and bite off thoſe Parts and eat them. Some keep them as Relicks.

Holy Water.

Ramaſel. 13. In the Kingdom of *Tibet*, where the Pope of that part of the World reſides, whom they call *The Great Ramaſel*, there are the naſtieſt Relicks that can be expreſſed. That Man is held in ſuch mighty Veneration, that all his Excrements great or ſmall are honoured as Relicks. In *China* they are valued at a high rate; the Devil treats his People like filthy Swine. *F. Kircher pag.* 51. writes ſome things which require more Proof: 'Tis a mere Story that *F. Adamus* hindred the Emperor of *China* from going forth to meet the Great *Ramaſel*, or *Lamaſſe*; nor was the *Tartar* Emperor of *China* in the Year 29. *F. Adamus* was not ſufficiently eſteemed or accounted of by the Father of the Emperor now reigning, to ſave bowing and ſubmitting to an ordinary *Bonzo*; and is it likely he ſhould have Intereſt to do what was ſaid above? Beſides that in ſuch Caſes, they conſult the Court of Rites and Ceremonies, which anſwers according to the Preſidents they can find, and that is infallibly done; now how could *F. Adamus* have any thing to do there?

God in Deut. 12. commanded his People to deſtroy the Temples and Idols; the Chriſtians are not permitted to do in China.

Navarette.

Lamas.

14. It is above 400 Years ſince the *Mahometan* Sect came firſt into *China*, but has for the moſt part continued among them that brought it; but they marrying are vaſtly multiplied, they are above five hundred Thouſand, and have ſtately Temples. We ſaw one at *Hang Cheu* ſo ſightly, and with ſuch a noble Front, as might ſhow well in *Rome*. The *Mahometans* ſtudy the *Chineſe* Sciences, take their Degrees, and riſe to be Civil and Military Mandarines; but as ſoon as any of them has taken his Degree, or becomes a Mandarine, they look upon him as an Apoſtate from his Faith: ſo that the *Mahometans* eſteem the Learned Sect incompatible with theirs, which acknowledges one true God, to whom they aſſign the ſame Attributes as we do, tho they admit of intolerable Errors. Every Temple of *Bonzes* has a Cock belonging to it, which they keep to be ruled by him, and riſe at Midnight to Matins. *A Lapide on 6 Deut. v.* 7. writes of the crowing of this Foul.

Mahometans.

Bonzes.

CHAP. X.

A Continuation of the ſame Subject.

1. A Conſiderable part of what properly appertains to theſe Chapters, is ſpoke of in ſeveral parts of my Works; therefore I ſhall here ſet down, and give Hints of ſuch things as are moſt common. There is one very uſual Faſt among the young People of *China*, which laſts only three Years; this is perform'd to requite their Mothers for the Milk they gave them, and to repay the Blood they ſpilt at their Birth. This Faſt they obſerve moſt rigidly, inſomuch that no Accident or Excuſe whatſoever can countenance the breaking of it; the manner of it is the ſame before mentioned in the laſt Chapter, *viz.* to abſtain from Fleſh, Whitemeats, Fiſh and Wine. The Women, who in all parts are more de-

Abſtinence.

devoutly given, ſignalize themſelves for Faſting in *China*, and bring up their Children to it; ſo that there are Abundance who live to old Age, without having ever eaten any thing that comes from a ſenſitive Living Creature, except the Milk they ſucked of their Mothers. When any of theſe have a mind to become a Chriſtian, it is a very difficult matter to diſſwade him from the Superſtition of that Faſt. There has been very great variance between the Miſſioners of the Society touching this Point, which ſhall be obſerv'd in its place. *Navarette.*

2. But notwithſtanding the general Tenderneſs of Women, eſpecially of Mothers, for thoſe they have bore in their Womb, yet there is the greateſt Cruelty imaginable among the *Chineſe* Women towards their Daughters. Very many of them as well rich as poor, when they are deliver'd of Daughters, ſtifle and kill them; thoſe who are ſomething more tender hearted, leave them under a large Veſſel, where they let them die in great Miſery and Pain. I ſaw one that had been three Days in that condition, it cried and groan'd ſo as might move a Stone to Compaſſion, and only a few Boards parted her from her cruel Mother's Bed. I ſaw her Father, her Grandfather and Grandmother, who often paſs'd by the Veſſel; and ſhe that had pierced my Heart with her Cries, could make no Impreſſion upon thoſe Monſters. I begged the Child, they granted my Requeſt, ſometimes they refuſe ſo charitable a Requeſt; we lifted up the Veſſel, the Child lay on her Back crying to Heaven for Relief, her Feet and Arms drawn up, her Back lay upon hard Stones in wet and mud. I was amazed to ſee it had lived three Days and three Nights in that condition: her Colour was ſo high it looked like the very Blood. I carried her away, baptized her, called her *Mary*, and gave her to a Chriſtian Woman to nurſe. Within a few Days it appeared how much harm that miſerable way of Living had done. All her Sinews contracted, and God who preſerv'd *Moſes* in the Oſier Basket, kept this innocent Babe three Days under the Veſſel, to take her to Heaven within a Month after ſhe was baptized. She might very well ſay, *My Father and my Mother hath forſaken me, but the Lord hath taken me to him.* Many have been ſaved after this manner in *China*: a Book there is in that Nation exclaims very much againſt this Barbarity; there is alſo an Imperial Law, which forbids it, but all to no purpoſe. The Chriſtians agreed there were about 10000 Female Children murdered every Year, within the Precinct of the City *Lan Ki*, where I lived ſome time: How many then muſt we imagine periſhed throughout the whole Empire? But who will wonder at this, ſince we know the ſame was practiſed in *Spain* upon both Males and Females, only upon the beaſtly Motive of ſatisfying their Luſt? The 3*d* Council of *Toledo*, *Can.* 17. has theſe Words, *That Parents in ſome parts of* Spain *murder their Children thro the Deſire of Fornication, and for want of Tenderneſs*, &c. *Daughters murdered.*

3. The *Chineſe* Nuns called *Ni Ku*, are great Faſters; they live retired in their Monaſteries, but ſometimes go abroad to beg. Every one goes with her Companion, they wear the ſame Apparel as the *Bonzes* do, and make their Obeiſance like Men, not like Women. The *Chineſes* have no good opinion of either the he or ſhe *Bonzes*, and therefore make no account of them. In the Neighbouring Kingdoms it is quite otherwiſe, all Men reſpect and honour them.

4. All the Sects we have ſpoken of, except the firſt and the *Mahometans*, look upon it as a Sin to kill Living Creatures, &c. Many of the Antients were of the ſame Opinion. See S. *Thomas opuſc.* 5. 5. in *opuſc.* 8. §. 3. he writes that, *The* Facians *do not eat Fleſh, but altogether abhor it.* On the contrary, *Paul* 1 *Tim.* 4. *S. Auguſ. Lib.* 1. *de Civit. Dei, Cap.* 20. ſays, *That the killing of Beaſts to maintain Human Life is not unlawful.* This I verily believe, but it is a Doctrine that won't paſs in *China*. S. *Thomas* 2. 2. *q.* 64. *art.* 4. particularly impugns this Error, as do his Diſciples. The *Chineſe* Sectaries plead Humanity and Compaſſion, thinking it a cruel thing to take that Life they cannot give. According to that of the Prov. cap. 12. v. 10. *A Righteous Man regardeth the Life of his Beaſt, but the Bowels of the Wicked are cruel.* *Lira* on this Place ſays, *The* Jews *were cruel, and therefore the Law fed them to have Compaſſion, not only towards Men but towards brute Beaſts.* But it is very well worth remarking, that they ſhould endeavour to ſhow themſelves ſo merciful to Beaſts, and be ſo cruel to their own Daughters, murdering them inhumanely, as has been ſaid. *Kinds of Animals.* *See Aldrete, &c. Genesis.* *The ſame ſays Aldrete, &c. Oleaſter.*

5. In *India* they have Hoſpitals, to cure all ſorts of irrational Creatures, and they let Men die without aſſiſting them in their Sickneſs; ſuch is the Compaſſion of Sectaries. One thing well worth obſerving, has been taken notice of in the Faſting

Navarrette. Converts.

Faſting Sectaries, which is, that at Entertainments they preſently make known their Devotion, and ſo they ſerve them only ſuch Meat as they can eat; but if a Chriſtian is invited upon a Faſting-Day, inſtituted by the Church, he holds his Peace, and eats all that is laid before him, without daring to make known the Obligation he lies under. Before they are Chriſtians, they are very zealous for the Devils Faſts; after their Converſion, it is very hard to bring them to keep only nine Days the Church obliges them to. The *Indians* do much better, tho their Suſtenance is but mean and ſmall.

Faſting.

6. Faſting is much accounted of in *China*. When they enquire into our Holy Doctrine, the firſt thing they do is to inform themſelves of our Faſts; we to make things the eaſier, tell them there are but a few, and thoſe eaſy, and it is certain they don't like it. There are ſundry Opinions touching this Point, and it is no eaſy matter to reconcile them. I always liked the Sentiment of *Layman*, *lib.* 4. *trac.* 8. *cap.* 1. where ſpeaking of Faſting he ſays, *Therefore it is to be introduced among Nations newly converted to the Faith of Chriſt, as* Navarrus *obſerves, and* Toletus, *lib.* 6. *cap.* 9. *num.* 1. All have not taken this Courſe: the Branches that have ſpread from theſe Sects are many, as I obſerved before. Some are more reſerv'd than others, ſome have ſtricter Faſts, and obſerve rigid Silence. When our Holy Faith was condemn'd, the ſupreme Governour of *Canton* preſented a Petition againſt the *Bonzes*; upon which it was ordered, that only 20 ſhould be allowed in every Town, 40 in Cities of the firſt Rank, 30 in thoſe of the ſecond. But when we came to *Canton*, they were all undiſturbed in their Houſes and Monaſteries.

Bonzes.

7. All the *Bonzes* profeſs Chaſtity, there have been ſome ſpecial Caſes. On the 2*d* of *April*, 67. we were told the Petty King of *Canton* had condemned 11 to be burnt alive, for having taken them in Sin, in which there was a Complication of Murder. It is reported of an Empreſs of the laſt reigning Family, who had a Kindneſs for the *Bonzes*, that ſhe granted them a Diſpenſation to have to do with Women during three Days, without committing any Offence, or being liable to Puniſhment; they alſo profeſs Poverty, but not that of the Goſpel. If a *Bonzo* has a good opportunity offered him to eat, drink, rob, or murder, he lets it not ſlip, for they are great Hypocrites. We may well apply to the *Bonzes* of *China*, what S. *Auguſtin* ſays, in *Serm.* 21. *ad Frat. Bleſſed are the Poor in Spirit, but not thoſe that counterfeit Poverty; ſuch as they are Hypocrites, outwardly profeſſing Poverty, but refuſing to endure any Want. Such Men in all their Actions ſeek for the Reſpect of Honour, the Glory of Praiſe to be feared by their Betters, and be worſhipped like God; they covet to be called Saints by all Men; they extol Poverty and Abſtinence only in Words, but they deſign not to touch them with their Finger. They outwardly clothe their Bodies with deſpicable Garments, but next their Skin are clad in Purple; they give out they lie upon Aſhes, but refuſe not lofty Palaces; they ſhew a Heavenly Face abroad, but we doubt not they have Hearts like Wolves. Such were thoſe* Sarafates, *concerning whom* F. Hierome *writ to us three Times, whoſe Race is moſt carefully to be avoided. They in fine were in* Egypt, *living in the Clefts of Rocks, clad in Swines Skin and Oxes Hides, only girt about with Ropes made of Palm-Tree Leaves, wearing Thorns about their Heels faſtened to their Girdles; and coming out of their Caves bare-footed, and goared with Blood, they went to* Jeruſalem *to the Feaſt of* Pentecoſt; *and entring the Holy of Holys, zealouſly preached up the Obſervance of Poverty and Abſtinence; then they haſtily pulled their Beards, in the Preſence of Men, without any Mercy; and having thus gained Renown, and made their Profit, they returned to their own Abode, rejoicing and feaſting in Solitude more than we can expreſs.* The *Bonzes* of *China* are here well deſcribed, all they do tends to gain Renown and Profit, without having any other End or Proſpect.

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CHAP. XI.

In which the Sect of Foe *is fully explicated.*

Foe. 1. HAving ſaid ſomething in general of this Sect, it remains to declare what is peculiar and abſtracting from others in it. Concerning that of the Men of Learning we ſhall ſpeak in another place. This will be uſeful for the Information of thoſe that go over to thoſe Miſſions in theſe Points; that they may be furniſhed with Arguments againſt them, which will make them able upon occaſion to handle with eaſe theſe confuſed matters ſo ſtrange to *Europeans*, giving it for granted, that this Sect is the greateſt Enemy we have to deal with in *Japan*, *China*, and many other Kingdoms.

2. This Helliſh Sect, as I obſerv'd above, came into *China* about the Year 2899 of the *Chineſe* Empire, 3109 after the Flood, and 60 after the Birth of our Saviour. Its Founder in *Japan* is called *Jaca*, in *China Xe Kia*; when they made an Idol of him, they named him *Foe*. He was born in the *Mid India*, which Kingdom the *Chineſes* call *Tien Cho Kue*. His Father's Name was *Cing Fan Vuang*, his Mother's *Mo Je*: They ſay ſhe conceived in a Dream, imagining a white Elephant enter'd her by the Mouth; he was brought forth at the left ſide, his Mother died in Labour. As ſoon as he was born, they write, he walked ſeven Steps, and with one Finger pointed up to Heaven, and with another to the Earth, and ſaid, I alone am Holy and Noble in Heaven and on Earth. Some ſay he was Son to the Devil, who bringing Seed from ſome place, infuſed it into the Mother in the ſhape of a white Elephant. This is the reaſon that Beaſt is ſo highly valued in *India*, that thoſe Kings make bloody Wars for him.

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Xe Kia.

White Elephant.

3. *F. John Adamus* arguing againſt this Sect, and repeating the Words its firſt Author ſpoke as ſoon as born, gives it for granted to be as we ſaid in the laſt place, and adds, that the Devil enter'd his Body, which made him break out into that Helliſh Blaſphemy. Some *Europeans* tell us, his Birth was in the 29*th* Year of *Solomon*'s Reign. At 17 Years of Age he married three Wives, by one of them he had a Son, whoſe Name was *Lo Heu Lo*; at the Age of 19, he forſook the World, and became an Anchoriſt; 12 Years he led that Life, learning from four immortal Men, ſo they call the Hermits who lead a very exemplary Life; at 30 Years of Age, looking on the Morning Star, he obtain'd a comprehenſive knowledg of the Being of the firſt Principle, which rais'd him to the Degree of the Idol *Foe*; he preach'd his Doctrine 49 Years, and died in the 79*th* Year of his Age. Before his Death he ſaid, during more than 40 Years I have not made known the Truth of what I know; for I have only preach'd the exterior, and moſt demonſtrable part of my Doctrine, by means of ſeveral Compariſons, all which I look'd upon as falſe, not the interior which I judg'd to be true. Therefore he then declar'd, that the firſt Principle, or Beginning and ultimate End, was no other than the *Materia Prima*, or *Chaos*, which they expreſs by theſe two Letters *Kung* and *Hiu*, ſignifying a *Vacuum* or Emptineſs, and that there was nothing further to be ſought after or hoped for. He had 8000 Diſciples, out of which he choſe 500, and then 100 out of them; laſtly he took the tenth Man of thoſe, whom they now call the ten Great Ones. Theſe after the Death of their Maſter writ his Doctrine in above 50000 ſeveral Gatherings; I ſuppoſe they were of Palm-Leaves, or that they call *Nipa*, as they write to this day in *India*, which I have often ſeen and obſerved. *Ta Mo* a famous Idol in *China*, whoſe principal Seat is on the Mountain *Vu Tang Xan*, in the Province of *Hu Kuang*, is lineally deſcended from thoſe 10, and is the 128*th* from them. They report of him, that he was nine years in contemplation with his Face to a Wall. Theſe Contemplations on the *Vacuum* or *Chaos*, which are directed to imitate that firſt Principle, they call taking the Degree of an Idol, and then returning to the *Vacuum*, or Nothing whence they came.

Matter of firſt Principle.

The Interior which the Author values, which they conceal'd at the Point of Death. Cajet. in 7 Jo. v. 18. Serm. 2.

Ta Mo.

4. Either by reaſon of the Likeneſs of the Name, or I know not for what reaſon, I have heard it ſaid of this *Ta Mo*, and it is printed in the *Chineſe* Language, that he was the Apoſtle S. *Thomas*, who they affirm was in *China*. The Fathers *Luzena*, *de Angelis*, and *Mendoza* follow this opinion, I look upon it to be more than improbable. I have a word to this ſame Point in another place, what has been ſaid

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said may ſuffice for the preſent; and it is the Opinion of *F. Gouvea*, and convincing, that *Ta Mo* came into *China* above 300 Years after the Incarnation of the Son of God, as appears by the Opinions of very learned Men given me under their Hands. Nor is it to be believ'd, that when the holy Apoſtle had come to *China*, he would ſo ſoon depart that Country, leaving ſo plentiful a Harveſt without gathering it, or ſowing the Seed of the Word of God, as even they of the contrary Opinion affirm. And if the Apoſtle was in *China*, he was none of *Ta Mo*. I have read much on this Subject, but I find no ground they of the contrary Opinion have.

Foe. 5. *Xe Kia* in his Will left his Doctrine to his much lov'd Diſciple *Mo*, or *Kia Je*, charging him to begin it with theſe words, *We almoſt ſaw it*, without ſhowing any other reaſon. His Body being burnt with Eagle-wood and Sandal, his Diſciples divided his Relicks, and ſhar'd them among Mens Spirits, and Dragons of the Sea. They ſent the King of *Ceylon* a Tooth, which *F. Gouvea* ſays at laſt fell into the hands of *D. Conſtantine* of *Braganza*. *F. Luzena* affirms the ſame, but without making any mention of *Foe*, or *Xe Kia*. They tell abundance of falſe Miracles wrought by this curſed Man; and among the reſt, that he has been brought forth into the World 8000 times, the laſt in the ſhape of a white Elephant. This alludes to what I ſaid above.

O Mi To. 6. In their Books they take notice of another antienter Idol call'd *O Mi To*. He places Paradiſe in *India*, which they call a quiet and calm Country. Thoſe who call upon this Idol, they ſay, obtain full remiſſion of their Sins. It is wonderful to ſee how inceſſantly many call upon him, they name him oftner than we do God, Chriſt Jeſus, or the Bleſſed Virgin. Some for a long time after they are baptiz'd, have much ado to break themſelves of that bad Cuſtom.

Pu Sa. 7. The Books they call *Fang Pien*, give only this and *Xe Kia* the title of Idols, becauſe they repreſent the firſt Principle. The reſt, tho they are the ſame thing as the firſt Principle, are only ſtil'd *Pu Sa*, that is a ſtep leſs. They repreſent only ſome Attribute of that firſt Principle; as for Example, the Goddeſs *Kuon In*, above Lo Hoan. mention'd. Thoſe they call *Lo Hoan* are in the third Rank.

8. The ſubſtance of the exterior Doctrine, which *Xe Kia* looks upon as falſe, is, That there are Idols, which make ſatisfaction for Men and ſave them; and being mov'd by compaſſion and pity, were born to ſhow the way to Heaven to thoſe Souls that are born in the other World, where *Foe* is ſtill upon a Flower. Their Glory conſiſts in 32 Figures and eight Qualities, which glorify a Man. This Sect has five Commandments: The firſt, Not to kill any living Creature; the ſecond, Not to Steal; the third, Not to commit Fornication; the fourth, Not to Lie; the fifth, Not to drink Wine. It has ſix Works of Mercy: The Firſt and chiefeſt, To do good to the *Bonzes*; to erect Temples for them in honour of their Idols, and always to call upon them, which is ſufficient to obtain pardon of their Sins. To burn for the Dead Paper-Mony, pieces of Silk and Cotton, to ſerve their Souls in the other World, and that they may have wherewith to bribe the Goalers and Porters of Hell. The burning of Paper came not from the *Bonzes*, they have appropriated it to themſelves, the Original of it ſhall be ſet down in another place. If they do not, as has been ſaid, they aſſign ſix Ways they ſhall go to Hell, where they ſhall continually be coming again into the World, as Men, Beaſts, Devils, Rich, Poor, *&c.* All this the Interior Doctrine rejects, and ſo do the *Bonzes*. The purport of the Interior Doctrine is, That as before my Parents were born, there was nothing but the *Vacuum*, which is the Being of all things, and gave us that which we have; ſo after Death all things return to, and are reduced to that *Vacuum*, or Nothing, without leaving any other diſtinction betwixt Creatures, but the bare Figure and Qualities they have. As for inſtance, the Water that is in ſeveral Veſſels of ſundry ſhapes, round or ſquare, *&c.* The Learned Men in their Philoſophy, make uſe of this ſame Simily to make out their Doctrine, which in effect is the ſame as the Interior Doctrine of the *Bonzes*. They alſo make uſe of the Simily of the Moon, which ſhows its Figure in the Water, or a Glaſs, and it looks like a Moon, but is only an Image or Reſemblance, and mere Nothing. So they ſay of Creatures, that they are nothing but the firſt Principle, which is the Being of them all, whoſe Subſtance they ſet down as a Rule, has no Underſtanding, Will, Virtue, Power, *&c.* Yet they deſcribe it pure, ſubtile, ingenerable, infinite, incorruptible, and moſt perfect. They place Beatitude in this Life, through Meditation and Mortification; ſo that their Bliſs is obtain'd by meditating

Foe's Commandments.

Foe's Interior Doctrine.

Beatitude.

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tating on that first Principle, and reaching to the height of Contemplation, wherein a Man is as it were beside himself void of Reflection, and without any operation of the Understanding, and further than this he has nothing to seek or hope for.

9. To speak of the transmigration of Souls, which Error has infected all *Asia*; those of this Sect say it happens four several ways; two of them true, and two false. The first false way, which belongs to the Exterior Doctrine, feigns six places in several parts of the World, where those Men that die according to what they have acted in this Life, are born over and over again in the shape of those who inhabit those Places, till they are again born into this World, and afterwards come to obtain the Perfection of the first Principle. After this dying a second time, they go to Paradise converted into Idols *Fee*, without returning any more to those six places. This Error supposes a set number of Souls. Other Antients held it, whom *S. Thomas* opposes; see *Part.* 1. *quæst.* 90. The second manner feigns, that when a Man dies, according to his Actions, he is converted into one of six things, a Beast, a Fish, a Bird; an angry, a hungry, or a heavenly Devil.

10. The first true way is, say they, that the first Principle so often spoken of, is in continual Transmigration from one thing to another, taking several Shapes thro four several ways of coming into the World; that is, the Womb, Eggs, Seed, and conversion of one thing into another. *F. Antony Gouvea*, the antientest Missioner of his Society, and their Superior, says the Learned and Sect of *Tao*, hold the same in their *In Jang*, Matter and Form, *Li* and *Ki*. Which I look upon as an undoubted Truth; and that it may appear how much *F. Longobardus*, a grave Missioner of the Society, is in the right, in saying, The *Chineses* hold the same Errors as other Antients did; I observe, that as the *Chinese* Men of Learning call Cold *In*, which is a word of the Feminine Gender; and Heat *Jang*, which is Masculine: So did the antient *Europeans*, as *S. Thomas* takes notice on the 38*th* of *Job*, call *Cold a female Quality*, and so the Text names it, *By the name of the Womb*, which belongs *to the Woman*; *but Heat a male Quality*; *and so he makes use of the name of the Father about the Generation of Dew and Rain. Lactan. Firm.* said the same long before, *lib.* 2. *de Orig. Error. cap.* 10. The second way, and that which is peculiar to this Sect, is the continual rowling of the Understanding, Will, Passions, and inward Affections of Man about his Objects; and so when the Understanding, or inward Appetite is in Action towards some Object, then they say the Heart is produced or brought forth; and when it desists from that Operation, they say it dies. In this sense they affirm the Understanding does all things, that is, that when it looks after them they are done; if it does not take care of, or think on them, they have no Being. After the same manner as Logicians speak of the *Ens Rationis*, whose Being consists in the Understanding's being fix'd in Consideration; and it ceases to be, when they no longer think on it. They reduce all Objects relating to the State of Man to ten Heads; six are as it were Hells, which belong to the Secular State; the other four are like Heaven, and appertain to the Monastick State.

CHAP. XII.

The End of this Chimerical Confusion.

1. THIS Chapter is added to conclude with what this Sect teaches, which will make it the more intelligible, and the Chapters of this Book not so long. It teaches, that our Understanding, Will, or Appetite, which they call *Sin*, are continually employ'd, and rowl upon six Objects or Ways, and this Imployment or Restlessness they call *Hell*. *Hell.* Those Hermits *Spondanus* treats of, *Ann.* 170. *num.* 5. said almost the same thing; and according to the Object the Understanding is imploy'd upon, the Person is said to be in such or such a Hell, and to become like the Inhabitants of it. All insensibility and mortification in regard to these Objects it calls *Heaven*; he that goes to this place is born a *Foe*, resembling the first Principle in imitating it. Of the six Ways they call *Lo Tao*, the first is that Hell in which they assign three places of Pain, which are the three Passions, Anger, Covetousness, and Ignorance; they are properly the Furies of this

this Hell, which they name *San To*, that is, three Venoms or Poiſons. When a Man is born into this World, they ſay, he is born into Hell with his Head downwards; that is, he is born from his Mother's Womb; and ſo all Noble Perſons are born in Hell, *viz.* in this Life, in which there are eight ſorts of Torments, Life, old Age, Sickneſs, Miſeries, Calamities, Poverty, Sorrow, and Death. Another Hell is term'd *Ngo Kuei*, ſignifying hungry Devil; Man is born into this, when he is inwardly troubled for the Miſeries indures in this Life. The third is term'd *Cho Seng*, a brute Beaſt; it ſignifies rude Men who act like Beaſts, and are ignorant of what they ought to know. The fourth is *Sieu Lo*, an angry Devil; which is when Men are paſſionate and quarrel, theſe are in the Hell we have mention'd. The fifth is *Jin Tao*; that is, to be born a Man, ſignifying the uneaſineſs of Compliments, and the Cuſtoms of the World. The ſixth is *Tien Tao*; that is, heavenly Way, which belongs to Kings and Princes, who are born in Heaven, when they are in Pleaſures among Muſick and Paſtimes.

2. To eſcape theſe ſix Hells, four Steps are to be aſcended, which are the four Philoſophers of this Sect. The firſt *Xing Vuen*; that is, a beginner that travels through Faith, and is one that ſtands upright before the Image of *Xe Kia*, whoſe buſineſs is to conceive that all things are Nothing. The ſecond *Vuen Kio*, one advanc'd; he alſo is commonly repreſented ſtanding, as the former, and his buſineſs is Reflection and Meditation; thoſe of this Rank are call'd *Lo Haon*, that is, Men that meditate. The Subject of their Meditation is Twelve; twelve ſteps Man makes from his Birth till he dies. The third *Pu Sa*, that is, Perfect, or Conſummate, who can advance no further, but with Bowels of Compaſſion employs himſelf in inſtructing Men. Theſe ſit on the left ſide of *Xe Kia*, almoſt even with him, and have a ſort of Beads. *Beſide.* The fourth is *Foe*, that is, the moſt conſummate Idol, who employs not himſelf in outward things, in all reſpects like the firſt Principle, abſolutely perfect, which ſtate is being in Paradiſe, united with the *Vacuum*, or Nothing, or with the refin'd, thin, and imperceptible Air, and become one and the ſame thing with it.

3. It only remains in this place to ſet down ſome Sayings of the Doctors of this Sect; and becauſe they all in effect expreſs the ſame thing, I will only write the Sayings of two or three. *Pi Xi* ſays, I receiv'd my Being from the Incorporeal *Medium*, or from Nothing (he means the *Materia Prima*) and as all things came from it, ſo did Man. The Soul and Underſtanding of themſelves are nothing. Good and Evil are alſo Nothing, they have no place to exiſt in. *Xi Ki* ſays, To do good Works of it ſelf is Nothing, and ſo to do evil; my Body is like the Lather of a Waſh-tub compacted together, my Soul is like the Wind. The *Chaos* produced a white Nature, without Subſtance or Solidity; therefore all things are but mere Appearances, they are nothing but outward Shape.

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Firſt Principle.

4. By what has been here ſaid, we may frame to our ſelves ſome Idea of the extravagancy of this Sect, if ſuch wild Chimeras can furniſh us with any ſettled Notion; but to this end I have made it as plain as poſſible I could. Perhaps our Lord may ſtir up ſome body to write againſt it, I doubt not but it would be very advantageous. The Miſſioners have writ much, but ſtill more is wanting. I never could approve of the Opinion of ſome Men, who ſay, it is not proper to ſpend time in arguing againſt Follies. I ſay I could never approve of it, becauſe the Holy Doctors of the Church ſpent much time in refuting other Abſurdities, very like, and not inferior to theſe. Among them particularly *S. Thomas* did ſo, and it was not miſpent, but well employ'd. Beſides, what reaſon can there be not to ſpend time in diſcovering and expoſing theſe Follies we have mention'd, ſince they are the means the Devil uſes to gain innumerable Souls?

5. If we obſerve the firſt Principle aſſign'd by all the *Chineſe* Sects, we ſhall find they do not much vary from other Antients, againſt whom the Saints writ much. *Heſiod* treated of the *Chaos*, and not of the Cauſe which produced it, as *Lactantius* obſerves, *de falſ. Rel. lib.* 1. *cap.* 5. The ſame do theſe Sects we have mention'd. The Antient Poets placed the *Chaos* in the beginning of the World, and ſaid it afterwards ſeparated and divided into many things, as the ſame *Lactantius* tells us, *cap.* 9. *lib.* 2. *de Orig. Error.* The Learned Men of *China* maintain the ſame. *S. Thomas*, *opuſc.* 8. ſays, that *Thales Mileſius* aſſign'd Water for the firſt Principle; *Diogenes* the Air. Something of both may be found in the *Chineſe* Sects. *Heraclius* would have a refin'd or ſubtile Air to be the firſt Principle, ſo will the *Chineſe* Men of Learning. *Empedocles* aſſign'd the four Elements;

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the *Chineſes* allow five, and make them the immediate Cauſes of all things, tho at long run they reduce all to Air, or a rarify'd Vapour.

6. *S. Thomas, opuſc.* 15. *cap.* 9. ſays, *For the firſt Philoſophers ſet it down as a Maxim, concerning the nature of things, that it was only a change from one Being to another.* And therefore they aſſign'd as the firſt Principle, *A Matter without any Cauſe, for their Underſtanding did not extend beyond the diſtinction betwixt the Subſtance and the Accidents.* All this is plainly the Doctrine of the Sects we have ſpoken of. *But others proceeding ſomewhat further, ſearch'd into the Origin of Subſtances themſelves, aſſigning ſome Subſtance as the Cauſe of their Being; but becauſe they could not frame a Conception of any thing but Bodys, therefore they reſolv'd Subſtance into ſome Principles; yet ſuch as were corporeal, laying it down as a Rule that Bodys were fram'd by the gathering of others, as if the Origin of things conſiſted in only gathering and diſperſing.* Which Doctrine the *Chineſe* Men of Letters directly hold, as ſhall appear when we treat immediately of this Sect. *Later Philoſophers advancing further, reduced ſenſible Subſtances into eſſential Parts, which are Matter and Form; and thus placed the Being of natural things in a ſort of Tranſmutation, according as the matter is alternatively under ſeveral Forms.* The *Chineſes* draw ſomewhat to this Notion, but after a manner very confus'd, for they have no thorow knowledg of Matter and Form, actual and poſſible Exiſtence. Then ſince the Errors are common, it is not unreaſonable, that as the Antients were oppos'd, ſo alſo the Moderns be.

6. I us'd to ſay to the *Chineſes*, as *Lactantius* does, *de Div. Præm. lib.* 7. *cap.* 2. *The cauſe of all Errors in Philoſophy was, becauſe they did not comprehend the reaſon of the World, which contains all Wiſdom; but that is not to be comprehended by our own Reaſon, which they attempted to do of themſelves without a Maſter.* And he concludes thus; *Wherefore of neceſſity all Sects of Philoſophy muſt deviate from truth, becauſe they were Men that ſet them up; nor can they have any ſolid ground or ſtability, as not being ſupported by any Oracle of the Word of God.* What has been ſaid may convince any unbiaſs'd Perſon.

8. Here we might diſcuſs a Point of great moment, which is, Whether thoſe Sectaries we have mention'd were ſav'd, or whether we may doubt of their Salvation? In the ſecond Tome, which is the proper place, what was ſaid to this Point in *China* ſhall be declar'd. I never made any difficulty to maintain they were damn'd, as I affirm of *Mahomet*, *Calvin*, *Luther*, and others of the ſame Leven. I know thoſe of the contrary Opinion all hang by one another, and ſay the ſame of thoſe we have mention'd, as they do of *Foe* and others. But I follow the Opinion of *S. Peter Marimenus* Martyr, mention'd in the *Martyrology* on the 21*ſt* of *February*. He lying ſick at *Damaſcus*, ſome *Mahometans* came in to viſit him. The Saint told them that thoſe who did not profeſs the Law of God went to Hell, as *Mahomet* had done. The Infidels kill'd him for theſe words, and he was a glorious Martyr. Why might not he be ſo, who ſhould ſay the ſame of *Foe* and others?

9. *Lactantius, lib.* 6: *cap.* 9. *de vero Cultu*, ſpeaking even of thoſe who live a good moral Life according to Nature, whom ſome in *Canton* deny'd to be damn'd, has theſe words; *But let us grant it may be, that any one Perſon of a good Wit and natural Inclination, can be poſſeſt of real Virtues, as we have been told* Cymon *the* Athenian *was, who gave Alms to the Needy, treated the Poor, and cloth'd the Naked: Yet when that only thing which is the greateſt,* viz. *the Knowledg of God is, wanting, all thoſe good Qualities are ſuperfluous and vain, ſo that he labour'd to no purpoſe in obtaining them: For all his Righteouſneſs is like a human Body without a Head.* In confirmation of what has been ſaid we may add what *St. Auguſtin* writes to the ſame purpoſe, *Tract.* 43. in *Joan.* which is the Homily read *Feria* 3. *infra oct. Pent.* That neither theſe nor thoſe *enter'd through the Gate into the Sheepfold.* Tho they were Sectaries, they had Followers, and diſputed much concerning Vices and Virtues. I will here inſert what *S. Chryſoſt. tom.* 5. *Oration. de ſigil.* ſays, *It is better to deſpiſe falſe Tenets, than by anſwering to lay them open.*

10. Tho there have been many *Chineſes* who have liv'd good Lives according to the Laws of Nature; yet there is little likelihood they ſhould be ſav'd, ſince they *came not through the Door into the Sheepfold:* Much leſs *Xe Kia* and others like him. It is well known how that Nation has oppos'd the Law of God; and we have found by a long Experience what an averſion they have againſt it. *Corn. à Lapide* diſcourſing on the 42 *Jerem.* v. 18. quotes *Moſeius* upon this Subject, and ſays, *That nothing ſo much obſtructed the Converſion of the* Chineſes *to Chriſtianity, as the Vices and ſcandalous Lives of ſome Chriſtians.*

Christians. This being writ before our Order, or that of *S. Francis* enter'd upon that Mission, I can neither contradict, nor seem to countenance it. In my time there was no talk of any such thing; tho I was not ignorant what a wicked Action a Convert of *F. Brancato* had done in perverting a good Christian Woman, and others of his Family. It is impossible but there should be miscarriages among new Converts, especially considering we see so many where the Faith is well establish'd.

11. I take it that the Difficulties occurring in that and other Missions, proceed from another Cause. *S. Thomas* on 15 *Rom.* says, *It is a difficult thing to convert those who are altogether ignorant, to the Faith.* And tho the *Chinese*, as to what relates to this Life, know too much, yet in what belongs to the Soul and next Life they are most ignorant, as *F. Arias* writ; and of the same Opinion was *F. Pantoja* cited by *Morales*, which we Missioners can well testify. Read *Sylveira, Tom.* 6. on 12 *John*, pag. 614, 615, and 616.

12. The same Author on 8 *Apoc.* upon these words, *And all green Grass*, &c. says, *By this they are signify'd who adhere much to worldly Vanity, whom the verdure of the World has too much deluded and attracted. By reason of this adherence they are unfit for Conversion, tho not altogether under an absolute inability; for tho now and then some Men, who were before plung'd in Vanity, be converted, yet it is seldom and with much difficulty.* See *Oleaster* on 32 *Exod. ad mores.*

Vide. 13. There is no Nation under the Sun more proud, vain, and given to the World than the *Chinese.* Christ said to *Jews*, John 5. v. 44. *How can ye believe which receive Honour one of another?* S. *Thomas*, Lect. 6. *Therefore they could not believe in Christ, because they proudly seeking their own praise and glory, that is, to be extoll'd above other Men*, &c. Whence Tully, *Man is to have a care of Glory, which takes away all Liberty.* Read *Cajetan* upon this Point, where he concludes, that these Men *can never or scarce believe.* The Pride of the *Chinese* Men of Learning, and the Contempt wherewith they look upon the rest of the World, is well known to us who have had to do with them; therefore it is no wonder we should speak of it. *How can ye believe?* &c. See *Sylveir. tom.* 2. *cap.* 3. *q.* 5. *num.* 24. where he has other Expositions, which all make to this purpose. *Navarette.*

14. Other Reasons may be alledged, but they make rather against us than those Infidels. The Fathers, *Canavari, Balat*, and others agree, that the preaching of the Gospel in that Mission was deficient: In the Second Tome the Grounds they go upon shall be set down. *F. Claudius Matet*, with some others, declare, That the Law of God is not sufficiently made known in any one City of *China.* It is no wonder then that they are not converted; and if to what has been already writ, we add what *F. Bervieft* us'd to say, which I shall mention in another place, those Idolaters will be still more excusable.

15. Some say the *Chineses* would certainly be converted if they saw any Miracles wrought. I answer, we can assert nothing upon future Contingences. The *Jews* saw many Miracles, and yet they continued obstinate; so did *Pharaob* and many more. Besides, some mention several Miracles God has wrought in this Nation, and yet they have not produc'd the Effect those Persons imagine will follow. In another place we shall insert *F. Lubeli*'s Answer to this Point.

16. When the *Chineses* talk'd of Miracles, I answer'd them out of *S. John Chrysostome*, and *S. Thomas.* Afterwards I observ'd *Sylveira* takes notice of it, *Tom.* 2. *cap.* 2. *num.* 113. *People believe for two Reasons; some because they have seen Miracles, others only by preaching: but they who only believe for the sake of the Doctrine, are more commendable, as the Apostles.* These last are the more intelligent and piercing, the others more rude and ignorant; and therefore I told them, There was no need of Miracles for them, who have Sense and Judgment to understand the Doctrine, the Reasons and Grounds of it. I hold, as did *S. Gregory*, in 30 *Moral. cap.* 8. that the working of Miracles is no infallible sign of the Sanctity of the Minister.

Navarette.

CHAP. XIII.

Some Particulars of the History of China.

1. THE *Chineſes* ſay, that paſt actions, or accidents, give Man light how to behave himſelf in thoſe preſent, and to provide himſelf againſt the future; they add, they are a mirrour in which Man ought to ſee himſelf. Our Renowned *Spaniard S. Iſidorus* ſpeaking of Hiſtory, ſays the ſame thing. This it is that mov'd me to publiſh in the following Chapters of this Book, the moſt remarkable paſſages I cull'd out of the *Chineſe* Hiſtory, when I read it to be inform'd in the affairs of that Empire, and to improve my ſelf in the Language and Character.

Hiſtorians. 2. I muſt allow the *Chineſe* Authors to be ſincere, and to have ſet down paſſages as really they were; they write one for their own People, not for other Nations, ſo that neither affection, nor hatred moves them to add, or extol what was not truly ſo. The *Chineſes* value themſelves much upon keeping their words, even thoſe that are ſpoken in ſport and paſtime they would have to be of ſome weight. To corroborate this Rule they bring a ſingular Example, mention'd in their Annals. The Prince went out one day to walk in the Palace-garden, his Preceptor and ſome little Pages much about his age attended him; he began to play, and ſaid to one of them, I make you King of ſuch a place. The Maſter ſtarted up immediately, ſaying, What does your Highneſs? The Prince anſwer'd, I ſpeak in Jeſt. There is no jeſting among Princes, nor no idle words, reply'd the Preceptor; your Highneſs has made this Boy a King, it muſt be ſo, that it may not be ſaid your Highneſs talks in Jeſt, and not in Earneſt. The buſineſs was debated, and it was reſolv'd, the Page ſhould be a King, leſt it might be ſaid, that the Prince's words were vain and of no effect.

Faithfulneſs.

3. The Actions, Examples, and Doctrine of that Nation will make out the truth of the Divinity of *S. Thomas* 2.2.*q.* 10. *art.* 4. as alſo *Chryſoſt. Hom. de fide & lege Naturæ*, *S. Hieronc* 2. *ad Gal.* and *S. Auguſtin*, in many places, *viz.* That Infidels may do ſome actions morally good. The Saint alſo ſays, that God rewarded the *Romans*, by giving them ſo large an Empire, for being ſtrict obſervers of Juſtice. In his *Epiſt.* 130. he affirms the ſame of *Polemon*, and I believe he would have maintain'd the ſame of the *Chineſes*, had he known any thing of them. And tho in ſome places the holy Doctor ſeems to ſuggeſt the contrary, his meaning is, that Infidels ſeldom do actions really good, for want of the true and right intention, which in them is commonly corrupt. We Miſſioners may be allow'd our judgment in this caſe, and tho we cannot be poſitive as to the good or evil Intention, yet we may gueſs at it by the concurring Circumſtances we ſee. According to them, it would be a raſhneſs upon ſeveral occaſions, to judg their Actions did not proceed from a right Intention.

4. If any more modern proofs be requir'd, we have ſome very convincing at this time in the Kingdom of *Siam*. I queſtion not but there are many more in theſe parts, would to God I were in the wrong. It is a ſaying of the Holy Ghoſt, That he ſhall undergo troubles and Perſecutions, who ſincerely gives himſelf up to the Service of God. There are in that Kingdom certain Biſhops Miſſioners, with ſome Secular Prieſts their Companions, all Men of known Virtue, very exemplary for Poverty, Humility, and other Circumſtances of Edification, unblamable in their duty of Preaching the Goſpel, which all that part of the World highly extols. Nevertheleſs, for their Good, and that of others, God has rais'd them certain oppoſites, members of Satan, who leave nothing that belongs to them which they do not beſpatter. They give out their Virtue is counterfeit, that they may lead the People after them, and gain applauſe; that they are *Janſeniſts*, and more to this effect. When I was diſcourſing concerning this matter with Cardinal *Bona*, whoſe Soul I hope is in Heaven, he was out of patience, and lifting up his eyes to Heaven, ſaid, Is it *Janſeniſm* to be poor, to pray, to exhort the Faithful ſo to do, to lead an exemplary Life, and preach like the Apoſtles? O that we were all ſuch *Janſeniſts*, the World would without doubt be in another condition than we ſee it is!

5. What has been ſaid may be an inſtruction to us, to look upon the actions of our Neighbours, tho they be Infidels, without

without taking upon us to judg of their thoughts and intention in acting. This part belongs peculiarly to God, Man muſt not preſume to incroach upon his Province. This Doctrine alſo conduces to give us to underſtand, that as God will have what is good in virtuous Men made known for the edification of others, ſo he is pleas'd the Virtue of the Infidel ſhould be diſcover'd to the ſame end.

6. The firſt Man and firſt Emperor of that Monarchy, the *Chineſes* take notice of, was *Fo Hi*. Before him the *Chineſes* confeſs they knew nothing of the World, or what was done in it; and tho others name another who preceded him, whom they call *Puon Ku*, who they ſay ſeparated Heaven from Earth, yet the Sect of the *Literati*, or the Learned, who are the wiſe Men of that Nation, all agree in what I have ſaid.

Fo Hi.

Literati.

7. *Fo Hi* was alſo the firſt that ſacrificed to Heaven, offering to it the Blood of Beaſts. I look upon it as moſt certain that the *Chineſes* have ever worſhip'd and ador'd the Sun, Moon, Stars, *&c.* and the Fathers *Longobardo*, *Ruir*, *Gouvea*, and others of the Society, whom F. *de Angelis* follows, are of the ſame opinion. Some of our Modern Interpreters will have it, that *Fo Hi* in offering Sacrifice to Heaven, did it to God, who reſides in it as in his Palace, ſo that they take the thing containing for that contain'd. To confirm this their conceit, they mention the King of the upper part, very much celebrated by the Sect of the Learned. In the firſt place I might well ſay with *S. Cyril*, *lib.* 2. *in Joan. cap.* 34. that *Contentious Men are not ſo ſtiff in holding true Doctrine.* But the words of *Lactantius de Falſ. Relig. cap.* 11. where he ſpeaks of the Poets, ſute better in this place: *But they ſpoke of Men, but to ſet off thoſe whoſe memories they extol'd, they call'd them Gods.* And then lower: *Hence Men come to be deceiv'd, eſpecially, becauſe thinking all theſe things to be feign'd by Poets, they worſhip what they know not, for they are ignorant of the extent of Poetical Licence, and how far they may go on in their Fictions; whereas the buſineſs of a Poet conſiſts in this, that he changes thoſe things which have really been, into other ſhapes by odd repreſentations, yet with ſome grace.* We ſhall write concerning the *Chineſe* King of Above in another ſpecial Book. What has been ſaid is very much to the purpoſe, of the Praiſes and Encomiums the *Chineſes* beſtow on their Emperor *Vuen Vuang*, who they affirm attends on the right and left ſide of the King of Above, from whence he takes care of the advancement of his Monarchy.

Sacrificing to Heaven.

8. What I ſay is, that the *Chineſes* from all Antiquity never knew any thing more noble than the Material Heavens we behold. So ſay their Books, and their Learned Men own it, and they it is certain know more of this matter than the *Europeans* that go thither; for they are the Maſters and Teachers of their Sciences, and underſtand their own Books incomparably better than we do. It being ſo natural to Man to acknowledg ſome firſt Cauſe, *Fo Hi*'s judgment tended towards it, but he miſs'd the mark, as many others did. Whether *Fo Hi* deſcended from *Ham*, according to the opinion of F. *Emanuel Diar*, or from the Great *Zoroaſtres*, as the Fathers *Longobardo*, *Ruir*, and others of that Society will have it (I have already obſerv'd that it is a common opinion that *Ham* and *Zoroaſtres* were one and the ſame Man) he came to *China* without any knowledg of the true God, as F. *Gouvea* alſo teſtifies. *Lyra* on the 10th of *Gen.* ſays, *The Gentiles were the off-ſpring of* Japhet, *the Idolaters of* Ham; *and the Worſhip of the true God came from* Shem, *tho all his Children were not good.* *Corn. a Lapide* in 10th of *Gen. ver.* 25. ſays, that *Noah* liv'd till *Abraham* was 58 years of age. *Therefore* Noah *ſaw the Tower of* Babel, *he alſo ſaw almoſt all his Poſterity deprave their ways, and turn away to Idolatry; therefore* Noah *ſaw the World full of Men, and thoſe wicked, he ſaw and ſigh'd at it.* On *Gen.* 35. *ver.* 2. he writes thus: *By this it appears there were Idols and Idolaters in* Jacob's *Family, &c.* Let the Origin of *Fo Hi* be conſider'd, and it may be judg'd whether he knew God, or not. We certainly know *Zoroaſtres* was the Inventer of Art-Magick. *Pliny*, *Juſtin*, *S. Iſidorus*, *S. Auguſtin*, and many others affirm it, he was 600 years before *Moſes*. *A Lapide* in 7. *Exod. v.* 11.

Navarette.

Whether the Chineſes could have an invincible ignorance of God, belongs to the 2d Tome.

9. Not long after *Fo Hi*, *Xin Nung* came into the Empire, he ſhow'd the People how to till their Land, brought the Plow and other Inſtruments of Huſbandry. This Man to the *Chineſes* is inſtead of the Goddeſs *Ceres*, or of the God *Sterculius*, of whom *Lactantius de falſ. Rel. c.* 20. writes thus: *Sterculius who firſt brought up the way of dunging the Ground.*

Agriculture.

10. There follow'd other Emperors of whom they ſay little. *Xun* was the eighth of them, but the firſt that erected Temples to offer Sacrifice to the Dead. This ſhall be largely handled in the Second Tome. *Xun* is much applauded by the

Xun.

Temples and Sacrificing to the Dead.

Navarette. the *Chineſes*, and by their Philoſopher *Confucius*. Mention will be made of him upon ſome occaſions.

Sacrificing to the Hearth. 11. The Petty King *Li Xao* offer'd Sacrifice to the Hearth, that is to the Spirit which they feign preſides over the Kitchin-Chimney, and begg'd Proſperity and long Life of it. He perſwaded the Emperor to embrace this Idolatry, telling him, if he worſhip'd the ſaid Spirit, he would ſoon get the Medicine to prolong Life, and the art of converting yellow Sand into Gold. From this time forward Superſtitions daily increas'd in *China*. This was many years before the Sect of *India* was brought into the Country. A Famous Miſſioner of that Country in a Book he printed *Ann.* 1663, endeavours to juſtify the Sacrifice we have ſpoke of, and reduces it to a mere Civil action; I know many miſſik'd the Book, and F. *Anthony de Gouvea* often told me he abhor'd it. That Sacrifice was inſtituted 2800 years after the foundation of the Empire. The antient *Europeans* had ſome tincture of this Error. See *Lactant. cap.* 20. Hence it is the *Chineſes* to this day give a great deal of reſpect and veneration to the Hearths, or places where their Meat is dreſt. They take a great deal of care they ſhould be clean and neat, and they will upon no account do any undecent action on, or near them. To make water there is look'd upon as a great diſreſpect, and a profaning of the place where the Cook-ſpirit preſides and has his abode.

12. I think it convenient all ſhould be known; ſaid *Lactantius*, *cap.* 23. *de falſ. Relig. But the firſt ſtep to Wiſdom is to know what is falſe, the ſecond to know what is true.*

13. At the ſame time an Embaſſador of the Emperor *Vu Ti*, call'd *V Vu*, was prefer'd with great Solemnity to be an Idol, by the name of *Ching Hoang*, that is, Keeper of the Walls and Ditches, or Guardian Angel of the City: from ſuch antient times were thoſe they call in *China* Tutelar Angels of Cities and Towns choſen from among Men.

Tutelar Angels.

14. To theſe the Governours recommend themſelves, that they may execute their Charges uprightly, and reſort to their Temples twice in every Moon. F. *Trigaucius* writ upon this Subject, *Lib.* 1. *cap.* 10. *Lucena* in his Hiſtory ſays, there were Spirits of this ſort in *India*. The antient *Europeans* had them: *Theodorus*, *lib.* 8. *contra Græcos*, ſays, *In like manner they worſhip the Guardians of Towns, and Tutelars of Places.* This plainly makes out that the Errors in *China* are the ſame that were in *Europe*, as I have already obſerv'd. This Subject ſhall be handled in the Second Tome, and at the end of this. Concerning theſe Spirits there have been ſeveral diſputes in *China*, even before the *Franciſcans* and our Order enter'd upon that Miſſion, of which we ſhall ſpeak at large in another place. For the preſent it ſuffices to know that all the Guardian Angels of Cities and Towns they have to this day in *China*, were Men, whoſe Employments, Names and Families are known to all Men there. They every year celebrate their Birth-days, then how can they be Angels?

15. In the ſecond year of the Reign of the Emperor *Chang Hoang Ti*, a Proclamation was iſſued forbidding the *Mandarines* to wear rich Clothes. The Emperor gave for his reaſon, that the exterior Ornament, tho it ſeems good, is evil; to covet outward ornament and gaiety, and be inwardly vicious, is a thing abominable. The *Mandarin* who is upright and juſt, ſeeks after Virtue, not fine Clothes. The People is not govern'd by the outward appearance in Garments, but by the Virtue which exerts it ſelf in good Actions. This I will have obſerv'd, ſays the Emperor, and the exceſs there has been in this particular rectify'd, that my Subjects may live at eaſe. This were a good Proclamation among Chriſtians. The *Europeans* out-do the reſt of the World in fine Apparel, they will not be convinced that Clothing had its Origin from the Shame caus'd by Sin; it was rather inſtituted to make us weep, than appear gay.

Mandarins forbidden rich Clothes.

A Law in Genesis 21. Tertul. Hieron. Aug.

16. The method of making Gold, mention'd above, has diſtracted and beggar'd many *Chineſes*; they have made ſeveral trials, and have produced nothing but loſſes and troubles. They ſuſpected ſome of the Miſſioners, eſpecially the antient ones, knew and practis'd this art, ſo they continued to have the ſame conceit of thoſe that had ſcarce a moderate maintenance. *Corn. a Lapide* on the *Acts* has writ concerning this Subject, and ſome ages before *Albertus Magnus*; and to this day there are thoſe who maintain it is practicable, *Torre Blanca* is one of theſe. In the year 1673, I lighted on a *Portugueſe* at *Rome*, who was ſo throughly ſatisfy'd he ſhould in a ſhort time make Millions of Piſtols, that I could never diſſwade him from his deſign. A few years ſince, ſeveral met for the ſame purpoſe at *Naples*, they ſpent much Money, and at laſt the Workmen ran away, one of them was ſtill living in *India* in the year 1670, when I was there. 17. *Jang.*

Philoſophers Stone.

Bribes refused.

17. *Fang Chin* a *Mandarine* of Note, and in great favour with the Emperor, was very upright in his Imployment, and an utter Enemy of Bribes. This Man got a *Mandarine*'s Imployment for his Friend *Vuang Nie*. He in return went one Night to visit him, and as an Acknowledgment for the Kindness receiv'd, offer'd him eleven Ounces of Gold. *Fang Chin* was offended at it, and said to him; Don't you who are my Friend know me? How come you to do this? *Nie* answer'd, That makes me come by Night, no body sees or knows it; to receive so small a Trifle is not any thing of consequence. *Chin* reply'd, Heaven and Earth see it, you and I know it, here are four Witnesses, and can you say no body sees or knows it? *Nie* was convinced and took back his Gold, without daring to say any more to that Point. *No body saw us*, said those youthful Elders to *Susanna*; they made not so much reflection as the *Mandarine Chin*. There is much to observe in this Action, that a Heathen was not govern'd by worldly Respect, nor did he regard whether he was seen or look'd upon, he only minded Justice, and his Duty, as a good Minister. He took the Advice of *Frederick* the 3*d*, who was wont to say, Do not that in private, which you would be asham'd to do in publick. It is the same *S. Bernard* teaches us, speaking of our Angel Guardian. *Fang Chin* has few Disciples in the World at this time. Not only Heaven and Earth see and know the Bribes many Men receive; but all the World is a witness to them, and yet they are not asham'd, nor draw back their hands. *Oleaster* on 11 *Gen. v.* 7. speaks excellently to this purpose. This latter sort of Men seem to be of *Cicero*'s Opinion, who said, *The sweetest thing in the World is to receive.* But it is better to follow our Saviour's Rule, *It is happier to give than to take.* It might also be a subject of Reflection, that if this *Gentile* thought Heaven and Earth were Witnesses sufficient to deter and make him abstain from receiving that small Sum of eleven Ounces of Gold; What ought a Christian to do upon the like occasion, since through Faith he knows, that God himself is looking, not only into his Actions, but his very Thoughts? It would be some advantage to us, if it were consider'd and observ'd that Heaven, Earth, and other Creatures shall be Witnesses and severe Accusers against us on the Day of Judgment. See *Corn. à Lapide* in 7 *Gen. v.* 9. *in fine.*

18. We might also here take notice, that the good Counsellor Conscience did not in this place forget *Chin*; she suggested to him, that he ought not to take any thing for having done the Duty of his Office; *Their Conscience bearing witness for them*, &c. God gives all Men this Judg and Witness, says *S. Basil, in princip. Prov. That a certain Tribunal is erected in the secret part of the Heart, where all things that are to be done are weigh'd as it were in a Balance.* See *S. Thomas, Opusc.* 60. *Art.* 14. where he brings the Words of *S. Bernard* very proper to the same purpose. *Nay a-vette.*

Example of Moderation.

19. *Chin* had another very particular Accident befel him. His Friends observ'd he purchas'd no Lands as others did; that his Children were clad and fed like very ordinary People, and that he had neither Horses nor Sedans in his House. They told him it was convenient he should raise his House, make his Family great, and get Employments for his Sons and Grandsons. He who was of another mind answer'd them, There is no Riches or Estate like the Uprightness, Integrity, and disinterested Carriage of a Magistrate. It is much better for my Posterity, that those who are unborn should say, I was thus qualify'd, that I preserv'd my self from being corrupted, that I administred impartial Justice, and faithfully serv'd my Emperor, than that I should leave them great Estates, and mighty Treasure. By these means I shall leave them Rich, Noble, and with Honour, and they want no more. Here the Saying suites well, *A good Name is better than many Riches.* But where is this Doctrine put in practice at present? Who is there that does not raise an Estate if he can? Who is it that does not seek Preferments, not only for his Children, but for his Kindred if he can? Who does not aspire to a Title of Honour, if it be to be purchas'd for Gold or Silver, tho got the Lord knows after what manner? If all Ministers were like the Heathen *Chin*, *China* would be in another condition. And had *Chin* been guided by that Light which God has so freely bestow'd on others, what would he do, what would he say, how would he act?

Idolatry of Chao Lic.

20. The Emperor *Chao Lic* was very careful in offering Sacrifice to Heaven, Earth, his Predecessors departed, and his Subjects that dy'd in War; he show'd himself very religious in all his Actions, but it was in a false and idolatrous Religion. He was merciful in his Government. It is just and reasonable Kings should do good for the Souls of those that

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that die in War. It is unreaſonable the Souldier ſhould labour and fight till he loſes his Life, and when he has loſt it there ſhould be no care taken for his Soul. Some Accounts went over to *China*, in which they blame the negligence and remiſſneſs of our Nation as to this particular. I am ſatisfy'd of the neglect of the *French* in *Madagaſcar*, above 400 of them were left dead in the Field fighting with the *Blacks*, and as yet the firſt Maſs is not ſaid for them. The Miſſioners that liv'd there, and I among them, did what Charity requir'd at our hands. A reſolute and brave Commander belonging to the aforeſaid Emperor, whoſe Name was *Kuang Ju*, came to be an Idol, and the God *Mars* of *China*; he is not the ſame I mention'd in another place by the name of *Tai Kung*.

Kuang Ju made Mars.

Chao Lie.

21. *Chao Lie* being at the point of Death, gave the charge of the Prince his Son, who was then very young, to a moſt faithful Counſellor of State, call'd *Ko Leang*; he recommended the Youth to him, and ſaid, If my Son does not approve himſelf capable of Governing, do thou take his place, for ſuch is my Will and Pleaſure. The Counſellor wept, admiring the mighty confidence the Emperor repos'd in him, and promis'd to uſe all his endeavours to ſerve the young Emperor, and continue the Crown in his Line. Then the Emperor call'd the Prince, and ſaid to him; When a Man has liv'd to fifty years of Age, he cannot complain that Heaven has given him a ſhort Life, much leſs I who have liv'd to ſixty. I might only be concern'd for my Subjects, and Brothers; but I truſt you will protect them. Be of good heart, Prince, and take this Advice from a Father who tenderly loves you. Commit no Sin tho ever ſo ſmall and inconſiderable, and do not omit to perform any virtuous Action tho never ſo ſlight. Do not follow the Example of your Father, but imitate the Virtue of the Great *Ko Leang*, whom I leave as your Counſellor, Friend, and Father; together with the Crown, I leave you Virtue, which makes the Subjects ſubmiſſive and pliable. Read *Oleaſter*, *Num.* 27. *ad Mores in fin. cap.* The leaſt good Thought is pleaſing to God. Read *Sylv. Tom. 6. cap.* 10. in *Mat. q.* 7. *num.* 36.

22. What could *S. Lewis* King of *France* have ſaid more to the purpoſe to his Son and Heir? If to be a King and Monarch, is to be Father of the Subjects, *Chao Lie* ſufficiently ſhow'd he was ſo to his, ſince it was ſuch a trouble to him at his Death to leave them. If to be zealous for the Publick and Kingdom be ever commendable in a Prince, *Lie* gave abundant proof of his Zeal, by preferring it to the natural Love he bore his Son; and therefore he ſaid to *Leang*, If my Son prove not fit to govern, do thou take his Place. *He had no reſpect to Fleſh and Blood*, but to the good of his People and Subjects. And if Goodneſs and Juſtice raiſes a Prince above Mankind, as *Plato* ſaid, *lib.* 2. *A King is a certain humane God*; And *Seneca*, *Through Piety and Juſtice Princes become Gods:* What was there wanting in *Chao Lie* towards deſerving of ſuch glorious Titles? And if the King be the Soul of the Kingdom, *The King is in his Kingdom, as the Soul in the Body, and God in the World*; as the Doctors ſay, and *S. Thomas* writes, *Opuſc. de Reg. Princ. lib.* 1. *cap.* 12. Who does this better anſwer to than to *Lie*, who at the laſt period of his Life was more ſenſible of his Peoples being left expos'd without a Head, than of the Diſtemper he languiſh'd under. And if we look upon him as a Father, who ever gave a Son better Advice? He bids not commit a Fault, tho ever ſo ſmall. More of this in another place.

23. He alſo charges him not to omit any virtuous Action, tho never ſo ſmall. He was not ſatisfy'd that his Son ſhould be good, he would have him attain to Perfection. What pity it is this Emperor had not the Knowledg of God! As every Fault is hurtful, ſo every good Action, tho light and inconſiderable, is profitable and advantageous; and if done in a ſtate of Grace, is meritorious of Life Everlaſting. If you doubt it, conſider what God himſelf has promis'd to him that gives a draught of cold Water to the Needy for his ſake.

24. If we regard the confidence a good King ought to have in his Miniſters, who is there in the World that can equal *Chao Lie?* He entruſted *Leang* with the whole Empire, and left it to his own Judgment whether he would not appropriate it to himſelf. The Saints admire *S. John Baptiſt*'s ſincerity, when the *Jews* putting it into his power to declare himſelf the *Meſſiah*, he refus'd it when he might have aſſum'd that Honour. *Lie* puts the Empire into the Power of *Leang*, he conſtitutes him Judg of the Prince's Sufficiency, and leaves the whole deciſion of the Buſineſs to him. A ſingular Confidence of the Emperor's, and wonderful Loyalty in *Leang*. A good Example to confound thoſe ungrateful, diſloyal and falſe Men, who uſurp what they only had committed to them in truſt.

The Chineſes never deny'd Free-will in Man, nor thought good Actions fruitleſs, as the Hereticks of theſe times have done.

What

What matter is it tho they live great and high, when their Treachery and Baseness is eterniz'd in the memory of Man? What would this Infidel say had he heard of your Actions?

Example of Mad ration.

25. The History of *Leang* says further, that he having always been a Counsellor, Father, Master, and Friend to the new Emperor, ever seeking and studying the Advantage of the Crown, he fell sick and died in the Army. Before his Death he writ a Letter to the Emperor, in which he said; I leave 800 Mulberry Trees, and 15 Acres of Land in the City *Ching Tu*, which is enough to afford my Children a moderate Maintenance, and they need seek for no more; therefore I beg it as a Favour that your Majesty will be pleas'd to give them nothing. Rich and mighty Subjects, Sir, are full of turbulent Thoughts. *Oleaster* handles this Point very well in 16 *Num. ad mores in Princip. cap.*

26. Enough might be said of *Leang*'s Letter, and his Poverty, after having had such a hand in the Government. The Reader may without much trouble make his Reflections on it, and consider whether he does, or ever did know any Person that can equal this Heathen. To excuse in some measure such as are directly opposite to *Leang*, we may alledg what *S. Thomas* says, *Opusc.* 28. cap. 7. *Wonderful Men are not to be brought as Precedents, because weak Men can better admire and commend, than imitate them.* But the truth is, they might imitate this Heathen if they pleas'd; they neither want the Power, nor Divine Assistance, but they over-abound in Covetousness and Ambition. What has been said, is like to what is written of *Daniel*, cap. 5. v. 17. *Leang* was not so singular, but he has had his Equals in the World. *Marcus Attilius Regulus*, after he had been in mighty Employments, and had great Opportunities to grow Rich, yet was extremely Poor, tho he had a Wife and Children. *Corn. à Lapide* writes the same of others, in 47 *Gen. v.* 16. I think we should find but few Modern Examples in our Age that can bear company with those we have mention'd. Not that they are under less obliging Ties, or want better Light to walk by, but because being blinded with worldly Affairs, they suffer themselves to be led away, without considering they by those means draw on their own Perdition. I do not say there are no upright and unbiass'd People, and I could name some I have known in this place who have given a good Example, as to this and other Particulars, but they are few and rare. Precious things are always scarce in comparison of those that are mean and base. So good and virtuous Men are scarce in comparison of the Wicked. *There is an infinite number of Fools*, says the Holy Ghost.

Scipio refuses many Offers, left only 33 pieces of Silver and 2 of Gold, as Plutarch says.

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27. Prince *Sui* had a mind to build a Tower to divert the Sight, by the curious prospect of some Groves. *Vuang Ki* a Counsellor of State, presented a Memorial to this effect: The Antients taking the Simile from the Water, taught the People this Doctrine; The Water serves the Ship to sail on, and to sink it. The Emperor is the Ship, the People the Water; whilst there are People the Ship may sail, and the same Water may sink it. Your Highness may consider you are the Ship, and your People the Water; if you oppress them too much with Taxes, and unnecessary Charges, as it now maintains, it may sink you. The People is like a Horse, it is rul'd by the Bridle, without it the Rider is in danger. If you rein him too hard only for sport, it is to be fear'd he will get the Bit betwixt his Teeth and become unruly. Your Highness will do well to remember these two Comparisons. The Prince was convinc'd, and laid aside his Design.

28. These are good Similes, if we made our advantage of them. How much has been spent in the World on extravagant Pastimes? How grievously has the People been oppress'd on the same account? Consider, Great Men, that ye are Ships and want Water to sail; too much and too little Water are equally fatal to Vessels. If you hoist your Sails (besides that you may fall short of Sailers) at half run, you'l be aground for want of Water; a Ship without Water makes no Voyage. We will set sail! let us have Gardens, Houses of Pleasure, Water-works, high Towers, rich Liveries, Bull-Feasts, Plays, Riding, and other Pastime. I allow all this; but first take a view of your Estates, Territories, and Kingdoms; take the depth of the Water, sound, see how many Fathom there are. Look upon the Villages are destroy'd, and Towns unpeopled; see the miserable Condition of your Subjects, and you will be satisfy'd there is not Water enough for you to sail. See *Oleaster* in 10 *Exod. ad mores.*

29. The *Chineses* commonly ask, Whether there are any Poor in our Countries? We answer, There are some whom God keeps among us to exercise the Charity of the Rich. This was hinted at in the first

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Book; See *Oleaster* in 15. *Deut.* However they answer, that all being Christians, the rich of necessity must distribute what they have among the poor, and so all must live well. This is what those Heathens say, grounding it upon what they hear and read concerning our Holy Faith; but they don't know how it is in these parts, and what extravagancy there is in expences. If they knew it, there is no doubt but they would bid us return to our own Country to preach, as one who had been at *Manila* told me: What do you come hither for? (cry'd he as loud as he could) go preach at *Manila*, for I know very well how things are there, we have no need of you here, we know our duty. I must confess he put me out of countenance.

Oleaster *quotes above observes, That Men pretend much Piety when they are in Debts, &c. Christians.*

30. Not long before, as one of my Order was preaching to some honest Infidels, a Merchant just return'd from *Manila* came in; he began a Discourse concerning his Voyage and Trade, and said, I'll go no more to *Manila*, but to *Japan* I will. One reason is, because at *Japan* there are more Commodities to lay out my Money upon. Another, because the People of *Japan* are better than those of *Manila*. Those who were in company before fix'd their eyes upon the Father, who they knew came from *Manila*, for the Merchant knew him not. I was quite out of countenance (said that Religious Man to me) and as cold as Ice; I return'd home without the least courage or heart to prosecute what I had begun. I could make many Reflections upon this Passage, let it suffice at present that in the judgment of a Heathen, the *Christians of Manila are worse* than the Infidels of *Japan*. They are likely by their example to forward the Conversion of that vast number of Gentiles that resorts thither! All we Missioners say, it is God's special Providence that the *Chineses* don't know what is done in Christendom, for if they did there would be never a Man among them but would spit in our faces. It has been sufficiently observ'd and declar'd that none are converted in those parts where they converse with our People, that is at *Macao*, and *Manila*; and if it happens any one does, he proves so bad, it were better he had never been Baptized. In the year 1669, a *Chinese* Merchant well known at *Macao*, as well to the Citizens as to the Fathers of the Society, after he had dealt with them above sixteen years, being too well vers'd in the *Portuguese* Language, and having been often exhorted to receive Baptism, for he was an honest Man, and we all had a kindness for him, fell sick to death at *Canton*, when we were all there. A Father who was his acquaintance went four times to his House, he spoke to the point he went about, but being sent away he return'd home sad and disconsolate. *"The rich man dy'd and was bury'd in Hell."* What has been written may suffice to humble the vanity of those who boast they go to people those Countries, that they may contribute to the conversion of Souls. Let us go on to another Chapter.

What Oleaster says of Eugubinus in 15 Deut. is much to this purpose, excusing only the case of Idolatry, we are worse than the Gentiles. See S. Thom. in 2 Pet. in fine.

CHAP. XIV.

A Continuation of the same Subject.

1. THE Prince who forbore raising the Tower for the reason mention'd in the last Chapter, order'd an Edict to be set forth, in which he commanded none but Persons well qualify'd should be chosen into places of Honour and Trust. *Vuang Chang* one of the Council of State presented a Memorial of this purport. There must be no precipitation in electing of Ministers of State, if there be such Election will not prove good. The Plant that springs up fast is not lasting, in the morning it is gay, and at night withers. The Cypress and Pine which grow but slowly preserve their Greenness, tho the Snow and cold Dew falls upon them. Therefore I beseech your Highness that you will be cautious in chusing of Ministers, and take time to consider on it. Your Highness will do well to raise those that humble themselves, and withdraw out of the way, and to make account of those that are not covetous, to esteem those brave, who are of an easie and good temper. Railing and Commending proceed from Love and Hatred, and cause good and ill Fortune. If I be censur'd, it is proper to examine my life and actions. If I am guilty of what is given out, they that take notice of it are in the right; if I am not guilty of it, no account is to be made of their censures, for being false it will vanish, as Clouds do before the Wind. The Proverb advises,

vises, To wear Lambskins to keep out the cold; and to be cloth'd in innocence, and lead a good life to avoid being censur'd. This, Sir, is the way to curb ill tongues. See *Oleast.* in 18 *Exod. A Lapide* in 23 *Exod. v.* 8. and *Cajetan* in 18 *Exod. v.* 21. *Oleast.* in 1 *Num. Sylv. Tom.* 6. *pag.* 495. *quæst.* 4. & *pag.* 500. *num.* 46. *Caius Tiberius* made no account of ill Tongues, and us'd to say, *In a free City Tongues ought to be free.*

2. This Heathen left us excellent Instructions to the two Points he handles, and seems rather a Christian long vers'd in the Schools of Virtue. The first Point shall be handled in another place. As to the second, the Great *Sixtus* the 3d, Pope, could speak no better to it in his Famous Epistle, when a heinous Crime was most falsly laid to his charge, it is set down in 11. *q.* 4. *inter verba*, his words are these, *Brethren, we are not to decline to the left, on account of the Accusations, or Reflections of malicious persons, or the Opinions of those that commend us; but amidst commendations or affronts, we must look into our selves,* (the Heathen we speak of says the same thing) *and if we do not there find the Good that is said of us, it ought to cause us much trouble; And again, if we find not there the Ill men say of us, we ought greatly to rejoyce. For what signifies it, tho all men commend, if our Conscience accuse us; or tho all men accuse, if our Conscience clears us? For what is it slanderers do, but blow upon dust, or throw dirt in their own eyes?* Thus groundless Reflections vanish like the Clouds. Let him that has not seen this Epistle read it, for it is very elegant, and affords much comfort upon such occasions.

3. In the Reign of the Emperor *Hoei Hoang Ti*, all Offices and Places of Trust were sold openly; then one *Lu Pao* writ a Treatise call'd *Cien Xe Lun*, that is, a Discourse and Argument concerning the virtue of Money, reflecting on the Emperor and his Ministers; and he said thus, speaking in the Person of Money: I am like Heaven and Earth, my name is Square-Hole, (the Brass Coin has a Square Hole in the middle, and tho this was writ above 2000 years since, the same continues to this day without altering the shape, or rising or falling) I am honour'd, tho void of Virtue; I am obey'd, tho I have no power or authority; I wait at the Imperial Bed-chamber Door, like a Peer; I go without any opposition into the privatest parts of the Palace; I ease the afflicted, I raise the dead, (that is, those that are condemn'd to death) I humble and debase the Nobility; I raise mean Persons; I kill the living in War, Law-suits, and strifes; without me there is no Victory; I lay open the Goals in spight of the Keepers; I abate Hatred, and suppress Anger and Revenge; Fame and Renown is increas'd by me: I live lovingly with the Great Men at Court, the Nobility and Commons; no Man is weary, or has enough of me, all Men carry me in their hands; from first to last I am well clad and close kept (this he says, because in *China* they carry their Money in curious square Cloths fast knotted) at present there is no Body in greater power or favour, I am the only Concern of all People. A sharp thought; he expounds all he has said, but I need not explain it any further, for any Man may with ease see into the meaning of it. The Poet express'd it in few words: *In mundo summus Rex est hoc tempore Nummus. Albertus Magnus* mentions it 1 *Polit. cap.* 7. And all things are obedient to Money, says the Holy Ghost. S. *Augustin* 7. *de Civit. cap.* 12. says, the Antients call'd *Jupiter, Pecunia*, or Money, because all things are his.

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4. Here it is to be observ'd, that in so many thousands of years as have pass'd since the foundation of that Empire, and always under Paganism, Employments were never sold but at this time. The *Chineses* abhor this abuse. S. *John Chrysostom* laments the mischiefs that ensue of selling Places of Trust. *Honours are become venal, a thousand mischiefs arise from it, and yet no body takes care to correct, none to reprove it, but this way of Traffick has found admittance, and is follow'd.* S. *Thomas* in his *Opusculum* to the Dutchess of *Brabant*, handles this Subject, so does *Tapia* in his *Catena Moralis*, and others. The *French* complain of their King, for introducing so much of this practice, tho it be upon such conditions, as may in some measure justifie it; yet they say, not deserving, but rich Persons carry all Preferments, which ruins the Publick. Be it as it will, what is good every where ought to be imitated; what is bad ought never to be propos'd as an example to follow. If this thing be bad in it self, will this Man or the others practising make it allowable?

Preferments grant.

Alexander Severus prohibited the selling of Employments, and was wont to say, He that buys Justice, must needs sell it.

5. I will not omit to insert in this place a false imputation laid upon our late King of Happy Memory, by his Enemies. F. *Anthony Gouvea* a Jesuit, often us'd to tell me of it, he said and positively affirm'd, that even the Bishoprics of *Spain* were dispos'd of for Money; and

brought Examples of his time to make good his Aſſertion. But this Falſhood is diſprov'd by the great multitude of Learned, Pious, and moſt Religious Prelates there have been in this Age, and are ſtill living, who may vie with thoſe of the Primitive Church. This Truth is further made out, by ſome of them generouſly refuſing to accept of great Dignities, and others, who did not admit of their Promotion to the greateſt Churches till oblig'd to it by the Supreme Head. If any thing of this nature was done, I am perſwaded it was by thoſe of his Nation (*Gouvea* was a *Portugueſe*) and no others, or ſome Perſon perhaps aſpir'd to it by that means, as was done at *Manila* by Dr. *Cabrall*, from whom 4000 Pieces of Eight were taken with this intent, as Maſter *Girony Cueva* told me in the preſence of the ſame Doctor, which he own'd. But it will be convenient we make our benefit of the Doctrine of *Sixtus* the Third, and the Counſellor *Chang*, againſt Slanderers. I only deſire *F. Gouvea* to read the Paper, four and twenty of the Commons preſented to his *Portugueſe* King *Alonſo*, where he will find things that ought to concern him nearer. We are all oblig'd, not only to eſchew Evil, but even thoſe occaſions that may be a motive or ground of Evil.

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Providence. 6. The Emperor *Vu Ti* was a great admirer of Idols, his Counſellor *Tan Chin* made it out to him that the Idols were nothing (this is a Propoſition of St. *Paul*'s, *An Idol is nothing in the World*, but the *Chineſe* ſpeaks not in the ſame ſenſe as the Apoſtle) and that all things in the World happen by chance (this is as bad as Idolatry): To be great, or mean, rich or poor, is all accident, even as the Bloſſoms of a Tree when ſhook by the Wind, ſome fall in the Dirt, and ſome in clean places; thoſe that light upon clean ſpots are Kings and Noblemen, thoſe that tumble in the Dirt are the Multitude. Hence comes the diſtinction betwixt Nobles and Commons, Rich and Poor, Kings and Subjects, and not from the Idols. There is no pure Spirit without a Body, the Spirit is the Matter and Baſis of the Body: Spirits are nothing but the Motions and Actions of the Body. The Spirit is in the Body in the ſame nature as the Edg is in the Sword; there is no deſtroying the Sword, and leaving the Edg without it.

The Holy Ghoſt teaches us the contrary, Eccl. iii. v. 14. *and* cap. ix. v. 5.

Soul. How then can the Soul remain without the Body, or the Body without the Soul? The Body dies, and the Soul dies with it, for it was nothing but the Actions and Motions of the Body; ſo there is no Reward nor Puniſhment, nor Idols, nor Spirits, nor any other Life; all the *Bonzes* teach is a mere Fiction.

7. *F. Antony Gouvea* in his Manuſcript Hiſtory, which was read in the preſence of us all when we were confin'd in *Canton*, ſays, *Tan* ſpoke like a Follower of the Sect of the *Literati*, or Learned Men, which knows nothing of an Immortal Soul, or another Life; there is nothing but living and dying, with good Fortune, or without it, which is all mere Accident; when Body and Soul are dead, there is an end of all. What they call Spirits are the Corporeal Souls of thoſe that die, which eat and drink, and walk about the Mountains and Graves. Many believe not ſo much as this, becauſe ſince by the Doctrine of their Sect, the Soul is nothing but Air; *Ki*, or *Li*, that is, the Motion of the living Body: as ſoon as this died, the Soul vaniſh'd and diſſolv'd into Shadows, as the Latin Poet ſaid of a Soul, *Fugit indignata per umbras.* This is the Wiſdom of Atheiſts and wiſe Ideots. Thus far *F. Gouvea.* This is to ſatisfy all Men, that it was not only the two Religious Orders (S. *Dominick*'s and S. *Francis*'s) who conceited the Sect of the Learned held theſe Opinions we have here mention'd, and that it was not without good grounds they aſſerted it, as has been given out in ſome parts. More ſhall be ſaid to this Point in the ſecond Tome, it was ſufficient to give a hint of it in this place.

Literati.

Spirits.

8. *Tan Chin* in his way follow'd the Example of thoſe Hereticks, of whom S. *Thomas* often ſays, that to avoid one Inconveniency they fell into others greater. *Tan* undertook to argue grainſt the Idols, and to this purpoſe ran into all thoſe Errors we have mention'd. He that walks in the dark without the Light of Faith, muſt needs ſtumble and fall. Many antient *Europeans* profeſt the ſame Errors as this Heathen. *Pythagoras* and *Epicurus* deny'd the Providence of God. Read *Lactan. de falſ. Relig. lib.* 1, *cap.* 2. Like thoſe who the Book of Wiſdom tells us, ſaid, *He walks about Heaven, and regards not our Affairs. Thales*, *Mileſius*, *Democritus* and *Pythagoras* maintain'd that all things came to paſs of Neceſſity, and by an unavoidable Fate. *Democritus* and *Lucretius* taught, that all ended with the Body. *Decianus*, and others, that the Soul was not diſtinct from the Body. The *Sadduces* deny'd any other Life, own'd no Immortality of the Soul, Angels, or any Spirits; *nor any other thing which they did not comprehend by Senſe and Reaſon.* Says *Becanus de Sectariis*

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Synagoga cap. 12. *q.* 8. *Tertullian lib.* 1. *de anima cap. de morte* says of *Seneca*, that he was of opinion, Death was an end of all things. *Zeno* said all things were accidental, as says *S. Thomas opusc. de Fato.* I look upon it as most certain, that there is no Error maintain'd in *China*, but what has been in other Countries, as appears by what has been said here, and is well prov'd by F. *Longobardus* a Jesuit in the Treatise I shall insert in my second Tome.

9. The above-nam'd Emperor was so taken with the Idols and their Doctrine, that he kept many *Bonzes* within his Palace, put on their Habit in private, and pray'd, and perform'd the other Ceremonies with them. The Learned Men opposing this Religion both by Word and Writing, the Commonalty became so averse to it, and conceiv'd so mean an Bonzes. Idea of the *Bonzo* Priests, that tho the Emperor promis'd Honours and Preferments to those that would wear the Habit of *Bonzes*, yet no Man embrac'd it, looking upon that as the meanest and most abject Condition in the World. The Emperor to compass his Design, set forth an Edict, pardoning all Persons whatsoever that were under Sentence of Death, upon condition they should become *Bonza's*, and as such serve the Idols. The Criminals accepted of the Offer, but it being rather through Constraint than out of any Inclination, they presently fell off, and absconded. The Emperor hearing of it, order'd search to be made for them; and that they should be secur'd, and to prevent their flying for the future, he commanded their Heads to be shav'd, laying an Injunction under severe Penalties that the *Bonzes*, to be known from other Men, should ever be shav'd. It was always thought convenient that we Missioners should not be habited or appear like the *Bonzes*. Read *Olcaster in* 6 *num. ad Mores.*

10. This is the Origin of the *Chinese Bonzes* wearing no Hair, and the end or design was that we have mention'd, not that Fiction *F. de Angelis* writes. Hence it is that when any *Bonze* presents a Petition to a *Mandarine*, he signs with these words, *Cien Seng*, that is, *Bonzo* imprison'd, alluding to the Emperor's imprisoning those that fled. From that time they increas'd very much, and daily multiply.

11. The Empress was also displeas'd at her Husband's Familiarity with the *Bonzes*: To ridicule and laugh at them, she invited them to an Entertainment of Flesh, but so disguis'd that they might not know it. The Secret was discover'd, they all started and would not eat, they caus'd those dress'd Meats to be buried near a dead Body: Sometime after they gave out that Garlick, Onions and Leeks sprung up in that place, and the *Bonzes* in hatred to the Flesh from which these sprung, eat none of them. So said F. *Brancato* an antient Missioner of the Society. *Navarette.*

12. About this same time the History of *China* gives a very singular account of *Kao Juen*, one of the Council of State, which is thus: He having serv'd five Emperors for the space of 50 years, was not found to have committed the least fault or slip in the Execution of his Office. This Heathen was very much addicted to Virtue, sparing, humble, upright, and uncorrupted; and tho he enjoy'd Revenues on account of his Employments, yet he ever had the Poverty in which he was born before his Eyes, and died at 98 years of Age. Great pity that such a Man should not have the knowledg of God! But if he observ'd the Law of Nature, he could not fail of the Assistance of his Maker. S. *Augustin. l.* 1. *de lib. arb. cap.* 6. expounding those words of *Psal* 4. *The light of thy Countenance*, &c. says thus, *That a Notion of the eternal Law is imprinted in all Men whatsoever.* And *lib.* 2. *cap.* 10. *Certain lights of Virtues, to wit, that we ought to live uprightly.* S. *Basil*, whom we quoted in another place, *That there is in us a sort of natural Judgment, by which we easily discern Good from Evil.* These were the Causes *Kao Juen* liv'd and acted with so much Integrity. We shall not find many such Counsellors as this throughout the World. It cannot be denied but that it is very extraordinary, that such Men should be found in Countries where the wicked do so abound. S. *Thomas opusc.* 18. *cap.* 7. says of *Abraham*, Abraham's *Virtue was very great, for that he possessing Riches, had his Mind estrang'd from them; and great was the Strength of* Sampson, *who without any Arms, but only the Jaw-bone of an Ass, slew many of his Enemies. For in truth he does wonders who living among Riches, does not give up his Heart to them:* Therefore it is *Ecclesiast.* so highly commends those that are rich after this manner, *Blessed is the Man that is found without Blemish. The rich Man* (says the Saint) *appears to be very virtuous, and perfectly fix'd to God through Charity, who contracts not the blemish of Sin through the love of Riches, who is not carried away after the desire of Gold*, &c. *Kao Juen* preserv'd himself so many years poor, humble, and uncorrupted, among so many covetous and

Integrity, an Example.

To reckon those as Gods who have no Covetousness. August. Ser. 169. *de Temp.*

and ſo many proud Men as are in *China*. It is very rare. S. *Thomas in* 1 *Job lect.* 2. has theſe words concerning Pride, *It uſually ſprings from the abundance of Temporal Things.* *Kao* had an Eſtate, Revenues, and great Places, and yet liv'd poor, and humble. Few are to be found among Chriſtians that will imitate him.

Navarette.

Courage an Example.

13. In the Reign of the Emperor *Tang Hoang Ti*, a Rebel took a Captain whoſe Name was *Xing Jeu Su*; he commanded him to write to a Brother he had who was Governour of a City, to deliver it up to him: And if you do it not, ſaid he, I will this moment put you to death. *Jeu Su* writ to this effect, I poor-ſpirited and baſe Man fell into the hands of theſe Robbers, and perform'd not the Duty of a Subject, ſince I loſt not my Life in defence of the Place the Emperor intruſted me withal; be you true and faithful to the Emperor tho it coſt you your Life. The Rebel took the Letter, read it, and having a while conſider'd on it, ſaid to him, Thou art an Honourable, Noble, and Loyal Gentleman, thou deſerveſt not Death, but a thouſand Lives; thou haſt won my Heart by thy Worth, Valour, and Loyalty; I will treat thee like an intimate Friend, not as a Priſoner; thou ſhalt eat at my Table, drink out of my Cup, and all I have ſhall be thine. This is the effect of Goodneſs and Virtue, that even the greateſt Enemies diſcern, value and honour it. Would to God others who are under much greater Ties, would prove ſo Loyal upon ſuch occaſions. Some News were carried out of *Europe* into *China*, but ſuch, as it were better no memory of them were left to Poſterity. *Breſidas* requires in a Commander, Valour, Courage and Fortitude; I know not why *Jeu Su* may not be well entituled to them.

14. In the Reign of the Emperor *Tai Zung*, there was a King in *Canton* ſo powerful and haughty, that he diſown'd his Soveraign. The Emperor order'd Levies to be made to ſubdue him. *Ngoei Chin*, one of the Council of State, preſented a Memorial to the Emperor, adviſing to ſend an Embaſſador to treat with him in a peaceable manner, by which they might ſave Charges and Bloodſhed: It was done accordingly, and the King or *Roytelet* was ſo pleas'd at the Honour the Emperor did him, that he immediately ſent his Son to Court with a rich Preſent, paying Homage anew to the Emperor, and ſo all was pacified and made eaſy. This is good Policy.

15. In ſhort, the Emperor was thankful for the good Advice, and rewarded the Councellor that gave it with 500 pieces of Silk. I heard at times ſome rigorous Proceedings againſt Domeſticks and Strangers cenſur'd. What I moſt wonder'd at was, that in *China* a Miſſioner, complaining of I know not what Affront that had been given certain Embaſſadors of *Naples*, his Native Country, he ſaid, If *Naples* had any of the Royal Family, as *Portugal* had, it would not have been ſo. I own I thought it ſtrange to come from a Miſſioner.

CHAP. XV.

Actions and Sayings of other Emperors.

1. THE Emperor *Tai Zung* caus'd all the Materials for building a ſtately Palace to be brought together: Afterwards he conſider'd further upon his Deſign, and having maturely conſulted with his Pillow, he broke out into theſe following words, The Emperor *Ju* employ'd many thouſands of Men in draining the Waters, which in his time had overflow'd the Country, yet no Man complain'd, becauſe the Profit and Advantage was common to all. The Emperor *Chin* built a Palace with the Sweat of his Subjects, who complain'd and groan'd grievouſly, becauſe the Benefit accru'd only to the Emperor, and not to the People. I conſidering this late and freſh Example of my Predeceſſor *Chin*, tho I have all things in a readineſs for building of a Palace, do deſiſt from my Deſign, and lay aſide my Inclination to this new Structure. The Subjects underſtanding how their Lord and Emperor had argued with himſelf, and the Reſolution he had taken, they ſo wholly addicted themſelves to his Service, and with ſo good a Will, that by their Induſtry the Royal Treaſure, and the Publick Good was much advanced. The Emperor argu'd very diſcreetly and wiſely, but had been more commendable for doing it before he brought together the Materials, which would have ſav'd his Subjects no ſmall trouble.

2. The

Covetous Princes.

2. The aforesaid Emperor went on and said, I have heard that the *Barbarian* of the West, call'd *Hia Hu*, accidentally got a Stone of very great value; to secure it, he convey'd it into his Bowels, and rent them to this effect. Those who heard of it laugh'd at, and made a jest of him, because he lost his Life to secure a Stone, valuing that Jewel above his own Being. Covetous Kings and Emperors are like him, they lose their Dominions by gathering Treasures by tyrannical Extortion. Now what is this but tearing their Bowels to secure the Jewel, and so losing their Life and Crown? The same is done by the *Mandarines* that are corrupted, they receive the Bribe and lose their Lives.

3. Covetousness is a mighty Evil, it ought to be kept at a great distance from Kings and Princes. *Samnitius* said, *I had rather rule over those that have Gold, than to have Gold my self.* S. *Thomas*, 3 *de regim. Princ.* relates these words of *Marcus Curius*; *Tell the* Samnites *that* Marcus Curius *had rather have the command of rich Men, than become rich: And remember, I can neither be overthrown in Battel, nor corrupted with Mony.* *Fabricius* said the same. There are few *Curii* and *Fabricii* at present. *Caius Tiberius Nero* was advis'd to lay heavy Taxes on the Provinces; such are the Projects of this World, such was the Advice they gave to *Jeroboam:* he answer'd very discreetly and honourably, *It is the part of a good Shepherd to sheer his Sheep, not to devour them.* Another said, The King was made for the Kingdom, not the Kingdom for the King. There is a medium betwixt both Extremes, by keeping the Law of God. Let it be well consider'd what Burden the People is able to bear, and what the present Necessity is; the Necessity must be understood to be absolutely pressing, not such as is contriv'd; that is, it must not be caus'd by superfluous, extravagant, and unnecessary Expences.

4. It is but reasonable to lay a Burden upon him that has strength to bear it; but it is a madness to place the Weight upon him that is not able to carry himself. The *Chineses* oblige all Persons, from two and twenty to sixty Years of Age, to pay Taxes, supposing they are not able to bear that Burden either before or after. This is something like the Duty of Fasting impos'd by the Church. To take a morsel of bread from him that has but two to feed four Mouths, is not *sheering but devouring the Sheep.* And what good can it do the Sovereign, but breed ill Blood, and oblige him to disgorge? Holy *Job*, cap. 20. seems to says as much; *His Meat in his Bowels is turn'd, it is the Gall of Asps within him. He hath swallow'd down Riches, and he shall vomit them up again, God shall cast them out of his Belly.* Which verifys what *Eccles.* says of the covetous Man, *Chap.* 5. *Riches kept for the Owners thereof to their hurt.* Read *Oleaster* in 21 *Num.* he speaks admirably to the purpose.

Taxables.

Navarette.

5. In the Reign of this Emperor, which was 636 Years after the Incarnation of Christ, the Light of the Gospel came into *China.* It continued 200 years in great vogue, followed by many, and favour'd by this and other Emperors, as appears by the Stone found in the Province of *Xen Si.* What seems to make against a thing so plain in our opinion, is, that tho the *Chineses* are so very exact in their Annals and Histories, yet not the least memory of it is found there. This makes not only the Heathens, but even the Christians doubtful in this case. For this reason, when the Persecution was begun, the Governours and our Enemy, supposing it to be an Invention of the Missioners, they sent trusty Persons to that Province to enquire into it; what the Event of it was we did not hear. What we are assured of, allowing the said story to be authentick, is, that those Servants of God did not escape without some trouble and persecution, tho eight Emperors favour'd them. F. *Kircher* speaks much to this purpose, *pag.* 1 & 2. and again *pag.* 34.

636. Christianity in China.

6. *Tai Zung*, who was one of the famousest Emperors of *China*, ask'd the Counsellor *Chin* before mention'd; What it was that made a Prince famous and renowned among his Subjects, and the contrary? He answer'd, That Emperor who hears all Men, is famous and renowned; he that gives ear only to one Man, is wicked, and cannot govern well. The reason of it is, because a Favourite to secure his Post, speaks what is pleasing to the Prince, concealing the Grievances of the Monarchy and Subjects, perswading him they are rich and in plenty, tho they be starving; so that many Kings have been ruin'd by being thus impos'd on. But when the Prince hears all Men, he cannot be deceiv'd nor flatter'd, for there are always some open-hearted and unbiass'd Persons, who make the Truth known, tho many endeavour to conceal it; for there are always some zealous for the Publick Good, and careful of your Majesty's Honour. You are in the right, answer'd

Information necessary to a Prince.

Eccl. 6. 34. *If thou love to hear, thou wilt be wise.*

Navarette.

answer'd the Emperor, and added; All Men say, the Emperor is in so high a Station, and has so much Power, that he needs fear nothing. I am of another opinion: The Emperor ought to fear Heaven, as a Son does his Father, who can punish, take away his Crown, and bestow it on another. (This is the common Opinion of the *Chineses*, and the usual way of talking in that Country. The Antients call'd *Saturn* the Son of Heaven. *Lactan. de falſ. relig. cap.* 20.) On Earth he fears his Subjects, whose Eyes are always on the Emperor, censuring and railing at his Actions, whence ensue the Turmoils and Revolutions of States. Therefore it is requisite he live cautiously and with much moderation, always apprehending lest he does not perform what Heaven requires at his hands, and his Subjects expect. The Counsellor commendeth his Discourse, and exhorted him to act according to it. I think both of them spoke very discreetly. The Saying of *Rodulphus* the Founder of the *Austrian* Family, agrees well with *Chin*'s Opinion: *Come to me all Men, for I was not call'd to Empire to be shut up in a Chest.* He was for seeing and hearing all Men. *Ferdinand* the first gave admittance to all Men; and seeing once that they stop'd a Woman who desir'd to come to speak to him, He said, *If we exclude the Poor from our Presence, what will become of us before the Tribunal of God?* A mighty Expression, and admirable Words! *Bernulaus* writes it. *Moses* spent the whole day in hearing the People. The Emperor fear'd Heaven, because he knew no other Deity or God. Those who through the Divine Mercy have obtain'd a great share of Light, have greater cause to fear and consider that God is their Father, their King, their Lord and Master, who as he gave them Crowns and Scepters *gratis*, so he can take them away and inflict them on others, and besides, bestow Everlasting Punishments on the Soul. Therefore it is said, that the first thing a King ought to conceive, is, that God is absolute Lord of all things; and it is most certain that all things prosper with him that truly serves and honours him. My holy Father S. *Thomas* has excellent Lines to this purpose, *Lib.* 1. *de Reg. Princ.* he makes out his Assertion by what hapned to *Solomon*, for whilst he continued to worship the true God, his Kingdom and Glory still advanced. He fail'd in that particular, and soon found a general decay in all respects. The same hapned to his Son. In order to govern well, it is absolutely necessary to give ear to all Men. There are some that have but one Ear, which proves of very dangerous Consequence; God gave two, and both ought to be made use of. *We have heard with our Ears*, said *David*. I hear with both Ears, let both play their part, and let neither be stopp'd when the other hears. Others have never a one, for they hear with neither. And what is worst of all, others will not have them, for through a conceit they have of themselves, they fancy they know and understand all things: These are most likely to commit Mistakes.

7. At this time there were great swarms of Locusts in *China*. The Emperor went out into his Gardens, and taking up some of them spoke these words; The People maintain themselves on Wheat, Rice, *&c.* you come to devour and destroy it, without leaving any thing behind; it were better you should devour my Bowels, than the Food of my Subjects. He went to swallow them; and some that stood by telling him they were venomous, he answer'd, I value not my Life when 'tis for the good of my Subjects and People; and immediately he swallow'd them. The History tells us, the Locusts that very moment took Wing, and went off without doing any harm that Year. *Locusts.*

8. Strange was the Love this Heathen bore his Subjects, the Consequence was wonderful. Why may we not say, God rewarded the Compassion of this Emperor, and his Zeal for the good of his People? If it was not so, what can we attribute that Prodigy to? We know for certain, there is no good Action but what God rewards, as shall be said in another place; why then should that pass unrecompensed? The Emperor expos'd his Life for his People. This is no more than a Wise Man said, *viz. A good King is the Publick Servant.* The King is for the Kingdom, and not the contrary. To show his tenderness yet further, he afterwards made a Law, that the Magistrates should fast the day that any Criminals were executed, that neither Flesh nor Wine should be put upon his Imperial Table that day, that no Plays should be acted at Court, nor there should be no Musick, or other demonstration of Joy. He said, it was a matter of high Consequence, and a subject of much Compassion, to take away any Man's Life tho his Crimes deserv'd it. The Law was observ'd as long as he liv'd. *Excellent Custom.*

9. Go-

Vigilance. 9. Governing an Empire, said the good Emperor, is like curing a Distemper; if he that is upon the recovery is careless, or exceeds, he relapses with great danger of his Life. The Monarchy now enjoys Peace, the *Barbarians* on the Frontiers are quell'd, a Happiness rarely known in past Ages; if relying on this Calm I grow negligent or unruly, a Relapse will ensue, and the late Rebellions will be renew'd with greater danger of utter ruin. Therefore no day passes but I am upon my guard, for fear this present Prosperity should have an end. For this reason I desire you my Counsellors, that at all times, and upon all occasions, you give me your Advice, and reprove me for all the Errors you judg I commit. Could *Philip* the Second have spoken better?

10. He prefer'd *Li Xi Zu* his Counsellor to a great Employment, and he presently fell sick to death. The Physicians said, that the Hair of the Beard reduc'd to Pouder (a strange Medicine) and drank in Wine, were the only Remedy to cure that Distemper. The sick Man was much troubled to hear that Prescription (for the *Chineses* put a high value on their Hair and Beard, a great madness when his Life lay at stake) the Emperor heard of it, he presently cut off his Beard; which being administer'd to the sick Man, he recover'd. When recover'd, he went to return Thanks; and the Emperor said, I did it not for your sake, but for my own and the Empire's, who stand in need of such Ministers as you are, therefore thank me not for it. The *Chineses* make great account of the Emperor's cutting off his Beard to recover his Counsellor in that Extremity; and if it was such a Man as he represented him, he acted as might be expected from his Zeal for his People. It cannot be deny'd but a good Minister is highly to be valued, a Prince cannot do too much for him.

Hair and Beards.

Ti Zung's Advice to his Son.

11. He left excellent Instructions to his Son in his Will. In the first place he said to him; Raise and make Petty Kings of your own Family. This in *China* is excellent Policy, perhaps it may not be so in other Places; the more the Emperor is supported by Kindred, the safer he is. *2dly.* Seek wise and virtuous Men to employ in your Councils and places of Trust. A hard and difficult Point; Men change in high Posts, and Princes cannot divine; *No Man is bound to divine*, says the Civil Law. There are many, says *Tacitus*, *Ann.* 3. who seem unfit for Preferments, and yet being once rais'd to them, they discharge them with much Zeal and Uprightness. There are others who seem to be Men of great Parts and Ability, and afterwards prove vicious and unfit for Government. They conceal their Vices at first, but having attain'd to the Preferment, they return to their old Customs. Others are contrary to these. *Otho* having been a loose Liver in *Rome*, when Prefect of *Lusitania*, alter'd, and govern'd very well. All Men thought *Galba* worthy of the Empire, and yet he was a wicked Emperor; *Tit. Liv. lib.* 1. *Hist.* *Quintus Fabius Maximus* was extraordinary leud, and when rais'd to Dignities extremely modest; *Budeus*, in *l. fin. Chart.* 147. *3dly.* Examine those that are to be *Mandarines*. *4thly.* Receive all Memorials that are to give Advice. *5thly.* Remove from about you all Slanderers and Flatterers. *6thly.* Have a care of haughty and proud Men. *7thly.* Honour those that are moderate and sparing. *8thly.* Reward the good, and punish the bad. *9thly.* Have special regard to the Husbandman's Labour. Read *Oleaster*, in 1 *Num. ad mores & cap.* 2. *10thly.* Keep your Soldiers always well disciplin'd, that you may not be surpriz'd by unexpected Accidents. Thus you will establish your Crown. After this the Emperor dy'd, leaving behind him Instructions and Doctrine that all Men may benefit by. What *European* could leave better Precepts with all the Learning that is among us?

Hien Zungs hearing of Reproof.

CHAP. XVI.

Other Instances still upon the same Subject.

1. THE Emperor *Hien Zung* had a Counsellor who was so upright, that he reprov'd him for every Fault. The Emperor dreaded him on this account, and was very melancholy and drooping. The other Counsellors said to him; Ever since *Han Hieu* (this was the Counsellor's name) has taken upon him to give your Majesty Memorials of Advice, you are melancholy and lean. Will it not be convenient, Sir, that you give him some Employment, and under

Navarette.

that pretence ſend him from Court, and ſo your Majeſty will be eas'd of him? The Emperor anſwer'd, It is true, I am melancholy, and fallen away, I don't diſown it, but my Empire is fat and flouriſhing. *Hien*'s Counſels, which by reaſon they are continual, ſharp and quick, waſte and perplex me, make the Empire thrive. By my putting them in execution, the Government is kept up, tho I be ſomewhat impair'd. Other Counſels that are given me, ſute with my taſte and reliſh, I ſhall grow fat if I follow them, but the People will grow lean; but *Hien*'s reſolute and open-hearted Remonſtrances make me live in ſecurity, and advance my Intereſt, tho they ſomewhat weaken me; therefore I will always have him by me, not for my private ſatisfaction, but for the general good of my Subjects.

2. Many Arguments are generally alledg'd to prove that a Miniſter of State ought not to be too rigid, and that he muſt not preſs too hard upon the Prince (few are troubled with ſuch Miniſters) that publick Affairs muſt take their courſe, *&c.* but they may take ſuch a courſe as may ruin all. I am for the practice of *Hiven Zung*. *Oleaſter* in 24 *ad mores*, writes with admiration, how uſual it is to flatter the Prince's Inclination.

Emperor ploughs and reaps.

3. This Emperor inſtituted a Ceremony which continues to this day. He would go out to his Orchard, there he plow'd the Ground himſelf, ſow'd Corn; and when ripe, reap'd and carry'd it in. He commanded his Sons and Nobility to do the ſame, and gave two reaſons for it. The firſt was, that the Flower and Bread being us'd in the Sacrifices they offer to the Emperors departed, it was not proper any other but the Emperor ſhould ſow and reap that Corn, which ſhow'd his reſpect and ſubmiſſion to his Progenitors. Obſerve here how great account the *Chineſes* make of the Sacrifices to their Anceſtors, neither the Emperor, nor any other Man of any worth does the like for any Perſon living. The ſecond Reaſon was, to make his Sons and Nobility ſenſible of the Pains and Labour the Husbandman takes in tilling the Earth, and gathering in its Fruits, on which all Men ſubſiſt. Hence, ſaid he, will enſue a moderation in Expences, and Privileges will be granted to them that live expos'd to the Weather in the Fields. It were good to bring up this Ceremony, that ſome Perſons might not keep ſo many Beaſts, and that Lords might have compaſſion of their Vaſſals.

Ta Zung, careful for People.

4. The Emperor *Ta Zung* order'd, that nothing which was rare and ſingular ſhould be offer'd to the Emperors, ſuch as Beaſts, Jewels, Stuffs, *&c.* brought from far Countrys; and he turn'd out of his Palace, all he found there of this ſort. He ſaid, the Revenues of the Empire were not to maintain Beaſts, or clothe the Emperor, but to maintain the Subjects, and clothe the Soldiers and the Poor. This Expreſſion in my opinion, would have become a S. *Lewis*, or a S. *Ferdinand*.

5. A curious Map delicately drawn was preſented him, which he refus'd to receive, ſaying, The fruitful and abundant Year, when my Subjects have plenty of Suſtenance, is the Map I love to divert my Eyes on. The beſt Map in my opinion, is to find wiſe, diſcreet, and virtuous Men to put into Employments. This Heathen was very nice. Many will commend him, but I ſhould be glad if it were but a few would follow his example. *A Lapide*, in 49 *Gen. v.* 15. has ſomething to this purpoſe, ſee it there.

6. He ſaid to one of his Counſellors, I would fain retrench unneceſſary Expences, and ſave Charges, that my People might live in quiet and eaſe; but to the end my Deſign may ſucceed, I muſt begin at my ſelf. He did ſo.

7. This agrees with what *Tacitus* writes in the Life of *Agricola*: *Beginning by himſelf and his Family, he retrench'd his own Family firſt*, &c. *Caſſiodorus Lib.* 10. *Var. Epiſt.* 5. ſays, *We will begin good order in our own Family, that others may be aſham'd to do amiſs, when it is known we do not allow our People the liberty of tranſgreſſing. Lycurgus* King of *Macedon* reform'd the Commonwealth: *Yet ſo that he made no Law to bind others, till he had firſt practis'd it himſelf. Bias* ſaid he was a good King, *Who himſelf firſt gave obedience to his Country's Laws.* Read *Eccl. c.* 10. *v.* 21. All depends on the Head, ſaid the Philoſopher. *S. Thomas* ſpeaks of it *in* 21. *Joan. Lect.* 3. where he has good Doctrine to this purpoſe. To ſave Forces is a great means to ſave Charges. *S. Greg. Nazian. Orat.* 9. ſays, *Wars proceed from Ambition, from Wars Taxes, than which nothing is more ſeverely condemn'd and blam'd in the Divine Judgment.* Arms muſt be taken up when there is no other remedy. The Emperor *Marcion* ſaid, *Whilſt we can be in Peace, let us not bring on War.* War is a Cantery, a bitter Purge, which does harm, and no good, unleſs apply'd in the utmoſt extremity.

Su. & Greg. Li. in 1 Reg. c. 4

8. In

Xi Zung provides for his People in a Famine.

8. In the Reign of the Emperor *Xi Zung*, there was a Famine in the Southern Provinces, he order'd a course should be taken to relieve that want. His Council answer'd, it was impossible to relieve all that wanted, because they were an innumerable Multitude. The Emperor said, My Subjects the People are my Children, I am their Father; what Father is so inhuman, that he will not relieve his Children, when he sees them starving? What do I value my Revenues and Treasures, but to supply such wants as these? The Counsellors hearing this Noble Resolution, took such effectual care that all might be reliev'd, without leaving any one Person in distress. A Glorious Action, which would be highly applauded in the Holiest King or Pope the World ever had.

Mat. Sinic.

9. The Emperor *Tai Zu*'s Mother being near her end, call'd her Son and ask'd him, Whence had you the Empire? He answer'd, From my Forefathers Merits. It is not so, said the Empress, (and she was in the right, for her Husband had usurp'd it Tyrannically from his Predecessor, which violence her Son call'd Merit) Hear me now, Son, when you die leave your Brother your Heir; and so when he dies let him leave his younger Brother for that Empire, which has an Emperor who is at age, and can enter upon the Government, is safe; but if it falls into Childrens hands, they neither can, nor know how to govern it, so that it is expos'd to danger. Her Son did so. The Empress was a discreet Woman, and seeing that her Predecessor having left a Child but seven years old his Heir, he was dethron'd, she feared lest the same might happen to her Son, if he should leave an Infant-Prince his Heir.

10. This is not a precaution to be practis'd in all places. We have in our days seen great Monarchies left to Infants. That of *Spain* to *Charles* the Second now reigning, whom God preserve. That of *China* to the present Emperor, who was but five years of age, took upon him the Government at thirteen, and in my time discharg'd himself of it to the general satisfaction of all People. They substituted one year, as the custom there is, that he might begin to govern at fourteen. The Emperor of *Japan* was left but young.

Zao Pu Counsellor.

11. The Counsellor *Zao Pu* presented a Memorial containing, That it was requisite to change the *Mandarines*, to raise some, and put down others. The Emperor was offended at it, and answer'd, I will not do at present as you advise. *Pu* reply'd, The reward or punishment of it depends not on your Majesty's consenting to, or opposing it, but on the right and reason of the thing. A resolute expression, yet justifiable. No Man ought to govern himself by his will and pleasure. Reason and Judgment ought to give Laws; the Will is blind and incapable of Direction and Government. When the *Pharisees* said to our Lord, *Matth.* 12. *We will see a sign from thee*; *Cajetan* takes notice of the word, *We will*, and says, *Observe the rashness.* It is a rashness for Man to suffer himself to be led away by his Will, to act according to it, without regard to the Rules and Law of Reason. *Navarette.*

12. The Emperor was in disorder (for Great Men do not love to hear such naked Truths) and in a Pet retir'd to his Apartment, (another would have vented Passion after another manner.) *Pu* follow'd him to the Door, where he waited a great while with much resolution and constancy, and without fearing to displease his Lord; so he did the duty of his Office. The Emperor was pacify'd, and approving of his Minister's zeal, perform'd all he had advis'd; telling him there at the Door where he found him waiting, That he was well pleas'd at the zeal he had shown. I know not which of them deserves most commendation, whether the Emperor for his patience, or the Counsellor for his constancy. *Esop* said to *Solon*, *Kings are to be spoken to as little as possible, or in as soft a manner as may be.* *Solon* answer'd, *Not so, but it must be either with much integrity, or not at all.* So did *Pu.* He that is so bold exposes himself to much danger. *Tacit. lib.* 1. *Hist. It is a thing of much trouble to perswade a Prince to what is convenient. You hazard your Life and Reputation*, said *Bravo.*

13. A few days after he presented another Memorial against a Counsellor; it took no effect; he repeated it another day, to no purpose; he try'd again the third time. The Emperor in a passion tore the Memorial. *Pu* very calmly gather'd all the pieces, and putting them in their places pasted them together, and so offer'd it again to the Emperor. He yielding to the Minister's resolution, did as he desired. Here it is worth discussing, which deserves most commendation, whether the Emperors patience, or the Counsellors resolution. Let the wise decide it.

Cien Vu's care of his Soldiers.

14. *Cien Vu*, the Emperor's General, was in the Kingdom of *Cho* with a migh-

ty Army. One day it ſnow'd, and the Emperor bethinking himſelf of the cold and miſery his Soldiers endur'd, ſaid, It is not reaſonable that I ſhould be in my Palace clad in Silks and Sables at my eaſe, faring well and ſleeping heartily, and that my Soldiers ſhould be in the Field ſtanding under all this Snow that falls, and perhaps many of them have not wherewithal to cover their nakedneſs. This ſaid, he took off his Sables, and cauſing a vaſt quantity of Skins and Garments to be got together, ſent them to the Army. The Soldiers rejoycing that their Lord the Emperor was ſo mindful of them, gave great acclamations, ſwore either to conquer or die in his Service, and overthrew the Enemy.

Navarette.

15. The Action had been great in *Charles* the Fifth: what the Soldiers perform'd, well deſerv'd the Emperors kindneſs, perhaps without it the Victory had not been obtain'd. He purchas'd it with the Garments and Skins he ſent. There is no doubt but Soldiers are much encourag'd when they feel the effects of ſuch a remembrance. Reward is a great heartner, ſays the Philoſopher in the third of his Morals. *Thoſe ſeem to be braveſt in battel, among whom Cowards are unregarded, and valiant Men honour'd.* This is the ſame as *Liſander* ſaid, when they ask'd him, *Which Commonwealth he beſt lik'd?* He anſwer'd, *That which gives brave Men and Cowards what each of them deſerves.*

16. This Emperor, in order to reform the People, began with himſelf and his Court, according to what has been ſaid above. His Daughter the Princeſs was refractory; to bring her to his beck, her Father ſaid, What is done and practis'd at Court is an example the whole Empire looks upon; if they ſee Virtue there, all Men imitate it; if they diſcover Vice and Extravagancy, they all follow the ſame courſe. I receive the Revenues and Taxes of the Empire, not to ſpend them in coſtly Clothes and Exceſs, but to maintain the Army, the Civil Officers, and to ſupply the Peoples Neceſſities. The Princeſs ſubmitted immediately. This was excellent Doctrine. If the Crown-Revenues, Taxes, and Incomes, were only employ'd in this manner, much good would come of it. The ninth Synod of *Toledo* obſerv'd the ſame method the *Chineſe* Emperor did, in order to the Reformation it deſign'd, and has theſe words: *In regard he does not rightly judg his Subjects, who curbs not himſelf firſt by the rules of Juſtice, it has ſeem'd a proper expedient to us, firſt to moderate our own Extravagancies, and then to mend the faults of the Subjects,* &c. The Council of *Trent de Reform.* takes the ſame courſe. *S. Ephrem Syrus* among other matters handles this ſame point, *Tom.* 1. *de vit. Spirit. num.* 36.

His Reformation.

17. This Emperor overthrew the Family *Tang*; the King *Lo Vuang* ſubmitted to him. The Emperor ſeeing him proſtrate at his feet, ſaid to him with tears in his eyes, Alas what miſeries and calamities does a War cauſe! What Murders, Robberies and Inſolencies have been committed in the Court of *Tang!* Alas what pity! Then he preſently order'd a great quantity of Rice to be diſtributed among the conquer'd People. The *Chineſe* Hiſtories highly commend this Compaſſion, and with great reaſon. He was little puff'd up in his Victory and Triumph. Read to this purpoſe what *Oleaſter* writes *in* 21. *Num. ad mores in fine.* *His Compaſſion.*

18. The Emperor *Tai Zung* brought 80000 Volumes into his Library, which was divided into three large Rooms richly adorn'd. Obſerve how much had been printed at that time in *China*, for all the Books were in that Language, and writ by *Chineſe* Authors. How much muſt they be increas'd ſince then? *Ptolomy Philadelphus* got together 60000 Volumes, but they were of ſeveral Nations and Countries. Others ſay they were 70000, gather'd out of *Chaldea*, *Egypt*, and *Rome*. *Vincentius* his Library had 120000 Volumes: That of *Pergamus* 200000. The *Faſciculus Florum* tells us a Library of 400000 Books was burnt in *Egypt* in the time of *Hyrcanus*. A noble Library, and great Diſaſter! But what I affirm is, that there never was a Library like that of *China*, of one only Kingdom, and at preſent it might be made three or four times at large. The Emperor was ſo addicted to Reading, that he every day turn'd over one or two Volumes. They are not ſo large as ours in *Europe*. A Counſellor told him it was not convenient to take ſo much pains, or ſpend ſo much time in Reading. The Emperor anſwer'd, Reading is not troubleſom, but profitable and diverting: This year I would read a thouſand Volumes. Books teach how to govern, they give Inſtructions for Peace and War, without Books we are all in the dark; this makes me ſo fond of them, becauſe I deſire to know how to govern my Monarchy. *Libr.*

19. Hiſtories by repreſenting to us the puniſhment of Vice, deter us from it; and by ſhowing the reward of Virtue, excite us to practiſe it. So ſaid the Empe-

Read Sylv. Tom. 6. in 12. Mat. q. 5. rer rotum.

Emperor *Baſilius* to his Son, exhorting him to read them. But that is true which *Tacitus* teaches us *lib.* 4. *Hiſt. viz.* That a Prince's knowledg is not to ſerve to exert his Learning, but to make him know how to govern, and to ſhow Reſolution in Adverſity: Let him know as much as is neceſſary and no more; and that muſt be ſuch a knowledg as is neceſſary to govern well, not a notional Learning to diſtract him; or let him learn holy things, as *Robert* King of *Sicily* did.

20. *Tertullian Apolog. cap.* 5. calls *Trajan, a ſearcher into all that was curious.* Athanaſ. lib. S. c. 16. calls him *A mighty lover of Learning.* The ſame may be ſaid of *Tai Zung*, for the reaſon above. Let the Prince that finds his Inclination lie this way check himſelf, as *Julius Agricola* did. Let him not follow the Example of King *Alonſo* the Wiſe altogether. *Spondanus Tom.* 2. ſays of him, that he read over the Bible fourteen times with its Comments: A wonderful thing in a Man that had ſo much Care and Buſineſs upon his hands! *A Lapide* mentions the ſame *ex Panorm. Encom. S. Scripturæ Sect.* 2. *numb.* 60. *Periander* ſaid, *Meditation is the Life of a wiſe Man, and to a learned Man to think is to live.*

He read Holy Writ in his Chair, ſaid S. Jer. of the Council, Acts 8. v. 27.

21. In *China* they are very careful to bring up the Emperors to ſtudy, becauſe it is very neceſſary for that Government, otherwiſe they cannot underſtand the Memorials: They uſe ſo much Rhetorick, ſuch Tropes and Figures in them, that the Emperors muſt be very underſtanding to dive into the meaning of them. When all we Miſſioners were confin'd in the Province of *Canton*, a learned Chriſtian form'd a Memorial for us, to be preſented to the Supreme Governour; it was ſo full of Bombaſt and *Hyperboles*, that none of us underſtood it, till we had heard it explain'd: He call'd the Emperor, the Heavenly Palace, the Governor we ſpoke of, the Tribunal of Heaven, and ſaid they lifted up their Eyes to him, as we did to Heaven. Strange extolling of them, and humbling of us, under unuſual Similes and Figures! They take great Pains, and ſtudy theſe things very hard.

Education of their Emperors.

Stile.

Addicted to Letters.

22. The *Chineſe* Nation is much addicted to Learning, and inclin'd to Reading. I have met Men on the Road in Sedans or *Palankins* on Mens Shoulders, with a Book in their Hands. In Cities I have often ſeen *Mandarines* in the ſame manner. The Tradeſmen and Shopkeepers ſit behind their Counters with Books before them. To encourage the Children to learn, in their Primmers they have particular Examples, and the Cuts of Men that riſe to great Preferment by their Learning. Among the reſt there is one of a Man that kept Cows; he rode upon one of them, as is uſual in that Country, with a Book laid on her Horns that ſerv'd inſtead of a Desk, and ſo he ſtudied all the day. After ſome years he grew ſo learned, that he took his Degree, and came to be a great *Mandarine*. They tell of another, who was ſo poor that he could not buy Oil for his Lamp to ſtudy by at night; and becauſe he would not loſe time in Winter, he us'd to go out to ſtudy by the light of the Snow. Another gather'd abundance of Gloworms, and ſtudied by their Light. There was another poor Man had a little Room which was parted but by a ſlender Lath-wall from a rich Student; and knowing the place where his Table and Light ſtood, he made a hole oppoſite to it, and ſtudied by the Light that came through it. Theſe Men and others they bring as Examples, they all riſe to high Preferments. There have been abundance of Authors among them, but none of them has writ of ſo much as the Antients of other Nations. *Ariſtarchus* writ above 1000 Commentaries upon ſeveral Subjects. *Chryſippus* wrote above 700 Volumes. *Didymus Alexandrinus*, as *Heſychius* affirms, wrote 3500 Books. *Dionyſius Grammaticus* 3500. *Triſmegiſtus* 36525. This Authors affirm. The *Chineſes* are much addicted to reading of their own Hiſtories, and to ſay the truth, they are much in the right. *Cicero* ſaid, *Hiſtory is the Witneſs of Time, the Light of Truth, the Life of Memory, the Miſtreſs of Life, the Record of Antiquity.* See *Marquez lib.* 1. of his Chriſtian Governor, *cap.* 4.

Navarette.

23. Prince *Juen Kie* rais'd an artificial Mount with great Expence and Labour of the People, he feaſted the *Mandarines* upon it, and they were aſtoniſh'd at the Work; one of them, whoſe Name was *Chao Tan*, hung down his Head, and ſeem'd penſive and ſad. The Prince ask'd him the reaſon, and he anſwer'd, Sir, my Eyes will not bear to look upon a Mount made of Blood and Sweat. Is this a Mount of Blood and Sweat, ſaid the Prince? When I was in my Village, anſwer'd *Tan*, I ſaw and heard the Oppreſſion of the People, who were forced to contribute Silver towards this Work, many wrought without being paid their Hire, multitudes were laſh'd, their Complaints went up to Heaven, the Blood of thoſe that were chaſtis'd bath'd their Bodies

Navarette. dies and ran down to the ground. Then how can your Highneſs think much, I ſhould call this we ſtand on a Mount of Blood and Sweat? Let it be immediately demoliſh'd, ſaid the Prince full of Concern, let it all be laid level, let not one Stone be left upon another, nor any Memory of this Structure. I order'd a Mount of Paſtime and Diverſion to be rais'd, not a Mount of Extortion to my Subjects. A Mount of ſo much Blood is no place of Diverſion, but a Scandal to all the World, the very Foundations ſhall be taken up. It was perform'd accordingly.

24. A brave Action, but yet the Execution of it made no amends for paſt Harms. It is common to apply the Remedy when it can produce no Effect. Many Buildings might be raz'd for the ſame reaſon.

CHAP. XVII.

Other memorable Paſſages of Emperors and others.

Counſels to Xin Zung. 1. THE Emperor *Xin Zung* was an Enemy to Idols, and caus'd abundance to be deſtroy'd: *Y Kien* a Counſellor preſented him a Memorial of Advice, wherein he ſaid, 1. Your Majeſty may be pleas'd to ſhut out Sectaries and idle People, who introduce falſe Doctrines, and outward Prayers, in order to get Preferments and Revenues. (Who doubts but it is deſtructive to Monarchy to allow of ſeveral Sects? God preſerv'd *Spain*. *F. James Faber* in *Canton* ſaid and maintain'd, that it was better there ſhould be Hereticks publickly allow'd in *France*, than an Inquiſition in *Spain*; I find no reaſon he had for it, but the natural Affection to his Country.) 2. Your Majeſty may be pleas'd to forbid and puniſh Bribery, which diſturbs the Peace and Government. 3. Not to admit of Flatterers, in whoſe Words there is no Truth, and leſs in their Actions. Of theſe *Rodulphus* ſaid, *That Flatterers were not unlike to Wolves; for as theſe devour Aſſes by tickling and ſcratching them, ſo Flatterers make uſe of fawning and endearing words to ruin Princes.* They are the Plague of Kings and Kingdoms; ſays *John Sarisber. It is lawful to flatter him whom it is lawful to kill.* 4. Let your Majeſty order lewd Women to be baniſhed. 5. Do not admit of Eunuchs, as Favourites. (From them generally have begun the Rebellions.) 6. Do not burden the People with much Labour, taking up the time they ſhould employ in Husbandry. 7. Moderate Expences, for no Revenue can ſuffice for thoſe that are needleſs. 8. Let no Offices be bought or ſold, which will open a way to much Extortion, and Preferments will be beſtow'd on rich, not on deſerving Men. The Emperor made great account of theſe Counſels, and commanded them to be practis'd. All theſe Inſtructions are agreeable to Reaſon, and have been hinted at in other places.

2. The caſting down of Idols by Chriſtians in Lands of Infidels is difficult, and meets with ſome Inconveniences, as has been found by Experience upon ſome occaſions. *F. Gouvea* made his Complaint to me, that there was ſome diſturbance about this buſineſs at *Xang Hai*, where *F. Brancato* reſided ſeveral years. The 26 Canon of the Council of *Illiberis*, or *Granada*, has theſe words: *If any Man break down Idols, and be there ſlain, in regard it is not written in the Goſpel, nor ever appears to have been done by the Apoſtles, it has been thought fit that he be not receiv'd into the number of Martyrs.* True it is, S. *Theodorus*, whoſe Feaſt is kept on the *9th* of *November*, ſuffer'd Martyrdom for having burnt a Temple of Idols; and S. *Marcellus* Biſhop ſuffer'd Martyrdom in *Apamea* of *Syria* for having overthrown a Temple of *Jupiter*. On the *16th* of *June* the Fathers of the Society in *Canton* read of five Martyrs, who ſuffer'd in the Iſland of *Salſete*, and one of them died for having overthrown an Idol Temple. I doubt not but ſome would deſpiſe this Action in another, and call it imprudent. The Emperor *Xin Zung*, as ſoon as he was crown'd, ask'd a Counſellor, which was the firſt thing appertaining to the Government? He anſwer'd, To eſtabliſh good Laws. He ask'd again, Are ſuch an Emperor's Laws good? The other reply'd; Sir, do not imitate that Emperor, who had no Virtue, but rather the Emperors *Jao* and *Xun*, whoſe Laws and Lives were both good. The Counſel was good too, but had been better if he had ſaid, that the Love, Fear, and Dread of God was the firſt thing. Had the Counſellor known God, I don't doubt but he would have ſaid it. S. *Cyril Alexandrinus de recta fide,*

That

That a glorious Piety towards God is the ground-work of Regal Honours; and that Princes addicted to Piety, overcome and subdue their Adversaries without any Labour.

Remitted Taxes in a Famine.

3. The seventh year of this Empire was a great Dearth, a terrible Famine and Mortality ensued. An Eunuch who govern'd some Provinces caus'd the Miseries and Calamities of the People to be painted, and sent the Piece to the Emperor, writing along with it to this effect: Sir, be pleas'd to look upon that Picture, and by it you will understand the Condition of your Subjects: If your Majesty applies some Remedy, Heaven will soon send Rain; if not, my Head shall pay for it. The Emperor lamented the Misfortune of his People, slept not that night, the next day took off all Taxes and Duties. At these News the People took heart, and to make their Joy the fuller, there fell so much Rain, that the Land was glutted, and the Scarcity ceas'd.

Intelligence.

4. The Viceroys and Governours in *China* take special care to acquaint the Emperor with all that happens within their Governments, whether good or bad. If there happens a Famine, Dearth, Floods, *&c.* presently word is sent to the Emperor. Thus he hears of all the Misfortunes of his Subjects, and the News is sent from Court throughout all the Empire. In the year 68 there were mighty Earthquakes in the Province of *Xan Tung*; Advice was sent to Court, and soon after the News came from thence to *Canton*.

Earthquake. 1668.

Peace.

5. The Emperor *Xao Zung* was once ask'd, When the Empire would enjoy Peace and Quietness? He answer'd, When the *Mandarines* Pencils are clean, and when Military Officers don't fear Death. He spoke discreetly, and like a Man of Sense in both Particulars. There they write with Pencils as we do with Pens; the Peace and Tranquillity of the Publick depends much upon Magistrates carrying their Pens fair, and taking no Bribes. The second Point is of no less consequence. It is well known the Northern People fear Death less than the Southern; the reason of it is, because they are more sanguine, and therefore fitter for War. *Epaminondas* said, *Death in War is most glorious.* This Emperor ask'd *Chao Sinen* the General of his Forces, What Rules do you prescribe to your Soldiers to make them always victorious in Battel, as you ever are? My Rules, Sir, said he, are Piety, Fidelity, Prudence, Courage, and Severity, these Virtues make Soldiers invincible. He gave them good Weapons. *Brasidas* requires three things in a Soldier, *Will, Fear and Obedience:* Three other things in a Commander, *Wisdom, Valour and Watchfulness.* *Aratus* was wont to say, *It was the part of a Soldier not to value his Life.* Read *Liv. Dec.* 1. and *Cæsar apud Valer. l.* 2. *c.* 8.

Soldiers.

Navarrete.

6. The Emperor *Tai Zung* refus'd to accept of some very curious Mats certain Peasants presented him. In the *Philippine* Islands, *Japan*, *China*, *Camboxa*, and other places, especially in *Ceylon*, there are some so fine, so curious and delicate, that they may well be presented as a Rarity to the greatest Princes in *Europe*. The Treasurer told him that was a mere Trifle, that he need make no scruple of accepting them. But the Emperor who was wise, and nothing covetous, answer'd, How shall he have the Command of himself in great Temptations, who cannot overcome the small? An excellent Expression. The saying hits well in this place, *Trust not a Dog with Meat, that uses to lick Ashes.* There was a strange Example of this sort at *Manila*, the Man got the Name of the *Just Judg*, his Memory will be lasting in that Island, his Name was *Major Andrew Perez Navarro*, he was my great Friend, and would not accept of so much as a little Fruit for all the World. But *Tai Zung* certainly outdoes all Men living, or that ever will be; for he being Supreme Lord was above his own and his Predecessors Laws, and accountable to no Man, which are the Considerations that often restrain Inferiors from holding out their hands to receive.

Presents.

Mats.

7. This Emperor went out into the Fields, took the Prince with him, and seeing the Husbandmen busy at their Labour, said to him, Son, take notice how much pains these poor Men take all the year about to maintain you and me. This is the reason I always have been careful to favour these People, because without their Labour and Sweat, you nor I should have no Kingdom nor Empire. This Saying deserv'd to be extoll'd, had it come from the mouth of any *European* Prince. Another time seeing the Storks and other Birds building their Nests, and looking to their young ones, he said to the Prince, Don't you mind with how much Tenderness and Affection these Birds bring up and feed their young ones? Do you take Example by them, and be careful to assist those that gave you your Being.

Husbandmen.

8. The third year of his Empire there was an extraordinary Dearth. The Emperor cloth'd himself in Sackcloth, put on Straw Buskins, went to a Temple, where

Navarette. where Sacrifices were offer'd to the Mountains and Streams of Rivers; in the day-time he ſtood in the Sun without any ſhelter, at night he lay upon the bare Ground. After three days the Hiſtory tells it rain'd plentifully. It is likely God look'd upon the compaſſion the Emperor ſhow'd for his People.

Buskins. 9. Writing of Buskins, I bethought my ſelf of what I have often ſeen in *China*, which is, that on the Roads, at a League or two, or ſometimes leſs diſtance, there are Men who weave Buskins for the People that travel afoot; ſo that thoſe who come to theſe places, if their Buskins are torn or out of order, change them, or buy new ones, and need not carry more than they have on. Hundreds of them may be bought by the way at four-pence half-penny the pair.

Steadineſs of a Counſellor. 10. The Emperor *V Zung* deſign'd a Progreſs into the Northern Provinces: a Counſellor, whoſe name was *Mao Ki*, oppos'd it, ſaying, it was not convenient. The Emperor in a paſſion laid hold on his Sabre, and ſaid, Paſs the Order for my Journey immediately, or you ſhall die. *Mao* without the leaſt concern took off his *Mandarine*'s Cap and Robe, and kneeling ſaid, Your Majeſty may ſtrike, for I cannot do that which is not for the good of the Empire. The Emperor reflected on the Anſwer, check'd himſelf, and let alone the Journey. Where ſhall we find one *Mao* in our times? *Plato ad Diod. prop. Epiſt. 8. If the King or Kingdom be in danger, then let no peril with-hold the Counſellor from crying out aloud.*

11. To take off the *Mandarines* Cap and Robe before the Emperor or his Miniſters, is as much as to own himſelf worthy of death.

12. I forgot in the foregoing Paragraph to obſerve, that according to *Cornelius a Lapide* and *Menochius*, the cuſtom of putting on Sackcloth upon publick Calamities, is of great antiquity. The firſt, ſay they, that us'd it, was *Jacob* upon the imagin'd death of his Son *Joſeph*. It is an antient practice in *China*, and frequent in Holy Writ, where we find many Kings us'd it in the publick Neceſſities.

CHAP. XVIII.

Other Paſſages like to thoſe we have already mention'd.

Xi Zungs Liberality in a Famine. 1. IN the Reign of the Emperor *Xi Zung*, there was ſo great a Famine in the Northern Provinces, that Men eat one another, the Emperor reliev'd his People with a great Sum of Money; the effect of his compaſſionate heart, ſaid *St. Gregory*; *For never does he who is truly compaſſionate, deny his Neighbour that which is neceſſary.* There is the ſame difference, ſays *S. Thomas*, *lib. 1. de Reg. Princ.* betwixt a Legal King and a Tyrant, as is between the Shepherd and the Hireling; read more of it there. *Xi Zung* acted like a good King, a good Father, and a good Shepherd, laying open his Bowels to maintain his People.

Vuen Ti's preference of the People. 2. The Emperor *Vuen Ti* was no leſs compaſſionate; he underſtanding that the Sacrifices offer'd to Heaven, Earth, and Spirits, were only to ask Bleſſings and Proſperity for him, put out an Edict, commanding they ſhould firſt beg his Subjects Happineſs, and his afterwards. The Governour of *Manila* was not ſo humble, for he us'd his utmoſt endeavours to have ſpecial mention made of him in the Collect, *& famulos tuos*, which is ſung in the Maſs. The caſe was bandy'd backwards and forwards, not without ſome diſtaſte. This happen'd before I came to the Iſlands. This Emperor was a great lover of Husbandmen, and of thoſe that broke up Ground to ſow; he forgave all Taxes for the firſt years, and then made the Duties eaſy. A good proviſion and form of Government, to make Proviſions plentiful. Read *S. Thomas* on the firſt to *Hebr. Lect.* 4. where there is much to this purpoſe. It would be an excellent method for converting of thouſands of Heathens that live in the Iſland *Mindoro*, near to that of *Manila*, to forgive them ſome years Taxes, and eaſe them of their Perſonal Duties. Theſe Burdens withhold them, and delay their Converſion. *S. Gregory* the Pope us'd the ſame method with Heathens, and Jews, as I ſhall obſerve in the Second *Tome*. It is pity, that tho it lies ſo conveniently, no care is taken of a thing that ſo much concerns the Service of God and the King. I have heard poſitive Orders have been given to this effect, I know not why they are not put in execution. Some reaſons were brought for not practiſing this method with the *Chineſe* Infidels of *Manila*, but they

Husbandry.

Mindoro.

they will not hold in respect of the *Indians*.

Modesty. 3. The Emperor *Vu Ti* being left very young, two Counsellors govern'd for him. The History tells us that one of them, whose name was *Ho Kuang*, going constantly into the inward part of the Palace, talking and discoursing with the Empress and Ladies, on account of his Employment, for the space of twenty years; yet the least objection could not be made against his Carriage, nor was there ever any ground for jealousie of him as to the Women. A thing to be admir'd, not only in a Heathen, but in any very good Christian. Concerning *Je Tan*, who was the other Counsellor, the History says, that during ten years he continued in the same Employment, he never lifted up his eyes from the ground, or look'd the Empress, or any Lady in the face. When he was upon business, he never stood near the Empress or Ladies, but at the greatest distance he could, hearing very sedately what they had to say. This it is the *Chinese* Heathens did, whom among us they look upon as Barbarians; perhaps some wicked perverse Wretch may call this Modesty and Reserv'dness, Barbarity. The Legend admires in *S. Lewis Gonzaga*, and with good reason, that he never look'd the Empress in the face, tho he serv'd her two years. No doubt it was great modesty; yet comparing all Circumstances, and the Professions of both of them, it plainly appears it cannot compare with *Je Tan*'s modesty, without reckoning upon the Principles from which they proceeded. No less reserv'dness is requisite to come off clear and untainted from such conversation. Read *Albert. Mag.* 3. *Ethic. Tract.* 2. *c.* 11. *in fine*, where he brings the Story of *Helen*. That of *Perseus* in *Ovid* is very good. See *Oleaster* in 6. Gen. *The Sons of God saw*, &c. These are dangerous Encounters, the way to come off victorious is to fly and keep far from them, *A Lapid.* in 39. *Gen. v.* 12. These two Counsellors deserve great Commendations. What *S. Gregory* admires in *Job*, *There was a man in the land of Uz*, might be apply'd to the two Heathens we speak of. *S. Thomas* his observation on *Rev.* 2. is not amiss here: *I know where thou dwellest, where the seat of Satan is.* Nor that of *Job c.*30. *I was the brother of Dragons.* And it might be said to them with *S. Paul*, *Phil.* 2. *v.* 25. *In the midst of a deprav'd Nation*, &c. Let the Reader turn to *S. Jer. in Flor. Verb. Malum*, and to S. *Bernard Ep.* 24. *ad Hugonem.*

4. The Emperor *Kuang Vu* going out a Hunting, was so intent on his Sport, that when he return'd to Court the Gates were shut. The Officer that commanded at one of them was call'd upon, and answer'd, According to the duty of my Office I cannot open the Gate at this time. The Emperor hearing the Answer, went away to another, which was open'd to him without any difficulty. The next day he that refus'd to open presented a Memorial to the Emperor, to this effect. The Great Emperor *Yuen Yuang* (they all look upon him as a great Man and a Saint) spent not his time in Hunting or Sports, being always employ'd in the affairs of the Government. Your Majesty employs not only the Day, but a great part of the Night in Hunting, that is not the way to preserve the Empire, and answer the business your Subjects come to Court about. *Navarrete.* *Reproof given to Kuang Vu.*

5. The Emperor received the Memorial, and perceiv'd he reprov'd him for coming so late, being the cause that out of respect to him the Gate was open'd, which according to the inviolable practice ought not to have been done at that time of night. He thank'd him for his Advice and Reproof, and order'd him a hundred pieces of Cotton as a reward for not opening the Gate; then punish'd him that did open, turning him down to a meaner Employment. This Action was approv'd of by all the Court, as was the Memorial, and they all applauded his Courage and Resolution that presented it. The very Preachers will not dare to say so much in *Europe*.

Meekness of Kuang Vu.

6. This Emperor taking his Progress through the Southern Provinces, remitted a year's Taxes to the Inhabitants of the Town of *Nan Meu*; the Inhabitants thank'd him for the Favour and Grace, and pray'd him to continue it for ten years longer. The People were no Fools. The Emperor answer'd: The life of Man is like an Earthen Vessel that is not durable, or firm, to day he is well and in good health, and to morrow is dissolv'd to nothing; how can I remit ten years Taxes when I don't know whether I have one to live? The truth of the matter is, said the Clowns speaking like themselves, that your Majesty does not care to lose the Taxes this Town is to pay for ten years, and therefore you put us off with the uncertainty of your life. The Emperor laugh'd, and remitted another year. A notable calmness and affability in a Heathen Emperor. *S. Thomas Opusc.* 17. *cap.* 13. says, That Meekness, Affability

bility and Bounty win the hearts of Men. *There are four ſorts of Men who eaſily gain friendſhip, the Bountiful, the Powerful, the Meek, and the Affable.* Affability and Meekneſs, though but counterfeit, work the ſame effect. Holy Writ tells us, 2 *Sam. cap.* 15. *v.* 7. that *Abſalom* us'd thoſe Endearments to the People, that *he endeavour'd to win the hearts of the Children of Iſrael.* Another Verſion has it, *He ſtole the hearts*, &c. To ſignify that by his counterfeit Endearments, and affected Kindneſs he ſtole and made himſelf Maſter of all their hearts. It cannot be deny'd but theſe Virtues are more viſible in Superiors. What was it but Meekneſs and a mild Government that gain'd ſuch Renown to *Moſes* that great Leader of God's People, and the Pattern and Mirrour of all Princes that ever were or ſhall be? And what is it Chriſt propoſes to us in order to imitate him? Not his mighty Power, not the Wonders he wrought, not the Prodigies he ſhow'd, not his long Faſting, and continual Prayer, not the Poverty and Want of all things he endur'd in this world; he only requires of us that we imitate his Temper and Meekneſs. *Learn of me, for I am meek and humble of heart.*

Navarette.

7. One of the Emperor *Ming Ti*'s Brothers was a Petty King, who came to Court to kiſs his hand. The Emperor lodg'd him in his Palace, and in diſcourſe ask'd him; What is it you moſt delight in at Court? The Petty King anſwer'd, My greateſt delight and paſtime is, to act rightly, Virtue is the thing I take the greateſt pleaſure and ſatisfaction in. The Emperor was well pleas'd at his anſwer, and favour'd him highly. One Heathen made this anſwer to another, 'tis fit it be known to the whole World, and that we Chriſtians be confounded at it. The Petty King valu'd not himſelf upon ſpending his time in Play, Muſick, Hunting, Sports, *&c.* his only care was to act uprightly, this was all his diverſion.

Virtue.

8. In the Reign of the Emperor *Vuen Ti*, a *Mandarine* was condemn'd to death, and he was guilty enough to deſerve it. A Daughter he had preſented a Memorial to the Emperor, offering up her ſelf for a Slave in the Palace to ſave his Life. The Emperor was mov'd to compaſſion, pardon'd the Father, and left his Daughter free. He alſo enacted a Law, forbidding the puniſhment of Caſtrating, to which the *Mandarine* was alſo adjudg'd to be ever after inflicted.

Pity.

Caſtration.

9. Any body that had not known theſe Emperors were Heathens, would certainly by their actions have taken them for good Chriſtians. We may learn Compaſſion from the Emperor *Vuen Ti*, tho a Heathen. *Lælius* ſaid, *We our ſelves underſtand, that a ſenſe of Affection is bred in us by Nature.* It is natural to Man to love others, and to pity their Misfortunes. That Daughter's love for her Father is very well worth obſerving, and more remarkable in *China*, where there is more indifferency betwixt Fathers and Daughthers than in any other Country.

CHAP. XIX.

More remarkable Paſſages of the ſame nature.

1. IN the Reign of the Emperor *Ching Tang*, there was no Rain for ſeven Years together. According to computation this happen'd in *China*, at the ſame time that the ſeven years Famine was in *Egypt*, which the Scripture ſpeaks of *Gen.* 41. *v.* 54. *And the Famine prevail'd all over the Earth*, 1131 years after the Flood, and above a thouſand after the founding of the *Chineſe* Monarchy. The Diviners advis'd to mix human Blood in the Sacrifices that were offer'd to Heaven and Earth. The Emperor anſwer'd, I ask Water of Heaven that my People may live; if I kill Men for the Sacrifices, it is contradicting my ſelf, killing thoſe for whoſe Lives I pray. A very good anſwer. The Emperor faſted, cut his Hair and Nails (the *Chineſes* put great value upon them both) he put his Chariot into mourning, and clothed himſelf in white Lambskins. Thus he went out into the Field with a devout, penitent, and ſerious Countenance. Then fixing his Eyes on Heaven, he ask'd ſix Queſtions of it. 1*ſt*. Whether there was any Miſcarriage in his Government? 2*dly*. Whether his People and Subjects did not perform their Duty? 3*dly*. Whether due Decency and Modeſty was not obſerv'd within the Palace? 4*thly*. Whether there was any extravagancy in Apparel? 5*thly*. Whether there were any Frauds in buying and ſelling? 6*thly*. Whether the Dances and Sports were unſeemly? If there be any thing in theſe Particulars, or any other, ſaid

Per Jul. 3002.

Sacrificing of Men.

Hair and Nails.

ſaid he, which is a Crime againſt Heaven, I take it upon my ſelf, here I am, and here I offer my ſelf up to Heaven to puniſh me, ſo my People may live. It looks as if he had acted King *David*, when he ſaw the Angel with the Sword in his hand. Having perform'd this famous and compaſſionate Action, not Heaven, but the Creator of all things ſent him abundant Rain. The Action was ſtrange, and the Event yet ſtranger.

2. *Chang Ngo* a Great *Mandarine*, as an Acknowledgment becauſe the Emperor *Cheu* had given him a conſiderable Employment, offer'd him a very beautiful and modeſt Woman: She would not conſent to Actions that were againſt the courſe of Nature, for which the wicked Emperor caus'd her to be kill'd. *Chang Ngo* did not approve of the Action, but it coſt him his head, which was order'd to be ſtruck off immediately. *Cheu* was one of the two cruel and wicked Emperors there have been in *China*; and it is ſtrange that in ſo many thouſands of years thoſe Infidels ſhould make mention but of theſe two. Nor is the bravery of that Woman to be little admir'd, ſince ſhe durſt withſtand the Will of a cruel, wicked, and Heathen Emperor. It is a very common thing in *China* to make Preſents of Women, eſpecially to Perſons of Note, and great *Mandarines*.

Reflections of a Mandarine.

3. A Subject of good Note, whoſe name was *Pi Kan*, mov'd by his Zeal for the Publick Good, argued thus with himſelf; It is want of Loyalty, when the Emperor is cruel and a Tyrant, that no body ſhould reprove him. It is want of courage to be ſilent for fear of Death when the Emperor is faulty; and it is the part of a brave Soul to tell him his Faults. If he is told, and will not give ear, it is he is to blame. It is the greateſt Loyalty to tell the Truth, and to die for it. Upon this he reſolv'd to go into the Palace, and having found his opportunity, ſaid to the Emperor we ſpeak of, Heaven will deprive your Majeſty of the Crown it has given you, if you do not mend your Life. It is fit your Majeſty cleanſe your Heart of ſo much Filth, leave off your Cruelty, and change your Behaviour. Your Majeſty wants to reſtore that Decency to your Family, which you have baniſh'd from it; If you do ſo, Heaven will be appeas'd. A noble, reſolute, and courageous Speech of a Subject to a cruel and tyrannical Emperor: This may compare, *ſervatis ſervandis*, with what S. *John* ſaid to *Herod*. The Emperor grew enrag'd like a Tiger, and ſaid to thoſe about him, This *Pi Kan* takes himſelf for a Saint; I have heard *Navaſay*, the Saints have ſeven holes in their Heart, I am reſolv'd to ſee whether it be ſo or not. He commanded him to be immediately cut open, and his Heart taken out. The Emperor acted cruelly, but his Succeſſor highly extoll'd *Pi Kan*'s Zeal, and for his ſake honour'd his Family. Had he been a Chriſtian, that might well have fitted him, which *Eccleſ.* c. 48. ſays of *Elias*, *In his days he fear'd not the Prince*, and that in his Life he did wonderful things. *Navarette.*

4. The Emperor *Vu Vuang* being ſick, Prince *Cheu Kung* made a ſolemn Sacrifice to the Souls of his Forefathers, and to that of the Emperor *Vuen Vuang*, whom he inform'd and gave to underſtand, that he offer'd up his own Life that the Emperor might live. This Prince is much applauded among the *Chineſes*, and highly commended by *Confucius*. He found out in thoſe Parts the uſe of the Loadſtone in Sailing, and liv'd about the Year 1919 after the Flood. It ſeems the uſe of the ſailing Compaſs is very antient there. It is not ſo among us; *Monardes* in a Dialogue upon Iron, *Fol.* 133. ſays, That a Saylor born in the City *Melfi* in *Italy* was the Inventor of it. Per Jul. 4339. *Loadſtone.*

5. But obſerve how very antient a Cuſtom it is for the *Chineſes* to ſacrifice to their Anceſtors departed, and that in Temples, as *Cheu Kung* did. F. *Gouvea* in his Hiſtory, and F. *Intorceta* in *Sapientia Sinica*, mention what I have here writ; I will ſet down their words in another place. *Sacrifice to their Anceſtors.*

6. *Cheu Kung* ſending his Son *Pe Kin* as a Petty King into the Kingdom *Lu*, ask'd him what he deſign'd to do there? He anſwer'd, He chiefly intended three things; 1. To be very careful to obſerve himſelf. 2. To be diligent and vigilant in performing his Duty to the Subjects. 3. To be very reſolute and bold. The Father approv'd of what he ſaid, and added, A vigilant care and circumſpection is an eaſe to him that governs, and his diligence ſecures the Subjects eaſe, and they being ſatisfy'd, think not of rebelling. To keep a watchful eye over himſelf, is, when a Ruler is fearful, and does not ſuffer himſelf to be puff'd up, apprehending that Fortune may change. Therefore he uſes his Subjects well, and the greater his moderation and care of Government is, the more they love him. When wicked Men rail, it is beſt to make a Virtue of it, correcting what is amiſs, and bearing with their Tongues *Rules to Men in Power.*

till the people is convinced by Experience: This is to have a reſolute and ſtout Heart. In ſhort, Son, govern your ſelf well, and you cannot govern your Subjects amiſs, all depends on the firſt Part. *Navarette.*

7. There are four ſorts of Perſons, ſays S. *Thomas*, Opuſc. 71. cap. 3. that ought to be very cautious and careful: A Prieſt in Penance, a Judg in giving Sentence, a Phyſician in looking to his Patient, and a rich Man of his Treaſure. The Saint ſpeaks well. The *Chineſes* are very careful in examining and calling to account thoſe that have been Publick Miniſters. The method many of their Viſitors have taken, is well worth obſerving and imitating. They go to the Province they are ſent to, and there travel *incognito* from one City to another, enquiring and prying into the manner of the Government. Being well inform'd, on a ſudden they make themſelves known at the Metropolis, where they perform the Duty of their Office uprightly, and without corruption. It is plain that thoſe who proclaim their Buſineſs all the way they go, ſeek and covet what the *Chineſes* are ſo fond of, which is Gold and Silver.

8. I knew an Officer that had no regard to his Duty, who was us'd to ſay, I fear no body, whoſoever comes, I'll lay him over the Face with 200000 Pieces of Eight. But in truth he was deceiv'd, and miſtook his reckoning, for he dy'd in a Dungeon, yet after receiving the Sacraments, for he was a Chriſtian.

9. The Emperor *Ching Vuang* ask'd of one of his wiſe Men, What Virtue it was that oblig'd the Subjects to love their Emperor? He anſwer'd, It was Love and Confidence in them. The words of *Chryſoſt. Hom.* 13. *ad populum*, ſute well in this place. *Would you be prais'd? praiſe another. Would you be lov'd? love. Would you have precedence given you? give it firſt to another.* The wiſe Counſellor ſaid further, That the Imperial Edicts ſhould be conſider'd and look'd over before they were made publick, with as much care as he would do if he were to go over a frozen River. How cautiouſly and circumſpectly does a Man ſet down his Feet? how regularly does he tread on ſuch a place? The ſame care your Majeſty is to uſe in enacting Laws. The Emperor lik'd the Advice, and ſo do I. The *Tartars* themſelves, tho they have the *Chineſes* under, do not practiſe the Saying, *Sic volo ſic jubeo*; on the contrary, whatſoever they order, is firſt conſider'd in ſeveral Courts, and ſo they ſtop the Mouths of the Subjects. *Laws.*

10. The Emperor *Siven Vuang* grew lewd. The Empreſs throwing off her Jewels and rich Clothes, ſaid, Your Majeſty gives your ſelf up to Vice, and forgets Virtue; forſakes the ſtaidneſs and ſtate which belongs to the Crown, and indulges your ſelf in Feaſts and Paſtimes. Your Majeſty muſt underſtand that theſe are the Grounds of Rebellions and Inſurrections. Vice is a venomous Spring and Lake, whence the Poiſon of Treaſon flows. The Emperor gave ear to her, and the Hiſtory ſays, he mended upon it, and made an abſolute Reformation in his Life. She ſpoke more than could be expected from a Heathen Woman, and deſerves any commendation. Certain it is they can do much upon ſuch occaſions. Queens and great Ladys are more favourably heard than other Perſons; and what they ſay is better taken, becauſe it is manifeſt it proceeds from Love, and not from any private Intereſt. The Emperor *Theodorick's* Wife acted her part well with him; *You are to conſider, Husband*, ſaid ſhe, *who you were, and who you now are; for taking this often into conſideration, you will not prove ungrateful to your Benefactor, and you will both legally govern the Empire you have receiv'd, and worſhip him that gave it you.* Thus *Bernulaus.* *Reproves the Emperor.*

11. In the Reign of the Emperor *Ping Vuang*, Prince *Tung Vi*, by reaſon of ſome Troubles, retir'd to a neighbouring Kingdom, and continu'd in baniſhment for ſome time. Afterwards returning towards the Court, he found himſelf ſo ſpent that he was ready to die with hunger. *Kao Zu Chui*, one of the five Servants he had, cut off a piece of Fleſh from his own Arm, and gave it him to eat; by which means he recover'd ſtrength and reach'd the Court. When he was ſettled and in proſperity, he rewarded the four Servants, but not *Kao Zu* whoſe Fleſh had ſav'd his Life. Strange forgetfulneſs and neglect in a Prince! *Diogenes* being ask'd, *What it was that ſooneſt grew antiquated amongſt Men?* Anſwer'd, *A good Turn.* See *Corn. à Lapid.* in 20 *Num. v.* 3. *Kao* with good reaſon reſenting this Wrong, paſted up a Paper in the Palace, containing theſe words. *A ſtately Dragon quitted his Den, and went into far Countrys; five Snakes follow'd him. After ſome time he was at the point of dying for hunger, one of the Snakes reliev'd him, giving him a part of his Body to eat. The Dragon recover'd ſtrength, which brought him back to his firſt Den. Being there at his eaſe and pleaſure,* *Ingratitude.*

pleasure, he gave the four Snakes places where they might live comfortably, only the Snake that had fed him with her Flesh was left without a Den hissing in the wide Desart. The middle was read, the Prince presently understood it, and being much concern'd that he was so much to blame, order'd *Kao Zu* to be brought to his Presence, with a design to bestow something considerable on him. But *Kao* fearing the Prince would be inrag'd at what he had writ, absconded, and was never heard of. In this part he was unfortunate: He ingeniously made the Prince sensible of his Oversight; but because there is no Man loves to be told of his faults, especially the Great ones, he wisely fear'd, and so shun'd the Danger that might have threatned him. The Dragon is the Arms and Device of the *Chinese* Emperors, which is the reason *Kao Zu* made use of that Emblem. The Counsellor *Vuen Heu* told *Ngoei Su*, that he was a good King. How do you know it, said the *Roytelet?* He answer'd, When a King is good and virtuous, his Subjects are loyal and true. The words the Counsellor *Lin Cho* spoke to your Highness are honest and sincere, therefore your Highness is a good King. The Petty King was convinc'd by the Argument, but not puff'd up, or vain.

A good King.

12. The Petty King *Vu Heu* having taken a view of his Dominions, found them all well fortify'd, at which he was very well pleas'd. *Cai Te* his Counsellor told him, Let not your Highness rely upon that; for the Strength of Kingdoms consists in the Virtue of those that govern them, and not in the Walls or Ditches that surround them: He prov'd it to him by many Examples, whereof there are but too many in *Europe.*

Strength of kingdoms.

13. *Agesilaus* being ask'd, why the City *Sparta* had no Walls? answer'd, Cities must not be secur'd with Timber and Stones, but by the Valour of the Inhabitants. The Walls, and 7000 Pieces of Cannon that lay on them, did not save the City *Peking* from being plunder'd by the Robber, and afterwards taken by the *Tartar.* We may apply to the *Chinese* those words the same *Agesilaus* spoke, when they show'd him some mighty Walls; *'Tis very well, but fit for Women, not for Men to live within. Ages* seeing the high and strong Walls of *Corinth* said, *What Women live within this Inclosure?*

An Heroick Woman.

14. King *Hang Ju* took the Mother of *Vuang Ling* a great Commander, but a Rebel to his Sovereign; he sent Messengers with her, thinking by her means to draw the Son to his Party, she calling aside the Soldiers that conducted her with Tears in her Eyes said, Bid my Son not to swerve a jot from the Loyalty he owes his Prince; and that he may not be perplext about me, and become a double Dealer through the Love he bears me, to his own and my Discredit, *i* will be my own Executioner: Then she took a Sword from one of those that stood about her, and kill'd her self before it was possible to prevent her. They all admir'd so Heroick an Action, and the Cause that mov'd her to do it. *Navarette.*

15. The Emperor *Kao Zu* was very familiar, he went out once to meet his Officers who were discoursing together, and lovingly ask'd them, What is it you talk of? A Petty King among them answer'd; We were saying, that tho your Majesty was rais'd from an ordinary degree to be Emperor, by the Valour of your Souldiers, yet we now find that none but your Kindred and Friends are prefer'd, which if you continue to do, the Crown cannot sit fast. What Remedy do you prescribe then, said the Emperor? Who is your Majesty's greatest Enemy, said the Petty King? *Ung Chi*, reply'd the Emperor. Then, Sir, quoth the others, make him great, and raise him to the degree of a Petty King; for when once it is known throughout the Monarchy, that your Majesty not only lays aside all Animosity and Hatred, but that you honour your greatest Enemy, all Men will rejoice, and rest satisfied they shall not be punish'd for being disaffected to the Family *Han*, but on the contrary, they will hope that since your Majesty preferr'd and honour'd *Ung Chi*, you will not take Revenge on them for what is past, which will cause them all to love and submit to your Majesty. The Emperor did as he was advis'd, to the great Satisfaction of all Men, and with good success for securing the Crown to his Family: His Progeny held it above 500 years. *Prefer Enemies.*

16. The Petty King's Contrivance and Advice was excellent, but it was most rare that an Emperor should practise it upon his greatest Enemy. We might say of this Infidel as *Rupertus* said of *Joseph, lib.* 8. *in Pentat. cap.* 40. *Modesty and an humble Mind continues in the Victor and Triumpher together with the height of Honour and Glory.* Besides, what *Joseph* did was to his own Brothers, the Heathen Emperor to his greatest Enemy. To love an Enemy is the utmost extent of Love, says S. *Thomas opusc.* 61. The Heathen seems to have endeavour'd to out-do this,

since

since he added Honours and Preferments. He did what is said in the 15*th* Chapter of *Proverbs*; *But in so doing, thou wilt heap burning Coals upon his Head.* A mighty method to purchase Friends. *Navarette.* *Alonso* King of *Aragon* us'd to say, *Justice makes Friends of good Men, Mercy of the wicked.* Being ask'd another time, What it was that best brought an Enemy under, he answer'd, *The Reputation of Meekness, and being easily appeas'd*; see *Corn. à Lap. in Gen.* 50. *v.* 21.

Succession. 17. This Emperor earnestly desir'd to leave the Crown to a Son by his second Wife, his Subjects oppos'd it as much as in them was. Four Counsellors of State, every one 82 years of Age, went in to speak to the Emperor, carrying the Son of the first Wife along with them, they all went in a very grave and solemn manner. The Emperor was surpriz'd at it, and ask'd them their meaning: They began to repeat their Services, and show their gray Hairs. The Emperor understood what they aim'd at, and was in a Passion. They said, Your Majesty refuses to give Ear to your Ministers, it is a sign the Empire is near expiring; to lay aside the Prince that is rightful Heir for the sake of a Son by the second Wife, is contrary to the Laws of the Empire, all that ever did it were ruin'd; we beseech your Majesty to take our Lives in token of our Loyalty. The Emperor perceiving how resolute and upright his Ministers were, alter'd his Resolution, and spoke no more of that matter. The Power of Reason is great, it overcomes even the most passionate.

Emperor acknowledges his fault. 18. The Counsellor *Siao Yu* presented a Memorial, showing Reasons for easing the People of some Imposts. The Emperor took it ill, and commanded him to be thrown into Prison. A Petty King repeating what Services *Siao* had done, told the Emperor, that what he did was design'd for the publick Good, and not for any private Ends, and therefore he rather deserv'd a Reward for that Action. The Emperor immediately commanded *Siao* to be brought before him; and being come, said, I acted like a Tyrant, who kills those Subjects that acquaint him with the Miscarriages there are in the Government; when I refus'd your prudent Advice, you show'd your Zeal, Loyalty and Wisdom; I will have the fault I committed in imprisoning you be made known to all the World, that my Guilt and your Innocence may appear. I know not whether this Emperor can be parallel'd in this particular. No Man loses his Credit or Reputation by owning his Fault or Oversight; they are Accidents great and small, Nobles and Commoners are subject to. *Senec. ad Lucil.* says, *As I am a Man, I think my self exempt from nothing that is human.* The words of *Innocent* the Third, *in cap. Qualiter & quando de accusationibus*, are very proper to the Subject, confessing of Faults and correcting them, they are these; *Be not asham'd to rectify your Mistakes, ye that are appointed to correct the faults of others; for the same measure ye measure to others shall be measur'd to you by the upright Judg.*

Contempt of the World. 19. When *Kuang Vu* had taken Possession of the Empire, he bethought himself of a School-fellow of his, whose Name was *Hien Kuang*, and caus'd diligent search to be made after him in order to give him some considerable Employment; They found him not, but discover'd a Man clad in Lambskins angling by a River side: The Emperor fancied it might be he, sent a Coach with much Attendance and Equipage to bring him to Court; and tho the Man did all he could to avoid it, there was no disobeying the Emperor's Order. He came to the Suburbs of the Imperial City, expecting till next day to make his Entry. The Emperor hearing of it, rose betimes and went to meet him at his Lodging. *Hien Kuang* was then asleep in his Bed: The Emperor came in smiling, and said, Rise Friend, for it is not fit that he who is to receive such Favours at my hands should sleep so much. He rose very leisurely and calmly, and spoke thus, The holy Emperor *Jao* could not perswade his Philosopher *Chao Fu* to succeed him in the Throne; to what purpose is it to put a Man so reserv'd, that he looks after nothing but Virtue, into Employments and Command?

20. Notwithstanding his Excuse, he offer'd him the greatest Employments about the Court, but he rejected them all, and begg'd leave to return to his Village, where he spent the rest of his Life angling with his Rod. This Heathen left us a great Example of the Contempt of Worldly Honours, which others so hotly pursue. His Memory is preserv'd till this day, for the People of his Village erected a Tower in Honour of him in that place, giving it the Name of *Tiao Tai*, that is, the Angler's Tower. I pass'd by the place, and saw it. The Officers who had me in Custody told me the Story, and afterwards I read it my self. There are Examples peculiar for all purposes in *China*. This we have spoken of

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is singular for that Nation, where Ambition and Avarice are more predominant than in others. *Hien Kuang* might say with St. *Peter* and his Companions, *We have left all things*; but he wanted the best and chiefest part, which is, *we have follow'd thee*. *Crates* and others were deficient in the same, as S. *Jerom* says, *lib. 3. in Mat. cap.* 19. But we may apply to him what the same Saint writ *ad Paulin. Præf. de Instit. Monach. That* Socrates *the Theban, a mighty rich Man, when he went to slay the Philosopher at* Athens, *threw away a great Mass of Gold, thinking he could not possess Virtue and Riches at the same time.* That sutes yet better which pass'd betwixt *Diogenes* and *Alexander*, *Albertus Mag.* mentions it, *Politic. cap.* 1. Alexander *offering* Diogenes *great things if he would return with him to Court, whereas he was in a Desart, and observ'd the course of the Stars, he answer'd, he could offer nothing like the delight of Philosophy.* The words of *Elianus* are good; *Alcibiades* show'd his Liberality in giving, *Socrates* in not receiving.

21. It is well worth observing, that *Kuang Vu* when rais'd to the Imperial Throne, should remember his Friend, this is not usual with Men who are lifted up to high Places. *Cajetan* comments upon those words of our Saviour spoken to S. *Mary Magdalen*, S. John 20. *Go to my Brethren*, &c. He says thus, *That by his Example we may learn to be more loving to our Friends when we are prefer'd to some higher Station. Kuang* did so. And tho *Honours change Manners*, yet it seems so great a Post and so noble a Crown made no alteration in him; he still preserv'd his former Affability and Plainness. S. *Bern. lib. de Consid.* says, *There is no Jewel brighter than Courteousness, to wit, in all the Popes Ornaments; for the higher he is above the rest, the more glorious he looks even above himself by Humility.* Some Men think Humility, Affability, and sweet Temper are incompatible with high Dignities; but it were well they would consider that without it all Honour is fading, and only more or less of Vanity. When *Otho* the Third rose on a sudden to be the first of the Electors, *Villegius*, that he might not give way to Vain-glory, us'd to say to him, *Mind what you are, remember what you were.* It is Humility that secures, establishes, and supports high Dignities. The same *Otho* was wont to say, *I am a Man, I think my self exempt from nothing that is human. Gilimor* being a Prisoner, laugh'd and said, *I see the uncertainty of Fortune, in that I who but now was a King, am now a Slave.* King *Francis* of *France* being *Charles* the Fifth's Prisoner, us'd to say, *'Tis my turn to day, to morrow it will be thine.* This Consideration is a great help towards bearing the Vicissitudes of this World with a manly Resolution. *Navarrette.*

22. Another notable Passage happen'd between *Hien* and the Emperor, which was, that being so very familiar, the Emperor would needs they should lie together as they had done in their Youth: When in Bed they would call to mind things past, which diverted them, tho *Hien* ever paid all due respect to his Sovereign. It fell out that he accidentally set his Foot upon the Emperor's, just at the same time, says the History, that the Astrologer who watch'd on the Mathematical Tower observ'd, that the Star they call *Ke*, that is, the Guest, remov'd from its place, and stood over that they call *Ju Zo*, which signifies Imperial Throne. Next day the Astrologer gave an account of it: the Emperor reflected on what had happen'd, and smiling discover'd what had pass'd between his Friend and him; adding, There is nothing to fear, for between us all is Friendship. I write what is in the History, whether true or false. *Astrology.*

CHAP. XX.

Other Chinese *Examples, and the End of this Book.*

Natural Love between Jao and his People.

1. THE History tells us, that the Emperor *Jao*, who is one of the antientest and most renowned of the *Chinese* (I thought it not necessary to be regular in speaking of them) when he saw any Subject in want would say, he was the cause of that Misfortune. If any Man was cold for want of Clothes, he blam'd himself. The History adds, that the People supply'd and serv'd him in all things without any Pay, and did their Duty in all respects without any Punishment inflicted, which proceeded from the tender Love they all bore him. He behav'd himself towards his People as a loving Father does towards his Children, and the People towards him as dutiful Children towards a Parent. A

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good Emperor and good Subjects. O that we might see the same at this time throughout all *Europe*. We see in some places the Kings are Fathers, who love, honour, and raise to high Posts some Subjects their Children; and these ungrateful, base, and disloyal Men oppose, and draw their Swords against their lawful Lords and Sovereign Masters. Alas, if the Rebellions and Insurrections of *Europe* were known in *China*, what would those Infidels say?

2. We may say of *Yao*'s Subjects, what *Pliny* did of *Trajan*'s; *They lov'd him as if they had not fear'd, and they fear'd as if they had not lov'd him.* This Love oblig'd the Subjects to attend the Emperor's Service; where Love is wanting, all is wanting. *Things cross and difficult seem easie to him that loves*, says *S. Thomas*, *Opusc.* 7.

3. Certain Peasants saluted him, saying, Heaven grant your Majesty much Riches, many Children, and a long Life. He answer'd very unconcern'd, What is it you wish me? To wish me much Riches is to wish me much care; many Children, is much to fear; a long Life is much trouble, and many Diseases.

Compassion.

4. They write of the Emperor *Yu*, that he would weep, and be very much troubled, when he was to sign any dead Warrant. Those about him would say, If he is wicked and deserves the punishment, why is your Majesty concern'd? He answer'd, My Heart is my Subjects, theirs is mine; I am their Father, they my Children; how then can I chuse but be troubled at their misfortunes, tho they deserve them for their offences? A very tender and compassionate answer. *Yu* said further, To live in this World is being as it were lent out, or left in trust; when a Man dies, he returns to his first being. A good expression, had he not err'd as to the principle, beginning, or first being to which Man returns, which in his opinion was nothing.

Ministers.

5. *Cheu King* Favourite to *Ching Vuang* said to him, Your Majesty will do well to stick close to your Subjects, to shun Flatterers, follow Virtue and Justice, employ Virtuous Men in the Government, and then you'l be a good Emperor. He said all that was requisite in these few words: *Tai Kung* said to *Cheu Kung*, The Government will be as it should be, if Virtuous Men are honour'd, and those that deserve well rewarded. Another time he said, Tho all the People be good, yet if he that is next the Prince is bad, your Majesty may conclude all is lost. An excellent expression! This Doctrine is not unlike to that of *Boetius*, cited by *S. Thomas*, *Opusc.* 3. *& sexta Petitio, No plague more likely to do harm than a familiar friend.* What else is an ill Minister and wicked Favourite, but a sort of Venom and Plague that infects the whole Kingdom, and the greatest Monarchy?

6. The Emperor *Kang Vuang* was wont to say, To fatigue the People and Subjects, to save the Emperor's taking the trouble upon him, is contrary to the practice of the great Emperor *Vuen Vuang*. This Proposition is not a little mystical. Dignities, Honours, Crowns, Scepters, *&c.* are a heavy burden; if the Sovereign lays the weight upon his Subjects, and takes to himself the Honour, Glory, and satisfaction of that Life, he does not discharge the Trust repos'd on him. *It is natural, that he who receives the benefit, bear the burden*, says the Rule 55 *in Sexto*. They are deceiv'd who imagin they enter upon a place of Trust to give themselves up to pleasure and pastime. Let them read the 3d *Chap.* of *Exod.* and they will find it.

Friend to Right.

7. *Tsong Hiang* punish'd a Minister of State severely; a Friend of that Minister reprov'd the Emperor, who answer'd, Do you forsake the Emperor, and side with your Friend? He reply'd, If my Friend does not obey the Emperor, I will quit my Friend, and follow the Emperor. If the Emperor acts contrary to Justice, Reason and Law, I will follow my Friend and oppose the Emperor. Boldly said. The Emperor was more provok'd at the Answer, and said to him, Unsay what you have said, and you shall live, else I will immediately order you to be put to death. *Fu*, that was his name, said, A just and upright Man is not to flinch for fear of death. A Counsellor may inform, reprove and direct his Emperor. *Tu Pe* (that was the name of him that had suffer'd) committed no fault, why then did your Majesty order him to be kill'd? The Emperor was struck dumb, seeing so much resolution.

Trajan is better when he delivers his Sword to his first Minister, saying, Make use of this for me, as long as I give just Commands; against me when I order that which is wicked.

8. *Kin Vuang* punish'd one for being disobedient to his Parents, and said, It was a principal point in a Kingdom that Children should be obedient to their Parents; and by inflicting that punishment, he taught all Children to be observant of that Virtue. The *Chinese* Master sigh'd, and said, It is not reasonable, that the Superior who is void of Virtue, should punish the Inferior for wanting of it. The greatest Justice is to teach Obedience, by giving a good example, not by punish-

Obedience to Parents.

punishing. When the Superior does not instruct by his example, the fault committed is his, and not the Inferiors. This good method the Philosopher took to tell *Kin Vuang* he ought to be obedient to his Parents; he was guilty of disobedience, and *Confucius* and others had taken notice of it. The *Chineses* have very notable written Examples of Childrens duty to their Parents; we Missioners need not preach upon this Subject, or give them any instances of ours. Among the rest there is one that tells us, that because a Son was obedient, the wild Cattel in the Mountains would come and plow the Fields where his Parents set him to work, and the Birds of the Air would come down to rake them with their Bills. They write of another who going to fetch water for his Mother from a Pond, fell into it through mere weariness, and slept a long time on the water without sinking. That Nation looks upon these, and many more Stories of this nature, to be as certainly true, as we do those which God wrought for *S. Isidorus*, *S. Maurus*, &c.

Reply of the Elder.

9. *King Kin Zo* appointed his Son *Xo Zi* his Heir. The Father dying, he would not admit of the Inheritance, but generously resign'd it to his Elder Brother *Pe Y*. This Brother refus'd it, saying, They ought to stand to what their Father had order'd. The younger alledg'd that tho his Father had appointed him Heir to the Crown, yet it was but reasonable his Elder Brother, whose Birthright it was, should enjoy it. *Pe Y* urg'd, It was unreasonable to contradict their Father's Orders. *Zi* answer'd, There was as little reason to oppose the Decrees of Heaven; and since Heaven had made *Pe Y* the Elder Brother, it was justice he should succeed his Father in the Throne. He reply'd again, That obedience to Parents was a natural duty, and as such ought to be observ'd. The younger rejoyn'd, That Heaven ought to be obey'd in the first place as being the Supreme Father. Thus the two good Brothers argued, not to possess, but to yield up the Kingdom one to the other; and at last to reconcile this difference between them, they both agreed to resign to another younger Brother, there being no other way to reconcile that difference.

10. The Heathens of *China* have furnish'd us with an answer to *S. Ambrose* his Question, *Lib.* 5. *cap.* 15. *Exod. What man can you find, who will voluntarily lay down his Command, quit the Ensigns of his Dignity, and of his own free will of the first become the last?* Here are two Heathens, *Navarette.* holy Saint, who of their own free will perform'd what you thought so difficult. Such an action would be much look'd upon among Christians, as it was in *S. Celestine* to resign the Papacy. The magnanimity of the Invincible *Charles* the Fifth, in voluntarily abdicating two of the greatest Monarchies of the World, will be in like manner ever applauded. But the circumstances we have mention'd make our Example singular. It was afterwards ask'd of the *Chinese* Master, What sort of Men these Brothers were before they resign'd the Kingdom to one another, and whether when they had both given up their right to the other Brother, they had not repented of what they had done? He answer'd, They were good and virtuous Men both before and after, and that the virtue of Piety mov'd them to do that action. The Elder would show himself obedient to his Father, and the younger to Heaven. This was the reason they never repented, because the Motive they had being good and virtuous, there could never be place for repentance, which can only proceed from something that is a fault.

11. It is also written of these two Brothers, that they earnestly desir'd all Men should be good and virtuous; and that if they saw any wicked vicious Man, they hated his Crimes, but not his Person; for they said, That Man might mend and be good another day. When a wicked Man amended his life, they thought no more of his past Crimes, nor threw them in his face, but only look'd upon what was present.

12. The names *Ceremony*, *Deacon*, *Feria*, *Fasti*, and many others, the Church took from the Gentiles. See *Michali Marquez*. Deacon signifies Minister. *Mercury* was so call'd, as being the Minister of the Gods; and it is the same thing the *Chineses* call *Zi Fu*; that is, he who attends and administers to him that sacrifices to the dead. The *Martyrology* us'd in the Church was taken from the Heathen *Fasti*, as *Baronius* observ'd. It were endless to write all that may be said to this Point.

13. I will conclude this Book with a strange and odd passage the *Chinese* History makes mention of, which is thus: In the Province of *Xan Tung* there was a *Mandarine*, so upright, just and uncorrupted, and so loving and kind to the People, that he took care of them as if they had been his own Children; for this

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reaſon he was belov'd, ſerv'd, and obey'd by them with ſingular affection and readineſs. This produced an extraordinary and reciprocal confidence betwixt them, and a mighty reſpect and ſubmiſſion of the People to their Head and Ruler. It fell out of courſe, that according to the duty of his Office he puniſh'd ſome, and impriſon'd others. Thoſe that were impriſon'd could not follow their Huſbandry, ſo that they neither ſow'd nor reap'd. The *Mandarine* was concern'd at the misfortune of thoſe poor Men, and bearing them great affection, he reſolv'd to give them the liberty of going out to ſow, upon condition they ſhould return to Goal as ſoon as they had done their work. They went out, plow'd and ſow'd, and all of them to a Man return'd to Priſon the ſame day. The ſame thing they did at Harveſt-time. He continu'd to do the ſame thing every year, as long as he continu'd in his Employment, and not a Man ever fail'd of returning to Priſon. I am of opinion the like has not happen'd in the World. *Fidelity.*

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BOOK III.

Containing some Political and Moral Sentences of the Philosopher *Kung Fu Zu*, or *Confucius*.

S. T. *Antonius*, 4 *p. tit.* 11. *cap.* 4. sufficiently proves, that the Morals of the antient Philosophers and *Chineses* is very imperfect and defective, and that the Authors thereof were not sound and true. All the five Paragraphs he writes in the place above-cited, are very well worth reading, for the multiplicity of Learning he inserts, and for the Light he gives the Reader and Missioners to prevent their being led away by outward Appearances, and the Eloquence of the Heathen Books. In this place the Saint explains the three sorts of Philosophy, whereof mention shall be made in another place. And in *Sect.* 5. he says with S. *Augustin*, with whom Cardinal *John Dominick* agrees, that the Prophets were before the Philosophers, from the first of whom the latter took what they writ, that has any relation to our Religion. And he explains how we ought to understand the words of *Trismegistus*, *Monas genuit Monadem*, &c. And those of *Virgil*, *Jam nova progenies cælo dimittitur alto.* And below that again he says, *So many things are to be found in* Plato's *Books spoken concerning the Word of God, but not in that sense the true Faith acknowledges.* All this is very material to what shall be written in the *6th* Book. The *5th* Chapter following, in which he treats of the Origin of Idolatry, and the Multiplicity of Gods the *Gentiles* worshipp'd, is proper for the same purpose, and not a little useful to Missioners, when they read Heathen Books, in which there is usually danger, as the Saint says he found himself. *Origin* speaks to this Point, *Sect.* 4. *cap.* 4. above-cited, where he quotes the Proverb, *A great Philosopher is seldom a good Catholick.* This Subject has been handled in the *19th* Chapter of the Second Book.

It is to be observ'd concerning the Philosopher *Confucius*, that tho he was not the Founder or Inventer of the Learned Sect; yet because he explain'd, made it more intelligible by his Doctrine, and explicated it, they gave him the Title of their *Head and Lawgiver.* So writes F. *Antony de Santta Maria*, a Franciscan Missioner, in a Manuscript of his. In the same manner, as the Angelical Doctor S. *Thomas* has gain'd renown above all Divines, and obtain'd the name of *Prince*, and *Angel of the Schools*, for having explain'd, digested, and divided Divinity into Parts, Matters, Questions, and Articles; for the same Reasons the Learned *Chineses* have given their Philosopher *Confucius* the Title of their *Prince and Master.* Confucius

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CHAP. I.

Of the Birth and Life of this Philosopher.

Confucius. 1. *Kung Fu Zu*, whom in our Parts we vulgarly call *Confucius*, is the greatest Oracle in *China*, and more celebrated and applauded there, than S. *Paul* is in the Church. In order to give some account of him, I will here set down the principal Passages of a Book there is in that Nation, intituled, *A Description of the Wonders and Miracles of* Confucius. The Book is full of Cuts, with the Exposition and Account of every one of them. F. *Trigaucius*, *lib.* 1. *cap.* 5. assigns the Birth of this Man to be 551 Years before the Incarnation of the Son of God. Others of his Society, whose Opinion I follow, affirm, that he was 645 Years before the coming of our Redeemer. So that this present Year 1675 is 2320 Years since his time. And tho such distant Antiquity burys the greatest things in Obli- Per Jul. 4067. 1675.

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vion, yet this Philoſopher lives at this time as freſh in memory of the *Chineſes*, as if he had been born but yeſterday.

2. The firſt Cut in the Book is a large, beautiful, and ſtately Tree, whoſe Branches ſtretch out largely on all ſides, hanging thick with Stars inſtead of Leaves: Under the ſhade, and at the foot of this Tree, ſtands the Philoſopher *Confucius*; his hands are on his Breaſt, and on his Head a ſwelling or bunch ſomewhat large, the Inſcription runs thus; Elogies of the moſt holy Maſter our Predeceſſor, whoſe Virtues were ſufficient to bring to light the antient Doctrines concerning Heaven and Earth, well purg'd, explain'd and purify'd. A Doctrine that honours and crowns the Antients and Moderns, who gave Laws to future Ages.

3. The ſecond Cut repreſents an antient Countrywoman, under another ſtarry Tree of the ſame ſhape and form as the laſt was deſcrib'd. Her Imployment is to offer Perfumes in a Fire on an Altar. There is alſo the Figure of a Maid-ſervant, and two little Boys attending her. The Inſcription is thus; A Deſcription of the Prayer on the Mountain, call'd *Ni*. It is explain'd in this manner: The Holy Mother, whoſe Name was *Jen Xi*, offer'd her Vows, and pray'd on the Mount *Ni Kin*. When ſhe went up to the Mount, the Leaves of the Trees lifted and curl'd themſelves up; when ſhe went down, they bow'd to the ground. The firſt they did in token of joy and ſatisfaction, the latter ſignify'd ſubmiſſion and reſpect. She conceiv'd, and went with Child eleven Months. (S. *Thomas*, *opuſc.* 28. *art.* 4. about the end, ſays, he ſaw a Woman, who was deliver'd of a great Boy the eleventh Month of her going with Child. *Ariſtotle* ſays, he ſaw one who was brought to bed the fourteenth Month. Thus it appears, *Confucius* might well be eleven Months in his Mother's Womb.) *Confucius* was born of her; on his Head he brought into the World with him a bunch, or ſwelling, in the ſhape of that Mountain, and this is the reaſon why he had the name of that Mountain, which is *Ni Kui*, given him for his Sirname. They very often call him ſo in the *Chineſe* Books.

4. The third Cut repreſents an Unicorn, caſting a Book out of his mouth in the preſence of a Woman. The Inſcription explicates it thus: A little before the Philoſopher *Confucius* was born, there appeared to his Mother a wonderful and extraordinary Unicorn, which caſt before her a ſmall Book, as it were of Alabaſter, in which were theſe Characters; *Son of Purity and rare Perfection, who coming of a mean Race, will come to be a wonderful Man, and moſt religious Prince.* His Holy Mother *Jen Xi* (the *Chineſes* write Holy Mother, with theſe two Characters, *Xing Mu*; ſo they call this Woman we ſpeak of, a great Idol, that was an Emperor's Concubine, and the Empreſs Dowager. The antient Miſſioners took thoſe two Letters to expreſs the Bleſſed Virgin *Mary*, which their Succeſſors and all Chriſtians have follow'd) was ſurpriz'd at the Viſion; the Unicorn let fall from his Horn a piece of Stuff of moſt beautiful Colours, and dropping it upon her hands, vaniſh'd.

5. The fourth Cut contains two wonderful Serpents, and four venerable old Men. The Inſcription is, *Confucius* was born after night fall, and at the time of his Birth two prodigious Snakes were ſeen in his Mother's Chamber; five venerable old Men deſcended from above, who were five bright ſhining Stars.

6. The fifth Cut is of heavenly Muſicians. The Inſcription contains: In the Room where *Confucius* was born, ſweet Harmony was heard, and heavenly Singing in the Air, the Voices expreſſing, That Heaven it ſelf congratulated and rejoiced at the Birth of a Holy Son, and therefore celebrated his Nativity with Muſick come from above. It adds, that after the Child was born, ſtrange things were ſeen in the Room; and on his Breaſt were five Characters ſignifying, This Child ſhall give Peace to the Earth, by the good Laws he ſhall preſcribe and eſtabliſh on it.

7. The ſixth Cut is of his Infancy, and expreſſes, that he being but ſix Years of Age, carry'd himſelf among other Children with ſuch modeſty and gravity, as if he had been ſixty; and that whilſt they were employ'd in Sports ſutable to their Age, he with a religious Countenance was buſy in making little Altars. As to this Man's Stature and Shape, they ſay, he was tall and brawny, of a grave Countenance, and very humble of Heart, and in his Words and Actions: His Eyes ſharp, and ſo bright, that they look'd like two Stars; and he ſo diſcreet in his Actions, that he ſeem'd to know all things. Being ſixty years of Age, after he had govern'd ſome Provinces very prudently and uprightly, forſaking all Employments, becauſe he found the Government was wicked, poor, and contemptible, he travel'd throughout the Empire, preaching Virtue and natural Juſtice to all Men. In ſome places they affronted, in others they

they beat him, all which he bore with meekneſs, and an even temper: And they ſay of him further, that he was merrieſt when moſt deſpiſed; and when they turn'd him out of any Town, he would place himſelf under a Tree with a ſmiling Countenance, and play on a little Guitar he carry'd about with him.

8. One of the laſt Cuts tells us, that when he was 71 years of Age, having by that time made out and explain'd the *Chineſe* Doctrine, he retir'd home to his Houſe, where he liv'd in the exerciſe of Prayer, Faſting, and Alms-giving. As he was kneeling once, with his Face lifted up to Heaven towards the North, he ſaw a Rainbow deſcend from above, which put a Writing into his hands, carv'd on a Subſtance, which look'd like the pureſt Gold, and very tranſparent, but does not declare what was written. He receiv'd it, and dy'd at the Age of 73. He is bury'd in a ſtately Sepulcher in the ſame Town where he was born. When we were carry'd Priſoners to Court, we paſs'd within four Leagues of it: F. *Francis de Sancta Maria*, a Franciſcan, had been there before and ſeen it. Among other Trees, he ſaid, he ſaw one without any Bark or Branches, wall'd in with Brick and Lime half way: There is a Tradition that *Confucius* when he was a Youth us'd to ſtudy in the ſhade of that Tree.

Per Jul. 3694. 9. The Hiſtories of *China* tell us, that the Emperor *Cin Xi Hoang* (he reign'd 300 Years after the Death of this Philoſopher) who was a mortal Enemy to the Sect of the Learned, caus'd many Scholars to be burnt alive; and the ſame he did by all the Books of *Confucius*, and other Maſters, which treated of Moral Virtues. He alſo attempted to deſtroy the Sepulcher we have ſpoken of, caus'd the one half of it to be ruin'd, and they ſay there was a Stone found with theſe words on it: The Emperor endeavours to deſtroy my Sepulcher, and annihilate my Aſhes, but he ſhall not compaſs it, for he ſhall very ſoon end his Life. So they affirm it fell out. This Emperor was to the Sect of the Learned, as *Diocleſian* was to the Church. The Lineage of *Confucius*, by one only Son he left, has been propagated and continued to this very day in the direct Male Line, without any failure in ſo many Ages: And tho there have been Wars, Rebellions, and Tumults, which utterly overthrew vaſt numbers of Citys, Towns, and other Places, yet *Confucius* his Town, his Houſe and Family have ever continued. He that liv'd in the Year 1668, was the 303*d* Grandſon. They ever enjoy'd the Privilege of Nobility and Revenues, they have been ever honour'd and reſpected by all Men, they are Lords of their Country. When we came away baniſh'd from Court, we were told that the *Tartar* had either taken away, or retrench'd the Revenue of him that was then living. He is no great lover of Learning, or Learned Men. I know not whether there be many Families in the World antienter than this. *Navarrete.*

10. The *Chineſes* make the ſame account of this Philoſopher's Doctrine, as we do of the Goſpel. Some attribute to him a Knowledg infus'd, but he himſelf confeſſes he had none but what is acquir'd. I have heard Learned Chriſtians ſay, that no Beaſt, Bird, or Inſect, ever came within the incloſure of this Tomb, which takes up a large ſpace of ground, nor was there ever found any Excrement, or other filthy thing within that place. I diſcours'd concerning this Subject with ſome Miſſioners, who do not agree to it, nor did F. *Antony* take notice of this particularity; but by this it appears that the Scholars, tho they become Chriſtians, have ſtill their Maſter in their very Bones, which is not at all to be doubted. However all agree that no Man came near this Man for Elegancy, Sharpneſs, and brevity of Stile.

11. Some Miſſioners there are who make a Prophet of this Man, and this is printed in Latin; but others more antient of the ſame Society, laugh at and condemn this Notion. Even as in our Parts there are *Thomiſts*, *Scotiſts*, &c. ſo in *China* among the Miſſioners of one and the ſame Order there are *Confucians*, and *Anticonfucians*. The Elogies, Encomiums, and Praiſes, with which the *Chineſes* extol and magnify their Maſter, are beyond expreſſion. The ſame Chriſt ſaid of the *Baptiſt*, *Among the Children of Women there has not been a greater than* John, *&c.* the *Chineſes* ſay of their Philoſopher, which is as much as can be ſaid. I ſhall treat at large of the Worſhip and Veneration they pay him in the ſecond Tome, where it ſhall alſo be prov'd that he was an abſolute Atheiſt.

12. Here I will only obſerve 2 things. The firſt, that in order to prove his Atheiſm, an unanſwerable Argument is made of the Doctrine of S. *Thomas*, *Lect.* 6. *in Cap.* 10. *Joan.* upon the words, *Believe my Works.* The Saint forms this Argument; *For there can be no ſuch convincing proof of the nature of any thing, as that* Confucius *an Atheiſt.*

which

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which is taken from its Actions, therefore it may be plainly known and believ'd of Chriſt, that he is God, foraſmuch as he performs the Works of God. Then I argue thus; *Therefore it evidently appears that* Confucius *was an Atheiſt, foraſmuch as he taught the Works of Atheiſts.* Since as even thoſe of the contrary Opinion allow, he knew nothing of an Immortal Soul, or a Reward or Puniſhment in another Life, and much leſs of God according to the Opinion of his own Diſciples. The ſecond is, That *Confucius* us'd the ſame Expreſſion which *Lactantius* relates, *Lib. 3. de falſ. relig. cap.* 20. Socrates *made uſe of this famous Proverb; What is above us is nothing to us. But this is not to be taken notice of in Religion.* F. *Longobardus* the Jeſuit moſt learnedly makes his Obſervations on this particular, and more ſhall be ſaid to it in the Sixth Book.

13. Who would imagine but that the *Chineſes* ſeeing ſo many Wonders as concurr'd in the Conception, Birth, and Life of their moſt loving Maſter, and all thoſe Circumſtances we have mention'd, would not lift up their Thoughts or Heart to conſider there was ſome great Deity that caus'd and directed them? They are ſo far from it, that they perſiſt in aſſerting that all things came to paſs naturally and accidentally, and nothing can perſwade them to the contrary. It is hard to ſay in *China*, that all we have mention'd above is mere fiction, for then they anſwer, It is likely all we write is ſo too. In theſe our Parts it is very rational to think all thoſe Stories falſe and mere Invention.

14. I cannot agree to what F. *John Rodriguez* ſays in his Art of the *Japoneſes* Language, *lib. 3. pag.* 234. *viz.* that *Confucius* was deſcended from ſome of the ten Tribes of *Iſrael*, which *Shalmaneſer* carry'd into Captivity, and placed among the *Medes* and *Syrians*. F. *James Fabre*, contrary to the opinion of others of his Society, denys to this day that ever any *Jews* reach'd *China*. I gave an account before in a foregoing Book, how *China* was antienter than the Captivity of the Ten Tribes. Rodri. guez.

15. It cannot be deny'd but *Confucius* had his Failings and Sins, which the *Chineſes* are ſenſible of. Read F. *Morales*, *fol.* 215. where it is plainly own'd both by his People, and very Learned Men. Morales.

16. What has been writ above, is only a repetition of what the *Chineſes* have printed; and ſince they believe it as they do, I know not why they ſhould not look upon their Maſter *Confucius* as a Saint, and the greateſt of Saints: it were a madneſs rather, when they confeſs the firſt part, to deny the ſecond. It cannot be deny'd but that he writ very good things, as will appear by the account ſhall be given of him.

CHAP. II.

Some Sayings of Confucius.

1. A Great deal of what this Maſter writ is already tranſlated into *Latin* by F. *Proſper Intorceta*; but ſeveral of his Society like not the firſt Volume. F. *Antony Gouvea*, Superior of their Miſſion, told me, that their Fathers reſiding in the Northern Provinces, would not give it their Approbation; and tho I did, ſaid he, it was with reluctancy and againſt my Will, for I am of another Opinion contrary to what is there written. Theſe are the very words of that grave and antient Father.

2. As I was talking in *Canton* concerning ſome Opinions printed in that Book, which are oppoſite to the Antient and Modern Miſſioners of that Society, F. *Fabre* Superior of that Miſſion, ſaid to the Author; Father *Intorceta*, I did not read that Book when I gave leave to print it; but had I known it contain'd what has been ſaid here, I would not on any account have ſuffer'd it to be publiſh'd.

3. This is the reaſon why they would give the *Franciſcans* and us the ſecond Volume to read, which F. *Intorceta*, and three others of his ſtanding had tranſlated, tho they had ſaid before, we ſhould all give our Opinions of it; but I had ſufficient intimation, that their own Body did not at all approve of it, and F. *Gouvea* and F. *Emanuel George* utterly condemn'd it. As to the firſt Volume, the Tranſlator is not ſo much to be blam'd, for he did it the firſt Year he entred upon the Miſſion; it was too much precipitancy, to take upon him ſo ſoon to tranſlate a Language ſo difficult and ſtrange to *Europeans*. True it is, another had done the moſt conſiderable part before.

4. In

4. In the firſt Book, whoſe Title is, *Great Science or Wiſdom*, *Confucius* ſays, The Wiſdom of great Men conſiſts in cultivating the inward Faculties, in making as it were a new People by their Example and Exhortations, and in following the Rule of Reaſon in all things.

M. This is as much as to ſay, that the ſpeculative part is not ſufficient to render Man perfect, but it is requiſite the Practice go along with it, and that Virtue be made known by Actions: It alſo imports, as may be gather'd by the meaning and connexion, that he who has the charge of Souls committed to him, muſt firſt take care of his own, and then of thoſe of others.

5. *M.* In all Buſineſs and Affairs there is the firſt and principal part, and another which is ſecondary, and leſs conſiderable: As in a Tree, the Root and Stock are look'd upon as the prime part, the Branches and Leaves as of leſs moment. To be virtuous, and endeavour to advance, and attain to Perfection in Virtue, is the prime and principal part of Man; to labour that others may be good, is the ſecondary and leſs conſiderable part.

6. *M.* The Emperor, and all his Subjects, even to the meaneſt Commoner, are bound, ſays *Confucius*, to adorn themſelves with Virtues, and to live holily and virtuouſly.

7. *M.* If the prime and principal part, ſays he, be amiſs, how can that which is but ſecondary, *viz.* the Government of the Subjects, be right? If he takes no care of his own Perſon, which is the firſt thing he ought to look to, and bends his Thoughts upon that which is of an inferior quality, *viz.* the Government of others, it will be abſolute inverting all good Order.

8. He goes on. *M.* The Emperor *Tang* had theſe words carv'd on the Veſſel in which he bath'd himſelf: *Let thy perpetual and continual ſtudy be to renew thy ſelf inwardly; each day thou art to renew thy ſelf, and ever to endeavour this renewing by the practice of Virtue.*

The Comment expounds, that the ſaid words include the time paſt and to come, and that it implies he muſt repent of Crimes committed, and have a full purpoſe and reſolution not to fall into them again. That this Emperor continually did ſo, and that he might not omit it whilſt he was bathing, he had the words abovemention'd carv'd upon the bathing Veſſel, which put him in mind of this commendable Exerciſe. This Heathen was moſt ſingularly virtuous; had he attain'd any knowledg of God, he might vie with the beſt in *Europe*. *Confucius* and others write of one of his Diſciples, that he never committed the ſame Sin twice. A bold ſaying of a Heathen: He ſo heartily deteſted it, that he utterly forgot it, and only was careful to avoid it for the future. *Navarette.*

9. The Book entituled, *Kang Kao*, ſays, (*Confucius* proceeds) Take great care to renew the People, and break your reſt that they may live well and uprightly. This is what follows after a Man has renew'd himſelf.

10. The Comment expounding this Renewing, ſays, it conſiſts in wiping off the ſtains of Sin, and returning to the ſame ſtate as before committing it; as when a Cloth is waſh'd, the Spots are taken out, and it becomes white and clean as it was at firſt.

11. The Emperor *Vuen Vuang*, ſays he, attain'd to the higheſt pitch of Perfection. As Emperor, he reach'd the top of Piety; as a Magiſtrate, the ſupreme degree of obſervance; as a Son, the furtheſt extent of Obedience to his Parents; as a Father, the greateſt Love and Affection to his Children, and the utmoſt point of Fidelity and Sincerity towards his Neighbour.

12. He propoſes this Emperor as a Mirror and Pattern of Virtue: The whole Empire gives him great Praiſe and Commendation; and certainly, according to their Hiſtories, he was ſingular, and liv'd up ſtrictly to the Rules of right Reaſon. It cannot be denied, but by that Nation he is look'd upon as a very holy Man.

13. I can hear and decide Law-ſuits (ſays *Confucius*) as well as any other; but what moſt concerns us is, to order it ſo that there may be no Suits. If it was as practicable as it is convenient, the Courts would be ſhut up, and Pens would take up ſome other Employment.

14. *Zeng Zu*, *Confucius* his Diſciple, ſays to this purpoſe: Wicked Men cannot determine, or put an end to their Law-ſuits, therefore it is convenient to ſubdue the Hearts of the People, as well by Puniſhment, as good Turns and Inſtructions, exhorting them to mutual Love and Concord, which they that govern are oblig'd to do.

15. *Zeng Zu* will have theſe two Methods obſerv'd towards the Subjects, that they may live lovingly together, and have no Suits nor Controverſies. That of Puniſhing the *Chineſes* ſufficiently make uſe of towards their People, this is the cauſe

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cauſe they ſtand in ſuch awe of the *Mandarines*, and that they have no Quarrels or fallings out, not that they want Courage, or Inclination; this ſufficiently proves the Aſſertion. The *Tartar* takes the beſt courſe, he pardons no Man that is faulty. See *à Lapide in* 4 *Exod.*

The ſame Author proceeds:

16. Wicked Men when they are at liberty act wickedly, and there is no Crime they will not attempt; when they ſee virtuous Men they conceal their evil Inclination, and feign themſelves Saints: but Men know them, as if they ſaw into them. What then does their diſſembling avail them? Therefore it is ſaid, that ſuch as a Man is inwardly, ſuch he will appear outwardly; and this is the reaſon why a virtuous Man takes ſuch care of his interior part.

17. *Zeng* ſays further on: If the interior Part be diſturb'd by any Paſſion, when a Man looks he does not ſee, when he hears he does not underſtand, when he eats he does not reliſh his Meat: Therefore the Proverb ſays, Men blinded with Affection, are not ſenſible of the Vices of their Children; and blinded by Avarice, they know not the greatneſs of their Riches. It cannot be denied but that Paſſion blinds Men: Therefore it was *Publius Æmilius* ſaid, *It is hardly allow'd the Powers above to love and be wiſe.* It takes away the uſe of Reaſon, and even diſtracts: there are Examples enough of it in all parts.

18. He goes on. As a Mother embraces and lovingly hugs a new-born Son in her Arms, and eagerly ſatisfies his Deſires, made known only by Looks and Tears; even ſo is a King to behave himſelf towards his Subjects, relieving their Wants tho they make them not known by words.

19. Many have written that the King is to be the Father of his Kingdom, but it is certainly much more, that he muſt behave himſelf towards it like a Mother, and be a loving and compaſſionate Mother to his Subjects. If the King, ſays he, is covetous, it is certain the whole Kingdom will be diſturb'd, which will be, becauſe all Men will follow the Example of the Head. *Bias* call'd Avarice the Metropolis of Vice. He that would be acquainted with its Deformity, may read *Corn. à Lap. in* 6. 1 *prim. ad Tim. v.* 9, 10.

CHAP. III.

Containing other Sayings and Sentences of Conſucius.

1. THE Emperor *Jas* and *Xun* govern'd with Piety and Affection, ſays he, and the Subjects imitated them in thoſe Virtues. The Emperors *Kie* and *Cheu* govern'd tyrannically, and the Subjects imitated their Wickedneſs; for Inferiors are not ſo ſtrict in following the Laws as the Example given them: Therefore if the Emperor have Virtue in him, he may require it of the reſt; but if there be none in him, how can he blame his Inferiors for being without it?

2. If the Emperor (ſays the Book of Verſes) does the Duty of a Father in his Palace towards his Children, of a Son towards his Parents, and of a Brother towards his Brothers, he will give Example to all the Empire, and all the Subjects will imitate him.

3. Do not that to your Inferiors which you diſlike in your Superiors; and what you blame in your Inferiors, do it not to your Superiors: What you abhor in your Predeceſſors, leave not as an Example to your Succeſſors; and what you deteſt in them that are gone, ſet it not as a Precedent to them that are to come: What you judg ill in thoſe that are on your Right-hand, offer not to thoſe on your Left, nor *è contra.* And to ſay it in a word, do not that to another which you would not have done to your ſelf. This is call'd a good Rule of Government.

4. He is in the right in all he ſays: What is good is to be imitated in any Man; what is evil is to be hated in all Men. Obſerve whether ſuch a one, or ſuch a one did well in ſuch or ſuch an Action; if he did well, let him be brought as an Inſtance to be imitated; if ill, let him be an Example to ſhun the like. The Verſes ſay, a kind and affable King is a Father and Mother to his Subjects.

5. This is a good Propoſition, but it is to be obſerv'd, to be angry upon a juſt occaſion is no breach of Meekneſs. Some Men would have Superiors mere Stocks. S. *Thomas* on *Rev.* 2. *Many Evils ſpring from too much Meekneſs and Forbearance.* S. *Gregory*, *Let there be Love, but not to fondneſs; let there be Piety, but not more than is requiſite; let him that is ſparing of both be commended for one*

Plato. S. Paul. S. Paul and his Expoſ.

of

of them, ſo that Severity may not be too rigid, nor Meekneſs vicious. Seneca quoted by *Hugo* in 1 *Gen. Be kind to all Men, remiſs to none, familiar with a few, juſt to all.*

6. He goes on. If the Emperor has the love of his Subjects, he is an Emperor, and has an Empire; if he loſes this Love, he loſes his Crown: ſo that his firſt Duty is to be watchful to acquire Virtue; when he has that, he will poſſeſs the Affection of his Inferiors; when theſe are for him, he will enjoy Lands; when he enjoys Lands, he will be rich; and being rich, will have all that is neceſſary for his private uſe, and to ſecure his Crown. Virtue is the prime Foundation, Riches are but the Superſtructure. If the Emperor makes Riches his chief aim, he will move the People to Rebellion, and make way for Theft and Rapine. Therefore to heap Riches unjuſtly, is to deſtroy and ruin the Subjects. On the contrary, to diſtribute Riches with diſcretion, is gaining of the People. It is certain ill-gotten Wealth never comes to any thing.

7. The aforeſaid Book goes on thus. An Author ſays, that only Empire is not laſting or permanent, becauſe it fails when there is no Virtue in the Head of it. Hence it follows that a virtuous Emperor perpetuates his Crown, and a wicked one loſes it. This Doctrine is very agreeable to holy Writ. *Eccluſ.* cap. 8. v. 10. ſays, *The Kingdom ſhall be tranſferr'd from Nation to Nation, becauſe of Injuſtice, Wrongs, Slanders and Deceits.* The Scripture is full of Inſtances of this Truth.

8. *Kuei Fan*, a petty King, was wont to ſay, I prize or value nothing in this World but my Duty to my Parents, and Love and Meekneſs towards my Subjects. *Mo Kung*, who was King of *Cin*, was wont to ſay (all this is Doctrine taken out of the Book *Ta Hio*) If I had an upright and ſincere Counſellor, open hearted and peaceable, free from the deſtructive Vice of Flattery, who would love Men of Worth and Parts, and would heartily reſpect Men of Learning and Wiſdom, I ſhould think I had enough to defend my Kingdom, and perpetuate my Crown. O what mighty Advantages my Kingdom and Subjects would reap by ſuch a Man! On the other ſide; if my Favourite, or prime Miniſter is envious, and does not beſtow Preferments on wiſe and virtuous Men, nor make uſe of them, he may ruin all. O what mighty miſchief ſuch a Man would cauſe in my Kingdom! I would remove him as far as poſſibly I could from me, and not ſuffer him to live within my Dominions. Therefore it is *Confucius* ſays, that only a wiſe and pious King knows how to love Men, and how to hate them: To love the Good, and hate the Wicked. *Navarette.*

9. He wrongs a good and virtuous Man, who ſees and does not prefer him, and when he has done it, is not ſorry that he did it no ſooner. He ſins and does ill, who ſeeing a wicked Man in high place, does not pull him down, and when down remove him at a diſtance.

10. It is not agreeable to human Reaſon to love that which all Men hate, or to hate that which all Men love. It is always ſuppos'd that what all Men do is good and real, tho it is no infallible Rule. In the firſt Chapter *v.* 5. of *Tobias, When they all went to the Golden Calves, this Man alone ſhun'd their Company.* All Men paid Religious Worſhip to *Nebuchadnezzar*'s Statue, but the three Youths would not conſent to follow the Example. *There is an infinite number of Fools.* For the moſt part the feweſt in number are in the right, therefore it is the Apoſtle adviſes us, not to ſute our ſelves to the World, and particularly to the unruly Multitude.

11. He goes on. If a Man plac'd in a high Poſt endeavours to be an Example of Virtue to his Inferiors, he will ſecure his Dignity; but if he proudly deſpiſes others, he will loſe it. A ſtrange Example of what I now write was ſeen in my time at *Manila*.

12. The Miniſter that is compaſſionate, and a lover of his People, makes himſelf reſpected, and is belov'd of all Men for the Riches he diſpenſes among them: But the wicked ill Man who oppreſſes his People, lives and dies hated by them all. It is ever found experimentally true, that when the King is compaſſionate, and a lover of his People, they make a ſutable return of Love, and are faithful to him, being truly loyal to their King; the buſineſs of the Crown is done to content, and takes its due courſe. The People that love their King, in time of Peace preſerve his Treaſure, and in time of War defend it, as if it were their own.

13. *Sardanapalus* left 40 Millions of Gold, *Tiberius* 67, *David* 120: and the Author of the Holy Court, *Tom.* 4. *p.* 79. ſpeaking of him, ſays, he offer'd to the building of the Temple 2123 Millions, a Sum to all appearance incredible. *Solomon* gather'd very much, and very much is implied by the words in *Eccleſiaſtes*, cap. 2. v. 8. *I gather'd me alſo Silver and Gold*, &c. The *Hebrews*, *Greeks*, and *Romans*

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mans took the ſame care. So do the *Tartars* and *Chineſes*. The preſent Emperor's Father, two years before he dy'd, ſent an Alms of 30000 Ducats to ſome places, where the Harveſt had prov'd bad. His Grand-mother was more Liberal, for ſhe ſent 150000. It is not beſtowing Charity, or relieving of Subjects, that runs Kings into debt; for the Subjects once oblig'd, upon occaſion will give their Hearts blood to ſupport their Sovereign. This is it the *Chineſe* Maſter means, when he ſays, that in peace the Subjects keep the Royal Treaſure, and in War defend it as their own. *S. Thomas, lib. 1. cap. 10. Opuſc. ut ſupra*, ſays the ſame: *When the Government of Kings is pleaſing to the People, all the Subjects are as Guards to ſupport it, and he needs not be at any charge with them; but ſometimes in caſes of neceſſity they give Kings more of their own accord, than Tyrants could have forced from them.* This verifies that of *Solomon*, Prov. 11. *There are* (*viz.* Kings, ſays *S. Thom.*) *that ſcatter their own* (doing good to their Subjects) *and yet grow richer. And there are* (to wit, Tyrants) *who take what is not theirs, and are always in poverty.* An excellent expreſſion.

14. A Great *Mandarine* of the Kingdom *Lu* us'd to ſay, Thoſe who maintain Coach and War-Horſes, do not deal in Poultry and Swine; and if they do ſo, they hinder the People of their Profit, to whom that Trade belongs.

15. There were ſome Great Men, who through covetouſneſs would ſtoop to mean and ſcandalous Trades. This Doctrine is very fit for Governours, Magiſtrates, Commanders, Officers and others, who monopolize in their Provinces and Circuits, Wine, Oyl, Vinegar, *Indian* Wheat, and all other mean Commodities; and by ſo doing, beſides the breach of the King's Orders, they taint and vilify their Blood, which they ſo much glory in, and boaſt of; taking upon them, without any ſcruple, all the Miſchiefs they bring upon the poor People. It happen'd at *Mexico*, not long before I came to that City, that ſome Gentlemen and Merchants meeting on account of a Brotherhood, a Gentleman ſtept out, and very proudly ſaid, It was not proper that the Gentlemen ſhould walk indifferently among the Merchants in the Proceſſion, but that each Rank ſhould go by it ſelf diſtinct from the reſt. A Merchant ſtood up and ſaid: I like what Mr. *N.* has propos'd, for it is not proper that the Merchants who deal in Velvet, rich Silks, Cloth of Gold, &c. ſhould mix with the Gentlemen, who trade in *Indian* Wheat, Roots, Long Pepper, and ſuch like things. This was all true, and they were fain to take it for their pains. All the World grows more deprav'd every day. The Learned Men of *China* look'd upon Merchandizing as a ſhame and diſhonour; yet of late years even the Great *Mandarines* are fallen to it. They are in ſome meaſure excuſable, becauſe having no other Eſtates or Revenues but the Emperor's allowance, which is ſmall, and their Expences great, they muſt of neceſſity find ſome other ſupport, which is by Trading, not in Oyl, Vinegar, and ſuch like things, but in Silks and precious Wares. But why ſhould they who have but too much Pay, Income, and Eſtate of their own, foul their hands with thoſe things that do not belong to their Profeſſion? The Merchants in *France* told me, Trade was much exalted in that Kingdom, for even the King himſelf was concern'd in it. I do not ſpeak of Church-men in this place, for there are an hundred impediments that render them uncapable of this buſineſs. Beſides the Bull of *Urban* the 8th, there are three others of *Alexander* the 7th, *Clement* the 9th, and *Clement* the 10th.

16. Sovereigns, ſays the *Chineſe*, do not harbour in their Houſes, or protect wicked Tax-gatherers; if any one does, let him underſtand it is better to harbour and entertain a Thief, than ſuch a one. A Thief wrongs a few, but a wicked Receiver wrongs all. A certain Perſon ſaid, Kings did not advance their Kingdoms by their Perſonal Intereſt or Profit, but by their Goodneſs and Love to their People, and the Loyalty of their Subjects. If a King employs himſelf in gathering Riches, this doubtleſs proceeds from the iniquity of his Miniſters. If it happen that ſuch as theſe govern the Kingdom of Heaven, and of Men, great Troubles and Calamities will enſue. And granting there be ſome good Miniſters, yet how can they hinder the ill Government of the bad?

17. The deſign of *Confucius*, and the ſcope of all his Doctrine, tends to make a good Ruler; and his Principle is, that he who knows how to govern himſelf, will govern his Family well; he that can govern his Family, will know how to govern a Kingdom; he that governs a Kingdom well, will know how to maintain and keep an Empire in peace. On the other hand, he that cannot govern himſelf is good for nothing. So ſays *S. Greg.*

S. Greg. lib. 4. Moral. cap. 20. For it is hard that he who knows not how to order his own life, ſhould judg of another Mans. And *Cato, That he is a bad Prince, who knows not how to govern himſelf.* And St. *Paul*, 1 Tim. 3. *He that knows not how to rule his Houſe*, &c. Read *S. Thomas* and *Cajetan* to this purpoſe. It appears by this and other Books, that his aim is to have men live well, love virtue, and hate vice. *Pythagoras* his deſign was the ſame, and he according to Chronology was contemporary with *Confucius*. For *Pythagoras* according to *S. Thomas, lib. 4. de Reg. Princ.* liv'd two Ages before *Ariſtotle*. And *Confucius*, according to the Fathers of the Society, liv'd 160 years before *Ariſtotle*; ſo that the difference is but ſmall. *S. Thomas, lib. 4. cap. 21.* ſays of *Pythagoras* out of *Juſtin*, that, *He daily prais'd Virtue and run down Vice, and reckoned up the diſaſters of Cities that had been ruin'd by this Plague; and he perſwaded the multitude into ſo earneſt a deſire of frugal Learning, that it ſeem'd incredible that any of them had been given to Luxury. At one time he taught ſome of them* (the Youth) *Continency, then others Modeſty, and application to Learning.* Then after much more to the purpoſe, he concludes: *By which it appears, that in his Polity all his deſign and endeavours tended to draw Men to live virtuouſly; which* Ariſtotle *alſo teaches in his Politicks. Nay and all true Policy is deſtroy'd if once we ſwerve from this end. Confucius* practis'd and aim'd at the ſame thing. *Navarette.*

CHAP. IV.

Other Sentences of the ſame Author, ſet down in his Book call'd Lun Ju.

1. IN this Book, which is divided into Treatiſes, there are ſome ſayings of *Confucius*, and of his Scholars, all tending to the ſame end we ſpoke of above. I will here inſert thoſe I think moſt to the purpoſe. The Maſters I will diſtinguiſh by the Letter *M.* and theſe of his Diſciples by the Letter *D.* which will prevent any miſtake in the Reader.

2. *M.* It is incredible that a Man ſhould be obedient to his Parents within doors, and not be ſo abroad to his Superiors and Magiſtrates. It is ſo too, that he who oppoſes his Superiors, ſhould not be a lover of Broils and Tumults.

3. *D.* I examine my heart every day, ſays *Meug Zu*, to three Points. Firſt, whether in tranſacting any buſineſs for the advantage of my Neighbour, I did it with all poſſible care, and a ſincere mind. Secondly, whether when I converſe with my Friends and Companions, I behave my ſelf with fidelity and truth. Thirdly, whether I benefit or not by what my Maſter teaches me.

4. Moſt Excellent Doctrine! There have been other Antients who were careful of examining their Conſciences. *Seneca* writes of *Xiſtus* the Stoick, that at Night he retir'd to his Cloſet, and acting the ſevere Judg over himſelf, took a ſtrict account of all he had done that day. Anſwer for thy ſelf Man, ſaid he, what Vices haſt thou corrected in thy ſelf this day? What is it thou haſt mended thy Life in? How haſt thou fought againſt ſin? How haſt thou employ'd thy time? Certain it is, ſays *Seneca*, that the conſideration of the Account Man is to call himſelf to, regulates and moderates his actions. What did *Seneca*? He tells us: At Sunſetting I retire to diſcourſe with my ſelf concerning my own affairs: *I ſearch over the whole day by my ſelf, and weigh over my ſayings; I hide nothing from my ſelf, I paſs over nothing:* I let nothing eſcape me, I forgive my ſelf nothing. *Cicero* ſays of himſelf, that he every Night call'd to mind three things: *What I thought in the Day, what I ſaid, what I did.* He examin'd his Thoughts, Words and Deeds. *Virgil* in *Epigram.* owns he did the ſame.

5. *M.* It is requiſite for the good Governing of a Kingdom, that the King underhand and by the by look into all buſineſs. It is his duty to be faithful and juſt in diſtributing Rewards and Puniſhments. He is to be modeſt and ſtay'd in his words. That he may abound in Riches, let him love his Subjects, as a Father loves his Children; and if he muſt employ his People, let it be at a time that may not obſtruct their tilling.

6. Faithful in keeping his Word with his Subjects, this is contrary to the Doctrine Cardinal *Richlieu* would have eſtabliſh'd in *France*; I was told it by Grave Fathers of the Society, and *French* Men of great Reputation, ſo that he would not have the King oblig'd to keep his Word with his Subjects and Inferiors.

7. *M.* If a Man loves wiſe and learned Perſons, as precious things are lov'd; if

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he uſes his utmoſt endeavours to ſerve his Parents, and ventures his life in the ſervice of his Prince, and juſt is and faithful in his dealings and converſation with his Friends; tho all the World ſhould ſay of him that he has not ſtudy'd, I will always defend and maintain that he has been converſant enough in the Schools.

8. *M.* If a Man want Stayedneſs and Gravity, he will have no authority over others. And tho outward Modeſty and Gravity be very requiſite in a publick Perſon, yet the main ſtreſs lies upon that which is within him, that is, upon his ſincerity and the fairneſs of his carriage.

9. *M.* Have you ſin'd? Mend then, be not daunted at the difficulties that appear in forſaking Vice, it behoves you manfully to oppoſe them all.

10. *M.* If Superiors and Governours exactly obſerve the Funeral Ceremonies at the Interment of their Dead, and appear careful in ſacrificing to them, the Virtue of Piety will advance and increaſe in the Subjects and meaner ſort.

11. *M.* Affability is much look'd upon in converſing and dealing among Men. The firſt Emperors were poſſeſs'd of this Virtue, and it help'd them to compaſs all their affairs whether great or ſmall.

12. *D.* If the Ingagement made be agreeable to Reaſon, it ought to be fulfill'd; if the Service done to another is conformable to the Law, and the honour given him is due, it ought all to be perform'd, and no other motives ought to obſtruct it.

13. *D.* The Man that endeavours to follow the dictates of Reaſon, does not ſeek ſatiety in Meat, eats to preſerve Life, and ſo makes uſe of Food as it were of a Medicine. He ſeeks not his own eaſe and conveniency in this life, he is diligent in buſineſs, ſincere in words, he does not rely on his own judgment, but rather humbly deſires Learned Men to govern and direct him. He that acts after this manner, may ſafely be call'd a lover of Virtue.

14. *M.* Be not concern'd for that you are not known by Men, be troubled becauſe thou haſt not known Men. The curious Reader may ſee *S. Auguſt. Conf.* 8. *cap.* 19.

15. *M.* The King that governs his Kingdom virtuouſly and juſtly, is like the North-Star, which being fix'd it ſelf, is the rule the reſt go by.

16. *M.* If the King governs only by the Laws, and only inflicts puniſhments and penalties, it will follow that the People will be obedient to him for fear; but this Government is not laſting of it ſelf. If he governs virtuouſly and lovingly, it will follow the Subjects will be obedient to him through affection, and will be aſham'd to do amiſs.

17. *M.* If you deſire to know a Man, examine three things in him. Firſt, what it is he does. Secondly, to what end he does it. Thirdly, what it is he fixes his heart and mind upon.

18. *M.* The King that is void of Virtue, and yet conceited, will eaſily incline to Vice, and by that means will endanger loſing his Crown. If a King of great wiſdom and abilities, thinks himſelf ignorant; if being virtuous and deſerving, yields to others, thinking better of them; and if being ſtrong and powerful, he judges himſelf weak and low; then will he ſecure his Crown, and preſerve his parts and good qualities.

19. *M.* The perfect Man loves all Men, he is not govern'd by private affection or intereſt, but only regards the publick good, and right reaſon. The wicked Man on the contrary loves if you give, and likes if you commend him.

20. There are too many in the World who act and are govern'd by paſſion, and private affection. We were confin'd in the Metropolis of *Canton*, four years the Chriſtians had been deſtitute of Prieſts, thoſe of the Metropolis of *Fo Kien* ſent for one of thoſe Fathers that abſconded, he heard their Confeſſions, preach'd too, encourag'd them, reduced ſome Apoſtates, baptiz'd many, adminiſter'd the Sacrament of the Holy Euchariſt, and did all that belongs to the duty of a good Miniſter. Another Miſſioner to whom that Church belong'd before the Perſecution had notice of it, and having complain'd ſeveral times two years before, becauſe our Religious *Chineſe* had perform'd the ſame Function among his Chriſtians, he now writ to the principal Chriſtian, who call'd the ſaid Father, and chid him for what he had done for the good of his Soul, and of the reſt. Is this taking care of the publick Good, or acting for private Intereſt? It is to be obſerv'd that the Sacriſtan would not lend a Chaſuble to ſay Maſs, and that tho all the Chriſtians had confeſs'd at that time, he alone would not.

CHAP. V.

Navarette.

Other Documents of the ſame nature.

1. M. He that ſtudies, and does not meditate, ruminate, and reflect, muſt needs forget and remain as ignorant as at firſt. He that meditates and conſiders, if he does not ſtudy, and labour that his ſtudy may be agreeable to good and wholeſom Doctrine, will always continue full of Doubts, and be ſubject to many Errors.

2. *M.* He that governs himſelf, and guides others by ill Doctrines, forſaking thoſe of Holy Men, is the cauſe of much miſchief.

3. It is the Doctrine of his antient Emperors he calls the Doctrine of Holy Men, or Saints; this name they beſtow on them, and look upon them as ſuch. All others but theſe are look'd upon by their Learned Men as Heretical. More ſhall be ſaid to this purpoſe in another place.

4. *M.* It is true Knowledg for a Man to affirm he knows what he knows, and flatly to declare he is ignorant of that he knows not.

5. This Anſwer the Maſter gave a conceited Diſciple of his own, who ask'd him concerning this Point, and it is much the ſame as the *Yea, Yea*, and *Nay, Nay*, in the Goſpel, without uſing any double meanings or equivocations. Which is agreeable to what S. *Auguſtin* teaches *Tom.*3. in *Inchir. cap.*57. ſee more there.

6. *M.* If when you hear ſeveral things you doubt of ſome of them, do not make known your Doubt, but keep it in your Heart, that by ſtudy you may dive into the Truth. In other reſpects talk cautiouſly and conſiderately, and by that means few faults will be found in your words. If you obſerve, in what you ſee in the World, that ſomething is not ſutable to your Inclination, do it not, and be diligent and careful in all your Actions, and in ſo doing you will have but little to repent of; and if your words do not offend others, and you have nothing to repent of in your Actions, high Places and Preferments will drop into your hands, and there will be no need of your ſeeking after, or making court for them. He deduces a Conſequence ſutable to the Principles of his Policy.

7. *M.* A petty King ask'd him, What he muſt do to keep his Subjects under? He anſwer'd, Put good and virtuous Men into Imployments, and turn out the wicked.

8. *M.* A Governor ask'd him, What means ſhall I uſe, that the People may honour, reſpect, and not defraud me, or contemn my Orders, and that they may love one another, and addict themſelves to Virtue? He anſwer'd, If you manage your Peoples Concerns with gravity and modeſty, they will honour and reſpect you; if you are obedient to your Parent, and bountiful and compaſſionate to all Men, your People will be faithful and obedient to you; if you reward good Men, and give a good example in your Behaviour, you will bring your People to live in Peace.

9. *M.* If you offer Sacrifice to a Spirit to whom Sacrifice is not due from you, it is acting the Flatterer.

The literal ſenſe of this Doctrine ſhall be handled in another place. Here we muſt obſerve the words of the Commentator *Chang Ko Lao*, which are, That *Confucius* his Deſign is to teach us, that no Man ought to meddle in that which does not belong to him, nor muſt he dive into that which is above his condition and capacity.

10. *M.* If you perceive or underſtand that a thing is good, juſt, and holy, and that in reaſon it ought to be done, and yet you will not do it, either for fear, or any other human motive, you are not brave, nor a Man of Courage.

11. *M.* In that great Sacrifice which only the Emperors offer every 5 Years in the Temples of their Predeceſſors departed; I own, that tho I like the firſt Ceremonies, for which reaſon I am preſent at them with ſatisfaction; yet from the time they begin the Ceremony of pouring the Wine on the ground, with all that follows till the end, I have not the face to look on them, tho I be preſent, becauſe it is all done with little reverence.

12. This ſeems to have been a Pontifical Sacrifice, for the Emperors play'd the Prieſts; Wine was offer'd nine times, and it was pour'd on the ground as often. The deſign of this Ceremony was, to invite the Souls of the Dead to be preſent at the Sacrifice. They practiſe the ſame to this day, which ſome Miſſioners call *Policy*. Of this in its proper place.

Here

Navarette. Here we only obſerve the Reverence *Confucius* himſelf had, and requir'd in others that aſſiſted at thoſe Sacrifices. This is good for us that ſay and hear Maſs.

13. *D.* The Diſciples report that *Confucius* ſacrificed to his Friends departed, with as much gravity, ſtaidneſs and reverence, as if they had been there really preſent.

All theſe Sacrifices only reſpected the airy Souls which the living imagin'd met in the Temples. Notwithſtanding this was ſo groſs an Error, yet that Man was ſo modeſt and full of reſpect in that place.

14. *M.* When I do not behave my ſelf with reverence and devotion at Sacrificing, it is the ſame thing as if I did not ſacrifice.

15. What was ſaid before, anſwers the deſign of this Sentence, and hits them, who when they hear Maſs are prating and obſerving all that comes into the Church, with leſs reſpect than when they are talking to a Man of any Worth. Theſe are very criminal Overſights. We find that new Converts outdo the old Chriſtians in this and many other particulars. The *Indians* in the *Philippine Iſlands*, and the Converts in *China*, hear two, three, or four Maſſes, if there are ſo many, with all imaginable reſpect and modeſty, and both Knees on the ground. *Solomon* put both his Knees to the ground, 3 *Kings*, chap. 10. v. 54.

16. *D.* Whenſoever *Confucius* enter'd into the great Temple dedicated to Prince *Cheu Kung*, where he was to offer Sacrifice by the duty of his Place, he enquir'd into, and inform'd himſelf particularly concerning all the Ceremonies, that he might not err in the Sacrifice, which he ſaid was moſt agreeable to Reaſon.

17. I have ſeveral times obſerv'd, that ſome Churchmen make it a piece of Policy not to regard Ceremonies. They are exact in learning the *Chineſe* Compliments, which are many and troubleſome, and yet they look upon it as a matter of leſs moment to acquaint themſelves with thoſe that belong to their Profeſſion. *Oleaſter, in Num.* handles this Subject.

18. *M.* If Superiors are affable to thoſe under their Charge; if they are too ſtately in their Behaviour; and if they do not ſhow ſorrow and concern at their Death, how will it appear that they are wiſe and virtuous?

19. *M.* The prudent and perfect Man has regard only to Reaſon and Juſtice; if a thing is juſt, he infallibly puts it in execution; if unreaſonable, he forbears to do it. He is not fond of his own Opinion and Conceit.

20. *M.* A virtuous Man thinks on nothing but what is good; he that is vicious and wicked, is wholly taken up with earthly things. A good Man, in his bodily Affairs, has regard to the Laws, which he does not break for his own private Advantage. A wicked Man only regards his Intereſt, without taking notice of the Laws. He that only regards his own Profit, and acts for his Advantage, muſt of neceſſity find Enemys.

21. *M.* A virtuous Man is not troubled becauſe he wants an Employment, or Preferment, he is concern'd that he has not the Parts requiſite for an Employment. He is not ſorry that he is not known by Men, but becauſe he is not ſo qualify'd as to be known by all.

22. *M.* A good Man, when he ſees any vertuous Perſon, immediately endeavours to imitate him; if he ſees a wicked one, he examines himſelf whether he is guilty of that failing, and labours to correct it.

23. *M.* Children ought to reprove their Parents Faults with Affection: if they take not the Reproof, let them repeat it with Reſpect and Reverence; if they find they take it ill, let them bear it patiently, without being offended at them.

24. Brotherly Reproof, either among Equals, or to Superiors, or Inferiors, is much applauded in *China*. *Confucius* makes it a Duty towards Parents, in which caſe there is no doubt much prudence and caution muſt be us'd, becauſe it being a ſpiritual Alms, muſt be ſo beſtow'd that it may profit, and not do harm. If a Father be ſomewhat haughty, all is loſt.

25. *M.* Ill Men cannot hold out long in Poverty, for through impatience they fall into Thefts and Robberys. Nor is their Joy and Satisfaction laſting, for their Crimes are diſcover'd, and they receive due puniſhment. But good Men patiently and quietly perſevere in Virtue, in which they place their Confidence, and not on Riches.

26. *M.* If a Man ſeriouſly and ſolidly embraces Virtue, it is certain he will not ſin.

27. *M.* A perfect Man does not only patiently bear with Poverty, and a mean Condition, but he never ſwerves from Virtue. In Adverſity he always values himſelf upon being near to that which is good, and not ſeparated from it.

28. *M.*

28. *M.* That Learned Man who aims at Perfection, and is asham'd to wear mean Clothes, and feed on coarse Diet, does not deserve I should discourse with him concerning Perfection and Virtue.

29. S. *Thomas*, *Opus.* 19. c. 8. fully proves the Duty of wearing mean Apparel, especially in those who preach up Humility, Mortification, and Penance; which ought to be done by all that get into the Pulpit, after the Example of Christ our Lord, S. *John Baptist*, *Elias*, &c. All the difficulty is, whether this Doctrine binds the Missioners in *China*, or not. Some, and chiefly the Modern Divines, affirm the Negative; they positively maintain that Country requires we should clothe our selves like Gentlemen, and behave our selves like Marquesses, according to the Opinion of F. *Augeri*. Yet others, and they antienter, of the same Family, hold the contrary Opinion; and even among the younger there are some, as the Fathers *Lubeli* and *Torrente*, who abhor the first Opinion; they several times told me so. Certain it is, the two last Preachers in the World shall be cloth'd, as S. *John* says, *Rev.* 11. *I will give to my two Witnesses*, &c. *clothed in Sackcloth.* The Comment says, *Preaching Penance, and teaching it by their Example.* And another; *And according to their Example must ye preach.* And what is yet more, it is certain they will not change their Apparel tho they go into *China*. Read *Humbertus*, c. 1. p. 3. *erudit. Relig.* *Navarette.*

30. *M.* The Antients were very brief in Words; they were asham'd their Words should go beyond their Actions. All their care was how to act, not how to speak. A virtuous Man must be slow in Words, but diligent in Actions.

CHAP. VI.

Other Sentences and Sayings of the third Treatise of the Book Lun Ju.

1. M. *Nang Jung* my Disciple is such a Man, that when the Kingdom is in Peace, he preserves his Post; and when the Kingdom is in an Uproar, he is so discreet and of such sweet behaviour, that he always comes off free and in Peace with all Men.

2. It was no small discretion to know how to save himself in time of War or Peace. *Confucius* lik'd this Man so well, that he gave him his Daughter to Wife. He fulfill'd that of *Eccl.* 7. v. 27. *Give her to a wise Man.*

3. *M.* A certain Governour of the Kingdom *Lu*, was so circumspect in his Duty, and did all things so considerately, that before he would put any Matter in execution, he would weigh it with himself three times, or oftner. *Confucius* told him, it was enough to pause upon business once or twice, and that would make it more easy.

4. *M.* He tells of another Governour, who in time of Peace govern'd very discreetly; and when any Uproars were, feign'd himself a fool and mad; yet in private he gave the King good Advice, to reduce the People, and bring them under.

5. *M.* They ask'd him, what it was he wish'd and desir'd? He answer'd; That antient Men enjoy Peace and Quietness, and want neither Food nor Raiment; that there be no breach of Trust, but fair dealing among Friends; that Youth be well taught and instructed; and whatsoever Men wish themselves, I wish they may obtain. This is what I covet, wish, and desire.

6. *M.* It is a great misfortune, that I have not yet known any Man who truly is sensible of his Faults, and heartily repents of them.

7. *M.* Those ought to look upon themselves as weak Men, who tho they make use of all their strength, cannot go through with what they have begun.

8. *M.* A vertuous and perfect Man does not study to gain Renown and grow rich; a base and ungenerous Person does.

9. Few virtuous Men will be found at present in *China*, or the rest of the World. Sciences are now become Arts to get Bread, and grow famous by. And God grant Preachers do not cast an eye this way, which will be intolerable.

10. *M.* Who can go in or out of the House, but at the Door? Why then don't Men endeavour to do their business by the way of the Door, which is Reason and Justice?

11. The *Tartars*, *Chineses*, and *Moguls*, are very circumspect in not carrying Women to the War, not to avoid the Sin, but because they are sensible how opposite

Sen-

Navarette.

Senſuality is to the end of War. I was told at *Suratte*, that the *Subagi Mogul* was extraordinary careful that no Woman ſhould be in his Army; and if he hapned to find one, he immediately turn'd her out, firſt cutting off her Hair and Ears.

12. *M.* If the ſincerity and plainneſs of the Heart exceeds the outward Ornament, a Man will appear ignorant and ſavage. If the exterior Ornament and polite Converſation exceeds the candor of the Mind, a Man will be like an Orator, whoſe whole care is on his Words, and not on the ſubſtance of the Matter. But if the outſide and ſincerity of the Mind be equal, then will a Man be perfect.

13. I believe the outward Ornament is not taken care of ſo much in any part of the World as in *China*. Whatſoever they do or ſay, is ſo contriv'd, that it may have a good appearance, pleaſe all, and offend none. Doubtleſs that Nation outdoes all others in Modeſty, Gravity, good Words, Courteſy, Civility, Behaviour, and good Converſation; would to God their inſide were as good.

14. *M.* All Men naturally are upright, and are born adorn'd with a Light, which teaches them to follow good, and eſchew evil; but if ſinning, they darken this Light and live, it is a great happineſs to eſcape Death.

15. *M.* Thoſe who only know the value of Virtue, are not to be compar'd with thoſe that love it; nor thoſe who only love it, with thoſe that practiſe it.

CHAP. VII.

Of Confucius *his Doctrine contain'd in the fifth Treatiſe of the Book*, Lun Ju.

1. M. I am a Publiſher, not the Inventer of the Doctrine I preach and teach the World. I love and honour the Doctrine of the Antients, in which I reſemble, tho unworthily, the venerable *Pung*, upon being whoſe Diſciple I value my ſelf.

2. The Author *Pung* liv'd almoſt a thouſand Years before *Confucius*, who valu'd himſelf very much upon being reckoned Diſciple to him, and others of the Antients. *Confucius* obſerv'd what *Eccleſ.* teaches, *cap.* 8. v. 9, 11, & 12. and therefore ſaid, His Doctrine was not his own. He hated Novelty, and only look'd upon what was antient as true and ſolid.

3. *M.* It is the part of a Maſter to read ſilently, and meditate over and over on what he has read, and never to be weary of ſtudying and teaching all Men, without exception of Perſons. This being ſo as it is, how can I preſume to ſay, I am qualify'd for the degree of a Maſter?

4. *Confucius* confeſſes himſelf unworthy of being a Maſter; in this he expreſſes ſome Humility, his Diſciples do not follow his Example. There is an infinite number of Maſters and Doctors in *China*; it is true, their Examinations are ſevere, and that they are moſt mighty careful and circumſpect in this particular: Were it ſo in all the Univerſities in the World, there is no doubt there would be a leſs number of Graduates. In order to give their Degree to 50 or 60 Maſters, there uſually meet ſix or 7000 Batchelors, choſen out of many more. Degrees are the Reward of thoſe that ſtudy.

5. *M.* That I have not employ'd my ſelf in acquiring Virtue; that I have not employ'd my ſelf in asking, and in diſcourſing upon what I have ſtudy'd; that I have not obſerv'd the good things I have heard; that I have not amended my Faults, is the cauſe of my ſorrow and trouble.

6. *M.* He ſays, his Diſciple *Jen Jung* is ſuch a Man, that if Kings put him into any Employment, he accepts of it without the leaſt reluctancy, and does his beſt in it to the utmoſt. If they ſlight and turn him out of his place, he goes home without any concern, and lives there quietly and peaceably. I and my Diſciple have this good quality.

7. *D.* The Diſciples ſay, *Confucius* their Maſter was very circumſpect about three Particulars. 1. Of the Faſts he kept to ſacrifice to his dead Anceſtors. 2. In War, when he ſerv'd there, or his Advice was ask'd about Military Affairs. 3. In Sickneſs; when well, he took great care of his Health; but when ſick, his care was extraordinary.

8. *D.* They alſo tell us of *Confucius*, that he was ſo eager at ſtudy, that he forgot his Meat; and when he was ſatisfy'd about ſome difficult Point, he was ſo overjoy'd, that he forgot all his Troubles. He was ſo beſides himſelf, with the exerciſes of Learning and Virtue, that he did not reflect, or conſider on his great Age.

9. It is no difficult matter to make out this Truth, ſo that it is no wonder *Confucius*

fucius should be so much besides himself on account of his Study. Of my self I must own, that when in *China* I apply'd my self to learn the *Mandarine* Language, I did it with so much application, that I sometimes went to Bed with my Spectacles on my Nose, and the best of it was, that the next day I could not find them till after Dinner, tho I sought about for them very carefully: At another time, I was a quarter of an hour looking for my Spectacles, and had them all the while on my Nose; I was a little impatient, my Companion came to me, and I complaining that I could not find them, he very pleasantly took them off my Nose and gave them me.

10. *D.* They also say he was a mighty lover of Musick, at the hearing whereof he would be in a Rapture and besides himself.

11. The Musical Instruments in *China* are neither so various, nor so good as ours: They have no Organs, nor any knowledg of them, they who have seen them at *Macao* admire them very much, in my time a little one was carry'd to the Emperor: F. *Matthew Riccius* presented another in his time. *Spondanus* says, the first that ever was in *Europe*, was presented to the Emperor *Pepin* in the year 766.

12. *M.* I am not wise, says he, from my Birth, but because I ever lov'd and honour'd the Doctrine of the Antients, and because from my Infancy I apply'd my self to the study of it, that is the reason I attain'd it.

13. This Point has been touch'd upon above: By this it appears that *Confucius* his being born learned is false, tho all the Learned Men affirm it; observe the reason he gives of his attaining to Learning.

14. *M.* Some said Virtue was very difficult, and requir'd much Labour to attain it. *Confucius* answer'd, It is near and easy enough for those that have a mind to it.

15. *M.* Once when they rail'd at him he said, I am happy and fortunate; for if I happen to commit a fault, there is presently some body to proclaim my Crime, so they help me to amend it.

16. *M.* A perfect Man is not disturb'd or perplex'd at the Changes of this World; a Sinner and wicked Person is ever restless.

17. *M. T'ai Pe*, says *Confucius*, may be call'd a Man of extraordinary Virtue; there was nothing wanting that might make him so, nor could he receive any addition; he generously resign'd the Crown, and that so privately, that his People knew nothing of his Design, to give him the Praises due to such an Action. *Navarette.*

18. King *Tai Vuang*, who liv'd 700 years before *Confucius*, had three Sons; *Tai Pe* was the eldest, *Cung Jung* the second, and *Ki Lie* the third. The Father attempted to usurp the Empire; his eldest Son oppos'd him, because he would not be disloyal to the Emperor (a right Noble Son) For this reason, and for that *Tai Vuang* had a great Affection for his youngest Son, the first and second met and agreed to leave the World, and privately retire into some remote Region. They did so, and went away to the Country call'd *King Man*, where they liv'd the rest of their days poorly and meanly. The *Chinese* Master highly commends the elder for this Action, and the second Brother who bore him company deserves no less Praise. The two Youths were well convinc'd of the Instability of Worldly Affairs. What Wars and Tumults would this have caus'd in another place? God forbid such a thing should happen in *Europe*.

19. *M.* If a Man serves and does not do it as he ought, he brings himself into trouble, and is uneasy to him he serves. If a stout Man wants Discretion, he will cause Tumults and Discord: If a just and upright Man is not prudent, he will prove harsh and severe.

20. The *Chinese* Master treats of the Obedience due to Parents, which tho it be the most remarkable thing in *China*, yet some are faulty in this respect, especially when Parents in their Life divide their Substance among their Children, and leave themselves to their Mercy. S. *Thomas opusc.* 7. *Præcept.* 4. §. 2. condemns this manner of proceeding, and urges against it the words of *Eccluf.* c. 6. *Give not thy Son, thy Wife, thy Brother, and thy Friend Power over thee in thy Life-time; and give them not thy Possession in thy Life-time, lest thou repent thee.* Many *Chinese* at this time repent them of what they did for their Sons, being experimentally made sensible of their Ingratitude, and the ill return they make to those that gave them their Being. This is seldom seen in our parts; in the *Speculum Exemp.* there is one much to the purpose, *John Basilius Sanctorus* brings it.

21. *D.* He that is qualified to be Tutor to a young King, and his Parts fit to be intrusted with the Government of a Kingdom, and behaves himself faithfully and loyally in both respects, without be-

ing discourag'd or dismay'd tho there happen to be Tumults and Rebellions; he I say may justly be term'd a generous and perfect Man. *Navarrete.*

22. Some Examples of this sort have been written already. S *Thomas opusc.* 61. *c.* 1. §. *de prudentia*, says, Four things must concur to make a Man stedfast in any thing; *a bashful Fear, fear of Punishment, hope of Praise, and hope of Profit:* And there are four things that make a Man perfect; *to worship God, to love his Neighbour, to do as he would be done by, and not to do that to another which he would not have done to himself.* The Perfection the *Chinese* speaks of wants the first of these Qualifications, which is the chiefest.

23. *L.* Those who have the Power of Government ought to be magnanimous and patient.

24. He is much in the right. I will here set down those four Particulars S. *Thomas* mentions *opusc.* 61. *c.* 2. as requisite for a King to govern well; *To govern his Subjects with Fatherly Rule, to purchase Friends by Merit, to shew himself placable or affable to any that sue to him, to execute Justice on Delinquents with Mercy.* He assigns four other Circumstances for the Government of Prelates, *Assiduity in Duties of their Office, Decency in their Actions, Exactness in their Government, Meekness in Reproof.* The Saint goes on discourling curiously on what is requisite to every Employment.

25. *M.* It is not easy to find any in this World that will labour and study eagerly many years, and not regard any thing that is temporal.

CHAP. VIII.

Other Sayings of Confucius *and his Disciples.*

1. MO how great was the Virtue of the Emperors *Xun* and *Yu!* they rul'd this World, and thought not themselves great; they only priz'd Virtue, and only valu'd themselves upon loving their Subjects!

2. The Emperor *Yao* excluded his Son *Tan* from the Succession, and left the Crown to *Xun*; this Man was a Peasant on the Mountains call'd *Lie Xan*; he fled from Honours and Preferments, and they pursu'd him. He wept much, because with all his Endeavours he could not gain the Love of his Parents, of a Sister-in-law, and a younger Brother: His Sister-in-law attempted to kill him, and tho he knew of it, he never complain'd of her. Being made Emperor, he quite forgot that and other Wrongs he had receiv'd. An excellent Temper, good Nature, and rare Inclination! but it was a mighty pity he should want the knowledg of God.

3. *Confucius* prosecutes his Praises, and says, he was a Father and Mother to his Subjects, reign'd 60 years, and died aged 110, after he had taken a Progress throughout the whole Empire. He was the eighth Emperor.

4. Their Histories tell us great matters concerning *Yu:* The greatest Action he did was to drain the Land: All the Plains were overflow'd, either with the Waters of the universal Deluge, or some other particular Inundation that happen'd in that Country, as did in other places. About the year 2258 there was one in *Achaia* call'd *Ogygium*; about 2350 was that of *Deucalion*, which drowned *Thessaly*; such another might happen in *China*: However it happen'd the good Emperor *Yu* made Drains and Trenches to carry off that Water into the Sea, which render'd the Country habitable. Concerning this Emperor *Confucius* says, *The 5th was in the 58th year of Noah.*

5. *M.* I find nothing that deserves blame in the Emperor *Yu*, he was sparing in Diet, very religious in his Sacrifices to the Heavenly and Earthly Spirits, his Apparel mean, but rich when he offer'd Sacrifices, his Palace moderate; but he was very careful in digging Ponds and Trenches to hold Water that might be useful in time of Drought, and to carry it away when there were Floods. He was a true despiser of Himself, and a sincere lover of his People.

6. The Emperor *Xun* passing by his Son *Xang* unregarded, left the Empire to *Yu*; *Ke* hearing what Employment was design'd him, fled and hid himself, but being discover'd and found out by the Kings, was placed on the Throne (this is like what happen'd to S. *Gregory* the Great.) Among his other good Qualities one has been mention'd in another place, which was, his care and ease in hearing all Men. That all Men who had any business to communicate to him might have an oppor-

opportunity, he caus'd a vaſt Drum to be made and plac'd in the Porch of the Palace, ordering thoſe that had occaſion to beat it, and as ſoon as any did he immediately came out to hear him. One day it was beaten ten times whilſt he was at Dinner, and he roſe from Table as often to hear what they had to ſay. A ſtrange Action, and great diſreſpect of thoſe Men of buſineſs! Another day when he was in the Bath, they beat the Drum three times, and he as often put on his Clothes and went out to anſwer thoſe that beat it. This is not to be parallel'd in the World. He forbid the uſe of Wine under ſevere Penalties, and baniſh'd the Inventer of it. His Reign was fortunate and happy. The Hiſtories tell us it rain'd Gold three days together in his Reign; I ſuppoſe the *Chineſes* thus expreſs the Plenty and Riches of that Age.

7. Tho ſo many Ages are paſt, the Cuſtom of having a Drum in the Palace is ſtill kept up, but it is not to be beaten ſo eaſily as we have ſpoken of: He that preſumes to beat it is to receive forty Laſhes, that no Man may dare come near it unleſs his buſineſs be of great conſequence. And becauſe ſome die of the forty Laſhes or *Baſtinadoes*, he that intends to beat it often carries his Coffin with him. The *Chineſe* who rais'd the Perſecution againſt us beat it, but they forgave him the Laſhes for the great Service he did. Many of that Nation value themſelves ſo much upon being accounted true and loyal Subjects, that notwithſtanding the Penalty they expoſe themſelves, that they may give notice of ſomething that is conſiderable, and if they die in the undertaking they are very well pleas'd, becauſe they carry that Honour along with them to Hell. What was ſaid above, that thoſe who are rais'd from mean place to Authority grow proud, is diſprov'd by theſe two Emperors. There is no general Rule without ſome Exception.

8. *Ju* had another Quality, which was his Religious Zeal, tho unlawful, towards Spirits (theſe belong to the learned Sect) *Val. Max.* quoted by S. *Thomas*, *lib.* 1. *c.* 14. ſays, *Our City ever thought all things ought to give precedence to Religion, even in thoſe things wherein it would exert the greateſt ſhow of Majeſty.*

9. *D.* They ſay the Maſter had remov'd three things from himſelf. 1. His own Will, for he was not govern'd by Affection, or private Inclination. 2. The Love of his own Profit, therefore he was always indifferent to all things that might happen to him. 3. Being fond of and poſitive in his own Opinion. 4. Self-love. *Navarette.*

10. Theſe are good Qualities for Religious Men. Thoſe who are poſitive in their Opinions have cold Brains, ſays the Trial of Wits, a Quality the *Sicilians* are much addicted to, as I have been told, and found by Experience. That *Confucius* did love himſelf, I make no great doubt; elſe why ſo much care of his Health, in curing his Diſeaſes, in not eating any thing ill dreſs'd or tainted, and not drinking Wine ſold in Taverns, becauſe it is commonly naught? The Philoſopher *Ethic.* 4. ſays, *A virtuous Man loves his Life ſo much the more, by how much the better he knows it to be.* This Love is ſo natural, that S. *Auguſtin* ſaid of S. *Peter*, *Old Age took not from* Peter *the love of Life.*

11. *D.* There was one who would commend *Confucius* his Doctrine, and ſighing, ſaid, My Maſter's Doctrine daily appears to me more admirable and myſterious; I uſe all Endeavours to dive into it, and it daily ſeems to me more profound; I think to take a full view of it, and it is ſo ſpiritual that it immediately vaniſhes. He is ſingular in all reſpects, in teaching he is methodical, in perſwading to Virtue he ſweetly prevails; his Method makes me exerciſe all Virtues, and his Brevity makes me practiſe all I have learn'd that is good. I am ſo taken with his Doctrine, that tho I would I cannot lay aſide my Books; and tho I have employ'd all my Wit to attain it, I cannot find out how to comprehend it.

12. The Diſciple commends his Maſter too much, tho he has left us little or nothing to benefit by in Natural Philoſophy, and leſs in what relates to God; in which Particulars the Diſciples have been as faulty as their Maſter, without advancing the leaſt ſtep forwards, wherein they nothing reſemble other Antients. *For from the beginning*, ſays S. *Thomas* in Prolog. ſuper Job, *they reach'd ſome ſmall matter of Truth, but afterwards as it were ſtep by ſtep they came to ſome fuller knowledg of the Truth.* The *Chineſes* are at this day as blind and ignorant as they were above 2000 years ago, nay rather more, ſince, according to the opinion of very grave Miſſioners (but not according to mine) thoſe very antient ones had knowledg of God, and ſome inſight into Eternity, all which thoſe that have ſucceeded till this time have been deſtitute of.

13. *M.* He makes uſe of this Simily to prove, that we muſt hold on to the

end in the way of Virtue. If I had a mind to raiſe a Mount, and ſhould leave off after much labour, when I only wanted one Basket of Earth to finiſh all, it is a plain caſe all my toil would be vain and fruitleſs. And if I deſign to raiſe a Mount on a Plain, tho it riſe but little every day, if I perſevere, it will certainly be finiſh'd; if I give over, the work will remain imperfect. *Navarette.*

14. The *Chineſes* uſe many Similies and Parables, as the People of *Paleſtine* did. It is a very convenient method to explain ones meaning, ſays *S. Thomas*, and he proves it *Opuſc.* 60. *art.* 14. where he has excellent Doctrine to the purpoſe.

15. *M.* Honour and Reſpect is due to young Men, becauſe they may come to be holy and learned; but if when they come to forty years of age, they are neither wiſe nor learned, there is little hope they will prove ſo afterwards.

16. *M.* May Reproof, tho it be harſh, be rejected? It is very reaſonable to correct thoſe faults we are told of. Can that reproof which is given in a florid Rhetorical ſtile fail of pleaſing? If a Man is prov'd and does not mend his faults, the fault will be his own, not his who admoniſhes and reproves.

17. We Miſſioners in *China* are put to no trouble to perſwade the *Chineſes* to Brotherly Reproof, it is well eſtabliſh'd among them, and they are ſatisfy'd it is a duty.

18. *M.* He that is free from Covetouſneſs and Envy, may live in any part of the World, and ſerve any Employment.

19. *M.* A prudent Man is not ſurpriz'd at any accident, becauſe he provides for them; the perfect Man is troubled at nothing, becauſe he is conformable to Heaven in all things. The reſolute and valorous Man fears not, tho he ſee Death before his face.

20. The reſt contain'd in this and the following Treatiſes, all of it almoſt tends to the ſame end as has been ſeen; its ſcope is to diſpoſe and order thoſe five Ranks or States, which the *Chineſe* Maſter aſſigns to a Kingdom, and which are, King and Subjects, Parents and Children, Husband and Wife, Elder and Younger Brothers, and Friends. Its drift is alſo to direct the Learned, the Husband-men, Traders and Mechanicks, to live in peace and unity.

21. I obſerv'd in the firſt *Chap.* of the ſecond Book, that tho all Nations in the World make ſpecial account of their Soldiery in all their Books of Politicks, yet the *Chineſes* do not mention them in theirs, tho they have made uſe of them for ſome thouſands of years. *Plato* and *Socrates* divide the Commonwealth into five Ranks of People, *viz.* Princes, Counſellors, Soldiers, Handicrafts, and Husband-men; *Romulus* into Senators, Soldiers and Commons. See *S. Thomas, lib.* 4. *de Reg. Princ. cap.* 11, & 14. In the 15 he ſays, *All Polities make mention of Warriors, becauſe all Cities and Countries are preſerv'd in their Splendor by Warriors, and the Commonwealth decays for want of the uſe of War*, &c.

22. I know not what reaſon the *Chineſes* had, when they treated ſo much about the Eſtabliſhing of their Monarchy, to omit and make no mention of a thing ſo material. The Art of War is much improv'd in that Kingdom at preſent, the *Tartar* holds it in eſteem, but it is not to compare with the Military Art in *Europe*.

CHAP. IX.

Of ſome Sentences taken from the Doctrine call'd Xu King.

1. *XU King* ſignifies a Law, or written Doctrine, it is a Book of vaſt antiquity, is explain'd in the fifth of this Volume, and contains ſeveral ſayings of antient Emperors, I will here ſet down ſome of them.

2. "He that comforts, makes much "of, cheriſhes and maintains me, is my "King and Lord; he that hurts and "wrongs me is my mortal Enemy.

3. By this he explains the duty of Kings and Superiors towards their Subjects; and it implies, that then a Man deſerves the name and title of King, when he cheriſhes and makes much of his Subjects, and that of a Tyrant and Enemy when he treats them ill. *S. Thomas, Opuſc.* 71. *c.* 6. ſays, four faults attend a Tyrant, *He breeds diviſion among Neighbours, oppreſſes the Wiſe, dreins the Rich, and beats downs the Mighty.* See *Oleaſt.* in 41 *Gen. She cry'd to the King for bread.*

4. "He that is very Virtuous, neither "jeſts, nor is unmannerly, no Man dares "play

" play upon, nor be diſreſpectful to him. " His Modeſty, Staidneſs and Gravity, " does not allow of the firſt, nor give " way to the latter.

5. " Do not oppoſe the Emperor *Xun*, " ſays one, nor Truth nor Virtue for a " vain-glorious end; and do not contra- " dict what all Men do, to follow your " own opinion and fancy.

6. Some Men have the ſpirit of contradiction, and look upon it as unbecoming them if they do not oppoſe all the World; the beautiful Sun-beams cannot eſcape their Reflections and Arguments. The Emperor *Xun* was the ſame to the *Chineſes* as St. *Paul* is to us. His Sayings are Oracles, and great Patterns of Virtue; they will have all his Actions honour'd, and no way cavil'd at. To this purpoſe you may read S. *Thomas* at the end of the 6 *chap.* of *Job*.

7. " Whether you meditate, talk, " pray, or do any other thing whatſo- " ever, ſays one, you ought to be very " attentive and careful, without admit- " ting any diſtraction.

8. " Be not ſparing or niggardly in " correcting thy faults, ſaid an Emperor; " be generous in eſchewing Vice, and " forgiving thy Enemies. Be compaſſi- " onate towards all Men, and love them " from thy heart. Let all this come from " thy ſelf, do not expect to be pray'd or " ſued to.

9. " He that looks for a proſperous " Event, muſt find out and make uſe of " lawful means: He that would follow " Reaſon and the Laws, muſt not put off " the repentance of his Faults till the end " of his Life.

Both theſe hints are very good and holy.

10. " The Emperor *Tang* was wont to " ſay, I am the cauſe of all the ſins of my " People.

It has been obſerv'd already, that Holy Men attribute the misfortunes of others to their own failings.

11. This was a very humble and compaſſionate Emperor, he attributed the faults of all the Limbs to the Head. Others might ſay ſo with more reaſon, and it is true that, *Regis ad exemplum totus componitur Orbis*. Read *à Lapide* in 44 *Gen. v.* 16. who has much very good to this purpoſe.

12. " Virtue, ſays one, has no peculiar " place, a Man may be every where good " and holy. Entertain no foul thoughts, " and you will not ſmell their ſtink.

13. " He that leads his Life carefully " and watchfully, will have no troubles " in this, or the Life to come.

14. " He that is without a great ſin " will live free from many ſins.

15. " Let the Miniſter (ſays an Empe- " ror) who attends a King help him to be " Virtuous, he muſt not neglect this a " moment. *Navarette.*

Chriſtians may obſerve this Heathen's Doctrine.

16. " Another tells us, Kings are ob- " lig'd to honour Virtue, and Virtu- " ous Men, they ought rather to loſe " their Kingdom and Life than fail in " this particular.

17. " That King who becomes a Mir- " rour and Pattern of Virtue in his " Kingdom, has a right and title to ask " aſſiſtance and long Life of Heaven.

Plato ſaid, Kings committed more ſin by their ill Example than by the Faults they were guilty of.

18. " Do not aſpire (ſays one) to ap- " pear wiſe and learned, forſaking the " antient and ſound Doctrine of the firſt " Kings.

19. Whenſoever the *Chineſes* fall upon this Subject, they inſiſt much upon this Point; to which purpoſe the Reader will find choice Materials in *Arriaga*, *Tom.* 2.

20. " He that governs, let him govern " before the Kingdom is in an uproar; " once in Rebellion it is hard to govern. " He that governs the Commonwealth, " let him do it before the danger comes, " when once it comes there is much dif- " ficulty in applying a remedy.

Oleaſter teaches the ſame divinely in 11 and 14 *Num.* Read it there.

21. " The Princes Favourite, ſays one, " preſently grows proud, it will be con- " venient for him to think what a fall he " may have.

22. " Three ſins, ſays the *Chineſe*, will " not admit of any diminution by circum- " ſtances, and do not deſerve pardon. " The firſt is, to make the People muti- " ny. The ſecond to deſtroy the antient " Doctrine of the Saints. The third, to " make any Innovation in antient Cu- " ſtoms and Manners.

23. " We muſt bear with our Neigh- " bours failings, ſays the *Chineſe*. This is " the 7th work of Mercy.

24. " He that has patience, and will " attend, will finiſh his buſineſs. Very well ſaid. Read *Cajetan* in 21 *Luk.* and *Syl. Tom.* 6. *p.* 510. *q.* 8.

25. " Let him that governs be con- " ſtant; he that writes brief and ſincere. Read *M. Arriaga*, *Tom.* 2. *lib.* 2. *c.* 1. §. 1. concerning Brevity in Writing. *Apollonius* was ask'd, *Who are the beſt of Men?* He anſwer'd, *They who are briefeſt in Diſcourſe.*

26. " What Doctrine is that which " does

" does not defcend from the Antients, or " why has it the name or title of Doc- " trine?

27. " Superiors ought to be merciful, " and to take compaſſion on the misfor- " tunes of their Inferiors, relieving them " in their diſtreſs.

Much has been writ upon this Subject, and very much is ſaid to it by our *B. Humbert. de Erud. Relig.*

28 The *Chineſes* began betimes, and were ſome Ages before us in teaching the truth of what is daily preach'd among us, and printed by Caſuiſts and Divines.

29. " They write of a Counſellor that " was always in fear, and full of " doubts and ſcruples on account of his " Employment, and that he uſed to riſe " out of his Bed at mid-night to conſider " how he ſhould diſcharge his duty.

30. By what has been ſaid we may gather and make out how antient the knowledg of the Light of Reaſon is in *China*, and how ſtrictly many of that Nation have liv'd up to it.

CHAP. X.

Of other Sayings and Sentences which I read and took notice of in China.

1. TReating of thoſe who addict themſelves to Virtue, a certain Book has theſe words: " If they open " their mouth to ſpeak, Devotion evapo- " rates, and the Spirit flys away; if they " move their Tongues, they fall into cen- " ſuring, or at leaſt idle words follow.

2. The *Chineſes* call Man a Tree with the wrong end upwards. Others have ſaid the ſame thing, ſo did *Socrates*, *Homo arbor inverſa*. A certain token he was created for Heaven and not for Earth. St. *Auguſtin Serm.* 55. *ad Frat.* writes the anſwer *Ovid* gave the Tyrant, *Met. lib.* 1. when he ask'd him, *Why did God make you?* He anſwer'd, *That I may contemplate on Heaven, and the Deity of Heaven. For Man is made on Earth, not for the Earth, but for Heaven; and he was made of Earth, not for the ſake of the Earth, but for the ſake of Heaven.* Here the Saint exclaims: *Who among the faithful, Brethren, could have ſaid more, or upon better Grounds? I know not.*

The *Chineſes* confeſs ſomething of this nature. The Brutes, they ſay, look to the Earth, and therefore their face is turn'd that way, but Man looks towards Heaven, and therefore was created upright, as tending thither.

3. " Few in number do not overcome " many, nor the weak the ſtrong, ſays " the *Chineſe*.

4. " When many are overcome by a " few, it is either the work of Heaven, " or want of courage, or treachery.

5. " The Counſellors heart is by the " Emperor's ſide, in the ſame manner as " a Sheep ſtands by a Tiger.

This Sentence is much celebrated among the *Chineſes*, and ſufficiently verify'd among them, eſpecially ſince the *Tartar* Government. They further add to enforce it, That when the Dragon, that is the Emperor, is angry, there is no place for a Subject to hide himſelf in. This is ſomething like that of Holy *Job*, *The Lion roars, who will not fear?* And that of *Eccluſ.* 16. *v.* 14. *The anger of the King is the meſſenger of Death.* The ſame is in *Prov.* 19. *As the roaring of the Lion, ſo is the anger of the King.*

6. " The Lamb kneels down when he " ſucks, thanking the Dam for the ſuſte- " nance he receives from her. For the " ſame reaſon the Crow maintains his " Parents when they are old. If Man is " not grateful to his Benefactors, he is " worſe than the brute Beaſts. *Enquire of* " *the Beaſts and Birds*, ſays the Holy Ghoſt, " that you may learn of them.

The *Chineſes* make great account of this Sentence, to recommend Gratitude to thoſe who do us kindneſſes and good turns; that Nation loudly condemns the vice of Ingratitude.

7. *Meng Zu* the ſecond Maſter of *China* ſays; Tho there are bad and ſinful Men, if they faſt and mend, they will come to be good.

8. " Time paſſes away more ſwift " than an Arrow flys when ſent from a " ſtrong Bow; it haſtens on years, and " ſpurs on death. S. *Ambroſe* in *Pſalms*, *Thou ſleepeſt, and thy time walks, nay it flys.*

Wicked falſe Doctrine cannot overcome that which is good and true.

9. They report of one *Lu Pan*, who is now the Patron of Carpenters, to whom they ſacrifice when they begin a Building; that he was rare and ingenious in Architecture, and that he made Birds that flew, and Horſes that ran.

10. They

10. They tell of an antient petty King, who was ſo brave, that he would fight hand to hand with a Tiger, and kill him.

11. One Man receiv'd a great kindneſs of another, and the Benefactor going to the Houſe of him that had been oblig'd, who was an Innkeeper; he to be grateful for the Benefit receiv'd, after entertaining him well in his houſe, when it was time to go to bed, put his own Wife into the Room to him. She was twice diſmiſs'd, and he put her in the third time, and ſhut the door on the outſide: A baſe and ungenerous way of requiting Kindneſſes! The Gueſt perceiving how it was, deſir'd her to go to bed and ſleep; he ſat up all night ſtudying and writing Verſes, without ſpeaking a word to her, or once looking her in the face. Among other Verſes he made after their faſhion, ſome were to this effect: This Man knows not me, nor do I know his Wife. If I be not true to my Wife, ſhe will not be ſo to me. If I tranſgreſs with my Neighbour's Wife, my Neighbour will tranſgreſs with mine. In the morning, when the Chamber door was open'd, he watch'd his opportunity, and faſtning the Verſes to the door, ſtole away privately, without being ſeen by any body. This agrees with what I quoted out of S. *Auguſtin*, *The Pagans are become Teachers of the Faithful.* What Chriſtian would not be applauded for ſuch an Action?

" 12. They ſay Flatterers carry Hony " in their Mouth, and a Sword in their " Heart; their mouth is ſweet, and their " inſide bitter; they have Liquorice in " their Mouth, and Wormwood in their " Bowels. It all imports as much as, *Wolves in Sheeps clothing.* *Pliny* the Younger ſays, *When a wicked Man feigns himſelf good, he is worſt of all.*

" 13. They report *Confucius* was wont " to ſay, Is there any that exhorts o- " thers to the practice of Virtue? If " there be, the beſt method is, to give a " good Example: he that uſes ſuch Ex- " hortation is ſure of his Reward; he " that does the contrary, is ſure of Pu- " niſhment.

" 14. The ſecond Tyrant is worſe " than the firſt, and the third more cruel " than the ſecond.

" 15. The *Chineſes* have that rule of " *Seneca*, *He that will be belov'd, muſt rule* " *with an eaſy hand.* And that of *Am-* " *mianus*, *He that rules, muſt ſhun all* " *things that are too hard, as he would dan-* " *gerous Rocks.*

" 16. And that of S. *Chryſoſtom*; *As* " *to be always learning, is a token that no* " *progreſs can be made; ſo always to ſeek* " *a proof, is a ſign of a reſolution never to* " *believe.* *Navarette.*

" 17. He that gives, ought in reaſon to " give according to his Quality and Place.

" 18. A Slave muſt not be too ten- " derly kept.

" 19. Women are not to manage Bu- " ſineſs.

S. *Thomas* ſays the ſame, *Lib.* 4. *de Reg. Princ. c.* 5, & 6. *The Maſter of the Family minds Buſineſs abroad, Women attend the Affairs at home.* No Nation in the World obſerves this ſo ſtrictly as the *Chineſes.* No Woman is employ'd upon Buſineſs out of doors upon any account whatſoever; nor does it appear whether there is any Woman, or Women in the Houſe. They are abſolutely incapable of inheriting, or any ſort of Trade or Dealings.

" 20. They who teach, and as Maſ- " ters impart their Learning to others, " muſt be humble.

21. The *Chineſe* has that Propoſition of ſome Authors, *Faſc. temp. fol.* 31. " *pag.* 2. *There is a ſort of miſerable Victo-* " *ry, which is when the Conqueror comes off* " *with few or no Soldiers; ſo that boldneſs is* " *very hurtful when it is not govern'd by* " *foreſight.*

" 22. As alſo that of *Varro*; He will " teach nothing that is great, who has " learnt nothing of himſelf.

" 23. And that of *Auguſtus*; It is a " great extravagancy to catch Fiſh with " a gold Hook; for the loſs of the Hook " cannot be repair'd by any ſucceſs in " fiſhing.

24. Concerning changing or continuing of Governours, they ſay the ſame that *Tiberius* did upon the ſame account; " *I ſaw a Man driving away the Flys that* " *were upon a ſick man's Sores; and the* " *ſick Man rebuk'd him, ſaying, Some that* " *are thirſty will come and ſuck, now theſe* " *that are full fill up the place.* The ſick Man was much in the right; but it is true too, that there are ſome ſo covetous that they will alway ſuck, without ever being ſatisfy'd, or ſatiating the helliſh Appetite of Avarice.

25. *Hecaton* the Stoick ſaid, *All that is good is difficult*; a common Propoſition among the *Chineſes.* All we *Europeans* have obſerv'd, what a general Conſent and Agreement there is among all the Learned *Chineſes* in the Doctrine of their Sect; which ought to be obſerv'd in all places, eſpecially in Morality, and thoſe things that relate to the Soul.

CHAP.

Navarette.

CHAP. XI.

In which ſome Hieroglyphicks of the Chineſe *Characters are expounded.*

THE firſt *Chineſe* Letters or Characters began by painting of things; in proceſs of time they ſhortned it, leaving only a part of the thing to ſignify the whole. The Letters or Characters now in uſe were invented whilſt the Family *Han* poſſeſs'd the Empire, at which time the Son of God became Man. The number of Letters they uſe is exceſſive. The Dictionary I had, and loſt in my Travels, which was that commonly us'd, contain'd 33375 Letters. There is another antienter and fuller, which contains 70000. It is a diſmal thing for us that ſtudy there, to think on this vaſt multitude of Characters, it quite diſheartens a Man, did not our Lord on the other ſide encourage us. It is true, that he who can make good uſe of 20000 is a good Scholar. I, whilſt I was in *China*, through God's Mercy, attained to the knowledg of above 12000, which inabled me without much difficulty to compoſe five Volumes concerning our Holy Faith; whereof, according to the Letters that came in the Year 1674, four are printed by this time. Every Letter or Character is ingenious and artificial; for the better conceiving whereof, I will in this Chapter expound the meaning of ſome of them.

1. The word to expreſs Antient and Antiquity, is *Kuu*; this is writ with the ſame Character as the Mouth, and over it the Letter that ſtands for Ten, which implys, it is a thing that has been deliver'd down by ten ſeveral Mouths ſucceſſively, which is a ſufficient Antiquity.

To expreſs a mouthing bawling Man, they write the Letter that ſtands for Nine, and under it that which is for the Mouth, to ſignify he talks and roars as if he had nine Mouths. They alſo write the Letter that ſerves for the Mouth, and under that which ſignifys Great, to expreſs he has a great Mouth in a figurative ſenſe, that is, he talks much.

Happineſs and Felicity is expreſs'd by the ſame Letter as the Mouth, with the Letter that ſtands for Maſter over it; for, ſay they, what greater Happineſs can there be than the Mouth of a learned Maſter? We might here apply that of *Prov.* 10. v. 13. *In the Lips of a wiſe Man*, &c. And that of the 14*th* Chap. *He ſhall be filled with good things of the fruit of his Mouth.* Which is Happineſs enough.

Among the Characters that ſignify a King, one is compos'd of that which ſerves for the Mouth, and over it that which is for guiding, directing, and putting into the way: Which imports, that Kings are to guide the People by their Example, and to rule and direct it by their Words and Laws; but the Example muſt be firſt, and next the Words muſt follow, which is the reaſon the Mouth is plac'd below.

The Moveables and Goods of a Houſe are expreſs'd by the Letter of the Mouth four times repeated, and that of the Dog in the middle of them; they ſay, Dogs guard them, barking and biting, that is, the Houſhold-ſtuff.

A Square with the Letter of the Mouth, and that of Arms in the middle of it, ſtands for a Kingdom. This denotes that it muſt be fortify'd on all ſides, and maintain'd and defended by Arms and good Councils.

To live in ſome particular place, is writ with a Hand on one ſide, and the Earth on the other; which implies, that he holds faſt by that Earth.

Sitting is ſignify'd by the Letter that ſignifys the Earth, and over it that which ſtands for Stopping or Staying; that is, a Man ſtays upon the Earth.

2. Walls are expreſs'd by the Letter of Earth, then that of Strength or Valour, and that of Arms: this imports, that Earth, Valour, and Weapons, defend the City.

To write Weeping, they make the Letter for Eyes, and that for Water, which is very plain.

The Sea, they write with the Letter for Water, and that for Mother, that is, Mother of the Waters. It is alſo call'd the Pool of Heaven, to which all Rivers flow.

To ſignify what is plain and viſible, or to explain and make eaſy, *&c.* they write the Letters of the Sun and Moon.

Companions and Schoolfellows are expreſs'd by two Moons of an equal growth.

3. Mony is expreſs'd by the Letter of Metal on the ſide, and that of Arms twice one over another. An Author ſays, I have often conſider'd upon this Letter,

Letter, it has double Arms, which are Weapons to take away the Life of Man; ſo that it is Mony which kills us; but raſh Men, without taking notice of this danger, run all after it.

Fidelity is written with the Letter Man, and Words, or a Mouth by his ſide, to imply that Man is known by his Mouth and Words, and that he who keeps not his Word is no Man.

They have many Letters that ſignify to give, the moſt uſual is a Hand buſy'd about a Man.

Inconſtancy and Lightneſs is expreſs'd by the Letter Man upon Mountains, vainly aiming to get into the Clouds.

To ſignify Sun-riſing, they make the Letter Tree, and Sun over it, becauſe when he riſes he is firſt ſeen upon the Trees. For his ſetting, they invert it, that is, hide him under the Tree.

For a Bargain or Contract, they make the Letter Nail, and that of Words by it, to denote, that the Word is as faſt as if it were nail'd.

4. For Black, they write the Letter Fire, and Smoke above; for White, the Letter of the Sun, and a Point over it, which ſignifys brightneſs.

A Priſon and Dungeon they expreſs by the Letter Man between four Walls.

Theft is written with the letter Deſire, and that of houſhold Goods. To deſire what is in another Man's Houſe belongs to Theft, adding the letter Hand, the meaning is plain.

Arrows they write with the letter for Body, and the Arrow by it; this means, that the Body caſts the Arrow.

Prayer is ſignify'd by the letter *Xi*, which imports to make known, by that of Man, and that of Mouth; this they explain thus, that Man's Mouth, by what it ſays, makes known to the departed Spirits what he deſires or aims at. Others ſay it is not a Mouth that is placed next to the letter Man, but the Character of Rejoycing (theſe two are very much alike) and it imports, that Prayer rejoyces the Spirits.

The oppoſition of the Moon is repreſented by a Counſellor looking at the Emperor, and bowing to him. The Emperor is the Sun, the Counſellor the Moon.

A Magiſtrate, Gentleman, or Nobleman that ſerves the Emperor, is ſignify'd by the letter to Drag, and a Heart; this implys, that Kings and Emperors drag Men, bringing them to their beck.

5. Night they expreſs by the letter to Leave, becauſe the labour of the day is left off, and the Body takes reſt. They ſay a virtuous Man has four times, the morning to hear good Doctrine and Inſtructions; noon, to ask and enquire into what is neceſſary; the afternoon to retire, and think of perfecting his Life; night to reſt his Body. Another Book expounding the ſame Letter ſays, That we muſt not ſtay till evening, much leſs till night, to ſerve a great Lord, but muſt begin in the morning. *Navarette.*

To expreſs Death, they have a letter compos'd of Entring and Hiding; he that dies, enters, *I enter the way of all Fleſh.* And he remains hid and conceal'd to this World. It may have another meaning, *viz.* That Man enters into this Life, and in a ſhort time is hid in the next: As *Seneca* ſaid, *I enter'd upon condition that I ſhould go out.* I was born, and came into the World under an Obligation of going out, and being hid.

A barren Woman is written with a letter of a Stone and a Woman by it; that is, a Woman of Stone, Barren, that does not break.

To ſignify Counterfeiting, or Falſhood, they write three Women; well expreſs'd.

To Quarrel, is ſignify'd by the letter that ſtands for Nails and Hands, and a ſtroke from top to bottom, which imports to put out; becauſe quarrelling is only putting out the Hands, and making uſe of them and the Nails againſt another.

6. Woman is written with the letter of Submiſſion or Subjection, and the word is joyn'd to that of Man; it is pronounc'd *Fu Jin*, to denote ſhe is to be ſubject to Man, whom ſhe is to ſerve; and by the letter for Woman, is that of Broom, ſignifying that the Wife muſt work in the Houſe, even to cleaning and ſweeping of it. That the Wife may be the more ſubject, they brought up the Cuſtom that the Huſband ſhould pay the Portion. The People of *Crete* ſeem to have aim'd at the ſame thing, according to *Lycurgus* his Law. S. *Thomas* mentions it, *lib.* 4. cap. 18. *He would have Maids marry without a Portion, that Wives might not be choſen for the ſake of Mony; and Men might keep them the better within bounds, being under no obligation of Portion.* They took care of all. *Cabaſſucius*, in *Not. Concil.* writes the ſame. Read *Sylv. Tom.* 1. *lib.* 1. *c.* 5. *num.* 27.

Learning, Wiſdom, and Knowledg, is written with the letter Mouth, and that of Arrow joyning to its ſide; which means, that he who pierces into things, and ſharply expounds them, is Wiſe, Learned, *&c.*

Navarette.

Mother is written with the ſame letter as Suckling, and the Breaſts but cover'd with a ſtroke acroſs them. This, ſay they, denotes the Modeſty and Decency Women ought to uſe in their Apparel, for they muſt not ſhow their Breaſts upon any account, which the *Chineſe* and *Tartar* Women obſerve very ſtrictly. Would it were ſo in our Parts.

We have never a *Pythagoras* in *Europe*, to prevail with the Women of our Times, to do what he perſwaded them to do in his. S. *Thomas*, lib. 4. c. 21. mentions it, *Pythagoras* obtain'd, *That the Women ſhould lay aſide Garments ſet off with Gold and other Ornaments ſutable to their Quality, as incentives to Luxury, and ſhould carry them all to the Temple of* Juno; *where he perſwaded them to offer all to her, affirming, that Virtue was the true Ornament of Ladys.* Leſs would content us at preſent, and we ſhould be ſatisfy'd if the Clothes, Carriage, and Behaviour were like the Heathens and Idolaters, *Chineſes*, *Tartars*, and other Women of thoſe Parts of the World; certain it is, ſuch Modeſty is not to be found in *Europe*.

7. To uſe and habituate ones ſelf, is writ with two Wings, and the Letter for Day under, to imply, that flying every day makes it cuſtomary and habitual.

Among other Letters which ſignify to Govern, one is *Chung*; it is writ with a Mouth and a ſtroke acroſs it, which ſignifys to pierce, and denotes that he who governs muſt pierce and look into the Orders he gives. It alſo ſignifys, that he who rules, muſt fix in the Center of Juſtice, without inclining to one ſide or other.

They alſo ſay, the ſtroke acroſs is a Sword in the Mouth, to ſignify, that if the Orders he gives are wicked, and his Judgment unjuſt, he deſerves a Sword ſhould be thruſt down his Mouth and cut his Throat.

To Conquer, is writ with the letter for a Man ſtanding, and by it that of Arms, that is, to go with Sword in hand.

A Soldier on the Frontiers, is ſignify'd by the letter for a Man ſitting, and that of Arms: This means a Soldier that is ſettled and does not march.

A greedy hungry Man, is expreſs'd by the letter of Heaven, and a Mouth under it, to imply, he would ſwallow and devour Heaven.

There is another Character for a King, the word is *Vuang*; it conſiſts of three ſtrokes croſs'd by another, which ſignify Heaven, Earth, and Men, to denote that a King is to be like them all; he is to be the common Father of all Men, to cover and protect them, as Heaven does; and to be like the Earth, which bears and maintains all Men. The King is to do the ſame with his People, as Man; he is to look upon himſelf as ſuch, to eſteem all others as his Brothers; and to remember the King is to die as well as his Subject. The *Chineſes* ſay the ſame of the Earth that *Pythagoras* did, when he call'd her *a common Mother*; *The Earth is the Mother, and the Sun the Father of all that are born on the Earth.*

Man who in ſpeaking is call'd *Nan*, is written with the letter that ſtands for a plow'd Field, and under it that of Strength, to ſignify that Man was born to labour; *Man is born to labour*, Job 5. and to ſeek his Suſtenance with ſweat and toil; *In the ſweat of thy Brow.*

Fear and Dread, which they term *Ngoei*, in writing is expreſs'd by a Tiger's Head, and Claws under it, which cauſes fear and terror.

Mercy, among them call'd *Ven*, is ſignify'd by a Man in Priſon, and underneath a Diſh to eat in; this imports that Priſoners muſt have Alms given them, and be maintain'd, which is a Work of Mercy.

The ſilk Worm they write, making the letter for Heaven, and that for Worm under it: That is, calling it a heavenly Worm, or Worm of Heaven; which notably expreſſes how beneficial God has made it.

It were eaſy to dilate upon this Subject, but what has been ſaid may ſuffice to expreſs the Inventor's Fancy, which was certainly very ſingular.

The End of the Third Book.

BOOK

Navarette.

BOOK IV.

Of the *Chineſe* Moral Doctrine.

HAVING hitherto, tho briefly, given an account of what is moſt material in the *Chineſe* Empire, and made ſome mention of the remarkable Actions and Sayings of Emperors and their Miniſters, from which the Reader may reap any benefit; I reſolv'd in this fourth Book to give an account of the *Chineſe* Book that Nation calls *Ming Sin Pao Kien*, i. e. The precious Mirror of the Soul; or, The precious Mirror that enlightens and diffuſes a Brightneſs into the Heart, and inward part of Man. The ſaid Book is made up of Sentences of ſeveral Authors, and of ſeveral Sects; the whole Subject is Morals, and I doubt not but any Man may find enough in it to make Profit of. A very good Chriſtian of ours, and an able Scholar, whoſe Name was *John Mieu*, ſpeaking of this Book, ſaid, As S. *Thomas* choſe and gather'd what he lik'd beſt out of holy Doctors to compoſe his *Catena Aurea*; ſo the Author of this Book extracted out of all our Authors, what he thought moſt conducing to make known the way of Virtue. This was the firſt Book I read in that Country, and which I took a great fancy to, becauſe of its Plainneſs and Brevity. In the Tranſlation I obſerve the Rule of S. *Hierom ad Pamach. de optimo genere interpretandi*; *That the Septuagint did not tranſlate Word for Word, but Sentence for Sentence.* The Saint affirms the ſame thing of *Symmachus* on *Jer.* 31. *That he did not render Word for Word, but Sentence for Sentence, and Senſe for Senſe.* S. *Thomas opuſc.* 1. *in principio* obſerves this method, and approves it in theſe following words: *It is the part of a good Tranſlator, that in tranſlating thoſe things which belong to the Catholick Faith, he preſerve the Sentence, but alter the manner of Expreſſion, according to the Property of the Language into which he tranſlates.* I will endeavour to follow this courſe, and truſt to ſo ſure a Guide, tho I am ſatisfied my Language will not reach the *Chineſe* Propriety of Expreſſion, nor their Elegancy, which this Nation has in an extraordinary meaſure for explaining and delivering their Conceits. I will obſerve the Author's method, tho I will not always ſet down the Authors he quotes, becauſe it makes nothing to our purpoſe, and to ſave the trouble of words, which are harſh to *Europeans*, and hard to pronounce.

It cannot be deny'd but that it is commendable in the Miſſioners to ſtudy Heathen Books, ſince the Primitive Saints and Fathers did ſo; and ſometimes this Employment is abſolutely neceſſary. S. *Thomas* handles this Point elegantly upon *Boetius de Trinit.* §. *deinde quæritur, ad* 3. *ſic proceditur, & in opuſc.* 19. *c.* 11, & 12. there the Reader may ſee this matter prov'd. I will only inſert in this place, what the Saint takes from the Comment on *Dan.* 1. S. *Jerom* alſo has it in the place above quoted, *But* Daniel *propoſed in his Heart*, &c. *He that will not eat of the King's Table leſt he be polluted, would never have learnt the Wiſdom and Doctrine of the* Egyptians *if it were any Sin: He learnt it, not to follow, but to judg of and diſprove it.* How could we in *China* oppoſe abundance of Errors thoſe Heathens hold, if we did not read and ſtudy their Books and Doctrine? It were abſolutely impoſſible. It is alſo uſeful to make our benefit of what Truth there is found in them, as ſays S. *Jerom ad Pamach. Monach. If you happen to love a Captive Woman, to wit Secular Learning*, &c. S. *Thomas* mentions it to this purpoſe *in opuſc.* 19. quoted above. So that after clearing and cleanſing the *Chineſe* Doctrine of what is deſtructive in it, we may reap ſome Profit and Advantage by it. The Saint to the ſame purpoſe takes the words of S. *Auguſtin* 2. *de Doctrin. Chriſ.* where he ſays, *If by chance the Philoſophers, eſpecially the* Platoniſts, *happen to ſay any thing that is true and conformable to our Faith, it is not only not to be fear'd, but to be taken from them for our uſe, as from thoſe who have ſtood wrongfully poſſeſs'd of it.* Which was ſignified to us by the Riches the People of God carry'd away from the *Egyptians*, as Doctors expound it, and our *Hugo* declares in *Exod.* 11. *v.* 2, 3.

Beſides, there is more in the Heathen Doctrine, ſays S. *Thomas* in the 12*th* Chapter quoted above, which is, that it often proves a powerful Argument *ad hominem*

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For these Reasons I have given I resolv'd to translate this little Book, which in truth has among the *Gentiles* the same place that the devout *à Kempis* has among Catholicks. I slightly pass over the Dogmatical Precepts of Sects, because it is a Subject that requires to be handled by it self, and the main Points of it have been discuss'd in my Controversies, in the second Book of this Volume, and in the fifth more shall be said. In this place I treat only of the Morals, to which I will add some Quotations out of our Books relating to the same Subject, to make this the larger and more copious, and that the Reader may pick out what he likes best.

After having writ and observ'd what has been hinted above, I reflected that F. *James de Morales* of the Society of *Jesus*, handles the Point at large in his Treatises. But what I have alledg'd in this place, with what I write in several parts of my Controversies, and shall urge hereafter, is sufficient to prove and make good my Assertion.

CHAP. I.

In which the Heathen endeavours to encourage Man to follow Virtue.

1. HE enters upon his Design, laying down the Reward of Labour, an excellent Medium to compass what he aims at: Reward dispose the Will, quickens its Desire, spurs it on to slight Dangers, and overcome Difficulties, and sometimes makes impossible Attempts seem easy. Read *Sylveir. Apoc.* 1. *v.* 19. *& 34. num.* 253. But if this Encouragement fails, and the hope of Reward is taken away, Man cannot stir one step. Therefore the *Chinese* says, " When the Recompence " fails, the Heart sinks, the Gaul is chil'd, " the Strength decays, and the Spirits " grow too weak to lift a hand.

The *Chineses* observe the same method *Moses* did. Our *Hugo* on 1 *Gen.* asks the Question, *Why* Moses *began so high? The reason is this, That which is difficult, burdensom, and harsh, is hard to be observ'd, if no Reward is propos'd to him that keeps it*, &c. He proposes the Reward to make the harshness of Virtue easy, he proposes the Punishment to banish Idleness and Sloth.

" 2. The *Chinese* Philosopher says, " Heaven will reward the virtuous Man " with Wealth and Happiness, it will " chastise the wicked with Troubles " and Misfortunes.

3. Another Author. " Heaven will " send a thousand Blessings upon him that " acts well, and a thousand Mischiefs on " him that does ill.

A thousand Blessings and Evils implies all Blessings and Evils, the Phrase is our own: *Job* uses it, *c.* 9. S. *Thomas* expounds it, *Lect.* 1. The *Chineses* use the number 100 in the same sense.

4. Another. " He that lays up and " heaps Virtues, finds and reaps Virtues; " he that gathers Wickedness, will find " and reap Wickedness.

That is to say, whatsoever a Man sows, the same he shall reap.

" 5. It is requisite and necessary to " think well on this, for Heaven is not " deceiv'd. Bear in mind, that Virtue " and Vice have their Reward, which " no Man can escape, tho he fly high, " or into far Countries. You are the " best Witness whether you do well or " ill: The beginning of the Reward or " Punishment is within you, you need " not ask it of your Neighbour: Do not " doubt of its coming, all the question " is, Whether it will be to day or to " morrow? Withdraw into your Cham- " ber, search your Heart, mark out your " Life, and silently consider by your " self with care what you have acted. " Do not forget that what is good has a " good Reward, and what is evil a bad " one. Endeavour always to use virtu- " ous Exercises, and Heaven will protect " you; but if you are foolish and stiff- " neck'd, you will receive the Punish- " ment you deserve.

6. The *Chinese* proceeds thus. " En- " deavour always to go on in the right " way, and to live with an upright and " sincere Heart, and so doing you need " not

" not doubt but Heaven and Earth will " be favourable to you.

7. Another ſays: " That Houſe of Fa- " mily which gathers Virtues, will doubt- " leſs have plenty and even ſuperfluity " of Wealth; that which heaps Vices " will abound in Misfortunes and Trou- " bles.

8. The Emperor *Chao Lie* being at the point of Death, ſaid to the Prince his Son, (this was mention'd in another place, but here more exactly) " My " Son, you muſt not venture to commit " a Sin becauſe it is ſmall, nor omit do- " ing a virtuous Action becauſe it is in- " conſiderable. This was as if he had ſaid to him, Lead your Life ſo cautiouſly that you may not commit one venial Sin; for if you are not cautious how you fall into leſſer Sins, you will eaſily come to wallow in grievous Offences: According to that of *Eccluſ.* 19. *v.* 2. *He that makes no account of ſmall things, will fall by degrees:* And to that which devout *à Kempis* writes, *lib.* 1. *de Imit. Chriſt. c.* 11. *If you do not overcome ſmall and light things, when will you conquer thoſe that are harder?* " And do not forbear any thing that is " good, tho it ſeem to you but a trifle, " ſaid the Emperor to his Son, becauſe " when you have made ſmall things ha- " bitual, the greater will daily grow " eaſier to you. In ſhort, my Son, you " are to underſtand that all Sin whatſo- " ever is bainous, burdenſom and hurt- " ful to the Soul, and any virtuous Acti- " on is profitable and beneficial. What better Advice could S. *Francis* or S. *Dominick* give their Children, or what could they ſay beyond this?

9. Another Author ſays. " If but one " day paſſes away without meditating " on Virtue, it is enough to give way for " all Vices to ſprout up.

10. A *Chineſe* ſays, " Courage and Re- " ſolution is requiſite for the attaining of " Virtue, and every day this Bravery " muſt be renew'd. Ears that hear good " words avoid falling into three ſorts of " Sins.

The firſt part is not unlike to, *The Kingdom of Heaven ſuffers Violence*, Mat. 11. v. 12. that is, thoſe that take up the generous Reſolution of walking in the Paths of Virtue. A learned Chriſtian expounded the ſecond part to me, ſaying, It was meant of Sins of Thought, Word, and Deed. *It is not Virtue, unleſs the Courage encreaſes with the Difficulty*, ſays S. *Bernard* quoted by *Hugo Gen.* 26.

11. The ſame *Chineſe* adds, " To do " Acts of Virtue is like climbing a Moun- " tain, to ſin is like coming down from " above. This Sentence is expreſs'd three ſeveral ways in the *Chineſe* Books, but they all tend to the ſame, which is, that to act virtuouſly is difficult, and to act viciouſly eaſy. The difficulty lies in hitting the Mark, 'tis eaſy to miſs it; this is the Opinion of the Heathens: *It is Princely to labour: To indulge Luxury and Sloth is ſervile*, ſaid *Alexander* the Great. *Navarrete.*

It is not much to be wonder'd that Virtue ſhould ſeem difficult to thoſe that have liv'd without the knowledg of God, without a ſpiritual Law, without hopes of Reward, without fear of Puniſhment, as the *Chineſes* have done. Original Sin made them and all others ſubject to this Misfortune.

12. A grave Doctor of theirs ſays, " It is requiſite that Virtue be coveted " and deſir'd, and ſo that no Man re- " joice at Vice, or delight in it.

The *Chineſe* word *Tan* is very comprehenſive, it ſignifies Covetouſneſs, to covet, a covetous Man, one that thirſts after, and is anxious about obtaining any thing, it is to ſeek it with Care and Anxiety.

13. A Diſciple of the Maſter *Confucius* ſays thus, " Virtue of it ſelf is pro- " fitable and beneficial, Vice of it ſelf " is hurtful: Therefore a good Man " makes the firſt his buſineſs, and ſhuns " the Miſchiefs the latter cauſes; which " he does, not to gain the Fame and Re- " putation of being a good Man, but to " avoid the Shame caus'd by Sin.

14. " Virtue is to be look'd upon (ſays " another) as if a Man hunger'd and " thirſted after it.

A King of *Africk* gave a *Portugueſe* leave to take out of a Mine as much Gold as he could in a day for himſelf; the Man got up early in the Morning, and began preſently to labour courageouſly, and with a covetous Mind; and tho the Labour and Toil was great, he felt nothing conſidering the Gold he gather'd. Noon came, and he felt no Hunger: A Servant he had carry'd him his Dinner, and call'd upon his Maſter, ſaying, Sir, it is late, Come hither and eat a bit: The *Portugueſe* was in a Paſſion, and anſwer'd, Thou mad fooliſh Fellow, is this a day to eat or drink? The King has given me this time to make my advantage of it, and get Riches to ſerve me as long as I live, and would you have me loſe it by going to Dinner? Stand out of my way, and don't talk to me of eating, or any thing elſe. He continu'd

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his Labour till night, and return'd home rich. I was told this Story in *India.* *Navarette.*

15. The *Chineſe* proceeds: "In hearing that which is evil you muſt be as "if you were deaf; you muſt be deaf "to hearing of Detraction, and ill "Tongues. Good Doctrine!

16. The ſame Author. "Tho a Man "exerciſe Virtue all his life-time, it cannot be ſaid, he has Virtue to ſpare; "but if he ſins only one day, his Wickedneſs and Vice will over-abound.

17. Another ſaid: "He that values "himſelf upon being virtuous, muſt not "ſlight the leaſt Atom of Virtue he ſees, "nor give way to an Atom of Vice.

"18. It is not profitable (ſays another) to lay up Gold and Silver to leave "to our Sons and Grandſons, becauſe "it is not certain they will know how "to keep and make their benefit of it. "To gather Books to leave them by "Will is uſeleſs, and to no purpoſe, becauſe you know not whether they will "apply themſelves to Learning. There "is nothing ſo ſafe and good as to lay "up a Treaſure of Virtue, this will be "the beſt Revenue and Inheritance you "can leave them. If your Heart be upright, you live well and Fortune favours "you; your Honour and Reputation "will be great, and reach you betimes. "If you live well, tho Fortune ſmile "not, you cannot want an honeſt Livelihood: If you have good Fortune, "and lead an ill Life, it will be hard "for you to be eaſy. An ill Life and ill "Fortune bring on Troubles, Miſeries, "and Poverty even to old Age.

The *Chineſes* make great account of Fate and Fortune. *Joſephus lib.* 3. *antiq. c.* 9. ſays of the *Eſſeni*, *They affirm'd all things were in the power of Fate.*

19. The Authors of theſe Sentences are not always ſeveral Men, many of them belong to the ſame. One of them ſays, "Thoſe Children who inherit from their "Parents Loyalty towards their King, "and Deference to their Superiors, are "rich and powerful, tho they have not "Bread to eat. Thoſe who inherit "Cheats and Tricks ſhall not proſper. He "that enters upon buſineſs, and comes off "from it with Humility, is brave. He "that ſhields himſelf with Virtue is "meek and good. Where is it he will "not live well who is juſt and free-"hearted? Be not an Enemy to any "Man; for it may fall out you may meet "your Enemy on the way, and it will be "hard for you to eſcape him.

He ſeems to have much Reaſon in all he ſays. The ſame Points come over again hereafter.

20. Another writes: "When any Man "does me a good turn, it is fit I ſhould "deal fairly with him, and ſhow my ſelf "grateful: And if any Man miſuſes and "hates me, it is fit I uſe him well and "love him. If I love and uſe all Men "well, who will hate me? No Man.

Excellent Inſtructions for loving our Enemies! The *Chineſes* write much upon this Subject.

The Saint ſays, Virginity is a Virtue in common with the Infidels, which cannot be deny'd. The *Greeks* and others held it in great eſteem, according to S. *Jerom*, as *Spondanus* writes, *an.* 21. What S. *Auguſtin* writes *Serm.* 47. *ad frat.* concerning the *Roman Tarpeia* is wonderful: This Woman was a Heathen, and finding her ſelf tempted to Senſuality, ſhe put out her Eyes that ſhe might live chaſte as ſhe deſir'd, and forſaking all the Pleaſures and Paſtimes of this Life, confin'd her ſelf to live upon Bread and Water. She did not hope for eternal Bliſs, ſays the Saint, and yet ſhe us'd ſuch rigid means to preſerve the Jewel of Virginity. This Treaſure is not valu'd or preſerv'd in *China*, nor in other Countries of that part of the World. But ſtrange things have been done there by marry'd Women to preſerve their Fidelity to their Husbands. It is but a few years ſince one, to be rid of the Importunity of a *Mandarine*, cut off her Noſe.

21. "A virtuous Man, ſays a grave "Doctor, is Maſter and Pedagogue to "him that is not ſo. A wicked Man "furniſhes a good one with matter of "Merit.

"22. The ſoft out-does the hard, ſays "the *Chineſe*, the weak the ſtrong; "therefore the Tongue which is ſoft "laſts a great while, and the Teeth, tho "hard, break and fall to pieces.

The meaning of this is, that a good and virtuous Man with his Patience and Forbearance overcomes the obſtinate and harden'd Sinner, and a ſweet and tender Heart triumphs over the Vanity of the proud. This was viſible in the Apoſtles, whom Chriſt ſent as Sheep among Wolves, yet they by Patience and Sufferings overcame the Cruelty of Tyrants. *This was a new kind of War, and an unuſual manner of fighting*, ſaid S. *Chryſoſtom Homil.* 34. in *Matth.* The ſame has appear'd in many Children and tender Virgins, and of late years has been ſeen in *Cochinchina*, and

and what is yet ſtranger in *Japan*, tho there have been no Prieſts in that Country of late years; for in the year 1663, on the day of the *Aſcenſion* of our Lord, 250 ſuffer'd Martyrdom; and every year ſince 30, or 40, as I am moſt certainly inform'd.

What is there more violent and ſtrong than the Paſſion of an angry Man? yet one ſweet tender word diſarms and conquers it. *A ſoft anſwer breaks anger.* Who would not imagin that a hard and angry word ſhould check a furious Man? yet it is not ſo. *A hard word breeds contention*, *Eccluſ.* 15. And if we ſhould ſay the ſoftneſs of a ſinners tears ſoftens the anger and wrath of God, it were eaſily made out; at preſent let it ſuffice to reflect on thoſe ſhed by St. *Peter*, St. *Mary Magdalen*, and others.

23. Another ſays, "The merciful and "compaſſionate Man ſhall live many "years, the cruel and wicked ſhall ſoon "end.

24. One of theſe *Chineſe* Moraliſts ſaid: "Virtue is compar'd to the nature "of Water; if it be oppreſſed, it riſes; "being convey'd into Aqueducts, it runs "over hills, and croſſes Mountains; ſome-"times it is ſquare, and ſometimes round; "here it runs ſtreight, and there crooked, "it does the will of him that conveys it "in all reſpects.

25. The *Chineſe* again: "The chief "thing requiſite in Children is, that they "be upright and obedient; if they be "good and bountiful to their Parents, "their Children will be ſo to them. When "a Man does good to others, he does it "to himſelf. It is requiſite to act well "every day, and it is neceſſary at all "times to expreſs what is within by "good works. To do good is the firſt "quality of Heavenly Men.

26. Another *Chineſe*: "Good and "Evil, Reward and Puniſhment, have "no peculiar gate or way of their own, "Man by his actions draws on the one or "the other of them. If he acts well, he "purchaſes reward and happineſs; if ill, "he brings on himſelf troubles, misfor-"tunes, and the puniſhment of his ſins. "Virtue and Vice have their recompence, "which follows them, as the ſhadow does "the Body. Therefore when any Perſon "reſolves to follow Virtue, tho he have "not actually put it in execution, he im-"mediately is ſenſible of the reward; if "he reſolves to be wicked, he preſently "finds the miſchiefs that proceed from "Vice, tho he have not yet practis'd "what he reſolv'd. But if when he has "tranſgreſs'd in any things, he re-"pents him of his fault, he recovers "thoſe advantages which he had for-"feited by ſin. This is according to the "ſaying, That Evil is converted into "Good.

27. "Another of them ſays, Heaven "and Earth are juſt, upright, no excep-"ters of Perſons, their ſpirits examine "our actions, nor will they beſtow Bleſ-"ſings on us for offering them great Sa-"crifices, nor will they puniſh us for "omitting them. Whoſoever is in high "place or dignity, let him not rely too "much upon it. Whoſoever is great "and rich, let him not rejoice too much "in thoſe goods. Let no Man deſpiſe the "poor and needy; for Dignities, Pre-"ferments, Riches and Poverty, are ever "rolling from one to another, without "being ever being fixt or permanent. All "dependance is in Virtue. He who is "once good, tho he obtain not the re-"ward of his good works, yet evils will "fly from him; and he that is once "wicked, tho the puniſhment of his "crimes do not immediately reach him, "yet all happineſs will preſently leave "him. He that lives well, is like the "Plants in a Garden in Spring, which "imperceptibly grow and increaſe every "day. He that lives ill is like a Grind-"ſtone, its decay is not to be diſcern'd, "and yet it hourly grows leſs. To do "hurt to another for ones proper bene-"fit, muſt be carefully avoided. Tho "Virtue be never ſo ſmall, endeavour to "advantage another by it; tho Sin be "ſo inconſiderable, diſſwade Men from "committing of it. Let your Meat, "Drink and Clothing be ſutable to your "condition and ability. If you do ſo, "you will certainly live eaſie. Do not "go about to be told your Fortune, nor "trouble your ſelf with caſting Lots. To "do ill to Men is ill Fortune; to do "them good is good Fortune. Heaven's "Net is large, its reward and puniſh-"ment will come ſpeedily.

This Book is made up of Authors of all the Sects in *China*; and tho it is true, they all in the main agree in the ſame Principle, yet they differ in ſome meaſure in the manner of delivering themſelves, and exhorting others to Virtue. He calls Heaven and Earth upright, and not guilty of making any exception of Perſons; for as we ſay of God, *That he cauſes his Sun to riſe upon the juſt and the unjuſt*, ſo the *Chineſe* ſays, Heaven equally covers all Men, and the Earth, which they call the common Mother, equally maintains all.

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all. In the first he speaks of the light of Nature, which those People say, Heaven infus'd into Man. God infus'd it into them and all of us, that we might see our actions. *The Law is light*, says the 6 *Chap. v.*23. of *Prov.* St. *Paul*, *Rom.* 1. calls it a Witness, *Their conscience bearing witness*, &c. Which the *Chineses* had some sort of knowledg of, for in their Philosophy they say, That Man has two hearts within him, which meet and fight, because one abhors what the other desires. This is agreeable to that of the Apostle: *I find in my body another Law opposite to the Law of my mind.*

28. Another says: "Those that are "rarely qualify'd, are good without be- "ing taught; those who are indifferent, "being taught, presently improve, and "easily apply themselves to Virtue; those "who are dull, tho they be taught and "instructed, are never the better. He "that is taught and does not improve, if "he be not a brute, what is he? To "know good is a great blessing and "happiness; to be wicked is a great mis- "fortune.

The Author goes on: "Happiness "consists in the Eyes not seeing ill things, "the Ears not hearing undecent words, "the Mouth uttering no bad language, "the Feet walking in no unlawful ways, "having no Friendship with any but vir- "tuous Persons, not taking any thing "that belongs to another, flying from "wicked Men as we do from Snakes and "Vipers. Unhappiness consists in speak- "ing deceitful and false words, in suffer- "ing our senses to stray, in coveting what "is not ours, in disguising evil, in desi- "ring Sensuality, and rejoicing at the "harms of others, in hating good Men, "and in breaking the Laws with as little "regret as if a Man broke a Water- "picher. To be happy, is to be virtuous, "but one day is not sufficient to obtain "this. To be unhappy is to be wicked "and vicious, if a Man is so but one day, "it is enough for all the World boldly to "call him wicked.

The King of the Kingdom *Zu*, which at present is the Province of *Xan Tung*, was ask'd, What Pearls and precious Stones there were in his Kingdom? He answer'd, The Virtue of my Subjects is the Jewels and precious Stones of my Kingdom, this it is I regard, this I value and prize, not those that are found under Ground.

Really this King, tho a Heathen, may be Master to many Catholicks. The Commentators write, there were very precious things, and of great value in that Kingdom, but that the King minded nothing save that his Subjects should addict themselves sincerely to Virtue.

29. The great Master *Confucius* says: "Virtue is so to be seen in another, as we "may believe ours is not equal to it; the "vice and failing of our Neighbour is to "be seen, as a Man would put his hand "into boiling water. A virtuous Man "must be look'd upon, with a will and "desire to imitate him. A wicked Man "must be look'd upon, after examining "ones own heart, and seeing whether "the fault we spy in our Neighbour is "not to be found there.

Excellent Doctrine! How carefully will he do it, that is to put his hand into boiling water? If he can avoid it, no doubt but he will, and when in, how hastily will he draw it out? The same rule is to be observ'd, not to pry into other Mens lives.

As to what has been writ concerning Reward and Punishment, most certain it is, the *Chinese* speaks not of what is in the other life, but of this. That Nation never had any knowledg of the other, nor is there any account of it in their Books. This Point belongs to the Controversies, where it is made out at large, and to the ensuing Book. The *Chineses* hold the same opinion with *Job*'s Friends: *S. Thomas*, *Lect.*2. upon the fourth Chapter of it, says thus, *Where it is to be observ'd that this was the opinion of* Eliphaz, *and the rest, that misfortunes of this nature do not fall upon any Man, but as a punishment of sin. and on the contrary prosperity to be the reward of righteousness.* And this, says the *Chinese*, falls out accidentally or naturally. The same Saint, *Lect.* 3. on *Job.* 3. says, the *Jews* held the same opinion. *Lect.* 1. he says after S. *Gregory*, that *God scourges Men five several ways*: But the *Chineses* conceive nothing further than that hard fortune naturally attends the wicked, and prosperity the just. So that there is no manner of argument to be deduced from their Books to convince, or make them own a Reward and Punishment in the other life.

Whilst I was writing this Book in *Canton*, a Manuscript Book was brought thither compos'd by a Christian *Chinese* of the *Literati*, or Learned; he defends the Law of God, but proves more than is requir'd of him, and does not make use of sound Arguments. I will here set down two instances. He proves the Incarnation of the Son of God thus: Two of our Emperors, the one call'd *Ce*, the other

Se,

Sie, were conceiv'd without the help of Man; then it follows Chriſt might be conceiv'd after the ſame manner. Concerning our Bleſſed Lady he argues thus; Our Empreſs *Kang Juen* conceiv'd and brought forth without the help of Man; even ſo might our Bleſſed Lady. Another Queen conceiv'd with eating the Eggs that dropt from a Swallow; ſo might our Bleſſed Lady without the help of Man. This to me ſeems *an ill Defence of a good Cauſe.* Some would have the *Chineſe* Chimera's to be Figures of our Holy Myſteries, but there is no manner of ground for it, eſpecially if we allow of what S. *Auguſtin* teaches, and S. *Thomas* quotes, *Lect.* 2. on *Rom.* 1. That the Prophecies concerning Chriſt began to be written by *Iſaiah* and *Hoſea*, after *Rome* was in being; *Under whoſe Empire Chriſt was to be born, and his Faith to be preach'd to the Gentiles.* What has been writ of the *Chineſes* was thouſands of Years before. I do not treat of this Subject in this place, but of their Morals; which beſides their being very antient, contain ſome very good things. Concerning the manner of proving Matters of Faith, read *Cajetan* on *Acts* 16. *Nava-rette.*

CHAP. II.

Which treats of Reaſon, and the Light of Nature.

1. THE ſecond *Chineſe* Philoſopher, of whom I am to ſpeak in this and ſome other Chapters, was born 300 Years after *Confucius.* When we were carry'd Priſoners to the Imperial City, we came to paſs the heat of the Afternoon at the place of his Birth, which is a Village in the Province of *Xan Tung*, not far from *Confucius* his native Town. We went into his Temple, after croſſing a large Court or Church-yard, ſhaded with beautiful, lofty, and very antient Cypreſs-Trees. This ſeems to be one of thoſe the Scripture calls *Groves*, *Deut.* 12. *Oleaſter* and others expound it *ſtreight Trees.* The *Chineſes* have much of this, they are ſet regularly, and kept in good order. Within the Temple was the Statue of this Maſter on an Altar, after the ſame manner as other Idols are. Over him was a large Inſcription in ſtately Gold Letters, to this effect; This is *Meng Zu*, the ſecond Man of this Empire in Sanctity. His Poſterity continues to this day, are Lords of that place, and have the Title of *Mandarines.* He writ much Moral Philoſophy. All agree he was a Man of great Parts, but ſomewhat ſharp and Cynick. His Books are of great Authority in that Nation, inſomuch that the Scholars, or Learned Men, are often examin'd by them.

Among other remarkable Storys they tell of him, take this that follows. The Emperor *Leang Vuang* had certain Groves and Gardens that were a League and half in compaſs, at which this Maſter us'd to rail very much. The Emperor came to hear of it, for there is no want of Informers in *China.* The Emperor ſent for him, and being come into his Preſence, put this queſtion to him; Worthy and venerable Maſter, is it true, that you are concern'd, and find fault with my Gardens taking up ſo much ground? It is, Sir, anſwer'd *Meng Zu.* If he had deny'd, and it had been prov'd upon him, he had certainly loſt his Head. I know, ſaid the Emperor, that my Predeceſſor *Vuen Vuang* had Gardens three Leagues in compaſs, and yet no body rail'd at it. *Meng Zu* reply'd, *Vuen Vuang*'s Groves were as large as your Majeſty ſpeaks of, and yet they were ſmall; thoſe your Majeſty has are but half the compaſs, and yet they are too big; ſo that there is reaſon to rail at and find fault with theſe, and there was none to do ſo by the others. How d'ye make that out? ſaid the Emperor. The Maſter anſwer'd, Tho thoſe Gardens and Groves took up ſo much ground, the Gates of them were open and free, and the Subjects had leave to fiſh in the Ponds, cut Wood, gather Fruit, and make uſe of the Game; and the number of Subjects being ſo great, very many could not come to furniſh themſelves in the Imperial Groves, therefore I ſay they were too ſmall. Thoſe your Majeſty has, tho they take up leſs ground, are ſhut up, and it is forbid upon pain of Death, to Fiſh, Hunt, cut Wood, or gather Fruit in them; ſo that no Subject has any benefit of what is within them, therefore, I ſay, they are too big. And ſince your Majeſty is the Peoples Father, why do you lay Snares againſt your Childrens Lives? What elſe is it, to make a Law that none upon pain of Death come in to Fiſh, Hunt, *&c.*

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but to lay Snares to catch your Children? The Emperor was ſtruck dumb, and had not a word to ſay for himſelf. What Anſwer could be made to ſo excellent an Argument? *Oleaſter* ſpeaks to this purpoſe on *Deut.* 4. *ad mores in principio.* But nothing prevails on the great Men of *Europe*, tho they value themſelves upon their Chriſtianity; it were well if the Keepers they place in their Foreſts would not ſtrip Paſſengers, as I ſaw them do.

As concerning this Philoſopher's Religion, I ſuppoſe he was of the Sect of the Learned, and as much an Atheiſt as the reſt of them; for in his Books there is not the leaſt appearance of his having any Knowledg of God, the Immortality of the Soul, or Reward or Puniſhment in a future Life. Whence it follows that the Philoſopher *Confucius* was no leſs ignorant as to theſe Points, becauſe *Meng Zu* having ſtudy'd and learnt his Doctrine, it is certain if he had found any thing in it concerning God, an Immortal Soul, &c. he muſt have mention'd it in his Writings.

2. We may with good reaſon ſay of this, and the reſt of the *Chineſe* Doctors, what S. *Auguſtin* writes, *lib.* 3. *quæſt. Evang.* c. 42. *They may therefore not abſurdly be ſuppos'd to be Lepers, who being deſtitute of the Knowledg of the true Faith, profeſs variety of erroneous Doctrine; for they do not conceal their Ignorance, but expoſe it as great Knowledg, and lay it open in naughty Diſcourſes. But there is no falſe Doctrine without ſome mixture of Truth*, &c. This is the ſame *Lactantius* writ, *lib.* 7. *c.* 7. *de divino præmio.* And we know how much the antient *Europeans* err'd, and the *Greeks*, who were the wiſe Men of the World, from whom Wiſdom and Knowledg was convey'd to the reſt, as S. *Thomas* aſſerts, *Lect.* 6. *in* 1. *ad Rom.* I know not upon what pretence we ſhould endeavour to clear the *Chineſes* from the ſame failings. S. *Auguſtin, de ver. relig. c.* 2. places *Socrates*, tho ſo eminent a Man, among the Idolaters. S. *John Chryſoſtom* does the ſame, in 3 *ad Rom.* S. *Athanaſius, Orat. cont. Idol.* ſays the ſame of *Plato*, who uſurp'd the Title of *Divine.* Many hold the ſame Opinion of *Ariſtotle, Seneca*, and *Cicero*; to which purpoſe you may ſee F. *Arias, Tom.* 1. *fol.* 426. What wonder then that the *Chineſes* ſhould fall into the like Misfortunes? But Father, you'l ſay, the *Chineſes* have writ incomparably, and are Men of great Parts. Still, I ſay, they have not writ better, nor ſo well as the others we have ſpoken of, nor are they to compare to them for Wit and Judgment. And we know S. *Chryſoſtom* ſays, *Good Doctrine often comes from an ill Man, as a baſe Soil produces precious Gold.* See S. *Thomas, Lect.* 2. in 4 *Joan.* and upon *Boetius, de Trinit. quæſt.* 3. *art.* 2. And *Corn. à Lapide*, in 1 *Rom. v.* 27. with what ſhall be ſaid concerning *Xenocrates.*

3. The *Chineſes* hold this Man in great veneration; and that they look upon him as a Saint, appears by their dedicating Temples to him; this is an undeniable Argument of the Godhead they aſſign'd him. S. *Auſtin, Serm. Arian. cap.* 20. uſes this Argument to convince Hereticks, that the Holy Ghoſt is God. *If the* Arians *did but read, that the Temple of* Solomon *was built of Stones for the Holy Ghoſt, they would not make any doubt of his being God, ſince the being of a Temple belongs to the Supreme Adoration, call'd* Latria; *how then can they deny the Holy Ghoſt to be God, ſince he has the nobleſt Temple?* S. *Ambroſe, lib.* 3. *de Spiritu Sancto, c.* 13. handles this Point at large, and concludes thus; *God therefore has a Temple, Creatures have none. Bede* on 1 *Cor. c.* 6. deduces the ſame Conſequence; *How then can he be no God who has a Temple?* S. *Anſelm* on the ſame; *The Holy Ghoſt is moſt plainly declar'd to be God; becauſe unleſs he were a God he would have no Temple.* Read S. *Thomas* 2. 2. *quæſt.* 83. *art.* 2. *ad* 3 *&* 1. *p. quæſt.* 27. *art.* 1. where he ſays, *To have a Temple belongs only to God.* Hence we may infer, that ſince in *China* there are many Temples dedicated to *Confucius*, where they alſo worſhip this ſecond Maſter, and other Doctors, they aſſign them Holineſs, and a Godhead. This and other Points of the ſame nature are handled at large in the Controverſies.

4. The firſt Propoſition deliver'd by this ſecond Maſter in this preſent Chapter, is this; "Thoſe who follow the rule "of Reaſon, and act according to it, "will ſecure and perpetuate themſelves; "but they that act againſt it, ſhall pe-"riſh.

5. There are many things in the *Chineſe* Books, which may be eaſily interpreted to our meanings, if we mind the ſound and ſuperficial ſenſe of the words; but it is not convenient to print it in their Language. It is but a few years ſince a little Book was printed and publiſh'd in that Miſſion, which I believe no Man but the Author lik'd.

6. Another *Chineſe* Doctor ſays thus; "He that adheres to the Rule of Reaſon, "does not deſire or expect any Profit, "and

" and yet every thing is profitable and " advantageous to him. He that fol- " lows the Will and Humour of ano- " ther, ſeeks his Intereſt, and aims at " Advantage, and ſometimes meets with " trouble and loſs before he attains it.

7. Another of the *Chineſes* has this Sentence; " To contrive Buſineſs is in the " power of Man; to bring it to a con- " cluſion is the Work of Heaven. Man " deſires this thing, or that; but Hea- " ven does not always comply with his " deſires.

8. Another: " Heaven hears all; tho " the Buſineſs be never ſo private, it will " not be conceal'd from Heaven. Do " not trouble your ſelf to ask where " Heaven is; it is neither high nor far " off, you have it in your Heart, it knows " your Thoughts tho never ſo inconſide- " rable.

9. To the ſame purpoſe another *Chineſe* ſays; " What private Diſcourſes paſs be- " tween Men, Heaven hears as plain as " if they were Thunder; it ſees the hid- " den Wickedneſs of the Heart, as if " it were as viſible as a flaſh of Light- " ning.

All this is literally meant of the Conſcience, and rational Inſtinct, whoſe Ears and Eyes are ſo ſharp and piercing, that it ſees and hears whatſoever Man ſays or does, tho never ſo private, as plainly as if it were known to all the World. This Doctrine alone makes Heathens afraid, and forbear committing Faults.

10. A grave Author ſays; " He that " deceives and wrongs his Neighbour, " deceives and wrongs his own Heart; " and he that deceives and wrongs his " own Heart, deceives Heaven. Can " ones own Heart and Heaven be de- " ceiv'd? One Man ſeeks to deceive ano- " ther, let him be ſatisfy'd he deceives " himſelf. Do not ſay, Heaven ſees not, " be aſſur'd you cannot deceive it; and " that neither you nor any other Man " can excuſe the Faults you commit. " Exhort all Men to live well, wrong no " Man. The wicked Man impoſes upon, " and cheats the Good; but Heaven is " not impos'd upon. Man fears Men, " but Heaven fears no body.

By theſe Expreſſions they curb Men, and reſtrain them from running into Vice; and accordingly we ſee many of them live modeſtly and cautiouſly, and with ſuch circumſpection and fear of falling into any grievous Sin, that one would think they were afraid of being accountable to God for their Actions. It needs not be made out, that he who defrauds, or wrongs his Neighbour, does more wrong his own Soul; for it is moſt certain the Sin ſticks upon his Soul, and the Miſchief it brings cannot be repair'd by Nature, being infinitely greater than any it can cauſe to another Man. This Heathen aſſerts, there can be no Excuſe made for our Sins; S. *Paul*, *Rom.* 2. teaches the ſame. If the Apoſtle cannot convince, let the Heathen confound you. *Navarette.*

11. Another ſays; " If you act wick- " edly to purchaſe Fame and Honour, " and Men do not puniſh you, be aſſur'd " Heaven will. He that ſows Pompions, " reaps Pompions; and he that ſows " Wheat, will reap Wheat: Heaven's " Net is very large, and tho thin, no " Man can ſlip through it. Tho the " Husbandman plow deep and ſow in " ſeaſon, that alone will not produce " and ripen the Corn, Heaven muſt help " it with Sunſhine, Rain, Air and Dew.

12. Another Author ſays; " To en- " deavour to benefit ones ſelf to the de- " triment of another, can never go un- " puniſh'd.

All Gain and Advantage muſt be compaſs'd without wronging a third Perſon, otherwiſe it is rather a Theft than lawful Gain, rather Tyranny than Conveniency and Advantage. S. *Auguſtin*, Serm. 3. *ad Grat.* ſpeaks thus; *It is an exceſs of Wickedneſs to endeavour to grow rich out of the ſlender Means of the Poor and Widows: Therefore, Brethren, honeſt Gains are to be lov'd, but Extortion to be abhorr'd.* This is very pat to rich Men, who engroſs all Commodities, not allowing the Poor to lay out their ſmall Stock to ſupport their Families. The *Chineſes* call ſuch Men Tigers without Teeth. The Tiger that has Teeth, ſay they, eats leaſurely, reliſhing its Food; but that which has none, devours and ſwallows all whole: Rich Men are for ſwallowing all. In other Places they call them Crocodiles, or Alligators; tho this fierce and bloody Creature has too many Teeth, but it wants a Tongue, which makes it ſwallow its Food immediately, without holding it any time in the Mouth. I have known ſome of theſe in my time; there was a mighty Alligator at *Macaſſar*; he was poiſon'd not long ſince in the Iſland of *Solor*. He had loſt many thouſand Ducats, yet in his Will he left 680000 Pieces of Eight, and had no Heirs but a Nephew and a Baſtard Daughter. What was this Wretch the better for having gather'd ſo much Money? What benefit had he of the Toil wherewith he got it, of the Dread with which he kept it, and of the

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Trouble it was to him to leave it behind to others to enjoy? Read *Oleaſt. in* 21 *Num. ad mores in princip.* His Doctrine is admirable, as is that of *Eccluſ.* 11. *v.* 20.

13. The *Chineſe* Maſter. "He that "offends Heaven, has none to beg Par-"don of.

Read Oleaſt. in 10 Deut. ad mores.

All the Expoſitors make it out, but of Heaven it ſelf. It ſomewhat reſembles that of 1 *Kings* c. 2. *But if a Man ſhall ſin againſt God, who ſhall pray for him?* This Propoſition ſome Miſſioners make their ground to prove that *Confucius* had knowledg of God: The contrary is moſt certainly true, as ſhall be made out in the Controverſies where this Subject is handled at large, and it will appear by the fifth Book. I will only ſay in this place, that as to this and other Points, we muſt rather ſubmit our Judgments to the opinion of his Diſciples, than be govern'd by our own ſpeculative Notions, according to that of *Lactantius*, *Whom then ſhall we believe, if we give not Credit to thoſe that commend?* The words of Cardinal *Lugo diſp.* 1. *de Euch. ſect.* 3. *num.* 4. is very proper to this purpoſe, and to ſome other Points. *In Diſputes concerning the ſignification of words, no ſtreſs can be laid any otherwiſe, than in the Expreſſions and Manner the Authors and Teachers of thoſe words us'd.* See S. *Thomas* to this purpoſe, *lect.* 2. *in* 7 *Matth.* The moſt that can be inferr'd from that Propoſition, is, that he acknowledg'd a Deity in the material Heaven, and not in Statues of Clay or Metal; wherein he agreed with others of the Antients according to S. *Thomas*, *lect.* 7. *in* 1 *Rom. And in this he condemns the wiſe Men of the Heathens, who tho they never believ'd there was any Deity in Images, as the Followers of* Herinctes *believ'd, nor did believe thoſe things to be true which were fabulouſly reported by the Poets, yet they gave Divine Worſhip to ſome Creatures.* Yet for all this I do not clear him from very many other Superſtitions, nor do ſome grave and antient Miſſioners of the Society.

CHAP. III.

That Man ought to be conformable to the Diſpoſition of Heaven, and not to rely on his own Power and Ability.

THE *Chineſes* with only two Characters of theirs, which are *Xun Ming*, expreſs almoſt all that is contain'd in the Title of this Chapter, which implies as much as, that Fortune and Fate are inevitable, and that we muſt be ſubmiſſive and ſubordinate to them.

1. Therefore one of them ſays, "Life "and Death have their certain deter-"minate Bounds; Riches and Wealth "are in Heaven.

2. The ſecond Maſter. "To work, "or cauſe to work, to go, or command "to go, to ſtop, or make to ſtop, none "of theſe things can Man do of himſelf. "The Birds drinking a drop of Water, "or eating a grain of Corn, is all ſettled "and determin'd before-hand. The or-"dering and contriving of buſineſs is "long ſince fix'd. Since it is ſo, why "do Men labour and perplex themſelves "for the things of this World? The "things of this World do not depend "on human Contrivance, they are all "regulated by the Fate of Heaven.

It is our Duty to work and labour, and not to be miſled in this particular by this Heathen. *He that created thee without thee, will not ſave thee without thee*, ſaid S. *Auguſtin.* And S. *Jerom*, *Labour is to be follow'd, Solicitude to be taken away.* We are not to leave all to God, as the *Chineſe* would have all left to Heaven.

3. One of them ſays, "There is no "Wiſdom like good Fortune: There is "no Diſcretion like being lucky. Let "no Man think by his Ingenuity to e-"ſcape the Troubles of this World, and "let none imagine with little more or "leſs Induſtry to make themſelves fortu-"nate in it.

4. Another *Chineſe* Doctor. "When "you ſee him that ſcorns, and bears you "ill-will, do not hate him. When you "ſee Profit before your Eyes, do not "imagine it will preſently fall into your "hands.

The firſt Propoſition is good and holy, the ſecond againſt covetous Perſons.

5. Maſter *Confucius*. "He that knows "the Fate of Heaven, is not mov'd or "reſtleſs when he ſees Profit before his "Eyes, nor does he hate Death when it "is near. Whether you go faſt or ſlow, "the Race of this Life muſt have an "end.

This is a good help to thoſe that would prove *Confucius* had knowledg of God.

This

This Philoſopher has few Diſciples in the Doctrine he teaches in this place. There is never a *Chineſe* that is not diſturb'd and reſtleſs if he has the leaſt Profit in ſight. The laſt part of this Document may ſerve thoſe who are wholly reſign'd to the Will of God, and have their Accounts made up.

6. Another of them ſays, " The Ig- " norant, the Deaf, the Dumb, the " Wiſe, the Noble, the Diſcreet and " Strong may all be poor. The Sun, " Moon, Time, Day, Hours and Minutes " are ſettled; conſider then, whether " theſe things depend on Man, or on " Fate. Fate and Reaſon have their li- " mited time. *Navarette.*

Only the outward appearance of a rich Man, without his being really ſo, gain'd Eſteem among the Courtiers: The ſame is done in *China*, as well as other places, and ſomething beyond them.

CHAP. IV.

Of the Obedience of Children to their Parents.

1. THE Book of Verſes, which is one of the antienteſt for Inſtruction in *China*, ſpeaks thus; " My Father begot " me, my Mother with Sorrow brought " me forth, and ſuckled me; if I will " repay what I owe them, all Heaven " will not ſuffice.

2. The Maſter *Confucius*. " I receiv'd " Body, Skin, Hair, and all from my Pa- " rents; not to wrong theſe things is " the beginning of Obedience: To la- " bour to gain Honour, and leave a " Name to Poſterity to make them re- " nowned, is the end of this Virtue. " What belongs to Obedience is, whilſt " my Parents live, to honour, pay them " the greateſt Reſpect, and maintain " them with Satisfaction, and chearfully: " When they are ſick, to be ſorry for " their Sufferings, to grieve at their " Death; and when I offer Sacrifice to " them, let it be with all poſſible Atten- " tion and Devotion. He therefore that " loves another, and not his Parents, is " oppoſite to Virtue and Reaſon. A " Man of Honour muſt value himſelf " upon being obedient to his Parents, " and loyal to his King. He is oblig'd " to ſerve his Brothers, and be reſpect- " ful to his Superiors.

Upon account of the firſt words in this Paragraph of *Confucius*, the *Chineſes* ever made great account of their Hair, and never us'd to cut it, till the *Tartar* oblig'd them to part with it: They wore it put up and faſt bound in a curious Pouch made of Horſe-hair, and account thoſe *Barbarians* who wear their Hair looſe. The *Chineſes* do not cut their Beards neither. *Diogenes* ſays it betokens Man, Virtue, Courage, and Reſolution. *Sichius*, that it is a ſign of Perfection. *Eucherius*, that it denotes Valour. *Rodulphus* adds, that it alſo ſignifies Wiſdom. In thoſe that ſhave all off it may expreſs the contrary. All things are inverted in *Europe*.

He expreſſes the ſacrificing to Parents by the word *Ci*, which is us'd for all ſorts of Sacrifices, concerning which I treat at large in the Controverſies. The Devil will act the Ape in all things, and endeavour to appear like God. We have Bulls for the dead, and Indulgences; this Fiend has brought up the ſame in *China*. In Religious Orders it is cuſtomary to give Letters of Brotherhood to their Devotes and Benefactors, which are beneficial to the Faithful. They were in uſe among the Monks of *China*, and the *Ciſtertians* in the year 1118. as ſays *Spondanus* upon that year, *num.* 13. The Devil has ſet up the ſame in *China*. Many of the Faithful are uſually buried in the Habit of ſome Religious Order; this too the Devil has taught them in *China*. The holy Cuſtom of burying Prieſts in their Prieſtly Veſtments had its beginning, ſays *Lyra* on *Levit.* 10. *Becauſe that* Nadab *and* Abiud *were buried in the Prieſtly Garments, the Cuſtom came in force of burying the Prieſts of the new Law in Prieſtly Veſtments.*

The *Chineſes* tranſgreſs in exceſs of Obedience towards their Parents; many Chriſtians fall as ſhort.

3. Let us go on with another *Chineſe*. " He that has Parents muſt ask them leave " when he goes out of doors, when " they return they muſt make their ap- " pearance, and tell whither they go. " The Son ought to be employ'd in ſome " buſineſs. When he is bid to do any " thing, let him not excuſe himſelf; whilſt " his Parents live, let him not go away " into far Countries: If he travel, let " it be upon caſe of abſolute neceſſity. " It is not convenient Children ſhould be " igno-

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" ignorant of their Parents Ages: One " reaſon is, that they may rejoice at their " long Life; the other, that they may be " ſorry, becauſe Age brings them the " nearer to Death. Whilſt the Father " lives, let the Son obſerve his Actions; " when he is dead, let him imitate his " Virtues, and wear Mourning for him " three years without intermiſſion.

All this that has been written the *Chineſes* obſerve, and are far beyond the *Europeans* in knowing the Age of their Father, Mother, Uncles, Brothers, and other Kindred: There is not one of them, tho not full ſix years of Age, but knows it; all from the higheſt to the loweſt can tell their own Age, the Month, Day, and Hour when they were born. They look upon us Miſſioners as undutiful, becauſe we have left our Parents, and travel'd ſo many Leagues; and they think ill that we do not ſtay at home to ſerve and relieve them, but we give them reaſons enough for what we do. Becauſe they keep all their Birth-days, they admire we do it not too; to this purpoſe they exactly keep in mind their Parents Age and Birth-day. This furniſhes us an opportunity of inſtructing them how ſuch days are to be kept, and why the Church celebrates the Day that Saints dy'd on, and not that they were born upon. Certain it is many celebrate their Birth-day, others the Ages, or every Hundred years, as the renowned Society of *Jeſus* did pioully and religiouſly; and the Elector of *Saxony* and other *Lutherans* did ſacrilegiouſly the Hundredth year ſince the Apoſtacy of the infamous *Luther*, ſtamping on their Silver and Gold Coins, *Seculum Lutheranum*. See *Spondanus* in his Supplem. *an.* 1617. Others celebrate the Coronations of their Kings. I ſaw that of the King of *England* kept at *Madraſtapatan*, that of the Pope at *Rome*; I twice ſaw it kept for *Clement* the 10th, who now ſteers S. *Peter*'s Boat.

4. Another *Chineſe* writes: " If a Son " be obedient to his Parents, his Chil- " dren will be obedient to him; if he is " diſobedient, how can he expect his " ſhould be obedient? He that is obe- " dient breeds obedient Children, he " that is rebellious begets rebellious Chil- " dren.

5. Another of them ſays: " He that " breeds up Children, knows how much " he receiv'd from his Parents: He that " labours and watches, knows with how " much Pain and Trouble his Neighbour " earns his Bread.

6. The ſecond *Chineſe* Maſter. " Diſ- " obedience has three Conſequences; the " greateſt, the want of Children: He " that has Children provides againſt old " Age, he that lays up Corn provides " againſt a Famine. In another place he ſays, " There are three Sins belong to " Diſobedience, the greateſt is the want " of Children.

This Doctrine, as I obſerv'd elſewhere, made way for Concubines; which Error has been ſufficiently impugned, but it is very hard to be rooted up. They look upon us as diſobedient becauſe we do not marry: For this reaſon the *Chineſes* are much concern'd at the want of Children, and uſe all their Endeavours to have them.

7. Another of them ſays: " When " your Parents expreſs their Love to you, " rejoice, and forget it not; if they " hate you, fear, but do not love them " the leſs: If you diſcover any failings " in them, reprove them, but be not " diſobedient.

Brotherly Reproof is of very antient ſtanding, and much celebrated in *China*; it is to be us'd even towards Parents, as the Heathen ſays in this place, and ſhall be repeated hereafter.

8. *Confucius*. " Among all Sins none " equals that of Diſobedience.

9. One of his Diſciples: " Of all " Works whatſoever, Obedience to Pa- " rents is the chiefeſt, it reaches to Hea- " ven; for its ſake Heaven ſends the O- " bedient Wind and Rain in ſeaſon. Come " down to the Earth, therefore it fur- " niſhes them with plentiful Crops: " Come to Men, therefore all Bleſſings " and Felicities reach thoſe that are obe- " dient.

Had theſe Authors known God, they had not certainly talk'd after this manner. Tho S. *Paul*, *Epheſ.* 6. ſays, *Honour thy Father, and thy Mother, which is the firſt Commandment in the Promiſe*. What goes before he allows as tending to God, which is in *Exod.* 20. and *Deut.* 5. There is nothing to this Point in the *Chineſe* Books.

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CHAP. V.

How Man is to order and regulate himſelf.

1. THE *Chineſe* Philoſophy. "When "you ſee any thing that is good in "your Neighbour, conſider whether the "ſame is to be found in your Heart; and if "you perceive any defect in your Neigh- "bour, ſearch your Inſide; if you do ſo, "you will certainly improve: for if you "find not the Good you obſerv'd in "another, you will ſtrive to get it; and "if you find the Evil you ſaw in your "Neighbour, you will endeavour to caſt "it out.

2. A grave Author ſays, "He that "does not fear, draws on himſelf Trou- "bles. He that is not full of Pride, will "receive benefit. He that is not fond "of his own Opinion, will be wiſe.

3. Another *Chineſe* has theſe words: It "is oppoſite to Reaſon, that he who lives "looſely, ſhould pretend to curb others. "He that is in himſelf good and up- "right, and inſtructs his Nighbour by "his Example, will doubtleſs have Diſ- "ciples.

4. Another *Chineſe*. "It is not law- "ful for him that has many good Parts, "to blame or carp at the want of them "in his Neighbour.

5. Another ſays, "You muſt not be- "cauſe you are Noble, deſpiſe thoſe that "are not ſo; nor muſt you reproach o- "thers, becauſe you are great in Fame "and Riches; nor is it lawful to under- "value an Enemy, becauſe you are coura- "geous and valiant.

He is in the right in every Point. Before we proceed any further, we might here ſet down the Origin, Riſe, and Antiquity of Nobility. According to S. *Auguſtin*, it began in *Shem* and *Japhet*. The *Faſciculus Florum* in the firſt Age, *fol.* 4. ſays the ſame. When *Noah* curſed *Ham*, *This is the firſt mention of Servitude, and conſequently of Nobility. But this Bleſſing and Curſe is in regard to Virtue and Vice, for the one or the other of which a Man is truly call'd Noble, or Ignoble. Fol.* 5. *p.* 2. it ſays, Nobility firſt came up in the time of *Phaleg* the Son of *Heber*, many reaſons concurring to make it ſo. *Mankind increaſing, and Men being prone to evil, it was requiſite to prevent the Inſolencies of the Wicked towards the Good; and therefore ſome good Man, who was more upright and wiſe than the reſt, was choſen to be over the Community, to prefer the virtuous, to ſupport the middle ſort, and reſtrain the wicked; hence he was call'd Noble, as being notable for Virtue above the reſt. Whereupon S.* Jerom; *I ſee nothing to be coveted in Nobility, but that Noble Men are in a manner conſtrain'd not to deviate from the Probity of the Antients.* The ſecond Reaſon was to preſerve the Publick Peace. In ſome Nobility had its beginning from Courage and Valour, in others from their many Riches, and in others from Tyranny and Oppreſſion.

However we ſee the Families of the two Maſters have continued for many Ages in *China*, and are very noble, being ſo antient, that I believe there are few in the World can match them. The Line of ſome Emperors laſted 600, and even 800 years.

6. Another *Chineſe*. "If Virtue reigns "in a Man, he may be ſaid to be brave "and valiant; Virtue is in the Mind, "not in the Fortune. He that endea- "vours by Violence to ſubdue another, "ſhall periſh.

7. The ſecond Maſter. "He that forci- "bly ſubdues another, tho he have him "under, yet his Heart nor his Will is "not ſubject to him. When Virtue and "Reaſon are the Weapons we fight with, "the Will ſubmits, and the Heart cheer- "fully complies.

8. Another Author. "Whoſoever ſees "any thing in his Neighbour that is "good, let him always endeavour to "have it in ſight, that he may imitate it: "If he ſees any ill, let him ſtrive to con- "ceal and hide it.

Thoſe who do the contrary, either endeavour to make their own Crimes ſeem leſs, or to prevent being reprov'd; as if this would avail them before the dreadful Tribunal of Almighty God. *Oleaſt.* on the Book of *Numb.* often obſerves, that God reprov'd *Moſes* and *Aaron* in private.

9. *Confucius*. "To hide the good that "is in a Man, is to deſtroy Virtue. To "expoſe the faults of others, ſhows a "vile Temper in him that does it. To "ſpeak well of my Neighbour's Virtue, "is as if I were the virtuous Perſon; "to lay open his Failings, is as much as "to own my ſelf faulty.

10. One of their Doctors. "A Man "ſhould hear talk of the faults of others, "as a Son would hear his Parents rail'd at.

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" The Ears may hear, but the Mouth " ought not to divulge it.

I heard a learned *Chineſe*, who was a good Chriſtian, commend this Sentence, and he expounded it thus: When a Man hears his Parents rail'd at, he preſently puts a ſtop to that Diſcourſe, or takes their part, or ſhuns him that rails: All which we ought to do upon any other caſe of Detraction. To the ſecond Point he ſaid, That as a Son when he hears his Father's faults mention'd, conceals it without revealing it to another; ſo ought we to ſuppreſs and hide the faults we hear our Neighbour charg'd with. We know it is as bad to give ear to Detraction, as to detract.

11. The ſecond Maſter. " What Pu- " niſhment does he deſerve, who ſpeaks " ill of his Neighbour, and diſcovers his " failings? There is none equivalent to " his fault.

Excellently expreſs'd of a Heathen. The *Chineſe* ſeverely condemns Slanderers, and tells us how tender we ought to be of the Reputation, Honour, and Good-name of all Men. The Scriptures and Writings of holy Men are full of this Doctrine.

12. Another *Chineſe*. " Let him that " knows he is ſlander'd, not be angry; let " him that hears his Praiſes, not be puff'd " up: He that hears others ill ſpoken of, " let him not contract Friendſhip with " thoſe that rail, but let him contract it " with thoſe who have good Tongues, " and let him delight in their Company. " The Book of Verſes ſpeaks thus; It is " pleaſant to ſee a virtuous Man, it is a " great ſatisfaction to hear good words, " it is very delightful to talk of holy " things, it is an excellent thing to act " with a good Intention. To hear Rail- " ing, is like loading ones Shoulders with " Briers: To hear good words, is like " taking a Burden of Roſes and Lillies. If " the Heart has no ill Thoughts, the Feet " walk not in ill Ways. If there be no " ill Friendſhip, nothing is heard diſ- " agreeable to Reaſon or Juſtice.

This laſt Paragraph has been writ above 3000 years, and in ſubſtance it wants nothing I know of to make it Doctrine worthy any great Doctor of the Church.

13. Another of them. " To remove " to Virtue admits of no delay, it muſt " be done as nimbly as the Wind flies; " mending of faults muſt be perform'd " with the celerity a flaſh of Lightning " breaks out of a Cloud.

This Sentence is written in the *Chineſe* Language very ſuccinctly and elegantly. I read it ſo often, and was ſo taken with it, that I remember it and ſome others to this day.

14. *Confucius.* " Sin in a virtuous Man " is like an Eclipſe of the Sun and Moon, " all Men gaze at, and it paſſes away: " The virtuous Man mends, and the " World ſtands in admiration of his " Fall.

All *China* has the ſame Superſtition in reference to Eclipſes that was among the antient *Europeans*, which *Spondanus* gives an account of *An.* 377. *n.*5. where he quotes thoſe words of S. *Auguſtin* and S. *Ambroſe*, which I writ in another place.

15. The ſame *Chineſe* Author. " He " that knows his failings, will doubtleſs " mend them; once mended, let him " take care not to relapſe.

16. Another *Chineſe*. " To ſin and " not to mend, is to be wicked and a " Sinner. He that tells me my Faults " is my Maſter: He that praiſes my Vir- " tues and makes them known to me, is " a Thief, who takes from me all I have " that is good.

17. The ſame *Chineſe*. " Having three " Friends, I muſt of neceſſity find one " among them that may be my Maſter; if " I adhere to him that is good and vir- " tuous, and ſhun thoſe that are not ſo, " I ſhall compaſs my deſign.

18. Another *Chineſe*. " By talking " little, and adhering to good Men, I " ſhall ſave many Troubles.

19. Another. " Care and Sollicitude " is a Jewel of ineſtimable value. Care " preſerves Life, as the King's Hand " does.

The ſecond Propoſition alludes to the Cuſtom of *China*; it is uſual for thoſe who travel to have Letters of Recommendation from ſome *Mandarine* for thoſe they ſhall meet. This was in uſe formerly in the Church for Biſhops, Prieſts, Deacons, *&c.* In the 34*th* Canon of the Apoſtles, and in the Councils *Antiſiodorenſis* Can. 7. and *Remenſis* Can. 4. this Subject is handled. *Cabaſſucius* Conc. *Carth.* 5. writes the difference there was as to this particular, and in *Syn. Chalced. p.*244. he puts down to whom the Letters of Recommendation were to be given, and to whom thoſe of Peace. And taking the Propoſition in its literal ſenſe, it is a plain caſe that he who carries his King's Paſs, may go any where ſafe. Diligence, ſays he, produces the ſame effect. See *Spond. an.* 142. *n.* 2. where he writes the ſeveral Names given to thoſe Letters.

Some

Some were call'd *Diplomata*, which they had who were call'd or ſent by the Emperors, who had all Neceſſaries allow'd them. This is much us'd in *China*, but is very prejudicial to the Subjects. (*It is nothing but Free Quarters on the Road, or as it is call'd in* France *a Route*.) Eight years ago a Petty King of the Province of *Canton* went over to that of *Fo Kien*, to which purpoſe 9000 Boats were taken up. He carry'd along with him 190000 People, all belonging to his Family. In the next Province they furniſh'd him the like number of Boats, and 80000 Men to draw them. When we came from Court, they gave us an order for Boats and Maintenance, tho we had not the benefit of it, and ſhew'd it in every City and Town, ninety Men were allow'd for our Boats.

20. *Lao Zu*, Author of one of the principal Sects in *China*, ſays, "Many ſins are "hurtful to the Soul, much riches to the "Body.

21. Another Author: "It is neceſſary "that a Man leave the pleaſures of this "life. It is beſt to be ſparing in Diet. "Seek not Nobility, covet not Riches, "and be not led away by Intereſt. If you "do ſo, you will have but few troubles. "He that is patient will have reſt.

22. *Confucius*. "All good things are "to be examin'd, and ſo are the bad in "the ſame manner.

23. A *Chineſe* ſays: "He who rejoices "when he is told of his faults, has doubtleſs ſomewhat of a Holy Man.

24. Another: "Every Man deſires and "covets to be Virtuous, and he would "be excuſable for not applying himſelf "to the practice of Virtue, if for compaſſing of it he were to uſe great force, "tire himſelf, waſt his fortune, and hazard his life; but ſince nothing of this "is requir'd, why are not all Men Virtuous? If a Man becauſe he employs himſelf in Virtue, were deſpiſed by his "Neighbours, hated by his Parents, and "ſlighted by his Kindred and Friends, he "might be excuſable for not following "it; but on the contrary, if he addicts "himſelf to it, his Parents will love him "the better, his Kindred, Neighbours, "and Friends, will honour and reſpect "him every day more than other. Why "then are we not all virtuous and good?

25. The Maſter *Confucius*: "When a "Man ſpeaks in due ſeaſon, and to the "purpoſe, no body thinks much of his "words. When he laughs in laughing-"time, no Man thinks much of his "laughter. He that takes a thing he has "a good title to, is not accounted covetous. He that is ſilent amidſt the Healths at a Feaſt, is virtuous. And he who in dividing Wealth acts fairly, is an honeſt and conſcientious Man. *Navarette.*

Silence at Feaſts is rare to be found. *Noiſy drunkenneſs*, ſays *Eccluſ.* c. 20. In *China* it is exceſſive, they begin their Feaſts with the greateſt gravity imaginable, attended by a thouſand Ceremonies, and the middle and end of them is all noiſe and confuſion.

26. The ſame Author: "Riches "ſtrengthen Houſes; Virtue makes the "Heart fruitful. A little well got, is better than a great deal wrongfully acquir'd.

27. Another Author: "He that values himſelf upon being a Man, muſt "ſhow it by his actions. He that values "Virtue above Riches is a Man of Honour, and he is baſe who prefers Gold "and Silver before Virtue.

28. *Confucius*: "A good Purge is bitter to the Taſte, but beneficial to the "Health. A true and faithful word is "harſh to the Ear, but good to the Heart. "The ſureſt way to be happy and fortunate, is to withdraw from ſin. There "is no better way to avoid Troubles, "than to ſhun committing Faults. The "perfect Man is never ſatisfy'd with himſelf. He that is ſatisfy'd with himſelf, "is not perfect.

29. Another *Chineſe*: "There may be "three Faults in an honeſt Man: 1. That "he having a Superior above him, and "not ſerving him, expects to be ſerv'd "by his Inferiors. 2. That having Parents, whom he does not obey, and "to whom he is not grateful for the benefits receiv'd of them, he expects his "Children ſhould be obedient and grateful. 3. That having a Brother, whom "he does not reſpect as he ought, he "would have his younger Brother be reſpectful to him. He that does ſo, is not "guided by Reaſon and Equity.

30. *Lao Zu*: "He that follows his own "opinion, is in danger of going aſtray. "He that relies upon himſelf, has not a "perfect knowledg of Affairs. He that is "conceited, has no merit.

31. A *Chineſe*: "He that lays up Corn "and Garments, fears not hunger or "cold. He that hords Virtue, fears neither troubles nor misfortunes.

32. Another *Chineſe*: "He that looks "into other Mens lives, ought firſt to "look into his own. He that affronts his "Neighbour with ill words, may be aſſur'd he affronts himſelf firſt. Such a

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"one is compar'd to a Man who carries "his mouth full of Ink, to ſpurt it up- "on another, for he firſt dirts himſelf.

33. A *Chineſe*: "He who talks much, "kills his Body.

34. Another writes thus: "The Huſ- "band-man forbears not tilling his "ground either becauſe he has too much, "or too little rain; the Merchant does "not give over Trading becauſe he has "had one, or two loſſes: then why ſhould "a Scholar leave his Books, becauſe he is "poor, or a good Man his Spiritual Ex- "ercifes, tho he have troubles or buſi- "neſs?

35. "If a Man employs himſelf only "in Eating and Drinking, he will incur "the contempt of all People, and it will "come to paſs, that for what is inconſi- "derable, as Meat and Drink, he will "loſe that which is of value, *viz.* his "good Name and Reputation. Plays, "Games and Jeſting, are frivolous and "uſeleſs things, only diligence in doing "well is of value.

All this I like very well, but eſpecially the laſt Propoſition, which is good and holy. I have already ſaid, that Plays are very antient, and much us'd in *China*. The Players are not look'd upon at all; no Woman is ever ſeen in their Repreſentations. They were not admitted in *Rome*, ſays *Scipio Naſica*, according to the *Faſcic. Temp.* fol. 31. *Becauſe it was very deſtructive to a warlike People, breeding Idleneſs, and introducing Laſciviouſneſs.*

36. A *Chineſe* writes very elegantly: "Do not ſtoop to tie your Shoos in a "Melon-garden; do not handle your "Hat in an Orchard where there is "Fruit.

The Author recommends to us circumſpection in our actions, and cautiouſneſs in our proceedings, that we may not give ſcandal, or an occaſion to others to judg raſhly. He tells us it is not convenient to do all that is lawful, according to that of St. *Paul*, *All things are lawful to me, but all things are not convenient.* St. *Auguſtin* Serm. 43. ad Fra. *But take heed ye be not deceiv'd, for many ill things are done under the colour of good.* See *Oleaſt.* in 12, & 13 *Deut.* It is lawful and juſt for a Man to tie his Shoos, tho it be in a Melon-garden, but another that ſees it will ſuſpect or judg he ſteals Melons. It is alſo lawful to ſettle ones Hat, but if it is done among Cherry, or other Fruit-trees, another that ſees him lift up his hands will imagin he gathers the Fruit. It is lawful to ſpeak to a Woman, eſpecially if ſhe be a Siſter, or near Relation, but it is not convenient very often, becauſe malice is ſo ſharp, that what is only a point of civility may be improv'd to ſcandal. The ſame may be ſaid in many other caſes. Great regard muſt be had to circumſtances of Time, Place, Quality of Perſons, &c.

37. The ſecond Maſter: "For a Man "to love Strangers, and not his own "Domeſticks, is contrary to Piety; to "govern others and not govern ones ſelf, "is contrary to prudence; not to return "a Salutation is contrary to Civility and "good Manners.

As to what concerns not returning a Salutation, there can be but two reaſons for it among us, *viz.* open Enmity, or Rudeneſs. Among the *Chineſes* there is none at all, for Enmity is no cauſe not to make a return, and ſuch rudeneſs no Man is guilty of.

38. A *Chineſe*: "When there are ſins "in thy Houſe, it is ſoon known abroad "among the Neighbours. If a Man is "Virtuous, there is none but will praiſe "and extol his Virtue. If a Man is not "honeſt and virtuous, make him not your "Friend. Receive not any thing without "you have a good title to it. If your "thought be not good, ſuppreſs it imme- "diately; if your buſineſs be not juſt and "honeſt, let it not come out of your mouth. "He that is circumſpect in all things, "will have no cauſe to grieve. He that "is patient, is affronted at nothing. He "that is of a quiet temper, will live ea- "ſy; and he that is ſparing, will always "have enough.

39. Another *Chineſe*: "The Mouth "muſt not utter the Neighbour's faults; "the Heart muſt not entertain evil "thoughts, the Ears muſt not hear De- "traction, the Eyes muſt not ſee the "faults of others. He who obſerves all "this is near being virtuous.

40. A *Chineſe*: "If a Man fails in one "thing, all he did before is loſt, and caſt "away.

41. "A good and virtuous Man, ſays "a *Chineſe* Doctor, does not grow proud; "the wicked Man is not aſhamed to be "puffed up.

42. A *Chineſe* ſays: "He that has a "ſharp Wit and great Judgment, muſt "not undervalue thoſe who have not "ſuch good parts. He that is ſtrong and "powerful muſt not offend the weak and "needy. He that knows not, let him ask. "He that cannot compaſs what he aims "at muſt have patience, and tho he can "and knows always how to go through "with buſineſs, let him always take care

"to

"to preſerve humility. After all this "he may attain to be virtuous.

43. *Lao Zu:* Holy Men heap up Vir- "tues, not Riches. To adhere to Virtue, "preſerves the Heart; to adhere to Pro- "fit, deſtroys it.

44. Another Author: "Many beneſits "and much love are what makes a Man "eſteem'd. To ſtudy carefully is the way "to be powerful and wiſe.

45. "If rich and powerful Men hum- "ble themſelves to others, who is there "that will not humble himſelf to them? "If Superiors love and reſpect their In- "ferions, which of the Inferiors will not "again love, honour and reſpect them? "If he that is in high place and authori- "ty, carries himſelf ſtately and with ri- "gour, who that is ſubordinate will not "fear him? If he that ſpeaks is in the "right in what he ſays, and he that acts "does it uprightly, who will dare to "contradict his words, or carp at his "actions? He ſpeaks well.

46. "He that borrows a Book is ob- "lig'd to uſe it well; and if it comes to "any damage in his hands before reſtor- "ing, he is bound to mend it.

This belongs to ſtudious Perſons, and the care the *Chineſes* take in this particular is worth obſerving. There are many *Europæans* who ought never to have a Book lent them, till they had learn'd of the *Chineſes* how to behave themſelves. The ſame in other things, they look upon them as belonging to others, whereas they are oblig'd to uſe them better than their own.

47. One of them ſays, Virtue takes its original from Humility; when a Man declines in Virtue, it is becauſe his Humility decays: Misfortunes proceed from Senſuality; Diſaſters from Covetouſneſs; Failings from much ſloth and idleneſs. Acts of Piety, to keep our Eyes from looking on the faults of others, to keep the Tongue from Detraction, to keep the Heart from Covetouſneſs, to keep the Body out of ill Company; not to ſpeak without it be to advantage, not to meddle in other Mens buſineſs; to ſerve the King, to obey Parents, to reſpect Superiors; not to grow proud in Proſperity, not to be caſt down in Adverſity; not to ſpend time in thinking on what is paſt, not to be in expectation of what is to come; not to rely on Favour or Preferment. Theſe are the things Man is to ſtudy and practiſe. *Navarette.*

Much might be ſaid upon this Paragraph, it is all good and holy, and there is nothing wanting but practiſing of it.

48. "To ſpend without meaſure, ſays "the ſame Author, is to forget ones Fa- "mily. A high Place is often loſt for "want of Frugality and Moderation. "He that is careful and diligent, provides "for his whole Life.

49. The 2*d* Maſter; "Among the reſt "of the Sins of Diſobedience or Undu- "tifulneſs, one is for a Man not to main- "tain his Parents; the ſecond to be gi- "ven to Feaſting and Paſtimes, and take "no care of them; the third to marry "without their leave; the fourth, to "follow ones own Will and Pleaſure; the "fifth, to love Broils and Quarrels. "Theſe things either are hurtful to Pa- "rents, or give them trouble, or fail of "the reſpect due to them.

No Son in *China* does, or ever did marry againſt his Parents Will. By what has been written, it appears how little need we Miſſioners have to inſtruct them concerning the malice of theſe Particulars, this part is done to our hands.

CHAP. VI.

That every Man is to be contented with his Condition.

1. A *Chineſe* ſays thus: "He that can "be contented, has cauſe to "rejoice; much Covetouſneſs brings "Sorrow. He that can be contented, "tho he deſire ſomething, may live ca- "ſy; he that cannot be contented, tho "he have much, lives in ſorrow. He "that compares himſelf to mighty Men, "thinks himſelf poor; and he that looks "upon the Poor, judges himſelf rich.

2. Another: "Long Life is decreed "by Heaven; Troubles and Poverty "have their certain times; to be ſatiſ- "fy'd with his Lot is the greateſt con- "veniency of Man.

In reference to the Years of a Man's Age, the *Chineſes* have the ſame Propoſition we read *Eccl.* 18. *The number of the days of Man, at moſt an hundred Years.* See S. *Thomas*, 2 *de generat. text.* 57. *Lect.* 10. and in 38 *Job*, *Lect.* 2. and *Oleaſt.* in 32 *Deut.* *Marcus Varro* ſaid, Man was like a Bubble in the Water. The *Chineſe* ſays the ſame. Among us we write much of

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the Miſery of our Life, they do ſo too; yet both we and they are too fond of it.

The *Chineſe* ſometimes asks us, Why God conceals the Day of our Death from us? We anſwer with the words of S. *Bernard*, Serm. 69. *Tract. de modo bene Vivend. Therefore Almighty God would keep the Day of our Death conceal'd from us, that we may always be ignorant of, and always believe it to be near.* Notwithſtanding ſuch great Light as we have receiv'd touching this and other Points, we live as negligently and unconcern'd as thoſe Infidels do.

3. One of them ſays; Nobility and Riches are coveted by all Men, but are not obtain'd by the deſire. Poverty and Meanneſs are hated by all Men, but hatred will not deliver us from them. A Man grown rich with what belongs to others, and noble without deſerving it, is to me like a little Miſt which eaſily vaniſhes.

4. *Lao Zu*; "He that ſees himſelf "rais'd very high, will do well to look "to himſelf, and not forget he may be "caſt down.

5. Another writes; "He that knows "himſelf, does not hate his Neighbour.

6. The ſame Author; "He that "knows Fate, and the Decrees of the "Stars, does not hate Heaven: He that "hates it, is unwiſe. Have regard to "Juſtice in the firſt place, and to Profit in "the next. If you have a piece of brown "Bread, be ſatisfy'd with it, and don't "look for white. Make your Expence "proportionable to your Income.

7. *Confucius*: "A good and virtuous "Man is voluntarily poor; a wicked "Man is ſo by force, becauſe he waſtes "his Eſtate. He that ſaves Charges, ſaves "borrowing. So ſays, very ingeniouſly "and wittily, the *Chineſe Seng Kie Seng* "*Jung, Seng Kieu Jin.*

8. The ſame Author; "It is but rea-"ſonable that the Rich and Noble ſhould "live according to their Quality; and "it is ſo that the Poor and Mean do ac-"cording to theirs.

9. An Author writes; "He that has "not charge of the Government, muſt "not concern himſelf with it.

CHAP. VII.

How the Heart or inward Man is to be preſerv'd.

1. A *Chineſe* Author ſays; "To pre-"ſerve the Heart well, we muſt "endeavour to place it in the moſt re-"tired part of Man.

He ſpeaks of the recollection of the Senſes and Faculties. It is a very neceſſary, and a difficult Affair, eſpecially as to the Imagination, which ſometimes, nay very often, roves like a Mad-man, running through all things whatſoever. The *R. F. Lewis de Granada*, in his *Sinners Guide*, ſpeaks to this Point with his uſual Judgment.

2. The ſame Author; "Tho a Man "be very ignorant and dull, if he is re-"proved and corrected, he may come to "be wiſe; and tho he be very ingenious, if "he does not ſtudy, he will be ignorant. "Let care then be taken to reprove all "Men. To reprove and puniſh one for "any Failing, is to puniſh ones ſelf, if "guilty; to forgive the Faults of ano-"ther, is to pardon ones ſelf their own. "He that does not go through Troubles, "will neither come to be virtuous, nor "riſe to great Places. Meaſure others "with the ſame meaſure you uſe to your "ſelf, and deſire not that to another "which you will not have your ſelf.

3. Another Author; "He that would "be very wiſe, muſt ask much. To "ſpeak lofty things, and act heroically, "is the way to be in eſteem.

Many admiring *Xenocrates* his Eloquence, *Plato* ſaid, What is it you admire at? Don't you often ſee Lillies and Roſes grow up among Nettles and Briars? The ſame may be ſaid of the *Chineſes*.

4. Another; "He that is very wiſe, "and has great Parts, if he would pre-"ſerve them, muſt appear ignorant and "ſimple. He that is ingenious, and a "great Maſter at any Art, being hum-"ble, may go ſafely through the World. "He that is very brave, muſt not de-"part from Military Diſcipline. The "rich and powerful Man, by not grow-"ing proud, ſecures his Treaſures.

5. Another Author; "It is hard to "find a poor Man that is not a Flatterer, "or a rich Man that is not proud.

6. Another; "It is eaſier to find an "humble rich Man, than a patient poor "Man.

There be none of S. *Auſtin*'s fifth ſort of Poor in *China*, there are very few patient.

ent. It were well if rich Men would ſometimes read the 5*th* Chapter of S. *James*, with what Holy Fathers write upon it.

7. Another ſays; "Do not things haſtily, when you meet with a good opportunity make uſe of it; tho you get what you aim at, yet be not therefore negligent. Antient Men outwardly appear'd rough, but their Life and inward Man were virtuous. Thoſe of this Age outwardly appear Men, but in their Hearts are wild Beaſts. Let him that has Money remember when he had none. Let him that is at eaſe, not forget paſt Troubles: Let him that is well and in health, remember when he was ſick.

8. "He that asks, ſays another, muſt take care it be of one that can give. He that relieves the Poor, muſt do it when Neceſſity preſſes him. He that does not give, muſt expect no thanks. If the Heart be free from Paſſions, all the Laws are plain.

It is all good. The ſecond Propoſition is like that of *Eccleſ.* 4. 3. *Defer not to give to him that is in need.* If Relief come not in time, the Want is not ſupply'd. It is certain the *Chineſes* are charitable. All Men ought to be ſo. *Oleaſt.* in 14 *Deut. ad mores.* Whilſt I was writing theſe Papers, the Supreme Governour came to *Canton*, only for the time till the Proprietor could come from Court; and the firſt day he came he diſtributed among the Poor 500 Buſhels of clean Rice, which was a conſiderable Alms, and had been ſo from any Prince in *Europe.* Every Buſhel was there worth ten Ryals Plate (five Shillings) up the Inland it is much cheaper. The laſt Propoſition is but too true; if Paſſion be predominant, the Laws are expounded, and made to ſpeak after every Man's Fancy and Humour, and as ſtands with his conveniency.

9. "It is requiſite, ſays another, alway to think and imagine that the day draws near when we are to meet with our Enemy, therefore we muſt live in continual fear and apprehenſion.

This is excellent Doctrine with reſpect to Death, which is our Enemy. Every Day, Hour, Moment, whilſt we eat, ſleep and laugh, it draws nearer inſenſibly. *Bleſſed is the Man who is always fearful*, anſwers to the ſecond Part. See *Oleaſter* in 32 *Deut. ad mores.*

10. "The perfect Man, ſays another, has nothing to repent of, the Peaceable has no Enemys; the Patient receive no Affront: Fearing the Laws, Man lives pleas'd and ſatisfy'd. He that wrongs the Publick, is always ſad. The humble Man may go ſafe all the World over; the proud and arrogant can ſcarce move a ſtep without danger. *Navarette.*

11. *Confucius.* "To think good and not evil, is to think.

12. Another ſays thus; "The Mouth muſt be guarded and kept with as much care as we do a Vial of precious Liquor. Thought muſt be watch'd as narrowly, as we do the Defence of a Fort. Law-ſuits and Quarrels proceed from much Talk. Heats and Animoſities flow from Poſitiveneſs, and every one ſtanding in his own Opinion.

Great Deſigns have miſcarry'd in the World for want of the Mouth's being well guarded, and Secrets flying out. The *Chineſe Tartars* are notable at keeping Counſel, which we know by experience. We were amaz'd to ſee the Secrecy and Vigilance us'd in their Government, which is ſuch, that there never appears the leaſt Token whereby to gueſs at their Deſigns.

13. Another; "Covetouſneſs and Appetites ſpring from outward things: Deſires proceed from the Paſſions. If a virtuous Man aims at temporal Goods, it is becauſe he has a juſt Title to them. A virtuous Man is ſad for the ſake of Virtue, not for Poverty; he thinks on Virtue, not on what he ſhall eat. Let no Man aſpire to be firſt. Let every Man take care to ſweep the Snow off his own Tiles, and not the Hoar-froſt off his Neighbours. An innocent Heart is not aſham'd to appear before others.

14. Another *Chineſe*; "The more Wealth a Man ſeeks after, the more harm it does him.

15. "Remember virtuous Men, ſays another; raiſe thoſe that fall, hide the Faults of others, and reveal the Good you ſee in your Neighbour.

16. "Very few Men, ſays a *Chineſe*, live to an hundred years of Age. The wicked Man leaves behind him the remembrance of his Wickedneſs, the good Man of his Virtue. It is cruel to divulge the Faults of others. It is Injuſtice to favour Wickedneſs. To take the Quarrels of others upon ones ſelf is folly. One of the greateſt troubles in the World is to bear with a Fool. If you have no Mony, don't invite your Friends.

There are fooliſh Men every where, who take upon them other peoples Quarrels.

rels. These Heathens give us good Instructions to all Particulars. There is none of these Propositions but has something mysterious in it. *Navarette.*

17. Another; "Six sorts of Men may "have cause to repent. The Judg, who "discharges his Duty unjustly, is fearful, "and sorry when he is call'd to an ac- "count for it. The rich Man, who knew "not how to keep his Wealth, has cause "to repent when he comes to be poor. "The Merchant repents when he has "let slip a good Market. He that would "not learn when he might, is sorry for "his neglect and idleness, when an oc- "casion offers that he might benefit by "having study'd. He who gives ill Lan- "guage, when his Passion is over, and "he comes to himself, is troubled for "having done so. He that is healthy, "and takes no care of himself, repents "when he is sick.

He is much in the right; but it is to be observ'd, that in none of these cases Man reaps any benefit by his Repentance or Sorrow, tho it be never so great, it is only of force against Sin. *Let us change the discourse* (says S. *Chrysost. Hom.* 5. *ad Pop. Antioch.*) *to sorrow, and we shall find it avails us nothing; but it only corrects Sin, and it was given us only to blot that out. If a Man is fined, he is sorry, but it takes not off the Fine. If he loses a Son, he is sorry, but it brings him not to Life.* But if a Man has sinn'd, is sorry for it, and repents for his Offence, he retrieves all the damage he incurr'd by it. This Sorrow, Grief, and Confusion it is that produces Bliss, according to *Eccluf.* 4 *There is a Confusion that brings Glory.* The Comment expounds it much to our purpose; so does S. *Gregory*, *Lib.* 4. *Moral. cap.* 21.

18. "It is better, says a *Chinese* Au- "thor, to be poor without uneasiness, "than rich with it. It is better to live "in a thatch'd House without Broils, "than in a stately Palace with 'em. It "is better to eat hard Bread in Health, "than Pullets in Sickness.

19. The Master *Confucius*; "False "words destroy Virtue, Impatience Bu- "siness. Humility puts away Troubles, "Courtesy gains Love. Humility unites "a Man to all People, Truth gains "Good-will.

20. *Confucius* again; "Four things "Man is to avoid; being fond of his "own Opinion, acting upon mere con- "straint, showing a reason for all things, "and endeavouring always to carry what "he maintains.

21. Still *Confucius*; "A virtuous Man "fears three things. He fears Heaven, "he fears the Judges, and fears the "Words of holy Men. A wicked Man, "as such, has lost all Shame, and conse- "quently fears nothing.

22. Another; "Much eating, and "good clothing, cause Sensuality.

23. "One Quarrel, says a *Chinese*, "breeds many. He that saves one Quar- "rel, saves an hundred. Good temper "and meekness preserves Life, and gains "Affections. Hardness of Heart, and "Pride, is the source of Troubles.

CHAP. VIII.

How to curb and bring Nature under.

1. A *Chinese* says; "The Nature of "Man is like Water, which "once poured out of the Vessel, never re- "turns to it; so if Nature once breaks "loose, and slips away, it scarce ever is "reduc'd to its own Bounds. They that "would stop the Waters, make use of "Dikes and Dams. Those that would "check Nature, must make use of Laws "and Punishments. One quarter of an "hours Suffering, saves an hundred years "Trouble. Let him that can attain the "virtue of Patience suffer. If a Man "does not bear, and curb himself, a "thing that is no more than a straw, "grows to a great heap. So that all "Troubles whatsoever proceed from im- "patience and want of bearing. Pati- "ence is the precious Jewel of the "Heart; Impatience is its ruin and de- "struction. He that always meditates "on the Characters of Patience (*I have "set down two in another place*) will live "pleasant and easy. He that will not "indure for half an hour, will have vex- "ation every day.

2. The Master *Confucius*; "Patience "is the most necessary thing to live in "this World.

3. "A great *Chinese* Doctor being "ask'd, What Persons stood in need of "this Virtue? He answer'd, if the Em- "peror is patient, the Empire will be "free from Troubles. If Kings are pa- "tient,

" tient, they will thrive. If a Judg is " patient, he will riſe to a higher Poſt. " If Brothers are patient, they will in- " creaſe their Wealth. If Husband and " Wife bear with one another, and are " patient, they will live long together. " If Friends are patient, their Friend- " ſhip will be laſting. If any Man is " patient, he will be free from Misfor- " tunes.

4. " He was ask'd about Impatience, " and anſwer'd; If an Emperor be im- " patient, he will loſe his Empire. If " Kings do not bear, they will bury their " Bodys. An impatient Judg will meet " with Troubles. If Brothers do not " bear with one another, each of them " will ſtrive to live apart. If Husband " and Wife are not patient, their Chil- " dren will be left Fatherleſs. If Friends " do not bear with one another, Friend- " ſhip will ceaſe. If any Man is not pa- " tient, he will not eſcape trouble. He " is no Man that does not bear with ano- " ther. He is not a Man who is not pa- " tient. *Fi Jin*, *Po Gœi Jin*: The firſt " of theſe ſignifys Patience, the ſecond a " Man; the difference between the two " words is very ſmall.

The *Chineſe* Hiſtory tells us, That an Emperor taking a Progreſs through the Empire, he came to a Town, in which was a Houſe where Man and Wife, Children, Grand-children, Daughters-in-law, Servants, and all the Family, liv'd in the greateſt Unity, Love and Concord. The Emperor admiring it, went to talk with the Maſter of the Houſe, of whom he ask'd, How ſuch extraordinary Peace and Quietneſs was preſerv'd among ſo many Perſons? The old Man, without anſwering a word, took up a Pencil, and dipping it in Ink, writ *Jin*, *Jin*, *Jin*, that is, Patience, Patience, Patience. The Emperor underſtood him, commended his Virtue, and rewarded it.

5. Another *Chineſe* ſays; " He who " humbles and ſubmits himſelf, will live " any where ſafely. He that is high, " and will have every thing his own " way, will certainly meet with an Ene- " my. *Navarette.*

If a Man is proud, he will meet with one prouder than himſelf; and if he is poſitive, he'll find another as ſtiff as he. The Learned *Chineſes* who are ſo proud and haughty, like Humility. Such is the Nature of Virtue, there is no Man but is ſenſible of its Beauty. S. *Chryſoſtom* takes notice of *Herod*'s Sadneſs, after beheading of S. *John Baptiſt*; *Why then does he grieve?* He anſwers, *Becauſe Virtue is ſuch a thing, that even wicked Men admire and praiſe it.*

6. Another ſays: " It is a baſe and " vile Courage that ſhews it ſelf with Paſ- " ſion and Anger, attended by ill lan- " guage. That is great Valour, which " exerts it ſelf with Anger grounded up- " on Reaſon and Juſtice; it is not fit Man " ſhould have the firſt, nor ought he to " be without the latter. He that under- " ſtands this difference, will eaſily per- " ceive there is an Anger that is vicious, " and another that is virtuous. A wicked " Man curſes and perſecutes a good one, " but the good Man muſt not anſwer him " by any means; if he anſwers, it is a " ſign he wants prudence. If he does " not anſwer, his heart remains clean " and cool, and the tongue of the ſlande- " rer hot and burning; and he is like one " that ſhould ſpit at Heaven, the ſpittle " falls in his own face. If I know any " Man curſes me, I feign my ſelf deaf " and dumb; and even as ſmoke vaniſhes " in the air, ſo do the words of an ill " tongue. But if I anſwer him, it will be " adding of fewel to the fire; it is beſt to " let him move his own lips.

7. *Lao Zu*: " A wiſe and learned Man " does not contend; a beginner does. " Where contention is, the beſt courſe is " to leave every Man to his opinion, and " not endeavour to carry a Man's own; " and by this means there will be no " offence.

CHAP. IX.

An Exhortation to the Study of Learning.

1. *Confucius.* " He that will be Learn- " ed, muſt ask many Queſtions, " muſt conſider and meditate upon what " he reads, but he muſt not on that ac- " count omit actions of Piety and Mer- " cy.

2. Another ſays: " He that ſtudies " and learns much, muſt improve in " knowledg and humility; theſe two " things make Man virtuous.

3. *Confucius*: " He that is ſedulous and " deſires to improve in his Studies, is not " aſham'd

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"aſham'd to ſtoop to ask of o-"thers.

In their Philoſophy they ſay, The way to learn is, to think on what is ſtudy'd, to be diligent in asking, to meditate, and be zealous in acting. They riſe from one point to another.

4. Another: "To aim at Preferment "without ſtudying, is like attempting "to climb Heaven without a Ladder. "He that ſtudies and is wiſe, is like the "Clouds drawn by the Sun-beams, which "mount to the Skies. He that does not "tread deep, knows not the groſs part "of the Earth; ſo he that wades not "through the Documents of Holy Men, "does not come to be Learned, nor to "diſcover the profound Myſteries of "Wiſdom.

5. Another *Chineſe* ſays: "Unleſs a "precious Stone be cut, it is not fit to "make a beautiful Jewel; if a Man does "not ſtudy, tho he have a good Wit, he "will never be Learned.

6. "If a Man does not ſtudy, he will "remain as dark as night.

7. A *Chineſe*: "If a Man does not ſtu-"dy, and ſpend his time in Learning, he "is like a Horſe in Breeches and Dou-"blet.

8. "Do not ſay, writes another, I "will not ſtudy to day, but will to mor-"row. The Sun, Moon and Stars paſs "away, Years do not ſtay; ſo that you "can never retrieve the time you loſe "this day. If you are poor, yet do not "for that reaſon forbear ſtudying. If "you are rich, do not rely upon your "riches, and on that account neglect to "ſtudy. A poor Man that ſtudies care-"fully, comes to be rich. A rich Man "that is diligent at his ſtudy, gets great "fame and reputation. He that ſhews "Learning gets a good name. He that "does not ſtudy will not come to be a "Man. He that ſtudies is a rich Jewel "of the World. It is therefore requi-"ſite that all Men ſtudy.

9. An Emperor ſaid; "It is good to "ſtudy, and ſo it is not to ſtudy. To "ſtudy is like the Ear of Corn, not to "ſtudy like the Straw. Corn is the food "of Man, and riches of the World; the "Husband-man hates Straw and Graſs; "and the Spade is tired with taking it "up, yet afterwards he makes uſe of it "to burn, make Mud-walls, &c.

This is to ſignify there muſt be of all ſorts in the Commonwealth. If all Men apply'd themſelves to ſtudy, who would till the Ground, and work at ſo many Trades as are neceſſary to the Publick, and to every Man in particular?

10. "He that lights a Candle at night, "ſays a *Chineſe*, would have the Houſe "clear and bright. He that ſtudies, ſeeks "light for the underſtanding.

11. Another: "The Employment of "a virtuous Man is quietly and with eaſe "to compoſe his life, to be ſparing in all "things that he may increaſe Virtue. "He that does not love Virtue does not "love his Study; he runs over his time, "as a Horſe does his race. If Man does "not make uſe of his time, what is it "good for?

12. The Maſter *Confucius*: "He who "ſtudies muſt always imagin, he does "not ſtudy enough to be learned. (*Solon* ſaid, *We are to learn as long as we live.* Read *S. Thomas*, *Cajetan*, and *à Lapide* in 42 *ad Tim.v.* 13.) "It is a folly to love "Wiſdom and not Piety; to love Juſtice "and not Wiſdom, is the way to be un-"juſt. To think to be ſtrong and not "ſtudious, is only aiming to be mad.

13. The ſame Author: "A Son with-"in doors muſt be obedient to his Pa-"rents, and abroad reſpectful to others. "Let him be true and diligent in his ac-"tions; love all Men, and if he has any "time to ſpare, ſpend it in ſtudy.

14. "Let him that teaches teach all "Men alike.

This is good Doctrine for Confeſſors and Preachers. We ſeem always more inclin'd to the rich and mighty Man, than to the poor beggar, as if it had coſt God any more to redeem the one than the other. I have heard of ſome paſſages both in *Aſia* and *Europe*, which if they were written would not be at all edifying. On the words of St. *Joh.* 4. *The Ruler ſaid to him*, &c. S. *Thomas* asks this queſtion: *But the queſtion is, why God when intreated by him to go perſonally to his houſe, refuſes it.* But promiſes to go in perſon to the Centurion's Servant? One reaſon according to *Gregory* is, that by this he may reprove our pride, who offer our ſelves to ſerve great Men, but refuſe to ſerve little ones. *Eccluſ.* 4. *Make thy ſelf affable to the congregation of the poor*, &c.

CHAP. X.

Of the Education of Children.

Navarette.

1. A *Chineſe* ſays, "To breed up "Children and not inſtruct them, "is the Parents fault. To teach them, "and not do it ſeverely, is the Ma- "ſters fault.

2. Another *Chineſe.* "Thoſe Parents "who bring up their Children without "Learning, do not love them; and if "they teach them without Severity, they "do not covet their good. The Son "who is taught by his Parents, and does "not learn, loves not thoſe that gave "him his Being. If he learns, but does "it not carefully, he does not love him- "ſelf. How many Sons of indifferent "People by Learning, have roſe to be "Counſellors of State? And how many "Sons of Counſellors of State for want "of Learning, have degenerated into "common People?

This is often ſeen in *China:* Nobility there is perſonal; ſo that if the Son does not learn, when his Father dies he becomes equal to the reſt of the common People.

3. "If the Husbandman, writes a "*Chineſe*, does not plow and till his "Ground, his Barns will be empty. If "he that has Childen does not inſtruct "them, they will be void of Knowledg "and Learning. He whoſe Barns are "empty will ſuffer Hunger and Want; "and he that has ignorant Children will "be void of Equity and Juſtice.

4. A *Chineſe.* "Where Children are "not taught, it is becauſe the Maſter of "the Family is ignorant.

5. "Tho a buſineſs be but ſmall, if it "be not taken in hand, it is not done; "ſo a Son, tho he have a Capacity, if "he is not taught, will not come to be a "learned Man.

6. Another. "It is better to have a "Son taught, than to leave him much "Gold. Of all the Pleaſures of this "Life, the greateſt is to read good "Books. Of all neceſſary things, the "moſt abſolutely ſo, is to inſtruct Chil- "dren.

All he ſays is good. The *Chineſes* always obſerve this for a Rule, that a Son muſt either be a Scholar, or learn ſome Trade; otherwiſe they ſay, they give themſelves up to Idleneſs and Gaming, whence follow other Vices, and the ruin of their Fortune, which their Parents acquir'd with much Toil. The Story of *Robert* King of *Sicily* is agreeable to the ſecond Propoſition; he us'd to ſay, he would rather quit his Crown than his Studies.

7. "An honeſt Man who does not give "his Children Learning, *Ho Je.*

Theſe two *Chineſe* words are very emphatical; they ſignify, what Excuſe can he give, what honeſt Motive, Deſign or End can there be, or can a Parent pretend, for not giving his Children Learning?

8. Another. "If a Son does not "learn when he is little, when big he "will be a Fool. If a Woman does not "learn in her Infancy, when grown up "ſhe will be good for nothing. The "Rule and Method of teaching Sons "is to make them give ear to and "follow the Advice of their Parents: "To teach Daughters they muſt be made "never to ſtir from their Mothers ſide. "A Son muſt not uſe himſelf to drink "Wine, nor to other Worldly Diver- "ſions. The Daughter muſt be taught "not to go. A ſevere Father breeds "beautiful Children. A hard Mother "breeds pains-taking Daughters. Chil- "dren muſt be belov'd with a Rod in "hand. If the Bough of a Tree when "tender is not ſtreightned, when grown "up it is hard to ſet it right. If "a Son is not put into the right way "when little, who will be able to direct "him when he is big? Men uſually love "Pearls and precious Stones, but I love "Learning and Virtue in my Children.

10. Another *Chineſe.* "As ſoon as a "Children can feed himſelf, teach him "to do it with his Right-hand: When "he is ſix years of Age, let him learn to "caſt Accounts: At ſeven ſeparate him "from the Women, that he may not be "effeminate: At eight let him eat at "Table, and be taught Manners and Hu- "mility: At ten let him live like a Man.

The *Chineſes* are extraordinary careful to obſerve all theſe Rules, and particularly in breeding their Children mannerly; ſo that a Child at eight years of Age behaves himſelf like a Man of forty.

Navarrette.

CHAP. XI.

Of the Satisfaction of the Heart.

1. "A Precious Stone that has no ſpeck " nor blemiſh, is fit to be pre- " ſented to a King; and a dutiful Son is " a rich Jewel in a Family. The uſe of " precious Stones has a certain Period " and End, but the Benefit of a dutiful " and obedient Son laſts for ever. That " Houſe in which there is Peace and Uni- " ty, tho it be poor, is rich; and that " poor, which is full of ill-gotten Wealth. " What ſhould he covet any more who " has one dutiful Son? The Father lives " at eaſe when his Son is dutiful; and " ſo does the Husband, if his Wife is " diſcreet and prudent. The wreſting " of Juſtice and parting of Kindred " proceeds from Intereſt. He that has " receiv'd an extraordinary Pleaſure, " muſt prepare himſelf for an unex- " pected Sorrow. Let him that lives at " eaſe, think on the Trouble that may " come upon him. Great Gains are fol- " low'd by great Loſſes. He that has a " great Name and Reputation, muſt have " much Merit. He that obtains a great " Reward muſt have done conſiderable " Services. Great Satisfaction follows " mighty Love; great Flattery is atten- " ded with great Deſtruction, great " Sorrow with great Sorrow, and gene- " rally great Shame with Death. To " love and do good, ſometimes cauſes " Uneaſineſs and Trouble.

2. The Maſter *Confucius*. " He that " does not fix his Eyes on the top of a " Mountain, cannot comprehend what it " is to fall from thence. He that does " not go down to the bottom, will not " know the pain of ſinking that threatens " him. He that does not go to Sea, can- " not be ſenſible of the trouble of ſailing.

The very day I was writing this ſame in *China*, two hang'd and five voluntarily drowned themſelves: They found themſelves on a ſudden ſeiz'd by ſuch a mourning as will laſt them to all Eternity.

3. Thus ſays a *Chineſe*. " If you would " have your Underſtanding clear, reflect " on what is paſt, and think on what is " preſent: If you would know what is " to come, examine what is paſt.

4. The Maſter *Confucius*. " A fair " and clear Looking-glaſs ſerves to ſhow " the Body. Things paſt are a Mirror " to what is preſent and to come.

The meaning is the ſame as before.

5. Another. " Buſineſs, tho very plain, " cannot be ſecur'd a year. Thoſe that " ſeem ſafe for a year, cannot be deter- " min'd in a day, becauſe there are ſo " many alterations in Time, that no- " thing is certain, and Misfortunes be- " fal Men on a ſudden that can never be " foreſeen. Husband and Wife are ſure " of ſix foot of Land. It is not eaſy to " preſerve Life many years. The World " is a Monſter without a Head: It calls " an ingenious Man troubleſome and " offenſive, him that is dull, given to " eaſe; him that is virtuous, a ſluggard " and idle; him that is wicked, pleaſant. " A rich Man is envy'd, a poor Man op- " preſs'd; an induſtrious Man is accoun- " ted covetous, he that is ſparing is " term'd niggardly. Now do you con- " ſider, what you can teach a Man that " he may live. In truth it is hard to " live in this World.

6. A grave Author ſays: " If a Tree " is water'd and prun'd, it roots it ſelf " and grows ſtrong in the ground, " whence follows an increaſe of Boughs " and Bloſſoms, and abundance of Fruit; " and in time it comes to be a Beam fit " for any ſumptuous Building. So Man, " if he has a good Education, will grow " much, and be a Perſon of ſingular " Note.

7. Another *Chineſe*. " A Man with- " out Learning and Education is like a " Cart without a Wheel; as this cannot " go on, ſo neither can the other move " or live in the World.

8. Another. " A falſe Man truſts no " body, and he that is real and ſincere " truſts all Men. Do not make uſe of " a Man whoſe Fidelity you ſuſpect, and " if you make uſe of him do not ſuſpect " him.

9. The Maſter *Confucius*. " When a " thing is rais'd to the greateſt height " it can attain to, it returns to its firſt " Being. The greateſt Joy ends in Sor- " row: Great Friendſhip and Unity in " Diviſion. Dignity and high Place " often has a Fall.

10. The ſame *Chineſe*. " He that go- " verns a Province muſt take care that " there be no Tumults in it: He that " governs a Kingdom, if he deſigns to " eſtabliſh himſelf, muſt prevent Miſ- " fortunes that may happen.

11. Ano-

11. Another *Chinese* says; "Those "who rule must foresee things, that they "may provide a Remedy, and apply the "necessary Medicine.

12. Another. "The Fish dwell in the "bottom of the Water, the Cranes fly "very high; these tho so high may be "shot, and the others tho so deep may "be caught. Only two Inches of Man's "Heart are impenetrable. The height "of Heaven may be measur'd, the depth "of the Earth may be taken, but none "can guard himself against the Heart "of Man: It is easy to know Man's "Shape and Meen, but it is impossible "to know his Heart. We see his Face, "and hear his Words, but his Heart is a "thousand Leagues of.

13. A *Chinese*. "It is not proper to "measure Water by the Peck, nor to "be govern'd by the outward appea-"rance of Man.

"14. If Hatred once take root, says "a *Chinese*, it is hard to pull it up. If "you bear your Neighbour ill-will but "one day, it requires a thousand to dis-"pel it. If you requite your Enemy "with good Deeds and Benefits, it will "be like casting hot Water upon Snow; "but if you repay ill turns, you will "ruin your self and him. When I un-"derstand any Persons are at enmity, I "use all my Endeavours to make them "Friends, and lay aside the ill-will they "bear one another.

15. Another *Chinese*. "He that hates "a Man is said to bring a great Trouble "upon himself. He that forbears to act "well is a Thief to himself. I beseech "you be merciful, and live carefully, "that you may not rob your Heart of "the Riches of Virtue.

"16. Thefts and Robberies proceed "from Hunger and Cold. He who is "rich and warm clad, thinks on Lewd-"ness: The poor and hungry on steal-"ing. He that considers the Troubles "of Poverty, will not grow proud. He "that earnestly fixes his Thoughts on "the bitter Potions and Medicines us'd "in Sickness, will not be sad.

17. Another. "The Garland and "Laurel are for the Virtuous, and Fet-"ters and Shackles for the Wicked.

18. *Confucius*. "Noble and virtuous "Men are compar'd to Justice: The vile "and base to Interest: The former act "for the sake of Virtue, the latter only "for Profit.

19. Another. "He that is not vir-"tuous values Riches, the wicked Man "prizes the Goods of the World.

20. *Lao Zu*. "Much Wealth is not "preserv'd with Justice and Integrity. "Much reading causes what is study'd "to be forgot. How can he who is not "very holy do all things to perfection? *Navarette.*

21. Another. "A poor Man is look'd "upon as of no Judgment. He that is "prudent to Perfection governs well. "He that does not hear, does not go to "prate. He who speaks any thing good "or bad, is certainly vicious, and has him-"self those Faults he tells of others.

22. "No body will look ill upon him "who does no ill Action in his Life. "If you hurt another, be assur'd you "will be hurt. Tender Plants dread "the Frost. The Frost dreads the Sun. "His own Offence is an ill Man's Enemy. "He that wears Ambergreece about him "diffuses a good Scent, tho he stand not "in the Wind. A good Man, tho his "Virtue be not made publick, exhales a "sweet Odour of Virtue; but a wicked "Man sends forth the stench of his "Vices.

23. *Meng Zu*. "A virtuous Man has "many Supports. He that loses his "Virtue, loses and destroys them all.

24. Another. "It is not reasonable "a poor Man should be despis'd, nor is "it convenient a rich Man should con-"fide in his Wealth and Power. It may "so fall out, that he who to day is "rich, may be poor to morrow, and the "contrary.

25. "He that avoids sinning gains "many good things. He that saves "Charges has Income enough. He that "looks to what he has, does not want "to give Alms. He that saves and lays "up, has something to leave his Chil-"dren.

Any Man will say he knows these plain common Truths well enough, and therefore there is no need of bringing them out of *China*. I say he is in the right, but let him practise them as the *Chinese* do.

26. "Those who keep close to them "that are in high Places, as soon as their "business is done, forget them. Rich "Men have many Friends, but very few "when they fall into Poverty.

27. "To serve a peevish Master, is "the way to be affronted by him. To "be a Friend to an impertinent Man, is "the way to be parted from him.

28. "A good Word and good Ad-"vice is worth more than many Pounds "of Gold. It is easy to get Gold, but "hard to meet with good Advice. A "little Ship cannot carry a great Burden. "It is not convenient to travel a deep and

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" ſolitary Road alone. He that treads " dry Land ſaves tiring himſelf. Man " dies for Mony, and Birds fall into the " Snare for Food.

29. " A Secret muſt be confin'd, not " imparted to many. That buſineſs " which is made known to many takes " air, and the Deſign fails.

30. " A poor Man relies on his Neigh- " bour. Another Book has it, A poor " Man is a Leproſy to his Neighbour. " A poor Man, tho he lives in the middle " of the Market-place, is known to no- " body. A rich Man, tho he live in a " Deſert, is known by all Men, has many " Relations, and they come to him from " far Countries. In all places a Man's " Face is taken notice of according to " his Garb. If a Horſe goes not far, it " is for want of Strength: If a Man " riſes not, it is becauſe he is poor.

31. " If a Judg has envious Friends, " wiſe and diſcreet Men ſhun him. If " the King has an envious Favourite, the " Great Men fly from him.

32. " Let him that rules a Kingdom " not make uſe of flattering Counſellors. " He that governs a Houſe, muſt not be " advis'd by a flattering Woman. A " good Counſellor is the Jewel of a " Kingdom. A good Woman is the " Jewel of a Houſe. A flattering and " envious Counſellor ruins a Kingdom: " And ſuch a Woman deſtroys a Family. " If the Plough goes awry it ſpoils the " Field; and flattering words deſtroy " Virtue.

33. " Heaven, ſays a *Chineſe*, has all " things for Man: Man has nothing for " Heaven. Heaven creates no Man with- " out Suſtenance for him; nor does the " Earth produce any Herb without a " Root. Heaven gives a very rich Man " all he has; to him that has but a Me- " diocrity, his Care and Induſtry. The Verſes ſpeak thus, " The Man that is " very rich grows proud; he that is " very poor is ſad, he that is ſad turns " Thief, and he that is proud becomes " cruel. The Sons of Miſers gather " Dung as if it were Gold. Laviſh Men " uſe Gold as if it were Dung.

34. " Life and Death are always be- " fore our Eyes. There is nothing bad " in this World but Man's Sin.

35. " Envy and Hatred, ſays a *Chi-* " *neſe*, bring Miſchiefs upon Sons and " Grandſons.

36. The ſame Author. " The firſt " thing Man is to do, is to mortify him- " ſelf, and curb his Appetites, to love " all Men, and be united to them through " Humility. Man ought always to think " on his paſt Offences, and endeavour " not to ſin in thought. If he act ac- " cording to this Rule, the Crown of " the Empire will be eſtabliſh'd.

This an Emperor ſaid to his Subjects, what could S. *Auguſtin* have ſaid better to his Children?

37. *Meng Zu* ſaid to an Emperor; " To keep fat Cattel, and Fowls in the " Kitchen, and full-fed luſty Horſes in " the Stables, when the People are ſtar- " ving, ſhows more care is taken of " Brutes than of the Subjects, and is " deſtroying of Men to ſave Beaſts.

He reprov'd the Emperor for pampe- ring himſelf too much, and maintaining Horſes, without relieving the Peoples Wants. This Philoſopher was bold, and not given to Flattery; there are but few like him.

38. Another Author. " One ſpark " of Fire may burn a whole Foreſt; and " one bad word may deſtroy the Virtue of " one's whole Life. He that wears Cut- " work is ſenſible of the Pains the Seam- " ſtreſs takes; and he who eats three " times a days, ought to remember the " Husbandman's Labour. He that ga- " thers Virtues ſecures Piety, and a pious " Man gains a good Name. Many by " acting well come to be holy Men.

39. Another *Chineſe* ſays. " He that " would know what his King is, muſt " look upon thoſe about him. He that " would know a Man muſt ſee what Com- " pany he keeps. He that would know " a Father, muſt obſerve his Children. " The King ought to be holy, the Fa- " vourite and Counſellor loyal and faith- " ful, a Father virtuous, and a Son du- " tiful. When a Kingdom is in an up- " roar, then the Loyalty of Miniſters " exerts it ſelf.

40. The Maſter. " Water which is " very clear has no Fiſh; if a Man is " given to prying, and loves to know all " things, he wants Friends and Diſciples.

41. The ſame Author. " A virtuous " and honeſt Man is to think on three " things: One, that if he does not ſtudy " whilſt he is young, when he grows old " it will not be in his power. 2. That " if when he is old, he does not make " uſe of the ſhort time he has, when " Death comes it will be too late to act. " 3. That if he has wherewithal to give " Alms, and does not give it, when he " is poor, tho he would, he'll not be in " a condition to give it: Therefore he " who being young hopes to live to be " old, muſt apply himſelf to ſtudy. He

" that

" that is old, and thinks on death, muſt " take heart and do good. And if a Man " being rich is afraid he ſhall be poor, " let him endeavour to give Alms.

42. Another: " He who is a great lo- " ver of himſelf, will not attain to Per- " fection.

43. " He that does not prevent things " at a diſtance, will have troubles near " at hand.

44. " The Rain in Spring, ſays a *Chi-* " *neſe*, is fruitful; it makes the Plants " grow, and the Fruit increaſe; the Huſ- " band-men rejoice at the ſight of it, but " Travellers hate it. The Moon in Au- " tumn is as bright as a Looking-Glaſs, " People divert themſelves by her light, " but Thieves hate her.

There was a Counſellor, who had great influence in the Government, and the Emperor had a great eſteem for him. Envious Men, who were no ſmall number, ſpoke ill of him, and laid heinous Crimes to his charge. The Emperor ſent for him, laid the Accuſations before him, and in a great paſſion blam'd his Behaviour. He without any concern anſwer'd, what has been writ in the laſt Paragraph, which imply'd that wicked and envious Perſons hated his Integrity and unbiaſs'd way of proceeding, becauſe they could not defile him with Bribes, and other ill practices, therefore they hated him, as a Thief does the light, which hinders his ill deſigns. *He that does ill hates the light.* The Emperor was ſatisfy'd with the Anſwer.

45. A *Chineſe* ſays: " To relieve him " that is in diſtreſs, is to deliver him " from danger. The Heart of Man is " like Iron. The *Mandarines* are the " Forge to ſoften it.

The ſecond Propoſition is much applauded by the *Chineſes*. The *Mandarines* take great care to mollify the hardneſs of ſome Men by ſevere puniſhments. For the moſt part the People of that Nation are the Sons of Fear.

46. " The Heart of Man, ſays ano- " ther, is hard to be fill'd. If there be " any alteration in the Sky, there follows " either Wind or Rain; if Man feels " any change in his Body, he either dies, " or falls ſick.

47. Another: " If the Government " of a Kingdom goes in the right courſe, " Heaven protects and aſſiſts it. If the " Miniſters are uncorrupted, the Sub- " jects live at eaſe. If the Wife is diſ- " creet and virtuous, a Husband has but " few troubles. If the Son is dutiful, " his Father's Heart is eaſy.

48. " If a King takes the advice of his " good Counſellors, he will be Holy. *Nava-*

49. Another: " The firſt ſow, they " that come after reap. If you reap do " not rejoyce, for a time will come, " when others ſhall reap what you ſow'd. " How many have ſow'd, that never " reap'd? *rette.*

50. Another: " He who acquires great " riches without a good title, may be " aſſur'd of much trouble, if he is not " extraordinary fortunate.

51. " When Thirſt rages, ſays a *Chi-* " *neſe*, a drop of Water, tho it be trou- " bled, is ſweeter than Honey. When " a Man is drunk, the beſt Wine drinks " to him like Vinegar. Wine makes not " Man drunk, Man makes himſelf drunk. " It is not Senſuality that blinds a Man, " it is Man that blinds himſelf.

The firſt Propoſition implies nothing comes amiſs to one that is hungry or thirſty. I have too much experience of both ſorts, I have ſometimes drank foul water, and ſaid I never drank any better in my life; as one ſaid upon the like occaſion, and he gave the reaſon, *Becauſe I never drank when I was dry.* This agrees with that of *Job 6. But to a Soul that is hungry, bitter things ſeem ſweet.* The Holy Ghoſt ſpeaks to the ſecond point too.

52. " If any Man ſhould ask me to tell " him his Fortune, ſays a *Chineſe*, I will an- " ſwer him, that to wrong my Neighbour " is my ill fortune. For me to be wrong'd " by others, is my proſperity and good " fortune.

53. *Meng Zu:* " A merciful Man is not " rich, a rich Man is not merciful.

54. " He that is obſtinate in his own " opinion, ſays a *Chineſe*, cannot diſtin- " guiſh betwixt truth and falſhood, nor " betwixt what is probable and what is " not.

55. The ſame Author: " The more a " virtuous Man perceives he is advanced " in perfection, the more he humbles " himſelf. The more a wicked Man ſees " himſelf proſper, the prouder he grows. " A vile Man is full with a ſmall matter, " a virtuous Man is not ſatisfy'd with a " great deal.

56. " He who has virtue has certainly " words: It is not certain he that has " words has virtue.

57. Another: " It is rare to ſee little " virtue and merit in high Dignity, and " little diſcretion in much buſineſs with- " out great troubles.

58. The ſame Author: " He that is " in high Place muſt make ready to fall. " He that has great Places muſt watch to " prevent

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" prevent his ruin. He that governs his " Superior at will, muſt remember he " may fall into diſgrace.

59. The ſame Author: " Kings and " Parents muſt be merciful. The King " muſt look upon his Subjects as Bre- " thren and Friends. Only Loyalty to " the King, and being dutiful to Parents, " confer Nobility and Glory.

60. Another: " A merciful Father " loves not an undutiful Son. A wiſe " King makes not uſe of ill Counſellors. " The rich Man muſt not ſcoff at the " Poor. The young Man muſt not laugh " at the Old, for Poverty and Old Age " will ſoon come upon them.

61. " A Veſſel too full, ſays a *Chineſe*, " runs over; a proud Man burſts. Lamb, " tho it be good, is hard to dreſs to ſe- " veral Palates.

62. Another: " Tho a Diamond fall " into the mire, it loſes not its value, or " luſter. A virtuous Man, tho he be " employ'd in mean or dangerous things, " muſt not loſe the purity of his ſoul.

63. The Maſter: " He who is not " merciful deſerves not to live long in " this World.

64. *Meng Zu:* " That is the beſt time " which Man makes good uſe of. Peace " and Unity with our Neighbour is the " greateſt profit.

65. A *Chineſe:* " The water which is " at a diſtance does not quench the fire " that is near at hand. A good Neigh- " bour at the next door, is better than a " rich Relation afar off.

66. Another: " Tho the Sun, Moon and " Stars are clear Lights, yet they do " not communicate their Rays to that " which is under a cloſe Veſſel. The " Knife tho it have a good edg does not " cut an innocent Perſon. Misfortunes " do not follow the Virtuous.

The firſt furniſhes us with an anſwer to the Gentiles, who often ask, how it comes to paſs, that God does not impart to them the light of the Goſpel? Certain it is puniſhment was not deſign'd for innocent Perſons. God ſends troubles to the good as well as the bad, but upon different motives.

67. " If a poor Man, ſays a *Chineſe*, " lives uprightly, he is always merry. " A rich Man, if he behaves not him- " ſelf uprightly, is ſad. It is no matter " whether the Houſe ſtand high or not, " all that is to be minded is whether it " let in rain, if it does not, that's enough. " All that is to be minded in the Gar- " ment, is whether it keeps a Man warm, " there is no minding the curioſity of the " ſtuff and making. Mind not whether " Meat has ſpice in it, ſo it maintains " and ſatisfies Nature 'tis enough. He " that marries muſt not look upon the " Womans Complexion, Air and Beau- " ty; let him obſerve whether ſhe is " diſcreet and virtuous, and that's e- " nough. It is not being a Nobleman, " or a Commoner, that makes a Man a " good Neighbour, he that is quiet and " peaceable is beſt. He is not my Friend " that eats and drinks at my Table, but " he who relieves my wants. It is not " being great or little that makes a " *Mandarine*, but being upright and un- " corrupted.

68. Another *Chineſe:* " When Death " comes, the Owner can make no advan- " tage of his Lands and Tenements, tho " he have many good ones. When the " laſt Day comes, tho a Man have much " Money and Wealth, he cannot carry it " with him.

69. " It is eaſie to begin a Law-ſuit, " ſays a *Chineſe*, but a hard matter to " end it.

70. Another: " That Husband-man " who does not take care to till his " Ground, will ſtarve.

CHAP. XII.

Of Eſtabliſhing Laws and good Inſtructions.

1. THE Maſter: " There are Rules " and Inſtructions to make one a " Man, but the principal and neceſſary " point is that he be dutiful to his Pa- " rents. There are certain Funeral " Rites and Ceremonies appointed, but " compaſſion for the dead is the main " circumſtance. Warfare has its Rules " and Diſcipline, but the Courage and " Valour of the Soldiers is the moſt ma- " terial part. There are Laws to go- " vern a Kingdom by, but the chiefeſt " thing is to protect and take care of the " Husband-men. There are Laws and " Forms for living in a Kingdom, or " Commonwealth, but the beſt is to be " meek and merciful. There is a cer- " tain time preſcribed for life, but the " main

" main concern is to baniſh idleneſs and " ſloth.

2. Another: " The moſt neceſſary " property of a Judg, is that he be up- " right and uncorrupted. The moſt ne- " ceſſary thing in a Family, is to ſave " charges, and be aſſiduous at ſtudy. " The proper practice of an honeſt Fa- " mily is to conform to the Laws. Care " and Induſtry produce Riches, and Sa- " ving prevents Want.

3. The Maſter: " The whole Life de- " pends on care and induſtry, the Year " on the Spring, the Day on riſing early. " He who in his Youth is not diligent and " aſſiduous at his Studies, when Old Age " comes will be a fool, and find himſelf " empty handed. He who in Spring does " not till, in Autumn will not reap. He " who does not riſe early cannot order " his Houſhold-affairs well.

4. " An Emperor us'd to ſay to his " Subjects: If you would live well, the " Father muſt be ſevere to his Children, " and the Mother mild, Brothers and " Friends muſt honour one another, Chil- " dren muſt be dutiful, Marry'd People " love one another; Men and Women " not go or be together, Kindred relieve " one anothers wants, no body hinder " the Husband-mans labour, no body " take from another what does not be- " long to him, none play, or breed Law- " ſuits, the Rich not devour the Poor. " When you travel, give the way to thoſe " that paſs by; when you till your " Ground, ſtrike not your Plow into an- " other Man's Field. If you obſerve this, " you will live at peace and eaſe. *Navarette.*

5. The *Chineſe* Philoſophy: " The firſt " thing Maſter that teaches is to en- " deavour, is, that his Diſciples be vir- " tuous. He that rules, muſt chiefly la- " bour to ſtir them up to humility, and " to honour one another. This will cut " off Law-ſuits and Variances, and will " prevent Lawyers growing rich.

Nothing can be better ſpoken; I muſt confeſs I am aſtoniſh'd at the great Knowledg that Nation has acquir'd of it ſelf, without converſing with others.

6. A *Chineſe*: " Your firſt care muſt " be not to meddle with the Emperor's " Government. The ſecond not to carp " at the Judges. The third not to cen- " ſure that which all Men do. The fourth " not to have to do with thoſe that ſeek " for Preferment. The fifth not to pub- " liſh your Riches, or caſt an evil eye " upon the poor. The ſixth not to con- " verſe with, or hear thoſe who talk im- " modeſtly. The ſeventh not to pry in- " to other Mens buſineſs. The eighth, " when you come into a Houſe, not to " look into the Papers you find. The " ninth, when you eat, not to chuſe the " beſt bit. The tenth, when you are in " company with another, not to take to " your ſelf what is offer'd to both.

CHAP. XIII.

Concerning Government.

1. THree things, ſays a *Chineſe*, make " a good Judg: Firſt, being un- " corrupted. 2. Being watchful. 3. Be- " ing careful and diligent. A Man muſt " ſerve the King as he would his Father, " his Miniſters as Elder Brothers, and " muſt love all Men as he does his Wife. " Miniſters and Judges muſt do the duty " of the Office, as they do the affairs of " their Houſe.

2. The Maſter: " It is cruelty not " to inſtruct and puniſh. He who in " himſelf is upright and juſt, is obey'd, " tho he do not command. If he is not " righteous in himſelf, tho he command " good things, he is not obey'd.

3. Another: " What makes a good " Judg, is obſerving the Laws of his Su- " perior, looking upon his Inferiors as " Children, and making uſe of them on- " ly upon neceſſity, or when there is rea- " ſon for it.

4. " No Man will be diſreſpectful to " him that is courteous and civil. He " who is bountiful and free will have ma- " ny Friends. He who is true and faith- " ful will be honour'd by all Men. He " who is careful and diligent will always " deſerve well. He who gives much " may make uſe of all Men.

5. " A Noble and Virtuous Man is " free-hearted, but not prodigal, or a " ſpend-thrift, is noble and not hated, " loves things but is not covetous; is " grave but not inacceſſible, values him- " ſelf, but is not proud; being virtuous " he endeavours to keep to a Medium, " and fly all Extremes.

6. " That King, Lord, or Judg, who " hears reproof and will be corrected, is " good, upright and juſt. 7. An-

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7. Another: " That Counſellor who " values not his life, and fears not the " ſtroke of the Scimiter, when he advi- " ſes, deſerves the name and title of a " Counſellor. A good Counſellor is not " afraid of death; he who fears death is " not a good Counſellor.

This Doctrine is much applauded in *China*, ſome have practis'd it, as appears by the ſecond Book, and many did when the *Tartar* came in. There are alſo many in that Country who kill themſelves when they are in any great trouble. *Pliny* ſaid, that the Earth like a pitiful Mother produced mortal Poiſons, that her Children, Men, may not die ignominious deaths, but might end their lives with one morſel or draught. Many have made uſe of this folly or barbarity, not only amoſg the *Chineſes*, but among others, as *Demoſthenes*, *Democritus*, *Hannibal*, and *Ariſtotle*, as *Suidas* writes; *Cato Uticenſis*, *Caius Plaucius Numida*, and the *Meleſian* Virgins. The *Japoneſes* reckon it a point of honour to cut themſelves with their Sabres. It is a great misfortune that Counſellors ſhould be faint-hearted. Read *Syl. tom. lib.* 2. *c.* 9. *q.* 3. *n.* 13. *& S. Thom.* 1. 2. *tom.* 1, *q.* 18. *diſp.* 12. *art.* 5. *p.* 761.

CHAP. XIV.

Of Oeconomy, or Family-Government.

1. IT is convenient, ſays a *Chineſe*, to " give the Maſter of the Houſe an " account of any Houſhold-affair. Care " and frugality make the Family be al- " ways in plenty. In time of health, let " them prepare for ſickneſs. When the " Wife comes home, let her be taught " to work immediately.

The *Chineſes* obſerve this laſt inſtruction very punctually, all the Women work, and curiouſly; we may ſay of the *Chineſe* Women, as *Prov. And ſhe eats not her bread in idleneſs.*

2. Another: " A fooliſh Man fears " his Wife, a prudent Woman honours " and reſpects her Husband. He who " keeps Slaves muſt be very careful to " ſee they have Meat and Clothes; let " him always take care of his Fire, and " at Night look to the Thieves. If the " Children are dutiful, Man and Wife " live pleaſantly. If the Family lives in " peace, all its affairs ſucceed well.

It is a point of Conſcience to take care of Slaves. I am perſwaded the *Chineſes* outdo many *Europeans* in looking after theſe poor Creatures both in ſickneſs and health.

3. " He who is about making a match, " muſt firſt conſider whether the Daugh- " ter-in-law's temper be ſuitable to thoſe " of his Family. Let no Man raſhly " take a noble or rich Woman to Wife, " ſhe that is virtuous and diſcreet is beſt, " tho ſhe be poor. Tho ſhe be poor now, " what do you know but by her labour " and induſtry ſhe may come to be " rich?

4. " He that would marry his Daugh- " ter muſt take care it be with her " Equal; if ſo, doubtleſs the Daughter " will be eaſily brought to ſerve her Huſ- " band, and her Husband will certainly " reſpect her. A Youth who is grown " up and does not marry, is like a Horſe " without a Bridle. A Woman grown " up that does not marry, is like prohi- " bited Salt.

Prohibited Salt is never ſafe any where, tho it be never ſo much hid. This the *Chineſes* are acquainted with, which is the reaſon of making the compariſon. I before quoted the words of the Holy Ghoſt, *You have a Daughter, keep her Body.*

5. " He who is about marrying and " conſiders the Portion, is a Barbarian.

Read *Sylv. tom.* 1. *lib.* 1. *c.* 5. *n.*27. According to this Rule there are abundance of Barbarians in the World. *Pius* V. in his Catechiſm, as *Parroch.*2. *p. c.* 8. ſpeaks admirably to the Marriages of Catholicks, there the Reader may ſee it.

6. " Let every Man that has a Family " diſtribute the Houſhold-affairs accord- " ing to every Perſons ſtrength and ca- " pacity. Let him honour every one " according to their merits. Let him " uſe his Fortune with moderation. Let " him reckon his Income, that he may " know how to regulate his Expence. " Let him ſee that every one has their " neceſſary Food and Raiment, according " to their quality, endeavouring to car- " ry an even hand in all things to pre- " vent envy and contention.

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CHAP. XV.

Of the Order to be obſerv'd in Families.

1. " HUsband and Wife are the firſt, " Parents and Children the ſe- " cond, Brothers the third; theſe are " the neareſt Relations, and the Source " of all other Kindred.

2. Another. " Husband and Wife " are knit together by the Fidelity and " Truſt of Matrimony: They muſt not " curſe, quarrel, or ſtrike one another; " if any ſuch thing be among them, it is " a ſign they are not in perfect Unity.

3. " The Children, ſays a *Chineſe*, are " as it were their Parents Hands and " Feet: Parents are as it were their " Childrens Garment.

This implies, that Children are to ſerve and maintain their Parents, and they to protect their Children.

4. Another. " It is the Property of " Man to acknowledg and be thankful " for Benefits; to receive Favours and " make no returns, is the part of a Brute " Beaſt.

CHAP. XVI.

Of Ceremonies and Civilities.

1. THE Maſter. " He who lives in " a Family, muſt be acquainted with " the Ceremonies and Civilities that be- " long to it. Thoſe within doors are, " that there be a diſtinction between Su- " periors and Inferiors. For the ſecuring " of Peace in the Womens Apartment, it " is neceſſary there be ſeveral Degrees " and Ranks. The ſame is practis'd " in the Palace, and ſo in the Courts of " Juſtice, otherwiſe there would be much " diſorders.

The *Chineſes* are moſt exact, and rather troubleſome in their Ceremonies; they obſerve them with the utmoſt rigor, they ſtudy them very carefully, and look upon any omiſſion in this nature as a fault.

2. " If a Superior, ſays one of them, " does not obſerve Order, he'll not have " due attendance from Inferiors; if " the Inferiors do not ſo too, they will " not be able to perform their Duty to " Superiors.

3. " A Commander, tho he be brave, " will ſpoil an Army if he does not keep " good order. If a mean Man is ſtout " and not orderly, he will turn Thief.

4. " A Noble Perſon is diſtinguiſh'd " from the Vulgar by his Breeding and " Civility. He that is well bred reſpects " all Men, and all reſpect him.

5. Another. " Courteſy and Affabi- " lity make way for a Man all the " World over.

6. " At Court the Emperor is the " firſt, and next to him the Counſellors. " Among the People antient Men take " place, among the reſt virtuous Perſons " have Precedence.

7. The Maſter. " If I deſire to be " valued by Men, the ſure way to com- " paſs it is to value them.

8. " When a Man goes out of doors, " ſays a *Chineſe*, he muſt do it with the " ſame Gravity and Modeſty as he waits " upon Strangers; when he comes in, " it ought to be as if there were Perſons " of Note waiting for him within.

This is adviſing Men to Modeſty and decent Behaviour, tho they be alone in their Houſes. The *Chineſes* are ſingular in this particular, and in the Circumſpection they uſe in all their Actions and Motions.

9. Another ſays. " The Father is not " to make publick his Childrens Virtues; " Children muſt not diſcover the Failings " of their Parents.

10. " Man proceeds from three, ſays " another, and ought to ſerve all three. " From his Parents that got him, from " his Maſters who taught him, and from " the Emperors that maintain'd him. If " there were no Fathers, there would " be no Sons; if there were no Maſters, " Men would be mere Beaſts; if Suſte- " nance fail'd, he could not live.

11. The Maſter. " Sacrifice to the " dead as if they were preſent, ſacrifice " to Spirits as if they were preſent.

This is not unlike what we find in *Wiſd.* 14. *They made him they would honour, that they might worſhip him that was gone,*

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as if he had been present. As if present imports the same as the *Chinese Ju Zai:* This Proposition, because taken in one sense by some Missioners, and by others in another, has caus'd much Discord in that Mission. I write upon this Subject at large in the Controversies, and therefore say no more to it in this place. I shall only observe here, that the Church has improv'd in the knowledg of many Truths, as I took notice when I treated of this Subject, and *Cassabutius* did, 7. *Synod. Ourens. pag. mihi* 358, & 359. in these words, *And the Church of God in progress of time is illustrated with new Knowledg, whence it is writ in the* Canticles, *that she advances like the rising Morning.* Then he quotes the words of *Castro lib.* 1. *de hæres. c.* 27. *We now know many things, which were either doubted of, or quite unknown to the first Fathers.* Even so the Church of *China*, tho so small and tender, has increas'd in several Particulars, as plainly appears by what is writ in the Controversies, and I hope in God it will still increase more.

CHAP. XVII.

How to preserve Fidelity.

1. THE Master. "He who is not "true and faithful, knows not what "he ought to know to live in this World. "It is certain a Cart without Wheels "cannot move, neither can he who is "not true and faithful live among Men.

2. Another says. "One single word "coming from a Man ought to be of "such force that it should never fail. "When the Mouth has once utter'd a "word, whatever comes on't it must be "perform'd; therefore it is requisite to "consider what a Man promises. If "great and Noble Men do not keep their "word, they sully their Honour and "Reputation.

3. Another. "If there is not sincerity "between the Emperor and his Coun-"sellors, there can be no Peace in the "Empire; if it be wanting between Pa-"rents and Children, there will be no "Peace and Quietness in the House; if "it be wanting between Brothers, their "Minds cannot be united: If it be want-"ing among Friends, their Friendship "will certainly fail.

CHAP. XVIII.

Of Words, and the manner of speaking.

1. THE Master. "Among Persons "of Learning and Gravity, it is "fit to discourse of serious matters, and "speak weighty Sentences; among infe-"rior sort of People business of less "weight may be discours'd of. He who "speaks must suite himself to those that "hear. When it is requisite to speak to "any Man, and he is not spoken to, it is lo-"sing of him; when it is not convenient "to speak, and we do speak, it is losing of "Words; but a discreet Man neither "loses the Person nor his Words.

In my Controversies I have writ, that it is not convenient to talk with Infidels of all the Mysteries of our holy Faith, and I prov'd it out of S. *Athanasius:* Since then I found this Subject is handled at large by S. *Thom. sup. Boetium in Trinit. q.* 2. *art.* 4. & *lect.* 6. *in* 11. 1 *Cor. Angel. Maria q.* 7. *de fid. sect.* 1. does the same.

It is absolutely necessary to suite the Discourse to the Auditors, otherwise the Words and Labour are lost. S. *Thomas* makes it out *sup.* 8. *Apoc.* where he quotes the words of S. *Gregory* upon this Subject. To avoid mistaking, it is requisite first, to consider what S. *Thomas* teaches. *The Preacher is discretely to foresee what is to be said, and to whom, and how, and how much, and after what manner,* &c. Some get into a Pulpit to let fall *extempore* Sentences, and some of them plead for it the words of *Mat.* 20. *Do not think,* &c. But S. *Thomas* answers with the Comment, *That the Apostles were privileg'd Persons as to this particular, because the Holy Ghost was present in them after such manner, that they ought not to premeditate. Sylv. tom.* 6. *p.* 112. writes notably to this effect. The words of S. *Aug. Serm.* 26. *ad frat.* answer to the rest of the Paragraph: *For we must not lay open that which is good every where, but in all things must observe the time*

of

of making it known. S. *Thomas* teaches the laſt in *Mat* 24. *For if he will ſpeak words when it is not convenient, he loſes them.*

2. A *Chineſe* ſays, " When we talk " with Kings, the Diſcourſe muſt be that " they may make uſe of good Miniſters " and Counſellors; if we talk with great " Men, it muſt be of the Loyalty and " Duty they owe to their King: When " we converſe with antient Men, we " muſt adviſe them to make uſe of their " Children: When we ſpeak with young " Men, we muſt lay before them the " Reſpect and Duty they owe to their " Parents and Elders: When we ſpeak " with the Commonalty, it muſt be con- " cerning their Loyalty to their Prince: " And if we diſcourſe with Judges, it " muſt be of Uprightneſs, Juſtice and " good Adminſtration.

3. The Maſter. " He who ſays little, " is certainly in the right in what he " ſays.

The ſame Man. " If Words are not " agreeable to Reaſon, one is too much; " if one word goes aſtray, it makes way " for many more.

4. A *Chineſe.* " The Mouth and the " Tongue are the Paſſage for all Miſ- " chiefs, and the Sword to deſtroy Life. *Navarette.*

5. Another. " To talk to ones Neigh- " bour concerning things that are good, " is warning of him to go in the way " of Virtue: Good Words are ſweet as " Hony, the bad are killing Swords; a " Man is not good becauſe he talks much. " The Wound of a Spear or Sword is " eaſily cur'd, but a bad Word is hard " to digeſt. Good Words warm the " Heart, as a Coat of Sables does the " Body; the bad prick the Soul, as " Thorns do the Body: One good " Word is worth more than thouſands " of Ducats, and a bad Word is as miſ- " chievous as a poiſon'd Arrow.

6. The Maſter. " One word ſhows " a Man's Prudence, and one diſcovers " his Indiſcretion. One word is enough " to ſave a Kingdom, and one is enough " to deſtroy it.

7. Another. " It is more delightful " to hear good Words, than to hear all " the Muſical Inſtruments in the World.

8. The Maſter. " It is hard to enter " into Diſcourſe with an ill Man, the " beſt way is to withdraw and keep from " him.

CHAP. XIX.

Of Friends.

1. THE Maſter. " To live among " virtuous People, is like living " among Roſes and Flowers, where tho a " Man do not diſcern the Smell, yet by " degrees it works it ſelf into the very " Bones. To live among wicked People " is like living in a Storehouſe of Pil- " chards and Fiſh, where if a Man ſtays " a while, tho he be not himſelf ſenſible " of the ill Scent, yet he carries it about " him, and others perceive it. To enter- " tain Friendſhip with good Men, is like " having to do with Lillies, which if " they are kept in one Houſe, the Smell " of them pierces to the next: To en- " tertain Friendſhip with ill Men, is ex- " poſing ones ſelf to danger of Ruin.

2. A *Chineſe* ſays; " He who leans a- " gainſt Vermillion makes himſelf red; " he that handles Ink is black; he that " keeps Company with wiſe and learned " Men, partakes of their Learning and " Doctrine; if he adheres to diſcreet " Perſons he gains Diſcretion; if he " follows Fools, he gets Folly, *&c.*

3. Another. " The Friends of our " times do nothing but ſhake hands, and " if a word ſlips from one the other is " angry and in a Paſſion; the firſt an- " ſwers, and there's an end of their " Friendſhip. Friendſhip muſt be ground- " ed on Virtue, there muſt be no omiſſion " of Reſpect or Honour from one to the " other: to meet and encourage one ano- " ther to do good, and imitate one ano- " thers Virtue, is true Friendſhip.

4. A *Chineſe.* " Keeping good Com- " pany is like walking in the freſh Eve- " ning Air, where a Man is cool without " wetting his Clothes. Converſing with " ill Company is like ſitting near a naſty " ſtinking place, where, tho the Clothes " are not dirted, they ſtink. Conver- " ſing with ill Men, is like playing with " naked Swords; for tho a Man be not " wounded, yet he is in danger of it.

5. Another. " *Jen Ping* (it is the " Name of a Man of great Antiquity) " tho he had many Friends for a long " time, yet he never was diſreſpectful

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" to them, or us'd them without Ho-
" nour and Courteſy.

6. Another. " Give Reſpect to and
" keep far from wicked, pernicious, and
" ill-minded People; honour and keep
" as cloſe as you can to thoſe that are
" good and virtuous. If any Man come
" near to hurt, or give me ill Language,
" I muſt give him good words, and re-
" move him in a courteous manner. If
" a Man comes to me with Deceit and
" Falſhood, I muſt reprove and put him
" away with the naked Truth: If I do
" ſo, it is impoſſible he ſhould bear me
" ill-will.

The firſt Propoſition the *Chineſes* urge in reſpect to evil Spirits as well as Men. *Lactantius de falſ. relig. c.* 20. writes the ſame of other Nations, *That they worſhipp'd ſome Gods that they might do them good, others that they might not hurt them.* The People of the Iſland *Madagaſcar* worſhip evil Spirits very much that they may not hurt them, the good they take little notice of: They ſay, that being good they require no Ceremonies to do them good, and are not capable as ſuch of doing hurt. The latter part of the Paragraph I could wiſh were well obſerv'd by zealous Chriſtians, who often frequent the Sacraments. The Author has more Followers of his good Doctrine among thoſe Heathens, than he would find in *Europe*. This is not a little Confuſion to us.

7. " Do not entertain Friendſhip with
" a Man who is fierce and cruel, is the
Advice of a *Chineſe* Doctor, and it is good.

8. Another. " A Lady that has not
" a clear Looking-glaſs cannot ſee the
" Freckles in her Face: A Man who has
" not a good Friend, will not be able to
" diſcover the falſe ſteps he makes.

9. " It is the Duty and Rule of Friends
" to gather Virtue, and act jointly there-
" in.

Chriſtians may obſerve what ſort of Friendſhip there is among Heathens, and what among themſelves.

10. " If you would join Friendſhip,
" ſays another, it muſt be with one that
" is better than your ſelf, otherwiſe it
" is better to have no Friends. All Men
" are good enough for Acquaintance,
" but there muſt be but a very few
" Friends to whom you will diſcloſe your
" Secrets.

11. Another *Chineſe*. " If you would
" plant Trees, do not plant Willows;
" if you join Friendſhip, do it not with
" Men of little worth. The Antients
" were true Friends, becauſe their Hearts
" were united; Friends of theſe times
" are not ſo, becauſe their Union is ex-
" terior, and only conſiſts in words.

12. " When a Man is rich and great,
" he has Friends and Kindred without
" number; if the ſame Man falls into
" Troubles, you will not ſee one of
" them come within his doors. The
" Friendſhip of Lords and great Men is
" as cold as Water, that of the indiffe-
" rent ſort is ſweet as Hony.

13. " An upright and good Man does
" not ſeek Friendſhip for Intereſt-ſake;
" to be a Friend on this account de-
" ſtroys Piety. A long Journey ſhows
" a Horſes Strength, Friendſhip of long
" ſtanding makes known the Heart of
" Man.

CHAP. XX.

Of the Women.

1. THE Maſter. " A marry'd Wo-
" man muſt be ſubject to her Huſ-
" band, and therefore it is not conve-
" nient ſhe ſhould have abſolute Com-
" mand. Woman is under three Sub-
" jections, one to her Parents before ſhe
" is married, another to her Husband
" when married; when he is dead, as to
" the Government of the Houſe and
" Eſtate, ſhe muſt be ſubject to her Sons.
" She muſt not go out of her Apart-
" ment to order what belongs to her.
" When ſhe is at Age to be married, let
" her always keep cloſe in her Chamber,
" and if ſhe goes out of it, let her not
" walk in the Court to be ſeen, which
" is very unſeemly: If ſhe goes out of
" her room in the night, let it be with a
" Lanthorn, and not in the dark, other-
" wiſe he that meets her may ſuſpect ſhe
" is not going about any thing that is
" good.

Concerning the Retiredneſs of Women, read *Sylv. 2. tom. in Apoc. c.* 12. *q.* 26.

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The words of St. *Paul*, *Women be ſubject to your Husbands*, are to this effect. The *Chineſe* Women are incapable of inheriting, of managing Buſineſs, and of any other Power of Government: Some there have been renowned in the World, and very unhappy in Government. But becauſe this is extraordinary, the Philoſopher ſaid their Government was *the Deſtruction of the Family, as that of a Tyrant is of the Kingdom.* S. *Thomas* quotes it in 2. 1 *ad Tim. lect.* 3. & *in* 15. 1 *Cor.* I have already made mention of the extraordinary Retiredneſs of the *Chineſe* Women, and it is very ſtrange, as appears by what has been writ, that they ſhould maintain that Rigor for above 2500 years.

2. A *Chineſe*. "Four things are commendable in a Woman: 1. Virtue. "2. Her Face. 3. Her Words. 4. Her "Work and Employment. For the firſt "it is requiſite that ſhe be very wiſe, "diſcreet, and judicious; for the ſecond, "ſhe need not be very beautiful; it is "not expected her Words ſhould be ve"ry witty, or that ſhe ſhould ſpeak in "Verſe: It is not to be expected her "Work ſhould be ſo curious as to out"do prime Workmen: Her Virtues muſt "be Retiredneſs and Modeſty, that her "Garb be ſutable to her Condition, that "in her Meen and Carriage ſhe be grave "and baſhful, and that ſhe be moderate "in all her Actions. Every married "Woman ought to be adorn'd with "theſe Virtues. She muſt firſt weigh "her words, not tell Lies, and ſpeak in "due time and ſeaſon: It is enough "that ſhe keep her Face clean, and ſo"ber Clothes: Her Work and Employ"ment muſt be to ſpin, weave, ſew, "and the like: She muſt be watchful "that the Houſhold Affairs may be or"derly.

3. Another *Chineſe*. "What a Wo"man is to obſerve is this, that if ſhe "ſpeaks it be ſoft and mildly, without "raiſing her Voice; if ſhe goes let it be "gently, if ſhe ſtops it muſt be with "Modeſty, her Ears muſt not hear ill "words, her Eyes muſt not look much, "ſhe muſt always be in fear and dread "leſt her Husband ſhould receive any "Affront, and have any Trouble upon "her account. That Husband who lights "of a good Wife has no Troubles, a "virtuous Wife keeps all the Family in "Peace.

4. "A *Chineſe* was ask'd, Whether "it was lawful for a Widow to marry "again? He anſwer'd, To marry, be"cauſe ſhe is poor and has no ſupport, is "lawful; but theſe are things of ſmall "moment, when compar'd to the Good "there is in Continency. *Navarette.*

By what has been ſaid it appears, the *Chineſes* make no great account of Womens Beauty.

For the Retirement of Women, we may well inſtance the Example of *C. Sulpicius*, who put away his Wife, becauſe ſhe went out of doors with her Head unveil'd. *A Lapide* in 24 *Gen. v.* 28, & 67. ſays, the Women formerly had inner Rooms, as is now us'd in *China*.

I could eaſily have enlarg'd upon ſeveral Points. I have left out above half the Notes I took, whilſt I was confin'd in *Canton*; the Matter we have in hand requires no more, ſince our only deſign is to ſhow how much that Nation has receiv'd from God, tho it is ſo ungrateful. What has been writ is enough for this purpoſe.

We daily reading *Chineſe* Books, always found ſomething new to make our Reflections upon; and that our Labour may not be quite loſt, I will here add a few. It has been ſaid already, that Women do not inherit, nor did they among the *Jews* till *Numb.* 17.

5. "A Counſellor ſaid to the Em"peror *Vu Vuang*, It is a great hap"pineſs to overcomes ones Will and "Appetite with Reaſon and Juſtice. It "is a great trouble and misfortune when "the Will ſways more than Reaſon.

6. "In the Reign of the Emperor "*Keng*, ſays the Hiſtory, the Empire "enjoy'd ſuch Peace, Unity, and mu"tual Love, that for above forty years "there was no need of inflicting any "Puniſhment.

7. A *Chineſe* Doctor ſays, "The Do"ctrine which is taught muſt be firm "and ſolid.

8. "King *Kung* ask'd, How he might "govern his Subjects well? A Coun"ſellor anſwer'd, By looking to his Be"neſit and Profit. He ask'd again, How "that was to be done? The other reply'd, "Teaching them to imploy themſelves "in Works of Piety, and to obſerve "Juſtice; and ſo doing, everything will "be profitable and advantageous.

9. "Another ask'd, How it might "be diſcern'd, whether the Kingdom "improv'd or decay'd? His Secretary "anſwer'd, When the Counſellors do "not often acquaint the King with what "happens in the Provinces, it is a ſign "the Royal Patrimony waſtes; becauſe "the Diſeaſe not being known, the Re"medy

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" medy is not apply'd. When the King " being told of his Miniſters faults, does " not puniſh them, it is alſo a ſign all " goes to ruin. When Miniſters grow " great and rich with their Employ- " ments, that is the laſt ſign of De- " ſtruction; for it is certain the Body " of the Kingdom, that is, the Sub- " jects, are exhauſted and drain'd.

10. *Aſin Juen Chi* ſays, " The leſs " is drawn from the People, the more " a King will have in time of need.

This is ſingular Policy, yet not ſo ſtrange, but it has been practis'd in *Europe*. We have an Example in *Conſtantius Chlorus*, Father to *Conſtantine* the Great, when he govern'd *France* and *England*. This has been obſerv'd at the End of this Book.

The End of the Fourth Book.

BOOK

Navarette.

BOOK V.

Which treats particularly of the Learned Sect.

THO ſomething has been ſaid in the ſecond and third Books concerning the Sect of the Learned in *China*, and ſome of their Principles ſet down, which might ſerve to make known its Deſign, and the End it aims at; yet becauſe it is a Matter of mighty moment, that Miſſioners be fully acquainted with all that belongs to this Sect, I have thought fit to inſert in this place, what has been writ concerning it by the R. F. *Nicholas Longobardo*, of the Society of *Jeſus*, an antient Miſſioner, and renown'd in that Miſſion: the underſtanding of which I am ſatisfy'd will be a great Advantage to the Miniſters of the Goſpel, and with ſmall labour will lay before them how they are to deal with the Infidels of that Region. The Original Manuſcript was carry'd to *Rome*, and I preſented an authentick Copy to the Holy Congregation *de Propaganda Fide*, which is kept among the Records. This good Father writes thus.

A ſhort ANSWER *concerning the Controverſies about* Xang Ti, Tien Xin, *and* Ling Hoen (*that is, the King of the upper Region, Spirits, and rational Soul aſſign'd by the* Chineſes) *and other* Chineſe *Names and Terms; to clear which of them may be us'd by the Chriſtians of theſe Parts. Directed to the Fathers of the Reſidences in* China, *that they may peruſe it, and then ſend their Opinion concerning it to the F. Viſiter at* Macao.

The PREFACE.

Giving an Account of the Original of theſe Controverſies, and what has been done about them by Order of Superiors.

I *Imprimis.* It is above 25 Years ſince the *Chineſe Xang Ti* (that is, the King of the upper Region) began to be an Eyeſore to me, and to go to my heart. For after having heard *Confucius* his four Books, as we all us'd to do at our firſt coming hither, I obſerv'd by degrees, that the Definition and Account of ſeveral Expoſitors of *Xang Ti*, was very oppoſite and repugnant to the Divine Nature. But having taken the Notion from the antient Fathers of the Miſſion, that *Xang Ti* was our God, I laid aſide thoſe Scruples, and conceited, that perhaps ſome of thoſe Expoſitors might be miſtaken, as being but particular Authors who did not conſent to the antient Doctrine. In this Perſwaſion, and with this Idea, I liv'd the firſt thirteen Years, which time I ſtaid at *Xao Cheu*, without having an opportunity to confer about this Point, as I ought to do, with the Fathers of the other Reſidences.

Xang Ti.

2. After F. *Matthew Riccius* dy'd, I being left in his place with the charge of all this Miſſion, receiv'd a Letter from the F. Viſitor *Francis Paſcus* in *Japan*, in which he gave me to underſtand, that our Fathers were there reflected upon, for bordering upon the Errors of the *Gentiles* in ſome Books they had compos'd in the *Chineſe* Language. So that the Fathers and

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and Brothers in thoſe Parts met with great difficulty in confuting thoſe Errors, by reaſon their Adverſaries urg'd what they found in thoſe Books of the *Chineſe* Fathers. Whereupon he earneſtly requeſted me that we ſhould take great care what was done as to this Particular: for tho it was not eaſily to be imagin'd, that the Fathers who write Books in *China*, and are ſuch able Divines, could be deceiv'd as to the Subject of the Sects; yet it weigh'd much with him to ſee, that many of ours in that Country affirm'd it was ſo, and theſe ſuch Men as had made thoſe Sects their particular ſtudy, and were very well read in the *Chineſe* Books. This Advice from F. *Paſcus* confirm'd me in my former Doubt, and therefore I apply'd my ſelf the more carefully to ſift out the truth. Beſides all this, going according to the Duty of my Office to *Pe King*, I found F. *Sabatinus de Urſis* labour'd under the ſame Apprehenſions concerning *Xang Ti*. Upon this we ſeriouſly diſcours'd with Dr. *Paul* and others we found well qualify'd, concerning the reconciling the Difference there was between the Texts and the Comments; and they all unanimouſly agreed that there was no need of taking ſo much pains to reconcile them, but that we ſhould always ſtick to the Doctrine of the Text when it made for us, and not concern our ſelves with the contrary Interpretations of Expoſitors. The ſame Anſwer was afterwards given us at ſeveral times, and in ſeveral places, by the Doctors *John* and *Michael*. This made ſome of our Fathers of opinion, that this was a ſufficient means to decide the Controverſy, and therefore there was no need of any further canvaſſing the Point. But F. *Sabatinus* and I, with ſeveral others, were of opinion we could not thus be ſafe and eaſy, in regard the Learned *Chineſe* Chriſtians generally ſute their Sentiments to ours, and explicate their Doctrines according as they think correſponds with our Holy Faith, without regarding of how great Conſequence it is to have the Truth of theſe Controverſys brought to Light, and that nothing be ſaid which may have the leaſt ſhadow of Falſhood or Fiction.

3. Whilſt we were buſy upon theſe Debates, F. *John Ruiz* came up to us, being lately arriv'd at *Macao* from *Japan*, and deſirous to decide the ſame Matters in Controverſy. His coming was very ſeaſonable, and as far as I can gueſs, particularly ordain'd by God for the benefit of the Chriſtians of *Japan* and *China*. And tho thoſe Fathers, who thought the caſe plain enough and ſettled, would not argue it with the ſaid Father; yet the greater number of us, who judg'd the Truth was not yet clear'd, were glad to confer with him about the Difficulties that occur'd on either ſide. So we laid open the principal Fundamentals of the three Sects, *Ju*, *Xe*, and *Tao* (that is, the Sect of the *Literati*, or the Learned; that of the Idols; and that of the Wizards, ſo we uſually call the Third) which will open a way to decide theſe Controverſies. *Three Sects.*

4. F. *Ruiz* returning to *Macao*, gave a Letter in which was an Account of all theſe Affairs, to F. *Valentin Carvallo*, then Provincial of both Provinces; who writ to us, recommending the ſtudy of the Sects as a moſt important and neceſſary thing to prevent Miſtakes in the Opinions and Terms we have introduced among the Chriſtians of theſe Parts; and with it he ſent us a Catalogue of the Names he judg'd dubious or dangerous, that we might examine and appoint which of them are to be us'd.

5. After this F. *Francis Vieira* came Viſitor; and underſtanding what Orders F. *Carvallo* had given us concerning the doubtful Name, he confirm'd thoſe Orders, and directed us anew to ſend him our Reſolution upon that Matter, and the Opinion of the Chriſtian *Mandarines*. This I ſent him by F. *Sabatinus*, when he went away baniſh'd with the other Fathers to *Macao*: And beſides I charg'd the ſaid Father by word of Mouth to acquaint him with ſeveral other Particulars concerning theſe Affairs, he being a Perſon well acquainted with them. The Father perform'd his part very well, both in writing and by word of mouth. But the Father Viſitor ſeeing there were then with him two Fathers of the contrary Opinion, who were F. *Pantoja*, and F. *Bagnoni*, he was of opinion theſe Controverſies could not be decided unleſs diſputed in form. Therefore he order'd thoſe three Fathers, every one to write a Treatiſe upon them. And for the better and clearer proceeding in the Caſe, he commanded them to argue upon three Points; the firſt, *de Deo*; the ſecond, *de Angelis*; and the third, *de Anima Rationali*: making out whether in the *Chineſe* Doctrine there were any footſteps of theſe things, or not; for on that depended the concluding upon the *Chineſe* Terms that were to be us'd among theſe Chriſtians. The Fathers compos'd their Treatiſes, dividing themſelves into two

two oppoſite Partys. For the Fathers *Pantoja* and *Bagnoni* undertook to prove the Affirmative, alledging, that the *Chineſes* had ſome knowledg of God, of Angels, and of our Soul, calling them by the Names, *Xang Ti*, *Tien Xin*, and *Ling Hoen*. F. *Sabatinus* undertook the Negative, urging, that the *Chineſes*, according to the Principles of their natural Philoſophy, and Phyſicks, had not the knowledg of a ſpiritual Subſtance diſtinct from the Material, as we aſſign; and conſequently knew not what God, or Angels, or the rational Soul were. This Opinion was much applauded and approv'd by the Fathers and Brethren of *Japan* who were then at *Macao*, as better grounded on the *Chineſe* Doctrine, and the Father Viſitor was near giving Judgment for it. But the buſineſs in hand being of ſuch moment, and he not a competent Judg of the *Chineſe* Proofs alledg'd for either ſide, he reſolv'd to ſend the ſaid Treatiſes up hither that we might examine them, not only with the aſſiſtance of the Learned Chriſtian *Chineſes*, but of the Heathens too, who are not ſuſpected that they will comply with the Fathers in giving the true ſenſe of their Doctrine.

Sect.

6. At the ſame time the three Fathers compos'd their Treatiſes at *Macao*, F. *Ruiz* compos'd another large one, following the Opinion of F. *Sabatinus*, ſo that there were two Treatiſes on each ſide. This laſt writ by F. *Ruiz*, being read by the Father Viſitor, and the graveſt Fathers of that College, gave great ſatisfaction to them all; for which reaſon the Father would have ſent it hither to me with the other three: but becauſe it could not be tranſcrib'd ſo ſoon, he made an abridgment of it in a Letter he ſent me of a ſheet and a half, and very ſufficient to decide what we are now about concerning theſe Controverſies.

7. Having receiv'd theſe four Treatiſes in this City, tho I did not queſtion but the Fathers, *Ruiz* and *Sabatinus*, had the true Notion of the *Chineſe* Doctrine, conformable to what I had before diſcours'd with them; yet I reſolv'd to make further enquiry into it, receiving new information from the Chriſtian *Mandarines*, and arguing further with the Fathers of this Miſſion, and I always found the Opinion of thoſe Fathers the beſt and ſafeſt. As for the Heathen learned Men, I could not receive any Information from them (as the Father Viſitor earneſtly preſs'd me to do) by reaſon of the Perſecution, which gave us no opportunity of converſing with them freely, and therefore I was forc'd to delay this Anſwer longer than I was willing to have done, that none might complain Judgment was given without hearing what they had to ſay for themſelves. In ſhort, having laid hold of the Opportunities I met with, of converſing with ſeveral Learned Men during the laſt Years I was in the South, and more particularly the two I reſided in this Imperial City, the buſineſs of the *Chineſe* Doctrine, as far as relates to what we have in hand, was made plain and perſpicuous, and therefore I will in this my Anſwer give my ſenſe of it plainly and ſuccinctly. *Navarrette.*

8. It is requiſite that thoſe Fathers who are to ſee this Anſwer, ſhould firſt ſee the four above-mention'd Treatiſes, for I here inſert many things contained in them. It is alſo to be obſerv'd, that I make this Anſwer ſhort, becauſe I deal with your Reverences who are acquainted with theſe Affairs, and therefore it is enough to touch upon the principal Points. The ſame Reaſon will ſerve F. Viſitor, and other Fathers who are out of *China*, who only deſire a ſhort deciſion of theſe Controverſies, approv'd of by the antienteſt Fathers, and who are moſt vers'd in this Miſſion.

Notes upon what has been writ above.

Note 1. The King of the upper Region, aſſign'd by the Learned Sect, went to the Heart of, and was an Eye-ſore to the good Father *Longobardo*. And yet there are ſome who have ſuch Cataracts over their Eyes, that to this day they preach him up to be our God.

2. If a *Franciſcan* or *Dominican* had writ what F. *Paſcus* did, what Complaints would the World ring with againſt us? I take them for granted. It follows thence, that the preaching of the Word of God was defective in *Japan*, as well as in *China*; what wonder then it ſhould ſo ſoon be check'd in both places?

Japan Religion.

It is certain, the Religion of *Japan* took its Origin from that of *China*; the *Japoneſes* ever acknowledged the *Chineſes* their Maſters, as to Matters of Religion. The *Chineſe* Merchants who ſail'd to *Japan*, carry'd the Books of our Holy Faith, printed in the *Chineſe* Language, to ſell to the Chriſtians there. They read them, and being well vers'd in their own Sects, took notice of the Errors they found in them. Now the *Japoneſes* making this Reflection, is a powerful Argu-

Navarette. Argument that the Doctrine of those Books was not found. But the Authors of them can at most be somewhat guilty only of a material Mistake. I was told in *China*, that a Missioner had printed a Book full of Extravagancies and Errors; care was taken to get it up, if any Copys remain'd in the hands of Infidels, it is a plain case they will do harm. The worst was, that they did not examine it before it was printed. F. *James Collado*, in a Memorial he presented to *Philip* the *4th*, says, That in a Book he read in *Japan*, he observ'd four several Heretical Expressions, which tho they were not imputed to the Author, yet the Hurt they may do was great, and the Consequences fatal.

By what has been and shall be writ, it plainly appears that the Argument they daily use is bad, *viz.* That the Antient Missioners of *China* being grave, learned, and experienced Men, the rest are oblig'd to follow and practise what they taught. If this Argument does not take place with them, less ought it to do so with us. The more weighty Matters are, the more examination they require; these are Affairs that concern Eternity, no Care or Industry is too great; we must not be satisfy'd with Probabilities, nor are they sufficient upon such occasions. So says the Bishop of *Nan King*, Disp. 4. c. 3. dub. 3. *For sacred things which belong to Religion it self, and are absolutely necessary to Bliss, Probability is not sufficient, but an undoubted Certainty is requisite.* He proves it very well in the next Doubt, and quotes F. *Vagocius* a Jesuit to make good his Assertion. F. *Strix* was deficient in this Point, for which reason the Pope forbid his Book.

As to the Advice of the Learned Christian *Chineses*, we all know their Sentiments, and yet there are some who shut their Eyes to follow and approve them.

3. I never lik'd the Sentiments of those Fathers; Disputes never do hurt, tho the Matter discuss'd be plain and easy, but it is rather laid more open by this means, according to the Doctrine of S. *Thomas* quoted in another place.

Besides, it is very consonant to Reason, that where there are Persons learned and expert in an Art, it should be taken for granted they have some reasonable grounds which incline them to maintain the contrary to what others think is certain and plain. Why then should they avoid hearing them, since as Men they may be deceiv'd, as actually they were? And if the Fathers *Longobardo*, *Sabatinus*, *Ruiz*, and others, would not lay aside their Scruple on account of what the Fathers *Riccius*, *Pantoja*, and others taught; What Reason is there that I and others who are not of the Society, should rest satisfy'd and give over, because those Fathers practis'd it?

The words of S. *Augustin* quoted by *A Lapide*, *Can.* 2. *in Penth.* Answer to the Advice of the *Chinese* Christians, that we should follow the Texts, *&c. Philosophy and Physicks are to be adapted to Holy Writ, and to the Word of God, from whom all Method, Order, and Measure of Nature has its being. Holy Writ is not therefore to be wrested on the contrary to the Sense of the Philosophers, or to the Light or Dictates of Nature.* This last part is what the Learned Christian *Chineses* aim at. S. *Thomas* speaks to the same effect in 1, 2 *Pet. ad illud, Non sit propria*, &c.

4. Some, and those not a few, would perswade us, that nothing has been alter'd of what the first Missioners decreed; the contrary appears by what has been already written, and shall be made out more plain in the second Tome.

5. They divided themselves into two Opinions; the same has been done in other Points, which I do not admire at, but I am surpriz'd that the contrary should be spread abroad in the World. There were two Opinions opposite to one another; it is impossible for us to close with and follow both, we follow the best and safest, or rather that which is certain, which no Man can complain of.

6. I wish some Men had taken half the pains to prove their Opinion that F. *Longobardo* did for his; but I am more than sufficiently satisfy'd it is not so. It is to be observ'd too, that tho those of the contrary Opinion follow'd the Advice of the *Chinese* Christians, and of Doctor *Michael*, that they might curry Favour with the Learned Men, and gain them to their side, yet it avail'd them nothing to prevent their being sent banish'd to *Macao*, and put up into Cages. F. *Longobardo* absconded and staid behind; the Lord preserv'd him to write this Treatise.

PRE-

PRELUDE I.

Navarette.

Of the Claſſick and Authentick Books of China, *by which theſe Controverſies muſt be decided.*

1. THO in *China* there be variety of Books of ſeveral Subjects and Profeſſions, in which many Points of theſe Controverſies are touch'd upon: Nevertheleſs in regard they are not all of ſuch Reputation as is requiſite to decide Matters of ſuch weight, we have reſolv'd upon mature Advice to make uſe only of the Claſſick Authors, whom the Learned Sect follows; which as it is the anienteſt in this Country, having been profeſs'd for 4000 Years by all the *Chineſe* Kings and *Mandarines*, ſo it is the moſt renowned of all that have been to this day.

B ij. 2. The Authentick Books of this Sect are reduced to four Ranks. The firſt of the antient Doctrines, *Je King*, *Xi King*, &c. they were left in writing by the firſt Kings and wiſe Men of *China*, and therefore the Learned are examin'd by them. The ſecond is, the Comment upon thoſe Doctrines; which is of two ſorts, one a ſhort Comment made by one Author only, which always goes along with the Text of each Doctrine, and the ordinary Gloſs which Scholars ſtudy, and Maſters teach. The other is the great Comment call'd *Ta Ziuen*, which was order'd to be made above 2500 Years ago by the Emperor *Jung Lo*, he chuſing out to this purpoſe 42 *Mandarines* of great Note among the Learned Sect, of whom a conſiderable part of the Council of the Court call'd *Han Lin* was compos'd. Theſe *Mandarines* in the firſt place examin'd and approv'd of the *Zu Xu*'s ſhort Comment, and the aforeſaid Doctrines. Afterwards they compos'd the great Comment, bringing together the Interpretations of the principal Expoſitors, who had writ upon thoſe Doctrines for 1600 Years, that is, ſince the general burning of *Chineſe* Books in the Reign of the Family *Zin*, by order of the Emperor *Chi Hoang*. Theſe antient Expoſitors are very numerous, for in *Zu Xu* alone are contain'd about 107, in the Comment of *Je King* 136, in that of *Xu King* 166; and ſo upon the other Doctrines, as appears by the Catalogues of them printed at the beginning of the Works: And it is wonderful to ſee how they all agree in the underſtanding of the Fundamentals and moſt eſſential Parts of the Doctrines, ſo that they ſeem not unlike our Holy Doctors in the Expoſition of Scripture. Wherefore, not without reaſon, the Comments are held in ſuch eſteem in *China*, that the Compoſitions the Scholars make upon the Text are not allow'd of, if they anſwer not the Senſe of the Comment. The third rank of Books is, of thoſe that contain the Body of their Philoſophy, Moral and Natural, which they call *Sing Li*. The ſame 42 *Mandarines* collected this Body of Philoſophy, gathering together in it the ſeveral Matters that lay diſpers'd among the antient Doctrines, and thoſe which were afterwards handled by ſeveral Authors, 118 of whom are mention'd in this Work. The 4*th* rank are, the Original Books of thoſe Authors who flouriſh'd after the general Burning, that employ'd themſelves partly in expounding the Doctrines of the firſt Philoſophers, and partly in compoſing ſeveral things of their own. Theſe are the Claſſick Books of the Learned Sect, from which we may gather whether the *Chineſes* had any knowledg of the true God, Angels, or rational Soul.

3. Here by the by the Antiquity of the *Chineſe* Doctrines is to be obſerv'd, which took their Origin from the firſt King of this Empire, call'd *Fo Hi*, who according to the *Chineſe* Chronicles falls many years before the Flood. But becauſe this cannot be allow'd of, as being contrary to Holy Writ, it is certain at leaſt that he was ſoon after the diviſion of Tongues. Therefore F. *John Ruiz*, in the Treatiſe he compos'd concerning theſe Controverſies, very probably makes out that *Fo Hi* was the Great *Zoroaſtres* King of *Baſtria*, and Prince of the *Chaldean Magi*, who gave a beginning to all the Sects of the *Weſt*, and afterwards came into the *Eaſt*, and founded the Kingdom of *China*, and the Sect they call of the Learned. Zoroaſter.

4. Whence it is, that this Sect of *China*, and thoſe of the other Heathens of thoſe Parts, proceed from the ſame Source, and by the contrivance of the Devil, they have a great reſemblance with one another, and lead Men away to Hell by the ſame Art and Contrivance. I do not enlage upon this Point, becauſe the aforeſaid Father has done it amply and learnedly in his Treatiſe. I earneſt-

ly deſire, and adviſe all to read it with attention, becauſe it will give them much Light and Aſſiſtance for deciding theſe Controverſies.

Navarette.

NOTES.

1. I and the reſt of us agree with much ſatisfaction to all that is written in *num.*2. In the 3*d* I muſt obſerve, that as to the Chronology, there has been ſome diſagreement among the Fathers of the Society. Some follow the Computation of the *Septuagint*; others that of the *Roman Martyrology*. It is a matter of Moment, and muſt be reconcil'd, to oblige us to follow it.

2. What is ſaid *num.*4. agrees with what I quote in another place out of F. *Arias*, and F. *Kircher* writes the ſame. And tho the Learned Sect be ſo antient, yet I like what *Tertullian* ſays in his Apology; *But the Doctrine of the Prophets being much antienter than any of the Philoſophers, it is therefore eaſy to believe that was the Treaſure whence all later Wiſdom flow'd.* This is the Opinion of S. *Auguſtin*, and others, whom S. *Antoninus* follows, 4 *p. tit.* 11. *c.*4. *Sect.* 5. whom I quoted in the third Book.

What has been ſaid, diſproves what *Morales* and others write, that the *Jews* of the Ten Tribes peopled *China*, and that the *Chineſes* took their Doctrine from the *Iſraelites*. If they agree not in this Point, the Diſcord will be among their own Family, but not with us.

PRELUDE II.

Of the Diſagreement ſometimes found among the Authentick Books; and that in ſuch caſes we muſt rather be govern'd by the Comments than by the Texts.

1. THO in reality there be no diſagreement between the Authentick Books of the Learned, if their Principles are rightly underſtood and conceiv'd; nevertheleſs, in regard ſometimes there ſeems to be ſome between the ſeveral Texts of the Doctrines, and Interpretations of the Expoſitors, therefore this Prelude is inſerted, to ſhow how we are to govern our ſelves in ſuch caſes; and in the firſt place I will give ſome Inſtances of this Diſagreement. *V. g.* The Doctrines tell us, or at leaſt ſeem ſo to do, that there is a Supreme King whom they call *Xang Ti*, who is in the Palace of Heaven, from whence he governs Heaven, rewards the Good, and puniſhes the Wicked. But the Expoſitors attribute all this to Heaven it ſelf, or to the Univerſal Subſtance, or Nature, which they call *Li*, as ſhall be ſaid in its place.

God. Xang Ti.

2. The Doctrines further ſay, that there are ſeveral Spirits which they call *Xin* or *Kuei*, or *Kuei Xin*, which preſide over Mountains, Rivers, and other things in the World. But the Expoſitors explicate this of the natural Cauſes, or of the operative Virtues which work in thoſe Cauſes.

Spirits.

3. Laſtly, The ſame Doctrines, ſpeaking of our Soul by the name of *Ling Hoen*, give us to underſtand, that it remains alive after Man is dead. And they tell us of an antient King whoſe Name was *Vuen Vuang*, that he is in the upper part of Heaven, and ſits by *Xang Ti*'s ſide. But the Expoſitors unanimouſly maintain, that *Ling Hoen* is nothing but an airy or fiery Entity or Being, which when ſeparated from the Body, aſcends and reunites it ſelf to the Subſtance of Heaven, with which it is one and the ſame thing. And this is the genuine Expoſition of thoſe Texts which affirm, that King *Vuen Vuang* is by the ſide of *Xang Ti*; for *Xang Ti* according to them being the ſame thing as Heaven it ſelf, when the Soul returns to Heaven, it is ſaid of courſe, it goes to unite it ſelf to *Xang Ti*.

Souls.

4. Much of this ſeeming Diſagreement is found in their Texts and Comments; and the Texts ſeeming more ſutable and agreeable to our Doctrine, therefore ſome Fathers are of Opinion we ſhould follow the Texts, without taking notice of the Comments. But the other Fathers think it not enough to follow the Texts only, but that the Expoſition of the Commentators muſt be taken with it; and when any Doubt ariſes, we muſt govern our ſelves rather by the Comment than by the Text. Now this variety of Opinions being known, it being of ſuch great conſequence for the clearing of what we are about, there is a neceſſity of explicating it here in the firſt place; and therefore I will aſſign

aſſign the Reaſons of both Opinions.

5. Theſe that follow may be urg'd in behalf of that of the Fathers *Pantoja* and *Bagnoni*. 1. In the Text of the Doctrines is the truth of all the Philoſophy and Knowledg of the Learned Sect; for which reaſon there is no doubt but their Force and Authority is greater than that of the Comments. 2. The Commentators for the moſt part liv'd in the time the Family *Sung* ſway'd the Scepter, when the Sect of the Idols was already come out of *India*, and ſo they had imbib'd many new and erroneous Opinions from that Sect, which occaſion d them ſometimes to ſwerve from the true Senſe of the antient Doctrines. 3. The Principal Chriſtians we have in *China*, who are great Scholars and *Mandarines*, adviſe and perſwade us to follow the Doctrine of the Text (if, as they are grave and great, they were virtuous and fear'd God, they would give no ſuch advice) giving them ſuch Expoſition as ſutes nearеſt with our Holy Faith, as has been done ever ſince the Society came into this Kingdom. Therefore it is likely we ought to follow their Sentiments, both becauſe they are ſo well vers'd in the Affairs of *China*, and that they know what agrees and what diſagrees with our Holy Faith. 4. We following the Text, where it is favourable to us, as it is in many conſiderable Points, we ſhall unite our ſelves with the Learned Sect, which will gain us the Affections of the *Chineſes*, and facilitate the propagation of our Holy Faith throughout this Kingdom; eſpecially knowing the Saints have given us an Example ſo to do, making their advantage of any ſmall matter they found that was good among the Heathens with whom they convers'd, as S. *Paul*, when being in the *Areopagus*, he made uſe of the words of the Poet, *Ipſius enim & genus ſumus.*

6. The contrary Opinion is grounded on Reaſons much more ſtrong. The antient Doctrines are generally obſcure, and in many places the Texts are faulty, either wanting or having too many words, as the Learned themſelves affirm. Beſides, they frequently uſe Enigma's, or Parables, to conceal the Myſteries of their Philoſophy, as ſhall appear hereafter. Therefore without the aſſiſtance and direction of Expoſitors, they cannot be underſtood, or at leaſt not without great miſtakes; and this was the reaſon they made thoſe Comments with ſo much care, and ſuch extraordinary choice of Expoſitors; and beſides, all the Learned in their Compoſitions are oblig'd to follow them, as was ſaid before *Prelude* 1. *n.* 3. If the *Chineſes* are govern'd by their Comments in the difficulties of their obſcure and doubtful Text, it ſeems a clear caſe that Strangers ought much more ſo to do. *Navarette.*

7. If we take the Texts in another ſenſe than the Comment gives them, the *Chineſes* will imagine we do ſo, becauſe we have not read all their Books, or do not underſtand them as they ought to be underſtood; and accordingly ſome Learned Men actually cenſur'd ſeveral places in *Xe Je* (the name of a Book) compos'd by F. *Matthew Riccius*, among whom was that famous *Bonzo* of *Che Kiang*, who writ four Articles againſt the ſaid Book, and at the beginning of them ſays, The ſtranger Father might be excus'd for having miſinterpreted the *Chineſe* Books, as underſtanding no better. *Kin Tai So*, a Friend to the Society, and particular Devotee of the aforeſaid F. *Riccius*, with his own hand writ a Pamphlet, in which he collected thoſe things that ought to be ſaid of the three Sects, becauſe the Father was out as to them in his Book. I forbear bringing any more Inſtances, as being ſatisfy'd this I have brought is well known to almoſt all ours that belong to this Miſſion.

As for the Articles of the *Bonzo*, and the Pamphlet of *Kin Tai So*, they are kept in the Archive of *Kang Cheu*, he that pleaſes may ſee them.

8. It is certain, as I ſaid at the beginning of this *Prelude*, that the Comments are not oppoſite to the Texts; to ſay ſuch a thing would be a mere Hereſy in *China*, foraſmuch as theſe Comments are receiv'd and valued in all their Claſſes almoſt in an equal degree to the Texts. But let us allow ſome contradiction between them, and that the Texts were more conſonant to reaſon than the Comments: Yet the *Chineſes* will never ſubmit to us in that Point, when we explicate the Text contrary to the Comments; for they take it for granted that the Comments do not err, nor contain any thing contradictory to the Texts. This therefore will be undertaking an endleſs Quarrel with the *Chineſes*, and at laſt we ſhall come by the worſt of it, of which I am a ſufficient Witneſs, becauſe of the great experience I have of my ſelf and others entering upon theſe Diſputes with the *Chineſes*. For at firſt when they hear us ſay, for inſtance, that *Xang Ti*, explicated as uſually we do, is the Creator of the Univerſe, *&c.* they laugh at us, as knowing that, according to the Doctrine of their Sect, *Xang Ti* is Heaven it ſelf,

or

Navarette.

or its Virtue and Power; and therefore it could not be before Heaven, but muſt have an equal beginning with Heaven, or be poſterior to it. And when we offer to carry on the Argument, proving after our manner, that the Workman is before the Houſe, *&c.* they will not ſuffer us to proceed, but preſently put an end to the Diſcourſe, ſaying, That ſince our God is their *Xang Ti*, there is no need of explaining it any more to them, for they underſtand it better than we do. In ſhort, tho we contend never ſo much that the Expoſitors ought not to define *Xang Ti* after that manner, they always ſtop our Mouths with the ſame thing, which is, that we do not underſtand their Books. And many of them take pet, and look upon us as fooliſh and troubleſome, for attempting to teach the *Chineſes* how their Authors are to be underſtood and explicated.

9. When the Father Viſitor *Vicira* order'd the Fathers of *China* to argue the three Queſtions above-mention'd, Father *Sabatinus* asking him, whether he would have them go upon the ſeeming ſenſe of the Texts, as the Fathers *Pantoja* and *Bagnoni* had done, or upon the Explication of the Expoſitors? He anſwer'd poſitively, he would know the ſenſe of the Expoſitors, for that was the practice of all Claſſes and Profeſſions whatſoever; for there is no concluding any thing, for inſtance of the Platonick, or Peripatetick Doctrine, but according to what their Claſſick and approved Commentators maintain. This method being aſſign'd, F. *Sabatinus* compos'd his Treatiſe, and prov'd, that according to the Authentick Texts, *Xang Ti* could not be our true God, nor *Tien Xin* our Angels, nor *Ling Hoen* our Soul. Theſe Reaſons ſeem ſufficient to make us approve and follow the ſecond Opinion, which is, to be guided rather by the Comments than by the Texts. It only remains to anſwer the Arguments brought for the firſt Opinion.

10. As to the firſt; I grant all that is urg'd concerning the Force and Authority of the Doctrine it ſelf, beyond that of the Comment; but I alſo affirm, that the Light and Aſſiſtance of Comments is neceſſary for the underſtanding of obſcure Texts. Nor can I forbear taking notice in this place, that I am much ſurpriz'd to ſee how much ſtreſs thoſe Fathers lay on the Text of the *Chineſe* Doctrine, ſo that they ſeem to look upon it almoſt as reveal'd Doctrine, which cannot err. And yet we know *Confucius* corrected ſeveral Errors in the antient Doctrine, as our *Ariſtotle* did in the Books of the Philoſophers before him. Therefore as in *Ariſtotle*, in proceſs of time, there appear'd many things that wanted to be corrected, ſo they may be found in *Confucius*.

11. To the ſecond I anſwer, firſt, That the Claſſick Comments we now ſpeak of, are not made only by the Authors who writ after the Sect of the Idols was introduced, which was in the Year of our Lord 65, but by many others who flouriſh'd before the coming in of the ſaid Sect, for 2000 Years before the Incarnation. All theſe profeſs'd they follow'd the pure and peculiar Doctrine of the Learned Sect, without mixing any Opinions of other Sects, as appears by the Comments themſelves. I do not deny but there were many, and thoſe very famous Writers, who writ after the coming in of this Sect of the Idols, and ſeeing their Errors; but theſe do not belong to the Sect of the *Literati*, or the Learned, which we now make uſe, but to the Sect of the Idols, owning themſelves to profeſs it. In the ſecond place I anſwer, that there is never a Learned Man in *China*, who will indure to hear it ſaid, that their Authentick Comments deviate the leaſt from the true ſenſe of their Doctrines. They are rather of Opinion that the Doctrines themſelves will not bear any other Expoſition than that of the Comments, if they be compar'd together, and the whole try'd by the Principles of their Philoſophy.

Sect. 5. Art. 1.

12. To the third I anſwer. 1. That our Chriſtian *Chineſe* Learned Men give us that Advice, partly, becauſe they are not ſenſible how prejudicial it is that any ſmall Error ſhould be found in the Matters we treat of; and partly, becauſe they are willing to ſhroud themſelves under the cloak, that our Religion borders upon their Sect, ſo to avoid being reflected on for following a ſtrange Doctrine: but our Fathers muſt have higher Notions, not ſuffering themſelves to be rul'd by, but ruling them, as they find moſt convenient for both Partys. 2. Theſe ſame Learned Men, when they make Compoſitions on the Texts of their Doctrines, give them no other meaning but what agrees with the Comments, for otherwiſe their Compoſitions would be rejected as erroneous and faulty in the Schools of *Confucius*. Therefore I ſee not why they ſhould perſwade us to follow the very contrary to what they practiſe.

13. To

13. To the fourth I anſwer, That the Suppoſition is falſe, which is, that the Texts make for us; for in truth they do not, when underſtood as they ought to be by the Sect of the Learned. Therefore to attempt by force to lay any ſtreſs upon it, that is, to oppoſe the Comments, will be like building upon Sand, and flying with *Icarus* his Wings. As for the Example left us by Saints, it ought to be imitated, where it can be done upon good grounds.

NOTES.

1. It is not at all ſtrange to find ſome things in Books which ſeem contradictory, tho in truth they are not ſo. This may be ſeen even in the Holy Scripture; and the Holy Doctors, and other Eccleſiaſtical Authors, have taken much pains to reconcile this ſeeming Diſagreement. S. *Auguſtin* writ *De Concordia quatuor Evangeliſtarum.* Others have reconcil'd many places of the Old Teſtament. *Peter Bergomenſis* reconcil'd many of S. *Thomas*, and therefore it is no wonder the ſame ſhould be found in the *Chineſe* Doctrines.

2. The Learned *Chineſes* ſpeak and conceive concerning our Soul, as is ſaid in *Wiſd.* 2. that it is a little Air; *And the Word of a Spark of Fire.* This according to *Alb. Mag. de hom. tract.* 1. *q.* 1. *art.* 2. is, *A natural Heat, which when quench'd, the Body withers and falls away into Aſhes, and breaths out the corporeal Spirit, which is diſpers'd into the Air. Diogenes* ſaid, the Soul was a thin Air, *which ſeems to expire in death.* The *Chineſe* ſays the ſame. *Heraclius* ſaid it was a Vapour. *Thales* held the ſame, and ſo does the Learned Sect of *China*, as ſhall be ſhown hereafter.

3. The Grounds mention'd in this ſame Number, are the only Reaſons the Modern Miſſioners, who at this time follow the Antients, go upon, without adding any thing new, or anſwering to thoſe the other ſide brings, tho they are ſo weighty and ſtrong, that in my Opinion they will convince all that ſhall read them without prejudice.

4. I read the *Bonzo*'s Book, but neither that, nor what our Author mentions of the other Learned *Chineſe*, will convince ſome Men; a ſtrange undertaking! F. *Balat* often ſaid, if a *Chineſe* ſhould go into *Europe*, and after having ſtudy'd our Sciences five or ſix Years, ſhould expound Scripture, Canons, and Fathers, in a contrary ſenſe to that of the Saints, Doctors, Divines, and Canoniſts, and ſhould endeavour to perſwade us that his Expoſition was the trueſt, ſhould we not think him a Madman or Fool? Who doubts of it? Then muſt not the *Chineſes* of neceſſity ſay the ſame of us, when they perceive we expound their Texts contrary to the meaning generally receiv'd by all Men, for three or 4000 Years? *Navarette.*

5. I ſhall ſay more to this Point in another place, tho I think what the Author writes may ſuffice.

6. Our Author with good reaſon admires to ſee his Brethren lay ſuch ſtreſs upon the *Chineſe* Texts. There are other Perſons who make no account of what the Holy Doctors of the Church ſay and teach. Some Fancys run after Noveltys, others cling to all that is antient. The *Chineſe* Doctrines were erroneous, ſays he; nor can it be otherwiſe, being the Works of Heathens, as I have prov'd out of *Lactantius* in the ſecond Book. *Confucius* has innumerable Errors, as the Author of another Treatiſe, which I ſhall inſert in the ſecond Tome, affirms. Some late Authors have taken upon them to cry up *Confucius* his Doctrine at ſuch a rate, that they juſtify it free from any ſlip or miſtake whatſoever, without conſidering they oppoſe the Opinion of their elder Brethren. But ſuch Men, by expreſs command from their Superiors, ought either not to perſwade Strangers to follow their Antients, or reflect on the Diviſion they breed in their own Family, to the great prejudice of thoſe Infidels, who ſay, that according to the Expoſition they who hold this Opinion give their Texts, they have had the Faith we preach to them ſome thouſands of Years in *China*, and therefore there is no need we ſhould trouble our ſelves, ſail 5000 Leagues, *&c.* for this purpoſe.

Beſides, to be free from all Error, is the peculiar Privilege of the Law of God. The Biſhop of *Nan King* expreſſes it very well, *de verit. Relig. Chriſt. c.* 4. *Sect.* 2. The ſame does *Proſper. Aquit. lib. cont. collat. cap.* 26. *Nor is it unknown,* ſays he, *how much the Schools of* Greece, *how much the* Roman *Eloquence, and the curioſity of the whole World have labour'd in vain about the finding out of the Supreme Good, employing much hard Study and excellent Wit, and at laſt have only loſt themſelves in their own Imaginations, to the darkning of their fooliſh Heart, who make uſe of none but themſelves to diſcover truth.* S. *Antoninus* handles this Point, 4 *Part. tit.* 11. *cap.* 4. where he writes at large of the Errors of

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of the Gentiles. Why may not we apply the words of St. *Paul*, *Epheſ.* 4. to thoſe Fathers who find our Faith in the Works of *Confucius* and his Diſciples? *Even as the Gentiles walk in the vanity of their mind, having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; who being paſt feeling have given themſelves over to laſciviouſneſs, to work all uncleanneſs*, &c. And that of *Prov.* 2. *Their malice hath blinded them, they knew not the myſteries of God.*

7. It behoves us to follow the Doctor of the Gentiles, *Tit. c.* 1. *Not giving heed to Fables.* And that of *Heb.* 13. *Be not led away by various and ſtrange Doctrines.* St. *Thomas Lect.* 2. expounds it thus, *That is divided. For Truth conſiſts in a mean, to which Unity belongs*, &c. The Doctrine therefore of Faith is one, becauſe from a point to a point but one right line can be drawn; all other Doctrines are various, becauſe it is uſual to ſtray many ways from the right. To this purpoſe read St. *Antoninus* quoted above.

Virtues.

8. Some will ſay that the *Chineſe* Books are very agreeable to the Law of Nature, and that the *Chineſes wonderfully follow the track of Nature and Reaſon, and are courteous and apt to learn, as well as ingenious, great Politicians, and therefore very capable of Chriſtian Wiſdom*, &c. So ſays *Corn. à Lap.* from *F. Trigaucius*; wherefore it will be convenient to follow their Books and Doctrine. I anſwer, That I do not wonder this ſhould be written, but I would have it compar'd with what I quoted above out of *F. Arias*, and what ſhall be ſaid in other places. If their being ſo addicted to Superſtitions, Sodomy, Frauds, Lying, Pride, Covetouſneſs, Senſuality, and many other Vices, is *following the courſe of Nature and Reaſon*, then that Father was in the right. Let the Mighty advance in Converſions; the conſtancy in the Faith they have ſhown, and the Fervor of the Learned in the ſervice of God ſpeak for them.

Vices.

9. I cannot but admire the diverſity of Mens wits. Some will be grabling in the Doctrine of Saints, aſſigning errors to them, on account of ſome little words that may be explicated in a good ſenſe. Others approve the Doctrine of Heathens in the bulk, tho they have not read it. St. *Paul* made uſe of the Philoſophers, 1 *Cor.* 9. *I am become to the Jews as a Jew, to thoſe who were without a Law*, &c. But *S. Thom. Lect.* 4. ſays, *That he ſuited himſelf to the Gentiles, that is, by conſenting to their Reaſons, and the ſound Propoſitions of Philoſophers.* It had been a fine contrivance indeed to follow them in all things, when they were ſo much out of the way. The Saint in 1 *Tim.* 3. *Lect.* 3. ſpeaks thus: *But in this they waver'd, becauſe they had not the righteouſneſs of Truth, by reaſon their manners were deprav'd; alſo for that it can hardly be found among them, that they agreed in Truth.* Let any Man look into the Manners of the *Chineſes*, and from them as from an antecedent, let him deduce the Truth is to be found in their Learning; and if even in this the Text and Comments contradict one another, it manifeſtly proves they contain no truth at all. Nor is it reaſonable that the Preachers of the Goſpel ſhould ſubmit to be Diſciples of Heathens (it ſpeaks as to matters that concern our Religion) we are to be their Maſters, their Light, and their Guides, and not to ſuffer our ſelves to be guided by them. As our Author ſays, Our Notions muſt be of a more lofty nature. When they find ever a word in the Texts, which in the groſs ſound, and ſuperficial ſenſe ſeems to be ſomewhat for us, they preſently think our holy Faith is ſignify'd by it, and imagin they have a ſtrong weapon to convince the Infidels; and they underſtanding thoſe things better than we do, the conſequence is, that they are farther than ever from compaſſing what they aim'd at. Our *Albertus Magnus* 2. *Sent. diſt.* 1. *art.* 5. inſtances in *David de Dinanto*, who ſaid the *Materia Prima* was God. This was ſignify'd in the Temple of *Pallas*, where it was written: *Pallas is whatſoever was, whatſoever is, and whatſoever will be, whoſe Veil no Man could ever lay open to another.* It were pleaſant that we reading theſe words, ſhould preſently engage to maintain and defend that it is our God who is meant by them. It were abſolutely neceſſary firſt to examine thoroughly whom they meant, and to whom they aſſign'd thoſe Attributes; it were not proper to be rul'd by the literal ſound of thoſe words, for they made the *Materia Prima* eternal, *a parte ante*, and *a parte poſt*, and gave it a Divine Being. This ſame the *Chineſes* do with their *Li*, or *Tai Kie*. They alſo give the Supreme Attributes to their *Xang Ti*; muſt we therefore rely upon their Books, and preach that to them for our God, which in reality is their Creature? Ought not we to examine the point, inquire what it is they mean by theſe things, undeceive, and make them ſenſible that they take from God the glory due to him, and give it to Creatures, as *Wiſd.* 13. ſays of others?

others. Nor is what *Morales* urges of St. *Paul*'s unknown God to the purpoſe, becauſe it makes not for the caſe of *China*. In this particular I would have them read and follow *Corn. à Lap.* To that of *Dinantus* may be added that of *Virgil* and *Triſmegiſtus*, inſtanced by S. *Antoninus c.4. §. 5. ut ſupr.*

10. It is certain the Learned Chriſtian *Chineſes* propoſe to themſelves the End the Author mentions, in giving the advice they do, and no Man can find any Ground to maintain the contrary. Theſe Points are to be conſulted about with good Chriſtians, well inſtructed in our Faith, and ſincere. I one day diſcours'd with *Linus*, who doubtleſs is qualify'd as above, and he ſaid: Father, there is no looking into or reading our Books, in order to write or diſpute concerning the Law of God, for in our Books there is nothing to be found but ravings, and nothing that relates to the Law of God; do not you be govern'd by us, nor ask us any queſtions concerning this Affair. This advice I took, and will always follow it. *Navarette.*

PRELUDE III.

Of the Symbols, or Hieroglyphicks us'd among the Sect of the Learned; whence it proceeds that they have two ſeveral ſorts of Doctrine, the one ſuperficial or according to appearance, and the other the true.

1. AS to the firſt part of this Prelude, it is to be obſerv'd that almoſt all the antient Heathen Philoſophers invented ſeveral Symbols, Hieroglyphicks, or Figures, to the end to conceal the Myſteries of their Philoſophy, whereof the Courſe of *Coimbra* ſpeaking *Tom. 1. Phyſic.* has theſe words: *The antient cuſtom of Philoſophers taken by* Pherecydes, Pythagoras *his Maſter, from the* Egyptians *and* Chaldeans, *was, either not to write down the Precepts of Philoſophy at all, or to write them obſcurely, that is, under the obſcurity of a deep hidden ſenſe, and ſhrouded under Mathematical Figures, and Enigmatical Expreſſions. For the Poets darkned and conceal'd the Secrets of Philoſophy under Fables, the* Pythagoreans *under Symbols, the* Platoniſts *under Mathematicks, and* Ariſtotle *under the conciſeneſs of his Style. For they thought it a crime to admit the baſe multitude into the Secrets of Learning, and to make known to the large and idle multitude thoſe things which Nature had hid from us. However* Ariſtotle, *tho he thought not that Philoſophy was to be made common, yet he did not approve of that Method, which left all things dubious, and ſometimes conceal'd truth under a vain ſhow of falſhood.*

Even ſo the *Chineſe* Philoſophers, who were the Founders of the Sect of the Learned, have their Symbols, conſiſting as well of ſeveral Figures and Numbers, as of Metaphorical Expreſſions, all of them tending to expreſs the Being of univerſal things, and their efficient Cauſes. The principal Symbols are even and odd ſtrokes croſs'd in the middle, black and white Points, Figures round and ſquare, the ſix Poſitions of places in their way of Writing, and other Metaphorical terms and expreſſions. The Books of *Je King*, which contain the Speculative part of the *Chineſe* Doctrine, are full of theſe Symbols. As to the Myſteries and efficient cauſes of Numbers, there are two whole Books, which are the 11th and 12th of *Sing Li*, by which it were eaſy to reſtore the Science of *Pythagorical* Numbers, which were loſt in the *Greaſt Weſt*.

2. This uſe of Symbols is alſo to be found in the Sects of the *Bonzes*, and *Tao Zu*. The *Bonzes* began to uſe them ever ſince the Sect of the Idols was brought into this Country, and brought at the ſame time the Hieroglyphicks of the *Gymnoſophiſts*, which conſiſt of Figures of Men, Beaſts, Clouds, Serpents, Devils, Swords, Bows, Spears, Arrows and other Implements adapted to their deſigns. Thoſe of the Sect of *Tao Zu*, in imitation of the *Bonzes*, make uſe of almoſt the ſame Symbols of human Figures, to expreſs the firſt Principle, the Faculties of the Soul, the Elements Man is compos'd of, *&c.* So that it is plain and viſible, Symbols are us'd in the three Sects, tho all Men do not know them to be ſuch, but only thoſe that were better vers'd in the Myſteries and Principles of thoſe Sects.

3. As to the ſecond part, it muſt be alſo obſerv'd, that by reaſon of theſe Symbols there have been in all Nations two ſeveral ſorts of Doctrine, the one true and abſtruſe, the other falſe and viſible. The firſt was Philoſophy, and the knowledg of Natural Cauſes, known only to wiſe Men, and privately handled by them in their Schools. The other a

Navarette.

false appearance of popular Doctrine, which was the Enigma of the first, and the multitude thought to be true; as the words themselves sounded, tho in reality it was absolutely false; and this they apply'd to their Morals, the Government of the Commonwealth, and Divine Worship, as *Plutarch de placit. Philos.* affirms, and so does *Pierius* in his Hieroglyphicks, and others. Thus they made many Gods, some good, some bad. The good were those they made to signify the *Materia Prima*, and the Chaos, the four Elements, as *Empedocles* writes, and is quoted by *Plutarch. de placit. Philos. l.* 1. *c.* 3. where he says, *In the first place I will show you four roots of things, Heavenly* Jove, Juno *that gives life*; *besides these* Pluto *and* Nestis, *who waters human channels with tears.* Jove, *that is Fire and the Sky*; Juno *that gives life, is the air*; Pluto *is the Earth*; Nestis *under the name of human Channels, is water and seed.* The bad and hurtful Gods were those they feign'd under the Names of Furies, Fates, *&c.* signifying the principal Passions of the Soul, which inwardly torment and disturb Man. This holds *in terminis*, as the Course of *Coimbra* observes, quoting St. *Augustin* in the Subject *de Anima.* The Sect of the *Gymnosophists*, to denote that those Men who suffer themselves to be led away by their Passions, are like brute Beasts, feign'd that the Souls after death went into the Bodies of several Beasts, whence the ignorant Vulgar suppos'd there were good and bad Deities, Angels and Devils, and that our Souls transmigrated through several Bodies. *Plutarch* in the same Book adds, that those who deny'd the Divine Providence over the World, and the Immortality of the Soul, because they could not by the fear of Laws alone curb the private evil inclinations of the People, did therefore invent a Deity and Religion under Symbols and Hieroglyphicks, to check the People, and govern the Commonwealth, thinking they could not live peaceably and quietly, without some sort of Worship and Religion, tho it were false.

4. St. *Augustin* plainly shows this in several places of his Books *of the City of God*, where he sets down the three sorts of Philosophy among the Antients; one Fabulous, us'd by the Poets; the second Natural, peculiar to the Philosophers; and the third Political, which was common among the People.

Religion.

5. The three Sects of *China* absolutely follow this Method of Philosophizing, having two several Doctrines; one Private, which they look upon as true, and is only understood by the Learned; and profess'd by them under the veil of Symbols and Hieroglyphicks. The other Vulgar, which is the Metaphorical part of the first, and is by their Learned Men look'd upon as false, in the superficial sound of the words; this they make use of for Government, for their Divine, Civil, and Fabulous Worship, thereby inclining the People to good, and deterring them from evil. Now leaving those two Sects, which at present we do not treat about; it is most certain that those of the Learned Sect, as has been hinted before, represent the general Causes with their Effects and Influences, under Numbers and Symbols; and under the name of good and bad Spirits, one of Heaven, another of the Earth, of Stars, Mountains, *&c.* they signify the universal things of the World, as the Faculties and Passions of the Soul, the Habits of Virtues and Vices, as they imagin them to be.

6. That the Sect of the Learned has these two different Doctrines, is prov'd as follows: 1. In the Book call'd *Lun Ju, lib.* 3. *p.* 5. *Zu Ku* a Disciple to *Confucius* says, as it were complaining of his Master, That he never understood by him, that he spoke to him of the nature of Man, and the natural disposition of Heaven, till last of all. 2. In the same Book, *p.* 17. *Confucius* says, that the way to govern the People well, is to make them honour the Spirits, and to keep far from them; that is, that they do not go about to search into what they are, or what they do, *&c.* 3. In the sixth Book of the said *Lun Ju*, *Confucius* being ask'd by his Disciple *Ki Lu*, What Death was? He answers very drily, How should he who does not know what Life is, know what Death is? *Lib.* 4. *p.* 6. four things are set down, which *Confucius* did not use to treat of. Of these, one was the Spirits. The Comment gives the reason, that he did not discourse of Spirits, because there are several things hard to be understood concerning them, and therefore it is not fit to talk of them lightly with all Persons. 5. In the Book call'd *Kia Ju*, *Confucius* designs at once to rid himself of answering the Questions many ask'd him concerning Spirits, the Rational Soul, and things after Death; he resolv'd to assign one general Rule, saying, The things that are within the six Positions (that is, within this visible World, and are visible) may be argued and not doubted of; but those things that are without the six Positions (that is, which are

out

out of this viſible World, and are inviſible) muſt be let alone as they are, and not diſputed about.

7. From theſe and ſuch-like places of *Confucius* his Doctrine, three or four other Deductions or Inferences over and above may be made. 1. That in the Learned Sect, beſides the vulgar and viſible Doctrine known to all of them, there is another hid and Philoſophical, known only to the Maſters of the Sect. 2. That *Confucius* ſhun'd talking diſtinctly and plainly of the Spirits, rational Soul, and things of the other Life, for fear leſt the multitude knowing the truth of their Philoſophy in relation to thoſe things, would be quite deprav'd, and by that means the Publick Peace would be ſubverted. 3. That by the words of *Confucius* mention'd in the laſt Quotation, the Learned of *China* have their Hearts darkned, and their Eyes cloſed, that they may not ſee nor think any further than the viſible things of this World. 4. That by this means the wiſeſt Men of *China* are miſerably led away into the worſt of Evils, which is Atheiſm, as will more plainly appear in the following *Preludes*, where we will pry into and examine the Principles and Grounds of the Doctrine, as well in Phyſicks, as Morals.

NOTES.

2. Some allow of this Doctrine in the Learned Sect (there is no diſpute as to the others; as far as it concerns that of the *Bonzes*, I writ enough of it in my Relations to confirm what the Author ſays) others will not allow of it, they think it does not anſwer their Ends; and were it not ſo, there would not be the leaſt appearance of Diſagreement between the Texts and Comments. There are ſome too who think, it leſſens the Value of *Confucius* his Doctrine; yet allow he makes uſe of Parables, wherein they are much deceiv'd, for we ſee that the *Greeks* and *Romans*, who far exceeded the Wiſdom of the *Chineſes*, obſerv'd that method, and the Holy Prophets did the ſame for other Ends; and it is ſaid even of the Author of Life, *that he ſpoke in Parables*, according to the cuſtom of *Paleſtine*; to which you may ſee *Corn. à Lap.* in the Canons upon the Prophets, *Can.* 56. in 2 *Exod. v.* 6. S. *Thomas* ſays the ſame of the old Law, in *Heb.* 11. *Lect.* 2. *Oleaſter* gives the reaſon, in *Exod.* 23. *ad mores.* Read S. *Thomas* in 2 *Pet. c.* 3. *ad finem.* To deny this in *China*, is nothing but foreclosing the Argument, to contend that the literal Sound makes for our Holy Faith. Read the *7th* Chap. of F. *Semedo*'s *Chineſe* Empire; and ſee *Oleaſter* in *Num.* 11. *Navarette.*

4. In this Paragraph the Author quotes S. *Auguſtin* at length; I think it not neceſſary to write his words. See the Saint *Lib.* 1. *lib.* 2. *c.* 32. *lib.* 4. *c.* 27. *lib.* 6. *c.* 10. *de Civit Dei.* He takes thoſe three ſorts of Philoſophy from S. *Paul*, Rom. 1. S. *Thomas* expounds them, *Lect.* 7. & 2. 2. *q.* 94. *art.* 1. *Raphael de la Torre* on this place, *Diſp.* 2. And *Suarez l.* 2. *de Superſc. c.* 4. *n.* 8. Some of theſe Points ſhall be hinted at again in another place.

PRELUDE IV.

Of the Learned Sect's Method of Philoſophizing in general.

1. IT conſiſts in ſeeking after the firſt Principle of this our Univerſe, and how general and particular things proceeded from it, with their efficient Cauſes and Effects; and particularly in enquiring concerning Man, what he is as to the Body, and as to the Soul, of his way of underſtanding and acting, of the Habits of Virtue and Vice, of every Man's Fate, Influx and Deſtiny, by the Horoſcope of his Nativity, that he may order his Actions according to his Lot. Theſe are the things they treat of in a great meaſure, as was obſerv'd above, under ſeveral Figures, Symbols, Numbers, and enigmatical Terms.

2. This their method of Philoſophizing is compos'd of two Parts. The firſt is to reaſon concerning the firſt Principle, and the univerſal Cauſes proceeding from it, as to their own proper Being and Subſtance, with their Places, Qualities, and efficient Virtues; not as they actually work, but in as much as they have the power of working. This Science they properly call *Sien Tien Hio*, that is, *a Priori.* This *Fo Hi* treated of when he form'd the *Kuas*, and the Figures of their *Je King.* *Philoſophy.*

3. The ſecond is, that ſuppoſing this firſt Production, Order, and Conſtitution of the Univerſe, and its general

Causes, they enquir'd in what part of the Zodiack, according to their Hemisphere and Climate, the general efficient Causes begin to exercise a predominant Virtue, and to produce things; and how far that Predominancy reaches to the Generation of things, and that they may return and corrupt, as appears in the course of the four Seasons of the Year, with the access and recess of the Sun, the Heat prevailing six Months in Summer and Spring, and the Cold six more in Winter and Autumn. This Science they call *Hien Tien Ho*, that is, *a Posteriori*. *Vuen Vuang*, *Cheu Kung*, *Confucius*, and other Learned Authors of Note treat of this Subject *ex professo*, becaus in it consists all their End, which is to imitate Heaven and Earth in their Operations, and Government of the World, during the four Seasons of the Year. *Navarette.*

4. Hence it is, that whilst the Heat which nourishes and produces is predominant, they follow their Business, Sport, &c. and when the Cold prevails, which corrupts and destroys, they execute such as are sentenced to Death. According to these Changes of the four Seasons, they enquire into every Man's Horoscope, to the Minute in which he was born. In this their Science *a Posteriori*, there are among them several Opinions and Ways of explicating. For some say the Universal Causes begin to have force in such a Point of the Zodiack, and according to it from thence forwards such Qualities are receiv'd in the production of the thing, and such a Fate is assign'd. Others say in such another Point, &c. and therefore there are several Sects, some following *Vuen Vuang*'s *Kuas*, others those of *Jang Xi*, others those of *Chu Zu*, &c.

5. This Virtue or Predominancy of the general Causes, they call *Ti Chu*, *Chu Zai*, *Kium*, *Vuang Hoang*; all which signifies to predominate, and they are the same Letters us'd for King. The difference betwixt these two Sciences is to be particularly observ'd as a matter of much moment to what we have in hand. Therefore I will explicate them more largely in two special *Preludes*.

NOTE.

1. All that has been said in this *Prelude*, is so far from deviating a jot from what the Learned Sect professes, that it is certain no Man who has read but a little in their Books can contradict it. What is mention'd in the first Paragraph was one of the Errors of the *Manichees*. S. *Thomas*, *Heb.* 12. says, *They ascribe the variety of Accidents that befal Man to his Birth; so that every Man's Life and Manners are order'd according to the Constellation under which he is born.* This it is the *Chineses* affirm, and other Antients believ'd. S. *Isidorus*, *lib.* 9. *Orig. cap.* 2. says, *The* Aruspices, *or Southsayers, were so call'd, as it were, for being* Horarum inspectores, *or lookers into Hours; for they observe Days and Hours in doing of Business, and they mind how Man is to govern himself at all times. The Horoscopes took their Name from the prying into the Hours of mens Birth, with various and different Destiny.* We see all this is observ'd to a tittle in *China*, and almost all of it is publish'd in the Kalender of the Mathematicians of the Court-Print.

PRELUDE V.

Of the Science a Priori, *that is, how the Universe was produced, according to the* Chineses.

Cosmogonia. 1. IN the first place, they not being able to imagine that any thing could be produced out of mere Nothing; and knowing no Infinite Power, that could create it out of nothing; and on the other hand, seeing there are things in the World which now have a Being, and anon have none, and that they were not Eternal, they concluded there must of necessity be a Cause eternally antecedent to all things, and which was the Cause and Origin of them all, which they call *Li*, that is, *the Reason or Ground of all Nature*. They also supposed that this Cause was an Infinite Being, Incorruptible, without Beginning or End. For they hold, that as *out of Nothing comes Nothing*, so that which had a Beginning must have an End, and the End returns to the Beginning. Whence sprung the Opinion receiv'd throughout all *China*, that this World must have an End, and be again produced anew. The Interval from its beginning till the end they call, *Ta Sui*, that is, Great Year.

2. This

First Cauſe. 2. This ſame Cauſe according to them, has no life, knowledg or power, and is only pure, quiet, tranſparent, ſubtile, without ſhape or body, only perceptible to the underſtanding, as we ſpeak of Spiritual things; and tho it be not Spiritual, yet it has not theſe active and paſſive qualities of the Elements.

3. The manner of enquiring how this viſible World proceeded from the firſt Principle or Chaos, call'd *Li*, was thus: They ſeeing that of neceſſity there muſt be an Eternal Cauſe of viſible things; and conſidering on the other hand, that this of it ſelf had no manner of act or efficiency, without which things could not be produced from it; and perceiving again by daily experience that Heat and Cold generate and corrupt things, and that theſe two Qualities are the efficient cauſes of all Generation and Corruption; they ſought out, how from this Chaos, or *Materia Prima*, call'd *Li*, was produced the *Materia Proxima*, which things are compos'd of, and how Heat and Cold could be generated in the World, that other things might be generated of them. Therefore they imagin'd that from this *Materia Prima*, *Li*, which is infinite and immenſe, this Air naturally and accidentally proceeded through five ſeveral changes or converſions, which they aſſign, till it became Material, as it now is; but ſtill remaining confin'd within that infinite Chaos, call'd *Li*, was reduced to a finite Globe, which they call *Tai Kie*, that is, highly terminated, or confin'd. They alſo call it *Hoen Tun*, *Hoen Lun*, before things proceeded from it. And this Air which flow'd from the firſt Chaos through the aforeſaid five changes, is alſo incorruptible as to its ſubſtance, and the ſame Entity with the firſt *Li*, but is more material and changeable, by *condenſation and rarefaction, by motion and reſt, by heat and cold*, &c. This ſecond Chaos *Tai Kie*, before things proceeded from it, they imagin and deſcribe after their manner. It is needleſs to give the deſcription in this place.

Chaos. Tai Kie.

4. They perceiving that Heat and Cold are the cauſes of the generation and corruption of things, and that they are produced by motion and reſt, imagin'd that the conglobated Air in this ſecond Chaos mov'd either accidentally or naturally, by which motion Heat was produced in the ſame body of the Air; and that motion ceaſing, the ſtillneſs naturally produced Cold, part of the Air remaining hot, and part cold, but extrinſecally not intrinſecally, and of its own nature; ſo that the Air was divided into Hot and Cold, which is what they call *Leang I*, and *In Tang*. The hot part is pure, clear, tranſparent, and light. The Cold is impure, unclean, dark and heavy.

Navarette.

5. So that the moſt general efficient cauſes of the Univerſe are *Reſt and Motion, Heat and Cold*, which are call'd *Tung*, *Cing*, *In*, *Jang*. The Heat and Cold united themſelves together in a moſt ſtrict union, amity and concord, as Husband and Wife, or Father and Mother, and produced the Element of Water, which belongs to *In*. At the ſecond copulation they produced the Element of Fire, which belong to *Jang*, and ſo they went on producing the five Elements, (the *Chineſes* aſſign ſo many) which are *Tai Kie*, or *In Jang*, or the Air qualify'd, as among us the Qualities with their Elements; which are Water in the North, Fire in the South, Wood in the Eaſt, Metal in the Weſt, and Earth in the middle.

Elements.

6. *In Jang*, and the five Elements produced Heaven, Earth, Sun, Moon and Planets; for the pure, hot, tranſparent, and light Air aſcending form'd Heaven, and the impure, cold, dark and heavy ſinking down, form'd the Earth. After this Heaven and Earth joyning by their intermediate virtue, produced Man and Woman; Man anſwering *Jang*, or Heaven, and Woman *In*, or the Earth. For this reaſon the King is call'd *Tien Zu*, that is, the Son of Heaven, and Sacrifices to Heaven and Earth, as to univerſal Parents. In theſe three things, Heaven, Earth, and Man, all other things are contain'd, as in their Source and Origin.

7. Such was the Creation of the Univerſe, according to the antient and modern *Chineſes*, the whole Frame of the World being form'd in three principal things, which are the cauſe of the reſt. The firſt Heaven, which comprehends the Sun, Moon, Stars, Planets, and Region of the Air, which is between Heaven and Earth, where their five Elements are, being the immediate matter of which all things below are engendred. This Region of the Air is divided into eight *Kuas*, which are ſo many parts of the Air it ſelf, or qualify'd Elements, having ſeveral qualities, anſwering to univerſal efficient cauſes, which they imagin. The ſecond Earth, which includes Hills, Mountains, Rivers, Lakes, Sea, &c. and theſe are alſo univerſal efficient Cauſes, which are poſſeſt of Virtues and Effects. The Earth is alſo divided into parts, which contain the *Kang Jeu*, that

Heaven.

Air.

Earth.

is

Navarette. is Strong and Weak, *or hard and ſoft, harſh and ſmooth.* The third is Man, of whom the reſt are generated.

8. It is here to be obſerv'd, that this Production of the Univerſe was abſolutely accidental, after the manner as has been ſhown; for the firſt efficient cauſes of this *Machina* were *Reſt and Motion, Heat and Cold*; the *Materia Proxima* was the Corporeal Homogeneous Air. The Production of Heaven and Earth was alſo accidental, unforeſeen, or natural, and not deliberate or advis'd; for it is ſaid that the pure light Air aſcended and became Heaven, and the impure and heavy became Earth.

Heaven. 9. The Form of the Univerſe is this, Heaven is Spherical, and therefore moves *Earth.* and influences *in circulum.* The Earth is Square, therefore it lies ſtill in the Center, and influences *per Quadrum*; and four Elements anſwer to it, one to each of the four Sides, and a fifth to the middle Superficies. Beſides, Heaven they imagin *Li.* that infinite *Materia Prima*, call'd *Li*, from which *Tai Kie* flow'd; and they alſo call it *Kung*, *Hiu*, *Tao*, *Vu*, *Vu Kie*; ſtill, tranſparent, rare in the Superlative degree, without knowledg, without action, nothing *Mera Potentia.* This Air *Air.* that is between Heaven and Earth, they divide into eight parts, as has been ſaid; four of them they aſſign to the South, where *Jang* reigns; and four to the North, where *In*, or the Cold rules. To each of theſe parts anſwer a portion of the Air, which they call *Kua*, becauſe of the different quality it enjoys.

10. This Production of the Univerſe is aſſign'd by *Fo Hi*, and is repreſented in the figure of *Je King*, call'd *Ho Tu*, which has black and white Chequers, and was ever by Tradition underſtood after this manner. It is alſo expreſs'd in the Figure of *Jo Xu*, which has black and white Points in even and odd Numbers, *viz.* odd, 1, 3, 5, 7, 9. and five even, 2, 4, 6, 8, 10. which anſwer to the *Kuas*, or General cauſes of the Univerſe. *Confucius* ſpecify'd this in writing in his Expoſition of *Je King*, beginning with *Tai Kie*, as follows: The Chaos produced Heat and Cold (which comprehend the five Elements) theſe two became four, that is Heat and Cold in an intenſe, and a remiſs degree. Theſe four produced eight qualities, *viz.* Hot and Cold, hard and ſoft; four in an intenſe, and four in a remiſs degree. They ſubſtitute theſe eight for the three principal Cauſes, which are Heaven, Earth and Man; and ſo theſe eight, or theſe three, produced all things in the World, which is all to frame the aforeſaid three, which they ſay are the cauſe of the things that are generated, or corrupted in this World.

11. The Learned Men, who ſucceeded *Confucius* in their Comments and Gloſſes, ſpecify this Production of the World more minutely, beginning at the firſt Origin, or infinite Matter call'd *Li*, as it is *Li.* in the firſt intrance into their Philoſophy, call'd *Sing Li*, which commences from *Vu Kie*, whom they alſo call *Tao*. *Lao Zu* the *Tao Zu.* Head of *Tao Zu*'s Sect, ſets down the Production of the World exactly after the ſame manner, in his Book call'd *Lao Zu King*, in Numbers, or Metaphorical terms thus: *Tao*, or the firſt Chaos produced Unity, which is *Tai Kie*, or the *Materia Secunda.* Unity produces Duality, which is *Lang I.* Duality produced Trinity, which is, *Tien Ti*, *Jin*, *San Zai*, Heaven, Earth, and Man. And Trinity produced all things. So it comes to be the very ſame Doctrine, as that of the *Literati*, or Learned *Chineſes.*

NOTES.

1. I have ſeveral times with care and attention read in the *Chineſe* Books, all that is written in this *Prelude*; if any Man makes a doubt of it, let him read a little, and he will be ſatisfy'd. Obſerve how true it is, that the *Chineſes* hold the ſame Errors that were formerly in *Europe*, as the Author proves in the ſequel, and I inſtanced in another place out of *F. Ariat*, and *F. Kircher.* Our *B. Alb. Mag. tract. 2. de hom. quæſt. 89. art. 2. in fine*, mentions the ſame that is writ in the firſt Paragraph: *Some ſaid there were infinite Worlds ſucceſſively; the head of them was* Empedocles, *who ſaid, that one motion of the Heaven being perform'd according to the motion of the World, all things return to the firſt Matter, and another motion beginning are regenerated in like number as they were before, and another World begins. But that motion of the Heaven is perform'd according to the progreſs or motion of the fixt Stars, &c. in 36000 years, and this ſpace of time they call one great Year.* Who can chuſe but obſerve, that this is what the *Chineſes* teach to a tittle, tho they add 600 years to their great Year, and ſome more, which is a ſmall difference in ſo great a number?

2. There was another Sect, ſays *Albertus*, which taught, *That there were infinite Worlds, one without another.* The *Chineſes* have not fallen into this error; for they own, they cannot tell whether there are

are any other Worlds beſides this or not.

3. The *Chineſes* in their Books aſſign five Elements. This is a thing ſo univerſally agreed upon among them and their Books, that the very School-boys know it. *F. Matthew Riccius* owns it, and argues againſt this error. So does *F. Trigautius* in his Hiſtory, *p.* 177. and yet *F. Intorcetta* being a Miſſioner of but a few years ſtanding will maintain, that the *Chineſes* do not hold that Opinion; and he proves it with the ſame words that *F. Riccius* uſes to confute that error. Whom muſt we follow, the old ones, or the young ones? Thoſe that are well vers'd and read in the *Chineſe* Books, and the moſt Learned of the Society in *China*, or *F. Intorcetta*? *Elements.*

4. There are ſome Men ſo open hearted, that wherever they find the leaſt word which ſeems to have any reſemblance to the Myſteries of our Holy Faith, without further examining into the matter, they preſently make the application very contentedly, thinking they have found a mighty Treaſure; as for example, what the Author mentions in this Number, they would appropriate to the Bleſſed Trinity. So that tho this Myſtery cannot be poſitively found throughout all the Old Teſtament, yet they will have it to have been reveal'd to the *Chineſes*. A ſtrange conceit! If they had not a Revelation, as one of neceſſity muſt ſuppoſe, they could not attain the knowledg of it through Creatures, as Divines teach, and with them *S. Thomas* 1. *p. q.* 32. *art.* 1. *in* 1. *diſt.* 3. *art.* 2. *&* 1. *contrag. c.* 14. Reaſon ſhows it: For God *has not the appearance of a Cauſe to Creatures on account of what is their own, but of what is appropriated to them; they might nevertheleſs have ſome Revelation concerning God, either made by the Devil, or from the Doctrine of others, as* Plato *is ſaid to have read the Books of the Law and Prophets, by which he might attain to ſome ſort of knowledg of the Trinity.* So tho *Ariſtotle* at the beginning of his Book *de Cœlo & Mundo*, ſays, *And through this Number*, viz. *of Three, we apply'd our ſelves to magnify one God above all the properties of things created:* Yet it is not to be inferr'd that he had any knowledg of this Myſtery. Becauſe, ſays *S. Thomas*, *The Philoſopher did not intend to aſſign a Trinity of Perſons in God, but in regard that in all Creatures Perfection appears in the Number Three*, viz. *in the beginning, middle and end; therefore according to the Antients they honour'd him with treble Prayers and Sacrifices.* And tho *Triſmegiſtus* ſaid, *One begot one for his own ſake, one begot one, and reflected his own heat upon himſelf:* Yet we muſt not ſay he had this knowledg by any other means but by Revelation, or being taught by others. We muſt always have regard to the Principles of Philoſophy, and to the common ſenſe of Antients and Moderns, who having had no knowledg of one God, were leſs likely to have it of the Trinity. Did the *Chineſes* ſpeak like *Triſmegiſtus*, it were a ſufficient ground to go upon. Beſides, the Trinity mention'd by our Author, is produced and caus'd after other Creatures, whoſe firſt Principle is *Li*, or *Tai Kie*. *Navarrette.*

PRELUDE VI.

Of the ſecond part of Science, which is a Poſteriori, *how things are ingendred and corrupted in this World.*

1. ANother method the *Chineſes* have of Philoſophizing, is, allowing the firſt production of the Univerſe, and Order of General Cauſes, to inquire into the Cauſe of the Generations and Corruption which happen every year in the four Seaſons, Spring, Summer, *&c.* and to ſearch into the Heavenly Influences that are prevalent upon our Bodies on the ſame Months, Days, Hours and Signs of the Zodiack; thence to gather every Man's Fate, Deſtiny and Natural inclination, thereby to know how he is to govern himſelf in his actions, that he may cooperate with his Fate, and not oppoſe it.

2. The principal Authors of this Science, are *Vuen Vuang*, and his Son *Cheu Kung*; who ſeeing that things are engendred, and the life of Animals, Plants, *&c.* ſupported by Heat, and that the ſame moves them to act for the attaining of their Ends, and that on the other ſide Cold corrupts and deſtroys them; they aſſign'd Heat and Cold as the Cauſes of Generation and Corruption, and that *Heat.* *Cold.*

Heat

Navarette.

Heat was produced by Motion, and the acceſs of the Sun, and by brightneſs and light; and Cold by the receſs of the Sun, ſtillneſs and darkneſs. Moreover, perceiving that things began to be engendred and grow vigorous from the Spring forwards, and that they were in a flouriſhing condition till the end of Summer, and that from Autumn forwards they began to change, decaying, withdrawing, and ceaſing their Operations, till the end of Winter, therefore they aſſign'd the two firſt Seaſons to the Heat, and the two laſt to the Cold. And accordingly they divided the Zodiack round the Horizon into eight parts, like eight points, which are the eight *Kuas* of this Science, whereof four belong to Heat, and four to Cold. According to this Doctrine, they ſay, that the influence of general Agents, or predominancy, and activity in their Hemiſphere, begins at the *Kua* call'd *Chin*, which anſwers to the Eaſt, and begins exactly with their Spring, according to the courſe of the Sun, and is uſually on the fifth or ſixth of *February*. This Actuality, Predominancy or Influence, they call *Ti Chu*, *Chu Zai*, which is the predominancy of Heat during the firſt ſix Months, which again withdraws at the contrary Seaſon about *October*. To expreſs the beginning and end of this predominancy, they make uſe of the words *Cho*, *Je*, that is, to come out, and go in; *Kio*, *Xin*, that is, to draw up, and ſtretch out; *Vuang Lai*, that is, to go and come. All which bear the ſame ſenſe. And this being caus'd by the acceſs and receſs of the Sun, which always in reſpect to them performs his courſe to the South, therefore they look upon that part as Hot, and call it *Tai Jang*, and the North as Cold, calling it *Tai In*.

Kua.

NOTE.

1. This good Father deſerves a thouſand commendations, for having ſo exactly explicated theſe matters ſo difficult and obſcure, and made them intelligible even to *Europeans*; and tho he had undertaken no other task in *China* but the compoſing of this Treatiſe, he might think the years he ſpent in that Miſſion well employ'd. He has by this his labour oblig'd us all to pray for him, tho I believe ſuch was his Piety and Virtue, that he has little need of our Prayers. He dy'd at ninety years of age, and thoſe truly worthily ſpent.

PRELUDE VII.

Of the Famous Axiom in China, Vuan Vue Je Ti, *that is, All things are the ſame.*

One Subſtance.

1. AMong the reſt of the *Chineſe* Principles, which are to be obſerv'd to our purpoſe, one moſt material is, that they hold all things to be one and the ſame ſubſtance. And becauſe this Opinion has much reſemblance with that of ſome antient *European* Philoſophers, who ſaid, That all things were the ſame, it will be convenient in this place to ſhew how they underſtood and explicated it. *Ariſtotle* ſpeaking in ſeveral places of the Famous Philoſophers, mentions thoſe who ſaid, *That all things were continued, and are one and the ſame by nature, and the manner of their being, but various according to ſenſe, and no way differing.*

2. The Courſe of *Coimbra*, *Fonſeca* and others, relying on *Ariſtotle*'s Text, ſay, thoſe antient Philoſophers knew nothing beyond the material Cauſe, and even that but groſly; for they imagin'd that the Matter it ſelf was the whole eſſence of Natural things, and that they were all one continu'd thing, and very agreeable to outward Senſe, without having any eſſential difference among themſelves. As if a Man ſhould ſay, that Air and Water are the Source of all things; he muſt of neceſſity own, that all things as to their Eſſence, are Air and Water, but they are diſtinguiſhable as to the accidents, as Condenſeneſs, Rarity, Heat and Cold, *&c.* Juſt as we ſay of artificial things made of Wood, that as to the Eſſence they are Wood, but are diſtinguiſhble by the artificial form. And in this ſenſe *Parmenides* and *Miliſo* affirm'd that all things were one and the ſame, and accordingly *Ariſtotle* quotes and refutes them. See *Fonſeca* in 1. *Phyſic.* from whom this is taken.

3. The Philoſophers of our Times, and ever ſince *Ariſtotle*, by reaſon of the opinion they had conceiv'd of the others, will not be perſwaded that Men of ſuch great Judgment ſhould ſpeak in the ſenſe *Ariſtotle* oppoſes, and therefore give them ſeveral Interpretations. Some ſay *Ariſtotle* blames

blames them, becauſe the words ſound to that effect, and not that he believes they really held that Opinion. Nay, they accuſe *Ariſtotle*, as if he charg'd them with what they did not mean; but they are all deceiv'd.

4. That thoſe Philoſophers held the ſaid Opinion, the Author ſufficiently proves in this place.

5. The fourth is prov'd, becauſe others antienter than they held the ſame Opinion, as the *Indian Gymnoſophiſts*, and the *Bonzes* of *China* who ſprang from them. *Lao Zu* with his *Taos Zus* holds the ſame; and above all the Learned *Chineſes*, from the higheſt to the loweſt, as well the Antient as Modern. Theſe three Sects are antienter than the aforeſaid Philoſophers; and all had their Origin from *Zoroaſtres* the Magician, and Prince of the *Chaldeans*, who ſo taught and ſpread it abroad throughout the World, making the Chaos Eternal, *&c.* By which it plainly appears that the ſaid Antients, and three Sects of *China* conceive, *That all things are the ſame by Nature and Reaſon*; and that the Opinion of theſe and them is exactly the ſame.

NOTES.

I grant what the Author writes concerning the Opinion of the *Chineſes*, is very plain in their Books, and is not in the leaſt to be doubted; they ſo often repeat all things are the ſame, that it ſeems ſuperfluous to argue about it. *Tri-gaucius, lib.* 1. *c.* 10. *fol.* 52. ſays, The Sect of the *Bonzes* hold the ſame Opinion; but he was wilfully miſtaken in ſaying, that this Doctrine came from the *Bonzes* within theſe 500 Years; foraſmuch as the ſaid Propoſition is found *in terminis*, in the antienteſt Books of the Learned Sect. To theſe Points, read S. *Thomas*, 2 *tom. in* 1 *p. q.* 44. *diſp.* 18. *q.* 1. *Navarette.*

2. As for the antient *Europeans* believing the ſame, he proves it very well, and it may be confirmed by the Opinion of S. *Thomas*, 1 *p. Contr. Gent.* and eſpecially *Opuſ.* 15. *c.* 6. where he mentions *Pythagoras* and others, and on *Heb.* 11. *lect.* 2. That the Errors of the *Chineſes* ſprung from the *Chaldeans*, ſhall be further made out in another place. As to what ſome Men, guided only by their own Fancies, ſay, that it is all falſe, denying what they pleaſe by the bulk, there is no notice to be taken of it, for it follows that what they ſo raſhly utter muſt be falſe. So *Ariſtotle* confutes them, 4 *Metap. lect.* 17. S. *Thomas* expounds it; *It is equally manifeſt, that he who ſays all things are falſe, owns at the ſame time that what he ſays is falſe.* The Saint out of the Philoſopher replies to the Anſwerer that may be made to this Concluſion; there the Reader may ſee it.

PRELUDE VIII.

What Generation and Corruption is, according to the Sect of the Learned.

1. THERE were two ſorts of Matter of which the World was compos'd, and both of them incorruptible. The firſt is the Infinite Chaos, their *Li.* The ſecond the Original Air, or their *Tai Kie*, within which intrinſically is the Being and Subſtance of the firſt Matter, and conſequently is in all things, and never quits them. After the Production of Heaven and Earth, this Air that is between Heaven and Earth, is the *materia proxima* of all corruptible things, as the Elements are among us; of it they are made by Generation, and to it they return by Corruption: ſo that the Air is the Being, Eſſence, and Nature of all things, they being engendred of it by condenſation in ſome corporeal Figure, and proceeding through ſeveral Qualities, by virtue of Heaven, the Sun, Moon, Stars, Planets, Elements, Earth, and other Univerſal Cauſes, according to the Year, Month, Day, Hour, and Sign ſuch thing was produced in; which Cauſes are, as it were, Forms and beginning of the Interior and Exterior Operation of the *Suppoſitum.*

2. Generation therefore, according to this Sect, is the receiving of the Being and Subſtance from the Air, or Chaos actuated into Figures and Qualities, which are more or leſs pure, penetrating and obtuſe, and are to it in the nature of Form, the Heaven, Sun, *&c.* and the particular Cauſes which apply and diſpoſe the Matter concurring. Corruption, or Death, the deſtruction of the outward Figure, and the Qualities, Humours, vital Spirits, *&c.* which maintain'd the living Creature; and being again *Generation. Corruption.*

Navarette.

again diſſolv'd into the Subſtance of the Air, the pure, light and hot Part aſcending, and the impure, heavy and cold ſinking down. Aſcending anſwers to *Xin* and *Hoen*, Deſcending to *Kuei* and *Pe*. Here it is to be obſerv'd, that by the word *Xin* are meant the Spirits the *Chineſes* think pure; by the name *Hoen*, the Souls of Men ſeparated from the Body; by the name *Kuei* the Spirits which are reckoned impure, and by *Pe* human Carcaſes.

NOTE.

Other Antients maintain'd the ſame Doctrine here mention'd; it ſhall be ſhown in another place. That it is a poſitive Opinion of the Learned *Chineſes*, appears by their Books. The *Greeks* call the *materia prima*, *Hile*, which is the ſame as Chaos, and Confuſion. See S. *Thomas Opuſc.* 31. The *Chineſes* call it *Li*. I have already quoted S. *Thom.* in 1 *P.* ſee him where he treats *de Generatione*.

PRELUDE IX.

Allowing what has been ſaid before, how things are diſtinguiſhed from one another according to the Chineſes.

1. THEY making the Air the whole Eſſence of the thing, ſay, that all things are one and the ſame Subſtance, and are diſtinguiſhed from one another by the outward Shape, and the Qualities of the very Air: this that diſtinguiſhes them they call *Ki Cho*. As to Figure, they mean the ſeveral Shapes of corporeal things. As to the Qualities, they imagine that this Air may be qualify'd four ſeveral ways, which are *Ching*, *Pien*, *Tung*, *Se*. The firſt, ſtreight, conſtant, pure; the ſecond, crooked, inconſtant, foul; the third, ſharp and piercing; the fourth, obtuſe and thick. *Ching* and *Tung* are good, they who receive them become Men. *Pien* and *Se* are bad, thoſe that receive them become Beaſts, Plants, *&c.*

Men.

3. The two good ones are ſubdivided into Perfect and Imperfect, pure and ſullied. Thoſe who receive the perfect Part of *Ching*, and the pure of *Tung*, are Wiſe and Heroes, who are naturally born ſuch, and act according to Reaſon, never doing any thing contrary to it, in which they excel all other Men, and are therefore held in great honour and veneration. They who at their Birth receive the imperfect Part of *Ching*, and the thick Part of *Tung*, are ignorant Men, ill Livers, and of bad Cuſtoms. They call them *Ju Jin*, who have nothing but the ſhape of Men, and in other reſpects are like Beaſts. There is a mean betwixt theſe two ſorts of Men whom they call *Hien Jin*, that is, prudent and virtuous Men.

4. After the ſame manner the two ill parts of Air are ſubdivided. Thoſe that receive the perfect and pure part of theſe become Beaſts, and even among them there is another ſubdiviſion; thoſe that receive the imperfect thick part, become Plants, Herbs, *&c.*

5. By which it appears, that they were ſo far from having any knowledg of the Creation out of Nothing, by virtue of an Infinite Power, that they did not ſo much as underſtand the true Generation of Matter and ſubſtantial Form, but only conceiv'd an accidental alteration and change of Figure and Qualities, preſuppoſing *the common homogeneous Matter of all things*, which is the very Air, eternal, ingenerable and incorruptible in its Subſtance; yet alterable by Motion and Stilneſs, Heat and Cold, Rarity and Condenſation, *&c.* This Air alone being the eſſence of all things, as was ſaid above out of thoſe Philoſophers.

NOTES.

1. This Doctrine I have read in the *Chineſe* Books, where it is ſo plain that it may be ſeen with half an Eye. There are material and ſenſible Similies enough to make it ſomewhat plainer. Of the pure Flower of the Meal is made the whiteſt Bread, then follows Houſhold Bread, then brown Bread, next to that Dogs Bread, and laſt of all Bran. After this manner the *Chineſes* talk of their Air, whereof there is a Part pure and refin'd, he that receives it at his Generation, becomes a Hero and Holy Man; he who receives a more imperfect part is wiſe and virtuous; he that has leſs is ignorant, the reſt are Beaſts more or leſs perfect. Swine, they ſay, receive the foulеſt Part of this ſort, for they account them

them the meaneſt of Beaſts; then follow the Plants in like order, and ſo other things.

2. That which *Monardes* brings in his Dialogue upon Iron, *Fol.* 129. may ſerve our turn. He ſays, after *Plato*, that the heavenly and earthly Virtue, are the Origin of Metals. *Triſmegiſtus* ſays, The Earth is their Mother, and Heaven their Father. The *Chineſes* ſay the ſame in regard to the Production of things. *Monardes* after *Avicene*, and other Modern Authors, is of opinion that Sulphur and Mercury are the Origin of all Metals, the firſt as Father, the ſecond as Mother. Metals vary as theſe Principles are more pure, or more coarſe. So that Gold, *Navarette.* which is the perfecteſt of Metals, receives the pureſt part of thoſe Principles. Silver, which is more imperfect, takes the Virtue or Influence of the ſame Origin after a more imperfect manner; then follow the reſt. Thus it is the *Chineſes* ſpeak of that univerſal Air which they aſſign, and has been explain'd. I oppos'd this Error ſeveral ways in my Books, God grant it may do ſome good. Other antient *Europeans* affirm'd the ſame the Author mentions in the 4*th* Paragraph. See S. *Thomas*, Opuſc. 15. c. 1.

PRELUDE X.

That the Chineſes *know no ſpiritual Subſtance diſtinct from the Material, but only one more or leſs Material.*

Spir. 1. ALlowing what has been ſaid, it plainly appears that the *Chineſes* knew nothing of any ſpiritual Subſtance, diſtinct from the Material, ſuch as God, Angels, and the rational Soul; which is further confirm'd by their being ignorant of the Creation out of Nothing by an Infinite Power. They only knew of an Univerſal, Immenſe, and Infinite Subſtance, from which proceeded their *Tai Kie*, or primogeneous Air, which contains the ſame Univerſal Subſtance, and inveſting it ſelf by *motion and ſtilneſs*, with ſeveral Qualities and Accidents, becomes the immediate Matter of all things.

2. This Subſtance they divide into two parts, *Jeu* and *Vu*. The firſt is all the Ph. corporeal Subſtance with a material Figure and Body, and is condenſe and ſolid; ſo that being ſtruck upon or touch'd, it reſiſts and ſounds. The ſecond is a Subſtance not ſo material, ſuch as this Air they imagine, nor has it any Body, Shape, or Sound, and therefore cannot be ſeen or felt, for which reaſon they call it Nothing and Emptineſs, in *China Vu Kung*, *Hiu*, *Vu Hing*, *Vu Se*, &c. And advancing ſtill further in the conſideration of this Subſtance, as far as only concerns its Entity, abſtracting from any Quality or Accident, they call it *Tai Vu*, *Tai Kung*, and other Names which ſhow it to be moſt pure, moſt abſolute, ſimple, and rarify'd in the higheſt degree, as we repreſent the ſpiritual Subſtance.

3. But let no Man imagine that this Subſtance which the *Chineſes* aſſign, can be ſpiritual in the ſenſe that we take ſpiritual things. For in the firſt place, it cannot *exiſt of it ſelf* but in that primogeneous Air, from which it can never be ſeparated. 2. Becauſe it ſupports all the material Accidents and Qualities, and therefore makes the Being of all things, or to ſpeak more properly, is the Being and Subſtance of them all. 3. Becauſe they call thoſe things which ſeem Spiritual both to Antients and Moderns, *Ki*, that is Air, or Airy Qualities. And particularly *Confucius* being ask'd by one of his Diſciples what Angels or Spirits were; he anſwer'd, they were Air. See the 16*th* Chapter of *Chung Jung*, which treats of this Subject, and *Sing Li*, Tract. 28.

NOTES.

1. Other Antients held that Opinion. S. *Thomas* mentions it, *Opuſc.* 15. *c.* 7.

2. From this Doctrine of the Learned Sect I infer, that we cannot make uſe of the word *Vu*, to expreſs the mere Nothing and Creation of the World, becauſe the ſaid word does not exclude the *materia prima*; and if I ſay God created Heaven and Earth out of *Vu*, I ſhall ſay he created them, not out of mere Nothing, but out of that Matter. Nor can we uſe the word *Jeu*, to expreſs the Nature of God, Angels, and our Soul, becauſe it ſignifys a corporeal Subſtance. This point requires much attention.

3. The *Chineſe* Books themſelves own, that *Li*, the Univerſal Subſtance, cannot

exiſt of it ſelf. F. *Matthew Riccius*, *Julius Alenі*, and others, aſſert the ſame. Hence they infer it is a very imperfect Accident or Subſtance; but the *Chineſes* own it is no Actuality or Intelligence. Nevertheleſs *Clement Chu Fi Chi* a Chriſtian, contended with me that *Li* was our God; if he is to be ſav'd by him, bad will be his Lot. This is the benefit of following the *Chineſe* Texts.

Navarette.

PRELUDE XI.

Of the Spirits or Gods the Chineſes *adore, according to the Sect of the Learned.*

1. THO by what has been already ſaid, it is eaſy to conceive what ſort of Spirits thoſe are, which they reckon after their manner as Gods; nevertheleſs becauſe this is the principal Point as to theſe Controverſies, 'tis fit to handle it a little more at large, laying down what it is the Lerned Sect ſays of theſe Spirits which relate to our purpoſe.

2. It is to be obſerv'd, that according to this Sect, all there is or can be in this World proceeds from *Li*, which comprehends *Tai Kie*, *i.e.* the *materia prima*, or univerſal Subſtance of all things; and the Primogeneous Air, which is the *materia proxima* of all; and that from *Li*, *quatenus Li*, flow the 5 Virtues, which are Piety, Juſtice, Religion or Worſhip, Prudence, and Credit or Faith, with all their Habits, and other Spiritual Matters. From the ſame *Li*, qualify'd by the Primogeneous Air, flow the five Elements we mention'd, with all other corporeal Qualities and Figures. So that with the *Chineſes*, as well the Moral as Phyſical Part proceeds from the ſame Source, that is their *Li*, which is the Being of all things, as has been ſaid. Whence came that Sentence of *Confucius*, that all his Doctrine was reducible to one Point, *viz. Li*, the moſt univerſal Reaſon and Subſtance.

3. Thirdly obſerve, that as *Li* does not produce the things of this World but by means of *Kie*, which is its conjunct Inſtrument, ſo neither does it govern them but by the ſame means; whence it is that the Operations as well relating to the Production as to the Government of things, are commonly attributed to *Kie*, as the inſtrumental and formal Cauſe to *Li*. As for inſtance we ſay, the Underſtanding conceives, and the Will loves, whereas it is the Soul that conceives and loves by means of thoſe her Faculties.

4. Obſerve further, that according to this Sect, when the Years of the World's continuance are at an end, this Univerſe will expire, with all that is in it, and all return to its firſt Principle from whence it flowed; ſo that nothing will remain but only the pure *Li*, accompanied by its help-mate *Kie*. Then the ſame *Li* ſhall produce another Univerſe after the ſame manner, which ending, another will ſucceed, and ſo another without end.

5. Obſerve yet further, that the firſt ground of aſſigning Spirits in *China*, as well as in other Heathen Countrys, was for two Reaſons. Firſt, Becauſe they ſaw that Heaven and Earth with the other Univerſal Cauſes, perform'd their Operations very ſure and orderly, and thence they conjectur'd there was ſome inviſible Author or Principle that govern'd within them, which they call *Chu*, that is, *Lord*; *Chu Zai*, that is, *Preſident*; *Xin Kuei*, that is, *the Spirit going out and returning*; *Ti Kiun*, that is, *King or Emperor*. The ſecond Cauſe was, the great Benefits they perceiv'd Men receiv'd by means of thoſe Spirits, and therefore they thought themſelves oblig'd to honour and worſhip them with ſeveral Sacrifices, as is ſaid in the Book *Li Ki*, lib. 8. pag. 47. which is the name of their Book of Rites and Ceremonies.

Spirits.

6. It is yet further to be obſerv'd, that the *Chineſes* even from the Origin of their Empire, which properly had its beginning in the Emperors *Jao* and *Xun*, ador'd thoſe Spirits, as appears by their Doctrine call'd *Xu King*, lib. 1. pag. 11. where four ſorts of Sacrifices are ſet down, which us'd to be offer'd to four kinds of Spirits. The firſt called *Lui*, was offer'd to Heaven, and to its Spirit, which is *Xang Ti*. The ſecond term'd *Xun In*, was to the Spirit of the ſix principal things, that is, of the four Seaſons of the Year, of Heat, Cold, Sun, Moon, Stars, Rain, and Drought. The third they ſtile *Vuang*, to the Spirits of Mountains and Rivers of note. The fourth *Pien*, was offer'd to all the multitude of other Spirits, belonging to all the ſmall Parts of the Univerſe, and to the Men of Note in the Commonwealth.

7. All the Spirits the *Chineſes* adore, are the ſame Identical Subſtance with the things in which they are. This is made out;

out; 1. By the common Axiom, All things are the ſame. 2. Becauſe *Chung Zu* a Claſſick Author, ſpeaking of *Xang Ti*, the Spirit of Heaven, poſitively ſays, it is the very ſame thing as Heaven; then *a fortiori*, or at leaſt *a ſimile*, the ſame muſt be ſaid of the Spirits of other things. 3. *Confucius* in *Chung Jung*, p. 11. ſays of all Spirits, that they conſtitute the Being and Subſtance of all things, and cannot be ſeparated from them, but they muſt be deſtroy'd.

8. If any Man object, that theſe Spirits are often taken for the operative Virtue and Actuality of things: I anſwer, 1. That it is true, yet that does not imply but they are alſo taken for that Subſtance, adorn'd with that operative Virtue; but this rather is the moſt uſual ſenſe, inſomuch that, as I ſaid, according to *Confucius*, they make the very Being of things. 2. That taking the Spirits for the pure Virtue and Actuality of things, the Notion of them becomes the meaner, as of a Quality or Accident which *cannot ſubſiſt of it ſelf*.

9. A ſecond Concluſion. All Spirits had a beginning, becauſe they all proceeded from *Tai Kie*, and the moſt univerſal Subſtance of all things, and ſo they are poſterior and inferior to it. Hence it is that the Doctor *V. Tuen Ju* ſaid, that *Xang Ti* was the Son and Creature of *Tai Kie*, and that the ſame muſt be ſaid of our *Tien Chu*, that is, of our God, if he was the ſame as *Xang Ti*. It evidently appears then, that what the *Chineſes* conceive under this name *Xang Ti*, cannot be our God.

10. Third Concluſion. All Spirits will end when this World ends, and return to their firſt Principle. This is prov'd by the Doctrine of the third Obſervation, and confirm'd by what Doctor *Chey Keng Ju* one of the Court of Exchequer ſays, that as well *Tien Chu*, as *Xang Ti*, and all other Spirits, muſt have an end, nothing remaining but *Li*, the moſt univerſal Subſtance; whence he infer'd, that according to the *Chineſe* Doctrine, there was nothing greater nor better than the ſaid *Li*.

11. Fourth Concluſion. All the Spirits or Gods of this Sect are equally perfect as to their Being, and are one greater or leſs, with regard to the Places and Things they preſide over. This is prov'd by the Simily of Water, which is in ſeveral Veſſels of Gold, Silver, Copper, *&c.* The Water is the ſame, the difference is only in the Veſſels. The ſame they ſay of Spirits, which are the very ſame *Li*, or *Tai Kie*, but placed in ſeveral Veſſels, as Heaven, Earth, Mountains, *&c.*

12. Fifth Concluſion. All theſe Spirits are void of Life, Knowledg, Underſtanding, or Liberty. (1.) Becauſe they all proceed from that moſt univerſal Subſtance *Li*, which according to the Principles of this Sect wants all theſe things, as was ſaid *Prelude* 5. Numb. 2. (2.) Becauſe in their *Xu King*, lib. 1. p. 35. they poſitively ſay, the Heaven, which is the chief thing in the World, neither ſees, hears, underſtands, loves, nor hates, *&c.* Whence it follows, that either there is no Spirit in Heaven, or if there be it is the ſelf-ſame Subſtance with it, and conſequently neither ſees, hears, nor underſtands. *Navarette.*

13. Thirdly, This is prov'd, becauſe Heaven and Earth, as is ſaid in the Philoſophy, *Lib. 26. p. 16, 17.* are void of Reaſon, that is, of Will and Deliberation, but do all things by a certain natural Propenſion, juſt as Fire burns, and a Stone tends downwards. 4*ly*. In diſputing upon this Subject, the Earth is parallel'd with Heaven. Now the Earth, 'tis moſt certain, neither underſtands, nor has life; and conſequently the ſame muſt be ſaid of Heaven. And in regard this is ſaid with reſpect to the Operations which properly belong to Spirits, it plainly appears, that when they ſay ſuch Operations are not done by Choice, or a rational Will, it muſt alſo be concluded, that the Spirits of Heaven, Earth, and other things, are void of Life, Underſtanding, or Liberty. Which is further confirm'd by the general perſwaſion of the *Chineſes*, that he who does well ſhall be rewarded naturally and of neceſſity; and ſo he that does ill ſhall be puniſhed: as he is warm'd that draws near the Fire, and he grows cold who is among the Snow. This implys, that the Affairs of this World are not govern'd by a Supreme Providence, but by Chance, or according to the courſe of natural Cauſes.

For the better clearing of this Point, ſome Queſtions are here put and anſwer'd.

14. The firſt Queſtion is this; If the Spirits are one and the ſame Subſtance with the things they are in, why do they aſſign the name of Spirits apart from the things? The anſwer is; That this Name is given to denote the formality of acting, foraſmuch as the ſaid Action proceeds from an occult Principle, which after ſome manner rules within the things in the nature of a Spirit. And ſometimes it denotes the very Subſtance of the things, in as much as it is ſingular, pure, rare, and very near incorporeal, which is the reaſon the Operations

rations are wonderful and inſcrutable.

Navarette.

15. *Queſt.* 2. If theſe Spirits, as to their Eſſence, are the very Univerſal *Li*, how can it be ſaid they proceeded from it? Anſwer; They were produced like all other things which proceed from the ſaid *Li*, which is ſuperadding ſome accidental Form or Formality, whereby they become formally another diſtinct thing from the very Univerſal *Li*; and this is ſufficient to juſtify the ſaying they are produced from it. The ſame Argument holds as to what is ſaid, that the Spirits ſhall have an end, or be deſtroy'd, and the active Virtue of *Li* ſhall ceaſe at the end of the World; and then only the Subſtance of *Li* ſhall remain, being ſtripped of all the Qualities and Formalities it was poſſeſt of before.

16. *Queſt.* 3. If *Li* of it ſelf has not Actuality, as has been mention'd before; how comes it to be ſaid, that it is the ſame thing with the Spirit whoſe Nature is to be active? Anſwer; The Subſtance of *Li*, which conſider'd in it ſelf had no actuality, begins to have it after producing its *Ki*, that is, its Primogeneous Air, which is its conjunct Inſtrument. Thus the Operations of the Spirits radically belong to *Li*, inſtrumentally to *Ki*, and formally to the Spirits themſelves.

17. *Queſt.* 4. If there be no Spirit in things diſtinct from their Subſtance, when Sacrifices are offer'd to Heaven, Earth, *&c.* Who are theſe Sacrifices directed to? Anſwer; The *Chineſes* generally follow the Cuſtoms they receiv'd from their Anceſtors, without examining who it is they offer Sacrifice to, whether to the things they ſee, or to their operative Virtue, or to ſome Spirit that may perhaps be in them, in ſo much that *Confucius* ſet it down as a general Rule to them, that they ſhould not enquire into what cannot be ſeen. *Anſw.* 2. The moſt learned and beſt-read Men in their Sect, acknowledg no more in thoſe things they offer Sacrifice to, but the Subſtance of *Li* and its *Ki*, as plainly appears by the Doctrine of *Confucius*, in the 16*th* Chapter of *Chung Jung*, where after ſhowing that Spirits are compoſing parts of the Being of things, and that therefore they cannot be ſeparated from them without their deſtruction; he preſently adds concerning the ſaid Spirits, that they cauſe themſelves to be honour'd and reſpected by Men, inducing them to compoſe themſelves interiorly and exteriorly, and to offer them Sacrifices. This Point deſerves particular Obſervation, as the principal Foundation of the Learned Sect.

18. *Queſt.* 5. Granting that many think there are ſuch Spirits, and that they are a living and underſtanding Being, and that this was believ'd before the coming of the Sect of the Idols, even from the time of the Kings *Jao* and *Xun*, and ſo mention is made of them in the antient Doctrines, as if they liv'd and took care of Human Affairs. Granting this, What ſay the Learned *Chineſes* to it? *Anſwer.* All the Learned *Chineſes* of Note, both Antient and Modern, do unanimouſly deny there are any living Spirits, and of a different Subſtance from the Places and Things in which they are, becauſe it would imply a contradiction in the very Principles of their Philoſophy, according to which *all things are the ſame*, as has been ſaid. As to the multitude, and the ways of ſpeaking and expreſſing themſelves we find in Authors, it is to be obſerv'd, that there are two ſorts of Spirits aſſign'd, one that is call'd of Generations and Corruptions, the other of Sacrifices. The firſt are Phyſical Spirits, by which they ſay are ſignify'd the natural things of the Generations and Corruptions there are in the World; and theſe are ſometimes taken for the Subſtance of the things operating, other times for the Qualities and Formality of acting. The others are the Civil Spirits which were brought into the Commonwealth, to reſtrain the Multitude and keep them in awe, by believing there are ſeveral Spirits in Heaven, the Earth, Mountains, *&c.* which can do harm to Men, as the Antients ſaid of *Jupiter*, *Mars*, *&c.*

19. In ſhort, it is requiſite all our Miſſioners be acquainted with ſo eſſential a Point of theſe Controverſies, which is, that in theſe Sects there is a ſecret Doctrine for the Wiſe which they account true, and a plain Doctrine for the Ignorant which they look upon as falſe. For which reaſon there is no laying any ſtreſs on the Texts of their Doctrines, in which they deſignedly expreſs themſelves, ſo as the Multitude may imagine there are living Spirits and Gods, and accordingly may reverence and fear them.

20. But it is requiſite to hold faſt to the Principles of their Philoſophy, underſtanding every thing as the Maſters of the Sects do, that is, according to the ſenſe and direction of the Claſſick Expoſitors. And to ſhew this is the true *Chineſe* Doctrine, I will mention ſome famous

mous Authors, who handle this Article *ex profeſſo*, and conclude, there are no other Spirits beſides natural things themſelves.

NOTES.

1. From what has been and ſhall be ſaid it follows, that the Sect of the Learned has a religious Worſhip; which is agreed to by the Fathers *Gouvea* in his Hiſtory, *Semedo* in his *Chineſe* Empire, *pag.* 73, and 115. and other Authors. It is alſo a plain Inference that the Learned are Idolaters. What matter tho this Man or the other of their own Head deny it? S. *Aug. lib.* 19. *cont. Fauſt. Manich. cap.* 1. ſays thus; *Men cannot be united under any name of Religion, whether true or falſe, unleſs they are knit together in fellowſhip by ſome certain Seals or Sacraments.* Since all Nations in the World, tho barbarous, have had their ſorts of Religion; why or wherefore will they deny this to the *Chineſe* Nation, which they extol above others, and even above the Clouds? Or what matter is it tho they ador'd not Images, as if the Idolatry without Images were not the firſt and antienteſt? S. *Paul*, Rom. 1. *They worſhip'd and ſerv'd the Creature rather than the Creator.* S. *Thomas*, Lect. 7. *For they worſhip'd the Heavenly Bodys, and Air, and Water, and the like, according to that of* Wiſd. 13. *Either Fire or Air*, &c. *And herein he blames the Folly of the Gentiles, who tho they never believ'd there was any Deity in Images, as* Hermes *his Followers believ'd; nor did imagine the fabulous Stories the Poets told of the Gods to be true; yet they gave divine Worſhip to ſome Creatures.* See 2. 2. *q.* 122. *art.* 2. *ad.* 2. and *Cajetan*, in 1 *Rom.* on the words, *And they worſhip'd and ſerv'd.* More ſhall be ſaid to this Point in another place. Tho the *Chineſes* were guilty only of obſerving Days, Hours, *&c.* which S. *Paul*, *Galat.* 4. forbids, it were enough to our purpoſe. S. *Thomas*, Lect. 3. *You obſerve fortunate and unfortunate Days, Months, Times, and Years; that is, the Conſtellations and Courſe of the Heavenly Bodys, all which things take their Original from Idolatry*, &c. *Therefore they that obſerve ſuch differences of Times, worſhip the Heavenly Bodys, and order their Actions according to the judgment of the Stars, which have no direct impreſſion on the Will of Man*, &c. *and in theſe to obſerve the Courſe of the Stars, belongs to Idolatry.* Can any Man in the World excuſe the *Chineſes* from this Idolatry?

5. That Doctrine is evidently plain in the 28*th* Treatiſe of the great *Chineſe* Philoſophy. The ſame Error is imputed to *Origen.* Something was ſaid to it above, and more ſhall be added in the ſecond Tome. *Navarette.*

6. Thence we gather it is groundleſs to ſay, that thoſe are no Sacrifices which are offer'd to *Confucius* and the Dead, becauſe they do it in acknowledgment for Benefits receiv'd; for the Sacrifice to Heaven, the Earth, *&c.* on the ſame account. And this is aſſign'd as the reaſon in the Books concerning thoſe Sacrifices. See F. *Semedo*, p. 125.

7. According to that Doctrine, the *Chineſes* were Idolaters from the beginning. Read the ſame F. *Semedo*, p. 119, 125. and in other places of his Empire of *China.* The Fathers *Brancato* and *Fabre* may read this, and they will underſtand, that *Lui* is to ſacrifice to Heaven, not *Chai*; and that the *Chineſes* have ſacrificed to famous Men many ages ago.

8. That Doctrine is ſo plain in the *Chineſe* Books, that I think it needleſs to add any more concerning it. In my Relations I mention'd what F. *Gouvea* writ to the purpoſe; it is in the foregoing Book.

9. For the love of Chriſt ſee what a God has been preach'd in *China*, and there are ſome will ſtill preach him; How is it poſſible the Learned Sect ſhould be converted? How can they that are converted be ſav'd through Faith in ſuch a God? How can our Holy Faith chuſe but be check'd in *China* and *Japan*? And if *Tien Chu*, whom we have all preach'd up as our God, is in effect the ſame as that *King* above, or of the upper Region, what can we ſay? In ſhort, it was not for nothing the Learned *Chineſes* daily ſaid to us, *In fine, Heaven is the Lord*; for thoſe words according to their Sect, bear that ſound or ſenſe. *Then in vain have we labour'd and run*, Light was forſaken, and we were left in the dark. This I ſay, becauſe ſo eſſential a Point ought to have been ſent to *Rome.* That God was preached to comply with the Opinion of ſome Learned *Chineſe* Chriſtians, in order to gain the good-will of the Profeſſors of the Learned Sect. The *Bonze* quoted above, very well obſerv'd and ſet it out, they would gain their good-wills, but it ought to have been by enlightning their Underſtandings. *Origen*, Hom. 3. in *cap.* 13. *Eſdr.* ſays thus, *God deliver us from ſuch Maſters, who whereſoever they are, rend and divide the Church, ſpeaking according to the inclination of their Hearers.* He gives the reaſon, *Becauſe there are more lovers of Pleaſure, than of God.* What is it to preach him up for God who is not ſo?

Navarette.

ſo? Do they call this Prudence and Wiſdom? *Wo unto you who are wiſe in your own eyes!* ſays *Iſa.* 5.21. And *Corn. à Lapide*, *Who govern your ſelves by your own human and politick advice, not by the law and will of God, not by the Divine Prudence and Counſel; who rely more on your own judgment, than the Prophets*, &c. Some ſay, that we Friers ſpoil and diſturb all through our ignorance and indiſcretion. But S. *Thomas* upon S. *Paul*, Gal. 6. *As many as deſire to make a fair ſhew in the fleſh*, Lect. 3. *For the Jews perſecuted the Diſciples of Chriſt for preaching the Croſs*, 1 Cor. 1. *And this becauſe by Preaching of Chriſt the Rites of the Law were aboliſh'd. For if the Apoſtles had together with the Croſs of Chriſt preach'd that the Ceremonies of the Law were to be obſerv'd, they had never perſecuted them*, &c. *Therefore that they might not be diſturb'd about the Faith of Chriſt, and might live in peace, they forced them to be circumcis'd. But becauſe they may falſly ſay* (S. *Thomas* goes on) *that it was not for this reaſon they introduced Circumciſion, but only through zeal of the Law; therefore excluding this, he proves what he ſaid, and adds, But neither they themſelves who are circumcis'd keep the Law*, &c. *For it is manifeſt, that if through zeal of the Law they ſhould induce ſome to obſerve the Law, they would alſo have commanded the Law to be fulfill'd in other reſpects*, viz. *in Morals which are more excellent in the Law, and in other Obſervances. But therefore it is they will have you circumcis'd, that they may glory among the Jews in your carnal Circumciſion for making ſo many Proſelytes.* See *Mat.* 23.15. There might be zeal, but it ought to have appear'd in obliging them to confeſs and receive once a year, to hear Maſs in that time, to abſtain from Fleſh, at leaſt upon *Good Friday*, and ſome other things; and not perſwade us what they do is through zeal of gaining Souls. God grant it be not (in ſome I ſay) *That they may glory in their making ſo many Proſelytes.* The Saint, *Lect.* 2. *c.* 5. obſerves that Chriſt ſuffer'd, and S. *Paul* was perſecuted for not allowing the Ceremonies of the Law. It had not been ſo, if they had ſuffer'd them to be obſerv'd together with the Evangelical Law, but the *Jews* would rather have been pleas'd at it. So the Learned Sect of *China* is pleas'd that the obſervation of our Holy Law be brought to condeſcend to Sacrificing to the Dead, *Confucius*, and other things, which they obſerve according to their Traditions. I adhere to the good F. *Longobardo*, and thoſe of his mind, who *had no reſpect to fleſh and blood*, nor to other motives, but only to Truth.

11. This number agrees with what *Suarez* ſays, *Lib.* 2. *de Superſtit. c.* 4. *n.* 11. *Whence it is likely they believ'd that every God had a ſupreme power and virtue in ſome Employment, Preſidency, or Efficacy concerning ſome things, tho ſome were called greater, others leſſer, according to the dignity of the things over which they preſided.*

12. It is the Doctrine of S. *Thomas*, that every occult Principle is call'd a Spirit. So ſay the *Chineſes*, and add, that if the Plants had not a Spirit they could not grow, and be productive. Then the Spirit they have is the Operative Virtue, which is the ſame I mention'd out of F. *Gouvea.*

PRELUDE XII.

Of ſeveral Authorities of Claſſick Authors, who treat of the Chineſe *Spirits and Gods.*

1. *Chiang Zu* upon *Chung Jung*, p. 11. explaining the nature and being of Spirits, ſays, they are the operations of Heaven and Earth, and certain footſteps of the Natural Generations and Corruptions. Where it is to be obſerv'd, that under the name of Operations, he comprehends the operative Power or Virtue, and under the name of Tokens or Footſteps, he alſo means the Being and Eſſence of Natural Things.

2. The ſame Author *Lib.* 28. of the Great Philoſophy, *p.* 37. ſays, that the Spirits, *Je King* ſpeaks of, are the Generations and Corruptions; that is, are the Cauſes of Generations and Corruptions, which is the proper Subject of that Book.

3. Here this Author asks, what the Clouds and Rain are, which proceed from the Waters? He anſwers, they are effects of the Smokes and Vapors of the Air; and giving this for granted, he further infers, that when Men ſacrifice to the Spirit of Rain, they only ſacrifice to the Air, which is the true Cauſe of it; and he further proves, that it is ignorance to go to ask Rain at the Temples of the

the Statues of Wood or Clay, which have no Rain, and to leave the Mountains and Water, which are the proper place for it. By which it plainly appears, that this Author acknowledges no other Spirits, but the Air, of which the Subſtance of the Mountains and Waters is compos'd.

4. The ſame Author *Lib.* 29. *pag.* 11. ſpeaking of the difference betwixt Heaven, and the King above, or of the upper Region, ſays: Taken as to its ſhape, and Celeſtial Body, it is call'd Heaven; in reſpect to its Government it is call'd a Governour: In regard to its great ſubtility, it is call'd Imperceptible: In regard to its Operations it's call'd a Spirit: In reſpect to its nature and property, it is call'd Strong; and all theſe things in reality are the ſame, and are only diſtinguiſh'd by name and formality. This place ought to be taken particular notice of, becauſe ſince it ſays that the King above, or of the upper Region, which is the Spirit of Heaven, is the very ſame thing with Heaven, the ſame muſt of conſequence be ſaid of the Spirits of the Mountains, Waters, *&c.*

5. *Chang Zu* in the 28th Book of Philoſophy, *pag.* 38. ſays, the Spirits are nothing but Solidity and Fulneſs; that is, the univerſal Subſtance of the aforemention'd *Li*, and its primogeneous Air, which is immenſe and infinite, and conſequently fills all things. Therefore the Expoſitor *Liu Kien Chung* applys to it that of *Chung Jung*, *pag.* 11. that he is above on the right and left hand, that is, every where, as Air is in all places, ſince there is no Vacuum in Nature.

6. The ſame Author upon *Chung Jung*, *pag.* 11. ſays, that Spirits are the power or actuality of the hot or cold Air, which they call *In Jang*, and are the cauſe of the Generations and Corruptions that happen in the World.

7. *Chu Zu*, *lib.* 28. of the Philoſophy, *pag.* 2. asks the queſtion, Are the Spirits Air? He anſwers, They ſeem to be the life, vigour, and actuality that is in the Air.

8. *Pag.* 3. the ſame Author ſays, that Rain, Wind, Dew, Hail, Sun, Moon, Day and Night, are all tokens and effects of Spirits; and that there are clear, univerſal and good Spirits. As for thoſe that are ſaid to ſound upon Bridges, and beat in the breaſt (ſuch as are in People poſſeſt) theſe are they that are call'd crooked, falſe and dark Spirits, which ſometimes are, ſometimes are not, go and come, diſperſe and gather. There are alſo ſome Spirits of whom it is ſaid, that if you ask them they anſwer; and if you intreat them they grant. Theſe are alſo call'd Spirits, and are the very *Li*, that is, the univerſal Subſtance and Being of all Things, as they are all this ſame Subſtance; and all the difference betwixt them is, that one is groſs, the other rare, one great, the other ſmall. *Navarette.*

9. The ſame Author, *pag.* 38. proves there are Spirits thus: If there were no Spirits, the Antients would not ask any thing of them; now we ſee they abſtain'd ſeven days from the uſe of Matrimony, and faſted three days, in order to make their Prayers to the things that are ſeen, or are not ſeen; then of neceſſity we muſt ſuppoſe there are ſuch things. Now the Emperor ſacrifices to Heaven and Earth, therefore it is certain there is Heaven and Earth. Princes and Dukes offer Sacrifice to the famous Mountains and Rivers. Gentlemen offer the five Sacrifices, therefore it is certain that there is the great Gate of two Leaves, there is the Way, there is the little Gate of one Leaf; there is a Hearth and inward Court. When any thing is ſeen now that is wonderful in the Temples of our Forefathers, it is nothing but the Air of the Mountains and Waters that is gather'd there. After much time paſt, if thoſe Temples were deſtroy'd and caſt down by Men, then thoſe Wonders would ceaſe. The cauſe of it may be, that the Air of thoſe places is ſpent. Hence it is plainly to be inferr'd, that Spirits are nothing but the actuality of the Air, and to it are directed the Sacrifices which are made to Heaven, Earth, Mountains, Rivers, Bridges, the Hearth, and the Temples of the Dead. *Sacrifices.*

10. The ſame Author puts the queſtion further: When Sacrifice is offer'd to Heaven, Earth, Mountains, and Waters, and Victims are ſlain, Pieces of Silk burnt, and Wine poured forth; is this done to ſhew the affection of the Heart, or becauſe there is really any ſuch Air, which comes to receive thoſe Offerings? He anſwers: If we ſhould ſay, there is nothing comes to receive what is offer'd, to whom then do we ſacrifice? And what thing is it that is above, which moves to Reſpect, and makes Men offer Sacrifice to, and fear it? Nevertheleſs if we ſhould ſay there is ſome Chariot of Clouds in which that thing comes down, it will be a great falſhood and lie.

11. *Pag.* 39. ſpeaking of the name of the Spirit of Heaven, which is the ſame with the King of the upper Region, he

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ſays it is call'd *Xin*, becauſe the Air of Heaven always ſpreads. By which it plainly appears there is no living or intelligent Spirit in Heaven, but only the ſubſtance of the Air with its actuality and influence.

12. He further asks in the ſame place: When Sons ſacrifice to their Parents and Grandfathers, is it certain, they look for them, as the very Air of themſelves? (that is, do they conſider them as one and the ſame thing with the Air within themſelves) When they ſacrifice to the Spirits of other Perſons or Things, how is this done? Do they come to receive the Sacrifices or no? He anſwers, That Children are undoubtedly the ſame immutable Subſtance with their Fathers and Grandfathers. When they ſacrifice to other Perſons, or Things, they are oblig'd on ſome juſt account to do it. Wherefore *Confucius* ſays, Sacrifice to your Parents, as if they were preſent. When the Emperor ſacrifices to Heaven, Heaven is a thing he ought to ſacrifice to, and its very Air reſembles the Emperor. Then how can it forbear coming and accepting of the Sacrifice? When the Dukes and Princes ſacrifice to the Houſhold-gods, and to the Gods of the five Nouriſhments, they offer equal Sacrifice to them, becauſe of the reſemblance of the ſame Air that is common to them; then how can they but come to accept the Sacrifices? At preſent they ſacrifice to *Confucius*, but this is only done in the Schools of the Univerſities, that they may conceit the likeneſs of his Air. If any ſhall ſay, that Heaven, Earth, Mountains, *&c.* are things permanent, and therefore when Sacrifices are offer'd to them, it may be that their Spirits may come to the Sacrifices; but as for Dead-men, their Air is now diſpers'd, can it then be made to come to receive the Sacrifice? He anſwers, That there is only one and the ſame Air, which from the beginning was imparted to Grandfathers, Fathers, and through them to Sons and Grandſons. All this is taken from the aforeſaid Author., by which it manifeſtly appears, that according to the Sect of the Learned, all Spirits, as well of Men, as of Heaven, Earth, *&c.* are nothing but Air, an Homogeneous Body, and common Being of all things, and conſequently that they know of no ſpiritual Subſtance diſtinct from the Corporeal, exiſting of it ſelf, living and underſtanding.

13. *Chin Pe Ki*, *lib.* 28. of the Philoſophy, *p.* 40. ſays, that when the Antients ſacrificed to Heaven, Earth, *&c.* they always placed a Statue; the reaſon was, *Ibid.* becauſe Heaven, Earth, *&c.* are only the Being of the hot and cold Air, which they call *In Jang*; and by uſing this Statue, they intended that the hot or cold Air ſhould gather in that Statue, that ſo their Sacrifice might not be offer'd in vain. When they ſhed the Wine, burnt Perfumes, ſlew Victims, and offer'd Pieces of Silk, all was to expreſs the true reſpect of their Heart. This being done, immediately the Air of Heaven and Earth met to fulfil the deſires of thoſe that ſacrificed.

14. *Chu Kung Zien* upon *Chung Jung*, *pag.* 48. ſays, the Spirits the Learned Sect ſpeaks of, are of two ſorts; the firſt is that of Natural Generations and Corruptions. We have already ſpoke of it.

NOTES.

1. All the Author mentions in this place, I have often heard and ſeen, I wiſh others had done ſo too. It is a thing well known that the *Chineſe* Sacrifices are offer'd to the Air; let him that denies it make out what he ſays, and anſwer the Author.

2. Had he call'd thoſe only that are offer'd to the Dead, and to *Confucius*, Sacrifices, we might have done the ſame, without deſerving to be reflected on; and many others of the ſame Society having done the ſame, who can juſtly blame, or complain of the two Religious Orders? The ſame holds as to their Temples.

3. Whoſoever juſtifies the Sacrifices we have ſpoken of, and what is contain'd in the third Paragraph anſwering to this, will alſo juſtify thoſe which are offer'd to the Dead; either they are all good, or all bad. Let it be well conſider'd whether this may paſs as a Political Ceremony; we ſay it cannot, and very grave Miſſioners of the Society are of the ſame opinion. Others ſay it may, and practiſe it, *Let them look to it.*

PRELUDE XIII.

Navarette.

That all the Spirits, or Gods of China, *are reduced to one, that is, their* Li, *or* Tai Kie.

1. WE muſt obſerve in this place, that the *Chineſe* Idolatry in a great meaſure reſembles that of *Europe*; and laying aſide at preſent other things wherein they agree together, I will only mention that which relates to aſſigning one only God, which they imagin'd to be the Subſtance and Being of the Univerſe. S. *Aug.* 4. *de Civit. Dei, cap.* 10, 11, 12. proves out of the antient *Roman, Greek* and *Egyptian* Writers, that ſeveral Gods the Old Philoſophers introduced were in effect one and the ſame thing; that is, that there is but one Thing, which is all Things, all the Gods, the Soul of the World, and the World it ſelf. Whence we may gather that the Antients thought all to proceed from the Infinite Chaos, as they imagin'd it to be the firſt Material Principle, and *materia prima*, perſwading themſelves it was the ſame thing with the particular Parts of the World: and thus they grounded all their multitude of Gods and Idolatries on theſe Phyſical Notions. And it is evident, as the ſame Saint ſays, that this Opinion was receiv'd and current in *Aſia*, thence communicated to the *Greeks* and *Egyptians*, and from them to the *Romans*. Read the Saint's own words.

2. *Lewis Vives* upon the words of the Saint, *cap.* 12. *If the Spirit of the World is God*, &c. ſays, it was *Pythagoras* his opinion, that all things were part of God, which implies that there is but one thing in the World, that is, the Chaos, or *Materia prima*, which they call'd God, or the Mind. *This*, ſays he, *was the opinion of* Pythagoras, *which* Virgil *expreſſes*, Æneid. 6. *Principio cœlum ac terras*, &c.

3. This plainly ſhews what opinion they held concerning all things being one and the ſame, from which they proceed, and to which they return; which made them call it God, as knowing nothing Superior to it. The *Chineſes* have the ſame notion of their *Li*, which is the ſame as, *The nature of a Mind, and the directing rule of all Nature*, &c. or their *Tai Kie*, which is the ſame as, *The boſom of all Nature, containing in it ſelf virtually or confuſely all poſſible things*; imagining that the ſaid *Li* is the Univerſal Subſtance, which fills and governs the Univerſe. They have a thouſand paſſages in their Books upon this Subject; I will here inſert two or three of the chiefeſt.

Li.

Tai Kie.

4. (1.) To prevent any miſtake in the names, it is to be obſerv'd, that their *Li* together with the *Tai Kie*, are the ſame ſubſtance of the firſt Principle, only diſtinguiſhable in ſome certain formality proper to every thing: for *Li* denotes the Entity in particular, without any other circumſtance; and *Tai Kie* denotes the ſame Entity, in as much as it is the ground and root of all things, being in the midſt of them, as the North-Pole is in the midſt of Heaven, and the King in the midſt of his Kingdom.

5. (2.) In the 26 Book of the Philoſophy, *pag.* 28. *Tai Kie* is ſaid to be the cauſe why the Heaven moves, and the Earth always ſtands ſtill, and Men and Cauſes perform their Operations without ceaſing; and ſhewing the reaſon of it, ſays, that the *Li*, or *Tai Kie* is within the ſaid things, as Governour and Director of them, which is the very Office aſſign'd to Spirits. *Ching Zu* expreſſes it in the definition of the King above, or of the upper Region, ſaying, he is ſo call'd becauſe he governs.

6. (3.) In the firſt Book of the ſaid Philoſophy, *pag.* 31. it is ſhewn, how the *Li* predominates over the things of the World, and therefore there is no defect in them, ſo that when the Heat goes away the Cold comes, when the Sun draws off, the Moon comes up. In Spring things ſprout, in Summer they grow, in Autumn they come to perfection, and in Winter are preſerv'd; which was ever ſo, becauſe there was a Predominancy and Government of the ſolid and true *Li*.

7. It is alſo ſaid in *Lib.* 26. *pag.* 9. that the *Tai Kie* is the ground and cauſe of the Production, and end of the World. Before the World was produced, *Tai Kie* was the cauſe of Heaven, Earth, Men, and other things. *Tai Kie* ſhall again be the Cauſe at the end of the World, that Men and Things ſhould have an end, and Heaven and Earth ſhould again be united in the Chaos. But *Tai Kie* is always the ſame at the beginning or end, it can neither increaſe nor diminiſh. From theſe and ſuch like Diſcourſes there are in the *Chineſe* Books concerning *Li* and *Tai Kie*,

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it may be gather'd, that there neither is, nor can be any thing greater in the opinion of the *Chineſes*. Some Queries of conſequence may occur in this place.

8. (1.) If *Tai Kie*, or *Li*, is ſo great, as has been ſaid, why do not the *Chineſes* ſacrifice to it, nor commend their affairs to it, as they do to leſſer things? They anſwer, firſt, That Sacrifices being inſtituted for the well governing of the People, it was thought convenient they ſhould be offer'd to things that could be ſeen, and underſtood by the Multitude, ſuch as Heaven, Earth, Mountains, *&c.* with the Spirits, and operative Virtues they acknowledg to be in thoſe things. As for *Tai Kie*, they leave it aſide without any ſort of Worſhip, as being moſt occult, and which is not to be enquir'd into by the People, according to *Confucius* his Rule. They anſwer in the ſecond place, That the wiſeſt of the Learned Sect think not themſelves oblig'd to theſe Sacrifices, judging them to be a mere Political Ceremony, or are ſatisfy'd with offering them to particular Spirits, ſuppoſing them to be parts of the Univerſal Spirit. Therefore Doctor *Vuen Su* ſaid, he might well adore the Diſh of *Cha* he then held in his hand, as knowing that *Tai Kie* was in it, after the ſame manner as it is Heaven, and in all other parts of the World.

9. (2.) The queſtion is, how is it to be underſtood that *Tai Kie* is the Univerſal Spirit, and the Spirits of Heaven, Earth, *&c.* are as it were parts of it? *Anſw.* According to the Doctrine of the Learned Sect ſeveral Compariſons may be brought to make it out. 1. Of Water in general, compar'd with particular Waters, as the Sea with Rivers and Fountains. 2. Of our Soul which governs the whole Body in general, and each Limb in particular. 3. Of Nature, and the Univerſal Eſſence, which may be look'd upon in its own Being abſtracted from Individuals, and conjunct, or concrete in regard to them. 4. Of the *Materia prima*, which being a general *Ens*, is divided into ſeveral ſecond Matters, according to the variety of qualities it puts on. 5. Of a lump of Wax, which being melted, may be chang'd into ſeveral ſhapes of Trees, Flowers, Beaſts, *&c.* and after that being again diſſolv'd, remains ſtill the ſame original Wax it was at firſt.

10. By theſe Compariſons it may be eaſily underſtood, that *Tai Kie* is the Univerſal Subſtance and Spirit of the whole World, and the particular Spirit and Subſtance of each part of it, which their Philoſophy in one place expreſly declares thus: All things are one and the ſame *Tai Kie*; upon which the Comment adds a more Univerſal clauſe to this effect, which is, that every thing has its *Tai Kie*. The very ſame thing *in terminis*, is ſaid of the *Li*, *lib. 26. p. 1. Li* is one, but its parts are many: ſpeaking in general of Heaven, Earth and all things, there is but one *Li*; but ſpeaking of Men, and other things in particular, each of them has its *Li*.

11. The third Query. By what has been ſaid, it is only prov'd that there is one Univerſal Subſtance in the World, and all its parts; but it does not ſo plainly appear, that the Univerſal Spirit is one and the ſame with the particular Spirits; therefore the queſtion is now ask'd, wherein conſiſts the formal reaſon of a Spirit according to the *Chineſes* Anſwer? It being prov'd that there is but one Subſtance in the World, the ſame argument proves there is one Univerſal Spirit. The reaſon is, becauſe the Subſtance and Spirit are not two things, but one and the ſame, taken under two Formalities, one of the proper Entity, the other of its Operation, or of the Entity it ſelf, in as much as it is the Principle of Operation; therefore as the Subſtance is the ſame throughout the Univerſe, and in each of its parts, ſo the Spirit is equally one and the ſame, tho it be Univerſal, in as much as it governs the Univerſe, and particularly in as much as it governs its parts. This Point I heard very well handled by Doctor *Hoang Jun Tai*, and Doctor *Chen Mo Kien*, both great *Mandarines*, and by others well vers'd in the affairs of their Sects.

12. The fourth Query: Allowing what has been ſaid concerning the Univerſal Spirit, the queſtion is now concerning the Spirit of Heaven, call'd the King of the upper Region, what proportion it bears to the other Spirits? *Anſw.* In ſome points they agree, and in ſome they differ. They agree firſt in the Subſtantial Entity, which is the ſame in them all with that of the firſt Principle, for which among them there is no greater or leſs Nobility or Perfection, but they are all equal. 2. In their Origin, becauſe they were all produced from the *Tai Kie*, when Heaven, Earth, and other things were produced, and are the ſame thing with them, ſo that they cannot be parted. 3. In their final determination, becauſe they muſt all have an end, when thoſe things end whoſe Spirits they were, which will be at the end of the World, when

when the Great Year ſhall expire, as has been ſaid.

13. They differ, 1. As to the Places in which they reſide, for ſome are greater, ſome leſs. 2. In their Qualitys and other accidental Diſpoſitions, which are agreeble to the Places they belong to. 3. In their Operations, which are more or leſs perfect according to the Places and Qualities on which they depend. Let this ſuffice to ſhew that all the Spirits or Gods of the *Chineſes* are reduced to one only, which is the firſt Principle, call'd *Li*, or *Tai Kie*; which being the *Materia Prima*, or the Air, according to the Learned Sect, is a lively Image of the *European Jupiter*, and therefore thoſe Verſes of *Valerius Sorianus*, *Jupiter omnipotens*, &c. may be well apply'd to them both.

NOTE.

The ſame Queſtion, and with much more reaſon, may be put to F. *Trigaucius*, and others, who ſay the *Chineſes* had the knowledg of the true God. Notwithſtanding all this, *Lib.* 1. *cap.* 10. *fol.* 52. he ſays, Tho the Learned *Chineſes*, as I have ſaid, know one Supreme God, yet they erect no Temple to him, nor appoint any Place to worſhip him, nor have they any Prieſts or Miniſters of their Religion, or any ſolemn or ſet Ceremonies, *&c.* But he gives not the reaſon of it. It ſeems impoſſible and incredible, that if they knew God, they ſhould have no Form or Ceremonies to worſhip him. They have them for a thouſand other Purpoſes, and erect Temples to Heaven, Earth, other Spirits, and the Dead; and is it likely they would erect none to God? The God that Father ſpeaks of in this place, is the *Li*, or *Tai Kie*; but I believe in no ſuch God. In reference to the Anſwer that *Mandarine* gave, read Cardinal *Hugo de Incarn. Diſp.* 37. *ſect.* 1. *num.* 2. *Navarette.*

In the firſt Treatiſe of Philoſophy, there is the Simily of a piece of Quick-ſilver, which divides it ſelf into a great many Parts, and again unites, the piece remaining as whole as at firſt. It ſeems to me pat to the purpoſe. All theſe Points ſhall be handled in the ſecond Tome.

PRELUDE XIV.

Of ſeveral Attributes the Chineſes *aſſign to this firſt Principle, we have already explained.*

FOR the better underſtanding the nature of the firſt Principle and Univerſal Subſtance of all things, I will here ſet down the Names the Learned Sect gives it.

1. In the firſt place they call it *Li*, by which they ſignify it is the Being and Subſtance of things, imagining there is an infinite, eternal, ingenerable Subſtance, without beginning or end. This Subſtance with the *Chineſes*, is not only the Phyſical Principle of Heaven, Earth, and other Corporeal Things, but alſo the Moral Principle of Virtues, Habits, and other Spiritual Things, whence came the Axiom ſo generally receiv'd, *All things are one and the ſame*; and the other, *viz.* To go to the bottom of things, is to exhauſt their Nature and Being.

2. They call it Inviſible Principle, becauſe that Univerſal Subſtance, conſider'd of it ſelf, before it became viſible by ſome Change or Quality, was altogether inviſible, and is ſo ſtill, if we look upon it with a Metaphyſical Abſtraction, in as much as it only regards its Entity, ſtrip'd of all Qualities and individuating Conditions.

3. It is call'd the Firſt and Supreme Principle, becauſe from it all things flow'd, and muſt be reduced to it at the end of the World. In its own Being it is perfect in the higheſt degree, and Perfection it ſelf.

4. It is call'd the Great *Vacuum*, and vaſt Capaciouſneſs, becauſe in that Univerſal Being are the Beings of all particular Things, as the Waters of ſeveral Rivers are in the Spring, and in a Root is the Body, Branches, Bloſſoms, and Fruit of the Tree.

5. It is call'd Singular Unity, becauſe as in Numbers Unity is the beginning of them all, tho it has no Principle it ſelf and is indiviſible; ſo among the Subſtances and Beings of this World, there is one ſingular in the higheſt degree, which is not capable of being divided as to its Being, and is the Principle of all other Beings that are or can be in Nature.

6. They

Navarette.

6. They call it mix'd and aggregated, becauſe in the Being of this Principle the Beings of all things are virtually together, as it were in the Seed; and therefore when this Aggregation was diſtributed in producing this World, the light and pure Subſtance aſcended, and became Heaven, and the groſs Subſtance ſunk down and become Earth.

7. They call it conglobated and round, becauſe before the production of the World, the firſt Principle was like a round Ball which has neither beginning nor end.

8. They call'd it Great *Vacuum* and Emptineſs, becauſe it can receive and entertain all things within it ſelf, and there is nothing without it.

9. They call it Primogeneous or Original Air, which is that firſt Univerſal Subſtance, but diſpos'd and prepar'd by the five Changes the *Chineſes* imagine (as was ſaid *Prelude* 5. *num.* 3.) that it may act. So that this Air on one ſide denotes the firſt Quality which flow'd from the *Li*, and ſerves it as an Inſtrument conjunct; and on the other hand it ſignifys the very Subſtance of the *Li* already diſpos'd to act, ſo far as according to the Rules of good Philoſophy, *Actiones ſunt ſuppoſitorum.*

10. They call it, a thing that is in Heaven, or contain'd in Heaven; becauſe, tho the Univerſal Subſtance of the firſt Principle be in all things in the World as in its Individuals, yet it is ſaid to be chiefly in Heaven, which is the moſt excellent thing in the Univerſe, and more than any other ſhows its mighty Efficiency and Cauſality.

11. They call it the Gift of Heaven, becauſe Heaven (with regard to ſecond Cauſes) being the moſt general Cauſe which always concurs, and has the greateſt ſhare in the Cauſality of the production of things, it is ſaid to communicate to them the univerſal Nature and Subſtance of the *Li*, and therefore it is call'd the Gift of Heaven.

12. They call it the Natural Condition and Rule of Heaven, for as much as it cauſes all things to be guided and governed in due method or order; yet not by any intellectual Senſe or rational Choice, but only by a natural Order and Propenſion.

13. They call it the Nature of things, that is, in as much as that univerſal Nature of the firſt Principle is communicated to particular things; as for inſtance, if we ſhould regard the Matter of any Metal as it is in ſeveral Veſſels.

14. They call it the Supreme Solidity and Fulneſs, becauſe Nature and the univerſal Entity fills all things, nay, is the Entity and Being of them all. This is diſcours'd upon from the 20*th* to the 25*th* Chapter of their *Chung Jung*; where it is to be obſerv'd, that the ſaid univerſal Nature of the firſt Principle is ſtretch'd out within and without the Univerſe, giving their Being to all things, both in a Phyſical and Moral Senſe.

15. To this Solidity, or univerſal Entity, the *Chineſes* attribute what we do to the *Ens commune*, that is, Unity, Truth and Goodneſs. All which the Author makes out by poſitive Quotations of the Claſſick Books of the Learned Sect, to *Number* 18.

16. They attribute to it all manner of Perfection, as that nothing can be greater; that it is the ſupreme *Medium*, ſupreme Rectitude, ſupreme Cleanneſs, ſupreme Purity, ſupremely Spirituai, and ſupremely Imperceptible; in ſhort, it is Supreme and Perfect in all reſpects, ſo that it is capable of no Addition.

17. On account of theſe Perfections they ſaid, it is of an incomparable Excellency, not to be equal'd, as appears in their *Lun Ju*, Lib. 2. c. 5. And tho in this place the ſaid Commendation be given to Heaven, yet regard muſt be had to the Stile the Learned Sect uſe in their *Li*, that when they would magnify the King of the upper Region, they ſay he is the ſame thing with Heaven; and when they magnify Heaven, they ſay, it is the ſame thing as the *Li*; but when they ſpeak of *Li*, they ſay it is great of it ſelf, becauſe they imagine it ever was of it ſelf from all Eternity, and will be without End; and it is beſides, the Beginning and End of all things, even of the King above, and Heaven, as has been proved.

18. Methinks ſome Man may entertain a thought, whether this *Li*, or *Tai Kie*, might not be interpreted to be our God, ſince they aſſign it ſo many and ſuch excellent Propertys, which can only ſute with God. *Anſw.* 1. *Take heed, take heed, there's a Snake in the Graſs; and a cruel* Leviathan *lies under the ſmooth Water.* No Man muſt ſuffer himſelf to be led away by theſe ſeeming ſpecious and honourable Titles, but thorowly examine what it is they are apply'd to, which in ſhort is nothing but our *materia prima*; which is manifeſtly made out, for notwithſtanding they aſſign it ſo many Perfections, they alſo attribute to it many Imperfections, as our Philoſophers do.

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19. In the firſt place, they ſay, *It cannot exiſt of it ſelf*, but ſtands in need of the Primogeneous Air, which is equivalent to our Coeval Quantity. 2. They ſay, conſider'd as to it ſelf, it is a ſtupid thing, without Life, Deſign, or Underſtanding. 3. That it can do nothing, but by the means of the Air, and our Qualities, which accidentally flow from it. 4. That it is the Subject of all Generations and Corruptions, taking on it, and caſting off ſeveral Qualities, which, like accidental Forms, conſtitute and diſtinguiſh the Being of things. 5. That all things in the World are material of neceſſity, and there can be none properly ſpiritual. All this may be ſeen in the 26 and 34 Books of their Philoſophy.

20. *Anſw.* 2. That from all Antiquity, there was never any Man in *China* that ador'd the *Li*, or *Tai Kie*, or offer'd Sacrifice to it, they being all of opinion, that religious Worſhip is not to be given to any but viſible things, according to the Doctrine of *Li Ki*, Lib. 8. pag. 42. Whence a moſt important Inference may be made, that the Learned *Chineſes* were either very ſtupid, or elſe invented an outward Religion, without regard to the Interior: For if the *Li*, or *Tai Kie*, according to them, has no Divinity, much leſs can Heaven have it, which is but an Effect of *Tai Kie*; and ſtill leſs can the King above have any, being nothing but the operating Virtue of Heaven; and ſtill can other inferior Spirits or Gods have, which belong to the Mountains, Waters, and other parts of the World.

NOTES.

I muſt inform the Reader, that whatſoever the Author mentions in this place, he proves it by poſitive Quotations of the Learned Sect, which are writ out in the Authentick Copys, and in the Original, which I have ſeen and read.

The next thing to be obſerv'd is, that as well F. *Matthew Riccius*, as F. *Julius Aleni*, and the reſt of the Society who have writ concerning the *Tai Kie*, do unanimouſly own with the Author, that it is our *Materia Prima*. Nevertheleſs F. *Intorceta* in his *Chineſe* Wiſdom writ, that the ſaid *Tai Kie* had been our God to the antient *Chineſes*. If the Brethren of the ſame Family differ about ſuch material Points, why do they complain of us? F. *Trigaucius* and *Morales*, ſome of thoſe that are now in *China* holding the ſame Opinion, ſay, that no ſmall number of the antient *Chineſes* found their Salvation in the Law of Nature, being aſſiſted by that particular Grace which God does not uſe to deny to him that does the beſt that is in his power. It may be ſo, but I know not how it can be prov'd, if they had no God, the *Li*, *Tai Kie*, or King of the upper Region. I will make a particular Argument upon this Subject in the ſecond Tome. *Navarette.*

The Author ſays, the Learned *Chineſes* were very fooliſh, or feign'd Religion. When was not Idolatry fooliſh? ſays *Corn. à Lap.* I ſay they were guilty of both, tho S. *Aug. lib. 2. de Doct. Chriſt.* ſays, *If the Philoſophers by chance ſpoke any Truths agreeable to our Faith, they are not to be fear'd, but to be taken from them as from unjuſt poſſeſſors, and to be apply'd to our uſe; as the Children of* Iſrael *took Gold from the* Egyptians *to put it to a better uſe.* But nothing is to be found in the Books of the Learned *Chineſes* that makes for our Holy Faith; ſo that we may ſay of them the ſame that *Faſcic. Temp. 4. ætat. fol.* 20. writes of *Numa Pompilius*, and other *Romans*; *It is very much to be admir'd, that theſe Men of excellent Wits, argu'd ſo ſharply upon almoſt all things that are done under the Sun* (let us freely apply it to the *Chineſes*) *and yet rav'd ſo wildly as to the knowledg of the true God.* We may here add the words of S. *Iſidorus*, lib. 5. Orig. c. 30. *The folly of the* Gentiles, *which had fram'd to it ſelf ſuch ridiculous Forgeries.* The Fictions and Ravings of the *Chineſes* have been ſeen in this and the ſecond Book, and ſhall appear plainer in another place.

The *Faſcic. Temp.* in the place above-quoted, ſpeaking further to the ſame purpoſe, adds: *Obſerve, that Holy Doctors do not make uſe of the Sayings of the* Sibyls *and other Heathens to confirm the holy Chriſtian Faith, but declare they had no Prophetick Spirit, but were poſſeſt or rav'd. Whence* Auguſtin *arguing againſt* Manicheus, *ſays, If it be made out that either the* Sibyls, *or* Orpheus, *or any other of the Heathen Diviners and Philoſophers deliver'd any Truth, it may avail for repreſſing the Vanity of* Pagans, *but is not to make their Authority the more. For as much difference as there is betwixt the Preaching of Angels, and the Confeſſion of Devils concerning the coming of Chriſt; ſo much odds is there between the Authority of Prophets, and the Curioſity of ſacrilegious Men.* S. *Antonine* quoted above handles the ſame Point. There are thoſe in *China*, who take Chimera's and Follys out of the Books of that Nation, as a

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Navarrete. Principle on which to ground their proof of the Incarnation of the Son of God. It is a plain caſe ſuch proceeding is not juſtifiable.

PRELUDE XV.

What Life and Death is, according to the Sect of the Learned, to make out whether our Soul be immortal, and after what manner.

1. WE muſt preſuppoſe, firſt, *That all things are the ſame*, and only differ in the outward Shape or Figure, as has been ſaid. 2. That the Subſtance or Entity produces the ſaid Qualities, *per emanationem*, as the material Cauſe, and therefore they cannot be ſeparated from it without being deſtroy'd. 3. That the univerſal Subſtance being qualify'd and diſpos'd with its primogeneous Air, is diſtributed among the ſecond Cauſes, which are Heaven, Earth, the Elements, *&c.* And therefore when the ſecond Cauſes operate, the univerſal Subſtance is operating in the midſt of them as firſt Mover, tho the denomination of the Operation is not taken from the univerſal Subſtance, but from the ſecond Cauſes, as is uſual among us; for when they combine to frame mixt Bodys, we make no mention of the *Materia prima*, tho it be in the Elements.

2. We muſt further take along with us four Denominations or Formalities that belong to the univerſal Subſtance relating to the Matter in hand. 1. That with regard to its own Being, or as it is in Heaven, it is call'd *Li*. 2. That as it is given by Heaven the moſt general Cauſe, it is call'd *Ming*. 3. As it is receiv'd by things, it has the name of *Sing*. 4. As to its Operations, it is term'd *Chu*, *Chu Zai*; and this laſt Formality being apply'd to Man, they ſay this *Chu Zai* is the Heart, which governs all that is in Man, whether Phyſical or Moral.

3. In the firſt place, I ſay, the Life of Man conſiſts in the Unity and Agreement of the Parts of the Entity of Heaven and Earth in the ſame Man. The Entity of Heaven is a moſt pure light Air, of a fiery nature; of this the Soul is form'd, or the Vital or Animal Spirits, which they call *Hoen*, that is, Soul. The Entity of the Earth is a groſs heavy Air, and of an earthly nature, of which the Body is form'd with all its Humours, which they call *Pe*, that is, *A humane Body or Carcaſe.*

4. In the next place I ſay, Death is the ſeparation of thoſe Parts from one another, and they return to thoſe Places they belong to: ſo *Hoen*, or the Soul, aſcends towards Heaven; *Pe*, or the Body, goes to the Earth. *Xu King*, Lib. 1. p. 16. treats of this Point, where the Death of King *Yao* is deſcrib'd in this manner. He aſcended, and went down; *The Comment*, that is, he dy'd, becauſe when Man dies, the fiery or airy Entity aſcends towards Heaven, and the corporeal Maſs returns to the Earth. It is to be obſerv'd, that the *Chineſe* here gives our Soul the name of Air, and ſo in many other places; therefore it is a corporeal thing, tho it be very much rarify'd.

5. Thirdly, I ſay, as to Immortality, that when the Soul is ſeparated from the Body, both Parts loſe the Being they enjoy'd as ſuch, and remain nothing but thoſe Entities of Heaven and Earth, as they were before they join'd to compoſe Man; for which reaſon the Immortality or Permanency belongs no longer to the parts of Man that was, but to the two Entities of Heaven and Earth, which as general Cauſes ever continue in their ſubſtantial Being, and are only chang'd as to accidental Form. The ſame and much more is to be underſtood of the *Li* and Univerſal Subſtance, which ever continues immoveable in the general Cauſes, without ſuffering any change, either as to its Being or Place. All this is expreſly ſet down, *Lib.* 28. *p.* 41. of the Philoſophy, out of which I will ſet down but one ſaying of *Ching Zu*, which is this: When Man is compos'd and made, which is by the Union of the Entity of Heaven with that of the Earth, the univerſal Nature does not come; and when he dies, that is, upon the ſeparation of thoſe two Entities, the ſame univerſal Nature does not depart: but for as much as the pure Air, which is the Entity of Heaven, returns to Heaven, and the corporeal Maſs, which is the Entity of the Earth, returns to the Earth, therefore it may be ſaid, the univerſal Nature departs.

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6. By what has been ſaid, we may gather the literal ſenſe of their *Xi King*, Lib. 6. pag. 1. where it is written that *Vuen Vuang* going up and down is by the ſides of the King of the upper Region; for in the firſt place, *Vuen Vuang* is not there, nor his Soul, but that part of the heavenly Air, which once was the Soul of that King. 2. It is ſaid of this Air, that it aſcends and deſcends, and that it is by that King's ſides, to denote that it is of the ſame nature with all the Air of Heaven; and for this reaſon they call the Soul of Man, after it is ſeparated from the Body, *Fen Hoen*, that is, a wandering and vagabond Soul, like the heavenly Air which runs through all Quarters. 3. The Air of Heaven is in this place called by the name of King of the upper Region, to expreſs its Similitude with the Air of the Soul; for as that predominates and rules in the heavenly Body, ſo does this guide and predominate in Man's Body; ſo that this is the Formality through which the Subſtance of the thing comes to be call'd a Spirit, as was ſaid *Prelude* 11. *n.* 15.

7. Fourthly, I ſay, That true Immortality is not by the *Chineſes* aſcrib'd to any thing but the *Li*, or univerſal Subſtance, which was before all things, and will remain after they are extinct, after the manner our Philoſophers us'd to ſay the ſame of the *Materia Prima*. What the Author adds in this place has been ſet down already. Let *Trigautius* and *Morales* read this Anſwer to it. *Navarette.*

NOTES.

1. F. *Catanius* in his *Chineſe* Dictonary, which is famous among the Fathers of the Society, ſays the ſame word for word, and with much reaſon.

2. Add to what has been ſaid, that there is a place in their Philoſophy, which poſitively aſſerts, that the airy Part which aſcends to Heaven, becomes the ſame thing with it, which makes out the Author's Deſign more plain.

3. The *Chineſe* Books explicate that place concerning *Vuen Vuang*, and others like it, very plain; how can we turn them to a ſenſe contrary to all their Sect?

PRELUDE XVI.

That the wiſeſt Men of all the Learned Sect, do all of them at laſt conclude in Atheiſm.

1. I Will here treat, as well of the Antients as Moderns. As for the latter, F. *Matthew Riccius* in his Hiſtory, *Lib.* 1. *c.* 10. affirms, that they are almoſt all of them Atheiſts. *Ages afterwards paſſing on, that firſt Light was ſo darkned, that if any happen to abſtain from the vain Worſhip of their Gods, there are few of them but make a greater fall into Atheiſm.* At the end of the ſame Chapter he expreſſes it more plainly; ſee F. *Trigautius* in this place. This is in relation to the Modern *Chineſes*, in which we all agree without the leaſt difference. Of the Antients, the Father ſays in the ſame place, that they own'd and worſhip'd one Supreme Deity, call'd *Xang Ti*, that is, King of the upper Region, and other inferior Spirits, and that conſequently they had knowledg of the true God. But I, with the good Father's leave, and the leave of others of our Society who follow his Opinion, am perſwaded, that the Antients were as much Atheiſts as they.

2. (1.) By reaſon of their moſt univerſal Principle, *Omnia unum ſunt*, all things are the ſame; which may convince the Maſters of this Sect, that either they did not believe there was a God, or elſe they aſſign'd a chimerical and monſtrous thing for a God, which is as bad as aſſigning none.

3. (2.) An account of another Principle receiv'd in all their Schools, that all things in the World proceeded from the *Tai Kie*, and are to return to it; whence it follows that the King of the upper Region, and other Spirits, had a beginning, and will have an end, which is all repugnant to the Deity.

4. (3.) Becauſe of the common Opinion of the Learned, that this World was produced by Chance, and is all govern'd by Fate. As alſo, that Men after Death return to the *Vacuum* of the firſt Principle, without any Reward for the Good, or Puniſhment for the Bad; whence it is gather'd, that the Gods they aſſign'd for the good Government of the State, are

to them Gods of Wood, or Stone, without any thing but the outward ſhow of a Deity.

Navarette.

5. To prove that the Antients were Atheiſts, it is enough to ſay, the Modern *Chineſes* are ſo, becauſe theſe are but the mere Eccho of the Antients, on whom they build, and whom they quote in their Diſcourſes, as well relating to Sciences as Virtues, but chiefly in Matters of Religion. And to ſhow how good grounds I have for what I ſay, I will ſet down what I found practis'd, by converſing with ſeveral Learned Men and *Mandarines*.

PRELUDE XVII.

Of what ſeveral Learned Men of Note ſaid, with whom I diſcours'd upon the Subject of theſe Controverſies.

SECT. I.

Of the Heathen Learned Chineſes.

1. AMONG theſe our Author ſays, that Doctor *V Puen Ju*, a great *Mandarine*, made out, that our *Tien Chu*, that is, our God, as we call him in *China*, allowing that he has ſome reſemblance with the King of the upper Region, could not chuſe but be a Creature of *Tai Kie*: That all things are one and the ſame Subſtance; and tho it is ſaid there are ſeveral Spirits, yet in truth there is but one univerſal Subſtance; nor is the Spirit a thing really diſtinct from the Subſtance, but the very Subſtance it ſelf look'd upon under the Formality, as it is acting and ruling within the things. Upon this I ask'd him, ſays he, concerning the difference aſſign'd betwixt theſe Spirits, whereof ſome are ſuperior, others inferior. He anſwer'd, that as to their Subſtance and Entity, it was the ſame as well in Heaven as upon Earth; but with regard to the Operation and Efficacy there was ſome difference, according to the ſeveral Qualities and Diſpoſitions of things, as has been ſaid.

Tien Chu.

Spirit.

2. Doctor *Chen Mo Kien*, a *Mandarine* of the Court of Rites, having read F. *Riccius* his Books, ask'd us upon occaſion, What we meant by *Tien Chu* (ſo we call God) and we explaining it as we uſe to do, that he is a living intelligent Subſtance, without beginning or end, *&c.* and that he had created all things, and govern'd all things from Heaven, as a King does from his Palace: He laugh'd at us, and ſaid, we made uſe of very coarſe Compariſons, in as much as *Tien Chu*, or the King of the upper Region, is not in reality one like a living Man that ſits in Heaven, but the Virtue that has Dominion and governs Heaven, and is in us and in all things; and therefore we muſt imagine our Heart is the very ſelf-ſame thing as *Tien Chu*, or *Xang Ti*. Tho we labour'd never ſo much to proceed in explicating our *Tien Chu*, he would not permit us, ſaying, He very well knew what *Tien Chu* was, ſince we ſaid he was the ſame thing as the King of the upper Region. Our F. Vice-Provincial was preſent at this diſcourſe.

God.

3. Doctor *Cien Lin Vu*, tho he was our Friend, and had often heard our Fathers diſcourſe concerning the true God, who came into the World to ſave us, yet he could never frame any other Notion of it that he might be then like their *Confucius*; which they ground on their erroneous Opinion, that there is but one univerſal Nature, which is ſo abſolutely the Principle of all things, that it is all of them. And as for what relates to Men, they who are more perfect, either by their good natural Diſpoſition, or by their own Induſtry, do beſt repreſent that univerſal Nature of the firſt Principle; and therefore it is ſaid, they are one and the ſame thing with it: ſo that ſpeaking according to this Doctrine, our *Jeſus* in *Europe* is no more than their *Confucius* in *China*, and *Foe* in *India*.

4. I will not omit relating what happen'd to me one day with the ſaid Doctor, and Doctor *Michael*. We coming to the Point of diſcourſing, how in *Europe* we follow the Law given by God; the Doctor preſently put in his Opinion, ſaying, It was probable it might be like that the *Chineſes* have given by *Confucius*, ſince both Legiſlators were the ſame thing as

Heaven

Heaven and the firſt Principle. I would have anſwer'd to this, but Doctor *Michael* in a low voice preſs'd me to forbear at that time, that I might not trouble his Friend, eſpecially for that it was not eaſy to confute ſuch an opinion in *China*. Obſerve this till another time.

5. Doctor *Sui Jo Ko* told me very poſitively, that there was but one only Subſtance in the World, call'd *Li*, or *Tai Kie*, which of it ſelf is immenſe without any limit or bound. Granting this, it follows of neceſſity, that the King of the upper Region, and all other Spirits, are only the operative Virtue of things, or the Subſtance of the things themſelves, taken as it operates. He ſaid further, that the Government and Order of things in this world, came altogether from the *Lie*; but naturally and of neceſſity, according to the connexion of Univerſal Cauſes, and to the diſpoſition of the particular Objects, which is what we properly call Fate.

6. Doctor *Cheu Keng Su* ſpoke theſe very words to me, That our God, call'd *Tien Chu*, ſhall end with the World. Then how can you ſay, that Man ſhall enjoy him for ever in Heaven? He ſaid it for two Reaſons. Firſt, becauſe he conceiv'd that *Tien Chu* was like the King of the upper Region, conſidering the reſemblance there is between the two Names. 2. Becauſe he knew the King of the upper Region, or Spirit of Heaven, muſt end with the World, as has been ſaid. I anſwer'd him, That if our *Tien Chu* had proceeded from the *Tai Kie*, as does the King of the upper Region and other Spirits, then his Argument were good; but that it was not ſo, and then I laid before him the order of the four Cauſes.

7. Doctor *Li Sung Jo*, Preſident of the Exchequer-Court, told us ſeveral times, That after death there was neither Reward nor Puniſhment, but that Men return'd to the *Vacuum* from whence they came. And when we told him, that there is an Immortal, Living, and Omnipotent God, who rewards every Man according to his actions; he poſitively deny'd there was any ſuch God, Heaven, or Hell, as things never heard of in his Sect.

8. We ask'd Doctor *Ching Lun Ju*, a *Mandarine* of the Court of Rites, Whether according to the Sect of the Learned there was any reward or puniſhment in the other Life? He laugh'd at the queſtion, then anſwer'd, That it could not be deny'd but there were Virtues and Vices in this World, but that all ended with death, when the Man in whom thoſe things were expir'd, and therefore there was no need of providing for the next Life, but for this. *Navarette.*

9. I accidentally met with *Chen Jang Tien*, who was well vers'd in all three Sects, and ſo was a Maſter, gathering many Scholars in all parts. Finding him ſo well read, I ask'd him firſt, what the King of the upper Region was according to the Learned Sect. He anſwer'd, It was the Spirit or God they adore, and diſtinct from *Jo Hoang*, ador'd by the Sect *Lao Zu*, and from *Foe*, the God of the *Bonzes*. (2.) I ask'd, whether that King was the ſame thing as Heaven, or diſtinct? He anſwer'd, It was the very ſame thing with Heaven, as was ſaid *Prelude* 12. *num.* 4. as alſo that he is the very ſame as the *Li*, *Tai Kie*, *Juen Ki*, *Tien Xin*, *Tien Ming*, and *Nan Jin*, that is, the Earth's Husband. So that theſe and other Epithets are only the ſeveral Formalities of the Subſtance, or Entity it ſelf.

10. (3.) I ask'd, Whether this King was of equal ſtanding with Heaven, or before or after it? He anſwer'd, It was coeval, and both of them proceeded from *Tai Kie*. (4.) I ask'd, Whether this King was a living and intelligent Being, ſo as to know the good or ill Men do, to reward or puniſh them? He anſwer'd in the Negative, but that he operates as if he were ſo, according to the words of *Xu King*, *lib.* 1. *pag.* 35. that Heaven neither ſees nor hears, loves nor hates, but does all theſe things by means of the Multitude, with whom it has an inward conjunction in the *Li* it ſelf.

11. (5.) I ask'd, Whether the King of the upper Region were only one? He anſwer'd in the Affirmative, and that he is the Spirit of Heaven.

12. (6.) I ask'd, Whether there be one like a King, who proceeds from the parts of Heaven, as is imply'd by the Doctrine call'd *Je King*? He anſwer'd, That King is the Air, which cauſes the Generation of Things, till they are perfected, as is evidently gather'd from the Changes the ſaid Air cauſes in the eight parts of the Horizon; and this is the literal ſenſe of that place under the Metaphor of a King.

13. (7.) I ask'd, If the King of the upper Region is not a living Creature, but only the Air, or Virtue of Heaven, how comes it to be ſaid in ſome Authors, that he convers'd with Kings, who ſaid, they had his orders for doing ſome things? He anſwer'd, There never was any ſuch con-

Navarette. converſation in that nature the words ſound, but that it is all a Metaphor and Figure, for as much as the ſaid Kings have an inward correſpondence with the *Li* of Heaven, and therefore they acted as if they had receiv'd Orders from Heaven.

14. (8.) I ask'd, Whether the Sacrifice the Emperor yearly offers to Heaven, be alſo offer'd to the King of the upper Region? He anſwer'd, That Heaven and the King of the upper Region were one and the ſame Subſtance under two Formalities, and therefore when Sacrifice is offer'd to Heaven, it is offer'd at the ſame time to the King of the upper Region; and the ſame may be ſaid of the Sacrifices offer'd to Mountains, Rivers, Valleys, *&c.*

Confucius. 15. (9.) I ask'd, Why would not *Confucius*, when he was ſick, ſuffer his Diſciple *Zu Lu* to pray for him? He anſwer'd, Becauſe he was perſwaded, Heaven and its Spirit and He were the ſame thing; and beſides, he never did any thing oppoſite to Reaſon, and therefore there was no occaſion to pray for him.

16. (10.) I ask'd, If the wiſe Men of the Learned Sect do not believe there are real Spirits, why did they bring them up among the People? He anſwer'd, To curb the Multitude, that they may not be unruly. Thus far the ſaid Doctor, which of it ſelf were ſufficient to clear all theſe difficulties.

17. In this Paragraph he names eight *Mandarines* more, all of the Court and ſeveral Provinces; and concludes, And others no leſs famous and learned at this Court, whom I paſs by for brevity ſake. Nor do I mention another great multitude of Learned Men and *Mandarines*, with whom I convers'd in other parts of *China*, during the many years I liv'd there, for I perceive they all agree unanimouſly.

NOTE.

1. I ſhall ſay ſomething to theſe points in another place. Here I cannot but take notice, that if the Doctor who was ſo Learned, had ſo mean a notion of the God the Fathers preach'd to him, what Idea could ignorant Perſons frame? Our God is as much in *Europe* as *Confucius* is in *China*. It ſeems our Holy Faith is well advanced in that Kingdom.

SECT. II.

The Opinion of the Learned Chineſe *Chriſtians.*

1. NOT only the Heathens, but even the Chriſtians, when the Queſtion is categorically put to them, confirm what has been ſaid, as appears by what follows.

2. In the firſt place Doctor *Michael*, whom I work'd upon to lay open to me all the ſecrets of his Heart, without his being ſenſible what I was doing. I made uſe of this Stratagem: I acquainted him that our Fathers in *Japan* and *Cochinchina* ſtudy'd the *Chineſe* Books as they did in *China*; and ſome doubts occurring to them, which they could not ſolve, they deſir'd us, and it was really true, to ſend them the Expoſition of them, receiving our information from Learned Men of note and eſteem. But that he muſt obſerve, thoſe Fathers deſir'd to know the pure Doctrine of the Learned Sect, without any mixture of Interpretations given by us Chriſtians. He was very well pleas'd to hear this, and bid me propoſe their doubts, and he would anſwer them, as underſtood by the Learned.

3. (1.) I ask'd, Which were the Authentick and Claſſick Books of the Sect? He anſwer'd, The five Doctrines, *Zu Ku*, with its Comments, *Sing Li*'s Philoſophy, and the Chronicle *Tien Kien*; and took notice, that in theſe Books very often the words run one way, and the ſenſe is taken in another. By which he would expreſs that they made uſe of Tropes and Figures, to be underſtood only by thoſe who are vers'd in the Myſteries of the Sect.

4. (2.) I ask'd, Whether the Expoſitors of thoſe Doctrines, and particularly the Learned that liv'd while the Family *Sung* reign'd, were reputed of good authority at preſent in *China*. He anſwer'd, Their Authority was very great, becauſe they had corrected the Text of the antient Doctrines, and had moreover commented upon them, without which they would be all in the dark. And therefore with good cauſe it is eſtabliſh'd, that at Examinations no Compoſition be allow'd, that is oppoſite to the common Explication of Expoſitors. And tho theſe ſometimes vary among themſelves, and err in matters of ſmall conſequence, yet they all agree in eſſential Points, and

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hit the deſign of the Antients. He obſerv'd further, that the Learned Men of *China* diſcourſe excellently upon thoſe things they ſee; as for inſtance, the five Ranks of Men, the five Univerſal Virtues, the Government of the State, *&c.* But of things that are not ſeen, as of Angels, the Rational Soul, *&c.* they ſpoke very wild and falſly, ſo that there is no relying on them. All which ought to be mark'd with Capital Letters, for the better deciding of theſe Controverſies.

5. (3.) I ask'd, If the *Chineſes* can give no account of Inviſible things, to whom do they offer their Sacrifices? At this he ſhak'd his head, and ſmiling ſaid, The *Chineſes* properly offer Sacrifice to the Univerſal Heaven, and to the Earth, Mountains, *&c.* which they all ſee, thanking them for the Benefits and Advantages they receive from them. As for Spirits they don't certainly know there are any, but gueſſing there may be, they honour and reſpect them, together with the aforeſaid parts of the Univerſe, believing they are the ſame Subſtance and Entity with them.

6. (4.) I ask'd, Whether after death there be any reward or puniſhment for good or wicked Men, according to the Doctrine of the Learned Sect? He anſwer'd, That they make no mention of any ſuch things. Here he ſigh'd and complain'd of the Profeſſors of this Sect, for falling ſo ſhort, in not teaching the things of the other Life; which is the cauſe the Multitude is not encourag'd to practiſe Virtue in earneſt. He commended *Foe*'s Sect, which preaches up Heaven and Hell.

7. (5.) I ask'd concerning the Immortality of the Soul, and the place of *Vuen Vuang*, who is by the ſide of the King of the upper Region? He anſwer'd, There was no further myſtery in it, than that the Earthly part return'd to the Earth, and the Airy aſcended to Heaven, uniting it ſelf to that King, who is the Heaven it ſelf. The Poet endeavours to magnify *Vuen Vuang*, feigning that the Heavenly Body is like a King, and he ſits by his ſide like Loyal and well-belov'd Subject.

8. By what has been ſaid it appears, that according to the Doctrine of the Learned, there is no God, Angels, Immortal Soul, *&c.*

9. Being afterwards in the Imperial City, he ſhew'd us ſeveral Treatiſes he had compos'd of things relating to our Religion, with an Expoſition of the *Ten Commandments*; in which tho he treats of many things he has heard from our Fathers, yet every foot he flys out into other things taken from his *Chineſe* Doctrine, which more fully makes out the true opinion of the Learned. I will here inſert ſome of them. 1. In the Introduction to the Commandments, he ſays, that all things are one and the ſame Subſtance, which is their *Li*, not differing from one another, any otherwiſe than by the outward ſhape, and accidental qualities; whence follow all the abſurdities our *Europeans* deduce from the Principle, *Omnia ſunt unum*, or all things are the ſame, till at laſt they come to downright Atheiſm.

10. In the ſame Introduction, he ſays, that all the antient wiſe Men of *China* were Spirits, or Angels Incarnate, continued one after another. Which according to the Notion of the *Chineſes*, is thus; That the *Li*, or Univerſal Subſtance, as on the one ſide it performs its wonderful Operations, and on the other thoſe that are beneficial to Man, is call'd a Spirit; and for as much as its Operations are obſerv'd in Heaven, the Earth, Mountains, and other parts of the Univerſe, as alſo in Man; therefore ſeveral Spirits are aſſign'd to thoſe things, all which to the wiſe Men are but one, as the Subſtance is but one.

11. *Je Ko Lao* in the Preface he writ to this very Book, alludes to the ſame, when he ſays, the King of the upper Region, or *Tien Chu*, was Incarnate upon our Earth. Which he proves thus: The King of the upper Region did incarnate ſeveral times here in the Eaſt in the Perſons of *Jao*, *Xun*, *Confucius*, and many others, as well Kings as Subjects; *Ergo*, he might as well incarnate in *Europe*, as the Fathers of the Society ſay he did in the Perſon of *Jeſus*. By which it plainly appears, that to the *Chineſes* Chriſt in *Europe* is no more than *Confucius*, or any other wiſe Man in *China*. This was the reaſon why Doctor *Michael* would not permit me to reply to Doctor *Cien*, as I obſerv'd, §. 1. *num.* 4. becauſe he himſelf ſtill entertains this *Chineſe*, or rather this confuſed Notion.

12. (3.) In the ſame place he ſays, That *Confucius* his Doctrine is perfect in all reſpects, and the very ſame with Gods, which is an Inference naturally deduced from the two Points we ſpoke of laſt, *viz.* That all wiſe Men are Spirits Incarnate, and all Spirits are the very ſelf-ſame Subſtance, and therefore have the ſame Wiſdom, Power, *&c.*

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13. In the Expoſition of the Firſt Commandment, he ſays, We are to worſhip Heaven and Earth; and in the Expoſition of the Third, That Sacrifices may be offer'd to our Saints, as is done in *China* to Heaven, Earth, Maſters, and other dead Perſons. All which is grounded on the receiv'd opinion of the Learned, that all things are the ſame Subſtance, or Parts of it, as has been ſeveral times ſaid.

Three Sects.

14. In regard this Opinion, that all things are the ſame Subſtance, is common to the three Sects; he endeavours in this Treatiſe to ſpeak well of them all, ſhewing that all of them have the ſame End and Deſign, which is to aſſign a Principle to the Univerſe; and that therefore they border upon our Holy Faith, and come to be the ſame thing with it in Eſſentials. And if any Man ſhould object the many Errors there are in the Sects, all of them very oppoſite to our Holy Law: He anſwers, There were not at the beginning, when the Sects flouriſh'd in their true and pure Doctrine, but that they crept in afterwards by means of the Comments made by Diſciples, who did not reach the deſign of antient Authors; therefore he often adviſ'd us in explicating things, to uſe a twofold, or amphibological Method, which may be eaſily apply'd to either part of the Controverſy; and thus, he ſays, we may pleaſe, and ſo gain all. This is the Method and Advice Dr. *Michael* gives us to preach the Goſpel in *China*. Let every wiſe Man conſider what Conſequences we may and muſt deduce from hence.

15. I alſo ask'd our M. *Athanaſius*, who had ſo much ſtudy'd the Learned Sect, and perus'd ſeveral of the beſt Libraries in *China*. He anſwer'd in ſome ſhort and comprehenſive Sentences: His words are theſe; 1. The Learned treat of Men, not of Heaven; of Humane, not of Divine things. 2. They treat of Life, not of Death. 3. They treat of this, not of a future Life. 4. They treat of Corporeal, not of Spiritual things. 5. They treat of one Principle, not of diverſity of Species. 6. They ſay, things muſt be done without any deſign, and that there is no Reward nor Puniſhment. 7. They ſay, Men and Heaven are the ſame *Li*; and that for Man to exhauſt himſelf, is to ſerve Heaven. 8. They ſay, that the height of Goodneſs and Perfection is the height of Nature, and that there is nothing beyond her. 9. That the directive Rule of Heaven is the Entity of the ſupreme Goodneſs, which has neither Scent, nor Sound, that is, it is imperceptible. 10. That Nature ſupremely good has neither beginning nor end, and is only in the Body and Heart of Man. 11. That if a Man does his Duty, his Life will be happy, and his End eaſy. All theſe are the words of *Athanaſius*, who ſays, it is requiſite to oppoſe theſe Tenets vigorouſly.

16. I put the ſame Queſtion to Doctor *Paul*, who anſwer'd very ingeniouſly, That he was of opinion, the King of the upper Region could not be our God, and he believ'd neither the Antient nor Modern *Chineſes* had any knowledg of God. But ſince the Fathers upon good Motives call'd that King *God*, that the Learned *Chineſes* might make no Objections, and becauſe this Epithet was decent, he judg'd it good and requiſite to give him the Attributes we give to God. As for the Soul, he ſaid, he fancy'd the *Chineſes* had ſome knowledg of it, but imperfect. *Xangti.*

17. Doctor *Leo*, the Licentiate *Ignatius*, and generally the reſt of the Learned *Chineſe* Chriſtians, ingeniouſly confeſs, that all the Modern learned Sect are Atheiſts, and build on the common Opinion of the Expoſitors. But they further ſay, they are of opinion, that to comply with the *Chineſes*, we ought to ſtick to the Text of the old *Chineſe* Doctrines which make for us, without minding the Modern Expoſitors. On this very Point depends the whole difficulty of theſe Controverſies, for deciding of which rightly we muſt beg the Light of the Holy Ghoſt. It being a Matter of ſuch conſequence, I will here add ſome Conſiderations of my own which occur at preſent, as ſhall appear in the following *Prelude*. *Atheiſts.*

This *Prelude*, which would be of great Conſequence, is wanting; ſo that the Treatiſe remains lopt, and imperfect, tho it contains enough for thoſe that have an inſight into the Mattter.

NOTES.

1. What the Biſhop of *Nan King*, *Diſp* 5. *c.* 4. *ſect.* 3. quotes out of S. *Auguſtin*, ſuites well in this place; *The Philoſophers themſelves who profeſs'd Learning, ſcarce deliver'd any thing relating to the Worſhip and Love of God; and tho many of them diligently employ'd themſelves in ſuting the Manners of Men to Civil and Political Virtue, and writ long Treatiſes concerning the ſame Civil Virtue, yet they either very lightly touch'd thoſe that concern'd the Worſhip of God,*

God, or refer'd their Diſciples to the Country Worſhip practis'd by the Idolaters.

2. The Fathers *Morales* and *Martin Martinez*, call Doctor *Michael* the Pillar of the *Chineſe* Church. If the Pillar and his Doctrine were no better, how could the Structure chuſe but fall?

3. Doctor *Michael* compares and unites our Holy Law with that of *Confucius*, and conſequently with the other two, for they all three *grow into one*, as F. *Matthew Riccius* confeſſes. We will here ſet down what *Corn. à Lapide* writes in *Encom. Sac. Script. ſect.* 2. *num.* 15. *Our Age, which has ſeen all ſorts of Monſters, ſaw a Fanatick, who publiſh'd a blaſphemous Triumvirate of the three Impoſtors of the World*, Moſes, Chriſt, *and* Mahomet. In *China* they aſſign us a *Quadrumvirate*; *Confucius*, *Foe*, *Lao Zu*, and *Chriſt*. Note, that according to the opinion of the Society, as was ſaid in my preſence, Dr. *Michael* was one of the beſt Chriſtian Learned *Chineſes*.

4. He gives all the Sects a good word, he will be at peace with them all, and is againſt Diſputes or Perſecutions. This is not the Peace of Chriſt; *I came not to bring Peace, but the Sword.* The Biſhop of *Nan King*, Diſp. 5. Sect. 1. num. 2. *Moſt, if not all the Profeſſors of Superſtitions and falſe Religions, were generally of opinion, that ſeveral Religions might be allow'd of, nor did they altogether condemn others which they did not follow. But the true and lawful Religion even condemn'd all others, in ſo much that the Followers of it would never entertain any Commerce with thoſe who deny'd, tho it were but one Tenet of Faith and Religion.* Which he there proves ſufficiently. In *China* order is taken not to oppoſe the Sect of the Learned, not to ſpeak ill of *Foe*, to uſe doubie-dealing to gain all Men (to undo all Men were better expreſs'd) not to provoke the Infidels, to prevent Perſecutions, *&c.* This was great Prudence in Doctor *Michael*. But the greateſt miſchief is, that his Advice prevails with ſome Men. A Miſſioner in a Book of his ſpeaks thus; Tho there are in this Kingdom three Laws, yet that of Chriſt is moſt holy and perfect. You ſhould ſay, Father Miſſioner, that only the Law of God and his Son Jeſus Chriſt, is good and holy, that only that can ſave, that the reſt are wicked and peſtilential; otherwiſe I muſt ſay, you deſire to be at peace with them all, and grant them to be good and holy.

5. So that it ſeems good Motives and Policy are allow'd ſome weight in theſe Caſes. Humane Policy and Prudence has ſtretch'd ſo far, as to make him a true God who is not ſo, nay, even that which is deſtitute of vegetative Life. The Heathen Policy extendeth not ſo far, for tho it made and unmade Gods, yet it knew no true Deity; yet they that know one, take away its Divinity to beſtow it on a mere Creature. This is the great Power *Triſmegiſtus* ſpoke of; *And that Men had taken that great and wonderful Power of making Gods.* We have ſeen it of late Years in *China*, as ſhall appear in another place. *Navarette.*

6. I highly approve of *Athanaſius* his Opinion, that the Learned Sect ought to be vigorouſly oppos'd, yet it is not receiv'd nor made uſe of.

7. The Learned Sect is here excellently laid open and made known; it is expreſſly forbid to ſay it agrees either in the whole or in part with our Holy Law. If we obſerve the Prohibition, and others do not, and any Trouble or Perſecution ſhould ariſe thereupon, we will give God thanks, and bear with it for his ſake, rather lying under the Scandal, than conceal or forſake the Truth. Of how great Authority all that has been writ by F. *Longobardo* is, may be gather'd by his many Quotations out of the Claſſick Books of the Learned Sect, and the Sayings of ſo many Doctors, as well Chriſtians as Heathens, ſo that I do not ſee what could be added to it; our Adverſaries alledging for themſelves none but the Fathers, *Riccius* and *Pantoja*, and Doctor *Michael*, it plainly appears they are far from ballancing of him. One thing I obſerv'd in *China*, which was, that tho F. *Longobardo* was ſo great a Miſſioner, ſo holy a Man as all People own; and in Method, Stile, Diſtribution, and Variety of this Treatiſe, ſhews himſelf to be a Metaphyſician, Divine, Humaniſt, and well vers'd in the *Chineſe* Sciences; yet thoſe of his Family who will not follow him, leſſen his Reputation, by ſaying, he was no great Divine. Here the words of *Boetius* are to the purpoſe; *Many Men have often gain'd a great Name by the falſe Conceit of the Multitude.* But allowing that others might excel him in Divinity, does it therefore follow that they have more knowledg of the Learned *Chineſe* Sect? Not at all; for then it would follow that any Miſſioner muſt underſtand the ſaid Sect better than all the Doctors and Authors of it, in regard he muſt outdo them all in Divinity. I muſt add further, that this Point may not be *Let us call it a little Name.*

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argued any more, that all the Author quotes is in their Books, and ſo underſtood by the *Chineſes*.

8. I muſt add, that I was the firſt Cauſe that brought all at length to agree, that the *Chineſe* King of the upper Region, neither is nor can be our God. The compaſſing of this only thing makes me think all my Sufferings well beſtow'd.

9. In this place, among others, one conſiderable Point might be argu'd, which is, Whether the *Chineſes*, who have hitherto believ'd this King of the upper Region to be our God, have had a ſupernatural Faith concerning him? According to what has been premis'd, I am ſomething confident they had not. It will be requiſite to diſcourſe upon this Subject in the ſecond Tome; for the preſent it will ſuffice to ſee what Divines teach as to this Point: They, as S. *Thomas* 2. 2. *q.* 1. *diſp.* 2. *art.* 4. §. *Reſolutio hujus dubii*, are of the ſame Opinion I have declar'd my ſelf. *Serra*, Art. 3. q. 1. decides the ſame with S. *Thomas*; ſo *Gonet*, *Ferre*, and others. What the Conſequences are may eaſily be infer'd, I will write them in another place. The chiefeſt, to which all the others tend and are reduc'd, is, Whether thoſe who liv'd and dy'd in no other Faith, but that that Supreme King was our God, could be ſav'd. I propos'd ſome Doubts concerning it at *Rome*, drawn from the Doctrine of this Treatiſe, which I and others look upon as moſt true; but they at that Court not underſtanding the *Chineſe* Letter, nothing was decided: I will ſet them down in my ſecond Tome.

It might alſo be here diſcuſt, Whether the *Chineſes*, being as they are really Atheiſts, and having no knowledg of God, Angels, rational Soul, Reward or Puniſhment in the Life to come, are capable of Oaths, or the like? The occaſion of the Doubt is taken from S. *Paul*, Heb. 6. that thoſe who ſwear, *do ſwear by one greater than themſelves*. The Atheiſts own no Superior Being, or greater than themſelves, and conſequently are not capable of an Oath. This is the Opinion of *Leander*, *Tract.* 1. *de Juram. diſp.* 6. *q.* 44. where he quotes, to confirm his Opinion, *Suarez*, *Fagundez*, and *Palao*.

I muſt ſay I have ſeen the contrary, and taken notice of it in the *Chineſe* Atheiſts ſpoken of in this Treatiſe. Which may be prov'd, firſt, becauſe they ſacrifice, pray to, and beg of Heaven, the Sun, Moon, and other things already mention'd; whence it follows they own a Superiority in them. The Conſequence to me ſeems good: Then why may not this Superiority ſuffice for an Oath? We ſee that notwithſtanding their Atheiſm, they worſhip the Heaven, Earth, *&c.* as Superior Beings, as ſuch they honour, reverence, and fear them; and in reality they ſwear, and have certain Ceremonies to render the Oath more ſolemn. Nor do the *Chineſe* Atheiſts imagine there is nothing greater than themſelves, none of them is ſo extravagant; then conſequently they own a Superior, which ſuffices for them to bring him as a Witneſs: this will hold in general, or abſolutely, not if we come to determine of the nature of an Oath. And if this be deny'd, why may not the Sacrifices, Prayers, and Supplications be as well deny'd? have not theſe too reſpect to a Superior? I find all the ſeveral Species of Oaths among thoſe Heathens, that for aſſerting what they ſay, that for threatning, and that for execrating.

The End of the Fifth Book.

BOOK

Navarette.

BOOK VI.

The AUTHOR's Travels.

CHAP. I.

His Voyage to New Spain.

1. MY holy Father S. *Thomas*, (*lect.* 2. in 1 *Rom.*) teaches that only great things are to be written, that they may be continu'd in the Memory of Men. *It has not been the Custom to write any but great things which are worthy to be remembred, and ought to be transmitted to Posterity.* These Words have much discourag'd me from writing this Book, nevertheless the Rarity of some things, and the Novelty of others, made me resolve to take Pen in hand, and give an account of what I my self have seen. Our *Oleaster in Princip.* 33. *Num.* says thus: "*Posterity is pleas'd to hear, not only the famous Actions of their Ancestors, but also their Dangers, Sufferings, and other things of that nature, tho they be toilsome.*" I can truly say, that "*I have compass'd the Earth, and walk'd over the Sea and dry Land.*" But it was not through Curiosity or Covetousness, which usually encourage many to such Undertakings. This Work was much forwarded by the superfluous spare time I had in the Island of *Madagascar*, where to divert it, and be less sensible of my long stay there, I made my benefit of the Words of *Eccluſ.* 38. 25. *Write in time of leisure.*

2. I have read some printed Travels, and observ'd several things in them, which as being common and trivial, deserve no Reflection, nor making a Mystery of, or magnifying them. I read an Account of a Journey certain Persons made from *Vera Cruz* to *Mexico*, which does so magnify the Difficulties, Hardships, Sufferings, Hunger, Cold, and other Calamities, that the Author makes it sufficiently appear, he has far outdone the truth of what it really is: and if he takes such liberty to lanch out in speaking of a Road so well known, so much beaten, and so common, and than which there are certainly some worse in *Spain*, what will he do when he writes of Travels through Places less known to, and more remote from us? I will not follow this Method, nor make a Mystery where there is none; I will endeavour not to tire the Reader with needless extolling of things, and crying up that which is ordinary and common.

3. That certain and generally receiv'd Opinion all Men had conceiv'd (and no Man either here or there does at all question) of the rigid and most exact regular Observance of our Province of the Holy *Rosary* in the *Philippine* Illands, was the Motive that made me resolve to leave my Kindred, Country, and Friends, and undertake so tedious a Journey, and two such long Voyages, as there are from *Spain* to the utmost Bounds of *Asia*. This great Part of the World commences at those Illands. It is no small Contradiction to humane Nature, to leave ones Country. *Nazianz. Epist.* 108. calls it, *The common Mother.* *Lyra* in 2 *Reg. c.* 20. says the same. 'Tis true, that to religious Men all the World is their Country. The same Saint says so, *Epist.* 28. *To me every Land; and never an one is my Country.* And *Hugo de Sanc. Vict. lib.* 3. *de Disdasc. cap. ult.* writes thus: *He is still very tender to whom his Country is sweet; he is brave who accounts all Nations his Country; he is perfect to whom the whole World is a Banishment.* Here the Words of St. *Paul* suite well; *We have here no settled City, but we seek after one to come.* So that of *Tertullian de Martyr. cap.* 2. where he teaches and proves, by what St. *Cyprian* says, *Epist.* 81. that this World rather deserves the name of a Prison and Dungeon, than of an Habitation and native Country. *Diogenes* was almost of the same Opinion: *A worldly Man*, so he call'd himself, *because I am a Citizen and Inhabitant of all the World.* To leave Friends and Kindred is more, a Truth that requires not any proof, no more than to say, all this is nothing in regard of

of our Duty to God. I do not mean in case they obstruct serving of him, for what St. *Jerome* teaches in this case is well known. *Go on trampling on your Father, proceed treading on your Mother, and fly with dry Eyes to the Banner of the Cross.* S. Bern. Epist. 351. *In this respect it is the highest piece of Compassion, to be cruel for the sake of Christ. Be not mov'd by the Tears of mad People,* &c. Read *Sylv. tom.* 2. *lib.* 4. *c.* 8. *q.* 18. *n.* 137. Being then actually Professor of Philosophy in the famous and renowned College of St. *Gregory* in *Valladolid*, I set forwards upon my Journey on the 26*th* of *January*, 1646. Little remarkable happened then, tho there wanted not some matter of Merit. The Author of the Book that treats *de Conversione Gentium*, says, the first thing a Missioner is to arm and provide himself with is Patience, and truly he is much in the right. So many Provocations occur every Moment, that if this Vertue be wanting, the bravest and most resolv'd Spirit will soon dismay. *It is Patience*, says he, *which causes the Mind in Adversity not to depart from the Love of God, and the Righteousness of Justice. And when the Manners of others are insupportable, says the Apostle, bearing up one another, granting, that is sparing.* Read *Tertullian*, *cap.* 8. *de Patien.* where he has much to this purpose; and let every Man endeavour to provide so good a Companion.

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4. The second Night we lay at *Salamanca*; the Scholars were at variance, and that Night one of them was kill'd. I look upon it as most certain, that no Scholar has dy'd a violent Death in *China* these 2000 Years, tho there are above three Millions of them in that Kingdom. I spoke of their Modesty and good Carriage in the Second Book, in this place I might write of the Lewdness and Debauchery of the *Europeans*. If that were observ'd in *Europe* which is in *China*, as I have mention'd before, many Mischiefs would be prevented. That Murder caus'd Trouble, some fled, others absconded, the dead Man was bury'd; I saw him in the Church of our Lady *de la Vega*.

5. Two or three days we travell'd in Rain and Cold, and the Comfort we had the last Night, was to lie upon the Stones. On the first of *February* we set out from *Plasencia*, to lie that Night at a lone Inn, call'd *Venta de la Serrana*. We soon met with a Trooper, who began to molest us; he committed Barbarities in the Inn, abus'd the Innkeeper and his Wife, and two poor Youths that were there much worse; because at eleven at night they would not wash their Hands and Faces, he turn'd them out of doors, the Ground being then cover'd with Snow. The Fellow did such things, as a wild *Arab* would not have been guilty of, and there was no possibility of bringing him to hear Reason. God mortify'd him a little, or else neither I nor my Companions had far'd well. After this two other religious Men came the same way, they had a little Ass betwixt them, and barely as much Money as would serve them to *Sevil*; they met with two Souldiers, who took all from them. These Workmen of our Lord begin to suffer before they preach in *China* or *Japan*. When I travel'd in so much Safety among Infidels, as I shall show hereafter, I call'd to mind these Passages, and reflected on them by my self: in short it is, *A Man's own Family are his Enemies.*

6. Being to cross the River *Guadiana*, we met two Watermen with each of them his Sword and Pistol; they freely offer'd us our Passage, but when half way over, they gave us to understand, that as for our selves the Passage was *gratis*, but each Beast was to pay a piece of Eight. There was no Appeal from them, nor any Writ of Error to be brought. We had recourse to Intreaties and Tears, through which God softned their Hearts, and it was brought about that they should be satisfy'd with half a piece of Eight a Head. At *Villanueva* no body would give us a Lodging, they were so kept under by the Souldiers. Coming one Evening in *China* with a great number of Passengers to a Village where Lodgings were scarce, the Master of one of them turning away his own Countrymen, entertain'd me and three Servants I had with me. I then remembred what happen'd at *Villanueva*, how well these two Passages agree. Having spent that Night uneasily enough, next day we went to dinner to a reasonable good Town. As we came to the Inn, the Inn-keeper came out to meet us very gravely, and with tokens of great Admiration, ask'd, Fathers, whence came ye? We satisfy'd his Curiosity, and he clapping his hands together, said, Blessed be God, I have gone out of my House three times, and return'd home every time beaten, robb'd, and stript, and your Reverences and those Gentlemen come safe and sound in all respects. Blessed be God: We gave God thanks, and had compassion on him.

7. As we came into *Berlanga*, we saw a Troop of Horse marching along another Street: The Captain was a Man of

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a graceful Preſence. The Chaplain rode with his Church-ſtaff before him; and the Captain's Miſtreſs veil'd, follow'd the Chaplain upon another Horſe. I like it very well that there ſhould be publick Prayers in time of War to implore the Divine aſſiſtance, without which no Victory can be obtain'd. Read *Corn. à Lap.* in *Exod.* 17. 15. but, *One praying, and another curſing, whoſe voice will God hear? One building and another pulling down, what does it avail, but more labour?*" Why ſhould God hear the voice of Prieſts, and not the crys of open and ſcandalous Sins? If the Soldiers with their wickedneſs pull down all that the Servants of God build with their Prayers, what can we expect, or what can follow, but labour, toil, and wearineſs? Some ſay, it cannot be remedy'd, or that the redreſſing of it will cauſe greater inconveniences. It is a great misfortune that the *Chineſes*, *Mogols*, and others can remedy it, and in our parts they cannot. Something to this effect has been ſaid in the fourth Book. *Ferdinand* the Firſt, and S. *Pius Quintus* were us'd to ſay, *Let Juſtice be done, and let the World periſh*; what a happy end it would have. There is no doubt, but the *Spaniſh* Nation is more fierce and unruly than ſome others, there are inſtances of this truth. It is but a few years ſince two Soldiers ſhort of *Badajor* met a Father and his Son, who carry'd a little Saffron to ſell; they took it away, and reſolv'd to murder them. The Son pray'd them to kill him and ſpare his Father to be a comfort to his Mother and Brethren. The Father deſir'd them to be ſatisfy'd with his life, and to let go his Son, that he might maintain his Mother and Brethren. They would not compound, but inhumanly butcher'd both the Father and the Son. One of them paid for it with his life, and confeſs'd what has been ſaid, the other fled. If ſuch an account were ſent from the *Mogols* Country, *Siam*, *Japan*, or *China*, ſhould we find ever a Man amongſt us that would not abhor ſuch Nations, and rail at them, ſaying, they were Barbarians, Pagans, and had no fear of God? Then let them be very well aſſur'd that theſe and the like Barbarities are to be found among us, but not there. Here we might apply what in another place I quoted out of *Euguvinus* and *Oleaſter*.

8. We come to *Santillana*, our Supper there was light, our Breakfaſt next morning none at all, for our *Viaticum* was quite ſpent. At the paſſage of the River we took no notice of our condition, till we were over, and this contrivance ſtood us in good ſtead. I told the Waterman how things were with us, a Companion of his was offended at it; but the firſt of them who ſeem'd to be more courteous and pliable, ſaid to him, Theſe Fathers have it not, what can we do to them? There are many Paſſage-Boats in *China*, and ſome over deep and wide Rivers, but there is no obligation of paying at any of them; they ask ſomething as free Gift, and none give but ſuch as pleaſe. We made haſt to get to Dinner to *Sevil*; by the help of God we got thither, hungry enough. We continued but a few days in *Sevil*, and kept for the moſt part within. *It is better to be at home, but it is hurtful to ſtray abroad*, ſays *Heſiod.* And S. *Anthony*, *A Monk out of his Cell is like a Fiſh out of the Water.*" There our Vicar gather'd ſome Alms. At S. *Lucar* we got ſome more, and his Excellency the Duke of *Medinaceli* reliev'd us according to his Generoſity, and the particular affection he bears our Order. We had need enough of all this, for tho his Majeſty ſupplys us bountifully, and orders we ſhould have decent accommodation in his Ships, nevertheleſs we are at incredible expence to get ſome little hole, where we may be by our ſelves, and free from the noiſe of the Sailors. The Gun-room Cabin coſt us two thouſand Pieces of Eight. Who would imagin it? Where ſhall we have it, if we do not beg and pinch our ſelves for it? They kept us ſeventeen days aboard in the River of S. *Lucar*, ſpending our Proviſion, melting with heat, and eaten up with Flies and Mice. Every day they ſounded the Bar, Orders came from the Council to put to Sea, but they did it not for want of Water. A good Clergy-man of *Saldanna*, who had experience in Sea-affairs, came to me one day, and ſaid: Father, your Reverence may aſſure your ſelf, that till the Admiral has his Wine, there will not be Water enough to carry out the Ships. He prov'd a Prophet. As ſoon as ever he had got 6000 Jars of Wine he wanted, the Water roſe wonderfully, ſo that we got to Sea to the great ſatisfaction of us all. The Council, added that good Clergy-man, is very ſenſible of theſe contrivances, and that is the reaſon they ſend ſuch poſitive Orders. True it is they avail but little, and theſe Men are the cauſe that very much of the King's Revenue is waſted, and Paſſengers conſume their Proviſion; and what is worſt of all, theſe delays upon their private account ſometimes endanger a Fleet.

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Allowance was then given for Officers and Seamen to ſhip a certain quantity of Wine. *D. John de Manſilla* one of the Directors of the Trade went aboard, I waited upon him, as being my Countryman and Friend. He examin'd them upon Oath, whether they had Stowage of their own to carry the allowance that was made them. They ſwore they had. *D. John* ſaid to me, I am ſatisfy'd they are foreſworn, but I do my duty. The Admiral took up all the Ship; even the Gunners made their complaint to us, that the Cabin of the Gun-room was taken from them, to ſell it to us; they had as little mind to part with it, as we to give 2000 Pieces of Eight for it. We put to Sea in *June*, and had we ſail'd as they did before the Flood, it had certainly been a great diverſion. S. *Thomas* from the Gloſs on S. *Pet.* 2. *chap.* 3 ſays, *Then the Air was more ſerene and ſtill than now, for then there were no ſtorms.* Tho there are ſome of another opinion. Our Method was, at break of day we ſang the *Te Deum*. After Sun-riſing, having firſt conſulted the Maſter, four or five Maſſes were ſaid, and all the Crew reſorted to them; in the Afternoon the *Salve Regina* and Litany of our Lady was ſang, then the Roſary was ſaid by Gangs, ſome miraculous Stories were read, and there was ſome diſcourſe of Religious matters. On Sundays and Holidays there was a Sermon. An hour after the *Angelus Domini*, (which is before night-fall) a Man went out at the Hatch (for he was continually almoſt under Deck) and having rang a little Bell in the ſaddeſt and moſt doleful voice that ever I heard, ſaid, *Death is certain, the Hour uncertain, the Judg ſevere. Wo unto thee who art ſlothful! do that thou couldſt wiſh thou hadſt done when thou dieſt.* He rang the Bell again, and praying for the Souls departed, withdrew, and all the Crew repenting for their Sins went to reſt without the leaſt noiſe. During the Voyage there was frequent confeſſing and receiving, little Gaming, ſcarce any Swearing, ſave only the Maſter who tranſgreſs'd in this particular, he certainly faſted every Saturday upon Bread and Water. The Purſer us'd to ſay to him, What are you the better for Faſting, when you ſwear every moment? Honeſt *Lazo Beato*, that was his Name, anſwer'd, And what would become of me, if I did not faſt? That Employment is provoking; but I have obſerv'd aboard *Portugueſe*, *French* and *Dutch* Ships, that their Maſters command with more eaſe and calmneſs than ours, nor are they ſo ſevere towards the Steerſmen as with us.

9. We were once talking of the diſorders there had been in the *Weſt-Indies*, about diſtribution and propriety of the *Indians*, things little talk'd of in Old *Caſtile*, eſpecially but little known among young People; the *Spaniards* call every Diviſion ſubject to a Lord or Proprietor, under whoſe command the *Indians* are, a Vicarage. Several Opinions are, deliver'd, at laſt the Clerk of the Check deliver'd his thus: *If I were King, all the Vicarages ſhould be in the hands of Religious Men, for it is certain it would be more for his Majeſty's, and the* Indians *advantage. If I were General of the Religious Orders, Religious Men ſhould poſſeſs never a Vicarage, for it is better for Religious Men to be in their Monaſteries, free from troubles and diſputes.* I have ſince read what the Lord *Solorzano* writes upon this Subject. I have heard others ſay, and found it to be true by experience, that the Clerk of the Check was in the right, and in few words decided the caſe, which I think all Men muſt of neceſſity own, if they conſider the point with the leaſt piety.

10. The firſt day we diſcover'd four Sail, we gave them chaſe, they ſoon put out their Boat and came aboard. They prov'd to be *Dunkirkers*, who had taken two *French* Ships, and were carrying them to *S. Lucar*. The eighth day we had ſight of the Iſland *Lanzarote*, and left it a Stern. On S. *John*'s or *Midſummer* day, we made great rejoycing, all our Colours and Streamers were hung out, the Cannon were fir'd, there was High Maſs, and an excellent Sermon preach'd by the Father Commiſſary of the Order of our Father S. *Francis*, in the Afternoon. There was a Bull-feaſt aboard our Ship, and ſo diverting that I never ſaw the like in all my life. A *Mulatto* handſomely dreſs'd went out to ſtrike the Bull with his Spear, he rode upon two foremaſt Men ty'd back to back, betwixt them he had placed a Saddle, which one of *Peru* carry'd over; the *Mulatto* did Wonders. The Bull tho he had but two feet, was well furniſh'd with Horns, and laid about him at ſuch a rate that no Man could ſtand upon the Deck: all this while we were under Sail, which was the beſt of it, the day paſs'd away very merrily. This may ſerve to divert the Reader. We read in 2 *Mace.* 15. 39. *For as it is hurtful always to drink Wine, or always Water, but it is pleaſant to drink ſometimes the one, and ſometimes the other;*

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even ſo, if Speech be always finely fram'd, it will not pleaſe the Reader. There muſt of neceſſity be variety in a Voyage, and that of it ſelf is agreeable, and ſharpens the appetite of Reading. On the Feaſt of the Seraphick Doctor S. *Bonaventure*, in regard the Father Commiſſary, to whom we were much oblig'd, bore that name; and to honour the Saint, the Day was ſolemniz'd, we all ſaid Maſs (being twenty nine Prieſts); there was High Maſs, an excellent Sermon preach'd by one of our Order, a Profeſſor of Divinity of S. *Thomas* in *Sevil*, a Man great in all reſpects. He dy'd the firſt year he came into the *Philippine* Iſlands; but, *Being perfect he ſoon run out a long time.*

11. Captain *Balladares*, a *Galician* by birth, being ſomewhat a head of the Fleet, took two ſmall *French* Veſſels. That Captain was much applauded by all Men; his Joy was not laſting, for another day giving chaſe to a great *French* Ship, he ſpent his Main-maſt, and all Men rail'd at him without mercy or modeſty. He went into *Vera Cruz* with Drums beating, Colours flying, and his Prizes aſtern, and within three or four days dy'd lamented by many.

12. The Feaſt of our Father S. *Dominick* was kept Solemn. On the Eve Veſpers and Compline were ſung, with as much Grandeur, as if we had been in *Sevil*. The Chappel was ſo beautify'd both within and without, that we all admir'd it. The Officers and Paſſengers vy'd in bringing all they had to adorn it. That Night they ſpent in honour of the Saint, with Muſick and Hymns. Next day there was High Maſs, the Father Commiſſary was to have preach'd, but excus'd himſelf upon account of indiſpoſition, and it fell to my lot to diſhonour the Feaſt.

13. We arriv'd at *Vera Cruz* after ſixty days Sail, having endur'd but little fatigue, no ſtorm, aboard our Ship only one dy'd, aboard all the reſt I think none but one that drop'd over Board. There was ſcarce any diſtemper, ſave a little Sea-ſickneſs at firſt, all the Voyages I have made ſince I have never been ſubject to it. We endur'd ſome thirſt becauſe we took in no Water upon the Voyage; the reaſon they alledg'd was, that his Majeſty had given ſtrict Orders that no time ſhould be loſt: thus they diſguiſe their Contrivances. It is likely the delay we made ſeventeen days at *San Lucar*, was the King's pleaſure too. The Vermin Man uſes to breed, as ſoon as we came to the Leeward Iſland, dy'd all away, ſo that there was not one left; it is very ſtrange but common to all *Europeans*. I am ſufficiently inform'd concerning it by *French* and *Portugueſes*, ſo that when they have paſs'd that Sea no *European* breeds Lice. This I can ſafely vouch of my ſelf, that during twenty ſix years I liv'd in the ſeveral parts I ſhall mention in this Paper, I never bred one; whether I wore Cotton, or Woollen, whether I ſhifted me once a Fortnight, or oftner, or ſeldomer, I was always in the ſame condition without ſo much as a Nit. After I return'd through *Portugal* to *Caſtile*, the old habit of Body return'd. I cannot dive into the ſecret of it. If the Natives of the *Philippine* Iſlands, *China* and *India* bred none, it were reaſonable; but that they ſhould breed them, and yet the *Europeans* go free, I can give no reaſon for it, it is ſome particular influence. A Religious Man of the barefooted Friers of our Father St. *Auguſtin* hapned to embark at *Manila*, deſigning for *Spain*, and *Rome*; he was troubled with ſeveral Tetters, which many *Europeans* are ſubject to in that Country; but having ſail'd forty Leagues Northward, he on a ſudden found himſelf free from that Diſtemper. Five years after he return'd to the Iſlands, and before he could get aſhore, that ill habit of Body return'd upon him, and he had the ſame diſtemper, tho during that time he had been wholly clear of it. This is certainly very ſingular.

Nazarette.

Tetters.

14. Another thing no leſs ſtrange hapned to another Religious Man of the ſame Order, which I will inſert here that I may not forget it. He ſail'd to *Perſia*, and travel'd thence by Land. One day he alighted from his Camel haſtily to eaſe Nature, and did it as haſtily becauſe the *Caravans* never ſtop; he hapned to find a Leaf of ſome Plant at hand, which he made uſe of inſtead of Paper; and he prov'd ſo fortunate, that it abſolutely cur'd him of terrible *Hemorrhoids* that tormented him, ſo that he continu'd ſome years in *Europe*, and return'd to the Iſlands, yet never had more of that Diſeaſe. When he obſerv'd how he was mended, and reflected on the cauſe, he could never find what Leaf or Plant that ſhould be, which he was much concern'd at, and blam'd his overſight,) tho the eagerneſs of overtaking his Company was his excuſe; it was pity he knew it not, it being a loſs to thoſe who labour under this diſtemper. Theſe two Paſſages, and what I ſaid before, prove there are unaccountable influences. On S. *Laurence* his day we landed, dirty, full of Tar, and

Hemorrhoids.

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in a scurvy posture, but well pleas'd we left so much Sea behind us. We thank'd all that belong'd to the Ship for the Kindness they had show'd us. To say the truth, we did them all the Service we could, and they deserv'd it for their kind Entertainment and Civility towards us, the Lord reward them for it.

Navarette.

CHAP. II.

The Journey to Mexico, *stay there, and further progress to* Acapulco.

1. IT cannot be deny'd, but that the *Spanish* Nation has been renown'd for extending the Faith of Jesus Christ, and making it known to Mortals. This Truth is plainly made out by the many Conversions they have made, the Blood it has shed in defence of the Doctrine it preaches, and the great numbers that daily leave their Country and Parents on this account. This seems to be peculiar to *Spain*, says *Gilbertus Genebrardus* a *French* Man, *Lib.* 8. *Chronolog. An.* 1492. *Which Year*, says this grave Author, *the War of the* Spaniards *against the* Moors *was begun, and their Expedition to the* West-Indies *began, as if it were the Work of the* Spaniards *to subdue Pagans and Infidels.* This same Spirit continues to this day; and so we see that almost every Year religious Men go to several Countrys and Provinces, without being discouraged by long Voyages, difference of Climats, and other great Inconveniences they meet with every moment. My Order has had no small share in this Undertaking, as is well known to the World, for much is written of it, which I allow as receiv'd. To this purpose 28 religious Men of us came into *New-Spain* in the Year 1646. Four and twenty upon his Majesty's Charge, the rest upon Charity, and retrenching our Allowance. Being come to *Vera Cruz*, we soon found Lodging upon Charity till we went from thence, which was a great Goodness of God. We presently borrow'd a thousand Pieces of Eight to pay for the Gunroom Cabin, for it was our Bargain to pay 1000 at S. *Lucar*, and a thousand at *Vera Cruz*. They were lent us without any Interest, and the Owner waited till we found means at *Mexico* to get the Sum, which we honestly repay'd. For the better conveniency of travelling, we divided our selves into three Companies. All was new to us, the Country, the Trees, the Fruits, and all other things. We pass'd through places infested with Mosquito's, or Gnats, which are very troublesome over mighty Waters, heard terrible Thunder, but met not with those uncouth Roads, or mighty Cold, which others who travel'd the same way the next Year so mightily magnify'd; much whereof I mention'd at the beginning of the first Chapter of this Book.

2. At *Puebla de los Angelos* we repos'd our selves a little, and were very charitably entertain'd in the Monastery and College of our Order. We saw the City, the Church of our Holy Father S. *Augustin*, which is one of the best in the World; we had the blessing of the most Illustrious Lord D. *John de Palafox y Mendoza*, a Prelate great in all respects, insomuch that it will not be in the power of any Man to eclipse his Grandeur: He was mighty obliging to us, and behav'd himself like a loving Father. We went on to our *Hospitium* of S. *Hiacinth de Tacuba*, without the Walls of *Mexico*, where we found the very Learned and Venerable F. *F. Sebastian de Oquendo*, of the Monastery of *Oviedo* in *Asturias*; he had been some Years before at *Manila*, where he was long Professor of Divinity, preach'd much, and that with singular Spirit and Fervour. He was Prior of the Monastery of S. *Dominick*, and labour'd indefatigably in that Province, honouring it with his Learning and Virtue. He had writ a Comment on S. *Thomas*, several Tracts of Morality, and likewise Matter for Sermons; was a Man singular in all things, never drank Chocolate, never eat Flesh, spent most part of the Night in Prayer, was held in great esteem in that Country: after death his Reputation still increas'd, for when he had been bury'd six Years, his Body was found uncorrupted. At this time he was Vicar of that House; it is easy to guess how he receiv'd us, and what tender Affection he show'd us. Being altogether there, we began to live according to the custom of our holy Province, without any other Bed but only two Blankets upon Boards, two hours mental Prayer, our Choir Duty, time of Study, and the rest that belongs to our Profession. On Sundays and Holidays we preach'd and heard Confessions, and every Week had publick Disputes.

Puebla de los Angelos.

putes. It was our misfortune that the
1647. following Year 1647, the Ships from *Manila* miſs'd coming, ſo that we were forc'd to ſtay till the Year 1648. That Country was govern'd by the Count *de Salvatiora*, a religious and affable Perſon, who did us great Honour. We made uſe of a Precedent that had been, to furniſh the ſecond Year's Maintenance and Clothing; and the Viceroy in purſuance of it reſolved to relieve us. The Aſſeſſor who was to paſs the Order, expected we ſhould preſent him. Among the reſt of the King's Officers, there was one D. *Peter Zarate*, a Man uncorrupted and conſequently poor; he had a great kindneſs for us, and was wont to ſay, "Theſe Gentlemen here underſtand their own Methods; but I don't conceive nor comprehend them, let them look to it, for I hope in God I ſhall not go to Hell for leaving my Heirs Plate." Three of us went to ſee the Deſart of the barefooted *Carmelites*, who entertain'd us as might be expected from their great Charity, and the Affection they have for our Order. We ſaw it all, and judg'd it to be what it really was: Every part exhal'd Virtue and Sanctity. In our return we call'd at *Santa Fe*, and ſaw the Houſe of that Prodigy and wonder of Virtue, the Venerable *Gregory Lopez*.

3. At this time happen'd that terrible Storm againſt the Lord Biſhop *Palafox*; God bleſs me, what was it they did not lay to his Charge! Theſe are things well known, and therefore I will not inſiſt upon them. Two things I could never dive into, tho I took pains about it; one is, the Mask made by the Scholars belonging to the Society (it is a plain caſe, that the Fathers who are ſo circumſpect in all their Actions had no hand in it) in which one of them carry'd a Croſier ty'd to a Horſe's Tail; another a Miter at the Stirrup, and the Figure of the Biſhop with the Men he had on his head. All Men diſlik'd, and none could approve of it; the Scholars deſerv'd to be ſeverely puniſh'd. The other thing is, that I make no doubt of the many Privileges granted to the *Mendicant* Orders to preach, and hear Confeſſions; which Grants have been made by Popes, who have done it upon mature deliberation, in regard to the extraordinary Services they have done and daily do the Church. Now what I obſerve is, that in *Japan* and *China*, the Fathers of the Society have, and do ſtill pretend, that the Orders of S. *Auguſtin*, S. *Francis*, and S. *Dominick* can neither preach to, nor hear the Confeſſions of even the *Gentiles*, without leave had of their Order, who are *Vicarii Foranei*; upon which Church-Cenſures have been let fly: And that they attempt to do the ſame in *Puebla de los Angelos*, contrary to the Will of the Biſhop of that Dioceſs. I ſay again, I do not underſtand, nor can I dive into it, and yet this does not imply that they have acted wrongfully. There was a great diſturbance, and no little ſcandal given in that Country at this time; who was the cauſe of it does not belong to me to determine. I look upon what S. *Bernard* ſays, *Epiſt.* 78. to be true, *He is to himſelf a cauſe of Scandal, who did that which ought to be reprov'd, not he who reproves it.* No doubt but the good Biſhop ſuffer'd very much. Some boaſted afterwards at *Manila* (there are always impertinent People) that they had got the better, and thruſt up the ſaid Biſhop into a Hole at *Oſma*. All I know of it is, that he liv'd and dy'd in that Hole as they call it, with great reputation of Piety, and that his Body is at the time held in great Veneration. The reſt is left to God. *Navarette.*

4. Leaving aſide many things which are not material to the Reader, I will go on with my Travels. In *Novemb.* 1647. three of us ſet out for *Acapulco*, to expect the Ships from *Manila*, and provide neceſſaries for our Voyage. We went no doubt too ſoon, but our eagerneſs to be at the end of our Journey made things appear rather as we wiſh'd, than as they were. We ſoon came to *Cuernabaca*, from the top of which place we diſcover'd that famous Vale from which the Marqueſſes *del Valle* take name. It look'd like a Terreſtrial Paradiſe, and *Cuernabaca* ſeem'd no leſs. In every Street there were two Chriſtalline Brooks, ſhaded on both ſides with moſt beautiful Plantane Trees; theſe are not Planes, as was obſerv'd before. A little beyond this place, upon croſſing a ſmall Brook, the temperate Air changes into exceſſive Heat. This Road is indeed bad and troubleſome, there are Mountains that reach up to the Clouds, and as uncouth as may be; mighty Rivers, and the Summer then beginning, high ſwoln. Bridges there are none, but abundance of Moſquito's, or Gnats, that ſting cruelly; ſome nights Travellers lie in the open Air. To ſecure our ſelves againſt the Snakes, we beat the Graſs very well all about, and then ſet fire to it a good diſtance round; then got into the middle of it, where we reſted as long as time would permit. We came to the place of the two Brooks, where we paſs'd the heat of the day expos'd Cuernabaca.

pos'd to the Sun. There are infinite Gnats in that place; I placed my ſelf in a ſmall Iſland between the two Brooks to ſay my Office, arm'd my ſelf with Gloves, and a Cloth before my face, yet was it impoſſible to continue there two minutes. I us'd other methods, which avail'd neither my Companions nor me, ſo that we were forc'd to make haſt away; ſome places were tolerable. Being come to the River *De las Balſas*, we arm'd our ſelves again with patience; it is well known that River is very large, people paſs over it on Canes, which are ſupported by only four Calabaſhes they are faſtned to; at firſt it is frightful to ſee ſo ridiculous and weak an Invention; an *Indian* lays hold of one end of it, and the Paſſenger being upon it with his Mules Furniture, he ſwims, and draws it over after him. There I ſaw a thing that appear'd odd to me, every *Indian* wears a long Towel over his Shoulders, and with the end of it they are continually driving away the Gnats, and yet I ſaw their Legs were raw with their ſtings.

Navarette.

R. De la Balſas.

5. I was told another thing no leſs ſtrange: One of my Companions went down the River to ſee for ſome Fowl, he found the Curat of a Town, who to eſcape the Gnats, was in a little Room cloſe ſhut, and cover'd all round with Clothes, they go not into any dark place. The Heat was intolerable; diſcourſing of it, the Curat ſaid, That a few years before it had been ſo violent, that the Thatch of the Houſes took fire, and the whole Town was burnt. They were thatch'd with Straw, and Palm-tree Leaves. Nothing could be beyond this.

Heat.

6. We paſt by night through the Cane Grove of *Apango*; in Summer no body paſſes it, becauſe the heat is ſo great people are ſtifled with it; it is ſix Leagues long, and as many over, two cannot go abreaſt. At break of day my Mule ſpy'd a Lion, which made her ſtart, ſo that ſhe had like to have thrown me; at our Shouts the Lion went away ſlowly into the thickeſt part. At Sun-riſing we came to the Town, where we were well receiv'd by the Curat who was born in *Old Caſtile*, his name *Santoyo*. He wore a Cloth upon his Shoulder to defend himſelf againſt the Gnats, and ceas'd not beating with it a moment. Diſcourſing about the Cane Grove we came through, he told us how troubleſom and dangerous it was to paſs when the Waters were out, as well becauſe they met there, as by reaſon of the Snakes that bred in the Trees; ſo that when he went to the Town on the other ſide of it to ſay Maſs, or to any ſick Perſon, he carry'd two *Indians* before him with Hatchets to cut down the Boughs, or could not go through, becauſe certain ſmall green Snakes bred upon the Boughs among the Leaves, which by reaſon of their colour were hard to be diſcern'd, and as any one paſs'd, would let themſelves down upon his Hat or Cap, and then make to the Face, ſting, and immediately a Man falls down dead. Their Poiſon muſt needs be very ſtrong.

Apango.

7. Short of the River *del Papagaio*, or of the Parrot, there are ſome Sugar-works; we arriv'd at them juſt as a poor *Indian* putting the Cane into the Mill, had his Arm drawn in and ground to maſh: He made his Confeſſion, with the aſſiſtance of an Interpreter, becauſe he would have it ſo, and dy'd ſoon after.

R. del Papagaio.

8. At *Tiſtla*, becauſe the Place was commodious, we reſted two days and a half, without ſpending our time idly. We viſited the Curat, who then kept his Bed, having been ſore wounded with a Spear by a villanous *Mulatto*, and the Curat being old was very weak. The Governour *D. Joſeph de Caſtejon*, was not able to turn himſelf in his Bed, becauſe his Leg was broke. Other *Spaniards* labour'd under Spiritual Diſtempers, becauſe all of them having had a great falling out with the Curat, they would not be reconcil'd to him, tho he from his Bed heartily beg'd their Pardon for any diſpleaſure he had done them. The Governor was willing to comply, as believing the misfortune he labour'd under had befallen him for having quarrel'd with the Curat. Fathers, ſaid he to us, I was going to a ſmall Town, and rode my Mule, which is a good-temper'd Beaſt, the Road as plain as my hand; I was diſcourſing with my Friend concerning our Quarrel with the Curat, and ſaid, Before *George* I will furniſh the Curat with Matter of Merit. No ſooner had I ſpoke the words but my Mule ſtumbled, down I came in a moment, and my Leg was broke. It was certainly a Judgment, I'll have no more falling out with Prieſts. The Enſign *Valenzuela*, who was as deep in the Mire as any, prov'd obſtinate, ill-natur'd, and inflexible to all our Exhortations to him to ſpeak but a word or two to the Curat, by way of condoling with him for his Diſtemper, which was as much as we deſir'd of him. He agreed to it with an ill will, and we went together to the poor Curat's Houſe. The Enſign went in ſtamp-

Tiſtla.

1647. stamping, and in a haughty tone said; No more quarrelling, Master Curat, let every Man stay in his own House and look to it, let us not scandalize the Town. We were out of countenance, and the Curat was struck dumb, that he had not a word to say for himself. In this posture we left that Business. The Mulatto was fled, and we continu'd our Journey on the Day of the Conception of the Blessed Virgin, when there was a Bull-Feast. I shall never forget *Valenzuela*'s perverse Temper. D. *Joseph* the Governour was of a generous Disposition, and was a genteel Person; I heard some Years after that he was not cur'd, but walk'd about *Mexico* upon Crutches; it is likely he did not forget what he said to us when he was in Bed. Remembring the very words *Valenzuela* spoke to the Curat when he visited him with us, I thought good to set them down, for it is no small Rarity that I should keep them in mind 25 Years. Master Curat, said he, since what's past is past, let us have no more trouble about it, or make words of it. An excellent way of begging pardon, especially considering his way of delivering himself, which cannot be describ'd.

7. We saw abundance of Pheasants by the way, and some Trees peculiar to that Country; particularly one the *Spaniards* call the Organ-Tree: It is a very proper Name, for the shape of it is exactly like an Organ. I never saw such a Tree in all my Travels but only on that Road. At a little Town the *Indian* Governor spoke to us; among other things he told us, in broken *Spanish*, That he had a Son whose name was *D. Francisco de Aragon, Portugal, Mendoza, Gulman, Manrique, y Campuzano.* We were pleas'd at his Noble Sirnames, and the *Indian*'s Vanity. It pleas'd God we came safe to *Acapulco*, which in the Country Language signifys *Mouth of Hell.* I must here insert one thing which I hapned to omit in the foregoing Chapter: The Monastery of the religious Men of the Order of S. *John of God* was at this time building at *Mexico.* The Church was finish'd and finely contriv'd; the Work went on, and yet it was not known who was at the Charge. Some Endeavours were us'd to discover it, but without Success. Only the Prior knew the Founder, under this tie of Secrecy, that whensoever he discover'd him the Work should cease. I ever lik'd this Action, he sought for no Reward in this World who so carefully conceal'd his Charity, he reserv'd all for the next Life, where doubtless he receiv'd great Interest: Read *Oleast.* in 25 *Exod. ad mores* to this Point. I have often ask'd, whether this Benefactor was yet known, and was at last told that after his Death he was, and that he was an honest Man of no great account in that New World. About that same time *Lorenzana* built the renowned Monastery of the Incarnation. I am inform'd others have been built since. *Mexico* is one of the noblest Cities in the World. I saw and handled another Rarity, which is the Crown of our Lady of the Rosary at our Monastery, it cost 24000 Pieces of Eight. They tell me another of the very same sort, tho less, is made for the Child Jesus, which she holds in her Arms. A religious Man of Note gather'd Alms to pay for this Work.

rette.

Acapulco.

CHAP. III.

The Author's stay at Acapulco, *and Voyage to the* Philippine *Islands.*

1. WE had a House hir'd for us at *Acapulco* ever since the last Year, against the Season came to go to Sea: It is usually hired for eight or ten days, the religious Men use to stay there for two months to provide Necessaries. The Houses are all low, without any upper Floor at all; the best of them are Mud-walls, and all thatch'd; nevertheless they made us pay 400 Pieces of Eight for ours; this seems incredible, but to me who paid it is most certain. Our Landlady was a good antient Widow, whose Name was *Mary de Esquibel*; she had a Son a Priest of a most exemplary Life. He was excellent company for us: The Curat's Name was *N. Anejo*, born near *Osorno* above seventy years of Age; he was something poor, yet the report went that he had hoarded above 20000 Pieces of Eight. He once own'd to me, that one Year his Benefice had been worth to him 14000 Pieces of Eight. The Governor of the Fort was *D. John de Bracamonte Santistevan*, born at *Avila de los Cavalleros*, an affable, meek, courteous and accomplish'd Gentleman. He held not that

Navarette.

Poſt as Proprietor. The Port is the beſt and ſafeſt in the World, as they who had ſeen many others affirm'd. Of all I ever ſaw, and they are not a few, none can compare to it. The Fort is good, has a Battery of excellent Cannon; no Ship can come into the Harbour, but they can ſink her. The Temperature of the Air is Helliſh, according to the name it bears; and therefore in the rainy Seaſon, which is the Summer in *Spain*, all Perſons retire up the Country for better Air, excepting the Blacks, ſome poor People, and the Souldiers. Whilſt I was there my two Companions fell ſick, and I continued in Health to attend them, and do our other buſineſs. That is ſuch a Country, that if a Man will keep a Servant, it will coſt him at leaſt a Crown a day, beſides his Diet; and if there are Ships in the Harbour, three pieces of Eight will not do. I never ſaw a dearer Country in all my Travels. I was forc'd to do all our buſineſs my ſelf, becauſe our Money would not reach to Servants, and therefore I took care of the Poultry, and fed them. The drinking Water was brought from a little Spring, about a Muſket-ſhot from our Houſe; they call it *Chorrillo*, the little Stream. Every earthen Veſſel coſt me two Ryals, [a Shilling].

2. Two Misfortunes befel us in that place. One was the Death of the Governour of the Caſtle, who was a real Friend. I heard his Confeſſion, and attended him as much as I could. He dy'd in my Arms, and was a great loſs to us. They went about burying of him, and 500 pieces of Eight were demanded. I was aſtoniſh'd at it, eſpecially becauſe there was but one Prieſt belonging to the Church: at laſt they agreed for 150. At his Funeral the Cannon were fir'd, and it was ſtrange that it was heard 14 Leagues up the Country. I would not have believ'd it, had not the Man who heard it, and was a Perſon of Worth, vouch'd it in my hearing. He was a particular Friend to the Deceas'd, and was going to viſit him that very day the Cannon were fir'd. He had lain 14 Leagues from the Port, and hearing the Cannon, ſaid, Either D. *John* is dead, or ſome Ship is come from *Manila*. This he told us after his Arrival there. Several made Intereſt for that Employment: the Viceroy gave it to a *Biſcainer*, whoſe name was *D. Martin*——he prov'd a good Man; he had been before at *Manila*, and liv'd not long, as ſhall ſoon appear.

3. The ſecond and greateſt Misfortune was, that the Church of St. *Nicholas*, which was at the end of the Town, a great way from our Houſe, took fire. It broke out about one of the Clock, and about four all the Town was almoſt reduced to Aſhes. The Wind carry'd the Fire, the Houſes were thatch'd, and dry as Tinder, there is no doubt but it burnt fiercely. The Rarity was, that the Wind would carry a Spark two hundred paces, which no ſooner fell upon a Houſe, but the Flame blaz'd up to the Clouds. The Bells of the Monaſtery of St. *Francis* fell down; their Fall and the Hole they made in the Ground, were the cauſe of diſcovering eight pieces of Cannon hid there by *D. Sebaſtian de Corcuera*, who had been Governour of the *Philippine* Iſlands, and was then kept Priſoner at *Manila* by *D. James Faxardo*, who ſucceeded him in that Government. The Loſs of the Royal Apothecary's Shop was deplorable, all the Pots and Veſſels were of fine *China* Ware; and tho the Houſe was ſlated, yet that would not ſave it from utter Ruin. In the Yard of our Houſe there was a Shed in which were 36 long heavy Cheſts belonging to *D. Sebaſtian de Corcuera*, the ſix leaſt were ſav'd with much Trouble, the other thirty were burnt, and the Fire held there three days. All that was Braſs remain'd, but much diſfigur'd; a thouſand Curioſities were burnt, abundance of rich *China* Ware, which to ſave it from breaking, was pack'd up with Cloves, Pepper, and *China* Ink. *Corcuera* loſt ſeveral thouſand Ducats. Some have writ great Commendations of this Gentleman, as well in regard to his being uncorrupted, as upon other accounts, which might be very well ſav'd; many Truths may be conceal'd, but it is not lawful to maintain and publiſh the contrary, eſpecially when the Fact is notorious. To undertake for private ends, to give the lie to all the World, who were Eye-witneſſes of what was done, is to convict ones ſelf of Flattery and Deceitfulneſs. According to the vogue of all Men in the *Philippine* Iſlands, he was no good Man; ſome in theſe Parts will have him to be ſo, God reſt his Soul, and give us Grace. The Fire went ſo far, that it got into our Hen-rooſt, and burnt near 300. ſo that we loſt the Refreſhment of our Voyage. One thing mov'd me to Compaſſion, and made me ſhed ſome Tears. Every Man upon ſuch occaſions, looks to his own Houſe, without regarding his Neighbours. The Guardian was left alone in his Monaſtery, and being ſenſible of the danger of the Fire, put a Stole about his Neck, and carry'd out the

1645.

Bleſſed

1647. Blessed Sacrament. The old Man walk'd about weeping, without knowing where to secure his heavenly Treasure. He went away to our House; we placed our Lord in our Oratory. The Fire came on, F. Guardian took him up again. We set a Chair under a Tree, where it stood some time, till at night it was carry'd to the Governour of the Castle's House. We three with what little we had, stay'd in the open Field, expecting some Body would give us House-room. The Governour was every where, he walk'd afoot, and being fat overheated himself, which turn'd to a Fever, of which he dy'd after we were gone to Sea, as we were afterwards inform'd. That Town was so ruin'd, and all Men so sad, that no body spoke a word. Near to our House there were two large stately Trees, the Fruit they bear is like dry Beans, they are an excellent Purge: we saw the Experiment try'd upon a little Black; it was very remarkable, it never ceas'd working till he wash'd his Hands in cold Water, which stops it. Opposite to the House in the old Fort were, as I suppose there still are, the Royal Tamarine Trees, which are beautiful, and the Fruit wholesome and very medicinal; there I took Provision of it for the Ship. In that place I several times saw the King of the *Zopilotes*, which are the same we call *Vultures*, it is one of the finest Birds that may be seen. I had often heard it prais'd, and as I thought, they over-did it; but when I saw the Creature, I thought the Description far short of it. I mention'd it in my first Book. There are in that Country abundance of terrible Scorpions. We were told a good and easy Remedy against them, which was when we went to bed to make a commemoration of St. *George*. I continu'd this Devotion many Years. God be prais'd, the Saint always deliver'd me both there and in other Countries from those and such like Insects. We us'd another Remedy besides, which was to rub all about the Beds with Garlick. We were assur'd there, that it was a try'd and certain Remedy against this sting, and the pain of it, to stroke the part that was hurt with a Child's private Member, which immediately takes away the Anguish, and then the Venom exhales. The moisture that comes from a Hen's Mouth is good for the same. I once catch'd another little Insect that disturb'd the Poultry, it was very deform'd, and of a strange shape. As soon as it was known, several Women came to beg its Tail; I gave it them, and they told me, that it was of excellent Use dry'd, and made into Pouder, being a prodigious help to Women in Labour, to forward their Delivery, if they drank it in a little Wine. *Navarette.*

4. There is another little Creature in *Mexico*, which they call *Zorrillo*, of a hellish Nature, for when it breaks wind, it infects all the Grounds about with the Stench. The greatest Trouble we all of us had during this time, was, that no Ship came from *Manila*, tho the Season was well advanced. At night Whales would come into the Bay, and make such a noise in the Water, that it sounded like Cannon; at first we fancy'd some Ship was coming in, the Neighbours undeceiv'd us, so that we took no more notice of that noise. About the middle of *March* a Ship pass'd before the Harbour to the Norward, every body was alarm'd; we expected it should tack about, as being of opinion they had not made the mouth of the Harbour. It accordingly tack'd, a Boat went out and brought it in, but it came from *Panama* to fetch the Viceroy, who was preferr'd to the Government of *Peru*. There was some Dispute, whether the Viceroy should go away to *Peru* in that Vessel, or should send Relief in it to the *Philippine* Islands, whence no Ships had come in two Years. There were some Troubles in *Peru* at the same time. A Consultation being held, they agreed it was best to relieve the Islands. The plain truth is, they had no mind the Bishop of *Campeche*, who had been at *Mexico* some time to that purpose, should take the Government upon him. What the Consult had decreed, was put in execution; the Pink was taken up for the King's use, for 36000 pieces of Eight. There is no doubt but in the *East Indies* they would build four Vessels as big again as that for the Money. *Zorrillo.*

5. This secur'd our Voyage. I began with fresh Courage to make my Provision, and secure Water, which is a main point; there was enough of it, but the laying it aboard only cost me 36 pieces of Eight. The Blacks monopolize this Trade, and it must be as they please. The Vessel was small; the Men, Merchandize, Commodities sent by the King, Provision, Water, Wine, *&c.* in so great quantity, it seem'd impossible so little a Ship should contain; and in short many Bails were again brought ashore for want of Stowage. The Commander was our Friend, he made the best provision for us he could, and we were much better accommodated than

we had been the firſt Voyage. Thirty Prieſts of us went aboard upon Palm-Sunday the 8*th* of *April*, 1648. One of the King's Officers never return'd me twelve Foul I had lent him, tho he had no manner of Right, for he did us no kindneſs, nor had we the leaſt Favour from him or his Companions. F. Guardian kept back ſix upon Charity, that was the Reward I had for the Sermon I preach'd upon St. *Joſeph*'s Day. As we were going abroad, a Letter from the Lord Biſhop *Palafox* came to our Vicar, telling him, he had received News from *Spain*, that the Iſlands were in the hands of the *Dutch*, that he would do well to look to it. This News was ſpread abroad: I don't doubt but there was ſufficient ground for it, as ſhall be ſaid hereafter. And tho it was enough to diſcourage any Man, yet none were diſmay'd the leaſt, but we all reſolutely declar'd we would ſee how it was. If we conſider it rightly, it was a Raſhneſs, at leaſt to humane Appearance; but God ſeem'd to have a hand in't, we were eager to go, and therefore valued nothing. *S. Thom. in* 1 *ad Rom. lect.* 5. ſays, *That whatſoever a Man eagerly deſires, he ſeeks to gain it at any rate, whether eaſy or difficult.* He never conſiders Obſtacles.

Navarette.

6. On Palm-Sunday we din'd aboard the Veſſel upon what our Landlady ſent us; for having receiv'd 400 pieces of Eight for the hire of two little pitiful Houſes ſhe furniſh'd us, after the Fire we ſpoke of before, ſhe now ſhow'd her ſelf grateful, and treated us well. There is a Lake near that place, which breeds an excellent ſort of Fiſh call'd *Almojarra*, this it was we din'd upon that day. I put to Sea with much Satisfaction, and tho the Land we left aſtern was high enough, yet we loſt ſight of it that Afternoon. Eight days we lay by for a Wind, the Heat during that dead Calm was extraordinary. Upon Eaſter-day one Maſs was ſaid, the Pink was not convenient nor big enough to celebrate that High Myſtery, ſo that was the firſt and laſt. We never miſs'd the *Roſary*, *Litanies*, and *Te Deum* at break of day; beſides theſe, other Devotions, and ſpiritual Diſcourſes. That day the Wind freſhned, and held without abating the leaſt 24 days. The Sea beat hard upon the ſide of the little Pink, which made it and us very uneaſy. The Commander, who was us'd to that Voyage, ſaid it was a ſtrong Current coming down from *Caliphornia*. And tho afterwards diſcourſing on this Subject with one who thought himſelf skilful in Navigation, he deny'd that any ſuch thing could be, yet I believe what I heard from him that underſtood it, and am the better ſatisfy'd in it, in regard how ill the ſaid Perſon came off, when his Opinion was thwarted. All the Jars and Pots that were empty'd aboard the Veſſel were caſt into the Sea, a Cheſt of Bisket and Hen-coops were immediately burnt to make us ſome more room. We had hardly room to ſtand. No body could live under deck, it was ſo full of Proviſions and Commodities. All Men lay expos'd to the Sun and Air. We had the Steeridg, which was no ſmall Comfort, the Cabin was very little, yet a great eaſe. Having ſail'd 800 Leagues, we left St. *Bartholomew*'s Iſland to the Norward, but ſaw it not; they ſay it is ſmall, and deſtitute of all things. We had a dead Calm for eight days again. The Seamen and Souldiers would leap into the Sea to cool themſelves, but would ſometimes return haſtily to eſcape the Sharks they diſcover'd. A very ſtrange, and to appearance miraculous Accident befel us. Some Men went down for Water, to give all People their Allowance; when they came up, I and many others obſerv'd they were as pale as a Clout, we aſcrib'd it to the great Heat under deck. They kept their Counſel, without taking notice there was any thing more than ordinary; among the reſt one *Belaſtain* a Captain of Foot had been down: when we were aſhore, we underſtood that they going to look with a Candle what Water there was in cask, lit upon a Barrel of Powder, in which the Candle went out, without giving fire to it. This ſeems incredible, but certain it is, that had it taken fire, we had all flown up into the Air, before we could ſay, Lord have Mercy upon us. When we do not watch, our Guardian Angels watch for us, and ſuccour us in Diſtreſs. When they told it us, tho we were aſhore, it made our Hair ſtand an end.

Almojarra.

1648

7. There was another extraordinary Accident, but of no danger. The Maſter was a *Portugueſe*, his Name *Antunez*, who no doubt underſtood his Buſineſs; he daily computed how many Leagues we ran, according to his Judgment, for in ſailing from Eaſt to Weſt there is no certain Rule. This is a Subject has employ'd many, and does at preſent, to find the fixt Longitude, but I believe to no purpoſe. Some who ſlept more than the Maſter, would have it we had run more Leagues, and ſaid, we were paſt the Iſlands *de Los Ladrones*, or of Thieves, now call'd *Marcanas*: there was much debate,

1648. bate, and Wagers laid. The Maſter was netled, and ſwore they ſhould not be ſeen till next Sunday. Every body look'd upon it as a piece of *Portugueſe* Poſitiveneſs. Trinity Sunday came, at Sun riſing he ſent up to the Round-top, and ſaid, This day before eight of the Clock we ſhall diſcover the Iſlands *de Los Ladrones*. It was very ſtrange; about half an hour after, he that was at the Top-maſt cry'd out, Land a head, Land. They all ſtood amaz'd, and not without cauſe. That Afternoon they diſcover'd four Sail from the Topmaſt-head, which caus'd a great Conſternation, but it was a Miſtake of the Sailor. A ſmall Veſſel made up to us; we lay by for it, to take in ſome Refreſhment it likely brought, which the Natives of thoſe Iſlands exchange for Nails and old Iron. About Night-fall it quite vaniſh'd aſtern of us. How that came to paſs, and who was aboard, ſhall be ſaid in another place. Three days after was a great Calm, and after it follow'd a terrible Storm. They lower'd the Top-maſts, and the Commander was for cutting down the Maſts by the board. The Maſter's Mate, who was an excellent Seaman, oppos'd it. The Violence of the Wind put us by our Courſe. We ſtood for the Channel of St. *Bernardine*, and were forced to ſteer away for *New Segovia*. Having diſcover'd the Land of the Iſlands, we kept coaſting along, and towards the Shore perceiv'd high Sand-banks, Shoals, and Rocks. The Maſter gave the Steerſman Directions what Courſe to hold, and lay down to ſleep a little. Freſh Iſlands and Shoals were diſcover'd ahead, and our Commander order'd the Man at helm to ſtand in to ſhore. The Purſer preſently ſtept up and cry'd, A Shoal ahead. They ſhifted the Helm, and we weather'd it wonderfully, the Veſſel almoſt glancing upon it. The Maſter wak'd with the Noiſe, was in a mighty Paſſion, and he had good reaſon, becauſe they had not follow'd his Orders. He ſtood directly from the Land till we came into 14 Degrees and a half Latitude. Thus we arriv'd ſafe on Midſummer-day at *Caſigura de Balor*. Next day ſome People went aſhore, but late, for which the Commander was blam'd. They advanced to hear how things ſtood, the *Dutch* having been there with four Sail, which had not the Storm prevented it, had certainly taken us; the Natives thought our Men were Enemies; being ſatisfy'd they were not, they receiv'd them. There they had a ſhort account of the poſture the Iſlands were in, of the great Victories his Majeſty's Forces had obtain'd over the *Dutch*, and that the Enemy ſtill infeſted thoſe Seas. They brought aboard with them two *Indians* who ſpoke ſeveral Languages, and knew how to carry a Ship to *Lampon*. Having heard this News, and receiv'd theſe Pilots, we ſail'd that night, and the next day, within Musket-ſhot of the Shore, which was very delightful. That Afternoon we came to an Anchor in the Port. About Midnight the Wind blew furiouſly at South Weſt, and tho it came over the Land, it made our Anchors give way, and was driving us out to Sea. That Wind ſeems to have been the effect of a ſpecial Providence, to keep off the Enemy. Next day the Plate, and other Goods belonging to his Majeſty and private Perſons, were ſecur'd, and it was propos'd to lay up the Pink upon the back of a ſmall Iſland, that the Enemy might not diſcover it, tho he ſhould come into the Port. We ſet out for *Manila*, and by the way were inform'd how much all Men were overjoy'd at our unexpected Arrival. That great Satisfaction was in ſome meaſure allay'd, for the Enemy by mere Accident diſcover'd the Pink, and made to it. Our Men being ill provided, at variance, and the Commander but an indifferent Souldier, they ſet fire to it ſooner than there was occaſion; ſo that in half an hour's time his Majeſty loſt 36000 pieces of Eight, and they that were aboard ſome Reputation. *Navarette.*

8. We travel'd four days afoot, not along a Road, for there is none, but over Hills, Rocks, and inacceſſible places. Some Rivers we ſwam over, others we waded Breaſt-high. On the Mountains, which are very high and thick of Trees, we found ſuch multitudes of Leeches, that there was no poſſibility of avoiding them; the Blood ran from us all as we went. I declare it for a certain truth, that I ſaw one making its way through a Shoo; I call'd upon others to obſerve that ſtrange ſight, as accordingly they did, and ſtood amaz'd at it. It rain'd very hard; we halted where-ever Night overtook us. The *Indians* made Huts cover'd with the Leaves of Palm-trees, in which we lay upon the Graſs with the Water flowing over it. The laſt day we went down a Hill, whoſe Aſcent was two Leagues, ſome ſaid more; that day we deſcended as much as we had aſcended in three. Some part of it was very rough, the Rain continual, ſo that we tumbled every ſtep, and could not avoid it; and I avouch it for a truth, that I ſaw ſome of my Companions *Leeches.*

panions ſitting down carry'd ſome little way by the Water, and yet ſo well pleas'd it is hard to be imagin'd.

Navarette.

9. We came to *Apanguiel*, where there is a fine Monaſtry of our Father St. *Francis*, but were ſo wet, dirty, weary, and hungry, that nothing leſs than all the kind Entertainment we met with there could have made us appear like Men. Our Chear was ſuch as agreed with thoſe holy Mens Charity. The next day two Fathers arriv'd there from *Manila*, which was ſtill freſh Comfort to us. Another F. Guardian, who was F. *Luke*, carry'd four of us to his Monaſtery; the Church was beautiful, the Houſe indifferent, the Seat the fineſt and moſt delicious that can be imagin'd. It ſtands high, and from a Balcony there was a full Proſpect of all the Lake *Bai*, which is thirty Leagues in circumference, has ſome Iſlands in the middle, and is encompaſs'd on all ſides with Mountains, Groves, Palm and Plantane Trees, Rivers and Marſhes, extremely pleaſing to the eye. We afterwards viſited other Monaſteries, and ſtill found every thing new and rare. We ſet out in two Veſſels for *Manila*, croſs'd the Lake, lay that night at *Binangoa*, where the Guardian F. *Francis* made very much of us. The next night we continued our Voyage to the mouth of the Lake, where ten Veſſels from *Manila* expected us; in them there were *Chineſes*, *Indians*, and the *Mungrels*. We ſaid Maſs, and getting aboard ſail'd down the River, being notably entertain'd with Fireworks, beating of Baſons, and firing of Muskets. The *Chineſe* Baſons made us gaze, for tho they are no bigger than an ordinary Baſon, they ſound like a great Bell. It is a ſtrange Inſtrument. The River is one of the fineſt in the World. That of *Goa* is wider and deeper, but this is better ſet out with great Houſes, Orchards, Towns and Churches. We went into ſome Palaces, which would ſurprize any *European*. Being come to the Bridg of *Manila*, a notable Structure, we ſaw it cover'd with People of ſeveral Nations. We were receiv'd into our Monaſtery with ringing of Bells, where we immediately viſited the miraculous Image of our Lady of the *Roſary*, the Comfort of that and all the other Iſlands in their Afflictions and Diſtreſſes. The ſight of it rejoiced our Souls, and made us forget all paſt Toils. The Father Provincial, as a ſingular Favour and Indulgence, granted us eight days exemption from Mattins. Thoſe that came at other times ſaid, he had diſpens'd with them but for three days, and that the Privilege granted us was very great. To ſay the truth, there wanted not ſome that went to the Choir that very night, but I had not ſo much fervour of Spirit as to perform ſo much.

Manila.

1643.

CHAP. IV.

The Author's Stay at Manila.

1. D. *James Faxardo Chacon* govern'd the Iſlands at this time; this Gentleman was excellently qualify'd for Government, becauſe he hated Money and Women. F. *Andrew Gomez*, a religious Man of my Order, carry'd him a little bit of the Holy Croſs ſet in Gold. He valued it at a great rate, but would not accept of the Relick till the Gold was taken off. He retir'd too much, and gave ear to none but *Emanuel Eſtacio de Venegas*, who grew ſo proud of his Power and Preferment, that he govern'd abſolutely. He was no leſs dreaded by all Men, than *Nero* was in his time, but he ſuffer'd for it afterwards. *D. James Faxardo* had now kept *D. Sebaſtian de Corcuera* in Priſon five Years. A ſtrange turn of Fortune! *D. Sebaſtian* had been the moſt abſolute, the moſt dreaded Lord in the World. In his time hapned the Baniſhment of that Archbiſhop ſo much talk'd of throughout all thoſe Nations. He undertook the War of *Jolo*, where the Gentry of *Manila* periſh'd. The Iſland *Hermoſa* was loſt, by his neglecting to relieve it, as all Men there ſay. He gather'd vaſt Wealth. He was ſent a Priſoner to *New Spain*, and afterwards to *Madrid*, where it is ſaid he came off well. They expected other ſort of News than they heard of him at *Manila*. Some body has writ that he was a Man that regarded not Intereſt, but the Author gives no proof of it but his bare Word. I read it in a Pamphlet that *D. Sebaſtian de Corcuera* clear'd himſelf, alledging, he had gather'd his Riches out of his Majeſty's Allowance. But another Pamphlet argues againſt him thus. Firſt, That Governours cannot deal or trade with his Majeſty's Allowance. 2. That it is impoſſible

1648. ble he could with his Allowance gain as much as the *Cuſtodium* coſt, which was lately brought to his Majeſty; what he loſt in the Ship that was caſt away upon the Iſlands *de Los Ladrones*; what was burnt at *Acapulco*; the Plate he had at *Mexico*; and what was taken of his at *Burgos*. Nor does it follow, that he was a good Governour, becauſe he has ſince behav'd himſelf like a good Chriſtian: Nor is there any ill Conſequence can follow of ſpeaking the Truth out of a true Zeal, only that they are diſpleas'd to hear it, who do not deſire to know it. *Eſtacio de Venegas*, whilſt a private Man in *Manila*, was belov'd by all Men, when a Favourite he was hated: there is a great deal of Difference between being in a Poſt, or being in none, to make a Man's Actions be the Rule of Honeſty. *D. Sebaſtian* was the Inventer of the *Vandalas*, (it is a Name given by the Natives, and ſignifies a Diviſion, or rather Aſſeſſment) which has been the Ruin of all Men. For the better underſtanding of it, I will explain it in a few words. In the firſt place I muſt declare it is a great piece of Ignorance to make *D. Sabiniano Manrique de Lara* the Author of this Diviſion. How could this Gentleman be the Author of the *Vandalas*, when there was fourteen Years Pay of the *Vandalas* due to the *Indians* when he entred upon the Government? The Revolt of *Pampanga* for want of paying theſe Diviſions happening during this Gentleman's Government, perhaps was the cauſe ſome Men talk'd as they did. True it is, that Inſurrection oblig'd *D. Sabiniano* to give them a great number of pieces of Eight, in part of what was due, as they told me afterwards; but this was paying, and what is that to prove him the Inventor? In ſhort, after the *Indians* have paid their Taxes, attended the *Cortes*, and other perſonal Duties, which are many, they rate every Province yearly; as for inſtance, that of *Pampanga* at 24000 Buſhels of Rice, at two Ryals, or two and a half a Buſhel, becauſe it is for his Majeſty, and this they are to truſt, God knows how long. The *Indians* of the Province are rated how much every one is to furniſh to make up this quantity, which is exacted with great Rigour, beſides the Frauds of the Maſters of Veſſels who carry it; ſo that he who is aſſeſs'd three Buſhels, muſt give half a Buſhel over; and he who is aſſeſs'd ſix, pays ſeven, *&c.* This is it they call *Vandalas*, and this is what was not paid for ſo many Years, which makes the *Indians* quit the Iſlands, and go to other Places, and forbear ſowing, as I my ſelf have heard them confeſs; and it is moſt certain, that if this Aſſeſſment were ſometimes taken in lieu of the other Taxes, or they were exempted ſome perſonal Duty, they would be very well pleas'd. But it is hard that this ſhould be continued every Year, and that there ſhould be Plate to pay Miniſters, Officers Civil and Military, and other Expences, and never any to pay what is bought of the *Indians*; If theſe and the like Proceedings cauſe the *Indians* to quit the Country, where will be the Advantage of thoſe Lands, or what will the *Spaniards* do there? *Navarette.*

3. The greateſt Trouble we religious Men meet with in the Towns of the *Indies*, is to ſee their Sufferings, and find out how to comfort them. It ſometimes happens, as it did in my time, that the Rice is deſtroy'd in ſome Parts (this is frequent, ſometimes the Mice eat it, ſometimes for want of Rain, and ſometimes the Sea breaks in and drowns it) ſo that there was no poſſibility of paying the uſual Tax. This was made known to the Lieutenant of the Province, the Governour of the Iſland was petition'd, but to no purpoſe; ſo that the *Indians* bought Rice at four Ryals the Buſhel, and ſold it to his Majeſty for two and a half upon truſt, never to be paid. It is plain our Catholick Kings Bowels of Compaſſion would not allow of ſuch Practices, were they ſenſible of them. It were better for the *Indians*, that the Governours ſhould maintain them, and they work all year for the Taxes and *Vandalas*, than to be handled as they are now. It is a great Misfortune that the *Tartar* ſhould take ſuch care of his *Chineſe* Subjects, and that we ſhould make it our buſineſs to take no care of our Sovereign Lord the King's Subjects, having receiv'd ſuch frequent Intimations of his Will. It is no wonder thoſe Iſlands are ſo exhauſted, tho the Soil is as good, as fruitful, and as kind as can be wiſh'd.

4. It were endleſs to deſcend to Particulars. I know that in my time a Governour of *Ilocos* in two Years made 14000 pieces of Eight of his Government; what a condition did he leave the *Indians* and their Country in? It were well that thoſe who write from thence would ſpeak plain, and point at Perſons and Things, and not do in general terms, leaving room to blame thoſe that are innocent, and clear the guilty. This muſt be either a Deſign, or Malice. All the World knows how clear our Province has always been, and ſtill is, from ſeeking after any world- *Ilocos.*

ly

ly interest in that Country, they have never consented to possess the least Revenue, they have never receiv'd Duties from the *Indians* they serve, they have always been satisfy'd with the Alms freely given by *Spaniards*, or Natives: thus have they been maintain'd, and have cloth'd themselves out of the Alms his Majesty gives them, and have wanted for nothing. It is requisite to discover who are guilty, that all may not suffer. Read *Oleast. in* 25. *num. & nomen viri Israel*, &c. One year a certain Governour writ a complaint against our Fathers at *Pagasinam* (one while he was for us, another against us, so changeable is Man) that they had burnt some Woods, whence Timber was to be had to build Shipping. It is easy to imagine the effects this Letter from a Governour produced in the Council of the *Indies*. Now if this Man would go about to burn but the hundredth part of one Wood, he would not be able to compass it in a year with the assistance of 10000 *Indians*. This is well known to those who have seen the Woods in the *Philippine* Islands, and the proofs are convincing. The Blacks who live in the midst of those Woods, are very numerous, and burn a great deal, yet it is never miss'd. In the Island *Mindoro*, where I was twice, I was an eye-witness to what the *Indians* practise. They have no Lands to sow, and to get some little Rice they fire part of a Wood; after they have labour'd at it some days, they clear and cut down the Underwood, they heap them together, and set fire to them again; when all that is burnt, they set fire to the great Trees, till they waste them by degrees; and they are so hard that the *Indians* are forced to ply it eight days or longer, stirring and raking up the fire. When an *Indian* has labour'd two Months from Morning to Night, he has clear'd about as much Land as he alone can manure. How then could a Vicar with four *Indians* burn whole Woods? Were not this true, I would not write it, but would rather have pass'd it over since it is now forgot, but it is fit to be known in case any thing of the same nature may happen again, that no Man may rashly give credit to that which is in it self incredible. *D. Sebastian Cavallero de Medina*, being his Majesty's Attorney General, either to show great zeal, or gain reputation, sent a complaint of the excessive Duties Religious Men exacted from the *Indians* in these parts, there is no doubt they were all thought guilty. He ought to have explain'd it, and not make the innocent liable to be blam'd for the fault of some. 1648

5. Eight days after our arrival, we were distributed into several Provinces to learn Languages, that we might administer to the *Indians*. I remain'd in the Province of *Manila*, where with some others I learn'd the Language *Tagala*, without much difficulty. If in *Europe* Grammar and other Arts were follow'd with such application, as we there learn Languages, Men would soon be learned. At the end of five Months we all heard Confessions and preach'd, and at the years end did both with great ease, and convers'd with the *Indians* about their affairs. During this time we imploy our selves no other way save only in the business of the Church and Choir. Our whole time is taken up in descending to Cases and Tenses of strange Tongues, for the benefit of Souls. If the Climate were not so opposite to that of our Country, we should take double the pains. The Heat is excessive, to ease it we use Baths, and the Fruit, which is most delicious, but in time we grow sickly. I always lik'd the *Indians*, they are not harsh and stern, like those we saw at *Mexico*, but civil and tractable; they have Wit enough, and are very dextrous at any thing. There are among them excellent Penmen, Painters, Carvers. They are apt to learn any Mechanick Trade, and above all very willing to learn, and submissive to Priests; as for their understanding in what concerns our holy Faith, they may vie with most of our Countrymen, and out-do them all. They have excellent Books in their Language, which the Religious have printed, and they love to read them; so this is owing to our labour, and their aptness to learn. The *Indian* Women are very devout and modest, and frequent the Sacraments with great zeal. There is no Holy-day great or small, but abundance go to Confession, and receive the Blessed Sacrament. I us'd to say, that the fervour of the antient People of *Castile* was gone over to the *Indian* Men and Women at *Manila*. The *Indians* celebrate Festival days very well, there are few among them but dance very well; and so in Processions they use Dancing, and play well on the Harp and Guitar. His Majesty allows every Church eight Singing Men, who enjoy Privileges, are employ'd at the Divine Office, sing well; and there being always some aiming at those Places, the number is greater,

1648. ter, but only the Eight that are appointed enjoy the Privileges granted. The Ornament of the Churches is decent, curious and cleanly; and there being abundance of Roſes, Flowers, and ſweet Herbs all the year, theſe things are great helps to ſet out the Churches.

6. The *Indians* are great Archers, eſpecially thoſe they call *Zambales*, and thoſe that live in the Mountains, they have no other Arms Offenſive or Defenſive. I heard antient Men tell ſuch feats of them, as I judg'd incredible, till I had an opportunity of convincing my ſelf. Men ought not preſently to believe all they hear, nor ſhould they be as incredulous as I have been. I once met a Company of Mountain-*Indians*, and among them four, of about ſeven or eight years of Age. I took an Orange, which are very plentiful there, and threw it up into the Air, as high as I could, ſaying, Shoot that Orange, my Lads. They all four hit it in the Air, and beat it to pieces. Another new comer and I were aſtoniſh'd, and he who had been longer there, and told us of it, laugh'd at us. This I was my ſelf an eye-witneſs to in the little Town they call *Abucanamtaas*. This ſhows they are good Archers.

7. Whilſt I continued in the Iſlands I perform'd all the duties Obedience laid upon me; I miniſtred to the *Indians*, I taught in our College and Univerſity of S. *Thomas*, and preach'd, tho I was never healthy, for after two years being there, the Country diſagreed with me very much. During this time ſome particular accidents hapned, a few whereof I will put down, that I may not extend too far. Col. *D. Lorenzo Laſo*, a good Soldier, very brave, and of a Gigantick ſtature and preſence, was Governour of *Terranate*; he was at variance with *Emanuel Eſtacio*, and was impeach'd of holding correſpondence with the *Dutch*, a mere foppery. He was brought away Priſoner, and dy'd aboard the Ship ſomewhat ſuddenly. His death was laid to *Eſtacio*'s charge, I know not how he clear'd himſelf. His death was much lamented, and the manner of it ſuſpected, for he was very well belov'd, and much fear'd and honour'd by the *Chineſe* Infidels, becauſe at the riſing under *Corcuera*, he alone with his Sword and Buckler on a Bridg, ſtop'd a world of *Chineſes* he met there, as *Horatius Cocles* did upon the like occaſion. Admiral *Sebaſtian Lopes* a *Portugueſe*, and brave Soldier, liv'd at *Manila*, and did wonders in the Victories we obtain'd over the *Dutch*. He dy'd ſuddenly, and was thought to be poiſon'd. This alſo was laid to the charge of *Emanuel Eſtacio*, beſides many other things ſent into *Spain*. *Navarette.*

8. The *Hollanders* ſome years before having done much harm in that Country, entred the Territory of *Batan*, where thoſe of my Order exercis'd the Spiritual Function, and poſſeſs'd themſelves of the Churches, rather through our fault, than any valour of theirs; the Governour reſolv'd they ſhould be demoliſh'd. The greateſt miſtake was in ſuffering them to be built, but once finiſh'd, they could ſtand the Enemy in no ſtead, as having no Harbour, or ſo much as Water enough for their Ships within a League, nor any ſafe way to travel by Land. Our Cowardice gave them the opportunity to break in, and was the occaſion of demoliſhing thoſe Buildings, in which the Natives ſuffer'd much, becauſe they did not only work, but all the Timber, which was very good, a conſiderable quantity, and their own, was taken from them, without allowing them a croſs for it, and *Emanuel Eſtacio* made his Preſents of the very Stone. If the Materials had been left to the *Indians*, ſince they were their own, they would have demoliſh'd the Churches for the value of them, have had Money to ſpare, and time to attend their Tillage, and other labour. This brought thoſe poor People into ſome diſtreſs, and among their other misfortunes the Enemy took ſome of them, and two Religious Men of ours well vers'd in the *Tagala* Language.

9. Upon the death of *D. Lorenzo Laſo*, *D. Lorenzo de Ayala* ſucceeded as Colonel; he was a *Caſtellan*, or Governour of Fort *Santiago*, or S. *James*, a moſt amiable Perſon; there was no body in *Manila* but lov'd him tenderly. The Lady *Anne Tellez*, his Wife, was a Saint-like Woman, they were call'd the Loving Couple, and each was above Seventy years of age. *Eſtacio* took not this in good part; a proud Man cannot endure that any body ſhould riſe above him, he thwarted the Old Gentleman, which ſoon put an end to his Life, to the great regret of all that knew him. From him that Command went to *D. Peter de Almonte*. This Gentleman had been ſome time baniſh'd *Manila*, he was not of *Eſtacio*'s Faction, and therefore it was fear'd he ſhould be chous'd of the Poſt; but the Governour having by this time a jealouſie of *Eſtacio*, becauſe *D. John de Siraos* had done him an ill turn, he ſent for *D. Peter* and gave him his Commiſſion,

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and made him Knight of the Order of *Santiago* at the ſame time. The Publick rejoyc'd at this, and *Eſtacio* was very much troubled and in care for his Fortune, which having rais'd him ſo high through ſo many wrongs, he had cauſe to fear would ſoon caſt him down. St. *Thomas* in *Pſalm* 36. ſays thus, *The order of falling is, becauſe they are lifted up that they may fall the heavier; but the manner is like ſmoke, which once ſcatter'd is no more to be retriev'd.* So it prov'd with this Man. On the 14th of *September*, being the Feaſt of the Exaltation of the Holy Croſs, it was whiſper'd about the City that he was apprehended. Every Man was ſtruck dumb without daring to ſpeak out; for had it not prov'd true, any Man that had mention'd the leaſt word would have paid for it. The news grew hotter, and it appear'd they had carry'd him away Priſoner to the Fort of *Santiago*, or S. *James*. The City began to breath, and was eas'd of the heavy croſs it had born ſome years, and that day he began to bear that which God ſent him: "*When he was in honour he did not underſtand.*" He neither underſtood himſelf, nor knew how to ſit faſt in the Saddle. Much of what he had was ſeiz'd, but he had much more conceal'd, as well in *Manila*, as at *Mexico*. He ſuffer'd and came to miſery, and ſome years after dy'd in the Dungeon. It were better for him to have been contented with his firſt fortune of a Merchant, and Inhabitant of *Manila*, in which quality he was belov'd by all Men. This is he who ſaid, he would ſtop the mouth of any Governour that ſhould ſucceed *D. James* with one or 200000 Pieces of Eight. He was very much deceiv'd.

10. Upon *Corpus Chriſti* Day, in the year 1653, a conſiderable misfortune befel me, which was that a flaſh of Lightning fell upon the Houſe of *Batan*, where I then was; our Lord deliver'd me, the Religious Men and others belonging to the Monaſtery. That day ſevennight another flaſh of Lightning fell two Muſquet-ſhot from the Houſe, where it kill'd a Black and an *Indian*, who were gone out a Hunting. That diſaſter ſtruck a great terror into me; till then I own it I dreaded Thunder but little, or not at all, but ever ſince nothing can be more fearful than I am. Soon after upon S. *Barnaby*'s Eve, as I was carrying our Collegiates of S. *Thomas* out to Recreation, in croſſing the River, the Wind blew hard, overſet the Boat, and we were all in the Water. The waves were ſo ſtrong that we holding faſt by the ſides of the little Champan which was overſet, they drove us away as if we had been but a ſtraw. The danger was great, and therefore I took care to abſolve them all, tho with great trouble and anxiety. There was no body to abſolve me, and I had ſcarce preſence of mind enough to lift up my heart to God. An infinite number of People look'd on without being able to ſuccour us. It pleas'd God ſome Canoos ventur'd out, which tho they overſet too, yet they ſav'd our Lives. I was in moſt danger becauſe of the weight of my Habits. Two Blacks who ſtuck by me, under God ſav'd my Life. We all return'd ſafe to the place where we took Boat, Clothes and other things were loſt; but the Bottle of Wine to ſay Maſs, being two fingers breadth empty'd, was thrown aſhore. God in his mercy was pleas'd to deliver me from all theſe dangers. 1653.

11. About the ſame time we receiv'd the news of a diſmal accident which had happen'd at *Cagayan*, to one of my fellow Travellers, whoſe name was F. *Luis Gutierrez*, born at *Almagro*, and a very good Religious Man. On *Candlemas*-day that year he had ſaid two Maſſes in two ſeveral Towns; there was another three Leagues off, and therefore for the ſatisfaction of thoſe *Indians*, that they might not be left without Maſs on ſo great a day, he reſolv'd to go thither and ſay the third. He was ſailing along a Creek very dangerous, becauſe of the *Alligators*; they obſerv'd one ſtirring in ſome particular place, the *Indians* in the Boat took heart, and endeavour'd to keep on their way, making a noiſe with their Oars and ſhouting; but it avail'd nothing, for at the ſecond terrible ſtroke the *Alligator* gave with his Tail, he overſet the Veſſel, ſo that they were all in the Water. The *Indians* being more active, and having leſs hindrance from Clothes, eaſily got to ſhore. The poor Religious Man loaded with his Habits, and not over skilful in ſwimming, became a prey to that cruel bloody Monſter, who fed on him, and he was bury'd in his Bowels.

12. We know for certain that ſome Deaths, which to the eyes of Men are unhappy, are happy before God, and to them that paſs through them. A good Death, ſays St. *Auguſtin*, is that which follows a good Life, be it of what ſort it will. It is a bad Death which comes after an ill Life, tho it be quiet and peaceable in Bed. The Good F. *Lewis Gutierrez* having liv'd ſo virtuouſly,

1648. oully, ſaid two Maſſes that day, and being about to ſay the third, who is there that can doubt of his good Diſpoſition? Why God ſhould permit that Misfortune, is to be try'd in another Court, it is our Duty to be always ready; *Be ye ready, becauſe ye know neither the day nor the hour.* Read what *A Lapide* writes concerning *Lot*'s Wife in *Gen.* 19. 24. and that of the Prophet, 3 *Reg.* 13.

Navarette.

13. I ſeveral times ſaw fierce and terrible Alligators, eſpecially one morning as I was coming down from ſaying Maſs in a Town, and went down the River towards the Sea; the *Indians* began to cry out *Caiman, Caiman*, that is, *Alligator, Alligator*; I look'd all about and ſaw him not, they pointed at him, and yet I was not ſatisfy'd; and the truth was I ſaw him, but he being ſo vaſtly big, I could not perſwade my ſelf it was an Alligator, or that there were any ſo large in the World as what they ſhew'd me. We drew nearer, and then I plainly diſcover'd and diſtinguiſh'd him: He lay aſleep upon a little Iſland of Sand at the mouth of the River, and I thought it as big as the main Maſt of a good Ship; and before I thought that Bulk had been ſome Tree carry'd thither by the ſtream of that great River. I ſaw others afterwards, but not ſo large. They are terrible to look to, and have four Eyes, two above and two below; there are abundance of them in the Lake *Bai*. In dry Seaſons they carry the great Cattel to feed thereabouts, it being excellent Paſture. The Horſes and Cattel graze; and tho they are watch'd, yet an Alligator comes out and carries away one of them every now and then, as a Cat does a Mouſe.

14. Some ſmall time before I came to the Iſlands, there hap'ned a remarkable Accident, which was, that a couple of *Indians* being marry'd, and ready to go to dinner, the Bride took a fancy to go down to the River to waſh her Feet, as they do every now and then. The Houſe was built, as is common there, partly over the River. As ſhe was waſhing, an Alligator ſnapt at, and carry'd her away: Her crys brought out the People, who ſaw her betwixt the Alligator's Teeth, and he making away with his booty. The Bridegroom ſeeing that diſmal ſight, blinded by Love, and over-rul'd by Paſſion, raſhly caſt himſelf into the Water, with his Dagger in his hand, and follow'd the Robber that carry'd away his Love. He overtook and fought with him, recover'd the Woman, and return'd victorious with her in his Arms, but ſhe was dead. He return'd a Widower, ſad, and full of Tears: It was a famous and heroick Action. Many *Indians* have eſcap'd theſe Monſters, they have found by experience that they are very tender in the Eyes, therefore thoſe who are not in a Conſternation, attack that part, and the Alligator flys to ſave himſelf. In thoſe Countrys all people report, that when the Female ſpawns, ſhe always does it where there is a Current of Water: When the young ones come to life, they drive down the Water, where the old one expects them with her mouth open, and eats all ſhe can catch, that which ſlips by on either ſide ſaves its life. This they ſay is the reaſon the Rivers are not all full of thoſe Creatures, tho there are many of them. I ſhall return to them in another place.

15. I will end this Chapter with the account of a moſt ſtrange Accident, tho of another nature, that fell out in my time in the Port of *Cabite*. I was told it, but made a doubt of the truth, inquir'd further of Mr. *Quinnones* the Curat of that Port, and was ſatisfy'd and aſſur'd of the certainty of it. An *Indian* Woman ſent her Daughter to the Sea-ſhore, which was about thirty paces diſtant from her Houſe, to gather ſome Sticks which the Water throws up: The *Indian* Girl ſaw ſomething on the Shore like the Paunch of a Sheep or Goat. She went and told her Mother; her Mother bid her fetch it. When the *Indian* Woman ſaw it, ſhe perceiv'd it was the Off-ſpring of a Woman, ſhe open'd and found the Child alive, carry'd it with all ſpeed to the Curat *Quinnones*, who baptiz'd it, and it ſoon after died. It was always ſuppos'd, that ſome wicked Woman to conceal her Crime when ſhe was deliver'd, had thrown the Child After-Birth and all, into the Sea; and by the place where it was found, and the time it was computed, it muſt have been at leaſt five or ſix hours in the Water; and yet neither the Cold, nor length of time kill'd it, which is very ſtrange. All Men admir'd at it, and I am amaz'd every time I think on it; and as with regard to God nothing happens accidentally, we are bound to praiſe and adore the inſcrutable Myſterys of his Divine Providence, vvhich as it preſerv'd *Moſes* in a Wicker-Basket on the River *Nile*, ſo it preſerv'd for his Glory this Child in its natural Swathing-bands, in which its cruel and vvicked Mother brought it forth.

Navarette. 1653.

CHAP. IV.

What Observations I made, and how I was employ'd during that time.

Sabiniano Marquis de Lara.

1. IN the Year 1653, *D. Sabiniano Manrique de Lara*, Brother to the Earl of *Friginiano*, arriv'd at *Manila* as Governor of thoſe Iſlands. With him went *D. Miguel de Poblete*, an *American* born at *Puebla de los Angelos*, as Archbiſhop: The Lord *Cardenas*, a Native of *Peru* of my Order, a very Learned Man, and greater Preacher, as Biſhop of *New Segovia*: The Lord *N. S. Gregorio* a *Franciſcan*, as Biſhop of *New Caceres*; and Doctor *Utles* Dean of the Cathedral of *Manila*, as Biſhop of *Zibu*: they brought Men and Plate, which was new Life to the Iſlands. All Men were conſum'd, poor, ſad, and tir'd out with *D. James Faxardo*'s Severity, and overmuch Retirement. The new Governor's Familiarity was very pleaſing, he ſpoke to every body, heard all Men, walk'd about the City, viſited the Monaſteries, never fail'd being preſent at Feſtivals and Sermons of Note. He was pleaſant, and held a Diſcourſe very wittily; he was not the leaſt proud or vain, but religious and godly, and ſeveral times I heard him ſpeak of ſpiritual Affairs, and the contempt of the World; I was aſtoniſh'd, as well at the Words he ſpoke, as at the Spirit and Energy with which he ſpoke them. He was never partial towards any particular Religious Order; he honour'd, reſpected, and lov'd them all, behaving himſelf towards them as a Prince ought to do. He ſhow'd himſelf very devout upon ſundry Occaſions, going himſelf in the Proceſſions that were made in the City. He was charitable, and endeavour'd to have the People multiply; to which effect many Marriages were concluded through his means, he forwarding them by giving ſome Employment. When the new Archbiſhop abſolv'd that Country from all Eccleſiaſtical Cenſures it had incur'd on account of *Corcuera*'s baniſhing the Biſhop, as was ſaid above, *D. Sabiniano* himſelf conducted the Lord *Pollete* to the Poſtern of the Storehouſes, which way the Archbiſhop had been thruſt out, to give his Bleſſing there. When he had done it, *D. Sabinians* caſt himſelf at the Archbiſhop's Feet, and ſaid, Your moſt Illuſtrious Lordſhip may be aſſur'd I will not cauſe any ſuch Troubles. This Action of his gave an excellent example to others.

2. He was unfortunate in ſome things, particularly in Ships being caſt away in his time, but I don't ſee why he ſhould be blam'd for this. What was *D. Sabiniano* to blame, becauſe the Ship which *D. Peter de Villaroll* commanded was caſt away? What Fault was it of *D. Sabiniano*'s, when the Commander *Ygaide*, and *Thomas Ramos* loſt another of great Value? All I can ſay is, that this Gentleman took a great deal of pains, built good Ships, and fortify'd the City well to oppoſe the *Chineſes*. I heard afterwards of ſome things which were laid to his Charge, when he gave an account of his Employment, which are fitter to make a Jeſt than any thing elſe of. That little ſharp Humour he had, was the beſt thing he could ſhow in that Country. I obſerv'd, and carefully took notice of one thing, which was, that if in his haſte and paſſion he happen'd to ſpeak a hard Word to any body, he was ſo much concern'd and troubled at it, that he would omit no poſſible means to ſatisfy the Party that was griev'd; ſo that for the future he was extreme kind, and expreſs'd his Affection to him in all manner of ways; a great proof of his good Temper. Much more might be ſaid, were it ſutable with my Deſign.

3. Yet I cannot bear that this Gentleman's Services and Merits ſhould be altogether bury'd in Oblivion, and therefore I reſolv'd in this place to give ſome ſmall touch upon them. I will not play the Panegyriſt, nor the Hiſtorian, my Pen will reach neither, but will only in plain terms relate what I know of certain. It is not my buſineſs to blazon his Family, or deduce the Genealogy of *Manrique Lara*, or give an account of its ſeveral Branches, which honour many Houſes in *Spain*; for beſides that it is an Undertaking above my reach, it would be holding a Candle to the Sun. *Philo Alexandrinus* ſaid of the Sacrifice of *Abel* and *Cain*, *For neither the Sun, nor Moon*, &c. Theſe beautiful Planets which govern the Day and Night, need no Orators to commend their Beauty; their own Light makes them known, and recommends them to all the World.

4. I muſt alſo own, that if he I ſpeak of had nothing greater than his Birth to recommend him, I ſhould not be ſo much led

1656. led away by that. It cannot be deny'd but Nobility Native is commendable, but that which is acquir'd exceeds it, and raises a Man above the Clouds. And tho *Ovid* in his Epistle to *Piso* lessen'd the former, *Perit omnis in illo gentis honos, cui laus ejus in origine sola:* Yet others with good reason extol it; but there is no Man who does not cry up that which is gain'd with Dangers, Labours, Troubles and Fatigue. Read S. *Thomas* his 1st Book, *de Erudit. Princip. c.* 4 & 5. where he says much to the purpose. Therefore I say this Gentleman by his Piety, good Example, and Service done his Majesty, had added new Splendor to the Family of *Manrique de Lara*, and increas'd its Glory.

5. Being at the Port of *Cabite* in the Year 1656, I heard him say he was a Colonel at nineteen years of Age. Some Men by their Valour and Resolution, gain more in a few Years than others do in a great many. S. *Jerom*, and after him *Lyra* in 1 *Dan.* says, *There is this Advantage in a Noble Birth, that it imposes a sort of Necessity on Noble Persons, not to degenerate from the Worth of their Ancestors.* Nobility influences Men to act as becomes their Descent. It is no matter tho a Man be young, if Courage and Resolution guide him.

6. Her Highness the Princess *Margaret* governing *Portugal*, and having fitted out a Fleet of 18 Sail against the *French*, *D. Sabiniano* was made Admiral of it for 18 months. This was a Post of great Honor, and imply'd that he who was prefer'd to it was better qualify'd for it than others at that Court. There was no Action, for tho the Storm threatned *Portugal*, it fell upon *Biscay*.

7. But the time when he show'd the greatest Constancy and Courage, was, when he carry'd Supplys to *Portugal*, at the time that Crown began to cast off the Dominion of our Monarch. How often was his Life in danger? How many straits was he reduc'd to? But how great Resolution and Valour did he show upon all occasions? He set out of *Cadiz* with the Command of two Vessels, in which were three hundred Foot, six reformed Captains, Provisions and Ammunition for the Castle of S. *Julian*, at the mouth of the River of *Lisbon*; there he resolutely landed, to be inform'd of the state of the Place, tho his Officers oppos'd it. It is in vain to withstand a Man who runs on with Zeal in his Prince's Service. He understood the Castle had surrendred. He was forced to strip from the Waist downwards to get to his Boat, which when in it overset; *D. Sabiniano* sav'd his Life by swimming: They cannonaded his Ships from the Castle; and he because they lay by for him, made signs to them to make off, without regarding the danger he was in himself of falling into the Enemies hands. This it is to regard the Publick, not ones private Good. The Ships set sail, not knowing how to take up their Commander; so that he, wet and almost naked, together with Capt. *Bartholomew Antonio*, took into a litle Cave to dry himself and attend his Fate. That little repose, such as it was, lasted not long; the danger so much increas'd, above 300 Men passing that way in a Body, that the Captain and he gave themselves for dead. God deliver'd them that they might begin to suffer afresh. Here begin the Disasters of *D. Sabiniano* in that Kingdom; He was taken and carried to the Castle, and tho the Count *de Prado* his Friend us'd him well, yet that did not deliver him from what God had ordain'd he should endure for his King and for his Honour. *Navarette.*

8. The news of his being taken coming to *Lisbon*, abundance of People flock'd to see him, because he was so well known at that Court. Being at dinner, one rose, and drawing his Sword half way, said, "I hope in God I shall enter the *Retiro* (that is, the King of *Spain*'s Palace at *Madrid*) and kill the King of *Castile*, and the Count Duke." To talk thus in the presence of a Prisoner is a great folly. The *Chineses* say, A Dog that barks much is ne're the better for it. That *Portuguese* was talkative, and without doubt a Coward: Had he said that when *D. Sabiniano* was drying himself in the Cave, and had his little Sword, I suppose he would have had cause to repent it. *D. Sabiniano*, who will put up nothing that concerns his King, tho never so inconsiderable, answer'd, "I trust in God I shall see you hang'd in the great Market-place, call'd *Rocio*, with other impudent Traitors like your self." It is no great matter to give such an Answer, when a Man is at liberty with his Sword by his side; but it is a sign of great Courage and Loyalty to break forth into such Expressions, being a Prisoner among Enemies. That pass'd, and five days after one of the four Corregidores of the City carry'd him away Prisoner to *Lisbon*. When he entred the City, the Mob lording it, threw every thing that came to hand at him. He was committed to the Castle of S. *George*, where being feverish with what he had

gone

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gone through, he laid down upon a Mat. The Conſtable of the Caſtle took pity on him, gave him a Bed, and order'd the Officer commanding to uſe him well. A month after he was carry'd to the Priſon of the Court (it anſwers to our *Marſhalſea*) becauſe there had been a Report that certain Captains deſign'd to take him out of the Caſtle: There he continued five days, was then remov'd to the City Goal, lay eight months in a Dungeon, which threw him into a dangerous Diſtemper. This did not move the Goaler to give him the leaſt eaſe, he had certainly baniſh'd all ſenſe of Charity. The Heathens in *China* treated me and others much better. Mony prevail'd, for that is the God of ſuch People; he put him into a little Room, where he recovered of his Indiſpoſition. Nor was this Comfort laſting, for on account that a Priſoner had made his eſcape, a new Goaler came into place, and the Priſoners far'd the worſe. He order'd *D. Sabiniano* back to the Dungeon; ſome words paſs'd upon it, ſo that the Goaler went to make his complaint to the *Alcaldes de Corte*. One of the Alcaldes came down, words paſs'd between them, he commanded him to go into the Dungeon. *D. Sabiniano* excus'd himſelf, ſaying, There were Orders he ſhould be alone, and that in the Dungeon there were a great many. The Alcalde ſaid, Go in *Fidalgo* (that is, Nobleman) for there are other honeſt Men there as good as you. Had the Alcalde not known *D. Sabiniano* he might have been excuſable, but knowing him, he was certainly very brutal, and deſerv'd the Anſwer *D. Sabiniano* made him, who in a rage told him, He was an impudent Villain, and that but for dirting his hands, he would beat him to death. It was boldly ſpoke of a Priſoner to the Judg; but ill uſage provokes generous Souls.

9. The Alcalde being in power, and affronted, order'd him to be put into the Hole, to which he was let down through a Trap-door, and there lay ſix months in miſery. Theſe Sufferings nothing diſcourag'd him, but rather added to his Reſolution; his Body ſo tenderly bred, ſuffer'd, but his Heart ſurmounted all Difficulties. Next follow'd that famous Conſpiracy carry'd on by the Archbiſhop of *Braga*, Marqueſs of *Villareall*, Duke of *Caminha*, and others who were executed. *D. Sabiniano*'s Opinion was not follow'd in it, I doubt not but his was the juſt and right Method, for he was a Perſon of excellent Judgment. He writ to the late King concerning that Affair, and gave a Note of Directions how his Letter ſhould come to the King's hands, but this Paper was found out. He was brought before a Court compos'd of ſixteen Judges, and went with a reſolution to break through all that ſtood in his way, if they did not ſhew him the Reſpect due to his Quality. His Reaſon was, that he was not carry'd before that Aſſembly as a Criminal, but as a Priſoner of War, and therefore ought to be treated with all reſpect. At his coming in he found them all bare-headed; it is likely he had declar'd his Intention, and they were acquainted with his Reſolution; they all bow'd, and gave him a Seat. Being examin'd upon Oath, he own'd that Note was his. Being ask'd who the Letter was for mention'd in the Note? He anſwer'd, For a Woman. They ask'd, Whether ſhe was marry'd, or a Maid? He wittily reply'd, That Queſtion did not belong to the Court, but to the Confeſſion-Seat. After ſome other Interrogatories, that Ceremony ended. He was return'd to the ſame place, and order'd to be taken care of and ſecur'd. 1656.

10. A fortnight after the Corregidor, with four Alguaziles, conducted him to *Santarem*; a great many removes, and all bad ones. He was there delivered to a Goaler, who was well qualify'd to execute that place in Hell. Five days he kept him in a Room convenient enough, but then carry'd him down to a dark and ſtrait Dungeon. There he was under two Locks, with a guard of 25 Souldiers, and their Commander, without being allow'd Ink, or to converſe with any body. His Diet was ſearch'd; a Window there was with ſtrong Iron Bars they ſhut up every night; and us'd ſo many Precautions, that he had need of all his Courage not to diſmay. Five or ſix months after King *John* the Fourth paſs'd that way, the Priſoners implor'd his Mercy, which they obtain'd, who had no body to oppoſe it. The Corregidor had adviſ'd *D. Sabiniano* to do the ſame; but he boldly refuſing the Advice, ſhut his Window, which was as much as throwing of it in his Face that paſs'd by: A reſolute Action for one that was in a Dungeon. The Rabble roſe, and cry'd, Let the Traitor die. King *John* order'd the Window to be faſt barr'd without, ſo the poor Gentleman was immur'd for nine months, without any Light but what came in at a little hole he made with a ſmall Knife he had, and was ſo cloſe kept,

1656. kept, that a Captain who was his Acquaintance could not give him some Relief he design'd him.

11. His shutting the Window was much resented by the *Portugueses*. I was told it in *China* by some of that Nation, and they added, they were about putting of him to death for it. After so many Misfortunes, he was exchang'd for the Count *de Villanova de Portimano*. *D. Sabiniano* was taken on the 25*th* of *December*, 1640. and releas'd the 8*th* of *May*, 1645. Who can imagine his Sufferings in five Years? Being come to *Madrid*, he was soon after made Constable of the Castle of *Acapulco*, an honourable Post, but I often heard it said, there was nothing at that time greater to reward his Services. Next he had the Government of the *Philippine* Islands, the best and greatest Post in the *Indies*. He govern'd as I have related, and shall further write hereafter. More he has not had, because he would not. I very well remember he said to me once at *Manila*; F. *Dominick*, if it shall please God to send us to *Spain*, your Reverence shall see I will retire to *Malaga*, to endeavour so to live as I would die, without concerning my self with worldly Affairs.

12. About the time the new Governour came to the Island, I discover'd upon the Mountains of *Batan*, that Fruit so much esteem'd, and so delicious there is in *China*, which the *Spaniards* call *Lechias*, and the *Chineses*, *Li Chi*. It is one of the best in the World. I carry'd some to *Manila*, and they were the first that ever came fresh to that City. Those they carry thither from *China*, are dry'd, and do not show what they are when new gather'd. I spoke of this in the first Book.

13. About the same time, I being then gathering Strength after a fit of Sickness, offer'd to go Companion to one of ours, who was design'd for the Island *Luban*, and thence to *Mindoro*, to visit some Christians, and do the best Service we could to those poor *Indians*. The Isle of *Luban* is 12 Leagues distant from that of *Manila*, it is small but beautiful, has abundance of Coco Trees, much Cotton, and very good use is made of it; the Town contains about 200 Families that pay Taxes: It has a very good Fort, with an excellent Ditch, for the Inhabitants to defend themselves against the Robbers they call *Camuconcs*, who, through our great negligence, every Year infest that and other places, to the great detriment of his Majesty's Subjects. Whilst we were there, an Alarm was given; we fled to the Fort, but it prov'd a false one. The Church is indifferent, and well adorn'd. The Curat had order'd, that as soon as the *Angelus Domini* Bell had rung, it should ring again to the *Rosary*, and all the Town resorted to it. Some Persons assur'd us, that since the introducing of that Devotion, no Enemy had ever come thither, whereas before there were many that infested them, and carry'd away all they had. Before they neither said the *Rosary*, nor had a Fort, afterwards they had both, but the first had sufficed to secure them. We heard Confessions, and preach'd there till after *Christmas*, which was kept with great Solemnity. About that time a most terrible Storm rose, which made us go down to the Porch, as believing it would bear the House down. Not far from thence one of the King's Champans was under Sail, and in it the Governour of *Caraga*, with his Wife and three bare-footed Fathers of St. *Augustin*; they ran right before the Wind, without knowing whither they went. The Night was dark, the Sea swell'd, they concluded they should be cast away, but knew not whether near or far from Land. Two of the Fathers of St. *Augustin* consulted together in private, and as it is suppos'd, said, it was better to be in a readiness, and not stay till all fell into the Sea together, where it is hard to get loose from one another. Each of them ty'd up his little Quilt full of *Varo*, which is a thing like Cotton, that bears above water a long time, call'd his Boy, and so they cast themselves into the Sea, without being taken notice of by any body; but what we have written was guess'd to be done by their being missing with their Quilts. Their Companion and the rest were much troubled at it; but they were never heard of, it is likely the first plunge in the Sea they lost their Quilts, and perish'd. At break of day the little Vessel was cast ashore upon a small Island, half a League from that of *Luban*. All the People were sav'd, except one Woman-Slave, who throwing her self into the Water to get to shore, was drown'd before any body could come to her Assistance. They came to *Luban* so thin and poor, that any one might guess what they had suffer'd. The Curat treated them well.

14. Upon the day of the *Epiphany* we cross'd over to *Mindoro*. That Afternoon we went up to the Town of *Calavit*, it is above a League from the Sea, and all the way steep and craggy. Three days after we came down to go to *Guistin*, where we

Navarette.

Varo.

Luban.

Camucones.

Mindoro.

Navarette. we were to reſide, thence to repair where-ever there was occaſion. That day we travel'd above 6 Leagues afoot, along the helliſheſt Road imaginable. In ſome places we climb'd up the Rocks, in others we could ſcarce get up with the help of the *Indians*. We ſaw a place where the Rocks were pointed, and ſo ſharp and piercing, that in truth they pierced the Soles of our Shoos, and the poor *Indians* Feet which were bare, really ran Blood, that it broke our Hearts to ſee them. We came to the foot of the Mountain of *Guiſtin*, without having broken our faſt: there we found ſome *Indians*, who had roaſted *Batatas*, but cold; we eat a little of that Dainty, and began to mount the Hill: it is as high as the other, but much more craggy. For a good ſpace we did nothing but crawl upon all four, holding by the Roots of Trees, then we walk'd, but every now and then laid our ſelves on the ground to get Breath. By God's Aſſiſtance we came to the top, found the Church, but without being able to get into it, fell down at the very door flat upon our faces, where we lay a great while to reſt. That done, we found our ſelves in ſuch a Sweat, that our very outward Habits were all wet. The Wind was cold, and blew very hard; that Night's Lodging was in a little thatch'd Houſe, where the Air came in at every corner; our Supper was a morſel of Bisket dipp'd in the Wine we had to ſay Maſs, becauſe of the Cold; we ſlept ſitting, and one leaning againſt another. The next day, which prov'd fair, we made uſe of the Sun to dry us. Having ſaid Maſs, we went about our buſineſs, which was to take care of the Souls of thoſe *Indians*. All our cheer was ſome Eggs, Rice, and *Batatas*, whereof there is abundance, and good ones in thoſe Mountains. Upon *Candlemas* after ſaying Maſs, and Preaching, I return'd to *Calavit*, all the ſame day travelling the ſecond time that bleſſed Road I ſpoke of before. The Wearineſs, Sweat, Wind, and ill Proviſion, made me ſo ſick that night, as I lay alone in my little Hut made of Cane and Straw, that I thought I ſhould die, and yet in truth I was pleas'd. Some days I continued there doing my beſt. I went to two other little Towns, and the Road bad enough; there I preach'd, catechis'd, and baptiz'd ſome. One day I had nine marriageable young Men, who were come down from the Mountains to deſire Baptiſm. They had never ſeen Prieſts; after being inſtructed, they were chriſtened. An old Man, in appearance above fourſcore years of Age, came duly to the Catechiſing; he appear'd very devout; and when I went to ſay the divine Office, he would go after me. Once I call'd him, and ask'd what he would have, and why he always follow'd me. He anſwer'd, Father, I hear you ſay, we are oblig'd to know the Chriſtian Doctrine, and I being ignorant of it, ſeek an opportunity for your Reverence to inſtruct me. How long have you been a Chriſtian, ſaid I? He anſwer'd, A Year. And I thought he had been ſo from his Infancy. I farther ask'd him, Who baptiz'd thee, and how? He gave me a full account of all, and told me, they had not taught him a word, giving for their reaſon, that he was old and could not learn. It troubled me much, and I began immediately to inſtruct him. I us'd to take him with me to the Sea-ſhore, and both of us being ſeated, I explicated the Belief to him the beſt I could, according to his Capacity. I would ſay to him, Do you ſee the Sea and the Sky? God created it all. He then reply'd, Is that poſſible? is God ſo great, that he could do what you ſay? I repeated and explain'd it, and would again ſay to him; So that this Sky, this Earth, this Sea, *&c.* is all the Work of God. And he admiring ſtill, went on: Is God ſo great, ſo very great? which he often repeated. I took care of him, and he was diligent, for he underſtood things better than the young ones. I afterwards heard his Confeſſion, and found ſome Difficulty to abſolve him. I ask'd, *John*, have you ever ſwore, or told any Lie? He anſwer'd, To what purpoſe Father ſhould I ſwear or lie? Have you had any words, or been angry with any body? Father, ſaid he, I live alone, mind my Tillage, I ſee nor converſe with no body; tho I had a mind to quarrel, I have no body to fall out with. Thus he anſwer'd to all I ask'd. I gave him a few Rags, and bid him call himſelf *John of God*. He went his way very well pleas'd, and I remain'd with great Comfort. Having catechis'd that little Town, and baptiz'd the Children, with thoſe I ſaid were grown up, I return'd to *Guiſtin*. The Curate of *Nanboan*, 30 Leagues South-ward, ſent for one of us, and I reſolv'd to go thither immediately. *Nanboan*

15. As we were ſailing along in ſight of ſhore, the *Indians* diſcover'd a *Carabao* or *Bufalo* near the Water. We put to ſhore; I was left in the Veſſel: the *Indians* fell upon the *Bufalo* with their Spears, and he defended himſelf wonderfully; at laſt he ran raging into the Sea, and

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1665. and came furiously up to the Vessel in which I was; he struck the Canes on the outside, or else I had been in danger of my Life. At length they kill'd and cut him in pieces. I went ashore to wait for the Men, and presently we discover'd a Company of Mountain-Blacks; we perceiv'd they were Friends, so that I rested satisfy'd; and that the sight of me might not disturb them, I slipt in among some Trees. They came up to us, being about 30 Men, Women, and Children, all of both Sexes with Bows and Arrows, and stark naked, only their Privities cover'd with Leaves of a certain Tree. The Men were painted with white, the Women with other Colours, and wore great wild Flowers in their Ears. To say the truth of it, they all look'd like Devils. When they were in discourse with the *Indians*, I came out on a sudden, talking to them in their own Language, and offering them Leaf Tobacco, which they make great account of. As soon as they saw me they started, and almost all the Women and some Boys fled so nimbly, that they seem'd to fly. The rest were pacified: I gave them Tobacco, and talk'd to them with all possible Kindness, and endearing manner. Two Women went to bring fresh Water to drink, and the *Indians* having done with the *Carabao*, they staid there with the Offal, Paunch, and Bones. The *Indians* told me, As soon as we are gone, all these People will gather about here, and will not stir till they have gnaw'd the Bones, and eaten the Paunch and all that is in it.

16. At ten of the Clock at Night we went up the River *Bacco*, which is at the main Point of that Island. The Rain was so vehement, that the Town was drowned. There I stay'd 24 hours. In sight of the Town is a vast high Mountain, whence a River tumbles down, which being look'd upon from below, looks like a Mountain of Cristal; the Water runs near, which being so softned with the fall and running over much *Carza parrilla*, is extraordinary good. This Island has some notable things. First, abundance of *Civet Cats*, of which they might have a considerable Trade; abundance of *Wax* upon all the Mountains; they make no account of the *Honey*; plenty of *Batatas*, *Cametes*, *Ubis*, *Names*, and variety of Fruit; an infinite number of *Cedars*, whose Blossom, which I often saw, exhales a most fragrant Scent, and reaches far; a multitude of Coco-trees. There are besides abundance of other Trees, from which they extract Honey, Wine, Vinegar, *Tuba* and *Chanoca*, a sort of Trees like *Plantans*, of which they make a sort of black Hemp for Rigging. There is another sort of white Hemp, taken from another Tree, they call *Abaca*, it is excellent for Cables, the more it is wetted, the stronger it grows. There is another Tree of which they make Stuffs as white as Snow, and delicately soft, which the *Indians* use for their Beds and Clothing, tho they do not want Cotton, of which they make excellent Cloth. *Navarette.*

17. The Sea and Rivers abound in excellent Fish: That sort is found there which is commonly call'd *Pisces Mulier*, of the Bones whereof Beads of great value are made, because they have a singular Virtue against Defluxions; that which has been try'd is worth much Money. The Licentiate *Francis Roca*, Curate of that place, told me a very extraordinary Passage that had happen'd in his Division. An *Indian* going a fishing every day, found near the Water a *Piscis Mulier*, they say it is like a Woman from the Breasts downwards. He had actual Copulation with her, and continu'd this beastly Whoredom for above six Months, without missing a day. At the end of this time God mov'd his Heart to go to Confession; he did it, and was commanded to go no more to that place, which he perform'd, and that Abomination ceas'd. I own, that if I had not heard it my self from the Person I have nam'd, I should have doubted of it. *Piscis Mulier.*

18. The next day late, the Curate, Governour, and I set out in three Boats for another Parish, which was it I design'd for; they three were to be reconcil'd, having had some falling out, and that was the reason of undertaking this Voyage. The Curate made us very welcome; they embraced and became good Friends, putting an end to the Festival with a noble Treat he gave us. Upon such occasions, and great Rejoicings, it is no sin to add something extraordinary. St. *Thomas* observ'd it, speaking of *Isaac*. After him *Lyra* made the same Reflection in 2 *Tob.* upon those words; *When it was the Festival-day of the Lord, and a good Dinner was made in* Tobit's *House*; he says, *By this it appears, that upon Festival-days it is lawful to drink more, and more delicately, in respect to the Feast, not out of Gluttony*, &c. Even God himself seems to have intimated the same formerly. Read *Oleaster* in 28 *Num. ad mores*, c. 3. There is no doubt, but upon a day of entertaining Guests, and making a Reconciliation; there ought to be a Dish extraordinary.

dinary. It is true there was no Wine, but abundance of good Water. A few days after I ſet out upon my Viſitation, I had many places to go to, and they were far aſunder; having been at the firſt, I ſtruck up the Country to avoid a Cape that runs far into the Sea. The way was ſo thick of Trees, and they ſo tall, that for two Leagues there was no ſeeing the Sky; and there was ſuch abundance of Leeches, that we could not get rid of them. Coming down to the Sea, I was carry'd over a Brook upon an *Indian's* Shoulders, who carry'd his Spear in his hand; about the middls he ſpy'd a ſtately Thornback, darted his Spear, and nail'd it to the Sand. Having ſet me down, he went back and brought away the Fiſh ſtruck through the middle. He told me how delicate Meat the Liver was, which being boil'd for me, I found to be very dainty. I told this at *Rome* in the Year 1673. and it took ſo well, that there were Perſons who endeavour'd to get ſome. I did not then know the great virtue there is in the flat Bone at the tip of that Fiſhes Tail; it is an excellent Remedy againſt the Tooth-ach; ſcratching them with that Bone takes away the Pain, but it muſt be cut off whilſt the Fiſh is alive.

Navarette. *Leeches.* *Tooth-ach.*

19. I went to paſs the Holy Week at a little Town, which had a ſmall Church, the pleaſanteſt and moſt delightfully ſeated of any in the World, I believe. It is three Leagues from the Sea, and the way to it is up an admirable and mighty River. Upon Floods it ſpreads its Stream a League wide. Near to this River is a little Hill, that looks like a fine Garden. On the South-ſide of it are beautiful Coco Trees; on the Weſt and North it is cover'd with *Cacaſuchiles* full of Flowers, pleaſing to the Eye and Smell; on the Eaſt is a Proſpect of vaſt high and delightful Mountains. About it was an Enclo ſure of ſtately *Magueyes*, and in the midſt of them was the Church and Houſe, the Town on the South-ſide; the North-ſide on which the River ran was very craggy, and a fine Spring at the bottom of it. The Aſcent was deſignedly cover'd and blinded, to ſecure the place againſt the Enemies they call *Camucones*. *Indians* of other Towns aſſembled there, and confeſs'd and receiv'd, ſome were baptiz'd. Two things ſomewhat remarkable happen'd to me there. One was the hearing a Confeſſion of 30 Years. Truly the *Indian* made a very good Confeſſion, and was a Man of good Senſe. The other was, that a Woman who was marriageable, and of a very ſound Judgment, ſaid to me, Father, I went up to the Mountain with a Youth, we liv'd there ſix Years as if we had been marry'd. (In the Mountains they may live without working.) One Night, as we had done many others, we lay down to ſleep upon the Graſs. At break of day I wak'd, bent my Body up to look upon him, and ſaw him dead by my ſide. That ſtruck ſuch a Terror into me, that I immediately came down to the Town, and reſolv'd to confeſs my ſelf, and mend my Life. I have found this opportunity of your being here, and will make my advantage of it. I adviſ'd her what to do, and always to bear in mind how merciful God had been towards her. Here what God ſays is literally verify'd, that when two ſleep, he will take the one and leave the other. The poor miſerable Youth being ſuddenly aſſaulted by Death, was in danger enough, conſidering the time and condition he was in when call'd. We perform'd all the Ceremonies us'd by the Church from *Palm Sunday* till *Eaſter-day*. There was a Sepulcher; the chief Man of the Town found all the Wax that was us'd. I remember that as I was preaching upon the Monday, the good old Man's Heart was touch'd, and on a ſudden he knelt down, crying out aloud. His Devotion provok'd me and others to ſhed Tears, and ſo the Sermon ended. 1656.

Cacaſuchiles.

20. All thoſe *Indians* are like our plain Countrymen, ſincere and void of Malice. They came to Church very devoutly; not a Word was ſpoke to them but produced Fruit: would to God the Seed were ſow'd among them every day; but there they have Maſs but once in two or three Years. When they die, there's an end of them; but great care is taken to make them pay their Tythes, and the Curates Dues.

21. There is one great Conveniency for the *Indians* in having religious Men in their Diviſions, which is, that theſe being now and then chang'd, if an *Indian* is baſhful, or afraid to confeſs to one of them, or has had any difference with him, he lays himſelf open to another, and makes a good Confeſſion. But if once he is afraid of a Curate, or it happens the Curate is harſh to him, he can hardly be brought to make a clear Confeſſion to him. He that made a Confeſſion to me of 30 Years, had before conceal'd ſome things out of Fear. Some Years before the Fathers of the Society had been in this Iſland, they had four of their Family there, who labour'd very diligently; the

1656. the Clergy to whom it belong'd before, went too low with them. The Fathers resign'd, and all that was left to one Curate, which had been before the care of four religious Men. We may gueſs what a condition it remain'd in; this is ſeeking *thoſe* things which are their own, not thoſe which are Chriſt's. Places were viſited where the Curate had not ſet foot in fourteen Years.

22. Upon *Eaſter-day*, after having ſaid Maſs, explicated that Myſtery, and diſtributed among the Poor ſome Rice, Batatas, Eggs, and Fruit that had been offer'd me, I ſet out by Land to another Town. By the way I lay under the Shade of certain Trees, there I met a Mountain Infidel, he had an excellent natural Diſpoſition; I us'd him with all imaginable Kindneſs, but there being no previous Diſpoſition, it avail'd little. The next day I lodg'd in the Houſe of another Infidel, who treated me well. Theſe and thouſands of them will not be baptiz'd, for fear of the Taxes and perſonal Duty, as I obſerv'd before.

23. We came to the Town of *Santiago*, or St. *James*; it is in an ill Air, and expos'd to the Enemies call'd *Camucones*. The foregoing Year thoſe People had carry'd away ſome of the *Indians*; one of them gave me this account: Father, my Wife was in labour in this Houſe when the Enemy came, I threw my ſelf out at that Window, and others follow'd me; the reſt, eſpecially the Women who attended my Wife, were taken. They drove them this way, and my Wife being weak and ſpent, was not able to go, and they were beating her on, which I ſtood yonder looking on without being able to relieve her. One of them carry'd the new-born Child upon his Arm, and juſt in that place he clave it from top to bottom with his Hanger, and left it there. Inhumane Barbarity! This griev'd my Heart, and Fear would not let me ſleep, and ſo my Health daily impair'd. I ſpoke to the *Indians* to remove to another place which was more healthy and ſafe; they conſented, and there ſoon ſet up a little Chappel, and a ſmall Houſe for me. For themſelves they made Barracks after their manner, and they are ſufficient to keep out the Wind and Rain; Cold there is none, but exceſſive Heat.

24. A Boat of the *Chineſes* of *Manila* that ply thereabouts came to this place. The *Chineſe* whoſe name was *Goſe* told me, how he had by Art and Cunning got clear of ſix Veſſels of the Enemy; he had aboard a Father of the Society and a *Spaniard*. He ſeeing the Enemy deſign'd to attack him, prevented him, let fly his Colours, and playing on his Baſons, made towards them as it were in defiance. They drew together to conſult, and the concluſion was that they fled. The *Chineſe* in his broken Language ſaid, Thoſe Fellows don't ſee nor know what is in my Boat, and they are afraid of Death; if I fly I am certainly loſt, then is it not better to attack them? He muſt either imagine I have Arms, or at leaſt will be jealous of it, and which of them will venture his Life? Upon St. *Philip* and *Jacob*'s day I was in great trouble: I was hearing Confeſſions in the Chappel, and obſerv'd that the Cane-chair on which I ſat mov'd. I imagin'd a Dog was got under it, and bid the *Indian* turn him out. He anſwer'd, Father, it is no Dog, but an Earthquake. It encreas'd to ſuch a degree, that leaving the Penitent, I kneel'd down, to beg Mercy of God. I thought the end of the World had been at hand: I have ſeen ſeveral Earthquakes, but none ſo great as that. When it was over I ſaid, If it has been ſo great at *Manila*, there is not one Stone left upon another. I was afterwards inform'd it had done ſome harm, but not conſiderable. It was an hundred Leagues from thence to *Manila*, and much Water betwixt. *Navarette.* *Earthquake.*

25. During thoſe days I catechis'd all, heard their Confeſſions, and adminiſtred the Bleſſed Sacrament to them. There were no Perſons of Age to baptize, but ſome Children. The Heat increaſing, as did the danger of the Enemy, and my Health decaying, I reſolv'd to return, with no ſmall Grief for leaving two other places unviſited, 20 Leagues from thence. I came to *Nanboan*, calling at the ſame Towns I had come through before. In this Journey I obſerv'd, that having gone up a River, and order'd the *Indians* to provide me a place to ſay Maſs in, and another to lie that Night, they did it in two hours time, covering all the place with only two Leaves of *wild Palm-tree*. A violent Rain fell that Night, but not one drop came through. I have then and ſeveral times ſince admir'd this; each Leaf was ſo large, that an *Indian* carry'd it dragging after him; and being ſhap'd like a Fan with Gutters, and ſtrong, it could bear out any Rain whatſoever. Another thing happen'd in another Town, which put the *Indians* into much Fear, and not a little amaz'd me. They were upon the Sea-ſhore making ready the Veſſel I was to go in, and on a ſudden there came out of the Water a Fiſh very well *Wild Palm*

known

known there, which we call *Picuda*, and the *Portugueſes Vicuda*, and laid hold of an *Indians* Ankle with ſuch Force, that it was dragging him away to the Sea; the Company came in, and with Sticks and Stones made him quit his Prey, and return to the Sea. They brought the wounded young Man to me, he made his Confeſſion, remain'd in a bad condition, was afterwards cur'd, but ever halted. Thoſe Men were ſcar'd, for they had never ſeen or heard ſay that Fiſh would come aſhore, and much leſs that it would fall upon a Man.

Navarette. Picuda.

26. Near to *Nanboan* there is an admirable Lake, ſo full of Fiſh, eſpecially that ſort we call *Liſas*, that ſometimes they take them with their hands; they take out the Roes and leave the Fiſh; theſe Roes ſalted are very good with Rice, and look'd upon as a Dainty. Whilſt I was there, an *Indian* Woman went in to waſh her ſelf, but was devour'd by a Crocodile. I ſet out for *Manila*, and a Chief of the *Indians* with his Son and four others went Southward; the Enemy attack'd them, and tho they fought, they were taken and carry'd Captives to *Mindanao*: God deliver'd me and thoſe that were with me. I paſs'd by the Bay of *Batangas*, and then had a ſight of the Lake of *Lombon*, which is a very fine one. From *Manila*, where I ſtay'd a few days, I went to *Batam*; there I was much troubled and diſturb'd by Witches or Fairies, what it was we knew not, but the effect ſhow'd it to be a contrivance of the Devil. No conſiderable hurt was done any Man, but we heard much Noiſe, and ſaw Stones fly; the Houſe all foul in a moment, and as ſuddenly clean; the Chairs hurry'd about without perceiving who mov'd them, and the like. We paſs'd whole Nights without cloſing our Eyes. 1656.

Liſas

27. One Night when I and another were gone to Reſt, and the Noiſe was abated, there came into the place where we lay, the Governour, Judg, and other *Indians*, to ſee whether they could diſcover any thing. They went on courageouſly, threatning thoſe that durſt diſturb the Houſe. The moment they came in they were thrown down Stairs, an infinite quantity of Stones, Sand and Dirt tumbling after them. They were ſo frighted, that they never enquir'd further into the Matter. I was call'd away to *Manila*, and by that means deliver'd from this Vexation, which continu'd ſome Months, and others had enough to do with it.

CHAP. VI.

Of my Second Miſſion to Mindoro.

1. I Return'd the third time to the College of St. *Thomas*, and it was to be firſt Profeſſor of Divinity. Next Year about the end of *April*, the Lord Archbiſhop appointed *D. Chriſtopher Sarmiento* Curate of our Lady of *Guia*, Viſitor of *Mindoro*. He deſir'd me to bear him company, a little Invitation ſerv'd, becauſe the Air of the College did not agree with me. Father Provincial gave his Conſent, and taking one of my Scholars for my Companion, we went up the River all together; then we croſs'd the Sea, and upon the Feaſt of the Invention of the Croſs, which is the 3*d* of *May*, I preach'd at *Baco*. The *Indians* have a more than uſual Devotion for the Croſs, they celebrate the Feſtival the beſt they are able. There is no *Indian* Town but is full of Croſſes, which they adorn and ſet out very curiouſly. Going to the firſt place we were to viſit, as we were ſailing up the River, a terrible Storm overtook us, and we had a wretched Night in the Veſſel, which was very ſmall. We croſs'd the Mountain of the Leeches a ſecond time with much trouble. I was about leaving the ſecond place of viſiting till our Return. A Chief ask'd me to hear his Confeſſion; I adviſ'd him to ſtay, becauſe I would return that way, and ſtay there ſome time. He preſs'd and deſir'd me to hear his Confeſſion; I did ſo, and when I came back he was dead. I look'd upon it as a ſpecial Predeſtination: I remember he made a good Confeſſion, and was very penitent.

2. I came to the Town, ſo beautifully ſeated, as I deſcrib'd before; but the *Camucones* having taken their Chief the laſt Year, as he was going from *Nanboan*, I found the People remov'd, and all ſad and diſconſolate. I ſpoke to his Wife, who was in Mourning, and heard her Confeſſion: I had heard her before, and truly ſhe never uncover'd her Face, ſo great is the Modeſty and Reſerv'dneſs of many *Indian* Women, tho they be but

Coun-

1657. Country People. I comforted her the best I could. At another Town before we came to that of *Santiago*, many *Indians* met, and we staid some time there. Here I observ'd that the Dogs bark'd very much at Night, and the place being expos'd to the *Camucones*, we were somewhat concern'd. I ask'd the *Indians* why the Dogs bark'd so much? and they answer'd, Father, there are abundance of *Crocodiles* in this River; the Dogs that have a mind to swim over, meet in one place, and bark for a good while, till they think the *Crocodiles* are assembled there (it is most certain and known by experience that the *Crocodiles* watch Dogs, as the Cats do Mice) then some of them running up, and others down, they cross over out of danger from the *Crocodiles*. This happens every Night, and therefore you need not be concern'd at their barking. I wondred at it, and remembred I had read that the Dogs of *Egypt* did the same at the River of *Nile*.

3. During that time, a Spy of the Enemies came to us; he put upon us, telling a thousand Stories, when we began to suspect it, there was no finding of him. Afterwards an *Indian* came to us from the other Towns, who said there were ten Vessels call'd *Caracoas* of the Enemy sailing that way. The *Indians* immediately retir'd into the Mountains, and we stay'd behind only with our Boys. This bad news made us resolve to return, very much concern'd to see what obstacles there were to hinder the prosecution of our Mission to those places that were in most need. At my return I heard of several Skirmishes the *Indians* had with the *Camucones*, but were ever worsted. Before we came to *Manila* we heard the news, that the Ship S. *James* coming from *Mexico* under the Command of *D. Peter de Villarocl*, was cast away near *Balaan*. I heard the Commander *D. Peter de Mendiola* say, that Ship stood his Majesty in above 200000 Pieces of Eight. This was the famous Ship S. *James* that serv'd instead of a Castle when the *Dutch* assaulted *Manila*. She receiv'd the shot of all the *Dutch* Artillery upon one side, being then a-ground. Above 1000 Bullets were found in her, and of above 2000 that were fir'd at her, not one went through. The Timber of that Country is extraordinary, and they build Ships very strong. The Ship which sail'd that year for *Acapulco*, weather'd great storms, and one Wave carry'd fourteen Seamen over Board, as the Letter I saw mention'd, the Ship's Crew afterwards justify'd it, and that the same Wave threw them back upon the Deck, which was the strangest happiness. Those that are acquainted with the Sea will not think this impossible. Some years before, the Seamen said at *Cavite*, that a Wave took thirty six Men out of another Ship that was bound the same way, some were sav'd, the rest perish'd. When *D. Peter de Villarocl* return'd, he that is now Archbishop of *Manila* writ me word that a Wave had carry'd away all the Gallery astern; it was so strong, it seems incredible a Wave should have such force. It seem'd as if some Spirit had been during that time at *Marivelez* to hinder any Ship coming into the Bay, as I observ'd in a Sermon at *Cavite*. The Ship *D. James Faxardo* built at *Camboxa*, came near and was cast away on the Flats of *Japan*, and People of Note perish'd in it. The Ship that sail'd afterwards from *Mexico* under the Command of *Laurence de Ugalde*, being in a River, there arose so monstrous a Storm, that all of her which was above water, was torn off and cast ashore, and some Men were dash'd against the Trees, to which they stuck, and were found there afterwards mere Mummies. Abundance of Plate was lost, and much stolen. It was reported as a certain truth at *Manila*, that betwixt *Acapulco* and that place, the Commander had got above 12000 Pieces of Eight, Box-money at Play. Who can believe it in these parts? At *Pamgasinam*, there was terrible Thunder, Lightning, Earthquakes; and there fell Hail and Stones of such a prodigious greatness, that some weigh'd an hundred and a quarter. The Lord Bishop *Cardenas* writ so to the Bishop and Court, adding, that he himself had seen some of those Stones. It was thought some burning Mountain had broke out, but it could never be found whence those Stones came.

Navarette.

Storm.

4. The loss of so many Ships was very afflicting, the greatest damage fell upon the *Indians*: for there being no living without Ships, when one is lost another must be built, and Timber must be fallen; to this purpose they gather six or eight thousand *Indians*, and send them into the Mountains, they have the vast labour of felling and dragging them down, besides the beating of them, bad Pay and worse Provision. Sometimes they send Religious Men to protect them against the Hellish fury of some *Spaniards*. Besides all this, under pretence of one they cut Timber enough for

for two Ships, ſo many make their advantage of the labour of the *Indians*, as I ſaw it done at *Cavite*.

Navarette.

Philippines.

5. Before I leave *Manila*, it will be proper to ſay ſomething concerning that Iſland. I will not particularize any thing concerning thoſe of *Oton*, *Ilo*, *Zibu*, *Marinduque*, *Romblon*, *Caraga*, *Calamianes*, and others ſubject to our King, inhabited by *Indians*, and attended by Religious Men, or Curates, becauſe I was not in them. I know they abound in Rice, Black Cattel, Wax, Cotton, and the uſual Fruits of the Earth; but, as I ſaid before, I can tell no Particulars of my own knowledg. Only this I know for certain, that the Swallows Neſts, which are near the ſhores, are held in great eſteem, and look'd upon as a Dainty. Boil'd with Fleſh they are exceeding good and nouriſhing. At *Manila* they are given as Preſents. Thoſe they carry to *China*, are worth much Money, as I have obſerv'd elſewhere. At *Calamianes* there is abundance of them, and ſo I ſuppoſe there is in other Iſlands, becauſe the *Portugueſes* make a Trade of them from *Camboxa* and *Siam* to *China*. To look to dry they are like aſh-colour'd Clay, when waſh'd and boil'd they alter. It is beyond diſpute, there is Gold in all the Iſlands we have ſpoken of, in ſome more than others. The Iſland of *Manila* is the largeſt and moſt known, it extends from nine or ten Degrees of North Latitude, to above nineteen, (others ſay only from fifteen or ſixteen to nineteen, and this I look upon to be trueſt.) Its breadth from Eaſt to Weſt is very unequal, and uncertain. The City *Manila*, which is the Metropolis of all the Iſlands, is ſeated upon a great River, and near the Sea. In it reſide the Governour, four Judges, the Attorney-General, Archbiſhop, three Officers of the King's, a Great *Alguazil* of the Court, the Council of the City, a Head-*Alguazil*, and two in Ordinary, and Aldermen. The Old Cathedral was overthrown by the great Earthquake in 1643; another was afterwards built, but not finiſh'd in my time. There is a very large and beautiful Royal Chappel, the Monaſteries of S. *Francis*, S. *Dominick*, the Society, S. *Auguſtin*, S. *Nicholas*, S. *Clare*, S. *John* of God; and two Colleges, that of S. *Thomas*, which is ours, and an Univerſity incorporated and annexed to that of *Mexico*; and that of S. *Joſeph* of the Society. There is a Noble Royal Hoſpital, Church of S. *Potenciana*, with a Houſe for honeſt Women to retire, and a Stately Church of *Miſericordia*, or *Mercy*, with a School, in which they breed up many *Spaniſh* Fatherleſs Maids, and give them Portions to marry. The beſt ſort of Inhabitants of *Manila* look after this Seminary; to be firſt Brother of the *Miſericordia*, is one of the chief Poſts in that Government. Being to preach one year in that Church, I read the Statutes of that Brotherhood, which gave me ſome information into their affairs. One was, that in one year, which was not long before, 36000 Pieces of Eight had been given in Charity to private Poor. There are excellent Buildings both within and without the City, Orchards, Gardens, and Baths, which are very convenient, becauſe of the vehement Heat. The Walls, Bulwarks, Baſtions, cover'd ways, and other Works about the City are as fine as may be. The place is naturally impregnable, and the Fortifications would ſecure it, tho it were not ſo. There are good heavy Cannon. It is one of the beſt Towns the King has. Without the Walls is an infinite number of People and Towns all about. The River runs along the Walls on the North-ſide, and over it is a Stately Bridg. I do not inſiſt longer on theſe things, becauſe they are well known.

Swallows Neſts.

Gold.

1657.

6. The *Chineſes* in their Books make mention of the Iſland of *Manila*, which they call *Liu Sung*; they ſay, it is a Country that abounds in *Gold*, and they are in the right. The Provinces of *Pagaſinam* and *Ilocos* are more remarkable than the reſt on this account. There is abundance of good *Rice*, ſome comes up in forty days, ſo that in the ſpace of forty days it is ſow'd, grows, ripens, is reap'd and eaten, which is very remarkable. Some is two, ſome three, ſome five Months coming up. There is excellent Land for Wheat, were there any way of ſowing it; no *Indians* incline to ſow, the Land being taken up in the King's name, and therefore they will not addict themſelves to that labour. In my time a Buſhel of *Wheat* came to be worth ninety Pieces of Eight; and if they ſow'd, it would be very cheap. The *Black Cattel* has increas'd and multiply'd beyond meaſure, the ſet Price of a ſtately Bull is four Pieces of Eight. There are *Goats*, abundance of *Deer*, and more of *Bufaloes*; they have coupled with Cows, and produced a third Species very fine to look to. There are *Geeſe*, *Hens*, *Sugar*, *Wax*, and ſo much of that we call

call *Brazill-wood*, that it costs nothing but the cutting; *Cotton* enough to cloth the Inhabitants, Wine and Strong-Waters made of *Nipa*, and other Ingredients enough, and enough to drink. The Land is good and plentiful. The *Guayava*, which has spread so much that it destroys the Grazing Land, is excellent good, raw, boil'd, dress'd with Meat, preserv'd in Jelly, and all sorts of ways. The reason it has increas'd so much, is because the Crows and other Birds eat of it, drop the seeds, and wherever they fall they grow. Thus the *Portugueses* told me the *Sandal* increas'd in the Island *Timor*, without any other labour, as I said before. This Tree also bears a little fruit, which the Birds eat, they let fall the seeds, and they take root without any further help. The *Macupa*, *Bilimbi*, *Pako*, *Santol* and *Papaya*, are equal to the best of ours. The *Nanca*, which is the largest Fruit that is known in the World, some being above forty Pounds weight, is very pleasant, and the Nuts or Kernels every slice of them has in it, as delicious, raw or roasted. This Fruit grows out of the Body of the Tree, and large Branches, for the small ones could not bear it. The Tree bears no Blossom. F. *Kircher* very much admires this sort of Fruit, and the *Pine-apples*, or *Ananasses*, as the *Portugueses* call them; he says, they grow in *China*, but was mistaken in this Point; they are in these parts, but not in *China*. The *Portugueses* much commend the *Ananasses* of *Malaca*, they are certainly good, but I found very little difference betwixt them and those of *Manila*, which tho I eat them in *New Spain* seem'd to me never the worse. There are *Chicozapotes*, Black *Zapotes* very good and plentiful; but above all *Ates*, which I am convinced exceed all Fruits in the World for taste and smell. Seven or eight several sorts of *Plantans*, some better than others, so of *Oranges*; the *Lemmons* of *Manila* are small; a thousand varieties of fragrant Flowers, and no less of sweet Herbs. *Majericons* and *Sage* grow wild in the Fields to a wonderful height; several sorts of *Coco*-Trees. The *Coco* is of excellent use, before the Nut comes out, they draw an excellent Liquor from the nib of the Branch; these *Indians* call it *Tuba*, and the *Indian* properly so call'd, has the name of *Sura*; what runs from it at night is a pleasant and wholesome Drink, being boil'd in the Morning it holds good all day, they make of it excellent Sirrup, and good Honey, as I have done my self. What drops in the day is made into Wine, and delicate Vinegar. Of the outward rind of the *Coco* they make a sort of *Okam* to caulk Ships, and make Ropes, and good Match, which the Musketiers there make use of. Of the inward shell are made fine Bowls to drink Water, or *Chocolate*. The Water within, when the *Coco* is fresh, is wholsome and pleasant drink for sick People. They roast the *Coco*, and laying it out all Night in the Air, they drink the Water, and find a good effect of it. Of the white Nut, into which the Water by little and little is converted, they extract Milk, and use it several ways, particularly to dress Rice. Besides, they make an excellent Preserve of it, which the *Indians* call *Buchayo*. It also yields good Oil. Of the Mash that remains, the *Indians* and *Mulattoes* make a very good Dish with Rice. There remains the Trunk of the Tree and Branches, which serve for many other uses. Canes are also very serviceable, some are as thick as a Man's Thigh, of which they make Chairs, Tables, Houses, Churches, Enclosures for Cattel, Scaffolding for Buildings, and many other things. The Islands abound in Fish, lately *Oysters*, *Iguanas*, which tho they look hellishly, are a great Dainty; *Olaves*, and *Pampanos*. All the Island of *Manila*, and others subject to it, have but a little coolness, tho some parts are temperate; for any thing else they need not be taken care of. The King gets nothing by it, but private Persons do for him and themselves too. There are places in it will produce any thing; *Corn*; *Cloves*; *Cinamon*; *Pepper*; *Mulberry* Trees for Silkworms. *Tobacco* there is a great deal and good; as much *Ebony* as can be desir'd; *Sandal* in the Mountains, but not of the best sort. There are precious *Bezoar*-stones in Deer. I saw a singular one they said was worth many Ducats. They hit a Deer with a forked Arrow, which stuck in him and he alive; some time after they kill'd him, and found the forked point of the Arrow in its full shape, but all overgrown with *Bezoar*; they broke a point, and through it the Iron appear'd, to the admiration of all that beheld it; and the Iron of the Arrows being poison'd, they said, that Stone, because it had hindred the poison of the Iron from taking effect, must needs be an excellent Antidote against any Poison. I forgot to take notice of the Fruitfulness of the Soil of *Manila*, and it will suffice to

Navarette.

Bezoar.

make

Navarrete. make it known, that six short Leagues from that City, there are certain Lands which they call of *Tunazan*; these yield 130 Bushel of Wheat for one that is sow'd in them, which is as much I think as can be said.

7. Some other Matters of less moment concerning *Manila* had like to have slip'd me, but it is not fit they should be forgot. One is a College call'd of the Children of S. *John Lateran*; it was founded by a Lay-Brother of my Order, his name *B. James* of S. *Mary*: In my time it had once above 200 Boys, to the great benefit of the Islands. His way of governing them was inimitable, he taught them to read, write, Grammar and Musick; for Philosophy and Divinity they came to our College. He cloth'd them twice a Year, taught them their Christian Doctrine in the morning before Breakfast; they said the third part of the Rosary divided into two Choirs, another third at noon, and the other third in the evening, with the Salve and Litanies of our Lady. On great Holy-days they said Mattins at midnight; whilst they din'd and sup'd, one read. Every month they confess'd and receiv'd. He punish'd and cherish'd them. From thence some went to be Soldiers, some Clergymen; others into the Religious Orders of S. *Dominick*, S. *Francis*, and S. *Augustin*. So that it was a Nursery of Spiritual and Temporal Soldiers. He procur'd an Order from his Majesty to help to defray the Charge. He got Alms at Funerals, and of the *Indians*. An Heroick charter'd [illegible] told they are now brought into the City, and attended by the gravest Religious Men in the Province, and even of late those that have been Provincials of it.

8. We see another remarkable thing in that Country, which is, that tho the City is little, and the *Spaniards* but a few, yet thousands of *Chinese*, Mungrels, and Natives, live by them; so that in the *Parian* of the *Chinese* it is likely there are 200 Carpenters, and a proportionable number of other Trades, and they are always employ'd at *Manila* by the *Spaniards*. There are at least 200 *Chinese* and Mungrel Barbers, who all live upon the *Spaniards*, [illegible] Without the Walls there is a Pious Hospital for the Natives, the *Franciscan* Fathers attend them very well, they having charge of the Hospital. Opposite to the Castle of S. *Gabriel*, is the Hospital of the *Chinese* under our direction. There is in it a *Chinese* Physician, *Chinese* Medicines; a religious Man that speaks the *Chinese* Language, Servants and Attendants to look to every thing. Few have dy'd without being baptiz'd, many with hopeful Tokens of their Salvation. All the Country about *Manila*, except that part next the Sea, is full of Towns and Churches. That of *Parian* is ours, where there is always a religious Man, who is *Chinese* Interpreter. *Dilao* is for the *Japoneses*, and has a *Franciscan*. The Parish of S. *James* the Apostle is for the *Spaniards* who live without the Walls. That of our Lady of *Guia*, a miraculous Image. Ours of the Rosary is very miraculous, and the Comfort of all these Islands; I am told they have made Imperial Crowns for both Images of Mother and Son, richer than that I spoke of at *Mexico*. The Barefooted Fathers of S. *Augustin* have an *Ecce Homo*, which moves all that behold it to pious compassion; it was placed there with great Solemnity at the first coming into the Government of *D. Sabiniano Manrique de Lara*, who went thither to Mass every Friday. 1637

9. During these Years some Persons of Note died in that City, such as *D. Francis Diaz de Mendoza*, *D. Peter Mexia* once Governour of *Ternate*, Major Navarro, otherwise call'd the *Just Judge*, his Son-in-Law [illegible] *Enriquez de Lasala*. Of Churchmen *D. John de Ledo*, and *D. Alonso Zapata*, Doctors of our University. I think at present none of my time are left.

10. At that time the Supreme Court consisted of *D. Sebastian Cavallero de Medina* of *Mexico*, *D. Alvaro Fernandez de Ocampo* of *Madrid*, *D. Francis Samaniego y Justis* of the Mountains, *D. Silvestre Esquivel* of *Vera Cruz*, *D. N. de Bolivar* Attorney General. They all favour'd me, I dedicated Conclusions to the second and third, and after to *D. Salinano*, which he was present at with all the Council. *D. Peter de Silmonte* Colonel. The Major *D. Martin de Ocadiz* went that Year to command the Supplys sent to *Ternate*. *F. Francis de Paula* was Commissary of the Inquisition, he had been Provincial, and was so afterwards again. At this time I resolv'd to leave those Islands.

11. A very holy and religious Action done a few Years before it [illegible] had like to have been forgot; it is fit it should be known to all Men, and applauded by the Sons of the Church. When the Christians were banish'd *Japan*, it is well known they came to *Manila*. It is impossible to express how these Confes-

sors

ſors of Chriſt were receiv'd, treated, and careſs'd, every one ſtrove to outdo another in Piety. Many came ſick, and with the Leproſy, yet Charity was ſuch, that they carry'd them home to their Houſes to be cur'd; and they that had one of them fall to his ſhare, thought themſelves happy. They look'd upon them as Saints, and valu'd them as Relicks of ineſtimable Value. The Governor, Counſellors, Townſmen, Religious Perſons and Souldiers, went, as it were, to ſnatch a *Japoneſe*, either ſound or ſick. I don't queſtion but it much edify'd the *Chineſe* Infidels that look'd on; for tho they obſerve and take notice of our Faults, yet at that time they were ſenſible of the wonderful Efficacy of our Holy Law. The preſence of ſo many Witneſſes, and ſuch as they are, ought to make our Carriage and Deportment ſuch, as may make them by it know and glorify our God; a Point S. *Thomas* propoſes and treats of in his *Opuſc.* to the Dutcheſs of *Brabant*. I heard afterwards ſome *Europeans* behav'd themſelves not ſo well towards the baniſh'd People of *Ireland*, a ſign they have not known what Trouble is, and that the practical part of their Faith is not ſo vigorous as it ought to be. They are cruel, hard-hearted, and even impious, who upon ſuch occaſions do not relent a little. Let us ask thoſe Men with S. *James* the Apoſtle in his Epiſt. *Canon.* c. 2. *Show me your Faith*, &c. S. *Thomas* upon it, *Who ſays, Prove to me that you have Faith by certain Tokens; who ſays, You cannot prove it, becauſe Actions are wanting, and Words are not ſufficient*, &c. *And I will ſhow you my Faith by my Works*; that is, I can prove my ſelf one of the Faithful by my Works. Thoſe who are perſecuted and baniſh'd for the Law of God can make good proof, not only by the words they anſwer'd to the Tyrant and his Miniſters, but by the Conſequences of their Actions, *(The proof of Love is the performance of the Work*, ſays S. *Gregory)* that they are faithful to God and his Law, and Catholicks: But they who are hard-hearted to them, only teſtify by Words, not by Actions. What the Holy Apoſtle ſays immediately before the words laſt quoted, is very pat to this purpoſe. *Navarette.*

CHAP. VII.

Of my departure from Manila, *and Voyage to* Macaſar.

D. *Sabiniano Manrique* was Governor, and gave general ſatisfaction (never any Governor did or will pleaſe all Men) tho he wanted not ſome Enemies, which humane Prudence can never prevent; but an Argument that he govern'd well is, that the Commander *Francis Enriquez de Loſada*, in the Year 1666, writ to me, and I have his Letter ſtill by me, that all Men cry'd out for *D. Sabiniano*, but particularly the Religious Orders. I never heard that they cry'd out for others. This is a ſufficient Commendation of that worthy Gentleman: tho his Lordſhip had promis'd to ſecure my Paſſage in the Ship, which was to ſail that Year for *Acapulco*; the dread I have of croſſing thoſe Seas, and other Motives, inclin'd me to go aboard the Commander *Chriſtopher Romero* my old Friend. All my Store and Proviſion amounted to ſixty Pieces of Eight, four Tunicks, and two Habits; that I might go the lighter, I left my Cloak with a Friend, and afterwards miſs'd it and other things. No Voyage upon Sea can be aſcertain'd, and it is a folly to ſet days to it.

2. We ſet ſail the 14*th* of *February*; I own I was preſently diſcourag'd, and fear'd our Voyage would be tedious, becauſe the Sailors who in reaſon ought to live regularly, began to grow looſe. About that time the Eaſt Winds uſually roar'd, and to us they ſeem'd to be lock'd up in their Caverns. On the 6*th* of *March* we came to *Zamboanga*, met the Succours that were going to *Terranate*, they had taken in Rice and Fleſh at *Oton*; the Commander in chief was already dead. The 7*th* at night we continued our Voyage; the Sail with a ſudden guſt of Wind threw the beſt Sailer we had into the Sea, where he periſh'd; which misfortune increas'd my fears. During our paſſage, which is but of ſixty Leagues to *Macaſar* (this is otherwiſe call'd *Celebes*) we had very bad Weather, moſt furious driving Winds, terrible violent Guſts, but not laſting, and what was worſt of all bad Pilots. One morning we found our ſelves driven in among moſt frightful Banks and Rocks; I cannot imagine how the Veſſel got in among them without being beaten to ſhivers. We got out of Celebes.

Navarette.

that danger to run into greater; for four or five days the Weather prov'd very fair till about half an hour after eleven; and when we were to make an Obſervation, the Sky would be clouded and we diſconſolate. The Land lay upon our Larboard-ſide, ſometimes about two Leagues from us, as we afterwards obſerv'd, but ſo clouded that we could not diſcern it. One day we held our courſe with a fair Wind and Weather; they conceited it was a great Bay, and diſcovering Land to the Northward made to it. The Current was ſo ſtrong againſt us, that tho the Wind had freſhned very much, we could not make the leaſt way. We were then in a place, from whence in eight days we might have been at *Macaſar*. My Sins were the cauſe we did not reach thither till *October* following: We run up to that Land at a venture. Upon Holy *Saturday* being the laſt day of *March*, when we were about ſounding, our Veſſel ſtuck faſt. It is impoſſible to expreſs the confuſion we were all in; all cry'd out, Strike the Sails, and none ſtir'd to do it. I crept into a corner to give my ſelf up into the Hands of God, concluding all was loſt. The Ebb ſhow'd we were ſurrounded with Flats, ſave only the Channel through which we had ſailed, by the ſpecial guidance of God: There was fourteen fathom Water at the Stern, and the Head was aground. They labour'd till after midnight, the Weather being clear and ſerene, which was our good fortune. The Flood return'd, and after much pains taken, the Veſſel floated without having taken in any Water; as ſoon as it was day we ſail'd. Good God, what a melancholy *Eaſter* we had! Our Proviſion grew daily ſhorter, and our Confuſion increas'd. In ſhort, after eight days we found our ſelves imbay'd, without knowing which way to get to Sea. There were ſmall Veſſels plying thereabouts, they took us for Pirats, we them for Robbers; ſo we fled from one another, and knew not how to find out where we were. We had already perceiv'd by the Sun, that we were by our courſe in two Degrees of North Latitude, which by our Chart was wrong. We ſpent eight days more in getting out of that Bay. We plainly diſcover'd Land ahead, and the Weather favouring to make to it, the Commander, contrary to the opinion of all Men, reſolv'd to anchor there till next day. When we were at dinner he ſaid to me, They all are againſt me; Is not your Reverence of my opinion that we make over to morrow, it being *Saturday?* I anſwer'd, Sir, the beſt time to ſtand over is, when God gives us a fair Wind. He held his tongue, and follow'd his own head. The ſecond day of our paſſage, about three in the afternoon, being the Eve of the Feaſt of S. *Mark*, the Wind ſtarted up at South-Weſt ſo ſtrong, that we were forced to run away before it cloſe to the ſhore, not knowing what Sands were in the way. That night was one of the worſt I have ſeen upon Sea; the Main-ſail flew in ſhivers, the Yard was ſpent, the Foremaſt came by the Board, the Whipſtaff broke, we all took into the Cabin, ſaid the Roſary and Litanys of our Lady, expecting how it would pleaſe God to diſpoſe of us. All the Crew had already made their Confeſſion. After midnight through wearineſs I fell aſleep in a corner; when I wak'd the Wind was fall'n, but the Sea ran very high. We found our ſelves near the ſhore, and diſcover'd the Landmarks, which was no ſmall comfort. We had been ſix weeks beating about that place; there we lighted upon that they call the *Devil's Iſland*, and might have made the Kingdom of *Totole* had our Men dar'd. The Commander reſolv'd to come about, and ſtand back for the Kingdom of *Bohol*, to take in Proviſions. When we were half way over, the Wind came about ahead of us, ſo that we were fain to give way to it; thus we lay cruiſing in the ſame place. We made a ſecond time for *Bohol*, being almoſt loſt; it was by my Advice we had tack'd about; and the Commander ſaid, Father, ſome Angel ſpoke through your Reverence's Mouth, for it is moſt certain we muſt have periſh'd, had the fierce Wind that ſtarted up found us where we were the day before. Something we bought there, and took aboard an *Indian* of *Manila*, now become half *Mahometan*. He was a great help to us afterwards, being well acquainted with that Coaſt. Upon *Corpus Chriſti* day we anchor'd near *Totole*, where we found Capt. *Navarro*, who was bound in another Champan for *Macaſar* as well as we; at which we rejoic'd, but our ſatisfaction was not laſting. It is well known that in ſailing to the Eaſt twelve hours are gained, and twelve loſt in ſailing Weſtward. Betwixt *Terranate* and *India* the *Portugueſe* Computation is follow'd. We came to that place according to our reckning upon *Corpus Chriſti* day, which is a Thurſday, and they that came from *Terranate* took it for Friday; ſo that at noon we had eaten Fleſh, and at night in the Port ſupp'd upon Fiſh, and loſt that day,

Tecla.

ſo

ſo that the next was Saturday; ſo that if we had anchor'd at midnight, we ſhould have had no Friday, and but ſix days to the week. As to the Divine Office, tho I was not oblig'd to all that of Friday, yet having time to ſpare, I perform'd for both days.

Sagu, Yoro. 3. There we bought abundance of *Sagu*, the *Indians* at *Manila* call it *Yoro*, it is the Heart of certain Palm-Trees; being ſteep'd, it becomes a ſort of yellow Meal, very like yellow Sand. Of this they make thin Cakes, which thoſe People uſe inſtead of Bread, and we liv'd upon it 6 months. Excellent Diet for *Europeans*, and ſometimes not enough of it to ſatisfy hunger; ſometimes it was inſipid, ſometimes had a taſte; it is ſo tough it never breaks, tho it be drawn out a yard in length. The *Indians* at *Manila* eat it in time of Scarcity; we were mov'd to compaſſion when we ſaw them eat it, for it is no better than Ground-ſticks; but at this time we thought it a Dainty. The place we were in, was in a little above one Degree of North Latitude: From ten till two every day the Sun ſcorch'd, but about that time every day a great ſhower of Rain fell, with terrible Thunder and high Winds, ſo that the Air was cool'd, and ſo cold at night, that we were forc'd to put on more Clothes.

4. Capt. *Navarro* and our Commander agreed to winter there; we were much troubled at it. I and two other Paſſengers deſign'd to have bought a Veſſel of the King, and gone away in it. When the Bargain was made, and the Mony paid, the King repented him, and kept above half our Mony: He paid it afterwards, was very knaviſh, tho he treated me honourably, always making me ſit by him; ſome ridiculous Paſſages hap'ned between us. His Palace was a little Houſe made of Canes and Straw, and in that Hovel he carry'd himſelf very majeſtically; all his People ſpoke to him proſtrate on the Ground. He once made us a Treat, which conſiſted of *Sagu* Cakes, and ſome dry'd ſmall Fiſhes boil'd without any Salt. The Prince his Son dy'd, and I own I was aſtoniſh'd at the Funeral: The King and Queen went to it, the King in wooden Clogs, and the Queen barefoot. At their return, as ſhe was going up, a Maid waſh'd her Feet upon the Stairs. For four and twenty hours, they every half hour fir'd ſome Pedrero's that were before the Palace Gate. The King withdrew, and would not be ſeen for ſeveral days. He expos'd all he had to ſale, to denote his Concern, but no body durſt buy any thing. There we ſaw one thing extraordinary enough, which was, that moſt of thoſe People would not take Silver; and if we ſhow'd them a Piece of Eight, and a ſingle Ryal together, they would rather take the Ryal than the Piece of Eight. Whilſt we had ſingle Ryals we liv'd cheap; when we had ſpent them, they would not give us as much for a Piece of Eight, as before they gave for a Ryal. We endur'd a great deal of hunger. One day I went aſhore and met with a Black, who was our Commander's Cook, boiling ſome ſmall Fiſhes. I deſir'd him to give me one or two; he anſwer'd, Father, I have them by ſale. Then, ſaid I, will you give me a little of the Liquor they are boil'd in, for God's ſake? I will, reply'd he. I look'd about the ſhore, and found a half Coco-ſhell, dirty and full of Sand; I wip'd it with my hand, and in it receiv'd the Broth, into which I put a piece of dry *Sagu*, (tho it lie a whole day in Water it will not ſoak) I ate a few mouthfuls with much difficulty, and ſupp'd up the Broth, and ſo went contentedly away. *Navarette.*

5. Upon the Ebb, the Seamen went to catch Shell-fiſh upon the Rocks and Sands that were left dry; there they gather'd ſtrange Creatures, as Snails, Toads, Snakes, and a thouſand ſeveral ſorts, all which they eat, and throve upon it. I was reduc'd to ſuch a condition, that I ſtole *Sagu* when I could conveniently. I often ſaid, what need was there of any other dainty, but ſome Rice boil'd in Water? At *Manila* I ſtrictly obſerv'd the Phyſicians Directions, not to eat Butter and ſeveral other things; in this Voyage I eat ſuch things that I wonder I liv'd. *"He that gives Snow, gives Wool."* On the firſt of *Auguſt* we ſet out from *Totole*; thoſe cruel Men expos'd us all to the danger of loſing our Lives; four were already dead, and others ſick. I obſerv'd a ſtrange thing, which was, That a poor Black that was going only to beg at *Macaſar*, came aboard ſo lean he could ſcarce ſtand; and yet for all our Sufferings, in which he had the greateſt ſhare, he recover'd, and grew ſo fat it was hard to know him again. On S. *Dominick*'s day about Sun-ſetting, we cut the Line, and entred upon South-Latitude. The Line is directly over the two Iſlands they call the *Two Siſters*. The Wind came ſo cold from off the Land, that every one clad himſelf as warm as he could, ſo that in *Europe* Men at that time ſweat in fifty Degrees of North-Latitude, and we ſhak'd with cold under the Line. *Cold.*

Who can conceive the natural Reaſon of it? *Cajetan* ingeniouſly ſays, this is *Scientia de Singularibus*, which is only found by Experience. Two days after we came to the Kingdom of *Caile*, in one Degree and a half of South Latitude. It is a noble Bay, above three Leagues in length, and two in breadth. As ſoon as we dropt Anchor, an *Indian* of *Manila*, whoſe name was *John of the Croſs*, came aboard. He came in a devout poſture with his Beads about his Neck; I ranſom'd him for 20 pieces of Eight, and carry'd him to *Macaſar*, where he prov'd to be a great Knave. He inform'd us, there were two *Portugueſes* there, whom we preſently went to ſee. By the way we viſited a petty King, who treated us with Coco-nuts. Captain *Navarro* ask'd for Water to drink, the Queen ſaid, there was none in the Houſe; the King was angry, and order'd ſome to be brought preſently. Upon this the Queen came out of her little Room immediately, and taking up a great Cane, went away nimbly to the River, which was near at hand; ſhe ſoon return'd, and we drank. Here one of the *Portugueſes* came to us, the other was very ſick; we went to his Houſe, whither Men and Women flock'd to ſee us, and among thoſe, thoſe helliſh Monſters of Men in Womens Clothes, who are publickly marry'd to other Men. Nothing ſo much aſtoniſh'd me in thoſe Parts as this. Here the *Portugueſe* told us, ſome Men would rather marry thoſe Brutes than Women: for which they gave two Reaſons; the one, that they took great care to make much of their Husbands; the other, that they were very rich, becauſe only they could be Goldſmiths.

Navarette. *Caile.* *Catamites.*

6. It is in this Kingdom where Men and Women are clad in nothing but Paper, and that not being laſting, the Women are always working at it very curiouſly. It is made of the Rind of a ſmall Tree we ſaw there, which they beat with a Stone curiouſly wrought, and make it as they pleaſe, coarſe, indifferent, and very fine. They dye it of all Colours, and twenty paces off it looks like fine Tabby. A great deal of it is carry'd to *Manila* and *Macao*, where I have ſeen curious Tent-beds of it; they are very good in cold Weather. When it rains, Water being the Deſtruction of Paper, thoſe People ſtrip, and carry their Clothes under their Arm.

Clothes.

7. The Men are always employ'd in making Oil of Coco-nuts, of which they ſell very much, and pay a great deal as Tribute to the King of *Macaſar*. Whilſt we were there, he ſent to demand of them 90000 Pecks of Oil. It is wonderful to ſee the Coco-trees there are about the Fields. That Country produces an infinite number of Plantan Trees, and they are the beſt in the World; the Natives live upon them without ſowing Rice or any other Grain. Eight days we continu'd among thoſe People, eating nothing but Plantans, and drinking the Water of Coco-nuts. They breed Bufaloes, Goats, and Horſes, which they ſell, and when they have general Meetings they eat a Bufalo or two, half raw, half roaſted. The Towns are regular, the Town-houſes extraordinary. The Climate is good, and the People would willingly ſubmit themſelves to the *Spaniards*, as we were told there, that they might be deliver'd from the Tyrannical Government of the King of *Macaſar*.

Plantan.

8. I afterwards ranſom'd another *Indian* of *Manila*, he was ſick, I heard his Confeſſion, and as ſoon as he came to *Macaſar* he died. I gave ſix pieces of Eight for him, and would have given my very Habit rather than go without him. We ſail'd out of the Bay on S. *Bartholomew*'s Eve, but the Sea ran ſo high, we were forced back. On the Nativity of our Lady, we ſet out again, and by degrees got to the Kingdom of *Mamuyo*. With much difficulty we got into the Port, where all the Seamen fell ſick. I, with the ſick *Portugueſe* I brought away, and two young Servants I had, bought a little Boat; whilſt it was fitting out, I reſted, and attended the ſick. I ſaw the King's Palace, which was very fine, and made of extraordinary Timber. We ſet forwards, leaving the two Champans there at Anchor. We had enough to do to eſcape ſome dangers, but we ſpent the Nights at eaſe and quiet. True it is, we were guilty of ſome Raſhneſs. Before we came to the Kingdom of *Mandar*, we lit of another King, an antient Man, who us'd us well, and ſent the Prince to viſit me, he was a handſom Youth. The nearer we drew to *Macaſar*, which is the Capital of the Iſland, the more civiliz'd we found the People. It pleas'd God in his Mercy that I arriv'd at *Macaſar* nine Months and three days after I ſet out of *Manila*, that Voyage being never reckoned above 40 days. I thought I was come into a Paradiſe, found two of my Order there, who to me ſeem'd two Angels; and they prov'd ſo to me, for they made as much of me as their Poverty would permit. The truth is, nothing was ſo pleaſing to me, as being off the Sea, among my own Brethren, and where I might ſay Maſs.

Mamuyo. *Mandar.* *Maſs.*

CHAP.

CHAP. VIII.

Navarette.

Of my Stay in the Kingdom of Macaſar.

1. THE Iſland of *Macaſar* (or rather *Celebes*) is very large. The *Sumbane*, which in their Language is the ſame as Emperor, lives in the moſt Southern Part of all the Iſland, which lies in about ſix or ſeven Degrees of South Latitude. He has ſeveral petty Kings under him. The Country abounds in Rice. Fourſcore Years ago it was inconſiderable, but ſince then has throve mightily by reaſon of the Fairs kept there; Ships met there from *Manila*, *Goa*, *Macao*, *Engliſh* and *Dutch*, ſo that abundance of rich Commodities were brought thither from all Parts of that *Archipelago*. Trade enrich'd the Country, and made the Sovereign powerful. Before this Trade, the knowledg of the Law of God was brought thither by means of the *Portugueſes* then at *Malaca*, and that of *Mahomet* from *Siam*. *Mafei.* At that time they were all *Gentiles*, and thought good to receive one of the two Laws; that they might not err in ſo neceſſary a Point, they reſolv'd to make uſe of an extravagant Expedient, which was, at one and the ſame time to ſend away a Veſſel to *Siam* for *Mahometans*, and another for religious Men to *Malaca*, reſolving to admit of thoſe that came firſt. The *Mahometans* came firſt, through the fault of thoſe at *Malaca*, as I heard it often from grave *Portugueſes*, as well Clergy as Laymen. They receiv'd them and their Law, which they have obſerv'd moſt ſtrictly, and has obſtructed the Converſion of thoſe People. When the *Dutch* took *Malaca*, moſt of the *Portugueſes*, Mungrels, and others who ſerv'd them, retir'd to this Country. The King receiv'd and aſſign'd them a place to live, ſo that in my time there was a great Town there. By the help of theſe *Portugueſes* the Trade daily increas'd. Many *Malayes* repair'd thither, and I have ſeen an Ambaſſador there from the great *Nababo*, that is of *Golocondar*. No Man paid Anchorage, or any other Duty; ſaving the Preſents Captains of Ships and Merchants of Note made the *Sumbane*; all the Trade *Ibid.* was free. This made it an univerſal Mart of thoſe Parts of the World. The very day I arriv'd, Prince *Carrin Caroro*, a Man of good Parts, and well vers'd in ours and the *Portugueſe* Language, ſent me a Meſſage. He was the Son of that renowned tho unfortunate Prince, our great Friend *Carrin Patin Galoa*. He ſent me word he would ſee me in the Houſe of a rich and conſiderable Man, who liv'd by our Houſe. He would not go to the Monaſtery, becauſe a little before the *Sumbane* and he had order'd our Church, and that of the Fathers of the Society, to be thrown down, at the Requeſt of the Governour of the Biſhoprick of *Malaca*, who liv'd there, and of the Curate, either becauſe the People went all to the Monaſteries, or elſe becauſe there was not ſo much Alms given to the Pariſh, the Religious ſharing with it. This is the Original of all fallings out of this ſort, and will ever be ſo. They made the *Sumbane* and Prince ſome good Preſents to gain their Conſent. The Churches were demoliſh'd by the *Moors*, but even all of them did not approve of the Action. Inſomuch that there being great want of Rain that Year I was there, *Carrin Samana*, a *Moor* of great Repute, and a rational Man, us'd to ſay, How ſhould God ſend Rain, when they deſtroy and burn his Churches? I went that Afternoon to ſee the Prince; he receiv'd me kindly; and ask'd ſeveral Queſtions concerning *Spain* and *Manila*.

2. I had no thoughts of repaying his Viſit, as believing thoſe People did not take notice of ſuch things. I underſtood the Prince had complain'd of my Neglect; I deſir'd Captain *Francis Vilira*, in whoſe Houſe he had viſited me, to bear me company. He did ſo, we went together three quarters of a League. His Palace was very good; he kept us till one of the Clock, ſhow'd us ſome of our Maps and Books; he kept his Father's Library, which was conſiderable, had an excellent ſtriking Clock: we talk'd of *Mahomet*, and the *Portugueſe* who was a very zealous Catholick, flatly told him he was in Hell. Do not ſay ſo Captain, quoth *Carroro*. I commended this Man's Reſolution, another would have call'd it Folly. If he had dy'd on this account, he had been a Martyr; as the Prieſt was whom they put to death at *Damaſcus* for the ſame reaſon. We return'd home through a row of Palm-trees, the fineſt in the World. The Sun's Rays could not pierce it, and it was above a League long, tho we did not go the whole length. How it would be valu'd among us, and

with

Navarette. with good cauſe! The Prince repeated his Viſits oftner than I would have had him. As ſoon as I took his hand, which was the way of paying him reſpect, he would ſay, Our Lord be with your Reverence. He one day brought the *Sumbane* to *Villira*'s Houſe along with him; I was preſently call'd, came, and in truth they both did me too much Honour. Their Garb was the moſt ridiculous that can be expreſs'd; they were both in their gay dreſs, had Cloth Coats after our faſhion on their bare Skins, their Arms naked, the Sleeves hanging down, and their Bellies uncover'd after their faſhion. The Prince told us how his Men had kill'd a Crocodile. Crocodile ſeven Fadom long, and three Fadom thick; and that he had ſome of the Teeth by him. It was then the monſtrouſeſt Creature in the World. I mention'd it in the firſt Book.

Dict.

3. At this time an Ambaſſador came from *Jacatra*; they receiv'd him in the Houſe of the Secretary *Antony Mendez*, Knight of the Order of Chriſt, Son to the laſt *Sumbane*, and a black Woman. The Ambaſſador was call'd; the *Sumbane* and Prince ſat upon Chairs rais'd high under a Canopy; the Prince plac'd me by his ſide, and ask'd me ſome Queſtions; he had a large ſparkling Diamond on his Finger. The Ambaſſador came upon a ſtately Horſe, 6000 *Moors* with Lances attending him. Having made his Obeiſance, the Ambaſſador ſat down and was cover'd. They commanded him to be uncover'd; the Interpreter urg'd, that Ambaſſadors us'd to be cover'd. They told him, it was true, Ambaſſadors from Kings did uſe to be ſo, but that was not for him who came but from the Governour of *Jacatra*; he obey'd and held his Tongue, offer'd the Preſent he carry'd, which conſiſted of ſeveral pieces of Silk. It was not receiv'd, the Letters were read; and not being ſatisfy'd with the Excuſes that were made concerning two Ships the *Dutch* had taken from them, they reſolv'd to remit the buſineſs to force of Arms. It had been better for them to continue in Peace, and loſe the two Ships. The Ambaſſador went aboard his Ship; they took away what they had in the Factory by night; then he declar'd War, cannonading the place. Great Wars enſued; it coſt the *Dutch* dear, but they ſtood to it, and in the year 1670. when I paſs'd by *Malaca*, they made themſelves Maſters of that Country; and that the People might not rebel again, as they had done before, they carry'd away the *Sumbane*, the Prince, and ſeveral Great Men; thus God humbled their Pride. The firſt time the *Dutch* took it, their firſt Article was, that all the *Portugueſes* ſhould depart the place: they did ſo, and had well deſerv'd it.

4. About that time an old Man came to me; he fix'd his Eyes upon me, and I did the ſame to him. I thought I knew him, and he had a mind to ſpeak to me. After a while I bethought my ſelf, and found it was that Chief of the Iſland *Mindoro*, who was taken when I left that Iſland to return to *Manila*. I was very glad: he told me how he had liv'd four Years in Slavery under ſeveral Maſters. He wore his Beads about his Neck, and aſſur'd me, he had never miſs'd ſaying them over a day; that they had offer'd him Wives, but he would never conſent to marry. He made his Confeſſion, and in truth I was aſtoniſh'd to ſee how God had preſerv'd him ſo clear, among ſuch wicked People. It is a great thing to be good among ill Men, ſays S. *Bernard*, *Epiſt.* 25. I enquir'd after his Son, and the Tears running down his Eyes, he told me, that flying from *Jacatra*, where they had ſold them to a *Chineſe* Infidel, they travel'd over the Mountains by Night, ſleeping betwixt whiles in places remote from the Roads, that they might not be found by any that ſought after them; and that one Night his Son lying aſleep between him and a Youth he had with him, a Tiger came and carry'd him away in his Jaws. Lord have Mercy on him! what a Grief it muſt have been to his Father! I took particular notice of one thing, which was, that when this Chief liv'd in his own Town, and at home, he was ſo fat and unweildy, that he could hardly go with a Staff; and when I ſaw him almoſt naked at *Macaſar*, he was ſpare, and as light as if he had been but 20 Years of Age. By which we may ſee how natural Labour is to humane Life, and how hurtful Tenderneſs is. I provided for him the beſt I could in a Veſſel that was bound for *Manila*: how pleas'd were his Family and Town when he return'd?

5. I preach'd at *Macaſar* in Lent the Year 1658. *Carroro* every day ſaid he would hear me, but never perform'd it. His Father was a great Lover of Sermons, and conſtantly heard them. He had read all the R. F. *F. Luis de Granada*'s Works; he was convinced ours was the true Faith, and was wont to ſay, Many went to Hell out of Policy, and that he was one of them, (this is Barbarity in earneſt) it was ſuppos'd by his Words that he intended 1658.

to

to be baptiz'd at the laſt hour of his Life, and therefore F. *Francis* a Jeſuit, attended him in his laſt Sickneſs, having Water ready to uſe it, whenſoever he ſhould deſire it. But he having neglected ſo many Calls, God ſlighted him: *"Becauſe I have call'd you, and you refuſed, at your Death I will laugh,"* &c. He loſt his Senſe, and ſo dy'd. A moſt unhappy Man! *Carroro* his Son, in my hearing, ſaid of him, that he was an Admirer of all our things: Whenſoever he ſaw a Sword, he would handle it, and enquire of the Uſe of it. He once took a *Portugueſe*'s Sword in his Hand, and underſtanding from him that it would pierce a double Buff Coat, he made him try it immediately, which the *Portugueſe* perform'd, tho he hurt his Hand with the great Force he put to pierce the Buff, which was upon a Chair. *Patin Galos* ſeeing that done, ask'd for his Bow, and adding one fold more to the Buff Coat, made ſuch a furious ſhot, that he pierc'd the three Folds. All that were preſent ſtood aſtoniſh'd. That ſort of Bow ſeems to be an inſignificant Weapon, and they do wonders with it; all their Arrows are poiſon'd.

6. We once ſaw the *Sumbane*'s Elephant paſs by along the ſhore, with his Driver upon his back; very ſoon after he came running back alone. We were ſurpriz'd at it, enquir'd how it came about, and were told, that the day before the Driver had a Coco-nut given him, which he ſtruck twice againſt the Elephant's Forehead to break it; this day as he was going towards the Town, the Elephant ſaw ſome Coco-nuts they were ſelling in the Street, he took one up with his Trunk, and beat it to pieces upon his Driver's Head, left him dead upon the place, and return'd alone. This comes of jeſting with Elephants.

7. About this time the *Sumbane* commanded two *Portugueſes* ſhould be apprehended for a Murder they had committed, and condemn'd them to death. At the place of Execution he offer'd them their Lives if they would turn *Mahometans*. The firſt would not conſent, ſo they ript him up with a ſort of Dagger they call *Clis*. The other was ſo daunted at the ſight, that he immediately abjur'd Chriſtianity. Afterwards he fled to the Mountains, and got over to *Macao*, where he was reconcil'd. There were abundance of Slaves to the *Portugueſes* there, who had renounced their Religion; upon any little Quarrel the Slaves would go away to the *Moors*. When they had abjur'd Chriſtianity, they would come and ſcoff at their Maſters. I underſtood another thing there which is deplorable, *viz.* that Chriſtian Men kept *Mahometan* Women, and *Mahometan* Men Chriſtian Women. Whence ſprung theſe and many other ſpiritual Calamities? *Navarette.*

8. At the Court of the Iſland *Borneo*, which is very near to *Macaſar*, there are above 4000 *Indians* of *Manila* in Slavery, which is a great pity. *Indians* of *Manila* may be found in every Iſland of that *Archipelago*, being either Slaves or Runaways; and in all places whereſoever I was, from *China* as far as *Suratte*, I met with Natives of *Manila*, and its leſſer Iſlands, and yet People will aſſign other Chimerical Reaſons of the Decreaſe of them. Uſe them well, and they will not fly; protect them, and they will not be carry'd away into Slavery. There is not a Ship ſails from *Manila*, whether it belong to *Siam*, *Camboxa*, or the *Portugueſe*, &c. but carries away *Indians* out of the Iſlands.

9. At *Macaſar* I ſaw *Oſtridges*, and a Child that had 24 Fingers, Toes and Thumbs; and beſides they ſaid it was an *Hermaphrodite*. About *May*, 1658. a Pink arriv'd there from *Goa*, and fortunately eſcap'd the *Dutch*; it had aboard ſome Franciſcans and Jeſuits. Diſcourſing about the taking of *Ceilon* by the *Dutch*, one of the Franciſcans ſaid, It was to be loſt of neceſſity, or elſe Fire muſt have fallen from Heaven and conſum'd it, for the Iniquities and Wickedneſs of the *Portugueſes*. He was a *Portugueſe*, and a religious Man, who ſpoke theſe words in my hearing. 1658.

10. I being then out of conceit with the Sea, and unprovided of all Neceſſaries to bring me into *Europe*, reſolv'd to go over with the *Portugueſes* to *Macao*, and thence to enter *China*, where thoſe of my Order were, and to end my days among them. I met with good Conveniency and Company; four ſmall Veſſels were ready to ſail, but all of them very fearful, becauſe a great *Dutch* Ship lay in ſight. Some made great boaſts in their talk, but an *Engliſh* Man adviſ'd them to take heed what they did, for the *Dutch* would not come to board, but batter the Pinks at a diſtance, and out of danger. He ſaid further, You Gentlemen have order'd your buſineſs very ill, you have only taken care to build one Neſt in one place, and another in another, which divided your Force, and ſo could ſecure nothing. The *Portugueſes* own'd the *Engliſhman* was in the right, and that made them ſometimes rail at their Government, and complain of their having caſt off our King. Upon S. *Anthony*'s day we ſet

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ſet Sail, rather truſting to God, and the Aſſiſtance of the Saint, than to our own Strength. What hap'ned to us, I will ſet down in the following Chapter.

CHAP. IX.

My Voyage from Macaſar *to* Macao.

Portugueſes.

1. IT is moſt certain the *Portugueſe* Nation are devout, godly, and religious, which I know by Experience, and the firſt of it I had this Voyage. I was treated by them with great Civility, Courteſy and Generoſity; and what is more, I prevail'd with them, never to diſcourſe before me even at *Macao*, about the Differences then betwixt the two Kingdoms. Aboard the Ship the third part of the Roſary was ſaid every day kneeling, and our Lady's Litany was ſung every day. I took upon me to preach to them, which I did daily, as long as we were upon the Sea; this and my retiring to my Apartment, made them over-fond of me. Our Voyage was as good as could be wiſh'd, without any Miſchance.

Tacarabaca.

2. When we had paſs'd the dangerous Flat of *Tacarabaca*, which ſignifies the Knife of Hell, and is a long ſharp Rock, where many Ships have periſh'd, the Pinks parted two one way, and two another, tho aſhore they agreed always to keep together. It was a brutal Action in the Opinion of all Men. The third day after we diſcover'd aſtern two light Frigats that gain'd upon us amain. We put our ſelves into a fighting Poſture, tho we wiſh'd there might be no occaſion for it. The Sails were hoiſted up to the Roundtops, and they wetted to make the more way. We begg'd of God the Sun might not ſtand ſtill, as it had done for *Joſhua*, but that it would ſet preſently. It ſet, and when it was ſomewhat dark we alter'd our Courſe, ſteering eight Points more to Windward, which we held all Night. Next Morning we found our ſelves all alone, and clear of our Enemies. Three days after that we ſpy'd another great Ship, but made the beſt of our way and eſcap'd it.

3. Our Pilot was a *Chineſe*, and in truth a Man of extraordinary Vertue, and good Fortune; he was extremely meek, humble, calm, and knew thoſe Seas admirably well. He was alive in the Year 1670. but very old and blind. We had all of us extraordinary Comfort in him. A Pilot at Sea is like a Phyſician to ſick Men. We came to the place of the *Samatras*; ſo they call the fierce Winds that prevail at that ſeaſon. There is no deſcribing their Fury: did one of thoſe Guſts laſt an hour, no Ship could keep the Sea; they always bring much Rain with them, which is the cauſe they ſoon fall: our ſmall Veſſels ſcudded upon the Foam of the Sea.

Samatras.

4. We were four religious Men in the Cabin; there was no going to bed all the Voyage: I us'd to lie down by a Bale of Stuffs; one Morning I wak'd, and found it on the wrong ſide of me: I preſently concluded with my ſelf, there had been ſome extraordinary Hurricane that Night. In came a Franciſcan looking pale and ſad; and ſaluting us, I ask'd him, How he had paſs'd the Night without. He told me, the Veſſel had been at the point of foundring, and it was a miracle we were alive. The buſineſs was, the Pilot lay down to ſleep a little, and order'd that as ſoon as ever they found it rain'd, they ſhould furl the Sails. The Night prov'd ſo dark and diſmal, that there was no diſcerning which way the Vanes ſtood, tho never ſo near; and it being mizling Weather, it could not be diſtinguiſh'd whether it rain'd or not. It pleas'd God that he who ſupply'd the Pilot's place was ſenſible of ſome Noiſe on the Stern, and cry'd, Furl, there's Rain at hand. They let the Tacks run, and immediately the *Samatra* follow'd; ſo that had not the Tacks been looſe, we were all gone. At this time the Bale which was by me tumbled, but I did not wake, which was a great Mercy, ſince we were not to be drown'd; for the fright and dread would not have ſuffer'd me to cloſe my Eyes again.

Champa.

5. When we came in ſight of the Kingdom of *Champa*, the Sky was clear, and the Weather alter'd. Thoſe who had been there ſaid, there was a wonderful Idol-Temple near that place. It is a Concavity betwixt Rocks, very large, long, wide and ſtrong. A few days after we had diſcover'd the monſtrous Rock of the Kingdom of *Cochinchina*, it is upon the top of a Mountain, and reaches a prodigious height above it. The Paſſengers aboard had abundance of *Cacatoos* and Apes, which made ſome diverſion.

Cochinchina.

It

It was very pleasant to hear those Birds talk, and a fine sight when they were made angry, nothing can be more pretty. On the other side the Monkeys made some sport. During this Voyage I receiv'd full information concerning that Religious Man who brought a young *Chinese* as his Servant into *Europe*, and being come into these parts set him up for that Emperor's Son, which made a great noise, and turn'd to his advantage. At *Macasar* I had a satisfactory account that other Missioners of *Japan* had given out, that some Christian Merchants that came with them were great Princes. They impos'd upon all the Princes of *Europe*, as the Pamphlet said, who believ'd what they were told, and generously offer'd them rich Presents and things of value. During this Voyage I was told a notable Story, it was confirm'd when I return'd in the year 1670. It was, that a Sailor then aboard, who sail'd every year backwards and forwards betwixt *Macao* and *Macasar*, which is at least thirty days sail, never eas'd his body till he came ashore. He ate and drunk heartily, made a great deal of water, but never the least of going to stool. There is no doubt but the Sea binds up the body, as well for want of exercise, as because of the nature of the food; but it is strange it should do it to that excess, without throwing up fumes to the head, or producing some other distemper.

6. In a Book I read by chance, I observ'd the reason, why less sustenance serves in hot Countries, than in cold. That it is so appears by constant experience, and so it appears that in those Countrys the Natives live upon a little Rice, *Sago*, and some shell-fish, and are as plump, fat, and strong, as those who in cold Countrys eat Flesh and Bread, and drink strong Wines. The Cold it's certain drives in the Heat, which helps digestion and causes hunger. This is not so common in hot Countrys, there is a sort of decay or faintness, but no hunger, because the Heat spreading over all the parts of the body, that which remains in the Stomach has not strength for digestion, for which reason it needs not so much to prey upon, as when it is strong and vigorous.

7. We had a sight of the Island *Xan Choang*, where S. *Francis Xaverius* dy'd, and upon *Friday* the 13th of *July* at night we entred a narrow Strait. We sail'd out of danger to all appearance; the Pilot ask'd, How wind ye? The Steerman answer'd, North. Furl the Sails, quoth the Pilot, and drop Anchor, or we are lost. It was done in a moment. In the Morning we found our selves within Musket-shot of the shore. From thence to *Macao* was five Leagues; our Captain, who was a handsome Youth, spent all the time we were sailing them, in dressing himself, and he had enough to do it with. He was almost dress'd, and the Vessel with all its Colours and Streamers abroad, when a Boat came from shore, and brought the news that his Father was dead. The Extravagancies that Man committed, were the greatest I ever beheld: He grew as furious as a Tiger, and tore his fine Clothes with Hellish rage, there was no comforting, or appeasing of him; a few days after a small distemper seiz'd him, and in less than two Months sent him to his Grave. There was aboard an antient venerable *Portuguese*, who us'd to be familiar with me, and told me, that a few years since a Curat, who was a *Jew*, had been burnt at *Lisbon*, who had baptiz'd very many without any intention to confer the Sacrament; which was the cause that Orders were sent to all parts, that all who had been baptiz'd in such a Parish during such a certain number of years, should be rebaptiz'd, which abundance did, and among them one who was Governour of *Din*, to whom the news was brought as he lay a dying, which was a great happiness. He said further, that four of the Inhabitants of *Macao*, and he among them, discoursing upon this Subject, they began to argue whether the Curate that baptiz'd them had a good or bad intention. To remove all doubts, and remain free from any scruple, they resolv'd to go to S. *Francis his* Well, and privately baptize one another. They did so, and were well pleas'd. Was it not very well done of us Father, quoth the *Portuguese?* No, it was very ill done, said I. The good Old Man was very much troubled at my answer. Strange things happen in the World.

Navarette.

8. We landed, I went with those of my Order to our Monastery, we had need of rest. That Afternoon it being *Saturday*, I receiv'd great satisfaction in hearing the *Rosary* said, the Litany and *Salve Regina* sung. It is very well perform'd among us, as well in the *Philippine* Islands, *New Spain*, *Italy*, and other parts, but much better throughout all *India*. Upon all *Saturdays*, Festivals of our Lady, and first *Sundays* of the Month, the Brothers meet; and they are all such, they put on a long Robe of white Silk with an Image of our Lady, embroider'd on the Breast,

Navarette. and every one with a Torch of white Wax in his hand: thus they accompany the Holy Image in the Proceſſions, and the Singing of the *Salve*, at which the Superiour in a Cope carrys a little one. I lik'd it better and better every day, and it increas'd my Devotion.

9. I ſhall hereafter write a particular Chapter concerning what the City *Macao* is at preſent, and what it was, its Situation, Strength, Monaſteries, Churches, and what elſe it contains; this to ſave Repetitions. In the enſuing Chapter I ſhall ſpeak of other things I obſerv'd there.

CHAP. X.

Of my Stay at Macao, *and firſt entring the Great Empire of* China.

1. ALL the while I ſtay'd at *Macao*, I had a great deal of trouble in preaching and hearing Confeſſions, moſt People came to me. One day I heard a good Lady, who ſaid to me, Father, ſome years ſince, when I had riches to *Confeſſion.* ſpare, I had enough to hear my Confeſſion, now I am poor I can't find one. I was much troubled at her words; I offer'd her my ſervice as often as ſhe pleas'd, and perform'd it. I heard ſome others, who told me they came by ſtealth, becauſe their Maſters confin'd them to certain Confeſſors; others that their former Confeſſors might not chide them for going to a new one. I miſlik'd both, and I found ſo much of it, that I was forced to give a hint of it in the Pulpit.

2. A few Months after they ſent a Confeſſor into *China*, he had ſeveral Spiritual Daughters, and from thence writ, exhorting them to Virtue, and adviſing them not to go to Confeſſion to ſuch a Church and Monaſtery. I thought this very ill advice, and it was diſlik'd by a Perſon of Note, when he heard of it.

3. I was there inform'd, that in a certain Church of that City they had given the Bleſſed Sacrament three times to one Woman upon *Chriſtmas*-day. I was ask'd my opinion concerning it, and anſwer'd, It was very ill done, and a breach of a Precept of the Church there is to the contrary. That there was a particular reaſon for Prieſts ſaying three Maſſes that day, which did not extend to the Laity receiving. This point is particularly handled in its proper place.

4. At that time there happen'd a misfortune that might have prov'd of ill conſequence. The *Tartar* Soldiers take more liberty at *Macao*, than they do in *China*; they uncover Womens faces, as they go along the Streets, and even in Proceſſions, and there is no body can hinder them, tho in *China* they look upon it as a heinous offence for a Man to look upon a Woman. Some of them went to ſee the Church of the Society, which is a very good one, but not ſo extraordinary as Fr *Rodas* makes it. They ſtay'd longer than the *Sacriſtan* would have had them, he grew impatient, and was ſomething rough with them, which they reſented, and waited an opportunity to revenge. It is no prudence in a ſtrange Country to abuſe thoſe that are Maſters of it. Thoſe Soldiers got together ſome more of their Gang, and walking about the Streets that Afternoon, met two Fathers of the Society, on whom they took full revenge for the wrong done them; they cudgel'd, dragg'd them about the Ground, and tore their Clothes. This alarm'd the City, ſome ſubſtantial Citizens took up Arms, the Temporal Coadjutors went out with Spears, fell upon the Soldiers, who had ſecur'd themſelves with their Captain in the Houſe where they quarter'd; they aſſaulted the Houſe, threw in Hand-Granadoes, and beſet them, but the Houſe being over the Sea, they eaſily made their eſcape at Night, and acquainted the petty King of *Canton* with the matter. He immediately order'd the Magiſtrates of the City, and Fathers of the Society to appear before him. Each ſent two as Deputies. The Religious Men were kept cloſe Priſoners ſeveral Months, the Townſmen follow'd the Suit. It was compounded for 3000 Ducats in Silver, which the Society paid with an ill will. This was the end of that buſineſs, and it might have prov'd worſe.

5. I ſaw a Monſtrous ſight there, which beſides that it griev'd me to the Soul, put me out of patience. A *Chineſe* Corrector liv'd there, whoſe Nickname given him by the *Portugueſes* was *Bonzo*. He ſeeing our Proceſſions, reſolv'd to make a Feſtival to his Idols, and to this purpoſe borrow'd Jewels and Relicaries of the *Portugueſes*, as I ſuppoſe deceitfully.

fully. With theſe things he adorn'd a Bier to be carry'd on Mens Shoulders, on which he placed an Idol, and calling together the Infidels, they carry'd him about the Streets and Market of the City, with Muſick. I was an eye-witneſs to it, and bewail'd the miſerable condition of that place. A Citizen, whoſe name was *Texera*, an honeſt Man and good Chriſtian, laid hand to his Sword, but check'd himſelf. He afterwards ſaid to me, I had not valu'd being cut in pieces, but bethought my ſelf, that the whole City would periſh, and that ſtopp'd me, otherwiſe I did not want courage to break the Idol, and kill the Idolaters. A few days after I preach'd, and I believe they remember what I ſaid to this matter, and about the Women lending an Infidel their Relicaries.

6. All Church-men and Laity there pay Ground-rent for their Houſes and Churches, as is uſual all over *China*, but above all the People of *Macao*, who are ſtrangers, and had the Place given them upon that condition. The Magiſtrates receive it from all Perſons, and pay in the Money. They came to a Monaſtery to ask their Quota, and they oppos'd it vigorouſly; the Magiſtrates argued the caſe, and intreated, urging the example of the Cathedral, Pariſhes, and other Monaſteries. All would not do, the others alledging it was contrary to *Bulla Cœnæ*. The Magiſtrates gave their reaſons, and at laſt the City paid the Money, becauſe the Religious Men could not be brought to hearken to reaſon. They put this caſe to me, without my being acquainted with the Particulars of it; I anſwer'd, as I thought fit, and what I would anſwer at this time, which was, that thoſe Fathers ſhould go to the *Tartar* Emperor, and notify that Bull to him, and if he allow'd of it, they might enjoy their Privilege, and not pay. Such a queſtion deſerves no other anſwer. I have always ſaid the things that happen in thoſe parts are incredible. Is there any ſuch thing as *Bulla Cœnæ* in the World, that concerns the receiving of my Ground, or other Rent? I was in the right to believe that was not the effect of ignorance ſo much as of wilfulneſs.

7. I found abundance of violent *Sebaſtianiſts* in that City, *(ſo call'd for that they expect King* Sebaſtian *ſlain by the* Moors *above one hundred years ſince will return again.)* I ſtood amaz'd to hear the Arguments they us'd to prove he was ſtill alive. One who was a good Chriſtian argued thus to me: "Father, no King ever dy'd, but his Obſequies were perform'd, none have been for King *Sebaſtian*, therefore he is not dead. The Major is undeniable, the Minor plain, ſo the Conſequence, *&c.*" When I diſcours'd this point with F. *Gouvea* a Jeſuit, he deny'd the Minor, and ſaid, the Obſequies were perform'd at the Monaſtery of *Bethlehem* near *Lisbon*. Others have told me they were not perform'd by the Kingdom, *(this ſeems a Quibble.)* When I return'd out of *China*, they were ſtill of the ſame mind, and expect him daily. *Navarrete.*

8. Another thing I thought ſtrange at *Macao*, which was that a Widow Gentlewoman, whoſe name was *Elizabeth Raigoto*, having a Law-ſuit about a conſiderable quantity of *Sandal*, with the Procurator of a certain Order, another of the ſame Houſe took part with the Widow, and pleaded for her. So that one was for, and another againſt the Widow, in the ſame Houſe. F. *Gouvea* told me he had ſeen the like at *Lisbon*, in a great Suit there was with the Collector, with whom F. *Suarez* ſided, and did him all the ſervice he could. And another very Learned Man of the Society was violent againſt him. There is no doubt but there may be two probable opinions, and one hold the one, and another the other.

9. When I declar'd I would go into *China*, the whole City was concern'd at it; and there was a Layman that ſaid, I ought to be ſtopp'd, for the general good of others. I was oblig'd to them for their love and many favours. Having no knowledg of that vaſt Kingdom, I was neceſſitated to have recourſe to them that had, for directions how to travel. They gave me written Inſtructions very willingly; but I found the contrary by experience. The Paper ſpecify'd the Provinces of *China* as far as *Tartary*, without mentioning any City, Town, or Village, as if a Man ſhould direct another how to travel from *Madrid* into *Germany*, and ſhould write, "You muſt go into *Catalonia*, thence into *France*, ſo into *Flanders*, &c." This did not diſcourage me. I took a *Chineſe*, who ſpoke a little *Portugueſe*, agreed with him, and order'd our affairs to ſet out. I us'd all my endeavours to go as far as *Canton* with another Miſſioner, who was to build a Church in that Metropolis. He and his Superior promis'd I ſhould, and that they would give me timely notice. I was ready, and expected to be call'd upon ſome days, but they never perform'd; perhaps they could not be as

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good as their words. The other went away, and I remain'd somewhat baffled, but not out of hopes. I found an Infidel, who conducted me with a very good will, and for a small charge. I consider'd by my self what difference there is betwixt the Sentiments of God and Man. A Catholick Priest and Missioner would not take me along with him, and God order'd that a Gentile and Idolater should carry me, and use me with all the respect in the World. Some *Tartar* Soldiers went in the same Boat, who carry'd themselves very civilly towards me. I was destitute of all human dependance, and was the first that ventur'd among those Heathens in this nature, and openly: Which Father *Gouvea* of the Society often admir'd, and declar'd as much in my hearing. So that all the Missioners who had enter'd *China* till that time, either did it privately as the *Franciscans* and those of my Order, or else under the protection of some *Mandarines*, or as Mathematicians as those of the Society. It was certainly a special goodness of God towards me, otherwise it could not have been done.

10. As soon as we were out of *Macao*, we came to an Idol Temple the Heathens have there, and as we past by it, the Sailors offer'd their Sacrifice, and perform'd their Ceremonies for obtaining a good passage. *Macao* was never able to remove that eye-sore; and yet they boast they are Lords of that Island. In two days we came to the Metropolis of *Canton* I was astonish'd to see that prodigious City. We run up the River under the Walls, they extend almost a League and half from East to West. I spoke something of this City in the first Book.

11. When I went hence I was assisted by the black Soldiers who were Christians; they were very uncivil to me, they stole from me fifty Pieces of Eight, my Church-stuff, and other small things. I was upon my guard against the Infidels, but not against Christians, which was the cause this misfortune befel me, which I found out 24 hours after, when I had sail'd some Leagues; I made some enquiry, but to no purpose, so my sufferings began. In the Metropolis I found a Black, who made a practice of baptizing all the Children he met in the Streets, and had done so to many. There is no doubt but all that dy'd in a state of Innocence were sav'd, for he baptiz'd them well. I blam'd him for it, but know not whether he was the better. I sail'd up the River nine days with three *Tartar* Soldiers, and declare it, they could not have been civiler, tho they had been good Christians. I was astonish'd at their courtesy, calmness and good behaviour. All that way I never gave any Man the least thing, but he return'd some little Present; and if he had nothing to return, there was no perswading him to accept of a morsel of Bread. This is the general custom throughout the Kingdom. I came to the River of the Watering Engines I mention'd in the first Book.

12. I travel'd afoot for want of Money, where there was no River. One day I went up a vast Hill, which tired me very much; on the top of it was a good House, where Soldiers lay to secure the Roads, of which that Nation is very careful. The Captain saw me going by, came out to meet me, was very courteous, invited me in, and led me by the hand; I sat down, he presently order'd their Drink made of *Cha* to be brought, shew'd compassion to see me travel afoot, and limping with weariness: he ask'd my *Chinese* Companion how I came to travel after that manner, was sorry that my things had been stolen, conducted me out, and took his leave with much civility and concern for my loss. I went on much comforted with that kindness, went down the Hill, which was tedious and craggy, that quite lam'd me, so that I was not able to stir. We came to an Infidel's House (I met with no Christian til we came to *Fo Kien*) whilst they were boiling a Chick for me to eat, I fell down and fainted, and tho I presently came to my self, they thought I should have dy'd there. The Infidel presently went in and brought Clothes, he made me a little Bed, on which they laid me, and I went to rest. I was astonish'd to see with what care and diligence the Infidel attended me, no more could have been done in any Town in *Spain*. I eat and gather'd strength, that Man did wonders with me that night, he gave me his own Room and Bed, which were very good. True it is, I slept but little, being in care to rise betimes. He made much of me, and would take nothing for my Lodging. This is very much among Infidels.

13. Next day as we were entring a great Town, my *Chinese* and he that carry'd the small Baggage went before, and I was left in a desperate condition, sad; and out of patience, among thousands of *Chineses*, without knowing how to enquire for my Company, or answer their questions; I had an ill Afternoon of it, but

but no Man was uncivil to me: I have ſaid it, and muſt repeat it a thouſand times, that this Nation outdoes all others in the World in this particular, and ſome others. Next day it being very cold, for it was paſt the middle of *October*, we came to a River; I took off my Shoos and Stockings, and waded it with the Water up to my Knees, and very ſenſible of the violent cold. The Company that travel'd together, ſpy'd a mighty Tiger, that lay on a riſing ground cloſe by the Road; I ſaw it, and was much daunted, it was as big as a large Calf. That day we came to a ſtately and populous Town, ſeated on a ſtately River, on which there were thouſands of Veſſels. I endeavour'd to hire a Boat preſently, but could not, becauſe the people were in an uproar, by reaſon a company of Robbers were abroad. The War was hot there againſt the Sea-*Chineſes*, who would not ſubmit to the *Tartar*. I went into a Lodging, and after Night we went away very huſht to a Boat. At break of day we got out, ſail'd down the River all day, continually ſeeing great numbers and variety of Veſſels. At dark night we anchor'd under the Walls of the famous City of *Chang Cheu*, where we reſted a little, and will begin another Chapter to conclude this Voyage. *Navarette.*

CHAP. XI.

My Travels continu'd as far as Fo Ngan.

1. THE City *Chang Cheu* is very famous and renown'd in *China*, all the *Chineſes* that trade to *Manila* are of it and its Territory, and are therefore called by us *Chincheos*, by corruption of the Name; it is part of the Province of *Fo Kien*, and coſt the *Tartar* dear. He took it once, but loſt it to the *Chineſes* of *Calello*; but he coming a ſecond time with great Force, made himſelf Maſter of it again. True it is, it coſt abundance of Lives on both ſides, for it was ſtrongly gariſon'd, being a Frontier Town. At the dawn of the day we went out of the Boat; to continue our way we went about a great part of the City, and on a ſudden found my ſelf in a Street, the longeſt, fineſt, and fulleſt of People that ever I ſaw. I was aſtoniſh'd and ſurpriz'd, eſpecially hearing all People ſay, This is a Father of *Manila*. And conſidering how ill the Souldiers at *Manila* uſe the *Chineſes*, I concluded, it would be well if I came off with a good beating. I went on apace to eſcape the danger I fancy'd hung over me, and thought the Street had no end, it was little leſs than half a league long: It is all the way at twenty paces diſtance adorn'd with ſtone Arches curiouſly wrought. Troops of Horſe march'd out of the City with much noiſe and confuſion, and I could not think what would become of me. One Lodging would not entertain us, and the worſt was, we had a River to paſs in a great common Boat. I went into the Paſſage-boat very much concern'd, and there was aboard a great many People who took not their eyes off me. I waited two hours till the Boat was full; we went down the River three or four Leagues: when I got aſhore, I thought my ſelf in another World. Having travel'd about two Leagues, I met with the talleſt and fierceſt *Chineſe* to look to I had yet ſeen, he prov'd to me an Angel ſent by God. He came to me, made much of me, comforted me, and by Signs gave me to underſtand that I ſhould be merry and fear nothing, for he would take care of me. I underſtood ſomething, and my *Chineſe* explain'd it to me very well. In the Lodgings he gave me the beſt Room; when he eat he gave me the beſt Morſel; he took me by the hand, and plac'd me on his right ſide, and always took as much care of me as if he had been my Tutor or Guardian; I never ſaw a better-natur'd Man. Two days after another, nothing inferior to the firſt, joyn'd us; I was very well pleas'd with ſuch good Company. Being come to the City *Civen Cheu*, I was amaz'd to ſee ſuch a vaſt place; the whole appear'd from an Eminency, and it look'd like a little World. When the *Tartar* took it, the Walls were ruin'd, and he caus'd them to be new built; they were finiſh'd in two Years. I believe it impoſſible for any *European* Prince to compleat ſuch a Work in four or five. The Form of them is like ours, with Curtins and Baſtions. We travel'd under the Walls, croſſing the narroweſt part: As I went I counted the Cannon, I reck'ned as far as Seventy, and obſerving I was not come half way, left off to take notice of other things. About the Year 63, the Floods ſwell'd

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ſo high, that they overflow'd the Walls, and drowned a great part of the City. Having paſs'd this place, we came to that wonderful Bridg I mention'd in the firſt Book. Three days after we met the General of *Fo Kien*, who was marching to *Chang Cheu* with 20000 Men. I was in great confuſion and diſtreſs upon this occaſion, conſidering in what condition a poor Religious Man muſt be in ſuch a ſtrange Kingdom, and amidſt an Army of Idolaters. Thoſe two *Chineſes* vvere ſo aſſiſting to me, that vvere it not for them, I knovv not vvhat had become of me, not that any Man ſpoke to me, or offer'd the leaſt incivility, but becauſe of the dread and diſorder that multitude of *Gentiles* put me into, in regard I could not ſpeak, or give the leaſt account of my ſelf if occaſion had requir'd. I paſs'd in ſight of the General, vvho vvas near the ſhore vvith the greateſt Gravity and State imaginable. It vvas prodigious to ſee his Sumptures, Camels and Horſes. When vve vvere paſs'd the Body of the Army, and thought all vvas over, from an Eminence I diſcoverd another Party, vvhich vvas no ſmall trouble to me, they vvere all Pikemen, and drawn up on both ſides of the Road. I vvent through the midſt of them all alone, becauſe my Companions vvere behind ſeeking their Saddles, and my *Chineſe* our Baggage. When I vvas paſs'd, I ſaid, and ſtill ſay the ſame, that I had rather go through two Armies of *Tartars*, than one of ours. We ſaw Country Houſes and Villages vvith their Fruit, and Meat ſet out in the Shops to ſell, as if never a Soldier had gone that vvay. Then, and often ſince have I made Reflection upon it; it is never known that Soldiers in that Country vvrong the Subjects, and therefore tho an Army marches through a City, Town or Village, none of the Inhabitants are the leaſt diſturb'd. The Handicraft minds his Buſineſs, he that ſells Fruit keeps his ſtation, and ſo others; no Man dares touch any thing vvithout Mony in hand, and paying the uſual rate. The following Year a Soldier paid a Halfpenny ſhort in a little Rice he had bought; the Seller complain'd, and having made it out, the Soldier was beheaded. The *Chineſes*, and at preſent the *Tartars* ſay, Soldiers are to defend the People from the Enemy, and prevent the harm he may do them; but if the Soldiers do the ſame harm, the People will be expos'd to two Enemies: ſo that it is better not to raiſe Forces, that the People may have but one Enemy, whom they can better oppoſe than two: This is evidently true.

Diſcipline.

2. Before I came to the Metropolis of *Fo Kien*, call'd *Fo Cheu*, I ſent my *Chineſe* into the City to find out the Church, and know whether there was ever a Father at it. It was long before he came back, which troubled me very much. My Companions carry'd me to an Inn, a better than which there is not in all *Italy*; we paſs'd through two Courts, and found a Table cover'd with a thouſand Dainties. I was concern'd that it was the Eve of S. *Simon* and *Jude*, tho I was in ſuch a condition I might without any ſcruple have forbore faſting. My countenance expreſſing my ſorrow, thoſe Infidels ceas'd not to comfort me with Signs and Motions. It pleas'd God the *Chineſe* return'd, and with him a Chriſtian of that City, which fetch'd me to life again. The religious Man, I think, hid himſelf, ſo that I neither ſaw him, nor went to his Church, ſuch are the humors of Men. I was not a little afflicted, becauſe I was deſirous to confeſs and ſay Maſs. Perhaps he did nothing to help me forward in my Journey, and conſider'd it, but I ſtood not in need of him. Two days after I ſet forward, having been well treated by a Chriſtian Phyſician, and receiv'd ſome ſmall Gifts from others. I croſs'd the City, which is extraordinary beautiful, tho the leaſt Metropolis in *China*, they ſay it contains one Million of People: The Suburb I came in at, was a League in length; the concourſe of People, without one Woman among them, was incredible. The Street I went through was exceeding broad, long, well pav'd and clean, Shops on both ſides of all ſorts of things a Man could wiſh for. Going along it, I met three *Mandarines* at a good diſtance from one another. I was order'd to get out of my Sedan, or *Palanquine*, and ſtood aſtoniſh'd to ſee with what gravity, ſtate, and attendance they went. I look'd upon them earneſtly, which I ought not to have done; but in that Country it is counted unmannerly: But being ignorant of this, and many other Matters, it is no wonder I err'd. I got out of that Fright, and the City, and travel'd more eaſy in the open Country. Soon after I met a Chriſtian whoſe name was *Charles*, who came from the place where thoſe of my Order were; he was a great comfort to me. I travel'd five days longer over Hills that reach'd the Clouds, but God be prais'd no body did me the leaſt diſpleaſure. The laſt night we lay in a little Caſtle, in which were about fifty Souldiers; it is incre-

Civility. incredible what civility I met with there. The Commander quitted his own Room, which was a good one, for me to lie there. I endeavour'd to excuſe it, but he prevail'd, and went to lie in another place. I was amaz'd at this uſage from Infidels, who among *Europeans* are accounted *Barbarians*; theſe and ſuch-like Paſſages were always the ſubject of my Obſervation, they very well deſerve conſideration and reflection. Next day the Commander and others came down to the Door to take leave of me, begging my pardon for the ſlender entertainment. I went up and down ſeven helliſh Mountains that day; at the laſt of them it rained hard, at the top of it we reſted a little. I was very hungry and weary, for they had deceiv'd me in the number of Leagues. I ſaw a *Chineſe* eat boil'd Rice in the morning, and as cold as Ice; I took a good parcel and eat it, methought I never eat any thing more dainty in all my life-time. As we went down the Hill, which was very tedious, it rain'd again, and I met a company of Horſemen, who all ſaluted me after their manner. We found the Gates of *Fo Ngan* ſhut; we went late in a dark night, and very cold to a Suburb, where we had a bad night of it, becauſe there were not Neceſſaries to be had, nor could we dry our Clothes. Wet as I was, I lay down upon ſome Straw, and the Cold being intenſe, I could not get Heat into me: I never had ſo bad a lodging in forty days I had been travelling, and it was good fortune to get any, becauſe there were abundance of Soldiers quarter'd. Next day being the 3*d* of *November*, I went into the City, came to the Church, where I found three Fathers of our Province of *Manila*; the very ſight of them rejoic'd me, and made me forget all my Sufferings during the Journey.

3. Some at *Macao* look'd upon it as a raſhneſs in me to undertake that Journey, others were of opinion I could never perform it. I my ſelf was doubtful of the Event, which prov'd more fortunate than any Man could imagine; the Circumſtances make it the ſtranger, for it is certainly very ſtrange that I ſhould travel forty days over Mountains and Valleys, upon Rivers, through great and ſmall Towns, for the moſt part near the Sea, when the War was hot between the *Tartars* and *Chineſes* of *Cabello*, and abundance of Horſe and Foot marching, and that no body ſeeing a Stranger, ſhould ſpeak to or do him the leaſt wrong, but rather ſhould all behave themſelves courteouſly, civilly, and kindly. Till I met the Army at *Fo Kien*, I travel'd with my Beads about my neck, a Croſs of that ſort they call of S. *Toribius*, and a Medal hanging to it; it was made of Jet, and in *China* there was none of it; they look'd upon, touch'd it, admir'd what it was made of, and there was an end. As we were going through the Army, my *Chineſe* Friend took it off, and made ſigns to me to lay it up; I did ſo, becauſe there was no neceſſity of carrying it openly. All Men knew I was a Preacher of the Evangelical Law, and my Interpreter told them as much, without being ask'd. All the Journey I us'd to riſe very early, ſo that I had ſaid moſt of the Divine Office before I came out of my Lodging; at night I perform'd what remain'd. I never wanted time to do this Duty, and I found afterwards that the Infidels were very much edify'd by ſeeing me pray. I ſaid other Prayers in the day-time upon the Road. When I din'd or ſup'd, there commonly came ſome poor body; I gave ſome ſmall matter, and this was matter of Edification to the ſtanders by. I gave my Companions ſome ſmall Gifts; they were thankful, and made ſome return. *Navarrete.*

4. During this Journey I ſaw innumerable Cities, Towns, Villages, and Country Houſes; it was rare, but we were in ſight of ſome. The plenty of Fruit, Fleſh, Fiſh, Cakes of ſeveral ſorts, and other Varieties, was wonderful. At one Inn I ſtood a good while to ſee one mince Bacon to put into the Meat he dreſs'd; ſince I was born I never ſaw ſuch Activity, Expedition, Cleanlineſs and Neatneſs as that *Chineſe*'s, I was quite aſtoniſh'd. Along the Roads I ſaw ſeveral Paper-mills: What I admire in thoſe People, as to this and other particulars, is, that they ſet up a Paper-mill and other ſuch Neceſſaries upon half a dozen Stakes, and work it with the leaſt Rivolet of Water; among us we have a thouſand Utenſils. *Paper-mills.*

5. I forbear writing many ſmall matters, not becauſe they will tire the Reader, but becauſe I am tir'd my ſelf: I have ſeen them ſo often, that they are very common to me, which makes me have the leſs inclination to write them. I ſpoke in the firſt Book of the multitude of Temples and Idols I ſaw. The famous Idol call'd *San Pao*, which has been repreſented as an Image of the moſt Bleſſed Trinity, is exactly the ſame with that which is on the High Altar of the Mona-

Monaſtery of the Trinitarians at *Madrid*. If any *Chineſe* vvhatſoever ſaw it, he would preſently ſay, the *San Pao* of his Country vvas vvorſhip'd in theſe Parts.

Navarette.

CHAP. XII.

My ſtay at Fo Ngan, *till I went up to* Che Kiang.

1. SOME things I gave account of in the firſt Book, vvhich I vvill not repeat in this place; but I forgot to write one remarkable ſto us *Europeans*, vvhich is, that during the forty days I travel'd, I never ſaw any more than three Women, either in Towns, upon the Road, or at the Inns. One as I went through a Village, another on the Road, and another at a diſtance from me near a Town. Among us it will ſeem incredible, among them it vvill ſeem too much that I ſaw three.

Women.

2. The Town, or as others call it, City *Fo Ngan*, is very renown'd in the Province of *Fo Kien*; it ſuffer'd much upon the coming in of the *Tartars*, twice they took it, and twice the *Chineſes* beat them out, the third time the latter ſubmitted. The *Tartars* capitulated to hurt no Man, drew up, and order'd all that bore Arms to appear; they did ſo, and 14000 of them were deſtroy'd. The firſt of them vvas a good Chriſtian, and very Learned Man, vvho vvas a Commander. The *Tartar* had a good opinion of him, and he would have been prefer'd had he ſubmitted at firſt. A Soldier as he vvas going to make his appearance, had ſome buſineſs, and ſaid to a Townſman, I am buſy at preſent, do you appear for me, and here is a Ryal (ſix Pence) for you to drink. He did ſo and was put to death, the other eſcap'd; it vvas very fortunate for the one, and very unlucky in the other.

3. *Liu Chung Zao*, the *Chineſe* General, a Man of great Learning, and brave, finding himſelf in diſtreſs, reſolv'd to poiſon himſelf; he invited ſome Friends to do the ſame, and among them the Chriſtian I ſpoke of before, vvhoſe name vvas *John Mieu*. They all excus'd themſelves, and he took the Poiſon alone, dy'd in his Chair of State, vvhere the *Tartars* found him ſitting, and leaning againſt a Table; they made many obeiſances to the dead Body, and extol'd his Loyalty, ſince he choſe to die rather than to deliver up the City to an Enemy.

4. In one of thoſe Sieges the Venerable F. *F. Francis de Capillas*, of the Monaſtery of S. *Paul* of *Valladolid*, and born at *Villaquerin de Campos*, ſuffer'd Martyrdom. I ſaw the place vvhere they cut off his Head, and kiſs'd the Ground. His Buſineſs lies now before the Holy Congregation of Rites at *Rome*. In this Place my Order had their firſt Church in *China*: Here they ſow'd the Seed of the Word, and did, and ſtill do reap a plentiful Harveſt. What relates to this Particular being written in our Hiſtory, I vvill proceed, but ſhall ſay ſomething more in the Second Volume.

5. I vvas there told a very remarkable Story, vvhich is as follows; *Lieu Chung Zao*, vvhom vve mention'd before, going to fight the *Tartars*, a Miſſioner attended him vvith the Title of *Mandarine of the Powder*. He took up his Quarters at our Church, vvhere he had the beſt entertainment they could give him. He being ſo great, and thoſe of my Order ſo poor, the Infidels began to doubt vvhether he and the reſt vvere all *Europeans*. To clear this Doubt, it vvas reſolv'd that one of ours and he ſhould meet in ſome publick place, and talk together. The time and place were appointed; F. *Francis Diaz* a vvorthy Miſſioner and Labourer in God's Vineyard, got up early, and travel'd afoot two Leagues of very bad way; he was cloth'd in Cotton, not in Silk, and came ſweating to the place appointed, vvhere the other vvas in great ſtate in his Sedan, vvith Attendants like a *Mandarine*. Our Father faced him; and vvhen the Father *Mandarine* ſaw him from his Sedan in that garb, and without Servants, *he deſpis'd him*, and went on without taking any notice of him, leaving him out of countenance in the preſence of a thouſand Lookers on, and ſome Chriſtians vvho expected by that means to have gain'd Honour to their Spiritual Fathers. Afterwards a good Chriſtian ask'd the Father *Mandarine*, how it came he had put ſo great an Affront upon the *Dominican* Father? He anſwer'd, Why ſhould I go out of my Chair to pay a Complement to a Man in that garb?

6. Ano-

6. Another time the General ſpoke ill of us in the hearing of that *Mandarine* Miſſioner, and of a *Chineſe* Chriſtian. The reaſon the General had for it was, becauſe a Concubine had left him, and was become a Chriſtian. The Father hearing what the Infidel ſaid, and perceiving he bore us ill-will, ſaid, *Sung Ta Men Ki Pa*, which is as much as if in our Language he had ſaid, *Turn them out of the Kingdom, and let them be gone.* The Infidel ſtar'd, the Chriſtian amaz'd fix'd his eyes on the Father. Obſerve how the Infidels us'd me, and how one Miſſioner uſes another. In ſhort, *Figulus Figulum odit.* Notwithſtanding all this, he afterwards deſir'd our Fathers to procure him a faithful Chriſtian Servant to wait upon him. They got him one, he brought him into *Europe*, made him paſs for an able Phyſician. He was with him at *Rome*, where he forbid him going to our Monaſtery of *Minerva*. Our Father General ſent us this intelligence into *China*; I ſaw, read, and had his Letter in my hands.

7. I came to the Church the 3*d* of *November*, as I ſaid above, and preſently apply'd my ſelf to the ſtudy of that moſt difficult Language; there are few but find great diſcouragement in it, I labour'd all I could. Mattins were certainly ſaid at Midnight; and it was uſual with me to ſit in my Chair after them till Morning at my Study. Continual application overcame the difficulty in great meaſure. It pleas'd God I preach'd in the Church the ſecond Sunday in Lent, which but two months before I thought impoſſible to be done in two years. I was commanded to ſtudy the Character, and thought it a difficult Task; began with infinite reluctancy, but in a few months was ſo fond of it, that I could not be a moment from my Books. This ſtudy is ſo neceſſary, that without it there is no coming to a right underſtanding of the Errors they profeſs, nor oppoſing them, nor converſing with the Learned. In two Years I continu'd in that Province, I came to hear Confeſſions, preach'd with ſome eaſe, read ſome Books, and diſcours'd concerning Matters of Faith with Heathens and Chriſtians.

8. I obſerv'd during that time that the *Chineſes* confidently reported that their Emperor ſhould die in the eighteenth Year of his Reign. The *Chineſes* reckon their Emperors Lives by the Years of their Reign, as we do the Pope's; but it is not true to ſay they have no other computation of Years, as F. *Trigauſius*, *Cornelius a Lapide*, *Tirinon* and *Kircher* affirm. We know they reckon the Year by Moons, allowing twelve to a Year, and thirteen to the Biſſextile or Leap-year, wherein they agree with the *Jews*, as *Cornelius a Lapide* in *Exod.* proves. Their Moons are ſome of 29, and ſome of 30 Days. The name *Menſis*, a Month, is well known to be deriv'd from the *Greek*, *taken from the name of the Moon*, as S. *Iſidorus* ſays, *lib.* 5. *de Orig. c.* 33. The *Jews* counted by Moons, as the *Chineſes* do at this time. The Day accord- *Day.* ing to the *Egyptians*, ſays the Saint, *cap.* 30. began *at Sun-ſetting*: According to the *Perſians*, *at Sun-riſing*: According to the *Athenians*, *at the ſixth Hour of the Day*: According to the *Romans*, *at Midnight.* This laſt is the Method the *Chineſes* obſerve. In the 37*th* Chapter the Saint ſpeaks of the *Luſtrum*, which was every five Years. The *Chineſes* have the ſame, and call it *Ti.* The *Jews* reckon 50 Years an Age, as the ſame Saint obſerves, we make it 100; the *Chineſes* allow but 30. The *Greeks* began the Year *Year.* at the Autumnal Equinox, ſays S. *Iſidorus*, *cap.* 6. *de natura rerum*; the *Chineſes* as has been ſaid before. Certain it is, they have other Computations beſide the Years of their Experors Reigns. To conclude, the *Chineſe* Prophecy prov'd true, "*Xe Pa Chung*," that is, he will end the 18*th* Year of his Reign. They alſo gave out they would baniſh the Law of God, it was talk'd of three Years before it hap'ned. This was eaſier to be known, becauſe our Enemy was then contriving the miſchief.

Navarette.

9. At an examination of Batchelors, ſome things remarkable hap'ned to certain Chriſtians; One of them liv'd near the Church, was an extraordinary good Chriſtian, and being old us'd Spectacles: He went to the Examination without them, through forgetfulneſs; the Man was utterly undone, for there was no avoiding loſing his Degree, being whip'd, and undergoing the ſhame that follows of conſequence. I was told he clap'd his hands upon his Face, and offer'd up to God that Trouble and Affliction he was fallen into, after he had many Years continu'd in his Degree with Honour and Reputation. He pray'd, then open'd his Eyes, and thought his ſight was very clear; ſo taking the Pencil, he began and ended his Exerciſe, admiring at himſelf; and it prov'd ſo good, that he receiv'd a *Premium* for it. There is no doubt but it might happen naturally, and God might ſpecially aſſiſt him.

Navarrette.

10. Another, who was newly baptiz'd in his Rhetorick, committed a groſs Fault, which deſerv'd a whipping at leaſt. He offer'd up his Prayer to God, and made up his Paper the beſt he could. It was a ſtrange thing that the Fault was not perceiv'd; and his Compoſition was not only approv'd of, but he was prefer'd a ſtep higher for it. The other Chriſtian Batchelors, all of them had *Premiums* that Year, which the Infidels took notice of.

11. I was alone a few days in a Town, where that hap'ned to me which I mention'd in another place, which was, that an Infidel bid me go preach at *Manila*, where there was more need of it than in their Kingdom. I was out of countenance; it was in this Town I baptiz'd the Child I ſpoke of, that was expos'd to periſh. As I was one day at my ſtudy, two Infidels open'd my Cell-door very ſoftly; on my Table was a Crucifix, they ſtood looking at it; and making ſome little noiſe, I look'd about, ſaw them, and roſe to ask what they wanted. They ſaid, they were going to ſee the Church, and had a mind to ſee me, but that they were ſurpriz'd at the ſight of that Image, which had mov'd their Hearts to ſome tenderneſs. What I write is the very truth, let others write or ſay what they pleaſe. Before this, when I was at *Fo Ngan*, the ſame thing hap'ned to me twice; and when I ſpoke ſomething concerning that Divine Myſtery to thoſe Infidels, they knit their Brows, and paid reſpect and honour to that Holy Image. This Point is particularly handled, and I would have the curious Reader reflect upon what S. *Thomas* writes on *Joan.* 12. *Sect.* 4. on the words, *But Jeſus anſwer'd*, &c. About this time a Heathen Batchelor, who lay very ſick, ſent for me; he had read ſome Books of ours, and God touch'd his Heart. He earneſtly deſir'd to be baptiz'd; I inſtructed him the beſt I could, and caus'd ſome who were Chriſtians of long ſtanding to diſcourſe him. Ten days after he had devoutly receiv'd the Sacraments, he went to injoy the ſight of God, as I charitably believe.

12. As I went one day to ſee him, ſome Chriſtians and Infidels went with me. I heard an Infidel Batchelor ſay to a Chriſtian, Is it poſſible none can be ſaved without being of this Religion, and that all our Forefathers and Predeceſſors who had no knowledg of it, were damn'd? This is a hard caſe. If God be ſo merciful as theſe Men preach, and one Perſon was incarnate to ſave thoſe Men, had it not been proper that another ſhould have taken human Fleſh here to redeem us, and not leave us ſo many thouſands of Years in a deſperate condition? I was much troubled that I was not ſo perfect in the Language at that time, as to anſwer fully and ſatisfactorily as the caſe requir'd. Nevertheleſs that he might underſtand ſomething of it, I gave him a Book that treated upon the very Subject. He went his way hammering upon this Point, and God calling him, came afterwards and deſir'd to be baptiz'd, his Wife and two Sons were alſo baptiz'd; ſo all came into the Church, and after them their Sons two Wives. The whole Family was ſenſible of God's ſpecial protection in an aſſault of ſome Rebels.

13. There was in that place a Chriſtian Batchelor, whoſe name was *Thomas*, a Man of an excellent Wit, and much Reputation. I once practiſed the Language, and expounded to him the Myſtery of the Incarnation. When I had ſpoke what was material to the Point, he took me up very ſhort, and ſaid, If it is ſo that God ſhow'd his infinite Love and Charity in this Myſtery, it had been more convenient that the Holy Ghoſt had become Man, ſince Love is his peculiar Attribute, and not the Son, whoſe Attribute is Wiſdom. The *Chineſe* made a good Reflection, and preſs'd it home; for my part I was amaz'd, and ſo were others. What I had read in S. *Thomas* upon that Subject occur'd; he brings as a reaſon of Conveniency, 3 *p. art.* 4. *That the Reparation might be anſwerable to the Creation.* The Creation of the World was for the Son, *In the beginning*, *that is in the Son.* It was proper the Creation, or Reparation, ſhould be anſwerable. The *Chineſe* underſtood it, and was ſatisfy'd.

14. Near to the Church there liv'd an Infidel Batchelor who was above the Exerciſes; he liv'd very retir'd, was much of a Stoick, and therefore in great eſteem. He had a good opinion of the Law of God, inſomuch that he himſelf in my time, perſwaded his Wife and two Sons to be baptiz'd; theſe two I baptiz'd, and my Superior the Wife: Yet he could not reſolve as to himſelf, and all his objection was, that he thought it very indecent for God to be preſent in the Hoſt, and expos'd to be receiv'd by ill Chriſtians. Very much was ſaid to him upon this account, but ſtill he was obſtinate, till it pleas'd God to move him effectually. The Perſecution was then beginning, when one would have thought

he

he ſhould have been the further from embracing our Holy Faith, as being condemn'd by the Emperor, and endeavour to make his Wife and Children forſake it. Then it was God ſhew'd his mercy towards him, enlightning his underſtanding, and inclining his will to receive Baptiſm, as he actually did. Above 250 were baptiz'd during thoſe two years, and had not the Wars hapned at the ſame time, the increaſe of Chriſtianity had been great. They burnt five Churches of ours, two in my time, one of them the biggeſt there ever was in *China*. It was built by an excellent Chriſtian *Chineſe*, who had been at *Manila*; and ſeen our Churches; he return'd into his Country, came to be a *Mandarine*, and in his own Town he built a Church exactly like that he had ſeen at *Manila*, in bigneſs, ſhape, and ornament. A Chriſtian Woman liv'd with her Family in a Country-houſe near the Sea, her manner of living was ſcandalous; when all the Family was aſleep, a Tiger got in and carry'd her away, the Chriſtians look'd upon it as a judgment.

15. In *Auguſt* I was ſent for to a ſmall Town, to hear the Confeſſion of a ſick Woman; I went and gave her the *Viaticum*, and all the Family confeſs'd and receiv'd. They were all extraordinary good Chriſtians, and well inſtructed in the Faith. The Inhabitants of the next Houſe were their Relations, but profeſs'd Enemies of the Law of God, yet it pleas'd his Divine Majeſty they ſoon after came in and were baptiz'd. As I return'd it rain'd hard, and the North-wind blew; the Cold and Rain pierced me, and being afoot in ſome places the water was half way my Legs. Being come home before I had time to reſt me, I went to hear the Confeſſion of a poor Old Man, and gave him the Extreme Unction; this ſtruck me into an Ague, which was very troubleſome. After the Feaſt of our Lady in *September*, news came that relief was ſent us from *Manila*, it was a great comfort, for in truth we were in want. It pleas'd God, as a puniſhment of my ſins, that when it was aſhore ſafe from Sea-robbers, as it came up a River all was loſt, but one hundred Pieces of Eight a Chriſtian hid; the Thieves were taken afterwards, and confeſs'd this Robbery among others, they were put to death; but we remain'd eleven Religious Men of us with only one hundred Pieces of Eight among us. In *November* following F. *John Polanco*, a notable Miſſioner and Religious Man, went over to *Manila*; he dy'd, after having labour'd very much, at *Sevil* in the year 1671, being then Biſhop Elect of *New Caceres* in the *Philippine* Iſlands. I was order'd to go up to the Province of *Che Kiang* in his ſtead, as accordingly I did, and ſhall relate in the next Chapter. *Navaſſetta.*

CHAP. XIII.

My Journey to Che Kiang, *and ſtay there till the Perſecution.*

1. NOw ſpeaking the Language, and my Beard being grown, this Journey was eaſier to me than the firſt, tho I went in ſome fear, becauſe I carry'd Wine with me to ſerve for ſaying Maſs, and half the Money that had been ſav'd. With me went two Chriſtians, and an Infidel who was upon his Converſion; they were Country Men of the Inland, and moſt excellent natur'd Men. The ſecond day I came to the higheſt Mountain I ever ſaw in my Life. This and ſeveral others I croſs'd in eleven days; travelling tired my very Soul. At every half League or League, we found reſting places cover'd, and ſo neat, that nothing could be finer for the purpoſe. All *China* is furniſh'd with theſe Conveniences, and has good Roads. I ſaw ſeveral Temples of the *Bonzes*, ſome upon high Mountains, and the Aſcent ſo rough and difficult, that it was terrible to look at them. Others were in deep Valleys; others cloſe by the Road. Theſe laſt had hot water at the Doors, with the herb *Cha* for Paſſengers to drink. At ſome certain places there were *Bonzes* in little Houſes, where they had Idols, and the ſame ſort of Liquor; the *Bonze* offer'd it very courteouſly, and with much gravity and modeſty. If they gave him any thing, he took it, making a low Obeiſance, and returning thanks for it; if not, he ſtood ſtock ſtill, without ſtirring. I never gave theſe People any thing, the reaſon I ſhall aſſign in its proper place.

2. We came to the limits of the Province of *Che Kiang*, the Gate was betwixt two vaſt high Rocks, there ſtood a Guard of Soldiers; in the middle be-

Navarette. tween that and another Gate were their Quarters. There we ſtopp'd a while, they gave us *Cha*, and very courteouſly ſaid, There is no doubt but this Gentleman has an Order to paſs this burden. The Infidel *Chineſe* anſwer'd, It has all been ſearch'd, Sir, here are the Certificates. Enough, enough, ſaid the Soldiers. To ſay the truth, nothing had been ſearch'd. They ſpoke not a word more, we took our leaves according to their faſhion, and went on. This was done by Heathen and Idolatrous Soldiers, we ſhall ſee in its proper place how Chriſtians have behav'd themſelves. I obſerv'd that, and other ſuch Paſſes, and methinks it is impoſſible for an Army to force them againſt a handful of Men, tho they had no Weapons but Staves; they are ſo narrow, two cannot go a breaſt; the *Chineſes* with but indifferent valour might have made them good againſt innumerable multitudes of *Tartary*. Soon after we came to another narrow Paſs like the former, but the Guard was much more numerous Here we reſted, and warm'd our ſelves at the Sun. I ſaw a Temple there was there, every body made Obeiſance to me, but none ask'd me any queſtion. During that time I obſerv'd, that a Woman was coming up from a deep Valley, and as I could gueſs ſhe was going to a Temple that ſtood on a Hill hard by. She came up to the Soldiers, they all ſtood up, and very gravely bow'd to her, which ſhe anſwer'd very modeſtly, and went on. I was aſtoniſh'd that this ſhould happen among Infidels, when at the ſame time there is ſo much impudence in our Countrys. We ought all to be aſham'd and confounded at it.

Women. 3. I was notably made much of in that Journey. In one Inn I ſaw a Woman, which was the firſt and laſt I ever ſaw in an Inn, tho I lay in very many.

4. I arriv'd at the City *Kin Hoa*, (that is *Flower of Gold*, becauſe there is a Hill by it that bears abundance of Gold Flowers, or Walwort. The Church there had not been founded a year, ſo that there were but few Chriſtians. I baptiz'd ſome, and among them a *Licentiate*, a Batchelor, and a Taylor. I baptiz'd one more, who was a Merchant, but he came to naught. The caſe was, that he learn'd the neceſſary Anſwers for Baptiſm; a violent ſickneſs ſeiz'd him, he came to the Church deſiring me to baptize him; I made him return home, inſtructed, baptized, and gave him Beads, Pictures, and Holy Water, and encourag'd him to expect Death, with great aſſurance that God would be merciful to him. A Brother of his who was an Infidel diſlik'd what was done, went to his Houſe, made himſelf Maſter of it, and deny'd me admittance; he call'd the *Bonzes*, perverted and made him an Apoſtate; he ſoon dy'd and went to Hell baptiz'd: *O the depth of the riches of God's Wiſdom and Knowledg!* &c.

5. A few Months after I went to a Village, where there were good Chriſtians, there I apply'd my ſelf to writing of ſome Books which I thought very neceſſary. They were the four Volumes I mention'd in another place; in which explicating Chriſtian Truths, I impugned the Errors of that Nation. I am ſatisfy'd they were approv'd of by Learned Chriſtians of the Society, and others of ours. An antient Chriſtian Batchelor of the Society, whoſe name was *Matthew*, read them, and when he had done, ſaid, "Till now I was not perfectly inſtructed in the Law of God." I preach'd often in that Village. A Youth who prov'd a good Chriſtian was baptiz'd, and an antient Woman, beſides others who relaps'd.

6. Here it is to be obſerv'd, that in a diſpute we had at *Canton* touching ſome Ceremonies, whether they were Political or Superſtitious, in the anſwer F. *Faber* gave in oppoſition to my Opinion, he puts the queſtion, What Gentiles I had baptiz'd, ſince I held that Opinion? Or how many Infidels I had converted at *Kin Hoa?* This he ſtarted after I came out of my Confinement. What I would have anſwer'd him there, I will ſhortly inſert here, reſerving the principal matter for the ſecond Tome.

7. In the firſt place, God did not command me to convert, but to preach: *Preach the Goſpel*, &c. *Cajetan* obſerv'd it, and ſays, that Converſion is the work of God, not of the Preacher, which anſwers the Queſtion, granting I preach'd and taught the Doctrine and Points aſcertain'd at *Rome*. (2.) It is a receiv'd opinion, that the Apoſtle S. *James* converted but only ſeven Perſons in *Spain*, which does not make it lawful to ſlander the Doctrine he preach'd. (3.) That during that time I ſow'd the ſeed of the Word, both by Preaching and Writing, which I hope in God will yet yield a good Crop. (4.) I ask'd of him we ſpeak of, and others, what Converſions they had made by preaching their Opinions? It is well known, there were only three Learned Men that were tolerable Chriſtians at *Xang Hai*. And of 2000 that had been baptiz'd in *Jang Cheu*, only ſeven or eight fre-

frequented the Church, as F. *Pacheco*, a Millioner, own'd in that City.

8. (5.) I gave in anſwer the words of *Corn. à Lap.* in 1 *Cor.* 3. 8. where he handles this Point very Learnedly, and ſays more than I need. The curious Reader may ſee it there; and if we add to it what *Cajetan* writes in *Mat.* 25. concerning the equal reward the Maſter of the Family gave to him of the five Talents, and him of the two, which is admirable to the purpoſe, with what S. *Thomas* in his *Cat. Aur.* quotes out of *Origen* on the ſame Chapter, my Opinion will be ſtill more ſtrengthned. To which may be added what St. *Paul* teaches, 1 *Cor.* 3. 7. *Neither is he that plants any thing*, &c.

9. The Reader may alſo ſee S. *Thomas in* 16. *ad Rom. l.* 2. *in fine; in* 1 *Cor.* 3. *lect.* 2. *& in* 1 *Joan.* 2. *prope finem, & Cajet. in* 11. *Joan.* together with F. *Sylveira in* 12. *Joan. Tom.* 6. *p.* 613. *n.* 77. And if I add I am ſtill preaching in *China* in my Books, I ſhall not be in the wrong. Read *Sylveira Tom.* 1. *in Apoc. cap.* 10. *q.* 17. *and Tom.* 2. *cap.* 8. *l.* 4. *q.* 10. *n* 71. If more be requir'd it is eaſily found, but the Reader will meet with enough in the ſecond Tome, to anſwer this and other Points.

10. The Learned Chriſtians in that Village put ſuch queſtions to me, as amaz'd me. One concerning the light of Glory; another concerning the *Species impreſſa*, for ſeeing of God; another about the diſtinction of Angels, whether it was Specifical, or Numerical. But what I moſt admir'd was, that I being once reading in a Book of F. *Adamus*, (that is in the *Chineſe* Character) whether there had been the virtue of Penance in Chriſt, and he anſwering in the Affirmative, according to *Suarez* his Doctrine; *Linus*, a Batchelor above his Exerciſes, very well known to all the Fathers, came up and ask'd me, What is it you read, Father? The anſwer I gave him was, the Book it ſelf, pointing to the place. He read it, and being diſguſted at it, ſaid, F. *Adamus* might well have forbore writing this. If Chriſt did not, nor could not ſin, how ſhould he have ſorrow and repentance for ſins? Truly I was amaz'd to ſee, that at once reading he ſhould underſtand the difficulty, and give that reaſon of his doubt.

11. After ſome Months I return'd to the City; I had a Catechiſt who was a good Scholar, with whoſe help I carry'd on the putting of my Books into good Language. My Church was kept as clean, neat, and well adorn'd, as our Religious poverty would permit. The People that reſorted to it were very numerous, and ſhew'd a good inclination towards the Law of God. I was ſent for in all haſte to the Towns and Villages. The extraordinary Poverty and Want we had endur'd for three years laſt paſt, was a ſufficient reaſon not to go out of doors. If it were uſual to preach there, as we do here and in other parts, nothing would ſtop us; the Devil makes his advantage of this particular. This will not ſatisfy ſome Men, but what I ſay is moſt certain. *Navarette.*

12. I began to print my Catechiſm, becauſe it had pleas'd God to ſend us ſome ſmall relief in the year 1664, when on a ſudden and altogether unexpectedly news came from Court, that our Enemy had preſented a Memorial againſt F. *Adamus* and the Law of God. The very Infidels were aſtoniſh'd. Many comforted me the beſt they could, the Chriſtians did the ſame. Many thought it would all come to nothing, but when I obſerv'd they laid Rebellion to his charge, I was convinced that affair would run high, ſo my Impreſſion ſtopp'd. 1664.

13. The caſe was, that F. *John Adamus* being Preſident of the College of Mathematicians, who had the charge of, and every year ſet out the Almanack, by which the whole Empire is govern'd, as well in Political as Religious reſpects, aſſigning lucky and unlucky Days for every thing they are to do, tho ſome excus'd the ſaid Father as to this particular; It happen'd that a Prince had dy'd ſome years before that Court was order'd to appoint a proper time and fortunate hour for his Funeral. All the *Chineſes* are very ſuperſtitious in this reſpect. It was appointed, but not lik'd; or, as others ſay, the Preſident of the Court of Rites alter'd it, the Mathematical Court being ſubordinate to his. Soon after the Prince's Mother, and next the Emperor himſelf dy'd. The *Chineſes* imputed theſe two Perſon's death to the ill timing of the Prince's Burial. This was in reality the principal and only occaſion of the Perſecution; to which they added Blaſphemies againſt God and his Holy Mother, as ſhall be inſtanced more at large in *Chap.* 15. *Superſtition.*

14. Theſe news being ſpread abroad, the Chriſtians grew cold, and withdrew; they have not the courage of the *Japoneſes* and others, the Infidels fled from the Church, and from us. One, who tho an Atheiſt was an honeſt Man, ſaid to me: Father, forty days hence there will be a freſh Order, you have nothing to do but to expect it courageouſly. One day three *Mandarines* came to pry into our Houſe and Church; I ſhew'd I was ſenſible

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ſible of the Buſineſs, we diſcours'd about it, and to ſay the truth they were concern'd we ſhould be diſturb'd. The reſort to us being grown leſs, I ſtay'd at home, ſpending my time in compoſing a little Book; and truly in it I diſprov'd all the Extravagancies our Enemy alledg'd againſt the Law of God, except ſome which were altogether Chimerical. The ſecond advice came, and brought news that the cauſe was depending, and F. *Adamus* in Priſon. The other three Fathers then at Court, were at the point of going to keep him company. After forty days more, the third advice came, with Orders to carry us all to Court. The Civil Magiſtrate of *Lan Ki*, which is ſix Leagues down the River, and where two of my Order were, was then in the City; he ſent to apprehend and put them into Goal immediately, which was done that very night with great noiſe and tumult, fifty Troopers beſides Foot-Soldiers being at the taking of two poor Religious Men. They told me they would do the ſame by me, I thank God I was not concern'd, I was only troubled that the Holy Images and Church-ſtuff ſhould be left there. I waited all night with a Chriſtian young Man; a little before break of day perceiving there was no noiſe of People, I went to ſay Maſs; that day paſs'd over, and no body ſpoke a word to me. The Infidel I ſpoke of advis'd me to preſent my ſelf to the Supreme Civil Magiſtrate; he writ my Memorial, and I went away with him to his Court. He receiv'd me favourably, and preſently ſent me away, bidding me be quiet in my Houſe, and he would diſpatch me when their New year was over, giving me to underſtand the Emperor intended to baniſh us his Empire. This quieted me, and I liv'd the following days more at eaſe. They brought the two Fathers that were down the River, to preſent them before the Governour; they gave me an account of their Impriſonment, and the next day they ſent them back to their Houſe. By the advice of my Infidel Friend before mention'd, I preſented another Memorial to the Supreme Civil Magiſtrate of the City, in which I intimated that I had not Money to bear my Charges on the Road, and therefore would ſell my Houſhold-Goods. He conſented to it, I ſold ſome Wheat and Rice, gave ſome things to Friends and poor Chriſtians, and others, I made nothing of. The Church-ſtuff was what concern'd me moſt, it pleas'd God I ſent it all to a Chriſtian, who liv'd in that Village where I had been ſome time.

15. After the Feaſt of the New-year, I was buſy one Morning, ordering ſome ſmall things to ſend to the Corregidor, or Supreme Civil Magiſtrate of the City, when on a ſudden he came into my Houſe, attended by Officers, Executioners and Soldiers. I went out with my Preſent, and ſaid to him, I was putting this trifle in order to ſend it to your Lordſhip. He look'd on every thing, lik'd it, and order'd it to be kept: The whole value I believe amounted to two Pieces of Eight. His courteſy to me both before and after deſerv'd much more. Tho he had often ſeen the Church, he ask'd nothing about it. He acquainted me with the Emperor's Order, and deliver'd me to the Head of that Quarter, enquiring firſt, whether there was ever another *European* there beſides my ſelf. The Officers ran in like ſo many ravenous Tigers to lay hold of what they could, but found only my Breviary, Primmer, S. *Auguſtin*'s Meditations, and other ſmall matters which I had thought to be ſafe, but they carry'd all away, and left me for ſome time free from the duty of ſaying my Office. The Headborough was a very honeſt Man, at night he lock'd my door on the out-ſide, without minding a Back-door I had; and would ſay to me, Father, I know you will not run away, I do this only that thoſe who paſs by may ſee I obey my Orders. Then they brought me before the Superior Judg, who allow'd a Boat to carry me to the Metropolis. I believ'd I eſcap'd the beſt of any as to the manner of my impriſonment. I imputed it to my ſins that God would not permit me to ſuffer ſomewhat for his Holy Name, when all others did.

16. Before I proceed to the next Chapter, becauſe I forgot it in the firſt Book, I will here briefly mention the moſt uſual, common and cheap ſort of Food all *China* abounds in, and which all Men in that Empire eat, from the Emperor to the meaneſt *Chineſe*, the Emperor and great Men as a Dainty, the common ſort as neceſſary ſuſtenance. It is call'd *Teu Fu*, that is, Paſte of Kidney Beans. I did not ſee how they made it. They draw the Milk out of the Kidney-Beans, and turning it, make great Cakes of it like Cheeſes, as big as a large Sive, and five or ſix fingers thick. All the Maſs is as white as the very Snow, to look to nothing can be finer. It is eaten raw, but generally boil'd and dreſs'd with Herbs, Fiſh, and other things. Alone it is inſipid, but very good ſo dreſs'd, and excellent fry'd in Butter. They have it alſo dry'd and ſmok'd,

Teu fu.

Kidney-Beans.

ſmok'd, and mix'd with Caraway-ſeeds, which is beſt of all. It is incredible what vaſt quantities of it are conſum'd in *China*, and very hard to conceive there ſhould be ſuch abundance of Kidney-Beans. That *Chineſe* who has *Teu Fu*, Herbs and Rice, needs no other Suſtenance to work, and I think there is no body but has it, becauſe they may have a Pound (which is above twenty Ounces) of it any where for a Half-penny. It is a great help in caſe of want, and is good for carriage. It has one good Quality, which is, that it cauſes the different Airs and Seaſons, which in that vaſt Region vary much, to make no alteration in the Body, and therefore they that travel from one Province to another make uſe of it. *Teu Fu* is one of the moſt remarkable things in *China*, there are many will leave Pullets for it. If I am not deceiv'd, the *Chineſes* of *Manila* make it, but no *European* eats it, which is perhaps becauſe they have not taſted it, no more than they do Fritters fry'd in Oil of *Ajonjoli* (a very ſmall Seed they have in *Spain* and *India*, which we have not) which the *Chineſes* make in that City, and is an extraordinary Dainty. *Navarette.*

CHAP. XIV.

My Journey to the Imperial City, and Reſidence there.

1. AS ſoon as a Boat was order'd, and Officers appointed to conduct me, theſe began to contrive to get Mony of me. This ſort of People is covetous all the World over; but there is a difference, for in *China* any Officer of the Civil Magiſtrate is ſatisfy'd with a little, and thankful for it; but in other parts a great deal goes but a little way, and they undervalue it. I will relate what happen'd to me there: They aſſign'd me an Officer, who I fancy'd was too buſy, and I fear'd would be troubleſom and uneaſy upon the way. This matter depended on the Clerk, I ſent him a Meſſage, and a little Mony, deſiring him to appoint another who was more courteous and civil. The Man deliver'd the Meſſage, and only two Ryals Plate (a Shilling.) He conſented, order'd another in his ſtead, and ſaid, "Your Maſter has a ſharp Eye; ſince he knew that Man, I will appoint one who ſhall pleaſe him in all things, and ſerve him." So it prov'd; would they do the like to a *Chineſe* in theſe parts?

2. I forgot to relate how the City *Kin Hoa* had held out bravely againſt the *Tartars*, and it coſt them dear to take it. When taken, the *Tartar* General having promis'd to ſpare all Men, call'd together all the Citizens; and when they were all in a place, gave the Signal to his Men to fall on, they butcher'd 40000. He was a cruel Man, his name *Ma Tie To*; ſome Years after he was put to death at Court. That City was much impair'd, however in my time it paid 50000 Ducats a year Taxes. The Town down the River where my two Companions reſided, ſurrendred without drawing Sword, and ſo eſcap'd untouch'd. Its Trade is great, the Duties there amount to 70000 Ducats a Year. The beſt Liquor of all *China* is there made of Rice, and is ſo good that we do not miſs the Wine of *Europe*. Their Gammons of Bacon are the beſt in the Empire, nothing inferior to the choiceſt in *Spain*. The price is certain, a pound containing twenty Ounces coſt a Penny, and ſo a pound of the beſt Wine; if it riſes it is but a ſmall matter. *Drink.*

3. I took Boat for the Metropolis, not imagining what I was to meet with there. Next morning I ſaw my two Companions, the ſupreme Civil Magiſtrate of the Town being ſtill at variance with them. I had indur'd much cold that night in the Boat. I went thence alone, and that day ſaw the pleaſant fiſhing with Sea-Crows, which I mention'd in the firſt Book. *(I gueſs theſe he calls Sea-Crows, may be either Cormorants or Barnacles.)* Three nights I lay in my little Boat, every morning the Hoar Froſt lay upon us, for it was in *February*, and very froſty weather. My two Companions overtook me, and we came together to the Metropolis on the 27*th* of *February*, being the 15*th* day of their New Moon. Next day they put us into Priſon; eight days I lay under a Bed where two were: I laid a few Boards on the ground which was wet, and laying one Blanket over and another under me, ſlept comfortably. I have already given an account of what happen'd to me in this place. On the 21*ſt* of *April* we were taken out of that Priſon to be ſent to the Imperial City; and tho a Boat was allow'd us, they made us pay to get a good one. True it is, the Father of the Society who had ſuffered

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ſuffered much there being ſick, manag'd this Bargain, vve conſenting to it ſomething againſt our Will, for indeed we valu'd not how they carry'd us, being reſolv'd to endure all that came. They appointed us a Guard of Soldiers, who rode always in ſight of our Boat, and every now and then were reliev'd. In their behaviour they vvere like very good Chriſtians; they offer'd not the leaſt incivility, but rather ſometimes help'd us vvhen vve ſtood in need of it.

4. Being come to the famous City *Zu Cheu*, vve reſted there five days, being much made of by five Fathers of the Society vvho vvere detain'd there by the Judges, in order to perform the ſame Journey vvith us. We ſail'd as far as the Red River, the ſight vvhereof frighted us, and no leſs the violence of its Whirlpools. When vve left it, vve met two more Fathers of the Society. It is impoſſible to number the Veſſels vve ſaw, both great and ſmall; ſometimes vve had a great deal of trouble to get through them, eſpecially at a Cuſtom-houſe; it is incredible vvhat a multitude there vvas in that place, they cover'd all the Water for a large ſpace. Two *Tartars* vvere there, vvho, as our Officers told us, got 500 Ducats a day each, in Preſents Paſſengers made them. We argued againſt it, believing it vvas too much; but they gave convincing Reaſons for vvhat they ſaid. We travel'd 200 Leagues along a plain Country vvith Carts, becauſe the Water vvas low in the cut River. The weather vvas hot enough, but every half League there was cool Water, and delicate Apricocks, and eight or ten Eggs for a Half-penny. After this I read in a Letter vvrit by the V. F. *F. Dominick Coronado*, that at *Zi Ning*, vvhere he founded a Church, he bought three buſhels of Wheat for half a Piece of Eight, and a Pheaſant for a Half-penny. Nothing can be beyond this, and vve thought a great fat Pullet cheap at Three-halfpence: I don't doubt but had we ſtood hard, they would have given it for Five-farthings. At a City before we came off the River, a Chriſtian *Mandarine* made us a Preſent of a Sheep, Rice, and ſome ſmall things. His Father, was an Infidel, came to ſee us in the Boat, was old, and had almoſt loſt his Noſe; he would not be a Chriſtian, becauſe he had not a mind to part with his Concubines.

5. It was wonderful to ſee what ſwarms of People we met with on the Road, ſome upon Mules, others upon Aſſes, others in Litters, and others on Sedans. We were known to all Men by our Beards; ſome comforted us, ſaying, our Cauſe vvas accommodated, others ſaid it was in a bad poſture, which was what we imagin'd. Others told us, one of ours was dead; by the name they gave him, I alwas ſuppos'd him to be the V. F. *F. Dominick Coronado*; and I was apt to believe it, becauſe he was ſickly. On the Eve of *S. Peter* and *Paul* in the morning, we came into the Imperial City of *Pe King*. We came time enough to the Church of the Fathers of the Society to dine, and found the death of our Companion was certain, but precious in the ſight of our Lord. Six Fathers of the Society gave it me under their hands, that he had dy'd a Martyr to the beſt of their knowledg. It is well known it belongs to his Holineſs to aſcertain it.

6. By degrees thoſe that liv'd in other Provinces join'd us, and we met five and twenty of us, beſides the four that reſided in the Imperial City, and five of my Order that hid themſelves at *Fo Kien*; another of ours, who not long before had founded a Church in *Ziven Cheu*, having no conveniency of abſconding, went over to *Manila* in a *Dutch* Ship then in that Kingdom. We continued in the Imperial City till the 13*th* of *September*, on which day we ſet out, being baniſh'd to *Macao*. Moſt of what befel us has been writ before, it will be proper in this place to mention ſome things that have been publiſh'd without any ground for them; one is, that the *Bonzes* gather'd thouſands of Ducats to ſuborn the Members of the Court of Rites againſt us. This was inquir'd into at the Imperial City, and no other ground could be heard of it, but that a Chriſtian heard an Infidel ſay ſo in a Tavern. Upon this ſome believ'd it as if it had been a certain truth, and as ſuch have printed it. A ſtrong Argument againſt it is, that at the ſame time they perſecuted the *Bonzes*, ſo that they had enough to do to mind their own buſineſs, without minding what did not concern them; and if they brib'd, it was likely to ſave themſelves, not to hurt others. Beſides, what harm has the Law of God hitherto done the *Bonzes*, when there are ſo few Chriſtians? It has been given out too, that when they ſign the Warrant to put us to death, a fiery Ball fell upon the Palace, and did great miſchief, *&c.* which is all falſe and groundleſs. I was at the Imperial City with the reſt, and we neither ſaw nor heard of it. And tho this be a Negative, yet it

it is convincing, becauſe we often paſs'd under the Palace Walls, we convers'd Chriſtians and Infidels, and our Servants and others told us every thing that hap'ned, and all that was talk'd of us very particularly; how then ſhould we have had no account of ſuch a Prodigy?

7. Beſides the very Foundation is falſe, for Sentence of Death never paſs'd againſt us, all the Judgments the Court of Rites gave againſt us were revers'd by the four Governours, who only approv'd of that of Baniſhment. F. *Adamus* was adjudged to be cut in pieces, the Judgment was not approv'd; they brought it down to quartering of him, that was rejected above; nor would they admit of the laſt, which was, to baniſh us all into *Tartary*.

8. I have alſo read ſeveral times, that F. *John Adamus* often excus'd himſelf to the Emperor from being concern'd in the Mathematicks, and that he had the Employment againſt his will. Why ſhould any body give this out, when his own Brethren are of the contrary opinion, and own it? What I write is ſo true, that Father *Verbieſt* making his excuſes from attending the Mathematicks, on account that he was a religious Man; and the Emperor alledging that F. *Adamus* was ſo too, and yet follow'd that Employment, this Father anſwer'd, That was the reaſon he had ever liv'd in ſorrow and diſcontent. This Anſwer being afterwards known at *Canton*, where we were altogether, Fr *Gouvea* Superior of that Miſſion, and Fr *Faber* who had been ſo before him, both ſaid in my hearing, Fr *Verbieſt* ly'd, and deſerves to have his Head cut off for it: Does not he know that this Puniſhment is due to him that lies and impoſes on the Emperor of *China?* This is a clear caſe, there is no need of palliating it, nor any reaſon for it. It is requiſite to be cautious in reading other things which have been publiſh'd in *Europe*, and ſhall be taken notice of in their due time.

9. That a Comet appear'd ſeveral days before the Perſecution, is true, but the ſame appear'd in theſe Parts. It is true, that a well-ſhap'd Croſs was ſeen ſome Years before in the Metropolis of *Xan Tung*. So it is, that about that time there were Earthquakes; and that whilſt we were in the Imperial City, the Rains were ſo great, that part of the ſecond Wall was ruin'd, ſo that ſhall be mention'd hereafter. My opinion is, and Fr *Laveli* of the Society is of the ſame, that Chriſtianity is not yet ſo far advanced there, that God ſhould work Miracles in defence of it.

10. Five and twenty of us ſail'd for *Macao*. Thoſe four who had reſided in the Imperial City remain'd there; they had all eaten the King's Bread, and therefore were left there, according to the *Chineſe* Policy. F. *Adamus* was a Cripple, he ſoon dy'd, the other three were kept cloſe Priſoners almoſt two Years. We were ſix months and twelve days going to *Macao*; we were all a terrible Winter in the Boats, and ſuffer'd great hardſhips, which if I would write it would fill many Sheets. Being brought before the Supreme Governour of *Canton*, who was in his Chair of State, with greater Majeſty, Attendants, and Reſpect, than any Prince in *Europe*; he ſaid to us, "The Emperor orders me to ſend you over to the People of *Macao*; at preſent we are at variance with that City, ſtay here the mean while, and I'll take care of you; when the Affair of *Macao* is adjuſted, I'll ſend you thither." They carry'd us to a Houſe that had been the Church of the Fathers of the Society; it was night when we came to it: We had much ado to find every one of us his Rags, and compoſe our ſelves to reſt; there was neither Fire, nor Candle, nor a morſel to eat, nor a drop of Water; we did nothing but ſtumble and fall, but very well pleas'd. Bleſſed be the Lord, for whoſe ſake we ſuffer'd. *Navarette.*

11. We ſpent ſome days very uneaſily. The Governor at twice ſent us 250 Ducats in Silver; it was a noble Alms, and well tim'd for us. Who would imagine a Heathen ſhould be ſo good to us? With this Supply ſome little Cells were contriv'd, in which we liv'd very contentedly. The Diſpute with *Macao* prov'd very dangerous to that City, they were about deſtroying it, and bringing all the Inhabitants into *Canton*. The News from Court was various and confuſed; the Opinions of the Miſſioners very oppoſite to one another as to the event of our Affair. Some, with good reaſon, thought it was ended, ſince we were baniſh'd by the Emperor's Order. Others fancy'd it would all come to nothing, and we ſhould all ſoon be reſtor'd to our Churches. In this confuſion we paſs'd our time in Study and Prayer; our Life as to the World being ſad and diſmal, but happy with regard to God, for whoſe Faith we had loſt our Liberty.

12. A Year and a half after there came to *Macao* an Ambaſſador from *Goa*,

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as from the King of *Portugal*. He was brought into *Canton*, meanly treated, and look'd upon as a ſham Ambaſſador, upon which account there was ſomething to do. He was brought ſick, and his Secretary, one Companion and the Chaplain, ſaw the Governor, who commanded them to bow both Knees, and touch the ground with their Foreheads, which was a great Affront. The Governor enquir'd after the Ambaſſador's Quality, the Chaplain, thinking it a great Honour, ſaid, He had been a Captain of Horſe. The Governor laugh'd and anſwer'd, My Servants are Captains of Horſe, and ſome of them greater Officers. And he was in the right; he ſent them to the Metropolis, with Orders they ſhould be receiv'd within the Walls, and care taken of them; they had a mean Houſe aſſign'd them, and the Governor ſent Advice to the Emperor. Tho this be notorious and publickly known, yet the following Year the *Portugueſes* writ to *Goa*, giving an account that the Ambaſſador had been receiv'd with the greateſt Honour in the World; that the petty King came out himſelf to meet him, with his Galleys full of Muſick, with Flags and Streamers, and had receiv'd him into them; and that afterwards they lodg'd him in a ſumptuous Palace, and much more to this effect. We ſtood amaz'd when we heard this Account afterwards; but we could not diſcover the Author of the Report, tho he was ſhrewdly gueſs'd at. He that has ſeen ſuch things will not be ſurpriz'd, tho they ſhould write there was no ſuch place as *China* in the Univerſe. Another ſtrange Paſſage happen'd at the Imperial City: Some Letters from *Europe* came thither by the way of *Macao*; one was for F. *Francis Ferrari* of the Society, a *Savoyard*, born at *Coni*; in it they told him that a Letter had been writ to the Duke of *Savoy* by order of Pope *Innocent* the Tenth, wherein his Holineſs congratulated with him for having a Subject in *China*, who was a great Favorite of the Emperor's; through whoſe means it was hop'd he and all his Empire would be converted to our Holy Faith. This was meant of the aforeſaid F. *Ferrari*. He, who is a very good religious Man, was aſtoniſh'd, and ſmil'd. He ſhow'd the Letter openly, and we had good ſport with it, being certain he had never ſeen the Emperor, nor been within his Palace. How can it be found out who writ ſuch an Invention? perhaps he who writ ſeveral other things F. *Kircher* relates was the Author of all.

13. Let us return to our Ambaſſador. He deſign'd to viſit the petty King, and then took into conſideration what Reſpect he was to pay him. He ſent a Meſſage to us about it: Opinions vary'd; mine was, that he ſhould not contend about it, but ſubmit to what the petty King thought fit, taking it for granted, that he would rather exceed than fall ſhort in Civility. The *Chineſes* are very obliging in this particular. He follow'd his own head, articled that he was to carry Colours, Trumpets, and many other things. They told us the Interview was fix'd for the next day; I never could be perſwaded it would come to any thing, becauſe of the Precautions he had us'd. Next day he and his Family dreſs'd themſelves very gay; and when they were ready to ſet out, a meſſage came from the petty King, to tell him he was buſy, and could receive no Viſits. This was a great mortification. This was the occaſion that no *Mandarine* viſited him.

14. I profeſs'd my ſelf his Friend in a particular manner, gave him good Advice, but he endur'd ſome Trouble and Affronts. He was detain'd two Years, during which time he was expenſive to *Macao*, that City being at the Charge of the Embaſſy. Orders came from the Emperor for him to go to Court, but the Preſent he carry'd, of which the Particulars had been ſent up, ſeem'd very mean to the Emperor; and yet to ſay the truth, it was worth above 30000 Ducats. But a little before he had receiv'd a great one from the *Dutch*, which perhaps made this ſeem the leſs. He prepar'd for his Journey, but before he ſet out, a pleaſant Paſſage hapned. The King of *Portugal*'s Letter was read before the Supreme Governour (this was a new one, for his Predeceſſor had hang'd himſelf) and the Viceroy; when it was read, they took notice, that before ſigning he did not ſubſcribe himſelf, *YOUR MAJESTY's FAITHFUL SUBJECT*. They ask'd how thoſe Letters came to be omitted. They anſwer'd, It was not the Cuſtom of *Europe*. They ſent the Emperor word, and he order'd, that in regard the Ambaſſador had been long there, he might go to Court, where they would examine into the Omiſſion of the Letters. I had no account afterwards what came of it. Two *Dutch* Ships arriv'd there about that time; Advice was ſent to Court, and immediately a ſtrict Order return'd for them

them to be gone immediately, without buying or selling any thing. All Trade with Strangers was absolutely prohibited. The Captain's Name was *Constantin Noble*; he visited us, and design'd to return to *Europe* the following Year; but I heard afterwards at *Masulapatan*, that he was dead, and had taken a Journey to Hell.

1669. 15. In *October* 1669. the Emperor's Order concerning us came down, which made all despair of returning to the Million. The Fathers at Court having seen the Emperor, found means to get some petty Kings and Counsellors to put in a Memorial in our behalf, which they did. The Contents of it were, that our Enemy had accus'd F. *Adamus* wrongfully, touching the Mathematicks: That the Christians were a good People: That during all that time none of them had made any Commotion, wherefore there was no cause to apprehend a Rebellion: That we who were banish'd to *Macao*, should be carry'd Prisoners to the Imperial City. The design of it was, that we might stay in the Kingdom; for when we were come thither, they design'd to propose, that since we were grown old, and many of us sickly, we might be suffer'd to return to our Churches, to die there. The three Fathers had before writ from *Pe King*, that all would certainly go on our side, and to the greater Glory of our Holy Faith. F. *Emanuel George* and I were of opinion it would not be so; others held the contrary, and knew not what to think of it. A Copy of the Emperor's Order came to our hands: I understood it as the rest did, but none of us hit the right Sense. What was bad in it, could be understood in the main at least. As we were afterwards sailing one day, I look'd over and consider'd those Letters, and with no little Surprize hit upon the meaning. On S. *Teresa*'s day I overcame another Difficulty there was in that Paper. The Emperor's words were, "*Jang Kuang Sien* (that was the *Chinese's* Name who prosecuted us) deserves Death, but in regard he is very aged, making use of our Magnanimity and Bounty, we forgive him at present, and also remit the Penalty of Banishment to his Wife and Children (when a Man is put to death, his Wife and Children are banish'd). It is needless to bring those 25 that were sent to *Macao* back to the Court. As for the Law of the Lord of Heaven, F. *Verbiest* and the other two may follow it, as they have done hitherto. Any further I am apprehensive of allowing them to re-

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build Churches in this or the other Provinces, or bringing over People to the said Law, to propagate it as before. Let it be made known to them, that they are forbid preaching: the rest as it is in the Memorial."

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16. We afterwards consulted among our selves, whether we should go to *Macao*, or stay there. The most were for going, for we had been there some time upon our own account, and were at liberty to go. Many thought it convenient to stay, that we might be nearer at hand, in case some Overtures should in process of time be made for restoring of us to our Churches; it was put to the vote, there was much canvassing, and nothing resolv'd on. I then heard many things, and observ'd some against it proved useful to repeat them. All Truths are not to be spoken, if no Benefit is to come of them.

17. There had been already great Earthquakes, Towns overflow'd, Mountains divided, and a great Mortality. One City was swallow'd up by the Earth. There was a Report, that a wonderful Dragon had dropt out of the Air; the News was sent into *Europe*, but it was false and a mere Fiction. An extraordinary Comet was seen for three or four Nights; I was the first that saw it in our House, and it was seen at *Macao*, it pointed to the East. Soon after we all saw a strange Cross in the Air, but very perfect and compleat, the Head of it was to the East; every Night it continued a considerable time, and then vanish'd by degrees. The sad News was then come too of the loss of the Missions of *Tunquin* and *Cochinchina*. There were some famous Men who gave their Lives for the Love of God in the latter; something shall be said of it in another place.

Earthquakes.

18. We had receiv'd good and bad News from our Religious at *Fo Kien*. The Provincial Vicar went out to assist some Christians; the Servant that went with him was taken, and by that means they discover'd the Father. He was apprehended, and when I left *China* had been above six months in Prison. Afterwards I saw Letters, giving an account that he was carry'd to *Canton* among the rest, and nothing further had been done against the Christians. I had some Comical Arguments with F. *Gouvea*; he was provoking, and said, That his Society had founded the Inquisition in *Portugal*; that our Inquisitions were much improv'd since they join'd with those of *Portugal*: That the University of *Salamanca* gain'd

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reputation by fellowſhip with that of *Coimbra*: That in *Spain* there is no devotion of the moſt Bleſſed Sacrament, and other ſuch fopperies. They are Men bred in a corner of the World, have ſeen nothing but *Lisbon* and *Goa*, and pretend to know all the World, whereas they err groſly in things as plain as the Sun. This Old Man was inſufferable, I always ſhun'd him, and when I could not, thought it the wiſeſt way to hold my peace.

19. During all that time the Fathers of the Society manag'd the Expence of the Houſe, they were more in number, they had more Servants, the Houſe had been theirs, and it was convenient for us, eſpecially becauſe they were able to ſupply us when we wanted, wherein they were very kind, and did it with a great deal of charity, tenderneſs, and affection, as I often writ to the General of the Society and ours; and ſhould not I and my Companions own it, the ſtones themſelves would make it known. But it is not fit ſome impertinent Perſon ſhould take a fancy to write into *Europe*, as they ſay it has hapned, that thoſe of the Society were at the whole Expence, and that we and the Religious Men of the Order of S. *Francis* bore no part. I have no inclination to touch upon this particular, but it is fit the truth of the whole matter ſhould be known, and I have the Accompts by me to this day. The V. F. F. *Dominick Coronado* was ſome days in the Imperial City, he was taken out of Priſon ſick, and carry'd to the Church of the Fathers *Magallanes* and *Bullo*; his diſtemper increas'd, and eight or ten days after God took him to him. I am aſſur'd he was attended with extraordinary care and diligence. I coming afterwards to that Church, F. *Bullo* gave me the account of what was expended in Medicines, Phyſicians, and the Funeral, and acquainted me the Deceas'd had given them a very fine large Looking-glaſs, valu'd at fifty Crowns Plate in our Church of *Lan Ki*, and beſides a Piece of Silver Filigreen-work, valued at ſix or ſeven Crowns more. It was afterwards propos'd to erect a Tomb to him, after the manner of that Country, for the building of which I gave F. *Bullo* all the Silver he ask'd. This does not agree with what F. *Grelon* writ, that thoſe of his Order had taken nothing for the Medicines bought for that ſick Man. My two Companions, three Servants and I continued in the Imperial City from the 28th of *June* till the 13th of *September*. During this time, bating Fiſh, Fleſh and Wine, the Emperor allow'd all our Expence, as well as theirs; ſo that we had Rice, Wood, Herbs, Oil, and that they call *Teu Fu* in abundance brought in to us; ſo that when we went away the Fathers of the Society that remain'd were ſtock'd for a great while with Rice, Wood, Oil and Vinegar. Nevertheleſs I gave them forty Pieces of Eight, which they receiv'd five or ſix Months after, being carry'd 600 Leagues at our Expence. Towards the Journey to *Canton* I contributed thirty Crowns in Silver, of ten Ryals each. During the time of our Confinement we paid 35 Ryals Plate a head *per* Month. S. *Antony* of S. *Mary* paid after the ſame rate for himſelf. And when F. *Gregory Lopez* of my Order, now Biſhop of *Baſile*, ſet out from *Canton* to viſit all the Chriſtian Plantations of the Society, I ſupply'd him with fifty Crowns, F. *Antony* with twenty two, and thoſe Fathers with only ſixteen, with which Money he ſpent above two years in the Service of the Society, without ſo much as a Letter, or "God reward you," from its Superior. I could write more, were I not aſham'd to handle ſuch things. I am very ſure the Fathers *Fabro*, *Brancato*, and *Balat*, would never mention theſe things. Certain I am we ſhould not have ſpent the third part of this at our Churches. I would never take Pen in hand to write of ſuch a Subject, were I not in a manner forced to it by the great Scrowls ſome Men have writ, perhaps confiding that they would not come to my knowledg.

20. We had often Diſputes during our Confinement, which was what we ought to do, both to ſpend our time well, and to agree and ſettle what we were to do for the future, if it ſhould happen we were reſtor'd to our Churches. In the ſecond Tome I ſhall treat of theſe and other Diſputations that have been held in that Miſſion, it being ſo material a point.

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CHAP. XV.

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The Articles our Chineſe *Enemy, who rais'd the Perſecution, charg'd upon our Holy Faith.*

1. IT is requiſite that all Miſſioners and thoſe who deſign to go over to thoſe Countrys, ſhould be well inform'd in theſe affairs, that they may be provided againſt all things that ſhall occur. That wicked *Jang Kuang Sien*, ſo he was call'd, in the year 1659 printed a Book in the Imperial City of *Pe King*, the Title of it amounts to this, *Take heed of falſe Prophets*, (ſo I tranſlated the *Chineſe* Characters, *Pi Sie Lun*): all there lik'd my Verſion, and to ſay the truth this is the genuine interpretation of thoſe words. In order to tranſlate the ſaid Book, and the ſecond, which ſhall be inſerted hereafter into our Language, we join'd four Fathers of the Society, one of the Order of S. *Francis*, and I, and we all agreed to this following ſenſe of it.

(1.) Firſt Article. "That Heaven has "no other Principle but the Matter and "Form, from which it naturally flow'd, "without admitting any efficient Cauſe, "diſtinct from the Heaven it ſelf, to "produce it.

2. (2.) "That what we Miſſioners "call the Lord of Heaven, is nothing "elſe, but one of the two parts which "compoſe Heaven; which being ſo, it is "not poſſible it ſhould produce Heaven "without the help of the copart.

This is a very material point, its difficulty will be made appear in the Sixth Book, and more ſhall be ſaid of it in the Second Tome.

3. (3.) "That if Jeſus is God, how "can we ſay he is Man? And if he is "truly ſo, who govern'd the Univerſe "from Heaven during the 33 years he "was on Earth?

A *Mandarine* put this queſtion ſome years before to certain Miſſioners. I writ largely to the point, judging it convenient ſo to do. The *Chineſe* did not dive into what it writ in the Books of our Holy Faith.

4. (4.) "That it was convenient "God ſhould have become Man at the "beginning of the World, to redeem "*Adam*, and all Mankind, and not ſo "many thouſands of years after.

A common Argument the *Chineſes* uſe every day. F. *Emanuel Diaz* handles it very well in one of his Books printed in the *Chineſe* Character, where he quotes the cauſes of conveniency the Saints aſſign, and thoſe S. *Thomas* has, *p.* 3. *q.* 1.

5. (5.) "That from the beginning of "the World till an Emperor living in "theſe days, there have paſt millions of "years.

The *Chineſes* aſſign an infinite number of Worlds, paſt and to come; the duration of every one, according to the Learned Sect, is 366000 Years, and ſomething over. In the Second Tome more ſhall be ſaid to this point.

6. (6.) "That it is ſcandalous Chriſt "ſhould have no Father, ſince even brute "Beaſts have one.

In this place he runs into Enormities, like a Barbarian void of the Light even of Natural Philoſophy. The *Jews* according to *Theophil. in Cat. D. Thom. in* 8. *Joan.* were guilty of the ſame Blaſphemy.

7. (7.) "That there is neither Hea-"venly Glory, nor Hell. That Heaven "is nothing but the goods of this life; "and Hell only its evils and ſufferings.

This is the Doctrine of the Learned Sect, as ſhall be made out in the Second Tome. Some Miſſioners poſitively aſſert the contrary, tho they oppoſe their own Body.

8. (8.) "That Sins cannot be alto-"gether forgiven; and if they are quite "forgiven, and ill Men are ſav'd, through "the Interceſſion of our Bleſſed Lady, "Heaven will become a filthy loathſom "place.

Cajetan in 13. *Heb.* ſays, *Herein conſiſts all Chriſtian Faith, that Jeſus Chriſt be believ'd true God and true Man.*

9. (9.) "That it is falſe, to ſay there "were Prophets, who beforehand fore-"told the Birth, Life and Death of "Chriſt.

10. (10.) "That God did ill in "creating *Adam* proud, knowing he "was to be the cauſe of all Mens calami-"ties.

He had not read the Printed Books concerning our Holy Faith.

11. (11.) "That God ought to have "created all Men virtuous, and that "Chriſt ought to have apply'd himſelf "to virtuous actions, that the People "might imitate him, and not have im-"ploy'd himſelf, without knowing the "important part of Virtue, in curing the

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" the Sick, raiſing the Dead, and preach-
" ing up of Heavenly Joys, and pains of
" Hell, whence it follow'd he was put
" to death for his crimes.

But the natural man receiveth not the things of the Spirit of God, 1 Cor. 2. 14. The *Manichees* maintain'd the ſame error, according to S. *Auguſt. lib. cont. Fauſt.* A brutal and extravagant reflection.

12. (12.) " That ſince Chriſt pray'd
" and kneel'd in the Garden, he could
" not be God, being inferior to him he
" kneel'd and pray'd to.

This inference would be good, were there not two Natures, and two Wills in Chriſt. The *Arians* alledg'd the ſame. See *Silvius in* 3. *p. D. Thom. q.* 21. *art.* 1. and *Suarez Tom.* 1. *in* 3. *part. diſp.* 33.

13. (13.) " That the viſible Heaven
" is the beginning of all things, and
" there is no Lord above it, and there-
" fore it ought to be ador'd as Lord.

He handles this point at large in two places, and proves it out of their *Confucius*. Yet ſome *Europeans* would know more than the *Chineſes*, of what relates to their own Sects. It is the general opinion of this Sect, that there is no firſt efficient Cauſe.

14. (14.) " That we call Heaven
" God's Slave, whereas the Holy *Chineſes*
" call their Emperor the Son of Hea-
" ven.

The antient *Europeans* gave *Jupiter* the ſame Title.

15. (15.) " That we command the
" Chriſtians to break the Tablets of
" Heaven, Earth, the King, Parents and
" Maſters.

This belongs to the Second Tome.

16. (16.) " That we do not worſhip
" Heaven, becauſe it has no Head, Belly,
" Hands and Feet; nor the Earth, becauſe
" we tread and throw all filth upon it.

This point is expounded in the Books of our Holy Faith.

17. (17.) " That we do not honour
" the Emperor, becauſe he is the Son of
" a Slave, that is Heaven.

This was a malicious inſertion, for the contrary is contain'd in the Books of our Holy Faith.

18. (18.) " That we do not honour
" our Parents, becauſe Chriſt had no
" Father.

He could not chuſe but have read the contrary in our Books, which highly commend Obedience to Parents and Superiors.

19. (19.) " That Heaven and Earth
" weep, ſeeing us trample upon the Law
" of Nature.

The Heathen raves.

20. (20.) " That any ordinary Man
" may be accounted King of the upper
" Region, with more reaſon than Chriſt,
" who was crucify'd as a Malefactor.

He plays the *Gentile* and the *Jew*; obſerve the opinion they have of their King of the upper Region, whom ſome have preach'd up as our God.

21. (21.) " That there never was a
" Holy Man puniſh'd for his crimes.

The wicked Wretch invents all theſe Blaſphemies, tho he had ſeen in our Books what motives Chriſt had to lay down his Life for us.

22. (22.) " That if Chriſt being
" God could govern the World, how
" came it he could not govern him-
" ſelf?

As if he had ſaid, *He hath ſaved others, &c.* as the *Jews* did, who were certainly more to blame than this Infidel, having been eye-witneſſes of ſo many Miracles.

23. (23.) That the Books of the Law
" of God do not treat of Chriſt's Paſſi-
" on, becauſe it was ſhameful; but only
" of his Miracles, Reſurrection, and Aſ-
" cending to Heaven.

He ſpeaks in this place of the Books of the antient Miſſioners, not of thoſe who have writ for forty years laſt paſt. F. *Emanuel Diaz* writ very much concerning the Paſſion of our Lord. That is alſo later which F. *Henao* quotes *de Divin. Sacrif. diſp.* 29. *ſec.* 17. *n.* 219.

24. (24.) " That it is a mere fictio-
" on that Chriſt heal'd the Sick, and
" rais'd the Dead, and that it was unbe-
" ſeeming God to be ſo employ'd.

25. (25.) " That it is a matter of
" ſmall merit to relieve Sinners, and that
" it had been very meritorious if Chriſt's
" Benefits had reach'd the whole People
" for ever, like thoſe of their Emperor
" *Yu*, who drain'd *China*.

26. (26.) " That it had been a grea-
" ter benefit of Chriſt to cauſe Men not
" to fall ſick, or die, than to heal or
" raiſe them again.

I ſaid enough to theſe three points in my Apology.

27. (27.) " That F. *Mathew Riccius*
" ſuppreſs'd the Paſſion and Death of
" Chriſt, which he did to impoſe upon
" the People.

It is plain that great Man had no ſuch deſign.

28. (28.) " That we give Chriſtians
" Croſſes in token of rebellion.

A falſe Calumny.

29. (29.) " That we impoſe up-
" on the *Mandarines*, and gain the good
" will of *Mandarines* with the Curioſities

of

" of *Europe*, more than the Truth of " our Doctrine.

Watches, Harpſicords, Looking-glaſſes, Proſpective-glaſſes, Tweezers, and other Preſents, brought this Affront upon us.

30. (30.) " That the *Mandarines* are " miſtaken in looking upon us as Learned Men, who are nothing but great " Talkers, Mountebanks, and make uſe " of their *Chineſe* Learning.

Some have deſerv'd the Reflection.

31. (31.) He ſpeaks of F. *Adamus*, " adding, that he accepted of the Office of a *Mandarine*, tho we boaſt we " will not accept of Employments.

32. (32.) " That the *Portugueſes* of " *Macao* were placed there by F. *Riccius*.

This is a known Falſhood.

33. (33.) " That of late Years the " Walls of that City were demoliſh'd, " and the Inhabitants turn'd out.

The firſt part is true, but the ſecond falſe.

34. Theſe are the principal Points he mentions, but adds much more, uſing a great deal of Rhetorick and Artifice, which is ſufficient to incline People, who have no better Light, to believe it, dazling their Underſtanding.

It is very plain that nothing here concerns *Dominicans*, *Franciſcans*, or *Caſtilians*; nor is there any mention of the King of *Spain*, *America*, or the *Philippine Iſlands*; ſo that ſome People may be brought to look upon what they read of this nature as mere fiction.

This Book ſpread through the Imperial City, and other parts of that Empire. The Fathers who liv'd in the Imperial City did not mind to anſwer, or took any notice of it. F. *Antony* of S. *Mary*, a *Franciſcan*, heard of it (we had it very late, as being far from Court) he writ to thoſe Fathers to know why they were ſo ſilent, intimating that their Silence would be interpreted a tacit confeſſion: All ſignify'd nothing. When we were all at the Imperial City, it was propos'd to write an anſwer when it was too late, and impoſſible to publiſh it.

35. They had before put out a little Book, of which mention has been made, and at which our Enemy was enrag'd, who immediately printed another with this Title, *Po Te I*, that is, "as a faithful Subject I cannot forbear appearing and ſpeaking the truth." Among the reſt he ſaid in it,

" That Chriſt was crucify'd for at- " tempting to uſurp *Jewry*, which he repeats ſeveral times; and that he fled " into the Garden to eſcape from thoſe " that came to apprehend him. *Navarette.*

" That the People who applauded him " on *Palm Sunday*, forſook him afterwards, fearing he would be puniſh'd " for encouraging Rebellion.

" That he contriv'd to kill the King, " that he might uſurp the Crown.

" That ours is a rebellious Law, and " owns neither Parents nor Kings.

" That there are ſo many People at " *Macao* in order to a Rebellion; and " that to this purpoſe we have ſuch and " ſuch Churches in *China*, where Father " *Adamus* accepted the Office of a *Mandarine*, that he might diſperſe the Fathers throughout all the Provinces.

" That we go in and out of *China* " privately, and our Deſigns unknown " to any body.

" That by degrees we take Draughts " of the fifteen Provinces, and inquire " into the Number of Soldiers, Strength, " *&c.*

" That ſuch People were never admitted into *China*, and that we had hidden " Arms.

" That Father *Riccius* went into *China* " the foregoing Years, and had quoted " his Bible and Comments of his Saints " to palliate his bad Doctrine; and that " they who compos'd the Book above- " mention'd had done the ſame. He " condemns us for ſaying that *Foe* (the " Founder of the Idolatrous Sect) is in " Hell, and urges that we only ſay ſo " out of Envy.

" That the Heavenly Joys, and Pains " of Hell, the Sect of *Foe* preaches up, " are nothing but a politick Invention " to keep the People in awe, not that " there really is any ſuch thing.

The Sectaries themſelves hold the ſame.

36. Not one of all theſe Articles is particularly charg'd upon *Franciſcan*, *Dominican*, or *Caſtilian*. He ſpeaks againſt the *Portugueſes*, and their City *Macao*; ſo that all Men will be ſatisfy'd that we ſhar'd in the Perſecution, paſſively and not actively; and that the *Chineſes* bear no particular hatred to the *Caſtilians*, as ſome have written and given out.

37. After this he preſented other Memorials, in one of which he ſaid, we had been baniſh'd *Japan* for attempting to poſſeſs our ſelves of that Kingdom; and that the *Europeans* (without ſpecifying *Caſtilians* or *Spaniards*) had ſeized the *Philippine Iſlands*, and that ſome Years before the Fathers of the Society had been baniſh'd

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baniſh'd out of *China*. Here he ſpeaks of the Baniſhment in the Years 1617, and 1618, when no Frier had yet entred upon that Miſſion.

38. Before I conclude this Chapter, I muſt in this place take notice, that among the *Chineſe* Sects, whereof I ſaid ſomething in the Second Book, there is one more which is convenient to be known, in order to what we ſhall treat of in another place. The Founder of it was born at *King Hoa* in the Province of *Fo Kien*, his name was *Ling*, and it is about 136 Years ſince he laid the Foundation of it. The Temples of it are call'd *of the three Legiſlators*. This Sect unites and incorporates the three principal Sects of *China*, which are thoſe of the Learned, the Idolaters, and the Sorcerers, whoſe Origin is in reality the ſame, tho they expreſs it after ſeveral manners. The Learned *Chineſes* agree to this. F. *Longobardus* proves it ſufficiently, and F. *Riccius* does not diſſent, as ſhall be proved in its place. On the Altars of this Sect are placed the Images of the three Legiſlators, *Confucius*, *Lao Zu*, and *Foe*; this laſt as a Gueſt and Stranger is in the middle. F. *Athanaſius Kircher* has the Cut to the Life. There are very many of this Sect; F. *Gouvea* told me he had ſeen of them. Some Learned *Chineſes* profeſs it, who are very modeſt in their demeanour. Whilſt I was in *China*, a Chriſtian of the Imperial City writ a Book, the Deſign whereof is to unite and incorporate our Holy Law with thoſe three we have ſpoken of; they all tend to the ſame end, ſays he. It is likely that Author follow'd the Advice of Doctor *Michael*, mention'd by F. *Longobardo* in his Treatiſe. *Linus*, whom I ſpoke of before, read this Book, and diſapprov'd of it. Any Man that values himſelf upon being a Chriſtian, muſt be of the ſame mind. I treat of this and other Points more at large in my Second Tome.

Sects.

As the *Romans* had a Law againſt allowing any ſtrange Religion, upon which *Trajan* and *Adrian* perſecuted the Chriſtians, as *Spondanus* writes, *Ann.* 120. *n.* 2. ſo have the *Chineſes*; but they obſerve it not any further than in not following that of our Lord.

39. S. *Leo*, *Serm.* 1. *in Nativit. Apoſt. Pet. & Paul*, ſays of *Rome*, "*It follow'd the Errors of all Nations, and ſeem'd to it ſelf to have taken up a mighty Religion, becauſe it rejected no Falſhood.*" This in ſome meaſure might be ſaid of the Errors the *Chineſes* have admitted. F. *Arias*, *Tom.* 1. *Tract.* 8. *cap.* 12. writes, that the *Chineſes* are moſt ignorant and ſtupid in point of Religion and Virtue, do not know one God Ruler of all things, are full of Superſtitions and Idolatries like the other *Gentiles*, adore Heaven as God, and Men who have been among them Governors, Judges, and brave Soldiers in War, and ſuch as have led a hard and penitent Life; and in their Temples have Idols, the Statues of theſe falſe Gods, of whom they beg Temporal Bleſſings, and offer Sacrifice to them. It is wonderful that they who are ſo witty, ſharp, and ready for worldly Affairs, ſhould know nothing material of what relates to their Salvation, God, and another Life, as if they had no manner of Reaſon in this particular. In his 13*th* Chapter he ſays, The *Gentiles* that have been diſcover'd as to Idolatry and the Worſhip of Devils, follow the ſame Errors and Superſtitions the antient *Gentiles* did: This is the Opinion of the antient Miſſioners of the Society. In ſhort, that Nation is ſo full of Fopperies and Abſurdities, that nothing can outdo it, and they would have receiv'd more had more come to their knowledg. But in reſpect to the Law of God, they are deaf and dumb to all that is ſaid to them. God of his infinite Mercy and Goodneſs enlighten their Underſtandings, that they may confeſs, worſhip and adore him. *Reflec.*

CHAP. XVI.

My Departure from Canton *to* Macao.

1. THE Fathers of the Society very well knew my Intention, as to going out of *Canton*, becauſe I had made it known upon ſeveral occaſions, and writ about it to their F. Viſitor *Luis de Gama* who was at *Macao*, giving him ſufficient Reaſons for my going to ſee him. This my Reſolution being known, the Fathers conſulted whether my going away might be prejudicial or hurtful to them, as F. *Lubeli* told me. They and I both knew it would not, but it was a kindneſs to them, for they brought in another of their own in my ſtead, as I was afterwards inform'd, and I had my ſelf urg'd before. That which made me moſt eager to be gone, was,

was, that I knew F. *Intorcetta* was gone for *Rome* the Year before, after the Disputations we had held; and there being many Points in which I and others could not agree, I was troubled I could not go to *Manila* to confer about them with my Superiors, for to manage this by Letter is endless. I also design'd to discourse the F. Visitor upon the same Subject, and to propose accommodating some Matters betwixt us. F. *Antony* of S. *Mary* a *Franciscan*, desir'd the same. I afterwards tackned in this Port at *Macao*, by reason of some idle Stories that were carry'd backwards and forwards at *Macao*.

Having consider'd the Business, which was not easy to compass, tho there was no difficulty in going about it, and having communicated it to Persons of undoubted Reputation, I made use of a Christian *Chinese* Merchant, but very considerable; and the time being fix'd and agreed upon, I went out very cunningly upon pretence of visiting the Ambassador. This was easily credited, because I often did it: Being come to the Christian's House, some *Portugueses* visited me that afternoon, but nothing was done that night. Before break of day we went into a Passage-boat, which sail'd at Sun rising with so fair a Wind, that by noon we had run ten Leagues. We Hop'd at a Village, where we lay that night very uneasily, for the Weather was very cold, and the Room was so good, that we could see the Stars through seventeen several places; there we staid for the Passage-boat till noon. All the Country is cut across with Rivers and Lakes, so that there seldom wants Boats. We found a very great one, and full of People, which I did not like at that time. They took me in, the Commander immediately came out to receive me, put me into his Cabin, and made very much of me.

2. The Ebb came on, and our Vessel stuck upon the Owse; we were oblig'd to stay for the Flood, which was a cruel check, considering my haste and impatience. We came to the Town *Hiang Xan Ngao*, which is the Capital of the Island in which *Macao* stands. Abundance of Soldiers were about there, they all look'd at me, and I pass'd through them more afraid than asham'd, till I got into an Inn. The next day I did not travel for want of a Sedan, and it was God's Mercy, for I must of necessity have met with the *Mandarine*, who has charge of *Macao*, who came thither that day with an hundred Sedans, and some Horses. Tho the days are so short in *December*, yet this seem'd to me a whole Year. The next day we set out by Land, I was easily to be known in that Country, so that I was not a little afraid, especially because all intercourse with *Macao* was cut off. The Christian was a bold Man, and attempted any thing, tho never so rash; I follow'd his opinion, tho with some reluctancy. At the mid-way there was a Company of Soldiers in a House, and just opposite to them the Christian took up his resting-place; the same did the Chairmen who carry'd me, following his Example. I was much troubled at it, being in great fear, but no body came to look into the Chair. We eat at another place, where there were Houses of Entertainment; but I came not out of the Chair, because the foregoing Year F. *Intorcetta* was known there, and I was afraid the same might happen to me. I went away to a Village, where I waited 2 days expecting how to get over; during that time I scarce ate or slept. They put me into a Straw-loft to secure me against the Soldiers, where I lay in great fear and consternation. We resolv'd, through my impatience, to travel two Leagues by night to another Village, to seek some conveniency there: The Gates were shut, and a Guard within, we expected in two hours to have them open'd; it was then the 17th of *December*, I was hot and weary with walking. We saw a light in a little House without the Gate, and I ask'd for some Water; I drank near a Pint, and wonder it did not kill me; besides we were in no small fear of the Tigers. We got into the Village, hir'd a close Sedan, went down by-ways to the shore, that we might cross over from thence to *Macao*, to which was about half a League by Sea. I saw *Macao*, heard the Bells, and was forced to turn back, because all about was full of Soldiers: I absolutely despair'd of getting over, and return'd to the Straw-loft. The Christian was not discourag'd in the least, he did not like of that days Journey; it was my contriving, but rash and foolish. That afternoon a Vessel the *Chinese* had bespoke the day before, came near to where we were: Because it had out-staid its time half a day, I thought the Infidels would not be so good as their words, and that was the reason we took the course I have spoken of. We went aboard at night-fall, and rowing as still as might be, pass'd by the Guards that were along the shore. The Wind came ahead, and

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put us into some fear; the little Boat took in Water, and tho we laded it out continually, yet we could not keep our selves in safety. It pleased God we landed at nine of the Clock that night at the Captain General's Door. Because I would not disturb the Monastery, I went to a Friend's House, where they were amaz'd to see me. I came weary, thin, and hungry, and all was well when I found my self free and among Catholicks; this was on the 18th of *December*, on which day dy'd Brother *Reyes* the famous Procurator of a Monastery in this City, who had been the cause of great Troubles and Disorders there. Nobody lamented his Death, and as the Captain-General told me, he left above seven Ducats with which [illegible] considerable Hist'ry might be wrote of this Man, perhaps we may give hints of some small Particulars. The next day my Arrival was publickly known, by means of some *Chinese* who had seen me on the other side; several Judgments were made upon it, some for, some against me, and some indifferent; certain Priests particularly declar'd against me, which made me backward in communicating some Points concerning the Million with them. I was visited by Persons of Note, and the Superiors of Religious Orders. I contracted a particular Friendship with D. *Alvaro de Sylva* Captain-General of those Forts, which prov'd very advantageous to me. He made much of me, fitted me out, found me convenient Shipping, and join'd me in a Mess with some worthy Friends of his, most excellent Persons.

Nauti-tetur.

3. The Governor of the Bishoprick, formerly my intimate Friend, and now a profess'd Enemy, for some good and holy Considerations, endeavour'd to do me a mischief with the Captain-General, putting him in mind of what others had quite forget, which was, that through my means that City had been about submitting to *Manila*, which he altogether imputed to me; therefore he said I was a Traitor to the King of *Portugal*, and the Peace having not been yet proclaim'd there, it was enough to breed ill Blood. The Captain-General answer'd very well, saying, He is no Traitor, but a very loyal Subject to his King; to endeavour the delivering of this City to his King, was a good piece of Service. If I could deliver *Badajoz* to my King, would it be Treason, or a good Service done my King?

The honest Governour us'd his Endeavours with the Government of the City not to let me go: But they answer'd him with a Letter the Ambassador's Secretary had writ to them, declaring that City was very much oblig'd to me for the Service I had done the Ambassador, and Embassy, which was very true. The Ambassador writ to the Captain-General to the same effect, so that F. *Ev[illegible]gelis* was very much asham'd.

My Design being only to go over to *Manila*, I agreed with some Masters of *Siam*, to whom I deliver'd Books, Clothes, some Baggage, and other Curiosities, tho but few, for them to carry to *Siam*, whence I was to cross over to the Islands. The *Dutch* at *Malaca* would not consent to it, so I have heard no more of them since, it is most likely all I sent is lost.

4. On the 11th of *January* the Captain-General carry'd me aboard the Ship, where I thought my self free from impertinent People, tho I had a great deal to go through. One thing I was much surpriz'd at in *Macao*, and had it not been told me by one of the gravest Citizens I had not believ'd it. *Vasco Barbosa de Melo*, who is well known to be honest, well born, and a good Christian, told me, that the foregoing Year 1668, some Persons had taken out Certificates, that we had ruin'd the Million of *China*, and were the cause they had no Trade or Commerce. As to the last Point, I do not concern my self with it, because it belongs not to me, let them look to it. *Alexander* the 7th, *Clement* the 9th and [illegible], have issu'd their Bulls, repeating what *Urban* the 8th order'd in his of 33, be it for these or those. As to the first I say, it is no new thing in the World for Men to lay their own Faults upon others, to excuse, and endeavour to conceal them. Let us call our Eyes upon *Adam*, Gen. 3. He excus'd himself, laying the blame on *Eve*, she on the Devil, or Serpent. Let us go on to the 31st Chapter, Laban *said to* Jacob, *Why hast thou done so?* Corn. a Lapid. v. 16. *observes here that Laban's words the humour of the World to a hair. Know he by his perfidy against* Jacob *given the just Man cause to fly, yet he dissembles it, and casts all the blame upon the just Man, &c. So the World practises to cast Faults, and lays all the blame on the Godly. So* Ahab *charges* Elias *with disturbing* Israel; *whereas he was the cause of all Evils.* Read S. *Chrysostom in Cat. aur. Joan.* 1. v. 29. and *Lapsonnam. in Gen.* 44. 12. The King of *England* complain'd of S. *Thomas* of *Canterbury*, that he could not enjoy Peace for one Priest in his Kingdom, whereas

whereas he himſelf was the only cauſe of the diſcord.

5. The manner of obtaining thoſe Certificates, make the thing yet more foul and criminal. *Vaſco Barboſa* having attended the Embaſſador two Years in *Canton*, and knowing this buſineſs perfectly well (the ſecond is known to all the World) he ſpoke with the Judg who had ſign'd thoſe Certificates; the *Portugueſes* call him *Vedor*, and ſaid to him, How came you, Sir, to ſign ſuch a thing, when you ſo well knew the contrary? He anſwer'd, Mr. *Vaſco Barboſa*, I was ſick in Bed, and ſomewhat caſt down; two, to wit, *N.* and *N.* came to me and ſaid, 'Sir, we bring you ſome Papers of ſmall conſequence; you muſt ſign them.' I Sir ſate up, and ſign'd without reading them; who would imagin that ſuch Men ſhould impoſe upon me? (I bring God to witneſs, that what I have writ is true.) I then ſaid to *Vaſco Barboſa*, 'Sir, who was moſt to blame in this affair?' This Gentleman who did read what he ſign'd, or they that tendred the Papers, deſiring to have them ſign'd? Doubtleſs the latter, (firſt) becauſe they ſin'd deliberately and deſignedly. (2.) Becauſe they ſin'd maliciouſly. (3.) They deceiv'd in a matter of conſequence, and to the detriment of a third Perſon. (4.) In regard they were Prieſts. (5.) Becauſe of the motive and end, which could be no other than worldly Honour and vain Glory. (6.) Becauſe they were the efficient forcing cauſe that the Judg ſin'd. (7.) Becauſe of the ſcandal of ſuch proceedings; and if the matter be further look'd into, other deformities will appear. The Layman may alledg many excuſes, and the Reader may reflect on them, without inſerting of them here.

6. Knowing this caſe, I thought it requiſite and neceſſary to prepare my ſelf to make a defence; this is Nature, and no doubt in many caſes we are bound to it, *leſt Silence ſeem to imply guilt.* And this being prejudicial and diſhonourable to a whole Religious Order, the defence is more abſolutely neceſſary. S. *Thom.* 2. 2. *queſt.* 26. *art.* 2. *corp.* ſays thus, *For any part has a principal inclination to a common action to the benefit of the whole.* Any Man is bound to appear upon ſuch like occaſions. Eſpecially, becauſe as S. *Ambroſe* ſays in *Epiſt. ad Philip. He is cruel who ſlights his own reputation.* And S. *Auguſt. de bono viduit. They are not to be hearkned to who cruelly deſpiſe mens reputation, becauſe our Life is uſeful to our ſelves, our good Name to others, our Conſcience to our ſelves, our Reputation to our neighbour.* This ſuffices for our purpoſe; it were eaſy to add more, but it being a common caſe and out of diſpute, I think it needleſs.

7. For theſe reaſons I obtain'd fourteen Certificates from the Clergy, Superiors of Orders, the Captain General, and others of the principal Men of that City, who all upon Oath teſtify and declare, who were the cauſe that the Miſſions of *Japan*, *China*, *Tunquin*, and other places in the Eaſt were loſt. I had Duplicates of the ſaid Certificates, one parcel I deliver'd to the Holy Congregation *de Propaganda Fide*, by order of Cardinal *Ottoboni*; another parcel I have by me, beſide an authentick Copy taken at *Rome.* If any curious perſon pleaſes to read them, I will lend him them very freely.

8. As for the Miſſion of *China*, I will write the matter of fact briefly, as all Men own'd it who were there when the Perſecution began. When they told us the news of our Baniſhment in the Imperial City, Fr. *Gouvea* ſaid to F. *Canari*, I being by at the ſame time; F. *Matthew Riccius* brought us into *China* by the Mathematicks, and Fr *John Adamus* now baniſhes us by his.

9. Fr *Gouvea* diſcourſing with me at *Canton*, told me, That the ſtrangers of his Society, who were in *China*, had ruin'd the Miſſion. Another time he explain'd himſelf further, and told me plainly, That their *French* Fathers had been the cauſe of it: And perhaps it was becauſe of the diviſion there was among them about Superiors, a little before the Storm roſe. F. *Humbertus Augeri* talking with me concerning this Point ſaid: What have we *French* done? Our want of unity and mutual love, has ruin'd this Miſſion. F. *James Faber* who was Superior at that time told me, When I was at Court I perceiv'd that when F. *Adamus* dy'd, there would riſe a great Perſecution. I look'd upon it as certain, and ſo I writ to our Father General. The Fathers *Canavari* and *Balat* imputed it to the Law of God's being imperfectly preach'd in that Kingdom. Beſides all this the Fathers of the Society ſeveral times ſaid in my hearing, that the little Book the four Fathers who reſided in the Imperial City, had publiſh'd, was the only cauſe of all that diſaſter.

10. Our *Chineſe* Enemy in his Memorials quotes F. *Adamus*, and charges him as has been writ; he quotes F. *Matthew Riccius* his Books, and others of the Society. The Emperor's Edict that was

Navarette. brought up, expreſly names F. *Adamus*, and F. *Verbieſt*, and their two Companions, and no other except F. *Antony* of S. *Mary*, not becauſe he was a *Franciſcan*, but becauſe his name was the firſt in the Paper, becauſe he came to the Imperial City before any other. The Petition that was preſented in our behalf was F. *Adamus*'s. The *Dutch* who went to Court after we came from thence, and knew all that had hapned in their *Mercuries*, mention none but thoſe of the Society. The Mathematicks, whence the diſpute ſprung, were follow'd by the Society, not by us, or the *Franciſcans*. The Preſents that were made in *China*, with which our Enemy ſays we infatuated the *Chineſes*, were given by thoſe of the Society, not by us, who had ſcarce Bread to eat. Who but the Society has made uſe of the *Chineſe* Learning in the Books of the Law of God, which our Enemy ſays we do to palliate our ill Doctrine? Theſe Articles are made out in the foregoing Chapter.

11. Did not the firſt impriſoning begin with F. *Adamus*, and the other three in the Imperial City? It muſt be underſtood that of Eleven there were then of my Order in *China*, only four went up to Court. One fell ſick to death in Priſon, he was taken out from thence with leave from the Judges, and carry'd to the Church of F. *Magallanes*, who was then in it, where a few days after he gave up the Ghoſt. We three came afterwards, the Judges never put any queſtions to us. Now how are we brought in here, but only to ſuffer; to loſe all we had, and leave our Chriſtians expoſ'd to our Enemy. It is a neceſſary duty to obſerve what the Holy Ghoſt ſays, *Eccluſ.* 37. 20. *Let thine word go before thee in all works.*

12. It may be urg'd that thoſe of the Society had contriv'd to return to their Churches, for which they deſerve much praiſe and honour. I ſay it is but reaſon they ſhould have it, and that it has been an heroick action, and ſuitable to their zeal, yet this does not detract from the truth of what has been written. It is well known there were no *Dominicans*, *Franciſcan*, nor *Auguſtinian* Miſſioners in *Tunquin*, *Cochinchina*, and other parts, ſo that the loſs of thoſe Miſſions cannot be imputed to them. I ſhall ſay ſomewhat to the point of Perſecutions in the Second Tome. Leaving aſide ſeveral Stories I heard at *Macao* during my ſtay there, and other matters that were given me in writing, before I put to Sea, it will be convenient in this place to make one particular Chapter of the City *Macao*.

CHAP. XVII.

Of the City Macao, *its Situation, Strength, and other Particulars.*

1. I Have hitherto obſerv'd, and will for the future, what I lately quoted out of *Eccleſiaſticus*; wherefore no Man need make a doubt of what I write, but ought rather to give entire credit to it. *Cajetan* in *Præf.* in *Luc.* ſays, *For it is moſt reaſonable, that all credit be given to thoſe who have not only ſeen, but whoſe duty it is to teſtify to others what they have ſeen.* As I am a Religious Man, Prieſt, Apoſtolical Miſſioner and Preacher, tho unworthy in all reſpects, what I relate deſerves and ought to be look'd upon as undoubted truth, eſpecially in regard I am an eye-witneſs.

Trade. 2. The *Chineſes* from all antiquity had prohibited the admitting of Strangers into their Kingdom, and Trading with them; tho for ſome years, Covetouſneſs prevailing, they have ſail'd to *Japan*, *Manila*, *Siam*, and other parts within the Straits of *Sincapura*, and *Governador* in the Sea of *Malaca*, as I have obſerv'd before: but it has always been an infringement of their antient Law, the *Mandarines* of the Coaſt conniving at it for their private gain. This is the reaſon why when the *Portugueſes* began to ſail thoſe Seas, they had no ſafe Port, nor any way to ſecure one. They were ſome years in the Iſland *Xan Chuan*, where S. *Francis Xaverius* dy'd; ſome years they went to the Province of *Fo Kien*, another while to the City *Ning Po* in the Province of *Che Kiang*, whence they were twice expel'd, and the ſecond time ill treated. They attempted the place where *Maçao* now ſtands, but without ſucceſs; they return'd, and the *Mandarines* of *Canton* ſending advice to the Emperor, he order'd they ſhould remain there undiſturb'd, paying Tribute and Cuſtoms for their Merchandize. Thus they ſetled there, and had continued till my time the term of 130 years. Many of the Inhabitants of *Macao* ſay that

place

place was given them, for having expel'd thence certain Robbers, who did much harm to the neighbouring *Chinese*, to which they say they oblig'd themselves, whence they infer that place is their own. The *Chineses* disown it, and so does the *Tartar* who is now Lord of it. And if the Grant was upon condition they should pay Tribute and Custom for Merchandize, as they have always done, the difference is not much. At best they are like the *Chineses*, among whom no Man is absolute Master of a foot of Land.

3. The place is a small neck of Land running off from the Island so small, that including all within the Wall the *Chineses* have there, it will not make a League in circumference. In this small compass there are Ascents and Descents, Hills and Dales, and all Rocks and Sand. Here the Merchants began to build: The first Church and Monastery built there was ours, of the Invocation of our Lady of the Rosary, and the *Portugueses* still preserve it. Afterwards there went thither Fathers of the Society of the Orders of S. *Francis*, and S. *Augustin*. Some Years after they founded a Monastery of S. *Clare*, and carry'd Nuns to it from that of S. *Clare* in *Manila*: The Foundation was without his Majesty's leave, he resented it when it came to his ears; and not without reason, for a Country of Infidels, and so small, is not proper for Nuns. That Monastery has of late Years been a great trouble to the City. Before I proceed any further, I will here set down what was told me by the Licentiate *Cadenas*, a grave Priest of that City. When the *Tartars* conquer'd *China*, those Nuns fearing lest they might come over to *Macao*, and some disaster might befal them, petition'd the City to send them to some other place. Having weigh'd and consider'd the Matter, they answer'd, That they need not be in care, for if any thing hap'ned, they would presently repair to the Monastery with a couple of Barrels of Gunpowder, and blow them all up, which would deliver them from any ill Designs of the *Tartars*." An excellent Method of comforting the poor afflicted Creatures.

4. There are in the City five Monasteries, three Parish-Churches, the House and Church of the *Misericordia*, or Mercy; the Hospital of S. *Lazarus*, and Seminary of the Society; one great Fort, and seven little ones: The Plan is very bad, because it was built by piecemeal. It was afterwards made a Bishop's See; the first Bishop was of my Order, and till my time no other Proprietor had been consecrated to it. It shall be argued in another place, whether that Lord-Bishop has a Spiritual Jurisdiction over all *China*, or not; as also whether *Tunquin* and *Cochinchina* belong to him. At present it is certain they do not, for his Holiness has divided *China* into three Bishopricks, under whom are *Tunquin*, *Cochinchina*, and the Island *Hermosa*. And tho the *Portuguese* Resident at *Rome* oppos'd it, he could not prevail. *Navarette.*

5. That City throve so much with the Trade of *Japan* and *Manila*, that it grew vastly rich, but never would vie with *Manila*, nor is there any comparison between the two Citys. I find as much difference in all respects betwixt them, as is betwixt *Madrid* and *Vallecas* (much the same as between *London* and *Hammersmith*) and somewhat more, for the People of *Manila* are free, and those of *Macao* slaves.

6. I take it for granted, that what *Emanuel Leal de Fonseca*, Knight of the Order of Christ, said in my hearing, upon *Maunday Thursday* at night, in our Monastery of *Macao*, is certainly true, "That the Governor of *Manila* had more Employments to give than the *Portuguese* Viceroy at *Goa*, even before the *Dutch* had taken so much from them." It is also certain that his Majesty has more Lands and Subjects in the *Philippine Islands*, than the *Portugueses* had sixty Years ago throughout all *India*. These things were unquestionable.

7. The Trade of *Japan* failing, *Macao* began to decay; and that of *Manila* ceasing, it almost fell to the ground. I was told so in that City, and it was visible in the Wants they endur'd. The Monasteries which some Years before maintain'd 24 Religious Men, in my time with much difficulty and want maintain'd three. The two Trades above being at an end, they took up with *Sandal* of *Timor*, *Ateca* of *Siam*, *Rosamulla*, *Rota* (all Drugs) and such-like Commodities, which the *Chineses* bought, and they took Silks, Calicoes, and other Merchandize in exchange, which they sold at *Siam* and *Macasar* to the *Spaniards* by a third hand.

8. *Macao* ever paid Ground-rent for the Houses and Churches to the *Chinese*, and Anchorage for Shipping. As soon as any Ship or Pink comes into the Harbour, a *Mandarine* presently comes from the Metropolis, and takes the Gage of it, and receives the Duty according to his computation of the Burden. When the Ship

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Ship goes out, he takes the dimenſions again, and receives freſh Cuſtom. Every Year their Meaſures alter. Is this any thing like being abſolute Maſters of that Place? They have loſt what they had, and would appropriate to themſelves what is none of their own.

9. They complain and alledg, nay the Ambaſſador *Emanuel de Saldanna* ſaid in my preſence, that our King employ'd all his Strength in the *Weſt-Indies*, and ſuffer'd the *Eaſt* to decline, becauſe it belong'd to *Portugal*. But I confuted him with my anſwer, and ſaid, If the King of *Spain* was Lord of both *Indies*, and his Grandeur conſiſted in maintaining his Dominion from *Eaſt* to *Weſt*, why ſhould he ſuffer that to decline which he poſſeſs'd as abſolute Lord and Maſter? for that would be leſſening his own Greatneſs, which he ſo much valu'd.

10. 2*ly*. When D. *John de Sylva* was Governor of the *Philippine Iſlands*, his Majeſty order'd all the Force of *Manila* and *Goa* ſhould rendezvous at *Malaca*, and that the Governor and Viceroy ſhould go aboard in Perſon, in order to fall upon *Jacatra*, and drive the *Dutch* quite out of *India*. The Governor came with five mighty Ships, the beſt Men in the Iſlands, Ammunitions, Proviſions, and all Neceſſaries. He arriv'd at *Malaca*, where he expected the Viceroy two Years, but he is not come yet. D. *John de Sylva* went away ſad and troubled to *Siam*, where he was forced to fight ſome Ships of that Country and *Japan*. After which he dy'd for grief of the diſappointment; many more dy'd, the reſt return'd to *Manila*, having been at a vaſt Expence. All that ever ſpoke of this Subject ſay, that if his Majeſty's Orders had been obey'd, the *Dutch* had infallibly been ruin'd and expell'd *India*.

11. 3*ly*. About the Year 1640, one *Meneſes* a Gentleman of *Goa* came to *Macao*, in his way to *Japan*, whither he was going Ambaſſador. He proceeded no further, becauſe of the ill ſucceſs of another Embaſſy the Year before. This Gentleman talking with F. *Antony de Santa Maria*, a *Franciſcan*, of the Power of the *Dutch* in *India*, told him, that our King had writ into *India*, to acquaint them that if they thought fit he would ſend them a ſtrong Fleet, and in it D. *Frederick* of *Toledo*, as Viceroy of *Goa*, *Malaca*, and *Manila*, who would ſcour the Sea, and make it ſafe to them from *Eaſt* to *Weſt*. We would not accept of what was offer'd for our good, ſaid *Meneſes*, and that was the reaſon we are in ſuch a poor condition. The Ambaſſador-anſwer'd me, I did not know all that.

12. After this on *Midſummer-day*, I being invited with F. *Gouvea*, and two others of the Society, the ſaid F. *Gouvea* maliciouſly inſinuating, That our King could not recover *Braſil*, and their new King had done it: The Ambaſſador ſaid, "I was a Soldier in that mighty, tho unfortunate, Fleet King *Philip* the Fourth ſet out for that purpoſe. The *Portugueſe* General was one *Maſcarenhas* Count *de la Torre*, who was in fault that it was not recover'd. The *Spaniſh* Commander was to keep the Sea, the Count to act aſhore, and to that purpoſe had 13000 choſen Men. The *Spaniſh* General offer'd him 3000 Muſquetiers of his Men; he ſeveral times deſir'd him to land, and he would ſecure the Sea, but he never durſt. It was the Count's fault, concluded the Ambaſſador, that *Braſil* was not then recover'd." I was very well pleas'd to hear it, and what is it now they complain of? I often heard it ſaid, that *Malaca* was loſt during our King's Government in the Year 1639. *Bento Pereira de Faiza* the Ambaſſador's Secretary, ſaid before all the *Portugueſes* then at *Canton* who were in that Error, "It is not ſo Fathers, for the Revolt of *Portugal* was in *December* 1640, and *Malaca* was loſt the following Year." I was well pleas'd at the Anſwer.

13. Diſcourſing about the loſs of *Maſcate*, *Emanuel de Fonſeca* a worthy *Portugueſe*, told me at *Canton*, That it had been loſt, becauſe, contrary to our King's Orders, they had tolerated a Synagogue of *Jews* there. Avarice made them connive at thoſe infamous People.

14. At *Diu*, ſaid the ſame Man, they allow'd of a *Mooriſh* Moſque on the ſame account, and contrary to his Majeſty's Commands. Speaking of the Loſs of *Ceilon*, the bare-footed *Franciſcan* gave the Account I ſet down in another Chapter. I afterwards heard it over again, That it was well it was loſt, for otherwiſe Fire muſt needs have fallen from Heaven, and conſumed it all.

15. Talking about ſome Towns along the Coaſt, F. *Torrente* ſaid, the *Portugueſe* Commanders us'd horrid Injuſtice towards the Natives.

16. Upon diſcourſe of the loſing of *Ormuz*, F. *Ferrari* related, That he being at *Malaca*, heard ſome who had been preſent at the Action, and among them the Enemy's Admiral, ſay, If the *Portugueſes* the day after the Fight had come upon us

us again, they had certainly catch'd us all, for we were undone; they went off, and left us Conquerors and poſſeſs'd of all.

17. Father *Antony Gouvea* talking at *Canton* of the loſs of *India*, ſaid, God had taken it from them for two Reaſons; one was, the inhumane uſage of the Natives, eſpecially of the Women, towards the Blacks, and the other for their Luſt.

18. Theſe and ſuch-like things F. *de Angelis* might have inſerted in his General Hiſtory; what the *Spaniards* did in *America* we know and abhor. It is unreaſonable to ſee the Faults of others, and be blind to our own.

19. We being altogether at *Canton*, there was ſome diſcourſe with the Ambaſſador's Gentlemen concerning the loſs of *Cochin*. The *Portugueſe* Fathers of the Society imputed it to ill Fortune, and to the Natives aſſiſting the *Dutch*. A Layman who was by took up the buſineſs, and ſaid, "Alas, Fathers, we *Portugueſes* are the moſt barbarous People in the World, we have neither Senſe, Reaſon, nor Government." He went on with much more to this purpoſe, and concluded, "They overcame, ſlew, and took that Country from us, as from baſe and mean People. The Society was much blam'd; and the Religious Orders ſpent all they had to relieve the Soldiers and Townſmen, the Society not one grain of Rice. The *Dutch* eatred the place, and took all they had."

20. We talk'd of the miſerable condition *Macao* was in of late Years (I deſign'd this City for the ſubject Matter of this Chapter; but becauſe one thing draws on another, and all tends to make known what I ſaw and heard in thoſe parts, it is convenient to write all) the Ambaſſador's Secretary ſaid to F. *Gouvea*, Father, the truth of it is, that Brother *Reyes*, and his *Chineſe* Friend *Li Pe Ming*, are the cauſe of the ruin of *Macao*". He had not a word to anſwer. All this has been inſerted here, to prove they have no reaſon to complain, that our King was the cauſe of their loſing *India*.

21. The miſerable State and wretched Condition the *Portugueſes* do now, and have liv'd for ſome Years in thoſe parts, might make them ſenſible, if Prejudice did not blind them, that their own Sins, and not thoſe of others, have brought all theſe Misfortunes upon them. They liv'd ſome Years at *Macaſar*, in great ſubjection to the *Mahometans*, neither the Laity nor Clergy had the leaſt Authority, ſo the Governor of the Biſhoprick of *Malaca* who reſided there told me, his name was *Paul d' Acoſta*. Upon *Maunday Thurſday* when I was in the Church, a Company of *Moors* came into the Church, and went up the Sepulcher to ſee what was in the *Cuſtodium*, no body ſtirring to oppoſe them. When they ſearch'd for any Criminal, the Sumbane ſent five or ſix thouſand *Moors*, who look'd into the privateſt Cloſet without ſparing any place. They always watch'd at night to ſecure themſelves againſt the *Moors*, who ſtole all they had. They told me above 4000 Chriſtians had turn'd *Mahometans* in that Country. When expel'd thence by the *Dutch*, ſome of them went over to *Camboxa*, ſubmitting themſelves to ſuch another King, others to *Siam*, where they live in ill repute, and deſpis'd by the Natives and *Chineſes* that are there. Some would fain get away from thence, but are not ſuffered by the King, who ſays, they are his Slaves; and the reaſon is, becauſe ſome *Portugueſes* have borrow'd Mony of the King to trade, and pawn'd their Bodys for it. The King eaſily lent it them, and it is his Maxim, "That all who in that manner receive his Mony, are his Slaves, and have not the leaſt Liberty left them." *Navarette.* Camboxa.

22. Thoſe who liv'd in *Cochinchina* and *Tunquin* were expel'd thence. In the Year 1667, this I ſhall now relate happen'd in *Cochinchina*: The Women there being too free and immodeſt, as ſoon as any Ship arrives, they preſently go aboard to invite the Men; nay, they make it an Article of Marriage with their own Countrymen, that when Ships come in, they ſhall be left to their own Will, and have liberty to do what they pleaſe. This I was told, and F. *Marret* who had been a Miſſioner there affirm'd it to me to be true. A Veſſel from *Macao* came to that Kingdom, and during its ſtay there, the *Portugueſes* had it is likely ſo openly to do with thoſe Infidel Harlots, that when they were ready to ſail, the Women complain'd to the King, that they did not pay them what they ow'd them for the uſe of their Bodys. The King order'd the Veſſel ſhould not ſtir till that Debt was paid. A rare Example given by Chriſtians, and a great help to the converſion of thoſe Infidels! Another time they were ſo lewd in that Kingdom, that one about the King ſaid to him, "Sir, we know not how to deal with theſe People, the *Dutch* are ſatisfy'd with one Woman, but the People of *Macao* are not with many. F. *de Angelis* Cochinchina. 1667.

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gals may take these Virtues of his Countrymen along with him.

23. Whilst the Government was in the *Chineses*, the People of *Macao* own'd themselves their Subjects; now the *Tartars* rule, they are, and confess themselves their Subjects. When the City has any business, they go in a Body with Rods in their hands to the *Mandarine* who resides a League from thence, they petition him, and that on their Knees. The *Mandarine* in his Answer writes thus: This barbarous and brutal People desires such a thing, let it be granted, or refus'd them. Thus they return in great state to their City, and their *Fidalgos* or Noblemen with the Badg of the Knighthood of the Order of Christ hanging at their Breasts, have gone upon these Errands; and I know one there to this day of the same rank, who was carry'd to *Canton*, with two Chains about his neck. He was put into Prison, and got off for 6000 Ducats in Silver. If their King knew these things, it is almost incredible he should allow of them.

24. Ever since the *Tartars* made the People retire from the Sea-coasts up the Inland, to avoid the attempts of the *Chineses* of *Calillo*, as was writ in the first Book, they began to use rigor with *Macao*. At a quarter of a League distance from that City, where the narrow part of that neck of Land is, the *Chineses* many years ago built a Wall from Sea to Sea, in the middle of it is a Gate with a Tower over it, where there is always a Guard, that the People of *Macao* may not pass, nor the *Chineses* to them. The *Chineses* have sometimes had their liberty, but the *Portugueses* were never permitted to go up the Country. Of late Years the Gate was shut, at first they open'd it every five days, then the *Portugueses* bought Provisions; afterwards it grew stricter, and was only open'd twice a Month. Then the rich, which were but very few, could buy a Fortnights Store; the Poor perish'd, and many have starv'd. Orders came again that it should be open'd every five days. The *Chineses* sell them Provisions at what rate they please.

25. The *Chineses* have always liv'd in *Macao*, they exercise Mechanick Trades, and are in the nature of Factors to the Citizens. They have often gone away with all their Trust. Sometimes the *Chinese* Government has obliged them to depart *Macao*, which has much ruin'd that City. Because several Inhabitants, and some Monasteries have nothing of their own, but a few little Houses the *Chineses* live in, when they were gone they lost the Rent of them.

26. It would take up much time and paper to write but a small Epitome of the Broils, Uproars, Quarrels and Extravagancies there have been at *Macao*. Among other things our Enemy alledg'd his Memorials presented to the Emperor, one was that F. *Adamus* had 30000 Men conceal'd at *Macao* to invade *China*. No doubt but it was a great folly. He added, that some years before the City had rais'd Walls, which were demolish'd by the Emperor's command. This was true. In another Memorial he accus'd us, that the *Europeans* resorting to *Japan*, had attempted to usurp that Kingdom, for which many were punish'd, and the rest banish'd; and that we had possess'd our selves of the *Philippine* Islands. But never any particular King in *Europe* was mention'd; nor was there any naming of Religious Orders, or Religious Men. They always made use of the general name of *Europe* and *Europeans*.

27. The two Councils of Rites and War, put in a Memorial, adviling it was convenient the People of *Macao* should return to their own Country. The Government answer'd in the Emperor's name, That since they had liv'd there so many Years, it was not convenient to send them away, but that they should be brought into the Metropolis, for as much as their own Subjects had been drawn from the Sea-coast to the Inland. This was the beginning of much debate and confusion. The *Mandarines* make great advantage of the Inhabitants of *Macao*, and would not have them change their habitation. At Court they insisted on what has been said, and order'd a place should be assign'd them to live in. One was appointed near the River of *Canton*, the worst that possibly could be found. Notice was given to *Macao*, the City divided into two Factions. The Natives and Mungrels were for going, the *Portugueses* against it. The Supreme Governour beset them by Sea, order'd their Ships to be burnt, accordingly ten were burnt before their Faces, and they seiz'd the Goods seven of them had brought the foregoing Year.

28. We at *Canton*, and they at *Macao*, were in great confusion, things growing worse and worse every day. The City promis'd the Supreme Governour 20000 Ducats, if he could prevail that they might continue in their City. Interest mov'd him to use all his Power to obtain it.

it. He obtain'd leave for them to ſtay, but that they ſhould not trade at Sea. The Governour demanded the promis'd Money; they anſwer'd, they would pay it if he got them leave to trade. This inrag'd the Governour, who endeavour'd to do them all the miſchief he could. He ſhut up the Gate in the Wall, allowing it to be open'd but twice a Month. It pleas'd God, or rather it was his permiſſion, that the Governour having been at variance with the Petty King, hang'd himſelf the 9th of *January* 1667, upon which *Macao* recover'd ſome hopes of bettering its condition. The Ambaſſador's buſineſs was at a ſtand the mean while; he was full of trouble, eſpecially becauſe he had brought but 2800 Pieces of Eight with him, and had above ninety Perſons to maintain out of it. *Macao* could aſſiſt him but little, and afterwards excus'd it ſelf. All complain'd of the Society, which had advis'd that Embaſſy. True it is, that this Complaint being made before me to thoſe that were in *Canton*, Fr. *John Dominick Gaviani* a *Piemontoſe* anſwer'd: "Gentlemen, all the Society had not a hand in this Embaſſy, ſome particular Perſons had, you are not therefore to condemn the whole Society." *Pereira* the Secretary, who was all fire, reply'd, "We do not blame the Society in *Rome*, *France*, and *Madrid*, but that in *China*. Your Reverences procur'd this Embaſſy, and that *Macao* ſhould bear the charge of it, which has ruin'd us; therefore the Complaint is made here, not before the Fathers in *Europe*." One of the greateſt troubles the *Portugueſes* had, was to ſee and hear how they us'd their Ambaſſador. They call'd him "a *Mandarine*, that was going to do homage, and pay an acknowledgment from the Petty King of *Portugal*." When he went up to the Imperial City, there was a Flag or Banner upon his Boat, with two large Characters on it, which according to our way of ſpeaking ſignify'd, "This Man comes to do Homage." All Ambaſſadors that go to *China* muſt bear with this, or they will not be admitted.

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29. I write what follows for F. *Emanuel de Angelis*: The vileſt, baſeſt, and moſt infamous action that has been heard of in the World, was done at *Macao*: The Revolt of *Portugal* being known there (I will not inſert in this place what F. *Gouvea* told me to prove and evince, that his Brethren had brought about this action, as allowing it for a certainty among them and many others, tho the Governour of the Biſhoprick of *Macao* would attribute that action to his Family; read *M. Sencir* of the Order of S. *Auguſtin*, *Nav. Cap.* 3, 4, & 5.) they painted our King under a Gallows, and their own as Hangman hanging of him; this Picture was expos'd in a publick place of the City. Some miſlik'd, others were aſham'd of it, as I ſuppoſe, becauſe of the Honourable Employment they had given their King; ſo it was taken away and hid. I had made many reflections upon this Paſſage, which at preſent I lay aſide, but muſt obſerve that in *China* the Gallows is for Noble and Great Men, and baſe People are Beheaded, juſt contrary to what is practis'd in *Europe*. To be Hangman is the vileſt thing that is throughout the world. The *Chineſes* are in the right in calling the People of *Macao* barbarous and brutal, this action alone is enough to entitle them to it. I ſuppoſe ſome Mungrels were the Authors of it, and not others, whom I have heard talk of our affairs with all imaginable reverence. What the People of *Macao* did in *Japan* is well known, and they ingenuouſly confeſs it; they own'd it to me in that City, and Fr. *Gouvea* told it me at *Canton*. It was, that till the Ships return'd, they publickly without any ſhame keep common Women in their Houſes. A good help towards the Converſion of thoſe People! Fr. *Torente* told me they did the ſame at *Tunquin*.

Rettè.

Puniſhment

30. But a little before I came to *Macao* the Governour of the Dioceſs had committed to Priſon a Woman for living in open ſin with a *Tartar* Soldier; the Soldier with others of his Companions came to the Goal at Noon-day, broke it open, and carry'd away the Woman, no Man daring to open his mouth. About the ſame time a Maiden Daughter to one of the principal Inhabitants of that City, run away into *China* with an Infidel. Of late years many Women expos'd their Bodies to Infidels for Bread. The Governour baniſh'd ſixty of them; the third day the Ship ſail'd ſhe was caſt away, and not one of the Women eſcap'd.

31. Some years before a great many arm'd *Portugueſes* aſſaulted the Captain General's Houſe; he hid himſelf under the Stairs, they found and ſtuck him in ſeveral places. After this an ordinary Fellow with a Black murder'd the Town-Mayor. A Man flying from his Enemy took into our Church, and ſtood betwixt the Altar and the Prieſt that ſung High Maſs, who had conſecrated; his Enemy purſu'd, and murder'd him in that place. Many baſe Murders have been committed in that City. In my time one diſmal

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enough and ſoon after at Noon-day the Curate of the great Church was murder'd. About ſix or ſeven years ſince a *Portugueſe* kill'd the Curate, their Nation had at *Siam*. The Curate of *Macaſar* was very familiar with the *Dutch*, he told them he had two Daughters at home, and the Governour had one, and yet they think God will not puniſh them. "*For they are bumbled for their iniquities*," Pſal. 106. Excepting *Goa* and the Northern parts, which is as much as nothing, they have not one foot of Ground in all *India*, but are every where ſubject to *Gentiles*, *Mahometans*, or Hereticks, and by them cruſh'd, contemn'd and deſpis'd. Kingdoms, ſays S. *Thomas*, *Lib.* 6. *Opuſc.* 41. are loſt through Pride. Who is ignorant how guilty that Nation was of it?

32. Thus *Macao* may be ſufficiently known, and ſeveral Particulars relating to that City and other parts. We may ſay with S. *Auguſt. Ser.* 6. *ad Frat.* that all is, and has been a great mercy of God. *It is a mercy if God ſcourges, that he may correct, if he delivers from ſin through tribulation, if he permits Hypocrites and Tyrants to reign. For God does all theſe things in his mercy, being deſirous to give us life everlaſting.* The *Tartars* entring *China* to afflict thoſe Gentiles, and diſtreſs *Macao*, the *Dutch* poſſeſſing themſelves of *India*, and other accidents we have ſeen, are all the mercy of God, and for our good, if we our ſelves will with patience, humility and ſubmiſſion, make our advantage of what his Divine Majeſty ordains and diſpoſes.

33. To conclude this Chapter I will add certain Revelations, as they call them, in great vogue at *Macao*, and other parts of *India*; I do not look upon them as ſuch, nor can I find any ground to allow them the name. Theſe Revelations are pretended to be made to *Peter de Bujos* at *Malaca*, about the years 40 and 42. (1.) Four years before the revolt of *Portugal*, ſay they, he foretold it, almoſt in the ſame manner as it hapned; it was reveal'd to him by God in the Conſecrated Hoſt. The Revolt was in the Year 1640, the Revelations began at the ſame time, then how could he foretel it four Years before it hapned? (2.) That in the ſame Conſecrated Hoſt he ſaw a ſtately Throne, and our King *Philip* the Fourth ſitting there on a Pine-apple, from the bottom whereof iſſu'd four Branches of Thorns, which growing up by degrees, preſt him ſo hard that they caſt him from his Seat, and that he heard a Voice, ſaying, "The Monarchy of *Spain* is at an end."

34. This Brother ſaw our King in a better place than the People of *Macao* had aſſign'd him! God's Will be done, but we ſee he was a falſe Prophet, for the Monarchy ſtill continues under *Charles* the Second, and we hope for much proſperity in his time. (3.) That there would in a ſhort time be a Pope of the Society: That new Miſſions ſhall be diſcover'd, and thoſe that are loſt reſtor'd; and that there ſhould be mighty Converſions in *India*, ſo that the Society ſhould not be able to go through the Work, but that it ſhould be mighty proſperous.

35. All that relates to the Society I look upon as likely enough, and there needed no new Revelations for it. The daily experience we have of their increaſing in Learning and Virtue, may be ground enough for us to hope as much. As for the Miſſions the time is not fulfil'd; for tho he ſays "ſhortly," it may be many Years to come, and yet be ſo call'd.

(4.) That the *Portugueſes* and *Dutch* would be as cloſe as the nail and the fleſh; That he ſaw a Miter and other Epiſcopal Ornaments with the Arms of *Portugal* over *Jacatra*.

36. The firſt Article I can expound no otherwiſe, than that the *Dutch* are the Nails that have claw'd off all the fleſh the *Portugueſes* had in *India*! The Miſſioners in *Canara* us'd to laugh at the ſecond.

(5.) In the Year 1640 he propheſy'd the miſerable ſtate of *Macao*, and that *India* ſhould be reſtor'd to the condition it was formerly in.

37. The firſt part we are eye-witneſſes to, and it was a neceſſary conſequence of the loſs of its Trade with *Japan* and *Manila*. The ſecond is at preſent worſe than it was then, for that Year they loſt *Malaca*, after it *Ceylon*, and laſtly *Cochin*.

(6.) In the Year 1641, he ſaid, a way would be open'd into *Japan*, becauſe the Holy Ghoſt appear'd favourable to that Kingdom, and that he ſaw many things relating to it in the Conſecrated Hoſt. No part of this Prophecy has been verify'd to this day.

38. He ſays further, That he ſaw F. *Cyprian* in the Conſecrated Hoſt on the right hand, cloth'd in Glory, with many Rays of Light coming from him; and *Buſtos* ſaid, "That Father was a great Saint, but that he was not yet perfected, nor did he know which way God would guide him, but yet he was much belov'd by God.

39. This

39. This ſpoil'd all the reſt, and proves they are Fictions and Frauds, and no Revelations, for *Cyprian* was a great Knave, Hypocrite, and Cheat: It is wonderful what falſe Miracles he gave out, and how he counterfeited Sanctity; let it ſuffice that he is at this time in the Priſon of the Inquiſition at *Goa*, and condemn'd to perpetual confinement there. The Ambaſſador *Emanuel de Saldanna* told me, he was a treble Hereſiarch. There it is he will be perfected.

7. In the Year 42 he propheſy'd the Martyrdom of five Perſons, but two of them gave an ill account of themſelves.

40. Thoſe Men believe, applaud and extol theſe Follies.

41. Juſt before my departure from *China*, ſome News arriv'd out of *Europe*; One piece was, that *Bandarra* had been a notorious Jew, that his Tomb was thrown down, and his Prophecies ſuppreſt.

42. That the *Engliſh* at *Bombay* overthrew the Churches, and cut to pieces the Pictures of the Altars. I was afterwards told at *Goa*, who had been the cauſe of it; perhaps in another place I may give a hint at it, and perhaps not, for all Truths are not to be writ: *All things are lawful to me, but all things are not convenient*; it is enough it be known in thoſe parts of the World. *Navarette.*

43. That the Infidels attack'd *Goa*, took 2000 Chriſtians, and kill'd a *Franciſcan*, and that the Viceroy did not behave himſelf well.

44. Conſidering the preſent condition of *India*, we may well apply to it the words of *Macchab.* 1. 40. "*As had been her Glory, ſo was her Diſhonour increas'd, and her Excellency was turn'd into Mourning.*" And thoſe of *Chap.* 2. v. 12. "*And behold our Holy things, even our Beauty and our Glory is laid waſte, and the Gentiles have profaned it.*" *Mahometans*, *Gentiles*, and *Hereticks*, have all defil'd the Beauty and Glory of our Religion in thoſe Kingdoms and Provinces.

CHAP. XVIII.

My Voyage to Malaca, *and Stay there.*

1. THE Captain and Pilot of the Ship's name was *Stephen Diaz*, a Man in great repute at *Macao*, but he loſt much of it this Voyage. There are many ill-grounded Opinions; becauſe four or five ſay ſuch a Man is an able Pilot, or good Souldier, they preſently applaud him as ſuch, and when occaſion offers he appears to be a mere *Ignoramus*. Certain it is, he was an honeſt Man and good Chriſtian; ſo that doubtleſs God favours him, which is Knowledg and good Fortune enough. He never ſwore nor curs'd, a thing rare enough in an *European* and *Portugueſe* Sailor. When angry he would ſay, I vow my Soul to God. He pray'd inceſſantly, his Beads were never out of his hands, and he delighted in hearing talk of Spiritual things. He offer'd me all he had aboard; I ſtood not in need of it, but was thankful for his good Will, and did him all the Service I could. When the *Tartars* oppreſs'd *Macao*, he put to Sea; and to ſave his Ship and Mens Lives, he went to *Manila*, which Port he put into upon the ſecurity of a Paſs he had from the Governor D. *James Salcedo*; who did not obſerve it, but took his Ship. All Men diſapprov'd of this Action, and when that Governor was ſeiz'd, he that ſucceeded him, reſtor'd the Ship to the right Owner, and he return'd in it to *Macao* in *Auguſt* 69. I had good accommodation given me in the great Cabin, where there were ſome other Paſſengers, who all were extremely kind to me. The firſt night he ſteer'd Eaſt, and then tack'd and ſtood away to the South, thinking he had left the Flats of *Puliſil* aſtern (they are famous in that Sea, and extend below *Camboxa*) here it was he began to loſe the Reputation of being an able Seaman. A great Pilot who went aboard as a Paſſenger, ſaid to him, Captain, how can you expect in one night's ſail to come up with the Flats along the ſhore? The Pilot ſtill fell off to Leeward, which was making up to the Flats. One night when the Pilot was gone to reſt, after having given his Orders to the Steerſman; the Pilot who was a Paſſenger, his name *Vincent Fernandez*, ask'd for his Sword, and bid his Man take his Spear, and be on the watch; he was perſwaded we ſhould be upon the Flats, and deſign'd to betake himſelf to the Boat. He came up ſoftly without any noiſe to the Bittake, and ſaid to the Steerſman, We are running right upon the Flats, pray bear up 8 Points to windward; and if the Pilot ſays any thing,

tell him the Ship flew from the Helm." Under God this Precaution ſav'd our Lives, for notwithſtanding that bearing away eight Points one morning, we found our ſelves within a Stones throw of the Point of the Flats, the Current running off it, we were all much frighted. Every day the Roſary, Salve, Litany, and other Prayers were ſaid kneeling, few days paſs'd without ſaying Maſs, we had frequent Sermons and Exhortations, and often going to Confeſſion and Communion. We arriv'd at the Iſland *Pulocondor*, which is large and well-wooded; the Natives came out to us with ſome refreſhment of Fruit: They brought with them a little Animal the *Portugueſes* call *Perguiza*, that is, Sloth; it was very ſtrange and odly ſhap'd, its ſlow Motion and Looks ſeem'd to be the very emblem of Sloth. It brought forth a young one aboard, the young one clung faſt to the Dam's Belly, and ſhe with it hanging crept up the Shrouds extraordinary leaſurely.

Navarette.

2. We made thence for the Strait of *Sincapuera*, our Pilot had never paſs'd it; we came within Musket-ſhot, and no ſign of a Paſſage appear'd: he was about to tack and ſteer away for the New Strait call'd *del Governador*, which is wider, and at preſent moſt people go that way. Some aboard were ſatisfy'd the Strait was there, as having paſs'd it ſome times; but honeſt *Stephen Diaz* was ſo poſitive, he would believe no body. At a Point of Land which conceal'd the Paſſage, there was a great number of Fiſhermen there call'd *Salſetes*, who always live upon the Water, and in their Boats carry their Wife, Children, Cats, Dogs, Hens, *&c.* as I mention'd in the firſt Book many liv'd in *China*. One of the Boats made to us, the Maſter of it came aboard and carry'd us through very ſafe. That Country belongs to the King of *Jor*, who has abundance of Pepper. Having diſcover'd the Paſſage, which we admir'd to ſee how cloſe Nature has hid and conceal'd it, we ſail'd eaſily along. I had heard it ſaid at *Canton*, that when Ships ſail'd through there, the Yard-arms hit againſt the Trees on both ſides, and that the Current was ſo violent, it whirl'd a Ship about with all her Sails abroad. The firſt is a mere Fiction, the ſecond is falſe; tho perhaps when the South-Weſt Winds reign there may be ſomething of it, but it is not likely conſidering the poſition of the Continent and Iſlands about it. The Paſſage is ſcarce a Bow-ſhot in width, two Ships cannot paſs it board by board; it preſently grows wider, and abundance of Iſlands appear. Our obſtinate Pilot would needs keep cloſe under the Shore; he loſt the Channel, and the Ship ſtruck upon the Sand; being it ſprung no Leak, we were not much troubled. As ſoon as this happen'd, abundance of the *Salſetes* took their Poſts to obſerve us, to make their advantage in caſe the Ship were caſt away. Practice had made them very expert at it; the Flood carry'd us off ſafe. On *Saturday*, being the Eve of the *Purification*, or *Candlemaſs*, we came to an Anchor in ſight of *Malaca*. I went a-ſhore that afternoon, and told the Governor I deſir'd to make my way thence to *Manila*, either through *Siam* or *Camboxa*. He would not conſent to it; I us'd all my Intereſt and Art, but in vain, which made me very melancholy: I ſpoke to the chief *Domine*, who did all he could for me, but obtain'd nothing. I was in a paſſion one day, and ſaid to him, So it is then, that your Lordſhips in this place tolerate *Gentiles*, *Mahometans*, and all barbarous Nations, and will not admit a *Spaniſh* Religious Man for one Month, tho we are at peace with you; what reaſon is there for it? There is none but their profeſſion and our meanneſs.

Malaca.

3. That afternoon the Stewards of the Brotherhood of the *Roſary*, invited me to go up the River at eight of the Clock at night, where moſt of the Chriſtians live, there to ſing the Salve and Litany of our Lady. I could not avoid it, but went; their Church was adorn'd: after the Roſary, the Salve and Litany was ſung very well, I being in a Cope, brought out the Image of our Bleſſed Lady, which was a very beautiful one. Then I heard ſome Confeſſions, and having taken my leave of the People, went away to reſt at the Houſe of an honeſt *Portugueſe*, who was marry'd to a *Malaye* Woman. I was twelve days aſhore; the Evening and Morning was ſpent in hearing Confeſſions. I ſaid Maſs every day but one, and adminiſtred the Bleſſed Sacrament: The reſt of the day I viſited the Sick, and that they might all be pleas'd, ſaid Maſs one day in one Houſe, and the next in another; thus we ſecur'd our ſelves againſt a *French Domine* who was watching of us. There was another *Portugueſe Domine* born in *Algarve*, who was more truſty, and a better Friend to his Countrymen. At *Jacatra*, as I was there told again, tho I had heard it before, there were two other *Domines*, they were both of conſiderable Families. It is well known who the Governor was originally, who has

has govern'd thoſe Parts ſeveral Years.

4. There were about 2000 Catholicks in that place, as I was told; the Women were extraordinary good Chriſtians, ſome of the Men were ſo too; many did not confeſs, becauſe it was eaſy to them to reſort to an *Indian* Clergyman who was diſguiz'd there: I am perſwaded ſome as lukewarm in the Faith, by reaſon of their converſing with the *Dutch*. Hereſy, ſays St. *Paul*, is like a Cancer, it is a Plague and Poiſon that inſenſibly infects. I ſhed Tears as I walk'd thoſe Streets, to ſee that Country poſſeſs'd by Enemies of the Church, for it is a mere Garden and Paradiſe for worldly Pleaſure; in Spirituals it was once a great Colony, and the Church has many Children there ſtill, but they are among bloody Wolves. The Women wiſh they could get away from thence, but are ſo poor they cannot; thoſe who have ſome Wealth are pleas'd and ſatisfy'd.

5. That place is in two degrees and a half of North-Latitude; the Climate is charming, the place where the Catholicks live the beſt in the World. The Coco Trees grow up to the Clouds; there are Orchards full of Orange, Lemon, and Plantan-Trees, Papagos, Xambos, and other ſorts of Fruit. They have two other places there, but not ſo pleaſant. The Fruit then began to come forwards, there were very good and well-taſted Pine-Apples. The Chriſtians furniſh'd me with ſeveral Neceſſaries againſt I went aboard, and ſome Mony given me for Maſſes. Another Religious Man of my Order, took up his Lodging in an Acquaintance his Houſe; he and I took all the pains we could, and had we ſtaid there much longer, we had found enough to do. Among the reſt there was there a Woman, an extraordinary good Chriſtian, ſhe furniſh'd Bread and Wine for the Maſſes. She had a Daughter whom ſhe had educated with all poſſible care; yet when grown up ſhe marry'd a Heretick, who ſoon perverted her, and ſhe prov'd a mortal Enemy to Catholicks.

6. The *Dutch* gave good Alms even to the Catholick Poor, but almoſt oblig'd them to be preſent at their Service. A poor lame Man ſaid to me, Father, I cheat them very handſomly, for being lame as I go up that Hill, I feign my ſelf lamer, and ſit down to reſt every ſtep, ſo that I never get to the top, nor never will. Upon Sunday-nights the Hereticks make their Feaſts in the Streets. As I was going home with ſome Friends, we found a jolly *Dutch* Man with his Table and Bottles in the cool Air; he invited us, and I accidentally ask'd, "Are you marry'd, Sir, in this Country?" He anſwer'd me very pleaſantly, "Yes, Father, I marry'd a Black; ſince I cannot eat white Bread I take up with brown." Some of us from a Catholick's Houſe, ſaw a *Dutch* Man laſh two Blackamore Women moſt cruelly, they ſeem'd to be Catholicks; he had ty'd them to Coco-Trees, and beat them unmercifully: One of them call'd upon *Jeſus* and *Mary*, and we ſaw him for that reaſon laſh her again in a moſt outrageous manner. *Navarette.*

7. *Anthony Marinho* a *Portugueſe* told me, that *Emanuel de Souſa Coutinho* had baſely loſt that place of ſo great moment and conſequence. He that has it commands the *Strait*, and that place is the general Rendezvouz for all the Kingdoms of *India*. When all was taken by the *Dutch*, three Fathers remain'd there; two of them I knew very well, the other who was a *French* Man, dy'd ſome Years ſince in *Europe*. They demanded a place where they might adminiſter to the Catholicks; the *Dutch* had ſent to *Jacatra* for Orders to give them a Church, and it is reported they deſign'd it ſhould be that of S. *Anthony*; but the Fathers being too impatient of delay, tho the *Dutch* themſelves advis'd them to be moderate, they threatned the *Dutch* they would take from them the Water of the Well of *Batachina*, which is the beſt they have, and is always guarded. Theſe Threats provok'd the *Dutch*, who ſent them to *Jacatra*, where they were forbid ſaying Maſs. The *French* Father, who was over-zealous even in the Opinion of his own Brethren, continued ſaying of it. They grew angry at him, took away a Crucifix he had, and the Villains burnt it publickly, the Father himſelf was at the foot of the Gallows; happy he, had he ended his Life there.

8. The compaſs of *Malaca* is ſmall, but the ſituation ſtrong. It is encompaſs'd with good Walls and Bulworks, it is in the ſhape of a Sugar-loaf, in the upper part ſtood the Houſe and Church of the Society; the Monaſtery at preſent is a Magazine: It was a great annoyance to the *Portugueſes*, as they themſelves ſay, that they had not level'd that Eminence. Among the Hereticks there was one who always valu'd himſelf upon his Wiſdom, tho he had none; he obſtinately urg'd that Woman was more perfect than Man, without alledging any reaſon but his repeated Affirmation. He expos'd the Er-

Navarette.

ror he had in his Heart; but when the words of St. *Paul*, 1 Cor. 9. *For Man was not created for Woman, but Woman for Man; and Man is the Head over Woman, and let Women be subject*, &c. were urg'd againſt him, he had not one word to ſay for himſelf.

9. The Hereticks adminiſter Baptiſm and Matrimony to the Catholicks. I found there ſome *Indians* of *Manila*, they injoy their Liberty, and are free from Taxes and other Dutys that lie upon them in their Country.

10. On the 11*th* of *February* we went aboard again, and the 12*th* with a fair Gale left Cape *Rochado* aſtern, it belongs to *Malaca*, and is poſſeſt by the *Hollander*. Now we begin another Voyage, therefore it will be fit to conclude this Chapter, and begin another.

CHAP. XIX.

My Voyage from Malaca, *as far as* Madraſta Patan.

1. THEY told us at *Malaca*, the Seaſon was too far advanced for us to reach *Goa*, ſo that we went in fear and dread. To increaſe it the more, we had a dead Calm in that narrow Sea: We caſt Anchor at Sun-ſetting, and at Sun-riſing again weigh'd very leaſurely. Thus we came to an Iſland uninhabited, call'd *Pulo Pinang*, well wooded; there we took in Water very leaſurely. We continued there two days, and one of them the Wind blew very fair, and we afterwards miſs'd it to compaſs our Deſign. On the firſt of *March*, after Sun-ſetting, the Wind blew terribly, and we being juſt ready to paſs betwixt two of the Iſlands
Nicobar. of *Nicobar*, the Pilot was afraid and back'd his Sails, ſo that we loſt Way every moment. The ſecond of the ſaid month, as we ſail'd betwixt the ſaid Iſlands, ſeveral Boats came out to us with freſh Proviſions; our People dealt for Hens, Cocos, Plantans, and ſome Amber, all for old Rags. The Veſſels were extraordinary fine, ſome had thirty Oars, and row'd to the admiration of us all. The People were ſomewhat black, and had red Hair, which is wonderful; among them that row'd there were Women, all naked, ſaving juſt before and behind, where they had ſome dirty Rags. As they ſaid aboard our Ships, thoſe People were ſo warlike, that they had boarded a *Dutch* Ship. It is certain they
Cannibals. devour the *Europeans* they catch alive, as near as they can. The Pilot told me there was a ſtrange Well in an Iſland we ſaw there, whatever is put into it, whether Iron, Copper, or Wood, comes out Gilt; I do not remember whether that gilding is laſting, but it is very remarkable. The Weapons thoſe people uſe are their Oars, which we ſaw were very ſharp-pointed; the Wood is very hard, I believe they will ſtrike through a mud Wall.

2. The Wind held us the two following days, and we wanted forty Leagues of paſſing the Gulph of *Ceylon*. The third day we were becalm'd, and endeavour'd to avoid the Currents, which they ſaid ran toward the *Maldivy* Iſlands, fell ſixty Leagues below Cape *Gallo*, all things conſpir'd to thwart our Courſe. We had been three days making for the Iſland *Ceylon*. On the 9*th* of *March* when the Pilot leaſt expected to make it, the Captain accidentally went out of the Cabin, and bent his Sight to diſcover Land. The Pilot ſaid to him, "It would be a Miracle to ſee Land now." The Captain cry'd out, "Land ahead;" had we ſail'd one minute longer, the Ship had been aſhore. They furl'd the Sails, and dropt Anchor with all poſſible expedition, then we plainly ſaw the Shore. It rain'd apace, the Wind blew hard and was right aft. It was very ſtrange, we diſcover'd a League below us two Ships at Anchor as well as we; one of them weigh'd immediately away, and ſail'd to windward of us. We lay there till next day; the Weather clear'd up, and we ran along the Iſland with a fair Gale. On the 25*th* of *March* we left Cape *Gallo* aſtern, with terrible Thunder and Lightning that blinded us; three Men ſpent that night, till Sun-riſing the next day, at play, without riſing off the ground; the reſt of us were very fearful, for the Wind ſtill increas'd, ſo that we had a diſmal night of it; but the three being intent upon gaming, minded nothing.

3. The *Waggoners* directed to coaſt Cape *Gallo*, then along by *Columbo*, and to hold on to *Nigumbo*, as the beſt way to ſtrike over to Cape *Comori*. The Pilot would not ſteer the uſual Courſe; and it ſucceeded accordingly, tho the reaſon he gave for it ſeem'd good enough in regard to the Voyage he was to make; but

but new ways are always dangerous. Next we had Calms and hazy Weather; we met a Pink bound our way: every body was for making up to it to get some Information, but the Pilot thinking it a leſſening of him, would not conſent. They are ſtrange People, tho they periſh by it, they will not ask Advice, nor follow it. The Sea ran as ſwift as an Arrow towards the Continent, and the Pilot thought he ſhould fall upon the *Maldivy*-Iſlands. One night two Lights on the Coaſt were ſeen, ſo near were we to it: We tack'd, and in the morning found our ſelves near Land, but knew it not; in the afternoon two Blacks came up to us in a *Catamaron*, which is only three pieces of Timber on which they go out to Sea. They told us we were off of *Comori* and *Tutycorin*. The Wind came to South-Weſt, ſo that in eight days we did not advance a foot. We had ſight of Cape *Comori*, but could not poſſibly weather it at that time. It was then propos'd to make for the Coaſt of *Coromandel*. *Lent* was near at an end, no body in the Ship eat Meat ſo much as once, all did the Duty the Church impoſes. That *Lent* I ſaid Maſs 31 times, and preach'd 19, which is enough at Sea. I bleſs'd Palm on Palm-Sunday, and we did the beſt we could.

4. A Council was held about going into Port; they had before talk'd of and reſolv'd upon it, yet none would give his Opinion in publick. I took upon me to ſhow the Reaſons that oblig'd us to put into a Harbour, which afterwards all agreed to. That night we ſail'd before the Wind, and if they would have done as the Pilot adviſ'd, which was to go to *Columbo*, it had been better for us. We ſail'd as far as the *Flats*, which are fifty Leagues above Cape *Gallo*; all the buſineſs was in paſſing them. On the 8*th* of *April* ſo furious a Wind roſe with the Moon, that we were forced to run before it. The next night we found our ſelves againſt *Gallo*, we were willing to put in, but no body knew the way; they deſign'd to winter there. We paſs'd on to *Columbo*, caſt Anchor; ſome went aſhore, but they would not give leave for the Prieſts, and we were three of us. There are above 3000 Catholicks there, they have had no Prieſt among them ever ſince the *Portugueſes* loſt that Iſland to the *Dutch*, as baſely as they had done *Malaca*. So I was told aboard the Ship; ſome blam'd *Antony de Souſa Coutinho*, Brother to him that loſt *Malaca*; others ſaid it was a Judgment, as I have mention'd before. His own Countrymen report it of *Philip de Maſcarenhas*, who had been Governour there, that he us'd to ſay, The King of *Candea*, who was Lord of that noble Iſland, ſhould be his Footman and Groom. There are Men of wonderful Pride in the World; they ſay, the King, tho a Heathen, begg'd Peace of him with a Crucifix in his hands; What more could a Chriſtian expect from that Pagan? Yet the *Portugueſes* complain'd that the Natives of the Iſland took part againſt them; what reaſon had they to favour them? It were no wonder tho the Elephants and wild Beaſts had fought againſt them. General *Machuca* who took that place, and afterwards *Cochin*, two months before our arrival, made War upon the Blacks of *Tuticori*, kill'd 13000 of them, built a ſtrong Fort, gariſon'd it, and return'd to *Columbo*. He came aboard us civilly, gave us Wood of the Cinnamon-Trees; we chew'd many of the Leaves, and they taſted like fine Cinnamon; we were ſupply'd with all things. Some Catholicks came aboard to Confeſſion; the Women ſhew'd much Devotion, ſent Beads and Candles to bleſs; ask'd for Holy Water, written Goſpels: ſome were for ſending their Sins in writing, others for telling them to the Seamen, that they might confeſs by a third hand. An honeſt *French* Man and his Wife writ to me very feelingly, and preſented me; I ſent them Beads and Pictures. Another *French* Man, whoſe name was *Bertran*, very Old and Honourable, had been fourteen Years a Slave to the King of that Country; he fled, I heard his Confeſſion, and got him ſome Alms of the *Portugueſes*. They hang'd two Blacks on the ſhore in ſight of us: They were Catholicks, and ſome *Portugueſes* who were aſhore told me, that a Heretick Preacher going along with them, one of the Blacks turn'd to him, and ſaid, Do not preach or talk to me, I know what I am to do, I am a Catholick and ſo I will die. There was Oil of Cinnamon ſold there, but under half a *Quartillo* (that is, half a pint and half a quarter) for ſeven or eight Pieces of Eight: The Scent was enough to raiſe a dead Man. I twice anointed my Stomach and Noſtrils with two drops of it, it burnt my Bowels, and I was forced to rub my ſelf very well with a Cloth, my Noſe ſwell'd and burnt. Had theſe two anointings been one ſome time after another, I had never ventur'd upon the ſecond; but they were preſently one after the other,

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ther, which made the Effect the greater.

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5. The Iſland is eighty Leagues in length, and ſixty in breadth; it is one of the beſt in the World, if not the beſt, the Temperature incomparable; Fields green all the Year, the Waters many and pleaſant; it produces precious Diamonds and Rubies, and another rich Stone they call *Cats-eye*; it has Mines of Gold and Silver, Chriſtal, the beſt Cinnamon in the World; abundance of Rice, Coco-Nuts, Fruit; the choiceſt Elephants, to which thoſe of other parts pay Homage. Some few months before the *Dutch* had been a hunting of theſe Creatures, they drove 150 of them down towards the Sea, ſixty took into the places they had enclos'd for them, where they were tam'd; they ſell them to the *Moors* for three or four thouſand Ducats apiece; there are Ships that carry four and twenty of them: They are very good at Sea, becauſe they always bear up againſt the upper ſide, and being ſo heavy do much good, and are a ſtay to the Motion of the Ship.

6. Many *Portugueſes* live in the *Hollanders* Pay. At preſent they own how careful our King was of preſerving that Iſland: He was us'd to ſay in all his Orders, Let all *India* be loſt, ſo *Ceylon* be ſav'd. He was in the right, for that Iſland alone is worth more than all they had in the *Eaſt*. We were told there were above four hundred *Portugueſes* at *Candea*, which is the King's Court, and is in the middle of the Iſland, with their Wives and Children, and maintain'd by the King; but they affirm he is jealous of them. He was at War with the *Dutch*. In the
1669. Year 1669 the *Dutch* took the Prince; eight days after they ſent him to *Jacatra*, in order to be ſent into *Holland*. Unhappy Prince, what a diſaſter befel him!

Dutch. 7. All Spice, as Cinnamon, Cloves, Nutmegs, *&c.* are in the Power of the *Dutch*; but the *Engliſh* and *French* deal in Pepper, becauſe it is to be had in many places. In *Ceylon* there are abundance of Horſes, Cows, Sheep, Aſſes. The *Portugueſes* ſaid they had five thouſand Slaves only to work at their Fortifications.

8. The principal Places in that Iſland are *Nigumbo*, *Columbo*, *Gallo*, *Matarè*, *Matutarè*, *Triquimalè*, and others of leſs note. Beſides this, the *Dutch* are at preſent poſſeſs'd of *Manor*, all the Kingdom of *Negapatan*, *Jafanapatan*, *Java*, *Tutucori*, *Cochin* and *Macaſar*. They have abundance of Factories in thoſe Eaſtern Parts; the greateſt of them are *Peru*, *Queda*, *Varguceron*, *Vencelam*, *Pegu*, *Racon*: Fifty in the Kingdoms of *Bengala*, *Vipelapatan*, *Cararga*, *Palacot*, *Clicaceli*, *Mabilapatan*, *Carcal*, *Napapatan*, *Calipiti*, *Caimal*, *Calature*, *Batacolor*, *Punta de Piedra*, *Caulon*, *Carnecolom*, *Peria*, *Caſtel*, *Cangranor*, *Caronour*, *Bingorla*; in all theſe places they have Forts and Gariſons. *Paliacate*, *Maſulapatan*, *Golocondar*, are only Factories; *Suratte*, *Congo*, *Bandarabaſſi* a Port in *Perſia*, are alſo Factories: So they have at *Hiſpaan* the Court of *Perſia*, *Baſora*, *Mecca*; *Agra* the *Mogol*'s Court, *Borneo*, *Siam*, *Tunquin*, *Cochinchina* and *Japan*.

9. The *Engliſh* are at *Congo*, *Suratte*, English. *Bombaim*, which was part of Queen *Catherine*'s Dowry, *Carbat*, *Cape de Rama*, and near *Goa*, *Madraſtapatan*. Here they have a very fine Fort, with a good Gariſon, and heavy Cannon; *Maſulapatan*, *Madapalam*, *Velaſor*, *Ugali*, *Bantam*. When I came away they quitted *Siam*, they lik'd not the Country and Trade: They have alſo footing in the Iſland *Hormoſa*. The *French* begin to have a Trade French. in *India*; they have Factories at *Suratte*, *Rogiapur* near *Cochin*, *Maſulapatan*, *Bengala*, *Siam* and *Batang*. Not long ſince I was inform'd, that the Fleet I met at the Iſland of *Madagaſcar* had put into *Ceylon*, where they built a Fort, with the leave and permiſſion of the King of the Country; but the *Dutch* deſtroy'd it, took their Men, Ships, and other things. Afterwards underſtanding the Wars were then in *Europe*, they kept all they had taken, and the *French* remain'd Priſoners. The other part of that Fleet laid ſiege to the City S. *Thomas*, and took it, the Infidels being unprovided. Afterwards a great Power of Infidels came down and beſieg'd the *French*; what the Event was I know not, but it ſeems impoſſible they ſhould maintain themſelves without a Miracle. They have no Proviſions but what the Country muſt furniſh; and the *Dutch* will uſe all means, and preſs at *Golocondar* that they may be expell'd.

10. When the *Dutch* had taken *Columbo*, they ſent an Ambaſſador to the King of *Candea*. He ſuffer'd him not to depart his Court in eleven Years. By degrees he made an Orchard and Garden to his Houſe, planted Fruit-trees, and curiouſly adorn'd his Habitation. The King gave him leave to return to *Columbo*, and he that the Natives might not enjoy the fruits of his labour and induſtry, cut down

down the Trees, pull'd up the Flowers, and ſpoil'd all. The King being told of it, was very much concern'd, and for a puniſhment order'd he ſhould ſtay there till the Garden and Orchard were in the ſame condition they had been before he ſpoil'd them. He ask'd of the *Dutch* a ſmall Ship to ſee the ſhape and manner of thoſe us'd in *Europe*. They made a fine one lin'd with Copper, and ſent him word it was all Gold. He found it was not, reſented the fraud, and conceiv'd an ill opinion of thoſe People. What a folly it was to think he ſhould not diſtinguiſh betwixt Gold and other Metals! He left two Kingdoms and retir'd into the heart of the Iſland. Not long before his own People had aſſaulted him in his Palace, deſigning to kill him, but he made his eſcape, and abſconded for a Month. Then he return'd, found means to execute ſome Great Men, and put their Wives to death, by which he ſecur'd himſelf. The *Portugueſes* told us thus much during the twelve days we ſtay'd in the Port.

11. The *Dutch* Judg ask'd the Captain of our Ship, whether the Pope had power to take away King *Alfonſo*'s Wife, and give her to his Brother Prince *Peter*. The *Portugueſe* had not a word to ſay, as he himſelf told me.

12. The Coin that paſt at *Columbo* was Rix-dollers, Rupies, S. *Thomas*'s, Pagodes, Pieces of Eight, and a particular Coin for the Country like that they had at *Malaca*. I ſent a Sample of it to the Governour of *Manila*, that he might ſee the Metal and form it, in caſe he would coin any like it, which has been talk'd of many Years, but is not yet begun. There is no compariſon between the *Philippine* Iſlands, and *Malaca* or *Columbo*, or others of the ſame ſtamp, and yet theſe have coin'd a current ſort of Money, which never goes out; and in the *Philippine* Iſlands for theſe hundred years, they have had no Coin, but the Silver of *New Spain*. I have ſeen a Memorial at *Madrid*, which treats of this Subject.

13. *Francis Caron* a *Dutchman* took *Nigumbo*. He himſelf told me the manner of it, and ſaid, the *Portugueſes* might eaſily have hindred them landing, and then they could never have hurt them; but they ſcoffed at them, and cry'd, Let thoſe Drunkards land, and then we will treat them as they deſerve; (it is great folly and pride to deſpiſe an Enemy) they landed, drew up, the Fight began, and the *Portugueſes* fled. The River of the Fiſhery is near *Nigumbo*, the *Dutch* are Maſters of all. Our Pilot being old and worn out, ask'd for a *Dutch* able Pilot, who knew thoſe Seas at *Columbo*. He deſign'd if the Weather would permit to put into *Gallo*, and lie there till *September*. There is a Port, tho none of the beſt, and plenty of Proviſions. We came near the mouth of the Harbour, the Wind was ſcant and we were to Leeward, therefore we dropp'd two Anchors. That Night was one of the diſmalleſt that ever Man had at Sea. The Ship was foul of the Cables, the Sea ran high, the motion was ſo violent that a Man was ſafe in no place, there was not a Bed or Couch but broke, the Waſhers, Boxes, Cheſts, Jars, and every thing was beaten to pieces. The worſt was, that every time the Sea beat againſt the Ship, we imagin'd ſhe would founder. It bore much, and at laſt began to leak ſo faſt that the Pumps could deliver the Water. *Navarrete.*

14. Thus we continued till one of the Clock next day. Good God, what falls and bangs we had! It pleas'd God we had leiſure to weigh. We ſail'd quite round the Iſland with a ſtiff Gale, and ſo to *Jafanapatan*. Oppoſite to *New Port* a *Dunkirker* came up with us, ſhe put into that Port, and we paſt on. That day we diſcover'd S. *Thomas*'s Mount, and ſaluted the Saint with five Guns. On the ſecond of *May* we anchor'd before *Madraſtapatan*. I had an extraordinary deſire to be aſhore. A *Portugueſe* came aboard, and I got into the Boat that brought him, ſo did others. Thoſe are very odd Boats, they have no Nails or Pins, but the Boards are ſew'd together with Ropes made of *Coco* outward Shells; and tho the Infidels aſſur'd us they were ſafe, yet we could not but be in great fear. When they come towards the Shore, they take the Surges, which drive them up ſo that we ſtept out of the Boat upon the dry ſand. Thouſands of Souls waited there to know the Ship, and who came aboard it. I went immediately to the Church of the *French* Capuchins, who reſided there, to give God thanks for having deliver'd us from the Sea.

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CHAP. XX.

My Stay at Madraſtapatan.

1. WHEN we came to this place, we found it beſieg'd by the King of *Golconda*'s Army, but without his Orders; their deſign was to extort ſomething from the *Engliſh*, but they were diſappointed. It is on the Coaſt of *Coromandel*, half a League ſhort of the City of S. *Thomas*, otherwiſe call'd *Meliapor*. Here the *Engliſh* have a noble Fort; they have alſo other Walls but ſmall, within which live all the *Portugueſes*, who after the loſing of *Jafanapatan*, *Negapatan*, and St. *Thomas*, went to ſeek places to dwell. The *Engliſh* receiv'd them, and they live under their Protection and Government. They ſtand the *Engliſh* in ſtead, for upon occaſion they make uſe of them, as they did at this time, when all Men took Arms and guarded the Walls. The Enemy had ſtopp'd all the Avenues, ſo that Proviſions grew ſcarce. There is neither Port nor Water, this laſt they get out of ſome ſmall Wells they have dig'd. Ships lie ſafe ſix Months, then they go away till the fair Weather comes again. The *Engliſh* allow a publick Church, kept by two *French* Capuchins; and tho there are ſeveral Clergy-men, they all ſay Maſs there, with no ſmall ſubordination and diſſatisfaction: but the *Engliſh* who are Maſters there, favouring the Religious Men, they muſt have patience *per force*.

2. Two Years before, there had been a great conteſt there betwixt two *Engliſh* Governours, both of them would govern the place, and there was no reconciling of them. The *Portugueſes* were divided, ſome favour'd the one, and others the other. One got the better, and baniſh'd many of the *Portugueſes* that oppos'd him, together with the *French* Capuchins. Above a Year after he gave them leave to return.

3. It is in about 12 or 13 Degrees of North Latitude, and an excellent Climate, any nice Man may live there; the conveniency of buying Clothes is great, all thoſe People living upon it. I took up in a little Room the Religious Men gave me, there I ſtudy'd, and eat what an honeſt *Portugueſe* ſent me. Another maintain'd the Religious Men. There I found a *Biſcainer*, whoſe name was *Dominick Lopez*, an honeſt Man in good repute, had a Wife and two Children, but was poor. He told me very great hardſhips he had endur'd among the *Portugueſes*. I adviſ'd him to ſend his Sons to *Manila*, what he did I know not. I alſo found a *German* who was a mighty Mathematician, Ingineer and good Souldier; he did the *Portugueſes* good ſervice, but they requited him ill. Knowing who he was, and how well look'd upon, I propos'd to him to go away to *Manila*, where he might come to Preferment with eaſe. He agreed to it, I writ to the Governour about it, and directed him how to ſend his anſwer.

4. I went with him to S. *Thomas*, we were firſt in a Church of *Franciſcans*, which they call our Lady of Light, there was a Religious Man there poorer than I, he gave us to eat, and me his Hat, becauſe I had none. I ſpoke with the Governour of the Biſhoprick, who told me he would go the next day to the Mount. We ſpent that Evening in a Houſe of the Jeſuits, but there was never a one in it. There we ſaw the Fountain the Holy Apoſtle made between two Rocks, and drank of it with much ſatisfaction; we alſo ſaw two Croſſes cut in the hard Rocks, the Workmanſhip of the ſame Saint. We went into the Cave where we pray'd, it was very ſmall, they afterwards cut the Rock and enlarg'd it. On one ſide there is a Breach in the Rock, which made a ſmall Window. They recount for a certain truth, and receiv'd tradition that when the Infidels came to kill him, he would transform himſelf into a Peacock, and get out that way.

5. In the way hither it is that happen'd to me which I have often told. A pair of little curious *Chineſe* Wallets ſlipt off the little Horſe I rode on, and in them my Breviary and ſome other little things; I did not obſerve it, but met two Moors with their Spears, they ſaluted me, and went their way: ſoon after I heard loud calling out, which made me turn about to ſee what was the matter, and perceiv'd the Moors pointing with their Spears to my Wallets. I return'd, and made ſigns to them to reach it up to me, they would not touch it. I made ſigns again that they reach them me upon the point of their Spears. They underſtood me, and one of them taking it up with his Spear gave it

it me. I thank'd them by ſigns, and went my way. What *European* would have done ſo much here, or there?

6. That Evening we came to the Mount, there are two little Houſes at the foot of it uninhabited, beſides others gone to ruin. When the Infidels took the City, they deſtroy'd all about it, but durſt not meddle with the Apoſtles Church, nor with that of our Lady of Light I ſpoke of before. The aſcent of the Mountain is ſteep and difficult, but well provided with ſeats and reſting-places at certain diſtances. On the top is a ſmall Flat or Plain, kept in good order, wall'd about breaſt high, with good Seats, and large Trees to make a Shade. In the middle is a curious little Church, with a Houſe for a Prieſt and two Servants. The Proſpect all about the Hill is incomparable, and extends as far as the ſight can reach. To lie that night, we went down from the Mountain, and took up under a Tree upon the bare ground. Our Reſt laſted not long, for a violent ſhower came on, which oblig'd us to get into a little Houſe, into which we felt our way, and feared to meet with ſome Vermin. It ſecur'd us from the Rain, but we had a troubleſome night of it, for we were engag'd with the Knats which never ceas'd tormenting of us.

7. Next day we went up the Mount again. The Governour came, we ſaid Maſs, I diſcover'd the Holy Croſs and Picture of our Bleſſed Lady. The Holy Croſs is exactly as Hiſtorians deſcribe it, part of it is bloody, they ſay it is the Apoſtles blood; I worſhip'd and touch'd my Beads, and others that were brought me to it. Our Lady's Picture is painted upon Board, very beautiful, but the Colours ſomewhat decay'd. There they ſaid, it had been found at the ſame time with the Croſs, which is a mighty evidence againſt antient and modern Hereticks, who oppoſe Pictures; we worſhip'd, and I touch'd the Beads to it. The ſecond Maſs being ended, the Tabernacle in which thoſe great Relicks are kept, was cover'd and lock'd up. The good Prieſt made much of us, we ſpent another night there upon the Bricks. The Bed not being very eaſy, we got a Horſeback betimes in the Morning; I went to ſay Maſs at our Lady of Light, there I ſtay'd till Evening, being left with only my *Chineſe*, and that holy Religious Man, for the *German* went home, carrying my Horſe with him. We went to ſee the City of S. *Thomas*, the Moors would not let us in; from the Gate we ſaw ſome good Buildings, the Walls are very fine. A Gentleman that was with me lamented that loſs very much. The *Engliſh* are not ſo ſtrong at *Madraſtapatan*, yet they hold it and are like ſo to do. What ſignify Walls and Bulwarks, where there is no Government? I ſaw ſome curious Temples of the Natives, and wonderful large, deep, and wide Ponds, with artificial Iſlands in the middle curiouſly contriv'd. I walk'd home gently along thoſe Habitations of Infidels, obſerving what was worthy of it. This was the 21ſt of *June*, and on the 24th I was to travel by land.

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8. But before I ſet out it is requiſite to obſerve ſome things, and to know them, not to follow, but to reject them. The Inhabitants of the City of S. *Thomas* came to be very rich, and conſequently grew very proud. It is generally reported of one Woman, that ſhe grew to that height of vanity, that when ſhe went to Church attended by many Women-ſlaves, one went before with a Cenſor perfuming her with Burnt-ſweets. Can any madneſs be greater? She had, ſay they, ſo many S. *Thomas*'s, (they are Crown-pieces with the Effigies of the Apoſtle) that ſhe meaſur'd them by the Peck. What follows is worſe; many told me, (would to God it were a lye, and I had not heard it) that Catholick Men were Pimps to Catholick Women, with *Mahometans* and *Gentiles*. F. *de Angelis* will do well to note this; A beautiful and honeſt Maid was forc'd out of her Father's Houſe, and deliver'd to a *Mahometan*. The King of *Golconda* has a Concubine to this day, the Daughter of a *Portugueſe*. At a Proceſſion of the Holy Week in the City of S. *Thomas*, they drew their Swords one againſt another; a ſpecial Proceſſion and good Example! It was common to permit the Infidels to make Proceſſions within the Walls, and ſo it was to be Godfathers at Chriſtning, and Fathers at Weddings, in Heretick Churches along that Coaſt. At *Travancor* one *Portugueſe* kill'd another cloſe by the Altar, as Maſs was ſaying by F. *Michael John*, who had then conſecrated, and whom I viſited, ſaw and diſcours'd with at *Madraſtapatan*.

9. The Capuchins are not belov'd by the *Portugueſes*; one of them holds ſome odd opinions. One is, that the Apoſtle S. *Thomas* did not feel our Saviour's Wounds, and therefore he does not int him as we do, but with his hands join'd. I had never heard of any ſuch opinion before. We have in our Office an

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an *Antiphon* to this Saint, in which are theſe words: *O Thoma, qui meruiſti Chriſtum tangere*, &c. S. *Gregory* in his Homily upon this Saint particularly mentions it. I had a mind afterwards to be ſatisfy'd as to this point. I look'd into *Cornelius à Lapide*, who propoſes the doubt; and tho he quotes two or three Authors for the Negative, yet he proves the Affirmative by the common conſent of Saints and Doctors. *Tirinon* does the ſame. Read *Sylveira tom.* 5. *lib.* 9. *cap.* 5. *num.* 31. where he mentions the holy Doctors and others. Is not this enough to make a Man follow the opinion, if it were only for quietneſs ſake? Neither would he admit of carv'd Images in the Church. I fancy'd perhaps they might not be us'd in *France*, but was convinced they were.

10. There was a great and ſcandalous contention about who ſhould be Governour of that Dioceſs, two Competitors ſtrove for it. *Silva* was one of them, and *Diaz* of *Canara* the other. The latter was at *Trangamba*, the firſt near S. *Thomas*, and is the ſame that went with me to the Mountain, when I viſited that Holy Place, F. *Peſoa* favour'd him; and the *Franciſcan*, *Auguſtinian*, and *Dominican* Fathers having ſpoke for the other at *Goa*, *Peſoa* ſaid, they were all ignorant Fellows. *Peſoa* went away to *Madraſta*, and affirm'd that *Silva* was legally excommunicated by F. *Diaz*, who was the lawful Governour. Notwithſtanding all this, the next day he admitted him to ſay Maſs in his Church. *Peſoa*'s Companion ſided with *Diaz*. He writ a large Paper in defence of *Diaz*, and his Opinion, and challeng'd the *French* Capuchins, who ſtood for *Silva*, to diſpute that point with them, appointing the *Engliſh* Preacher Judg betwixt them. Was ever the like heard of among the barbarous Blacks?

11. *Diaz* took the ſhort cut, and had recourſe to the *Mahometan* King of *Golconda* to uſe force; he ſent his Officers, who carry'd away with them F. *Sylva*, two Jeſuits, and above forty *Portugueſe* Men and Women Priſoners. They were brought before the King, who bid them chuſe one of the two in his preſence, and obey him. They did not agree, were caſt into Priſon, where one *Portugueſe* kill'd another; they gave very ill example; one Jeſuit was expell'd the Society, ſome Men and Women dy'd of the fatigue of the journey. F. *Ephrem* a Capuchin aſſur'd me that above fourſcore had been foreſworn upon the Evangeliſts in that Quarrel.

12. *Diaz* afterwards betook himſelf to the *Engliſh* Governour of *Madraſta*, and ſought his Protection. He ſollicited the aſſiſtance of a *Mahometan* and a Heretick. The diſpute is ſtill afoot. I left two Governours, I know not whether either of them is dead, this is the only way of adjuſting that difference.

13. It is a ſad thing to ſee the *Portugueſe* Nation, formerly ſo famous, and dreadful in thoſe parts, now ſo oppreſs'd and trampl'd on by thoſe People.

14. F. *Silva*, the day we were at S. *Thomas* his Mountain, told me ſome paſſages that had hapned at *Goa*, concerning ſome Wills made there; but "*many things are ſaid, which are not prov'd*," we muſt not believe all things.

15. At *Madraſta* I ſpoke with the *Malabar* Maſter the Capuchins had at their Church to inſtruct the Natives. Inquiring into ſome Particulars, I found that Nation owns five Elements, Fire, Earth, Water, Air, and Wind. They adore the Sun, Moon and Stars (tho *Mahometaniſm* is introduced there, yet moſt of the Natives ſtick to their Paganiſm) they have a great reverence for Cows. They ſay, a certain God took fleſh upon him in one of them, and that they are that God's Horſes. The greateſt Oath Kings ſwear, is by a Cow, and they never break it. They kill no Creature, undervalue thoſe that eat them, and deſpiſe thoſe of their Country that become Chriſtians. The greateſt reproach they caſt upon a Chriſtian, is to tell him, he eats Beef. When they are near death, they endeavour to have a Cow near at hand, and they clap her Fundament as near as they can to the dying Perſon's mouth, that as he breaths out his Soul at his mouth it may go in at the Cow's back-door. They honour the Lion, ſaying, another God rides on him; and they pay a reſpect to Deer, Dogs, Mice and Kites. Many days they will not break their Faſt till they have ſeen a Kite. When they yawn they call the Dog, ſnapping their Fingers, which is calling of the God that rides upon the Dog, who has power to hinder the Devil from entring the Body when the Mouth opens.

CHAP.

CHAP. XXI.

Navarette.

My Journey to Golconda.

1. WHEN we arriv'd at *Madraſtapatan*, our Pilot ſaid he would make a Voyage to *Tenaſeri*, or ſome other place, to make amends for the great Expence he had been at; his Reſolution was diſlik'd. For this reaſon, and to avoid the Sea which had quite tir'd me, I reſolv'd to go to *Goa* by Land: They gave me ſuch a deſcription of the Road, that it would have put any Man into the mind of ſeeing it, tho he had never ſo little mind to travel. I ſold ſome Rags at a poor rate, left ſome Books and Papers with my Friends, borrow'd eight Pieces of Eight to be paid in *Goa*. I went to the *Engliſh* Governor, rather to beg an Alms, than to take my leave; told him my Want and Deſign, he immediately with much courteſy gave me five *Pagodes* of Gold, which amount to little leſs than ten Pieces of Eight. A Native of *Canara* gave me two, ſo I thought I had enough for my Journey. The day before I ſet out, I took more notice than I had done before of the practice of the *European* Factors in thoſe Parts; they are all ſerv'd by the Natives, who are moſt faithful, ſubmiſſive, and punctual in doing what they are commanded. Some Factors have above 100 Servants; they are very chargeable, every one has a Piece of Eight and half, or two Pieces of Eight wages a Month; all theſe come together in the Evening to bid good night to the Factor, Governor, or Commander, and take their leave to go to their own Homes to bed. They rank themſelves over againſt the Fort; ſome have lighted Torches in their hands, others beat Kettle-drums, others ſound Trumpets, others play on Fifes, the reſt beat their Spears and Buckles together for above a quarter of an hour. After this a great Lanthorn was put out on the top of the Governor's Palace; he appear'd at a Balcony, they all made him a low Bow, and there was an end of the Ceremony, which indeed was pleaſant enough to ſee. Thoſe Gentlemen take great ſtate upon them, I thought it too much.

2. I bought a Horſe to carry me my Journey for eight Pieces of Eight, for four I hir'd an Ox to carry my *Chineſe*, and a *Gentile* who ſpoke a little *Portugueſe*. A poor *Portugueſe* went along with me to add to my Charge. On *Midſummer-day* at three in the Afternoon we ſet out of *Madraſta*. During this Journey, which held me 24 days, God be prais'd nothing hap'ned amiſs. The lodging Houſes, which they call *Chauril*, were not all alike, but all open alike, without any Door, free to all the World: Nevertheleſs we always lay quiet and ſafe, and ſometimes in great Towns, without being moleſted by any body in the leaſt, which would be rare among Chriſtians. The *Portugueſes* had a ſmall Leather-bottle for Water; they are made at *Golconda*, they would be of no leſs value in our parts than in thoſe hot Regions. When the Water had been an hour in it, tho the Weather were never ſo hot, it become ſo cool, I daily admir'd it anew; and in two or three hours it was very cold; thus we never wanted good Drink all the way: I afterwards bought one, which laſted me a long time, and was well worth my Mony; at *Suratte* I gave it to an *Indian* of *Manila*; they would ſave a great expence of Ice in *Europe*. Our Food was not good, for there was nothing but Milk, Whey, Curds and Onions; but abundance of theſe things, as well in Towns as on the Mountains, on which there is abundance of Cattle. When we ſaw a Cottage, at the leaſt Call out came the Shepherds with a pot of Milk, four of us drank our Belly-full for a Halfpenny. *Leather-bottles.*

3. A very remarkable Paſſage befel me with the *Gentile*, who was owner of the Ox: He carry'd his Pot to dreſs his Meat (ſo they do all) wrap'd in Clothes, and put into a Sack: My Man touch'd it over the Sack, the Heathen ſaw it, and came to me in a rage, complaining that his Pot was defil'd, and there was no pacifying of him. At laſt he pull'd the Pot out of the Sack, and with wonderful rage daſh'd it againſt the ſtones, I was forced to buy him another. I ſaid enough to have convinc'd a Stock, but thoſe People are harder than Steel in the obſervation of their barbarous Cuſtoms. There are three ranks or degrees of People in that Country: The *Baniaues* are the Nobility and Gentry, they are great Faſters, and abſtain from Fleſh all their life-time: Their ordinary Food is Rice, ſour Curds, Herbs, and *Banians.*

the

Navarette. the like. Others are call'd *Parianes*, theſe neither eat nor drink any thing that another has touch'd, nor out of a Veſſel that another has touch'd, tho there be many Cloths over it. My Heathen Ox-driver was one of theſe, he would never eat any thing from my hand, nor drink out of any Veſſel of mine; he broke the Pot becauſe it had been touch'd. Among theſe *Parianes*, there is one ſort who are look'd upon by the reſt as baſe and vile People. Theſe on the Roads, when they ſee one of the others, ſtep aſide and give them the way: In Towns they come not to any bodys Door but their Equals; in the Streets as ſoon as ever they ſee a Man that is not of their own Rank, they run or hide themſelves. They are deſpis'd and hated by all Men, and look'd upon as leprous and contagious Perſons. I heard ſay, they had been formerly the nobleſt People in that Country, and that for a piece of Treachery they committed, they were ſo caſt down; in ſo much that the others will not admit of them as Servants or Slaves; and if it were made out that one of them had been within the Houſe of one of the others, he would immediately pull down the whole Structure. They are the moſt miſerable People in the World; the greateſt Affront is to call them *Parian*, which is worſe than among us Dog, and baſe Slave.

Parianes.

Sheep. 4. It is wonderful what numbers of great and ſmall Cattel we met with in the Fields; I ſaw two ſpecies of Sheep and Goats, ſome like thoſe of *Spain*, others much bigger. There are alſo of thoſe Sheep which are in many other parts, and we uſually ſay have five quarters. The Goats are vaſtly taller than ours; the Shees had at their Throat two little Dugs longer than their Ears. As the *Egyptians* kept Ewes and Cows for their Milk and Wool; ſo do theſe People for the ſame reaſon. *A Lapide*, in 47 *Gen.* v. 17.

Palm-trees. 5. There are infinite Groves of wild Palm-trees. At *Manila* they are not minded, and here they are the greateſt Riches of the Earth: They draw from them a great deal of the Liquor I ſaid was call'd *Tuba* at *Manila*, which yields them good profit. They alſo produce a ſort of Fruit which I ſaw not in any other place, and is like Snow, the cooleſt thing in the World. It is wonderful to *Tamarines.* ſee what Woods there are of Tamarine-Trees, we often travel'd a conſiderable way under their ſhade. I gather'd the Berries as I rode, and eat them with a Guſt. Near them we often found ſtately Ponds all of Stone; when it rains they fill up to the top, and that Water laſts all the dry ſeaſon; there Travellers ſtop, reſt, drink, and water their Beaſts. They told me they were the work of great and rich Heathens, who being mov'd to compaſſion, ſeeing there was no Water for Travellers in ſeveral places, had caus'd thoſe Ponds to be made to ſupply this defect and want.

6. The Tamarine Trees are planted very regularly; the Natives make uſe of their Shade to weave their Webs in it, ſheltred from the Sun. Their Houſes are little and dark, they cannot ſee in them to weave ſo fine, nor is there room for the Looms, therefore they have provided that Shade for this purpoſe. They make much uſe of the Fruit in dreſſing their Diet.

7. We alſo ſaw ſtately and antient Temples, and wonderful Moſques of the *Mahometans*. The further we travel'd, the greater Towns we met with; in ſome of them there was a mighty concourſe of Paſſengers, Horſes, Elephants, and abundance of Camels, which in that Country carry all Burdens. The *Mahometans* travel with great ſtate; the Governors of large Towns had Royal Attendance: They were always very civil to me, I had occaſion to ſpeak to one of them; I took off my Hat, he would not hear a word till I was cover'd and ſat down by him. In ſome places I met *Perſians* and *Armenians*, fine Men, graceful, tall, well-ſhap'd, very courteous, they have the beſt Horſes in the World.

8. About the middle of *July*, near a Town, we found a little Brook ſo clear and cool we were ſurpriz'd at it; I gueſs'd the Spring was near; we drank unmercifully, and our Diet being ſlender it did us harm, but me particularly; we were forced to ſtay a day there. Next day a Scorpion ſtung the *Portugueſe*, I really thought he would have dy'd, and this ſomewhat retarded our Journey. We came to a River ſo wide and deep, that the Horſe, who was but ſmall, could not carry me over: It was ſome hardſhip, for we waded with the Water up to our Breaſts; the Current was rapid, the *Portugueſe* a poor heartleſs Man began to cry out, the Water carry'd him away; and it was ſo, we had all enough to do to bring him off. After this we paſs'd another not ſo deep; for more ſafety I deliver'd the Papers and Letters I had to my Man, charging him to be very careful: No ſooner was he in the River,

River, but he fell, and left all he carry'd in the Water. I was much concern'd at this Misfortune; to remedy it in some measure, I laid all the Papers in the Sun, and some *Chineſe* Books, which being of extraordinary fine Paper ſuffer'd the more; in this place we ſpent ſome hours. To mend the matter we came afterwards to a Lake, the *Gentile* was poſitive we muſt croſs it to ſhorten the way; I was ſo unlucky that my Horſe fell, and I too, with my Wallets that carry'd the Papers; I gave all for loſt, tho with ſome trouble and loſs of time all was reaſonably retriev'd.

9. By the way we met a *Pagan* Youth of a good Preſence; the Horſe he rode on was very fine, his Attendance numerous; he was going to Court to be marry'd, and had with him for State a mighty Elephant, well adorn'd with Cloths and Bells. This was the ſecond I had ſeen till that time; when we ſtop'd, I drew near to take a full view of him: This I did particularly one afternoon; as ſoon as I came near him, his Governor ſpoke one word to him which I did not underſtand; but the Conſequence ſhow'd what he had ſaid, for he preſently fac'd me, and made a profound Reverence, bowing all his four-feet at once; I ſaw them give him Meat and Drink. It hap'ned a Native, without reflecting on it, was going to paſs before him; as he came up the Elephant ſtretch'd out his Trunk, and gently gave him a blow on the Forehead, which ſounded like a good cuff on the Ear. The Man's colour chang'd, and he ſtagger'd backward a good way as if he had been beſides himſelf. Our laughing brought him to himſelf, and he kept off from that Mountain of Fleſh. I fancy'd the Elephant thought it unmannerly to go by ſo near him, and therefore he friendly warn'd the Man to look before he leap'd. I was much aſtoniſh'd at what I had ſeen.

10. After this we came to a mighty River, the Boat was loſt the day before, for they had ſwam an Elephant over, ty'd to the Boat; and he growing angry, carry'd the Boat down the River; then he got to the ſhore, broke the Rope, and ran about the Fields; his Driver went to catch him, but the Elephant being ſtill in a fury, took hold of him with his Trunk, caſt him up into the Air, of which he died. There are two other Ferries there, and the comicalleſt that can be imagin'd; they were round wicker Baskets, cover'd without with Cows Hides; we hired one, put in all our Baggage, more People came up, and fourteen Paſſengers of us went into it; the Horſe and Ox ſwam, we holding by the Halters; we ſtruck aſſant over, and ſail'd a quarter of a League whilſt one might ſay the Creed three or four times. The Current was violent, we all quak'd for fear, and were cram'd together without the leaſt motion. We landed, I paid our Paſſage, the Owner took his Basket out of the Water, and clapping it on his head, walk'd up the River to carry over to the Town others that waited for him. *Navarette.*

11. Four Leagues ſhort of the Court we ſtop'd at a great Town which they call the *Queen's Palace.* The Mother or Grandmother of the King then reigning, had built that ſumptuous Palace, from which the Town took its Name. We could not go in, but the Front and all we could ſee of it might vie with the beſt in *Europe*: Before it is a Square not inferior to any in *Spain.* We went into a moſt beautiful and ſpacious Court almoſt ſquare; in the midſt of which was a ſtone Moſque well built, with a Porch before it. The Court is like a Cloiſter, arch'd all round except where the Gates interrupt it. At every ſix foot diſtance there are ſtone Arches, and in the hollow of the ſix foot there is a fine Cell within vaulted like the reſt, and all white as Snow. I counted 118 Cells in all, well contriv'd, and curious and exact Windows and Doors. The Floor was of very hard Plaiſter; thoſe Rooms were for the King's Followers, when they came thither to divert themſelves. The Square was in the ſame nature, but had a Story above, which the Court had not.

12. In one Corner there was a Door which led to a large and deep Pond cut out of the ſaid Rock, with Stairs cut in the ſame Stone to go down for Water, all we Paſſengers drank that Water; I don't doubt but what we ſaw coſt many Millions. I would have ſeen the Moſque, but as I was going in a *Moor* came out, who would have thrown me down the Stairs, and ſaid nothing, but deſiſted. Before I came to this Town, and from thence to Court, I took notice of another thing of which the *Portugueſe* had given me a hint, and was, that I ſaw ſeveral parcels of Horſes, Mules and Aſſes, loaded with the *Tuba* of the Palm-Trees I have mention'd, all running as faſt as they could; and the Drivers, who ſtrain'd their Hearts, with their Laſhes took care the Beaſts ſhould not ſtop a moment. This they do that the Liquor may come ſweet before

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before it fowers; abundance of it is confum'd at Court, eſpecially the *Mahometan* Women drink much of it. The Drink is very pleaſant, it would take more at *Madrid* than Mead, or *Sherlet*. Thole People ſay the King's greateſt Revenue comes out of it.

13. To ſave time and charges we did not go through a great Gate of the Court; all that come in through theſe Gates, wait for leave from ſome Great Men, have all they carry ſearch'd and pay duties. I was not concern'd for the ſearch, tho ſome-thing muſt be always given. We went almoſt two Leagues about, which was a great trouble; nevertheleſs we paſt three Cuſtom-houſes, but they ſaid not a word to us. Being come to the fourth, they talk'd big to us, but were ſatisfy'd with a few Pence. Half a League after we came to the place where they ſell Horſes, there was a pleaſant Grove, ſided by four large and ſpacious Walks, in which were abundance of People, and very fine Horſes, which they rode about to ſhow them. Then we paſt a River, and ſaw a multitude of People on the Bank; we drew near, and it prov'd to be the Funeral of a young Woman, who was lay barefac'd on the Bier, very well ſet out and adorn'd with Flowers; next to the Corps were Muſicians and Dancers. There was one (perhaps the Husband) whoſe Body was dy'd of ſeveral Colours, and he ſhip'd and made a thouſand motions. Other Antients wept when a Child was born, and rejoiced at its death; ſo did thoſe we ſaw. At laſt we came to a little Church, where one *Martinez a Portugueſe* Prieſt reſided; he receiv'd me with all poſſible kindneſs, and great tokens of affection. There I reſted a little, but not ſo much as I had need.

CHAP. XXII.

My Stay at Golconda, *and Journey to* Muſulapatan.

1. I Was inform'd there was in thoſe parts one *D. Felix Arriquez*, a Native of *Madrid*, whom I had been acquainted with in the Apothecaries Shop of S. *Paul* at *Valladolid*. tho I could not call to mind his Name. He was Phyſician and Surgeon to the King's Army there. I preſently ſent him a Note, his Anſwer was very civil, next day I went to his Houſe. It is a long League from the City to the Forts, where the King is always cloſe for fear of his Subjects, as I was told. The Road, beſides its being very plain and broad, was ſo full of People, that there were ſcarce more in the Cities of *China*, all of them clad as white as Snow, moſt afoot, ſeveral in half Coaches, half Carts, drawn by Oxen, and well cover'd, and many on Mules; ſome *Perſians* and *Moors* excellently mounted, and well attended. Some Great Men were carry'd in rich and ſightly Palanquines; inſtead of Umbrellaes they uſe large Shields gilt and painted of ſeveral Colours, the Servants carry them on their Arms, and lifting them up defend their Maſters from the Sun. They carry Plumes of Peacocks Feathers with the Quills ſtuck in Silver, which ſerve to drive the Flys away, they are properly Fans. All the *European* Captains and Factors in thoſe Countrys make the ſame uſe of thoſe Feathers. It all look'd to me like Court-grandeur. There were about that place abundance of great and leſſer Elephants, I was much diverted with the ſight of them, and admir'd their motion; I rode upon a good Horſe, and had much ado to keep up with their walk.

2. I took notice that there was abundance of People on the one ſide of the way, and that more continually flock'd to them. I ask'd the Black that went with me, what it meant? He anſwer'd, "Father, the Saints of this Country are *there*." I drew near, and ſaw they were Men quite naked, as if they had liv'd in the ſtate of Innocence; perhaps they were *Adamites*. Their Habitations were on certain Mountains, whence the Men came down at certain times to beg Alms. They walk'd among the People ſtark naked, like brute Beaſts. When I return'd to the Church I ſaw them again, and Women looking at them very devoutly. Preſently I diſcover'd a ſumptuous Palace and beautiful Towers and Pinnacles all cover'd with Lead. The Palace of *Segovia* is not more beautiful, I admir'd nothing ſo much in that Country, methought I was looking upon *Madrid*. I came up to the great Fort where the King's Apartment is; I went not in, but it had a fine outſide, and look'd great, the Walls were ſtrong and ſtor'd with Cannon,

Cannon, the Situation high, the Ditches wide and deep. They told me the King had 900 Concubines within there, and among them the *Portugueſe* Woman of S. *Thomas* I mention'd above. Next I met ſome *Portugueſes* who expected me, many of them ſerve in that King's Army for Bread. They carry'd me to *D. Felix*'s Houſe, which was very little, low, and inconvenient, like the reſt of the Commonalty. He receiv'd me very lovingly and truly, I knew him again, tho I had not ſeen him in twenty four Years, he had a good mark to be known by. He gave me an account of part of his Life, had been in *Ceylon* Phyſician to the *Dutch*, marry'd there, left his Wife at *Columbo*, and went over to *Madraſtapatan*, was there Phyſician to the *Engliſh*, and then went to *Golconda*, where he receiv'd the King's Pay, twenty Pieces of Eight a Month, beſides what he made of his Salves. Hard by was a mighty Army commanded by the Great *Nabalo*, (that is as much as the Great Duke of that Kingdom) he was an Eunuch and Man of great Parts, he govern'd all; the King kept in his *Mahomet*'s Paradiſe among Women, Muſick, Dancing, and other Sports, all unbecoming the duty of a King. It is a ſhameful thing, ſays S. *Thomas de Erudit. Princ. lib.* 1. *cap.* 10. that he who is Lord over others, ſhould be a ſlave to his Senſes. And talking of Muſick, he tells how *Antigonus*, Maſter or Preceptor to *Alexander* the Great, broke his Lute, and ſaid, "He that is of age to reign, may be aſham'd to be ſubject to theſe Paſſions." The Saint has much very good to this purpoſe. The King of *Golconda* lives in worldly pleaſures and paſtimes, without the leaſt regard to the Government, having committed the whole charge of it to the Great *Nababo*; what can this King expect but what *Job* ſays, *cap.* 21. *They take the Timbrel and Harp, and rejoyce at the ſound of the Organ: They ſpend their days in wealth, and in a moment go down to Hell?*" The moment that puts an end to their Pleaſures, begins their eternal torments. What an unhappy and wretched caſe! The ſame will befal all that follow ſuch a courſe. There cannot be a double glory, that of the Life to come is not the conſequence of the worldly. The words of *Tertullian* are common: "*After gall the honey comb.*" Chriſt taſted not the ſweetneſs of honey till he had gone through the bitterneſs of his Paſſion. What can be the conſequence of Dancing, Muſick, Plays, Feaſting, and the pleaſures of this Life, but the neglect of ones duty, forgetfulneſs of ones ſoul, and future calamities? The *Chineſe* is much more vigilant and careful of the Government, and if he forgets himſelf, they mind and reprove him, as appears in the ſecond Book. Two Years before this one of the *Nababo*'s Teeth dropt out, he ſent it with 6000 Ducats to *Mecca* an Offering to *Mahomet*'s rotten Bones. At this time another dropt out, and it was reported he would ſend it with 6000 more. He order'd a Temple to be built, which I ſaw, but it was not yet finiſh'd, becauſe they ſaid he had dream'd he ſhould die when the Building was finiſh'd, ſo he order'd the Work to ceaſe. He was then ninety Years of age, pay'd the Souldiers punctually, and gave the *Perſians* great Wages. In that Country there is abundance of very fine Silver, and they ſay abundance of rich Diamonds, I was aſſur'd the *Mahometans* gave above fifty thouſand Ducats for ſome. *Navarette.*

3. I diſcours'd *D. Felix* about my Journey to *Goa*, he repreſented it very eaſy; others objected difficulties, and no doubt but there were enough, eſpecially in going from one Kingdom to another. Next day I ſaid Maſs in a Chappel the *Portugueſe* Souldiers and ſome Mungrels and Blacks had there. They gave me to underſtand it would pleaſe them I ſhould ſtay there three Months, till it were time to go away to *Goa*, and they offer'd to aſſiſt me according to their power, which was ſmall. I had certainly ſtay'd there, had not what I ſhall write preſently hapned, and I believe it had gone but ill with me. I went that Afternoon to ſee the *Dutch* Factor, for whom I had a Letter. I went on *D. Felix* his Horſe, which was better than mine. I again obſerv'd what I had ſeen before, and again was aſtoniſh'd at the multitude and diverſity of People. I croſs'd all the Capital City, which is very large, and in it at ſmall diſtances excellent Buildings, and innumerable multitudes of People. The great Square was very beautiful; the Royal Palace, an admirable Structure, fills one ſide of it. They ſhew'd me a Glaz'd Balcony, and told me the King ſometimes ſhew'd himſelf there to his Subjects. It was a long time before I came to the *Dutch* Factory. Thoſe Men had a fine Palace there, and richly furniſh'd. The Factor was a Mungrel begot on a *Japoneſe* Woman, and ſhow'd it in his carriage. We diſcours'd a while with a great deal of coldneſs on his ſide; the *European Hollanders* did not ſerve me ſo, and this appear'd

pear'd presently, for within half an hour another *Dutchman* came out of a Room who was infinitely obliging; he gave me *Cha* of *China* to drink, and some of the Wine they made there, he courteously shew'd me the Orchards, Gardens, and a stately Bath. There I was inform'd of the great modesty and reserv'dness of the Women of that Country, not much inferior to that of *China*, as they told me. A great shame for *European* Christian Women.

Navarette.

4. When I took my leave he ask'd me, Whether I had visited the *French* that were in that City? I answer'd I had not, nor thought of it, because I knew none of them, nor had any business with them. He earnestly desir'd me to visit them, I did all I could to excuse my self, but still he urg'd it. I to avoid that visit, wherein my happiness then consisted, said, Sir, "I neither know their House, nor have I any Body to conduct me to it." "I'll send a Servant of mine," said he, "to wait upon the Father, and show him the House." There was no withstanding it any longer, I went thither directly, they receiv'd me with singular kindness and affection; brought out fruit of *Persia*, Dates, Almonds, Raisons, and other things of the Country. They treated me well, I thank'd them, and took leave. They would not suffer me to be gone presently, so we held on our discourse. The Director spoke good *Spanish*, he had been several times at *Cadiz*, and carry'd Millions of Pieces of Eight from thence into *France*, and told me how he dealt with our Ships and ashore. It is a shame to see how many Officers manage the King's business. He freely offer'd me passage in his Ship as far as *Suratte*, and thence into *Europe*, with all the accommodation his People could afford me. I went back to lie at the Church, and he sent me in his Palanquine with twenty four Servants to attend me. Perceiving how difficult a matter it was to go to *Goa*, and that the difficulty every day increas'd, because a Rebel whose name was *Subagi* rang'd those Countrys with a powerful Army; I made those Gentlemen a second visit, and finding a fit opportunity accepted of the favour they offer'd me. They assur'd me they had orders from their King to be assisting to the Missioners, and that they went to *India* for that purpose. There is no doubt but the end is very good and holy.

Subagi.

5. We left the Royal City on the 28th of *July*, there went twenty two Carts loaden with Goods and Necessaries for the Journey, six Officers of the Company a Horseback, four stately *Persian* led Horses with rich Furniture: One of them dy'd by the way, that had cost 500 Pieces of Eight: Four Colours, four Trumpets, four Waits, two Kettle-Drums, sixty Servants, and five Palanquines, with five or six Men to carry each of them; it was a Train for a King. We cross'd a wide but shallow River, there were a great many Elephants washing in it. We observ'd with how much ease those Mountains of Flesh tumbled in the Water, and started up again. All the Carts were cover'd with Oil'd Cloths, so that not a drop of Rain-water came through. The Palanquines had the same Covering. There is no such easy way of Travelling in the World. We past through the middle of the Royal City with all that Noise, Attendance and Musick, and went to lie at a stately Orchard. Half a League of the way was among fine Trees, the rest of the way very plain and easy. We came to a Noble Stone-palace, which had beautiful Halls, Rooms, and Balconies, and much Ornament in several curious Riches, with several Figures of Plaister and Stone. The Orchard was vastly big, full of abundance of Fruit-Trees and innumerable Oranges and Lemmons. The Walks were wide and very clean, with Ponds at distances, and Water-works continually playing; it appear'd to me a place fit for any Prince. Two days we stay'd there, and spent the time in observing at leisure, what I have writ in short.

6. My Company carry'd good Provision and Plenty, which made the way easy to me, and made amends for the want I endur'd in my Journey to the Royal City, whence we now came. One Morning we came to a place, where there was the Liquor of Palms, I spoke of in the last Chapter; we drank to our hearts content, it was as cold as Ice, and sweeter than Honey; it did us much good, for it purg'd us to the purpose. We past over a mighty River with some trouble, but on the further side found the best Olives in the World, for a Penny a Pound. It is incredible what quantities of delicate painted and plain Calicoes there were in every Town, they came out to the Roads to offer and press us to buy.

7. In every Town we found Women that play'd on Musick and danced. There are certain Women there, who alone can follow this Trade, for which they pay a duty to the King. When any Guests of

of note come, they presently repair to their House, make their Obeisance, and immediately some begin to dance, and others to play. They were well dress'd, and had Gold and Silver enough about them, spent two or three hours in this Exercise, were well paid, and went their ways. I was seldom present at these Entertainments, but indeed they were worth seeing and hearing.

8. It was also very common to meet with many Tumblers that show'd Tricks of Activity; they have no settled place of abode, but ramble up and down like Gypsies. Sometimes we met them under the Trees in the Field, sometimes near Towns in the Barracks made of Wicker, which they always carry about with them. As soon as they see any likely People, they make to them, and offer to show their Activity; then they set up their Sticks and Canes, and play wonderful Tricks. Both the Men and Women would certainly be much admir'd in *Europe*. Two Women, one old and the other young, did such things in a Town, as amaz'd us all. One Man besides many strange Tricks, took a Stone betwixt his Teeth; his Companions threw others up, which he catch'd in his mouth without ever missing a jot; afterwards he lay'd it upon one eye, and on it receiv'd the others that fell from above, and never miss'd in all the time. Another thing astonish'd us yet more, and we thought the Devil had a hand it, he ty'd a Stone of about a quarter of an hundred weight to a Stick which had another cross it; he alone, laying hold of the Stick with one hand, held up the Stone in the air, and kept it without the least motion; then he put together eight or ten Men, and gave them the Stick to hold as he had done, and they could never bear it up tho they put all their strength to it, but the Stone bore them all down. We could never find out what art that Black us'd to do that which we saw with our eyes.

9. There is another sort of Men, who make a trade of carrying about Snakes that dance; they are ridiculously dress'd, wear Feathers on their heads, and little Bells about their Body, all naked but their Privy-parts, and daub'd with several Colours. They carry a little Trumpet in their hand, and two Baskets cover'd on their shoulders full of hideous Snakes; they go where they are call'd, open their Baskets, and as the Trumpet sounds the Snakes rise, using several motions with their Bodies and Heads; sometimes they cling to their Master's Arm, or Thigh, and set their Teeth in it. I saw one of them whose Body was all over as if it had been pink'd by the Snakes. A strange way of getting their Living! At first it was dreadful to me to see that Dancing. They give them a Half-penny or a penny, the Snakes return to their Baskets, and away they go. I observ'd several times, that as soon as they catch'd and laid them in the Basket, they roll'd themselves up, and remain'd immovable; and tho they open'd the Basket, they never stirr'd without the Trumpet sounded. Some were thicker than a Man's Wrist, they said those that carry'd them were anointed with the Juice of several Herbs, so that tho they bit they could do them no harm. There are others who have Dancing Cows, and get their Living by them. *Navarette.*

10. One Night we lay in an Idol-Temple, one of the beautifulest in the World; it had Jasper-stone and Marble, as curiously wrought as any in *Italy*, and three Chappels dedicated to three Gods. There were in it some Cows cut in Stone as black as Jet, and as lively as possible. The Priest came to us, and we discours'd him with the help of some Servants of the *French* Company, who spoke several Languages. He gave a very bad account of the Origin of those three Gods, made them all Men, and said they came thither upon the Waters of the Sea from very far Countrys, and had produced the World. We objecting, how it could be made out that they had produced the World when there was before them a Sea, and other Countries from whence they came thither? He answer'd, It was so written in their Books. Speaking of the Parents of his Gods, he asserted they were of other Countrys: and we answering, Then there were Men before those Gods; he laugh'd and said, I say nothing but what is in this Book. Two Leagues short of *Musulapatan* we found a great many *French* Men in a noble Orchard, expecting their Director and Companions. There was Musick, Dancing, and a plentiful Entertainment. That Afternoon we went into the City, it was the 8th of *August*, past over a Wooden-brig, little less than half a League in length, a wonderful crowd of People came out to see us. *English*, *Dutch*, *Persians*, *Armenians*, *Portugueses*, *Mingrels*, *Mahometans*, *Gentiles*, Blacks and Natives, were all Spectators. The Factory was a stately large House, the People many in number. There was a great confusion that Night, however we had some rest.

Navarette.

CHAP. XXIII.

My Stay at Musulapatan.

Musulapatan. 1. THE City *Musulapatan* is famous all along the Coast of *Coromandel*, it is seated 60 Leagues North of *Madrasta*, a very populous place, and of great Trade. The *English* and *Dutch*, and at present the *French* have considerable Factories there. Some Years ago besides these the *Danes* had one too. Some *Portugueses*, *Mungrels* and *Blacks*, who are Catholicks, live there, and have a little Church where there was a Father of the Order of S. *Augustin*. Some *English* and *Dutch*, who have discharg'd themselves from their Companies, have setled there, and live with their Families. The Climate is very bad and unhealthy. They said, the Heat from *August* till *April* was intolerable. All that Country abounds in Wheat, Rice, Sheep, Hens, Geese, Fish, and Fruit, all at reasonable Rates. I stay'd with my *Chinese* in the *French* Factory, where I said Mass to them every Day, and din'd and sup'd at their Table; they treated me in Health and a small Sickness I had, with extraordinary Kindness, Love, and Affection. Afterwards some *French* Men fell sick; and I assisted them with a great deal of Care and good Will. The Ship that was to sail for *Suratte* lay 6 Leagues lower at *Rosipor*, it was to be sheath'd, and they had not yet began to work upon it, which troubled me extremely, and I repented my leaving the *Portuguese* Ship, which I was inform'd was bound for *Goa*.

2. There were in the Factory abundance of Monkeys, which serv'd to divert us; sometimes they would be as furious as Lions, sometimes they play'd, and did a thousand Tricks. After Dinner they commonly carry'd them to a large Pond in the middle of a great Court. It was pleasant to see what pranks they play'd there, they swam just like Men, and would leap into the Water, dive and come up again exactly like them. They had also a little Deer, which a Servant fed with Milk, he once amaz'd us all. The Servant came into the Court, the Deer saw, and immediately went to him; it was beyond all belief how he made much of and caress'd him; he would leap up on both Sides, lick his Hands and Feet, and put his Nose to the Mans Face, all Tokens of Gratitude for the kindness he receiv'd from him. Good God, how even wild and savage Beasts teach us Gratitude! *F. Mascarenhas* the *Augustinian* kept the Feast of the Nativity of our Lady and the Octave, and it was perform'd with all imaginable Solemnity; all the Catholicks resorted to it, and I gave a Sermon. About that time there arriv'd Ships loaded with Elephants. One *Mahometan* Merchant alone brought 30 in one Ship, which is a mighty Stock; they carry them up the Country, where they sell them at great Rates, and get much by them.

3. There were two Directors in the Factory; one whose name was *Mucart*, an *Armenian*, had been at *Rome*, *Florence* and *Paris*. This Man procur'd the setling the Factory at *Golconda*, under the same Privileges the *Dutch* and *English* enjoy'd: He was a Catholick, and had a Son and Nephew both Catholicks. The other was a *French* Man of the Territory of *Roan*, his name *Francis Gouxon*; he had Orders from the Director General residing at *Suratte*, to apprehend *Mucart*, on account of Expences he had made. He being a Stranger, and those who had been his Friends become his Enemies, because he knew not how to preserve their Friendship; every Body was against him, which he was sensible of, and therefore was jealous, and fearful of what happen'd. He might have prevented it by staying at *Golconda* among his Countrymen and *Mahometans* of Note, who had a kindness for him. I told him so afterwards, he was sensible of his Error, and all his repentance could not mend it. In short, upon *S. Matthew*'s Day, after baptizing a Godson of his with great Solemnity, they seiz'd him with a great deal of Noise, and seiz'd his Son. *Mucara*'s Servants fled, and gave an account of what had happened to the *Moorish* Governour of the City. The *French* immediately sent Advice to the Captain of their Ship to be upon his Guard, and it stood them in good stead, for without it the Ship had fallen into the Governour's Hands. Next Day he sent 300 Men commanded by the Supreme Civil Magistrate to beset the Factory, hinder any Provisions from being carry'd in, and by that oblige them to set *Mucara* at Liberty. The *French* took up Arms, which was a rashness in a strange Country, where they had no Force, nor so much

much as a Ship in the Harbour. They fell to Blows; a handſom young *French* Man, and good Chriſtian, was kill'd, and another much wounded. Of the Infidels four or five were ſlain, and ſeveral wounded; this made a great uproar. The Governour ſeeing the fury and reſolution of the *French*, caus'd his Men to draw off, and ſent to acquaint his King with what had hapned; the *French* ſent too. Whilſt the Anſwer came back, they arm'd themſelves very well, and provided Fire Arms, which the *Engliſh* and ſome other Friends lent them underhand. The Governour was for compoſing the matter, and would have them ſend ſome Perſons of Note to his Houſe, or me. The *French* were afraid to truſt him. As for me, they anſwer'd I was a *Spaniard*, and no way concern'd nor underſtood that Affair. It was fear'd they might attack us in the Night, and fire the Houſe. I was not a little concern'd for it, but much more to ſee my Voyage, which I was ſo eager upon, obſtructed.

4. The Director was indiſpos'd, theſe Troubles made him worſe, ſo that in eight Days he dy'd on *Michaelmas* Day, having receiv'd the Sacraments. I loſt more than any Man, becauſe he had a particular kindneſs for me. I was alſo much oblig'd to him that ſucceeded in the Poſt. His Funeral was great: Firſt went two Horſes in Mourning, then the Kettle-drums and Trumpets making a doleful Sound, above 100 Servants *Portugueſes* with Lights in their Hands; I went along with only one *French* Man, the reſt ſtay'd to ſecure the Houſe and themſelves; the *Dutch* and *Engliſh* attended the Funeral. The Body was left in the Church till eight at Night. The Tide flow'd, and we went over in Boats to an Iſland, which is the Catholick Burying place. Thoſe People will not allow any to be buried in Towns.

5. The Kings Anſwer came, he order'd no words ſhould be made about thoſe that had been kill'd on both ſides, and that the *French* if they pleas'd might carry away *Macaca*, but ſhould pay what he ow'd, which amounted to 2000 Ducats. Several odd things hapned during that time, which I would write if I had more leaſure. The Country is ſingular, and there being ſuch diverſity of Nations, there falls out ſome thing new every Day, among *Perſians*, *Armenians*, *Moors*, &c. That City reſembles *Babel* in the variety of Tongues, and difference of Garbs and Cuſtoms, but I lik'd the natural Inclination of them all. I ſometimes went to the Church, which was a conſiderable diſtance from the Factory, met ſeveral ſorts of People by the way, and they were all courteous and civil. I talk'd with ſome *Engliſh* and *Dutch*, viſited them, becauſe it was neceſſary, and found them very obliging in Words, and ſome no leſs in their Actions. Two came to take their leave, the Night we went aboard; one of them took me aſide, we talk'd a long while, he offer'd me all his Intereſt at *Surate*: when we were parting, he ſaid to me with much Humility and Submiſſion, "Father, I know I am a Heretick; but I beg the Favour of your Bleſſing." I was ſurpriz'd and anſwer'd, "Sir, if you are a Heretick and deſign to continue ſo, why would you have my Bleſſing?" He reply'd, "That's true, Father; but for all that I beg you will grant me this Satisfaction." He preſs'd very earneſtly, I gave him my Bleſſing, ſpoke a few words to him, which he requited by embracing me, and went his way. I heard them cenſure ſome Churchmen. We ought all of us to be very cautious of our carriage among ſuch People, for they pry into every Action. They told me two paſſages, and one of them but very trivial, at which they were very much ſcandaliz'd; but they do not reflect upon their own hainous Faults they commit every Day; yet this is no excuſe for us, who ought ſo to order our Lives, that they ſeeing our Actions might glorify God the Author and Cauſe of all Good.

Navarrette.

6. It pleas'd God our Ship came, in two Days all was ſhip'd, and I had thought it would have taken up eight at leaſt; the Weather was calm, which help'd to expedite our Buſineſs. On the 17*th* of *October*, at eleven at Night, we went aboard; I had ſo much Intereſt, as to get three *Portugueſes* in. The Night was ſo dark, we had much ado to find the Ship. That very Night we ſail'd, all of us well pleas'd to leave that baſe Country, and draw near to *Europe*. From that place, according to the courſe we took, it is above 6000 Leagues. Being upon a freſh Voyage, it is requiſite to begin a new Chapter.

CHAP.

Navarette.

CHAP. XXIV.

My Voyage to Surat, *and other remarkable Occurrences.*

1. IN the way from *Golconda*, I heard ſeveral diſputes concerning matters of Religion betwixt *French* Men, I took them to be all Catholicks; doubtleſs they were not all ſo, for I never heard any thing of that nature betwixt *Spaniards* and *Portugueſes*. Several Reports went concerning *Macara*, who was Priſoner in our Ship; ſome maintain'd he was half a *Mahometan*, others that they did not know what Religion he was of. He always own'd himſelf a Catholick to me, and ſo heard Maſs, and ſaid the Roſary, but upon ſeveral occaſions he ſaid to me, "Father, whilſt I took care to ſerve God, and perform'd the Duty of a Chriſtian, God aſſiſted me, and I throve, but declin'd when I fell off; it is ſome time ſince I neglected all things that belong to a Chriſtian, and therefore I believe God has puniſh'd me, and I am now in Irons." Hence I took occaſion to comfort and exhort him to patience in his Sufferings. They treated him too cruelly, not allowing him the means of defending himſelf. They examin'd and laid things to his Charge with four Piſtols at his Breaſt; he anſwer'd, not the Truth, but what they would have him ſay, as he own'd to me. The General Director was his mortal Enemy, his Judg, and a great Heretick.

2. There was a Youth in the Factory, whoſe name was *Portal*, all the reſt look'd upon him as proud and haughty, and I had grounds to believe him ſo. He contracted Friendſhip with me, and told me many things I was no way concern'd with. He was a good Grammarian, lov'd reading, had ſome Books, and among them *Macchiavel* and *Bodin*, which he ſtudy'd more than the reſt. He was for reducing all Religion to Policy, like the *Chineſes*, and thoſe Authors. I often told him my mind friendly, and ſometimes haſtily, for I thought him ill grounded in matters of Faith. At *Suratte* he went aboard a Ship that had no Chaplain, and dy'd by the way to *Madagaſcar*, where the Ship took Harbour, as ours did. I was much troubl'd at it, but ſomething comforted, becauſe they told me he had prepar'd himſelf for Death.

3. I often heard it ſaid at *Muſulapatan*, that the *French* own'd no Superior but God and their King. Upon which I us'd to call them Schiſmaticks, for not owning the *Pope*. They anſwer'd they did in ſome things, but not as the *Spaniards* did, who dreaded his Cenſures. This I took as an Honour. Thoſe *French* were Merchants and no Divines, they knew not how to diſtinguiſh betwixt the Spiritual and Temporal Power.

4. Some Divines at *Paris* in *May* 1614 ſign'd the following Propoſitions. 1. That the King of *France* holds his Dominions of God and the Sword only. 2. That the King in his Dominions owns no Superior but God. 3. That the *Pope* cannot interdict the King, nor abſolve his Subjects from their Oath of Allegiance. 4. That the *Pope* has no Authority Direct or Indirect, Mediate or Immediate, Coactive or Coercive over the King, upon any account whatſoever.

5. One *Moiſeſe* ſaid in my hearing, that God was cruel in making the Pains of Hell everlaſting; and why ſhould he condemn to them for Sins of the Fleſh, which were natural to Man? And that ſince Man in compariſon with God was leſs than an Ant, why ſhould he be offended at them? And tho they offended, why ſhould he damn them eternally? I was much provok'd, and told him my mind, but leſs than he deſerv'd. He ſaid he was a Catholick, and his Father a Heretick, but his words prov'd him a Liar, as to himſelf. Many of them learn Grammar, and thruſt themſelves into higher Sciences. The Quality of a Grammarian, ſays *Spondanus*, is Pride, that ſets them againſt God himſelf, which is the Property of that horrid Vice. There was an antient Error, that God did not puniſh Senſuality, and this *Moiſeſe* follow'd it. S *Paul*, *Heb.* 13. condemns it, *Whoremongers and Adulterers God will judg.* Read S. *Thomas* on this place, *lect.* 1. For the reſt he would revive *Origen*'s Error, who ſaid, the Pains of Hell ſhould have an end; which Chriſt condemns, ſaying, *They ſhall go into everlaſting Fire.* The Hereticks of theſe times do not maintain the extravagancies that Man did.

6. It is fit to ſay ſomething of the Great *Mogol*. He that now reigns, put his Father in Priſon, where he dy'd, and he uſurp'd the Crown. This Man has a *Mogol.*

Son

Son who governs a Province eight Days Journey from *Golconda*, towards *Bengala*, which properly belongs to the Prince, who deſigns to follow the example his Father ſet him, and get all into his own Hands. *Antony Coello* a *Portugueſe*, who had ſerv'd under him, told me he had already 200000 Horſe and 300000 Foot. A brave Army, if they are but good Men. He deſigns to join in League with the Rebel *Subagi*, who is very great and powerful. I mention'd in another place, how he attack'd the Territory of *Goa*, and carry'd away two or 3000 Chriſtians and a *Franciſcan*. He ſent to demand of the Viceroy of *Goa*, to make good a Ship of his the *Portugueſes* had taken. The Viceroy was in a paſſion, and beat his Embaſſador, an Action no body could approve of. The *Engliſh* Governour of *Madraſtapatan* told me that Infidel would make War upon *Goa* by Sea and Land, and make Slaves of all the *Portugueſe* Men and Women he could light of. *Subagi* may do it, and the *Mogol* better, but he will not take ſmall things in hand. The King of *Golconda* is more to be fear'd, becauſe *Coromandel* and all thoſe Coaſts are ſubject to him. This being a conſiderable point, an account of it was ſent ſeveral ways to *Goa* and *Madraſta*.

7. I heard much of the Kingdom of *Bengala* as to its Fruitfulneſs and Plenty of Corn, Rice, Sheep, Cows, Fruit, Silk, and Cotton. This Country, as I ſaid, belongs to the great *Mogol*'s eldeſt Son. There are in it Fathers of the Order of S. *Auguſtin*, who adminiſter to the *Portugueſes*, and *Mungrels*. Some of theſe are of Note, and wear the Badg of the Order of Knighthood of Chriſt, but are baſely us'd by the Natives, for the leaſt matter they drive them to Priſon with a Cudgel. There are alſo *Indians* of *Manila* in that Country, I ſaw one at *Muſulapatan*; I ſaid at *Lisbon*, there was no need of carrying People to *India* becauſe there were Infinite numbers diſpers'd through thoſe Countries; but the Secretary of State anſwer'd me, Will it be eaſy to bring thoſe together that are ſcatter'd abroad? I reply'd, It would not, for they all fled from *Goa*, where they wanted Bread; but if he would allow them a ſufficient maintenance, they would rather ſerve their own King, than Infidels and Hereticks, as they did for want.

8. The *Mogol* is a mighty Prince, his Dominions are vaſtly large, his People numberleſs, his Wealth inexhauſtible. A *Portugueſe*, who had ſerv'd in his Army at *Agra*, which is the Seat of the Court, aſſur'd me, he had 300000 Horſe there beſides other vaſt Numbers. Some Years ſince on the ſame day he declar'd War againſt the *Turks*, *Perſians*, and *Portugueſes*. What more could *Alexander* the Great have done? He has many tributary Kings under him; and it is not long ago that the King of *Golcondar* having conquer'd the Empire of *Narſinga*, which had been famous in thoſe parts, the *Mogol* took it from him, and it ſtill continues under his Dominion. The *Mogol*'s Dominions extend above 300 Leagues in length. *Navarette.*

9. I was told that at *Iſpahan*, the *Perſian* Court, there were Miſſioners of the Orders of S. *Auguſtin*, *Carmelites*, *Jeſuits*, and *Capuchins*. They do no good upon the Natives, but ſerve the *Armenians* that are there, who are made very ſmall account of. The Emperor ſometimes goes out to *Pecorca*, but firſt orders the *Armenians* to repair to ſuch or ſuch a place; the Women ſtay at Home, and the Emperor goes to ſport and divert himſelf with them. They that are grounded in the Love of God, have a good opportunity of obtaining the Crown of Martyrdom. A Capuchin Father is in great eſteem at that Court, on account of the Mathematicks. Let him have a care he comes not off as *F. Adamus* did in *China*. Sophi.

10. In the Year 1663, when I was at *Rome*, there came thither two *Armenian* Religious Men of my Order, who brought Letters from the *Sophi* of *Perſia* and his Secretary, for his Holineſs, in anſwer to thoſe our *Armenian* Arch-biſhop carry'd four Years before. His Holineſs writ to him again, thank'd him for his kind uſage of Chriſtians, and exhorted him to continue it. I read the Letter Cardinal *Altieri* writ to the Secretary upon the ſame Subject, it was in eaſy and elegant Latin, ſo finely pen'd the beſt Scholar would admire it. The *Sophi* now reigning is almoſt always drunk; tho I was told by the *French* he had caus'd abundance of Vineyards and Houſe-Vines to be deſtroy'd; others ſay it was his Father.

11. Let us now return to our Voyage. The fourth Day a furious Guſt of Wind ſtarted up about Evening, but laſted a very ſhort ſpace; for had it held us three or four Hours, there had been an end of our Voyage. Being come to *Suratte*, we underſtood by Letters brought over Land, that four Ships, which were at Anchor

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Anchor at *Musulapatan*, were cast away, and all lost that were in them. The same fate had certainly attended us, had we been near that Coast. Every Year infallibly about that time, eight Days sooner or later, there is a terrible Storm upon that Coast, they call it *Bara*. The Wind was spent when it came to us, and fallen with the great Rain, which was our good Fortune. The eighth Day we discover'd the Island *Ceylon*, and for fear of the North East Winds which reign about that time, stood out to see a Day and a Night, and got out so far, that we were afterwards 11 Days before we could come in sight of the Land again, tho it was in another place. We pass'd Cape *Gallo*, which is in six Degrees of North Latitude; there we lay five Days without advancing a Foot, and met the Ship of *Mecao* bound for *Goa*, we hal'd one another with a great deal of Satisfaction. Before we could make Cape *Comori*, we had furious North Winds, terrible Currents, and after all dead Calms. They made the Cape, the Water run against us like an Arrow out of a Bow. I having seen so much of the Sea, took upon me to play the Pilot, and contended to have us get in under the Shore. I argu'd, Who would run upon an Enemies Sword? That the best way was to avoid and come in with him; that there we lay opposite to that Point which did us all the mischief; that we should remove from it, and expect a Wind, for since it must come from Shore, we should be so much the more to Windward. This was accordingly done; one Night a furious North East Wind blew, we were but a League and a half from the Cape, and yet were above five Hours weathering of it, so rapid is the Current. On the 22*d* of *November*, by break of Day we had the Cape astern. The *Portuguese* Ship stood so far to Sea, that we lost sight of her, and she was two Days longer a-getting clear. The North-East Wind abated, and within two Hours we had a fresh Gale at East. A little Boat of Blacks came a head of us; our Men looking at it off the Poop, perceiv'd the Ship was running directly on a Rock that lay under Water; they were all surpriz'd, and the Wind freshned as if some Evil Spirit had sent it to destroy us all; they stood in to Shore, and in a Moment I saw the Rock a Stones-throw from the Ship. The Blacks were astonish'd, as if they had concluded we were either Blind or Mad. It was God sent those Blacks, for had they not come we had ended our Days there. The Rock is mark'd down in the Chart, but they were so joyful they had weather'd the Point, that no body thought of it, and it was very strange that as soon as ever the danger was over, the Wind ceas'd and the Sails flagg'd.

12. That afternoon a little Boat came aboard with a *Dutch* Man, who brought Fruit, and Stuffs, and told us abundance of News, but all prov'd false. That they call the Coast of *Malabar* is very pleasant and delightful, we wanted not for Fruit, Fowls, and other refreshment whilst we run along it; it lies North and South. Every Night we came to an Anchor, which makes it toilsom sailing along that Coast. On the 27*th* of the Month we lost our Anchor, the 28*th* we appear'd before *Coulan* with a good Gale, the *Dutch* fir'd two Guns at us. On S. *Andrews* Day we sail'd before *Cochin* and *Calicut*, where we were inform'd that the King of the Country was engag'd in a Bloody War with the *Dutch*. In the Night we got up to *Cananor*. Here I might write some things memorable enough. Those who were acquainted with that Coast said, that when some Persons marry'd, the Husband carry'd *Marriage.* his Wife before he had to do with her himself, to the King, who kept her eight Days in his Palace, making use of her at his pleasure; and that time being expir'd, the Man came for his Wife, taking it as a great Honour and Favour that his King would make use of her. In other places they carry them to the Temples of the Idolatrous Priests, and left them there the same number of Days to the same purpose; this sanctifys them, and the Husbands carry them home well pleas'd. Those Priests seem to act like the Sons of *Eli*, 1 Sam. 2.11. *They lay with the Women that assembled at the Door of the Tabernacle*; but the difference was, that in *India* the Women and their Husbands are consenting, and look upon it as no Sin.

13. When the Husband dies, the *Burning.* Wife must die too, but after several manners; the dead Body is burnt, and if he was a Noble Man, the Woman is seated in his Lap, and then they lay the Wood about, set Fire to it, and they are both burnt, the one dead, the other alive. Other Women clap their Arms about their dead Husband, and are burnt with him. The 3*d* manner is, when the Body is burning in a Pit, the Wife walks round weeping, attended by her Kindred and Friends; in the height of it one of the

the next Kindred thrusts her into the Pit, then they heap wood upon her, hollow and shout, and there the Wretch perishes. It is look'd upon as a great infamy not to do so. Not many Years since, as they were carrying a Woman at *Rogiapur*, near *Goa* to be burnt with her Husband, it hapned that some *Portugueses* who came to that part seeing the Train, had the Curiosity to draw near; the Woman seeing them by themselves, left her People, and running embraced one of them, begging they would protect her. They did it very handsomly, defended themselves against the Infidels, and carry'd her off. She went to *Goa*, was instructed, baptiz'd, and marry'd to him she had fled to. She was living in the Year 1670, when I was at *Goa*. A most fortunate Woman!

14. During these Days we had some disputes aboard, and the Pilot pretended to play the Divine, asking why there were several Religious Orders in the Church? What need the Pope had of Mony, since the Kings of *Spain* and *France* would support him? Why the *Jews* were not tolerated in *Spain*? Why God did not work Miracles? I answer'd sufficiently to every point, and left them muttering; but they had not a word to say, when I ask'd them, Why there were several Military Orders, and why several Heresies were tolerated in *France*?

15. On the 14*th* of *December*, we come to an Anchor two Leagues from *Goa* opposite to the Bar, because we wanted Water. It was very lucky for me and the *Portugueses*. We went to the Fort they call *Aguada*, which is very fine, and has the best Brass Cannon in it I had ever seen. There was one piece carry'd a Bullet of 96 Pound, the *French* were amaz'd. We spoke with the Commander, and taking our leave went up the River, which is one of the finest in the World, both the Banks being cover'd with Towns, Sightly Temples, and Lofty Trees. I stay'd in the College of S. *Thomas*, which is a quarter of a League from the City. A most delightful Seat as can be imagin'd, built upon the edg of the Water. Afternoon I went up to the Monastry of our *F. S. Dominick*, it may vie with the Best in *Europe*. The *French* said there was not the like in all *France* (it is likely they had seen but little there.) They afterwards show'd us Vestments, Chalices, a rich Bier to carry the Image of our Lady, with other Church stuff, which was very surprizing. But what I most admir'd was an Ivory Crucifix all of one piece except the Arms, the rarest thing that can be imagin'd, not so much for the Curiosity of the Workmanship, as its Bigness; to all appearance, the Tooth that Piece was cut out of must weigh at least three Hundred weight. The Prospect of the City is very fine, and the Buildings sumptuous, but not so much as a Missioner has writ, who affirms it outdoes *Rome*. We all went away well pleas'd and treated, the *French* own'd themselves oblig'd to me for the kindness those of my Order shew'd them; it did me a kindness afterwards, but they did not like the vast Revenue they were told a certain Family enjoy'd. On the 16*th* we weigh'd for *Surat*, I lightned my self, leaving the *Chinese* Christian I had brought with me at *Goa*, that I might not see the Misery he endur'd at Sea, his sufferings afflicting me more than my own. We sail'd before *Bengala*, and the 2*d* Day we lay by at *Rosapor* a *French* Factory. A Black came to us from the Factory, but empty handed. The Wind fail'd us some Days. The Captain my Friend told me what base things his Countrymen did at *Madagascar* and *Musulapatan*, taking marry'd Women from their Husbands, whom they threatned with Death if they complain'd. They are inordinate in this particular. We lay some Days in sight of *Dabul* a strong and handsome Fort belonging to *Subagi*: we went on to *Bombaim*, *Bazaim*, and on the 8*th* of *January* by break of Day were before *Daman*. On the 11*th* we Passengers went up to *Soali* in a *Dutch* Boat that came to us. There we entred another Region, under another Government, saw other sorts of People, and had Trial of several Humours. God grant we may find a place to take some rest in.

Navarette.

Navarette.

CHAP. XXV.

My Stay at Soali, *and ſetting out again for* France.

1. I Came to *Soali* much tir'd, and had a mind to ſtay at *Suratte* to wait for a Religious Man, who deſign'd to travel by Land; but the next Day I had a Letter from him, giving me an account he had not been able to come by Land, by reaſon of *Subagi*'s Army which lay in the way, he having already drawn near to *Golconda*, and deſtroy'd many Towns and Villages about that Court. This made me take another courſe, which was to make my Intention known to the Director General, who tho a rank Heretick, had been civil to me, and always gave me place at Table above others; he drank to me firſt, and gave me the beſt Bit off his Plate. At firſt he made ſome difficulty of giving me my Paſſage in the Company's Ship, but was prevail'd upon by a *French* Gentleman, who was bound the ſame way as my ſelf: From that time forward he was daily kinder and kinder to me. On the 20*th* of *January* he gave a farewel Treat, at which were all the Officers of the Company. After ſeveral Healths, he drank to the Captain of the Ship, charging and intreating him to take care and make very much of me, as he would do by him if he were aboard. I thank'd him for ſo extraordinary a favour.

2. On the 21*ſt* in the Morning the Director-General ſent for me. I was ſurpriz'd, but went to him; the Captain of the Ship, and the Gentleman I mention'd before, were with him; he ſhut his Door, drank ſeveral Healths to us three in delicate Wines; order'd the Captain to give me a place in the Great Cabin, and charg'd him to make much of me. I went aboard with the Captain well pleas'd, but with ſome concern, becauſe there was no other Prieſt for ſo tedious a Voyage. *Caron* miſs'd me at Noon, and I not being to be found, he was told I was gone aboard, at which he ſeem'd concern'd that I had not ſtaid to dinner.

Soali. 3. *Soali* is the Port to *Suratte*, a Noble City in the *Mogul*'s Dominions, in 21 Degrees of North-Latitude; is no cloſe Harbour, but an excellent Road; at low Water the Sands appear towards the Sea; Shipes ride there very ſafe, and there were abundance there, *Dutch*, *French*, *Engliſh*, and *Mahometans*. There theſe Nations have Factories to prepare Loading for their Ships. At *Suratte*, which is a League higher, the Factories are very great: From all parts of the World they reſort thither, and from thence trade to *Perſia*, *Mecca*, *Cambaya*, and all parts of *India*. While I was there, the *Portugueſe* little Fleet arriv'd, which runs along that Coaſt every Year, and trades along it; near *Bazaim* they met another ſmall Fleet belonging to *Subagi*, conſiſting of fifteen ſmall Ships; they drove it up to the ſhore, and took every one of them without the expence of a grain of Powder. One day the *French* in my hearing were talking with a conſiderable *Mahometan* who ſerv'd their Company, and magnifying the King of *France*, ſaid, Only God is great in Heaven, and the King of *France* upon Earth. The *Mahometan* very ſoberly anſwer'd, Gentlemen, God in Heaven, and the *Mogol* upon Earth. They had no more to ſay.

4. That Afternoon *Caron* went aboard, attended by the Officers of the Company; the Cannon were fir'd, there was a plentiful Supper, and excellent Grapes, I had eaten ſome of them aſhore. The Climate varies extremely in thoſe parts. *Caron* was extremely loving to me. The Feaſt ended, he went away with his Company, and we were quite clear'd; about ten we ſail'd. The following night, the Wind being very fair, and the Weather clear, the Ship ran aground off of *Bazaim*. Good God, what a wonderful confuſion we were in! the Ship beat upon the Sands, and every ſtroke we expected ſhe was bulg'd; by good fortune it was Flood. God was merciful to us in putting us by a Shoal that ran from the point of Land, which was a League and half from us: With that we made out to Sea by degrees, and came into Water enough. The Captain was ready to fire a Piſtol upon the Pilot; he was much to blame, becauſe they had warn'd him to take heed of the Point of Land; he would have ſtood out, had they not ſpoke to him: They are ſtrange obſtinate People.

5. Aboard the Ship, I was inform'd by a Heretick of Note, that *Caron*, when he was Factor at *Japan*, had been the

Man

Man that forg'd a Letter againſt the Catholicks, upon which enſued the laſt and greateſt Perſecution there ever was in that Country; after which the Preachers of the Goſpel could never gain footing there. I will write in another place, where it will be more proper, what *Caron* told me.

6. On *Candlemaſs-day* we made Cape *Comori*, and left it aſtern in eleven days and a half, whereas we had ſpent 49 in ſailing from it to *Suratte*. I ſaid Maſs every day, God be prais'd, and this day four receiv'd. We took a great Sea-Calf in the North-Sea; and I often obſerv'd that tho it is ſuch a devouring Fiſh, yet thoſe Fiſhes they call *Romeros* have a peculiar Friendſhip with it, lie under its ſhelter, ſtick cloſe to its Fins, and come to its mouth without any hurt; the S. *Peter*'s Fiſh alſo clings to it. God's Providence is wonderful in all things.

7. I enquir'd of the *French* and *Dutch*, Whether it was true, the *Hollanders* made Salt-water freſh, as I had been inform'd? they told me it was falſe. (*But we have ſeen it ſufficiently practis'd in* England, *which the Author was a ſtranger to.*)

8. I alſo ask'd, Whether there was an Ingineer in *France* that did as much Execution with a Piſtol-Bullet, as with a whole Cannon, which was told me in *China*? and they anſwer'd that was a mere Fable too.

9. I further put the Queſtion, Whether there were Veſſels made in *France*, that by force of Wheels, without Wind, went againſt the Stream? They own'd ſuch a thing had been done, but prov'd ineffectual. (*This we have ſeen upon the* Thames). The *Dutch* Man ſaid, He had ſeen the Ship building in *Holland*, that was to ſail from thence in eight Days to *India*. but that the Inventer ran away, and ſo it could never be finiſh'd. So much any Man might have done, but it was a great folly to believe and ſpend Mony upon ſuch a mad Undertaking.

10. On the 10*th* of *February*, being *Shrovetide*, we had paſs'd the Line, and were becalm'd. The Seamen made merry and ſported.

11. We had ſome diſcourſe concerning the *French Eaſt-India* Company, whether it would ſtand; and moſt agreed it would not, becauſe they had no good Government, and particularly did not ſet out their Ships in due ſeaſon. The *Dutch* fell a railing at the *French* Diet, and prais'd ours and the *Portugueſes*; and the *French* oppos'd him; for my part I never like'd their Cookery.

12. It was argu'd, Whether the Court of *China* were *Grand Cathay*? The *Turkiſh* Hiſtory tranſlated into *French*, which they read there, mention'd, That before *Tamerlan* conquer'd *China*, which I am ſatisfy'd is falſe, the King of *Cathay* met him without the Wall, with 1400000 men. They that ſpeak of *Grand Cathay*, make no mention of the Wall of *China*; and conſequently the Court of *China*, which is but four and twenty Leagues from the Wall, is not *Cathay*. I never heard any of the Miſſioners of *China* ſpeak any thing material to this Point, but only made Conjectures. *Navarette.* Cathay.

13. We had freſh Fiſh plentiful, almoſt all the *Lent*. On the 15*th* of *March*, about eight at Night, the Whipſtaff broke; they were four hours making another; the Wind was indifferent, and ſo we had no great trouble. Some few Years before a *Dutch* Ship was loſt about the ſame place, through the ſame Accident. Three more periſh'd, but no body being ſav'd, it was not known by what Accident. Of the firſt, three Men eſcap'd, and went in the Boat to the Iſland *Mauricia*: No Ship miſſes of a ſtorm there; we had a great one, and what I have ſaid happen'd the fourth day after the violence of it was over. One of thoſe days they took a Sea-Hog, in nothing different from thoſe aſhore as far as Snout and Ears; the Fleſh of them of them is good and wholeſom, the Fat is black but well-taſted.

14. On the 17*th* about eight in the morning, we diſcover'd the Iſland *Maſcarenchas*, which the *French* call of *Bourbon*; if it had a Port, it would be one of the fineſt in the World; the Air is temperate, the Water good and plentiful, abundance of Fiſh and Foul, theſe ſo numerous that they knock them down with ſticks. The Rice, Corn, Fruit, and Herbs the *French* have ſow'd and planted there, have all throve incomparably. Maſcarenchas.

15. Soon after the Wind ſtarted up at South-Eaſt ſo violent, that at one guſt it carry'd away three Sails, the Main-topſail, Mizzen-topſail, and Sprit-ſail: It laſted all night, the Sea ran high, and beat the Ship furiouſly. Every day ſhe grew more leaky, the Main-maſt gave way, and I was but too apprehenſive of what we were to endure.

16. On the 4th of *April* in the Morning we had a horrid ſtorm of Thunder, Lightning, Rain and Wind; it came a head of us, and we bore it five hours

Navarrete.

without a rag of Cloth aboard, the Sea beat againſt the Poop in ſuch violent manner that all the Planks ſeem'd to give way, the Water flow'd in amain; we were all in a cluſter begging mercy of God, I pray'd and caſt Holy things into the Sea. That fright paſt over, and we prepar'd for others, becauſe we daily drew nearer to the Cape of *Good Hope*, where Winter was beginning. The Captain would not ly cloſe to the ſhore, as the Waggoners direct, and with good reaſon; for the Land always ſhelter'd us from South-weſt, Weſt and North-weſt Winds which tore us to pieces, and beſides it was convenient for making our advantage of the Land-breezes. One of thoſe Winds would blow, and we would lie by, without advancing a foot in eight days. The Ship was hard work'd, and the Men ply'd the Pump day and night. One Afternoon the Ship gave ſuch a Bulge that there was not a Man but fell violently, and ſhe ſhip'd ſo much Water at the ſide that we were all in a conſternation. That night was very troubleſome, the Pilot was afraid the Ship would founder. We diſcover'd Cape *Agujas* (I kept a Journal, but it is needleſs to write things of ſmall moment) it is twenty Leagues from the Cape of *Good Hope*. Three days we lay upon the Sand. By reaſon of the contrary Winds we ran away Southward to 42 Degrees. (By which it appears to be a folly which ſome write, that the *Portugueſes* when they turn that Cape diſcover *Terra de Fogo*, or *Incognita*) I ſometimes wiſh'd we might light upon the Southern Land; I was much afraid becauſe it was Winter in thoſe parts. On the 29th of *April* it was reſolv'd to take up at *Madagaſcar*, having been at Sea ever ſince the 22d of *January*. This was a great affliction, yet we were glad of it to be rid of thoſe terrible Winds and Waves; but we were in the wrong, for had we ſtay'd three days longer, we had certainly weather'd, as the Wind prov'd afterwards, four hours time would have done our buſineſs. We ſpent a whole Month about the Cape. The Wind would come fair, and within another; tho that never ceas'd, another would ſtart up ahead, which diſtracted us. Sometimes there would be a Calm, and immediately the Sea appear'd full of Whales on the furface of the Water, and they would ply round the Ship to the great terror of us that beheld them, it being a certain token of a Storm, as we found by experience.

Whales.

17. We wanted not North and North-Eaſt Winds in our return towards *Madagaſcar*, which had been the beſt in the World to double the Cape. There was no body aboard that had knowledg of thoſe Seas, which was very prejudicial to us. On the 14*th* of *May* after night fall, the Wind blowing furiouſly at North, we all of us ſaw thoſe they call the Candles of S. *Telmo* on the Main-top and Fore-top, ſo plain, ſo bright, and natural, that there was no diſcerning them from thoſe that are placed on Altars. We were all aſtoniſh'd at it, they continu'd above ſix hours in the ſame form, their brightneſs not declining in the leaſt. I having read ſomething of this nature, was very curious in making particular obſervation of it: In the firſt place the Wind was violent, and lay upon our broad ſide. (2.) The Ship beat very hard. (3.) Thoſe Tokens were only to be ſeen in thoſe two places I mention'd, always perpendicularly over the Round-top, without the leaſt alteration. If they had been drops of Water, how came they to be only in thoſe two places? And how came it the Wind did not blow them away? And how came it they did not fall with ſuch terrible beating? I own I do not underſtand it. Some Seamen had ſeen the like before; ſome ſaid they preſag'd fair Weather, others a Storm, others that their appearing aloft was a good ſign, but had it been on the Deck it had been bad. Every Man ſpoke his mind; the beſt was to have recourſe to God. We ſang our Ladies Litany, begging her aſſiſtance. The conſequence was that the next day about Night-fall, on a ſudden the North-wind ceas'd, and another ſtarted up aſtern, the violenteſt we ever had yet; we ſail'd three days under a Foreſail reef'd, with our Yards and Topmaſts ſtruck. The Sea beating on the Poop frighted us, and ran ſo high, I had not courage to look at it. What I endur'd during this time is not to be writ, God and I know it; and what I ſuffer'd at other times, how many nights I ſpent leaning upon a Braſs-Gun, and how many ſitting by the Bittake. Amidſt a great deal of foul Weather, and diſcontents betwixt the Captain, the Gentleman, and the Pilot, we at length arriv'd at *Madagaſcar*, or the Iſland of S. *Laurence*, which the *French* at preſent call *Iſle Dauphine*. In the Bay (for it is no Port) we found the King's Fleet, and one Ship of the Companies. The *French* had ſometimes ſpoke ill of the *Spaniſh* Inquiſition, having heard ſeveral falſe and ſcandalous reports concerning

cerning it from wicked Men; I inform'd *Monſieur Dandron*, of the whole truth, and he was well pleas'd, and ſaid, It were happy they had it in *France*. I inform'd him what F. *Rogemont* a *Flemiſh* Jeſuit told me in *China*, to wit, that his Countrymen had a moſt hideous notion of this Tribunal, becauſe they conceited many fooliſh fancies concerning it, but that he was very ſure had they been rightly inform'd, they would not have made the leaſt oppoſition.

18. They never fail of Prayers Morning and Evening aboard their Ships, and do not neglect it upon any account whatſoever. Upon Sundays and Holidays we ſang Veſpers, and the Litanies, in the Morning Pſalms and Hymns proper to the day. All were punctual at Maſs, which I never omitted when the Weather would permit, ſo there were always ſome went to Confeſſion and Communion. Truly I was much edify'd at them, particularly at their not ſwearing, for it was rare to hear an Oath aboard, which is ſeldom ſo in our Ships. *Dandron* ſaid their way of Praying in *Latin* was better than our general uſe of the Beads, but I convinced him that the Beads were of more uſe to ignorant People who underſtood not *Latin*, and therefore had the comfort of underſtanding the Prayers they ſaid by their Beads. *Navarette.*

19. Several other Arguments were held aboard, not at all proper to be handled by thoſe who had only read their Grammar. In ſhort, it pleas'd God we came to an Anchor at *Madagaſcar* on the 29th of *May*, tho in rainy foul Weather. There came immediately aboard us a *French* Capuchin, who was a great comfort to me; I went with him to his Ship, and then to another, where I was much made of. The reſt did the ſame afterwards, they all offer'd me their Ships, and any thing in them; in truth I was much beholden to them. I went aſhore, and receiv'd a *French* Biſhop's Bleſſing, who had been a Miſſioner in *Tunquin* and *China*, and was returning from *Rome*, of whom I had news from thence and *Spain*. I conſider'd the vaſt diſtance, being above 3.00 Leagues, and thought it impoſſible to reach thither.

CHAP. XXVI.

My Stay at Madagaſcar, *or the Iſland of S.* Laurence.

1. I Lay ſome time aboard, becauſe there was no conveniency aſhore, I had foreſeen what I was to ſuffer there. Before I went aſhore again, I convers'd with the *French* Capuchin concerning the *French* Biſhops, and the *Spaniſh*; and he anſwer'd me, The King of *Spain* is more Religious than our King, and ſo are the People, ſo that they have a different notion of theſe things than my Countrymen; and tho there are learned and pious Religious Men enough, many Biſhopricks are given to Men of Great Families.

2. Aboard the other Ships they had ask'd the Biſhop's leave to eat Fleſh always, which I did not like becauſe Fiſh might have been had. The *French* and *Portugueſes* laugh at the *Spaniards* for eating Offal-meat on *Saturdays*, without conſidering they do much worſe themſelves upon other accounts. The *French* rail'd much at their King for ſelling of Places of Honour and Truſt, which they thought was not at all convenient in the Government, tho ſeveral methods were us'd to obviate inconveniences.

3. The *Portugueſes* diſcover'd that Iſland, and abandon'd it; next the *Dutch* took and left it, the *French* took poſſeſſion laſt, and ſay they will quit it, becauſe no benefit can be made of it. The Bay is in about 26 Degrees of South Latitude, the Air unwholeſom, and the Water bad. The *French* have nothing there but the Bay, ſome Thatch'd Houſes, and a Mud-wall, till they build a Fort they deſign. The Iſland is the biggeſt that is known in the Univerſe. The Inland abounds in Blacks, has many Kings and petty Princes. The People are very Barbarous, Brothers and Siſters marry, Fathers have to do with their Daughters, and Sons with their Mothers. They are Warlike, and manage their Spears very well, as we ſaw while we were there. The Country breeds vaſt numbers of very large Cows, whoſe fleſh is very good, and on their Shoulders they have great Bunches like that on a Camel, one of them, weigh'd whilſt I was there, was 36 Pound weight; it is all fat like Butter, except ſome ſtrings of Lean mix'd with it; they cut it in ſlices, and fry it, and it is an excellent Diſh. There are Goats in abundance, ſome peculiar ſorts of Fruit, *Madagaſcar.*

Navarette.

Fruit, an infinite quantity of Rice. There are in the Island two Noble Ports, one on the East-side, which is call'd of *Anton Gil*, a *Portugueſe* Diſcoverer's name. There the Fleet for Glaſs Beads got a great quantity of Rice. The other is call'd S. *Auguſtin*'s Bay, it is reported to be an extraordinary Port, but both Places very unhealthy.

4. As to the Religion of thoſe People, the Miſſioners told me they acknowledg'd a good and a wicked God; that they gave little Worſhip to the good one, and a great deal to the bad. The good one, ſay they, being ſuch, will do them no harm, ſo that they need not trouble their heads about him; but they muſt pleaſe the bad one that he may not puniſh them, and therefore they offer ſeveral Sacrifices to him. They are addicted to ſtrange Superſtitions to deliver themſelves from Crocodiles, Sickneſs and other misfortunes. They cut off the Childrens Navel-ſtring, and wear it about their Necks to make them fortunate. I obſerv'd it, and they themſelves told me ſo. Every one has as many Wives as he pleaſes, and they have the liberty of being unmarried whenſoever they will.

5. I contriv'd to lie aſhore becauſe the Ship was not convenient for Prayer, Reading and Study. There was Feaſting, Viſiting, and ſuch noiſe in the great Cabin, that no quiet was to be expected. Beſides that, the North-East Winds are continually boiſterous, and no Ship is ſafe there; this too oblig'd me to quit, tho I was ty'd to come and ſay Maſs aboard. It was no eaſy matter to contrive to live aſhore, becauſe the Miſſioners had the Biſhop and his Companions in their Houſe, ſo that no place was empty. I took up in a little low Thatcht-Cottage, went to dine with the *French* Gentleman, and he always did me extraordinary Kindneſſes. The Church was far off, ſo that I ſpent much time in going to it and returning. I continued in this manner above a Month, and it was no ſmall Penance had I made a right uſe of it. The Gentleman and Captains took compaſſion on me, and blam'd the Biſhop without cauſe. One day without my knowledg *Dandron* went to the Biſhop, and ſaid to him, "My Lord, we are all ſcandaliz'd to ſee you are all Miſſioners, and preach up Charity, and yet uſe none toward this poor Old-man, who is a Miſſioner as well as you, and baniſh'd for the Law of God." I was concern'd at it, for fear they ſhould imagin it was a contrivance of mine; but that way of living was ſo tedious to me, conſidering it was to laſt five Months, that I was out of patience, and I reſolv'd to return to *India* in that Fleet, which I told the Capuchin my Friend; he acquainted the Biſhop with it, and mov'd that I might go to the Church, alledging reaſons for it, and among others the good Offices I had done the Miſſioners of *Tunquin* and *Cochinchina*. He was mov'd to it the more, becauſe among ſome Papers I had given him, he hapned to find that I was Superior of my Order; this wrought much upon him, and had I known it would ſtand me in ſuch ſtead, I would eaſily have made him acquainted with it; but it never came into my thoughts, nor is it to the purpoſe when you are to do a poor Religious Man a kindneſs, whether he is a Superior, or otherwiſe.

6. On the 11th of *July* I went to the Church, had a Cell, and a fine Study of Books, which was a mighty ſatisfaction to me. A Month after, the Fleet with the Lord Biſhop and his Companions ſail'd for *Surate*. I was left with the Miſſioners belonging to the Iſland, being three in number, and two Lay-brothers of a new Religious Order in *France*, Men of great Piety. They ſerv'd every Body readily, and every Morning at Four of the Clock preciſely met at Prayers at home. Their Diet was ſlender and indifferent. Upon *Fridays* and faſting-days, they eat Herbs out of a little Garden they had, and if there was an Egg over and above it was much. One *Friday* whilſt the good Biſhop was there, we were ſeven at Table; there was Pottage, and only two Eggs for his Lordſhip, I ſat next him, he gave me one, and we had no more. By this I gueſs'd that what had been ſaid of eating Fleſh on Faſting-days was falſe, becauſe all the time I was with them, tho the Fare was ſo ſlender they never eat Fleſh on any day when it is forbidden.

7. As to the ſtate of Chriſtianity in the Iſland, they told me there were above a thouſand baptiz'd, and not above fifty that liv'd like Chriſtians. The *French* Gentleman had a little Black he had carry'd from thence to *Surate* and *Maſulipatan*, where he had been three years; was well clad, ſpoke *French* and *Portugueſe*, was grown familiar and well fed; nevertheleſs the love of his Country prevail'd, and he fled. Till the Natives are ſubdu'd, which is not eaſy, they will never improve in Spirituals or Temporals. The Admiral went up the Coun-

try

try with 500 *French* to ſtrike a terror into their Enemies. He would not be advis'd by the Governour, and ſo came off with the loſs of 400 of his Men; and it was reported that fifteen Blacks had made all that Slaughter, and a jeſt of him.

8. The Governour was a little Man, lame of a Hand and a Foot, and ſickly, but a very Saint; the Enemy dreads him him more than if he were a Giant, he has done great feats, and obtain'd ſignal Victories over thoſe Blacks with a handful of Men. After the loſs we have ſpoke of, the Admiral went away to the Iſland *Maſcarenhas* or *Bourbon*, and left the Governour Orders not to wage War with the Enemy, tho they ſhould provoke him; and they ſaid, it was for fear he ſhould get the better with that handful of Men he had, which would make his attempt the more ſhameful. All his Men went to *India* with an ill will under his command. I heard ſome account of him, and declar'd I was of opinion he would do no good there. I prov'd a true Prophet, as it hapned.

9. When he return'd from the Iſland *Maſcarenhas*, I talk'd with him, he treated me courteouſly. The Major of the Iſland was dead, he had been marry'd to a luſty Black Woman. He left three Daughters: *John Lambertegi* Captain of a Company, who told me he had ſerv'd in the ſame quality in *Spain*, preſently propos'd to marry the Eldeſt, which was accordingly done with the greateſt Pomp I ever ſaw, the Wedding was kept aboard the Admiral. All the Ships being thirteen in number diſcharg'd ſeveral broad ſides. The Captain of another Company, and very handſome Man, marry'd the Widow, but it was before break of day, and very privately. I was concern'd at it, they are not ſo nice as our *Spaniards*. There were ſeveral *Frenchmen* there marry'd with Black Women, and others were gone up the Country where they liv'd naked like the Blacks. I ſaw ſome in that condition, and was much aſham'd of it.

10. In this Iſland I ſaw beautiful Peacocks. In that of *Maſcarenhas* they ſay there are fine Birds and Beaſts, and that to this day they have never ſeen a Toad, Snake, Mouſe, or any other ſort of Vermine, which is very ſtrange. And how ſhould we gueſs which way all thoſe living Creatures got thither; the matter is eaſier for Birds, but not of all ſorts. Pigeons fly far, but Turtles, Nightingals, and other ſorts found there cannot eaſily hold a flight over ſo vaſt a Sea. The Bird *Ruc* I mention'd in the firſt Book, is a mere Chimera. *Mozambique* lies Weſt of *Madagaſcar*. The *Arabs* arriv'd there in the Year 1670, and did great miſchief. The Country abounds in Gold and Elephants, and is ſaid to have Unicorns. Up the Inland is the Empire of *Monomotapa*. The late Emperor's Son, Elder Brother to him now reigning, was of late Years baptiz'd by the Religious of our Order, and took their Habit, has prov'd a good Religious Man, was at *Goa* when I was there; he was call'd home by his People, but knowing, or ſuſpecting, they intended to put the Government into his hands, he apprehended running himſelf into ſome danger, and refus'd to go. *Navarette.*

11. On the Weſt and near the Iſland of *Madagaſcar* there is a ſmall one inhabited by *Arabs*. They have a Fort, and go over to *Madagaſcar* to rob. A great number of Blacks came together, and courted the *French* to join with them in making War upon thoſe *Arabs*, before we left the place. *John Lambertegi* went up the Country with fifteen *Frenchmen*, and ſome Natives to treat about this affair. By degrees time ſlipp'd, and Winter paſs'd away, and about mid *October* the Rains had ceas'd, and the Cold abated. I was ſo eager to be at Sea, that every Day ſeem'd a Year. *All-Saints* Day was appointed for our departure, but the Weather was ſuch as gave little hope of weighing Anchor. On *All-Saints* Day I ſaid Maſs, but we could not ſtir. Upon *All-Souls* Day, we being out in readineſs, the Wind began to blow at North-Eaſt, and we by God's goodneſs to ſail.

CHAP. XXVII.

My Departure from the Iſland Madagaſcar.

1. THE Ship-proviſion was not good, I beg'd ſome Onions of the Miſſioner my Friend, which he gave me, and I valued very much. I was told the *French* Admiral bound for *Suratte*, intended to make the *Dutch* and *Engliſh* ſtrike to him; 'tis not likely he compaſs'd it; they added, the Honour of *France* lay at ſtake upon

on that Fleet; if ſo, it was at a low Ebb, yet they pretend theirs is the moſt mighty King in Chriſtendom. God who gave it him *gratis*, continue his Grandeur. The Apoſtle S. *James* ſays, "*Every good and perfect Gift is from above, deſcending from the Father of Lights.*" S. *Thomas* obſerves the word "*deſcending*", the Apoſtle does not ſay "*falling*," to give us to underſtand that God beſtows Riches, Dominions, and every thing elſe on whom, and as he pleaſes, "*not according to deſert, but gratis*;" and as he gives he can take away, eſpecially if he be provok'd by Sins.

Navarette.

2. We had a good Voyage all the Month of *November*, ſave one furious Storm on the 28*th*; but Summer being now advanced we fear'd it not, but turn'd our Head to it, and back'd the Sails. On the laſt day of the Month we turn'd the Cape. A *Hugonot* Captain, but an honeſt fair Gentleman, came aboard us at *Madagaſcar*; I cannot expreſs how much I was oblig'd to this Heretick, for he was well provided. He order'd his Servants to give me every thing I ask'd for. I ask'd and ask'd again, and they ſupply'd me without failing. Next to God this Man ſav'd my life, I wiſh'd I could have given him Eternal life. This Man told me that his King aſpir'd to poſſeſs himſelf of *New Spain*, and in order to it had ſent one over to view and take an exact account of the Country and Parts, who had ſpent three Years there, and return'd with full information, which he deliver'd in Writing to *Monſ. Colbert*.

3. I was eager to come to the Cape of *Good Hope*, that I might ſee what the *Dutch* have done there. Some *French* who had ſeen told wonders of it, that there was an admirable Fort, with abundance of good Cannon, fine Houſes, Gardens and Orchards, producing all ſorts of *European* Fruits, and thoſe of the Country, which are good and various, and abundance of Cows, Sheep, Hens, Turkeys, beſides good Horſes. Major *John Munoz Gadea*, who came that way in the Year 1672, told me the ſame in *Spain*. The *Dutchman* aboard our Ship had told us there were Sea Elephants ſeen in that place; ſome believ'd it, others, and I among them, ſuſpended their judgment, but the ſame Gentleman told me he had ſeen two there, each about as big as a Cow, but the Feet and Tail very like an Elephant. Before we put into *Madagaſcar*, we ſaw the Sea in places cover'd with Geeſe, it was wonderful to ſee ſuch multitudes of them. *D. John Munoz* aſſur'd me they were Sea-Geeſe, which had no Feet, ſo that they had Wings and Feathers to fly, and no Feet to walk, and therefore were feather'd Fiſh. God knows how they laid or hatch'd.

4. Fifteen or twenty Leagues Norweſt of the Cape is the Bay of *Saldania*, diſcover'd by the *Portugueſes*; all about it there is not a drop of Sweet-water to be found. The *French* Admiral ſet up a Mark there in token that he took poſſeſſion of that place for his King, but the *Dutch* preſently pull'd it down; whilſt they have the Cape, who can ſubſiſt near it? And had the *Portugueſes* ſecur'd the Cape, which coſt them ſo dear to find, who would have ſail'd to *India*? Now there is no remedy, they repent it. The *Dutch* take Whales and abundance of Sea-wolves in the Bay of *Saldania*, the Skins of the latter ſerve to cover Trunks, and yield good profit.

Saldania.

5. We ſail'd for the Iſland S. *Helen* with fair Wind and Weather. On the fourth of *December* we were in 28 Degrees, 45 Minutes of South Latitude, our courſe Norweſt. Summer came on, the Heat with it, and the Wind ſlacked. Not a Fiſh to be ſeen or taken, I wonder what became of them.

6. On the 10*th* the Sky was ſo thick clouded, that for ſix days following we neither ſaw the Sun by Day, nor the Moon by Night; we were then within the Tropick and the Sun Vertical, the Weather as cool as it is in *Spain* in *March*. There is great variety of Seaſons in the ſame Latitude; who can aſſign the reaſon? The Year before we ſaid, the ſtrength of the Sun conſum'd the Vapours in that Latitude, and therefore there were no Clouds appear'd; now we ſaid the force of the Sun drew up thick Vapours, which caus'd ſuch black Clouds; certain it is there is no deciding this matter.

7. We obſerv'd ſome never failing Tokens, by which to know whether there will be Wind, or not. One was the running and fluttering about of little Inſects aboard the Ship; and the more reſtleſs they are, the higher the Wind; and by obſerving what place they come from, they know whether it will be fair.

8. Another is when the Swine run and tumble about the Ship, in a Calm; when we ſaw them play we were ſure of a Wind.

9. There was aboard a Young Man of Quality, who had been Major aboard the Fleet that ſail'd for *Surratte*; he was ſomewhat impertinent, had loſt all he had, and ſo was forc'd to give over play.

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He us'd to eat with the *Hugonot*, who obſerving he did not ſay Grace told him of it; and he alledg'd it was not the Cuſtom in *France*, which was falſe, and all others in the Ship did it, but he.

10. This Young Man and another us'd to ſwear at Play; the *Hugonot* told them he would play no more with them, if they did not give over that Vice, and he was as good as his word. Talking with him one Afternoon I ask'd him, how it came he did not play? He anſwer'd, I play to divert my ſelf, and paſs the Time, not to ſwear my ſelf, or hear others ſwear; thoſe Gentlemen ſwear, I have told them my Mind, they don't mend, and I don't like to play with them. I was amaz'd and out of Countenance. I was told he had done the ſame at *Madagaſcar*, and that at *Geneva* they had Spies about to diſcover Swearers in order to puniſh them. O ſhame of Catholicks, *Spaniards*, and *Portugueſes*, who are unruly, impudent and ſcandalous in this particular! He that does not rap out an Hundred Oaths, thinks he does not look like a Man. How horrid is it to hear a *Portugueſe* ſwear by a Ship-load of conſecrated Hoſts, and a *Spaniard* by the Wounds of Chriſt, and by the Bleſſed Virgin! They thrive accordingly, and ſo God proſpers them. *So thou viſiteſt us, as we worſhip thee.*

11. On the 20*th* of *December* at two in the Afternoon we anchor'd at the Iſle S. *Helena*; being ſo ſmall, it was much we hit it ſo exactly without miſſing an Inch of what they had ſaid aboard. The *Portugueſes* diſcovered that Iſland; had they kept poſſeſſion of it and the Cape, they might have eaſily lorded it in *India*, for where ſhould Ships take in freſh Water and Proviſions? The *Dutch* took it, but then fixing at the Cape the *Engliſh* made themſelves Maſters of it; the *Dutch* retook, and the *Engliſh* again beat them out of it. The Iſland is ſmall, all encompaſs'd with Rocks riſing up to the Clouds, it looks like a great Fort or Caſtle; it has no Harbour, but there is good Anchoring and ſafe from the Winds, becauſe at that Seaſon they come over the Iſland. The place where the *Engliſh* were, is a ſmall Valley, not a muſket Shot in Breadth, without a Tree or Buſh, or a foot of Strand; but there is an excellent Spring which God has provided for the Benefit of Sailers; there is no Wood, which would have been a great help. Beyond the Rocks they ſay there is plain and pleaſant Ground well water'd. In that place there is a little Town of *Engliſh*, who till the Ground, ſow Rice, make Butter and Cheeſe; there are ſome ſorts of Fruit, Swine, and Goats that were put in by the *Dutch* and *Portugueſes*, ſo that there is refreſhment enough there at preſent. *Navarette.*

There was ſome diſpute about Landing, the little Governour was afraid they were going to aſſault him, he order'd the *French* ſhould not come within his Fort arm'd, and that they ſhould come but two at a time; ſo that none went aſhore but the Seamen and two poor Fellows. After Maſs I went to get a little Biſcuit, and ſaw the Governour who receiv'd me courteouſly; he had been at *Madrid*, and valued himſelf on his *Metaphyſicks*; to ſay the truth, he was an Ingenious Man, made much of me that Day, forced me to ſtay all Night, gave me a good Bed; we diſcours'd upon ſeveral Subjects, and he put to me three Caſes concerning Baptiſm; he was at variance with his Parſon. There I found ſome Blacks of *Madraſtapatan*, for whom I was concern'd, becauſe they had bin Catholicks at home, and were Hereticks there: there were alſo two *French* Men in the ſame way. The Fort is conſiderable enough for that place, the Gariſon ſmall, but there is no need of a great one to oppoſe any Enemy. I admire *Dutch* ſhould take that Iſland from the *Engliſh*, and much more that they ſhould recover it from them.

12. After this we had a Treat, and what follows according to the Cuſtom of thoſe Nations. The Governours Name was *Richard Cung*. he ſaid to the *Hugonot*, whoſe Name was *Foran*, "The Father is your great Friend." I had indeed ſpoke well of him. *Foran* anſwer'd, "There is no truſting of him, for the Fathers don't love Hereticks." I have obſerv'd that theſe Men plainly own themſelves Hereticks, as I have often heard from their own Mouths. Others will not confeſs it.

13. About 26 or 27 Years ago a *Portugueſe* Carack was caſt away there; the Men got to the Iſland, and ſtay'd there two Years. They took the Swine, Goats, and other Cattel out of the Carack, turn'd them looſe, and they began to increaſe ſo very much, that ſome time after twelve *Engliſh* and *Dutch* Ships putting in there, found Plenty of Proviſion to ſerve them all. 'Tis ſtrange, but they all affirm it to be true. The Dogs multiply'd too, and at preſent do harm among the Calves and Kids; they hunt them, as we do Wolves in other Parts. There are abundance of Pigeons, and all white; in thoſe Parts they call that ſort Pigeons of S. *Helena*, to diſtinguiſh them from thoſe that have been carry'd from ſeveral Parts of *India*.

Navarette.

14. Diſcourſing concerning Tranſmigration of Souls, the Governour ſaid, that when he was in *Guinea*, the Interpreter told him, that in ſuch a Houſe there was a Lion, in whom was the Soul of the firſt Anceſtor of that Family, as thoſe Heathens believ'd. He deſir'd to be carry'd to ſee him, they went, and he ſaid he ſaw a moſt terrible Lion, which very tamely paſs'd by him into the Houſe, where he took two or three turns, and then in his ſight went into a Room. He own'd he quak'd with fear at the ſight. Sure ſome Devil was in the Body of it, to deceive thoſe People, which is the more likely, becauſe they told him it neither Eat nor Drank.

15. I ſaid three Maſſes on Chriſtmas Day, the Sailers were very Devout, and eight Perſons Communicated. That afternoon we ſail'd towards the Iſland of the *Aſcenſion*. We had but little Wind till the 3*d* of *January*, and the Weather being fair I ſaid Maſs every Day. On the 4*th* we had ſight of the Iſland, and the 5*th* anchor'd oppoſite to a little Bay, from which riſes a high Pyramidal Mountain, on the top whereof are two great Croſſes ſet up by the *Portugueſes*, three *French* Men went up thither. The Iſland is but ſmall, lies in 8 Degrees of South Latitude, no Water has as yet been found there. It lies almoſt half way betwixt *Guinea* and *Brazil*, which are 400 Leagues aſunder Eaſt and Weſt. They found Letters aſhore of *French* and *Engliſh*, who had paſs'd by there the Year before; thoſe that ſail this way, are ſo curious, as to write Letters, put them into Bottles, and leave them in a ſafe place but viſible, by which the next Comers have intelligence who is gone by, and what Voyage they had. It was the *Twelfth-day*, or *Epiphany*. *Foran* made a Feaſt at Night, and according to the cuſtom of *France* we drew for King, it fell to my Lot, and I could not excuſe my ſelf, ſo I choſe my Officers, and forbore the reſt of the Sport.

Aſcenſion.

16. Some Seamen having ſpent a whole Night in fiſhing for Tortoiſes, got but one; tho it was a great one. The Captain was out of Patience at it, order'd to weigh, and we continued our Voyage without hopes of ſeeing Land till we came to *France*. We fell to eating the Tortoiſe, whoſe Fleſh was very good; they found above 300 Eggs in her, all of them as round as a Ball; the Shell was tough, and when thrown againſt the Deck, would rebound like a Ball.

17. The 10*th* of *January* was the Feaſt of S. *William* Duke of *Aquitain*, the Captain's Name was ſo; we celebrated it the beſt we could, he was thankful, and made a generous return. On the 15*th* we found our ſelves 20 Minutes North of the Line, ſo that we had cut it about 9 or 10 of the Clock. All the way from the Cape of *Good Hope* to this place we had always the Wind at South-Eaſt, Eaſt-South-Eaſt, and South-Eaſt by South. There were aboard the Ship only a Black Boy of *Madagaſcar*, and a Black Girl two Years and a half Old, that had never cut the Line; and not to loſe the Sailers Cuſtom, they duck'd them both; this and ſome other Sports the Seamen always found out was ſome Diverſion to us.

18. When we were got beyond two Degrees of North Latitude we had ſome Calms, then followed terrible Thunder, and a furious North-Eaſt Wind; S. *Telmo*'s Candles appear'd again upon the Round-tops, but not ſo bright, nor did they laſt ſo long as the other time. Now was the firſt Holy-day we miſs'd of Maſs ſince our departure from *Madagaſcar*; the Sea look'd as if we were got back to the Cape of *Good Hope*.

19. In 19 Degrees 15 Minutes of North Latitude there is a Rock, on which a Ship periſh'd ſome Years ſince, we alter'd our courſe to avoid it. I have often conſider'd, did we ſhun the occaſions of Sinning, as a Pilot does the Shoals, our Lives would be moſt Holy. Good God, how careful is a Pilot to ſhun the danger! he thinks not enough to get 3 or 4 Leagues off, but runs 20, 30, nay 40, as I have ſeen, and ſtill is afraid. Our Pilot *Lazaro Beato* us'd to ſay in the North Sea, "Fathers, the King's Ship is not ſafe in a hundred Fadom Water." How careleſs is every Man of the Ship God has committed to his charge, and yet we would have it come off ſafe from ſo many Flats, Rocks, Sands, and Dangers, as occur at every ſtep in this World?

20. We were all ſad and melancholy, tho the Winds had been favourable, and had not been much troubled with Calms. A Ship has been in a dead Calm 50 Days together near the Line; had the like happen'd to us, our Proviſion was ſo ſhort and bad, that we muſt have all periſh'd. I have cut the Line five times, that's enough in Opinion; he is mad enough who croſſes it, unleſs he goes purely to ſerve God. Yet I never found any manner of alteration in my ſelf, or any thing elſe; others tell ſtrange Stories of it, which are not to be credited.

21. Upon *Candlemas-day* I ſaid Maſs, we had been now four Months at Sea, were in

in 18 Degrees of North Latitude, and had left *Cabo Verde* aſtern; we had not ſight of it, nor of Cape S. *Antony*. Our courſe was n. n. w. for we could not lie cloſer to the North. We had a new repetition of the King of *France* his deſigns againſt New *Spain*, and they ſaid the *River of Plate* was but weakly defended by us, and muſt be firſt ſecur'd. The *Hugonot*, took a Ship there ſome Years before, and after that another at the Iſland *Santo Domingo*, with only 25 Men and a Boat; he himſelf ſaid it was a ſhame they ſuffer'd themſelves to be taken.

22. On the 7*th* of *February* we found our ſelves without the Tropick of *Cancer*; the Wind came about to Eaſt, and we ſtood three days due North: Our true Courſe was N. N. E. and ſo we wanted another Wind. We ſail'd on in melancholy manner; *Job* calls our Life, *A Warfare upon Earth*; and we may properly call it, *A Voyage upon Sea*. The World is call'd *a Sea* in Holy Writ, and with good cauſe; in it we ſee the furious Winds of ſeveral Vices which aſſault Man; Dangers, Rocks, on which great Veſſels ſhipwrack daily, *&c.* This makes Man a Ship, and his Life a Voyage. This is ſo eaſily made out, it is needleſs to ſpend time about it.

23. During the remaining part of our Voyage we had ſundry Winds, Rain, troubleſom Seas, and cold enough; the Seamen fell ſick every day, Proviſions fell ſhort, we did not take a Fiſh in a month. The *Hugonot* ſupply'd me, and all the ſick, with every thing he had: This I was much edify'd at, and obſerv'd that others who were able did it not, tho they had ſo good an Example ſhown them. I divided among the Seamen the allowance of Brandy they gave me, and took care of their Souls, which was the main Point. It hap'ned more than once that two Men held me faſt whilſt I adminiſtred the Sacrament of Extreme Unction, and yet I could ſcarce ſtand to do my Duty, the motion of the Ship was ſo violent. In 15 days time we came out of Summer into ſharp Winter; we ran into 46 Degrees of Latitude, and then fell again into 43; we ſteer'd directly Eaſt, the North-wind came up very furious, and held us eight days in the ſame place: We reck'ned our ſelves within Cape *Finiſterre*, and expected in a day more to reach *Bourdeaux*; but the Weather continuing, and Men dying, it was reſolved to put into *Coruna*. Having ſtood about, and ſail'd half a day, about Night-fall we diſcover'd Cape *Finiſterre* a League from us. It was reſolv'd to paſs on to *Lisbon*, the Wind was large, and we ran along the Coaſt very pleaſantly. Next day an odd Accident well worth writing hap'ned: One that had been Purſer was ſick aboard, he had ben put of that Employment for his diſhoneſty, and conceiv'd ſuch hatred againſt the Captain and Steward, that he ſaid he would not forgive them. He was often advis'd at *Madagaſcar*, and by the way thence, to lay aſide that Rancour; he would not. The Captain and Steward ſent to let him know they bore him no ill-will, that he might relent; this avail'd nothing. I deſir'd too ingenious *Frenchmen* to diſcourſe him upon that Buſineſs, and adviſe him to confeſs himſelf, becauſe his ſickneſs was dangerous, all to no purpoſe. I, with the little *French* I had, ſaid all I thought convenient. He anſwer'd, when he came to *France* he would do it. I told him, it was doubtful whether he would ever reach thither; he took no notice of it. One day they call'd me on a ſudden, telling me that young Man was dying. I came as he was giving up the Ghoſt, he dy'd; and on a ſudden the Wind chang'd and roſe ſo high, that we had not ſeen the like all the Voyage; the Sea flew up to the Clouds, ſuch a Wave broke upon the Ship as frighted us all. They threw the Body into the Sea as faſt as they could, and it was ſtrange that the Wind began to fall immediately, and came about to the ſame Point where it was before. There was a very remarkable alteration when the Heretick Director dy'd betimes in the Morning on this ſide the *Cape of Good Hope*, I took particular notice of it. I had before told him my mind, offer'd him my ſervice, he would not give ear, and went away to Hell. The Devils, it is likely rejoyced, which made that alteration we were ſenſible of. I rather took this Man for an Atheiſt, than a Heretick; he liv'd like a Beaſt, and drank like a Madman; one Night he got up to drink, and inſtead of the Wine laid hold of the Ink-bottle, and drank a good deal; it is likely it hurt his Stomach, and he was ill of it before.

Navarette.

24. Eleven, or thirteen Seamen dy'd as I remember; they had receiv'd all the Sacraments, God be prais'd, which was my greateſt comfort, and they dy'd well. On the 18*th* of *March* we anchor'd at *Caſcaes*, ſome went aſhore preſently, and return'd at midnight with freſh Bread, Wine and Fruit. I came to *Lisbon* on S. *Joſeph*'s Day, having ſaid a Month before I would be ſatisfy'd to land that day.

Navarette.

CHAP. XXVIII.

My Stay in Lisbon, *and Journey to* Rome.

1. I Am ſatisfied I have forgot ſeveral Particulars, which muſt be among ſuch variety of Accidents, and in the courſe of ſo many Years. I omitted one remarkable thing concerning the Iſland *Ceylon*, which is a vaſt high Mountain, the *Portugueſes* and others call *Pico de Adan*, or *Adam's Cliſt*; it ends above in a Point ſharp to appearance, whither they ſay our firſt Parent aſcended; this is grounded on that Opinion which maintains that Paradiſe is there. The Beauty, Fruitfulneſs, and Pleaſantneſs of the Place makes for it. They have leſs to ſhow for it who placed it in the Iſland *Zibu*, or that of the Name of *Jeſus*, which is one of the *Philippine Iſlands*; and I wonder ſome Authors have not placed it in *China*, where what is written concerning that moſt delightful place is more eaſily verify'd.

2. I writ nothing concerning *Cambaya*, a Kingdom ſubject to the *Mogol*, becauſe I came not into it. The Agate-ſtone is found there, and there is ſo much of it, ſo cheap, and ſo curiouſly wrought, ſold at *Suratte*, that it is wonderful.

3. At length I reach'd *Europe*, after almoſt fifteen months ſailing from *China*. I gave a larger turn about the World than *Magellan*, for he was neither at *Coromandel*, *Suratte*, nor *Madagaſcar*; he return'd not to *Europe*, as I have done, God be prais'd. I have been in all four parts of the World, for *Madagaſcar*, S. *Helena*, and *Aſcenſion*, are parts of *Africk*. I have gone through ſuch diverſity of Climates, and taſted ſuch variety of Fruit, and other Food, that I believe few Men can match me. It appears what Seas I have ſeen; and now, laſtly, going to *Rome*, and returning, I have travers'd the *Mediterranean*. One ſaid, that the greateſt Miracle God had wrought in a ſmall thing, was the variety of Faces: I have ſeen ſuch total diverſity of this ſort, as I believe no Man beſides me has. In *America*, beſides the *Cachupines*, which are thoſe that go over from *Spain*, I have ſeen theſe ſeveral ſorts of People, call'd *Criollos*, *Meſticos*, *Caſticos*, *Indians*, *Mulatoes*, *Cambabijos*, *Tornantros*, and *Tenteenelagre*. In the *Philippine Iſlands* there are ſtill more mixtures, beſides Foreign Nations. Afterwards I ſaw *Chineſes*, *Tartars*, *Japoneſes*, *Tunquines*, *Cochinchineſes*, *Camboxans*, *Siamites*, *Corians*, *Laos*, *Malayes*, *Mindanaos*, *Joloes*, *Zamboangas*, *Camucones*, *Javans*, *Sumatrans*, *Macaſars*, *Solors*, *Borneans*, *Nicobars*, *Ceylonites*, *Narſingans*, *Malabares*, *Bengalans*, *Golcondars*, *Mogols*, *Perſians*, *Armenians* and *Turks*. In *Europe*, *Spaniards*, *French*, *Italians*, *Engliſh*, *Dutch*, *Flemings*, *Germans*, *Suiſſers*, and Natives of *Malta* and *Oran*, and many others; and yet among them all never found two exactly alike.

4. At *Suratte* there was an Ambaſſador from the Great *Turk* to the *Mogol*, a handſom and brave Youth; he and his Men did Wonders when *Subagi* attack'd that City, but neither he nor the reſt could prevent the plundering of that City by the Enemy.

5. Since it pleas'd God to bring me ſafe off the Sea, and ſet me aſhore in *Europe*, let us conclude the Voyage. The River up to the City of *Lisbon*, and higher, is one of the fineſt in the World; and were it as pleaſant as that of *Goa*, all others muſt yield to it. The Palace is good, I was told it was built by *Philip* the Second, and ſo the Citadel. There I heard many things, which I think ſhould lie bury'd in Oblivion, that future Ages may not have cauſe to condemn or rail at this. The City is very handſom, the Buildings low, Proviſions plenty, the People courteous; but all that have not been abroad imagine there is nothing in the World ſo good as in their Country; a great Abſurdity, which ſome are ſo far led away with, as to conceit there is no good Wine in *Spain*. Our Monaſtery of S. *Dominick* is very fine, and in it a ſtately Tomb of the incomparable in Learning and Piety, F. *Luis de Granada*; it would take up a particular Volume to particularize with what Love, Kindneſs and Zeal thoſe good Fathers entertain'd me: The moſt R. F. *Peter de Magallanes*, Preſident of the Inquiſition, was wonderful kind to me. I viſited the Count *de Umanes* then Ambaſſador there, ſaw his ſplendid Entry, and he bountifully aſſiſted me toward my Journey to *Madrid*. At that time there were ſome Rumour about a War with *Spain*; the Nobility were for it, ſaying, they ſhould get their Bread that way. The People oppoſe it, and the Religious Orders more than

Lisbon.

than the reſt; Sermons were preach'd in ſeveral Parts againſt thoſe reſtleſs Spirits. I heard the ſame in the Monaſtery of S. *Dominick*; and the Profeſſor *Surero* the King's Preacher ſaid, "The Angels will fight againſt us, becauſe there is no Pretence to juſtify this War." They told me the reaſon that convinced them; "Father, the Controverſy was, Whether *Portugal* belong'd to *Caſtile*, or not? No Man in this Kingdom ever ſaid or imagin'd that *Caſtile* belong'd to *Portugal*; then what Pretence or Reaſon is there to commence this War?"

6. I was told ſeveral Expreſſions Preachers had us'd in the Pulpits whilſt the Wars laſted, and had before read ſome in a certain Author's printed Sermons. One of ours took too much liberty once in this particular; our Provincial held a Chapter that Night, and ſaid, "It is allowable we ſhould wiſh to have a King of our own for ſeveral Reaſons; but it is unreaſonable that any of us who have receiv'd ſuch ſignal Favours from the Kings of *Caſtile*, ſhould ſpeak ill of them; and therefore I am ſo far from allowing of, that I will puniſh it ſeverely. For this Reaſon the *Dominicans* were ſuſpected, becauſe they did not rail; but they eaſily clear'd themſelves.

7. I ſpent the Holy Week at *Lisbon*, and lik'd it well; viſited the Sepulchers, which are very fine, that of the *Dominicans* is noble; I was at the celebrating the Feaſt of S. *Peter Martyr*, which was perform'd with magnificence, and the Inquiſitor-General, Duke of *Aveiro*, was preſent. About the middle of *May* I ſet out for *Madrid*, was in all the Monaſteries of the Order by the way, and charitably entertain'd. I admir'd the Fort of *Elvas*, and how the Work daily advanc'd; and was no leſs aſtoniſh'd that nothing was done at *Badajoz*. By the way I heard many Stories which made againſt us *Spaniards*.

8. I reach'd *Madrid*, the Court of our Kings, in eleven Days, 26 Years, and three Months, after I left *Valladolid*. I diſlik'd many things, but the World being changeable, Worldlings are ſo too. *The World lieth in Wickedneſs*, ſaith the beloved Diſciple. S. *Auguſtin* ſays, *He that knows thee not, loves thee; but he that knows thee, hates thee.* S. *Thomas* upon *Rom.* 8. mentions the ſame others have writ concerning this Monſter, *The World is not clean becauſe it defiles; how then can he be clean who is in the World?* It is a great Perfection, and ought to be our Endeavour to live clean and unſully'd in the foul World. The ſame Doctor expounding the Words of S. *Jude*, *Hating it*, &c. expreſſes it thus, *It is perfect Religion to preſerve ones ſelf untainted in the midſt of thoſe that are defil'd.* *Navarrete.*

9. My buſineſs belonging to the Court of *Rome*, I preſently began to diſpoſe my Affairs to that end. I ſaw Letters at *Lisbon* and *Madrid* from Cardinal *Barberini*, in which he deſir'd ſome Information for the Holy Congregation concerning the Miſſion of *China*. I gave a ſhort account of the moſt material Points, reſerving the reſt till my arrival at the Court of *Rome*. I ſet out in *September* following, with Letters from ſome great Men. At *Carthagena* I had the good fortune to wait upon the Dutcheſs of *Oſuna*. Our Voyage was tedious and troubleſom; we ſtay'd 29 or 30 days at *Caldaques*. D. *Pagano*, D. *Oria*, who commanded the Galleys for his Nephew, dy'd there; he was a worthy Gentleman, I aſſiſted him at his death. The Dutcheſs gave a very good Example that Voyage in praying and beſtowing Alms. The Lady *Elizabeth Formento* was with her; the Great Cabin was like a Chappel, Prayers almoſt continual, and much frequenting of the Sacraments.

10. We ſtruck acroſs the Bay with fair Weather, and were nobly receiv'd at *Final* by the Duke, who there expected his Wife and Niece. I went on to *Genoa* in one of the Galleys, without ſetting foot aſhore. A few days after I went to *Legborn* with good Company, but cold and foul Weather; I came thither ſick, was taken care of in the Hoſpital of S. *John of God*, where I was look'd to with great aſſiduouſneſs and charity. I came to *Rome* with much difficulty on the Day of the *Epiphany* 1673. Soon after there came 1673.
to my hands a conſiderable Alms ſent me by Bill from *Milan* by the Duke of *Oſuna*. I began to treat about my Affairs, kiſs'd his Holineſs's Foot twice; he entertain'd me with wonderful Goodneſs: I was much edify'd at his great Humility, and the Poverty I ſaw in this little Room. I convers'd with ſome Cardinals, particularly *Ottoboni*, *Bona*, *Maximis*, *Porto Carero*; and laſtly Cardinal *Caſenate*. Cardinal *Borromeus* dy'd preſently after my arrival, which troubled me much for the miſs I had of him. I ſpent ſixteen Months in approving the Propoſitions I deliver'd to the Congregation *de Propaganda Fide*; gave in ſeveral Informations, preſented Manuſcripts, tranſlated *Chineſe* Books by order of the Congregation: They refer'd the Matter to the Inquiſitors.

Navarrette.

quiſitors, they to the Conſultors and Qualificators. In fine, in *March* 1674, by direction from the Holy Congregation, the Cardinals *Bona* and *Caſanate*, met with the moſt R. F. *F. Laurea*, and F. *Cajetan Mirabold*, they debated the Points, and what the two moſt Reverend Fathers had decreed, which they approv'd and confirm'd, which ſet at eaſe and ſatisfy'd me, after I had gone through ſome Particulars, which I reſerve for a proper time.

11. I had before urg'd ſtrong Arguments and Reaſons for the making one of my Order, who is a Native of *China*, Biſhop, ſince the Biſhops Miſſioners who were at *Siam* could not get into *China*. All the Holy Congregation agreed to it. I alſo preſs'd the confirming the Bull of *Urban* the Eighth, which empowers Miſſioners to go to *Japan* and *China* from all Parts, and all Ways: The Reſident of *Portugal* oppos'd it, alledging that all thoſe Kingdoms belong to the *Portugueſe* Conqueſts. Much may be ſaid to this Point, and they will not be convinc'd that *Japan* falls within the Limits aſſign'd to the *Weſt-Indies*, which is beyond all diſpute. In the next place, that ſince till this time they never made any Conqueſt there, they can never do it for the time to come. 3. That if once they are inform'd in thoſe Parts that ſuch a thing is mention'd, they will not leave one *European* alive there. 4. That from *Sincapura* Eaſtward, no part is or can be call'd *India*, as I have heard the *Portugueſes* themſelves own; otherwiſe the *Chineſes*, *Japoneſes*, and other Nations, would all be *Indians*, which is not ſo. But the Deſigns and Motives they have being of another nature, there is no talking of it, as they themſelves own. In ſhort, *Urban* the Eighth, *Alexander* the Seventh, and *Clement* the Tenth, who now governs the Church, order'd it ſhould be ſo, and lay heavy Cenſures upon thoſe that ſhall obſtruct it. But the beſt of it is, that I reſided ſome time at *Lisbon* in view of all that Court, was known to be a Miſſioner of *China*, had ſeveral queſtions put to me concerning that Country, particularly by the Inquiſitor-General, Duke of *Aveiro*, and yet no body ever thought of mentioning this Point to me; and yet when I came to *Rome*, the Reſident quarrel'd with me on account that we *Spaniards* go by the way of *Manila* into *China*, a thing ridiculous in it ſelf; I have ſaid before this proceeded from other grounds. Cardinal *Ottoboni* ſeveral times told me, it was convenient I ſhould return to *China* as Biſhop of that Miſſion. I declar'd my opinion concerning it, he threatned to have it forc'd upon me; which I dreaded, but prevail'd with him to deſiſt.

12. At my departure from *Rome*, they ſearch'd my Portmantua, found 3000 Medals given me by the Holy Congregation, and Cardinal *Portocarero*; they told me, I muſt pay ſo much Duty for them. This provok'd and anger'd me; I anſwer'd, they were given me for Charity, as in truth they were, that I would pay nothing, they might take them if they pleas'd, and I would go complain to Cardinal *Nepos*. With that they let me paſs. I was told there, that ſearching the Wallets of a Religious Man of the Order of S. *John of God*, they found in them a new pair of Shoos; and becauſe all new things pay, they made him pay Duty for them; he went out again within a few days, without having worn the Shoos; they found them, and made him pay the Duty over again. Were this known in *China*, the *Mogol*'s Country, or other of thoſe Parts, they would ſay we were the worſt People in the World. I had Company with me; the Boat-men did not fail of playing us Pranks, and we had bad Weather. We came firſt to *Civita Vecchia*, thence to *Leghorn*, and very leaſurely to *Genoa*, where we waited eight days for Shipping. We were there on the Feaſt of *Corpus Chriſti*; I admir'd that the Croſs of every Brotherhood had its Mark of Diſtinction; that of the Bakers had Loaves; that of the Fiſhermen, Fiſhes; that of the Paſtry-Cooks, Saucidges, &c. I ſaw the Church of *Annunciata*, a beautiful Piece; but he who has ſeen S. *Peter*'s at *Rome*, and the reſt of the Churches of that City, admires at none: Every time I went into S. *Peter*'s Church, which was often, I was amaz'd at its Beauty and Greatneſs, and my Heart rejoyc'd in me. I viſited the Seven Churches, ſaw the Holy Places, variety of Relicks, the *Vatican*, ſome Palaces, *Cavalcatas*, and other things needleſs to repeat.

13. After 8 days ſtay at *Genoa*, I went aboard an *Engliſh* Pink with ſome other *Spaniards*. I agreed for my Diet, and a place in the great Cabin at an eaſy Rate. I liv'd well enough, the Maſter and the Mate were very civil, they had no more Officers. We ſailed upon our Broadſide five days, the Wind being at North-Eaſt; my Companions were wonderful Sea-ſick, I have been free from it for ſome Years. In the Afternoons the Seamen had ſuch ridiculous Sports as made us

us almoſt burſt with laughing. The eighth day we landed at *Alicant*; ſome of us took up in certain Waggons, in which we came leiſurely, and indifferent eaſy. I was amaz'd to ſee ſo much Deſert-Country, and ſo bare of Food, we could ſcarce get Bread. At *Albacete* I paid a Duty for my Portmantua, which was the firſt time I had done it in all my Travels. I came to *Madrid* upon *Midſummer-day*, in the Year 1674, and there I paid a quarter of a Piece of Eight, and they would have had more, tho I had nothing but Papers, Medals, and two old dirty Shirts. Good God! what People they are, and yet they ſay the *Chineſes* are covetous; they who are ſtrangers to our Proceedings may ſay ſo, not they that are acquainted with them.

14. Soon after at *Madrid* I heard News from *China*, by Letters from thence, and from the *Philippine Iſlands*. I underſtood that the Miſſioners were reſtor'd to their Churches, but upon condition they ſhould not preach the Word of God; and the Natives were forbid to imbrace it, which is a great trouble, but it may mend by degrees, on account of the Mathematicks, but I could wiſh it were upon ſome better Motive. I was alſo inform'd that the *Engliſh* have ſettled a Factory in the Iſland *Hermoſa*, and that the *Chineſe* that is Lord of it deſign'd to have made War upon *Manila*, but deſiſted at the perſwaſion of his Mother. The Cauſe that mov'd him to have thoughts of War, was, that at *Manila* they apprehended a Captain of his, whom they took in the Act of *Sodomy*. The *Chineſe* being inform'd of it, writ to the Governor, and ſent a Preſent, deſiring he would ſend him the Criminal, and he would puniſh him. The Governor anſwer'd, That it was an Affair which the Court of Juſtice took cogniſance of, and he had nothing to do with, and return'd no Preſent, which the other highly reſented. The *Dutch* offer'd the Governor thirty Ships to aſſiſt him againſt the *Chineſe*, and what elſe he wanted, but he accepted of nothing. He afterwards ſent D. *Francis Enriquez de Loſada* his Ambaſſador to the Iſland *Hermoſa*, and they were made Friends. From thence D. *Francis*, who is my particular Friend, went over to *Macao*: Among other News he carry'd from thence to *Manila*, one piece was, that ſome Religious Men of the Order of S. *Francis* coming to that City in order to paſs over into *China*, certain Churchmen hindred them; to that purpoſe ſhow'd their Captain-General a Letter of King *Philip* the Second, ordering it ſo to be done. However the Captain-General would neither ſee nor hear, and they went over; ſo that the Laity does not obſtruct the Miſſioners, and Clergymen do. The Letters I receiv'd this Year ſay, thoſe Religious Men did not get into *China*. *Navarette.*

15. Granting it be true that *Philip* the Second gave ſuch Orders, ſince three Popes have afterwards commanded the contrary, what ſignifys that Letter to *Macao*, which is not now under our Government?

16. D. *Francis* in another Letter of his from *Siam*, among other things has theſe words: "The King did me the favour to ſhow me the white Elephant, and I did not imagine he would have appear'd in ſuch rich Trappings; before him went above 600 Men as his Guard, all with ſeveral Weapons; after them the white Elephant under a Canopy of Crimſon Velvet, the Rods that held it up all cover'd with Plates of Gold; the Elephant had all about his Body Diamonds, Pearls, Rubies and Emrauds, they ſeem'd to be well worth two Millions. He is one of the haughtieſt and mightieſt Kings, not only in this *Archipelago*, but in the whole World. He calls himſelf God, none of his Subjects muſt ſee, or look at him, upon pain of Death. None that does not ſee, can believe with how great Pomp he goes abroad. Your Reverence is acquainted with theſe Affairs, but thoſe who are ſtrangers to them will believe it falſe."

17. For my part I believe it all. As for the Embaſſy, D. *Francis* affirms he ſtood it out, and would not deliver his Meſſage barefoot, as all Nations in *Europe* have done; he went in ſhod, ſo that it remains as a Precedent for the *Spaniards*. Formerly it was a Token of Reverence and Servitude to go barefoot, ſays *A Lapide* in 3 *Exod. v.* 5. For all this King's Pride, we ſee that for his private Intereſt and Advantage, he ſubmits to pay an Acknowledgment to the Emperor of *China*, which is very baſe and mean.

18. He calls himſelf a *God*, which is not rare among the Kings in thoſe parts, there are many *Nebuchadnezzars*. The King of *Candia*, who is Lord of *Ceylon*, and who has not the 20*th* part of the Greatneſs of him of *Siam*, has moſt lofty Titles and Epithets. But he that outdoes all the reſt in this particular, is the great *Mogol*, *King of Kings*, *Lord of Heaven and Earth*, *Almighty*, and many other Titles he aſſumes; and all their Pains,

Diſ-

Navarette. Diſeaſes, and Sufferings, cannot undeceive them, as they did vain-glorious *Antiochus*, nor even Death which they ſee has taken off their Predeceſſors. But how can the Underſtanding be free from diſmal Darkneſs, when it wants the ſupernatural Light? The *Chineſe* ever was, and is more modeſt and humble, tho his Subjects extol him above the Moon.

CHAP. XXIX.

A more particular Account of the Tartars *Irruption into* China.

1. I Have been perſwaded by ſome Perſons to enlarge upon the manner of the *Tartar's* breaking into and poſſeſſing himſelf of *China*, they not thinking what I writ concerning it in the Firſt Book ſufficient, conſidering how much others have made of it. Their Advice being friendly, I reſolv'd to take this trouble upon me, and will add ſomething concerning the *Chineſe* of *Cabello*, who took the Iſland *Hermoſa* from the *Dutch*, and threatned *Manila*, which will compleat the whole Work. Under the Reign of the Emperor of *China*, *Vuan Lie* the 13*th* Emperor of the Family *Chu*, of that Stock call'd *Ta Ming*, that is, great Light and Brightneſs, which laſted 270 Years; the *Tartars* began to try their Valour againſt the Delights of *China*, with various Succeſs. But being always in Arms, they gave ſome Apprehenſions to the *Chineſes*. Hoſtilities ceaſed in the Reign of the Emperor *Pung Ching*, but their Minds were nevertheleſs eſtranged.

Pung Ching.

2. During that time of Peace abroad, War broke out at home. Eight Armies of Robbers were raiſed, every one of them promis'd himſelf the Crown and Scepter, confiding in the Diſcord there was among the Great ones and *Mandarines*. The words of Chriſt are infallible, *Every Kingdom that is divided in it ſelf, ſhall be deſtroy'd.* The Emperor's extraordinary Covetouſneſs, and continual keeping within his Palace, which the *Chineſes* have always been blam'd for, forwarded his ruin. That happen'd which I gave an account of concerning *Leao Tung*, after which the eight Armies fought among themſelves, ſix of them were deſtroy'd, and only two remain'd victorious. Theſe betook themſelves to ſeveral Provinces: That Commander who went to *Zu Chuen*, whoſe Name was *Chang Hien Chung*, was doubtleſs more cruel than *Nero*, or all the Tyrants that ever were; the number of thoſe he caus'd to be butcher'd could never be aſcertain'd. He ſubverted ſome whole Citys without any Provocation given; ſlew Children and Women, without ſparing his own; deſtroy'd *Bonzes*, the Learned Sect, Phyſicians, Eunuchs, without exempting Sex or Age. He was an Emblem of Hell, bearing down all that ſtood before him with devouring Flames.

Chang Hien Chung.

3. The other, whoſe Name was *Li Kung Zu*, came to the Imperial City, where he had many private Friends and Souldiers. This made his Entrance into the City eaſy, which happen'd one Morning in *April* 1644, at the dawn of the Day. Who can expreſs the Confuſion, Noiſe, Tumult and Slaughter there enſu'd? In the midſt of that Hurliburly, the Rebel trampling upon dead Bodys, through Streets running with Blood, came to the Palace, where the Emperor lay aſleep wholly ignorant of that Diſaſter. Unhappy and wretched Emperor, Do you ſleep and reſt when the Enemy is at your Gate? Where are your Sentinels? where your Guards? where your Miniſters and Counſellors? Some ſay he in a fury and diſtraction got a Horſeback, and rode about the Gardens, ſeeking which way to make his eſcape: Others, that he writ a Paper with his own Blood, in which he call'd the great Men Traitors, declar'd the Commonalty Innocent, and begg'd of the Rebel to puniſh the Heads. Some affirm, that he himſelf with his Scimiter ſlew a Maiden Daughter he had, that ſhe might not fall into the Enemies Hands; and afterwards with his Garters hang'd himſelf on a ſtately Palm-Tree. What I writ in the firſt Book was told me in the Imperial City; it is no eaſy matter to have all Particulars true. This was the end of that Emperor's Greatneſs, Majeſty, Pleaſures, Delicacy and Riches; when Subjects are diſloyal, all the reſt avails but little or nothing. A faithful Counſellor, ſome Concubines, Ladys and Eunuchs follow'd their Emperor's Example; ſo that thoſe delightful Gardens were converted into diſmal mournful Groves. What a Spectacle was it to ſee thoſe Trees loaded with the Carcaſes of deſpairing Wretches? A ſad

ſad ſight, and miſerable Cataſtrophe of the State, Glory and Honour of ſo many Great Perſons. This diſmal accident being nois'd about the City, a great number of Men and Women hang'd themſelves, others caſt themſelves into Lakes, and others poiſon'd themſelves, that they might not fall into the hands of the mighty and treacherous Enemy *Li Kung Zu*.

4. The Traytor enter'd the Palace in Triumph, took upon him the name of Emperor, ſat in the Imperial Throne, ſeiz'd the Government, ordering the dead Body to be cut into ſmall bits. Horrid Barbarity! and two little Sons he had to be put to death. The firſt vaniſh'd, and has never yet been heard of, perhaps he caſt himſelf into the River, or into ſome Lake or Well. He beheaded many *Mandarines*, and order'd his Soldiers to plunder that Populous City. The Cruelties, Barbarities and Obſcenities there committed, no Pen can write.

5. Among the reſt of the Priſoners he made, one was a Venerable Old Man of the name of *Vu*. His Son *Vu San Kuei*, was General of the mighty Army the Emperor kept againſt the *Tartars*. He forced the Old Man to write to his Son to ſubmit and join his Army to his Forces. He threatned to kill him, if he did not write immediately; he did it, being forced to it by his threats; but the Son, who valued his Loyalty and Fidelity to his Emperor and Country, above the life of any ſingle Man, tho it were his own Father, would not conſent, but contriv'd how he might deſtroy the common Enemy of all the Empire. His deſign was good, but the method he choſe prov'd the utter ruin of all he endeavour'd to retrieve. The intention was good, but the means bad. How much Men are deceiv'd for want of due conſideration, or of good Counſellors? True it is, God to puniſh their ſins, ſometimes blinds them, and confounds their devices. *Job* 12. *He leadeth the Counſellors away ſpoiled, and maketh the Judges fools. He looſeth the bond of Kings, and girdeth their loins with a Girdle*, &c.

6. *Vu San Kuei* ill adviſ'd, ſent away an Embaſſy to the *Tartar*, offering him conſiderable Advantages, if he would bring an Army to join his, by which means he thought he might eaſily deſtroy the Rebel. The *Tartar* who deſir'd no better an opportunity to put his deſigns in execution, came immediately with 80000 Men, moſt of them Horſe. The *Tartar* perſwaded the *Chineſe* General, to put his Army into the *Tartar* Garb, the more to terrify the Enemy, that his Army might appear the greater, marching all in a body to the Imperial City. The Uſurper had timely notice, and immediately order'd the Treaſure which Sixteen Emperors had laid up, to be brought out. Some ſay they were three, but others with more probability ſay, eight Days and Nights carrying out Riches upon Camels, Horſes, Mules, and on the Backs of an infinite number of People, and yet a great deal remain'd. The Rebel made away with part of his Army, and fled to the Province of *Xen Si*, but the *Tartar* and *Chineſe* overtook, fought, and overthrew him. The *Tartars* ſlew vaſt numbers, and recover'd the Treaſure. The Uſurper eſcap'd, becauſe he had paſt the Yellow River. *Navarette.*

7. *Vu San Kuei* thank'd the *Tartar* for the favour he had done him, perform'd all he had promis'd, and deſir'd him to return to his Country; but he delay'd, uſing deceitful reaſons, and pretended neceſſity, as that the Enemy was ſtill alive, and favour'd by ſome Provinces, and therefore it was not fit he ſhould withdraw and leave the Empire in danger. In the mean while innumerable *Tartars*, not only of one, but of ſeveral Nations, flock'd in daily, even from as far as that they call *Ju Pi*, which lies North of *Japan*. They are call'd by that name, which ſignifies Fiſh-skin, becauſe their Armour is made of them.

8. The *Tartars* carry'd along with them *Xun Chi*, a Child of ſix years of age, Son to *Zung Te*, King of the ſaid *Tartars*, who dy'd a natural death at his firſt coming into *China*. I was told in the Imperial City *Pe King*, that the *Tartar* was deſirous to ſee it, and as he was travelling in order to it, the *Mandarines* came out to meet him. As he was carry'd in his Chair talking with them, he ſaid, may not I be Emperor? They all anſwer'd, Yes, Sir. For they were all full of fear and dread. He entred the City without the leaſt oppoſition, went directly to the Palace, where having ſecur'd all things they declar'd *Xun Chi* Emperor. An Uncle of his govern'd for him ſome time, and the Nephew ſome years after apprehended and put him to death, upon ſome jealouſie that he deſign'd to ſet up for himſelf. Zung Te. Xun Chi.

9. They gave *Vu San Kuei* the Title of King, but Tributary to them, and beſtow'd great Rewards on him; he finding himſelf weak, accepted of all and held his peace. The *Tartar* has ever been jea-

Navarette.

lous of him, and he has ever ſhunn'd coming to Court leſt he ſhould be wholly in the Enemies power. In my time they made his Son King, his Father reſigning that Dignity, but he excus'd himſelf from going to Court, whither he was call'd.

10. The news of the new Emperor was ſoon brought to *Nan King* the Southern Court; as ſoon as it was confirm'd, they preſently crown'd a Couſin-german to the deceas'd *Chineſe* Emperor. He took upon him the Government, and conſidering himſelf unable to withſtand the Power of the *Tartar*, he ſent an Embaſſy to deſire him to reſt ſatisfy'd with the Northern Provinces, and they would be Friends and Allies. The *Tartar* lik'd not the Propoſal, but haughtily anſwer'd, He would have all or none. Being thus reſolv'd, he advanced to that Noble City, where he found means to maintain Intelligence with a *Chineſe* Traytor, who murder'd the General, and pu' the new Emperor into the power of the *Tartar*. The City and Southern Court being taken, they carry'd the new Emperor to *Pe King*, where they hang'd him over the Battlements, an honourable death in that Country. He had not reign'd a Year. Then follow'd the reducing of other Cities and Provinces; thoſe that ſubmitted were moſt courteouſly treated, but all that held out were inevitably devour'd by Fire and Sword. The *Jews* did ſo, read *Deut.* 20. This ſtruck ſuch a terror into the *Chineſes*, that their Hearts fail'd them, if they heard but the name of the *Tartar*; and ſtrong Cities ſurrendred at the ſight of ten or a dozen Soldiers.

11. What had hapned at *Nan King* being noiſ'd abroad, the Great Men who had retir'd to *Hang Cheu*, the Metropolis of *Che Kiang*, crown'd *Lo Vuang*, who was of the Blood Royal. He was ſatisfy'd with the Title of King, and kept it but three Days. The *Tartar* beſieg'd him, and he taking compaſſion of ſo many thouſands of Souls as were in that City, did an action that was never parallel'd in the World: He went upon the Wall, and kneeling down in ſight of the *Tartar* Commander, ſaid to him, Brave and fortunate General, hear the Prayer and Requeſt of a compaſſionate and humble King; I beſeech you not to exerciſe your fury and anger on this beautiful Metropolis, nor to let your Sword prey on theſe innocent Subjects; if you are provok'd, it is I alone that am in fault, let me ſuffer for it, and not the Subjects who have not offended. As ſoon as he had ſpoke theſe words, he deliver'd himſelf up to the *Tartar*. This King in a great meaſure imitated *Codrus*, but with different ſucceſs. What an opportunity this was for the *Tartar* to have ſhown a Noble Soul! How well would the King and his Subjects have come off, had he met with an *Alexander* or a *Cæſar*. He lighted among barbarous and cruel People, who were not ſatisfy'd with deſtroying the King, but butcher'd all his Army. Thoſe who fled, which were very numerous, were drown'd in the River that waſhes the Walls, only the unarm'd Multitude was ſpar'd.

12. The *Chineſes* had a Year's breathing, becauſe the *Tartars* found themſelves too weak to croſs the River of *Hang Cheu*, we mention'd. During this time the *Chineſes* ſet up two Perſons, one took the Title of King; another at *Fo Kien*, call'd himſelf Emperor, but both of them dy'd without doing any thing worth notice. 'Tis impoſſible to write the Revolts and Calamities of that vaſt Kingdom. At *Kuang Tung* they ſet up another Emperor of the Blood Royal. His Wife was a Chriſtian, her name *Helen*, and her Sons name *Conſtantine*. Many Stories were rais'd and ſpread abroad about theſe Perſons, and look'd upon as half Revelations, all tending to the eſtabliſhment of the Church in thoſe parts. Whilſt *Jung Lie*'s Fortune was favourable, his Wife and Son *Conſtantine* had ſome to aſſiſt them; his Lot alter'd, and they were forſaken. After various Accidents *Jung Lie* came to the Province of *Jun Nan*, where he gather'd an Army of 200000 Men (what ſignify'd the number, if they were not Soldiers?) and 600 Elephants. Here was an Army to conquer the World. The *Tartars* fought, and utter deſtroy'd it, the Elephants doing more miſchief on their own than the Enemy's ſide. This was in the Year 1659, when I was in *China*. *Jung Lie* eſcap'd. This unhappy Prince travell'd through ſeveral Kingdoms, without finding any to aſſiſt him; it is ſaid, he went into the Kingdom of *Pegu*, well known in *India*, and lying betwixt *Bengala* and *Siam*, there the *Tartar* reach'd him, bribing that King. He was carry'd to *China*, and there ſtrangled in the Year 1662. Notice of it was given to all the Empire, tho I heard *Chineſes* ſay, it was a fiction of the *Tartar*, to take away from the People all hopes of being ever reſtor'd to their own Princes, and ſo to ſettle their minds. This Man's Son *Conſtantine* is ſaid to be about *Siam*, to have ſent an Embaſſy to beg Aid of that King, and to live like a Chriſtian. The Embaſſadors ſpoke with ſome

1659.

1662.

Miſſi-

Missioners, I wonder these did not advise them to have recourse to the *Europeans*, no more than they did him that was set up at *Fo Kien*. I fancy it was out of an ill policy, they would not advise them to make use of *Manila*, where these Princes might be supported and live in quiet and hope. *Europeans* cannot see into these things, because they are unacquainted with them. Perhaps God may preserve *Constantine* for his greater Glory; for, Nothing that is violent is lasting; no body ever long held a violent Command, that which is moderate is lasting. *Navarette.*

CHAP. XXX.

An Account of Nicholas Kuon, *and his Son* Kue Sing.

1. THESE two *Chineses* having been so famous in that part of the World, it will be very convenient to give some account of them. They were both Prodigies of human Fortune, and great examples of its Mutability. She rais'd them from the dirt to a vast height, and cast them down into a most miserable and unhappy condition. *Cicero* said, Fortune was blind, and they are so who will be rul'd by her.

2. *Nicholas* was born in a little Fishing Town, near the Port call'd *Ngan Hai*. Being very poor, he resolv'd to try his Fortune, went over to *Macao*, and was there baptiz'd by the name of *Nicholas*. Thence he sail'd to *Manila*, and in both places follow'd very mean Employments. A desire of rising carry'd him away to *Japan*, where he had an Uncle who was indifferent wealthy. The Uncle perceiving his Nephew was sharp and ingenious, intrusted him with the management of his Trade, and marry'd him to an Infidel *Japonese* Woman, by whom he had some Children; the Eldest of them is he that is before mention'd, of whom we shall treat hereafter. *Nicholas* gave a good account of all he was intrusted with, which made his Uncle trust him with a Boat loaded with much Plate, and rich Commodities, to go trade in *China*. He finding himself possess'd of so much Wealth, without the least remorse or scruple of Conscience, kept all to himself, and turn'd Pirate. He throve so vastly in this wicked Employment, that he was the terror of all *China*, and the *Chinese* Emperor *Zung Ching* was forced to take him into his Service, making him his Admiral, and pardoning many heinous Crimes he was guilty of. He accepted of the Employ, and fixing himself in the Port call'd *Ngan Hai*, he setled a Trade with all the Kingdoms in that Archipelago, as *Tunquin*, *Cochinchina*, *Champa*, *Camboxa*, *Siam*, *Macasar*, with us at *Manila*, with the *Portugueses* at *Macao*, and with the *Dutch* at *Jacatra*, and the Island *Hermosa*, to which effect he was Master of above 3000 *Champanes*, (so the *Spaniards* call the *Chinese* Vessels, and those of *Japan*, *Somas*; they carry the Burden of a good Pink) thus he grew so vastly rich, that he is said to have outdone the Emperor in Wealth. *Champanes.* *Somas.*

3. He attain'd to have 500 Catholick Blacks for his Guard, for he would not trust others; whenever he engag'd, he encourag'd his Blacks, calling upon S. *James* the Apostle, which it is likely he learn'd at *Manila*. When the *Tartar* came down to *Fo Kien*, he would fain have got him into his power, and often invited him, but he had always his Blacks who never lost sight of him: those Blacks were very terrible to the *Tartars*, who at last deceiv'd and got him to Court; and had he been more cautious and betaken himself to his Island, the *Tartar* had never been settled in the Government, or entred *Fo Kien*, if *Nicholas* had oppos'd it. I was told by one of my Order, who then liv'd near the Metropolis, that all Men blam'd *Nicholas*, but he having rose so high, and by such unjust means, must of necessity have a fall, and be made sensible of the inconstancy of Fortune.

4. He was mistaken in going to Court, and tho it was not long before he found his error and repented, it could not be retrieved. Repentance, says S. *Chrysostom*, does not avail in any worldly misfortune, but only against sin. He had his liberty for some time, but liv'd very uneasy, because his Son *Kue Sing* (a Noble Sirname given him by that Emperor, who was proclaim'd at *Fo Kien*) immediately taking up Arms against the *Tartar*, the Emperor was afraid *Nicholas* should make his escape, and join his Son, so that he would send for *Nicholas* by day and by night to be assured he was still about the Court. The Emperor was of a mild temper, and would not offer any violence to him, unless he were found guilty of some

Crime. Therefore the Fathers reſiding at the Court us'd to ſay, that had not the Emperor dy'd, *Nicholas* had certainly liv'd; He that preſerv'd him dy'd, and they that govern'd for the Infant-heir, put him to death. The Fathers were with him before, and gave him good advice, but to no purpoſe, and ſo at one ſtroke he loſt the life of body and ſoul. This was the miſerable end of *Nicholas*.

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Kue Sing. 3. *Kue Sing* was inform'd how the *Tartars* had treated his Father, and betook himſelf to Sea with one ſingle *Champan*, and only 1000 Ducats. Fortune favour'd him as much, or more than ſhe had done his Father; for he became the Terror of the *Tartars*, and of all thoſe Seas. He came to have an Army of above 100000 Men, and upwards of 20000 great and leſſer Veſſels, recovering all his Father's
1659. Trade. In the Year 1659, the Emperor *Jung Lie* ſent a ſolemn Embaſſy to him to his Iſland *Hia Muen*, which is not above two Musket-ſhots from the Continent of *China*. God has there made a ſafe Harbour, capable of containing all the Shipping in the World. This Man was reſolute, ſtrong, revengeful and cruel, as being half a *Japoneſe*. He was expert to a Miracle at all ſorts of Weapons; ſo brave and bold, that he was always the firſt who charg'd the Enemy. No part of his Body was free from Scars of Cuts and Shot, his Friends and Officers afterwards curb'd his forwardneſs. He gain'd great Victories over the *Tartars*, had ever the better of them, except at the Aſſault he made upon the Southern Court in the Year 1659. Almoſt 100000 of his Men were kill'd, for he had then a prodigious Army. He was routed and fled, which was no ſmall misfortune. This was the reaſon that mov'd the *Tartar* to draw the People from the Coaſt to the Inland, as I mention'd in the firſt Book; a coſtly but efficacious remedy. *Kue Sing* finding himſelf baniſh'd *China*, reſolv'd to make War upon the *Dutch* in the Iſland *Hermoſa*, which he did, and prov'd ſucceſsful, a notable action. Some he put to death, cut off the Noſes of others, and poſſeſs'd himſelf of that Noble Fortreſs, and the rich Ware-houſes in it, valu'd at three Millions. The *Dutch* are blam'd for two things, the one that they went out of the Fort to fight, the other that they abandon'd a Hill which commanded the Fort and all about it.

4. During fifteen years that he held the Government, he put to death above 500000 Perſons, and ſome for very ſmall faults. He was ſo cruel that he ſent from the Iſland *Hermoſa* to have his own Son put to death, becauſe he had to do with the Nurſe of the fourth Son. He alſo condemn'd his firſt Wife to death, but ſhe made her eſcape by the help of ſome Chriſtian Blacks; the Son too eſcap'd his Father's fury.

5. Turning a Promontory in the Province of *Che Kiang*, a terrible Storm roſe, in which he loſt 600 *Champanes*, and in them five Sons, and ſeveral Wives. A horrible loſs! When the news was brought to *Pe King*, that *Kue Sing* was at *Nan King*, the *Tartars* were in ſuch a Conſternation, that the Emperor was about flying into his own Country. There is no doubt but if *Kue Sing* would have been advis'd, and had proceeded with deliberation, he had made himſelf Maſter of all *China*; he was proud, and that was enough to make him raſh in his Undertakings. Upon the rout of the Enemy the *Tartar* recover'd, and took all meaſures to get rid of him, made up a Fleet of 800 *Champanes*, and attack'd the Enemy, who had 1200. At firſt the *Tartar* had the beſt, but the Wind favouring the Enemy, they came on with ſuch fury, that the whole *Tartar* Fleet periſh'd. Of the *Tartars* that engag'd aſhore not one eſcap'd; yet afterwards the *Tartar* being aſſiſted by the *Dutch*, whom he rewarded very ill, fought again, routed *Kue Sing*, drove him to the Iſland *Hermoſa*, and brought all *China* under his Dominion. Afterwards when *Kue Sing* aſpir'd to the Sovereignty of *Manila*, he ſent a Religious Man of our Order with a Letter to the Governour, to this effect:

6. "It has been the practice of all "Antiquity, and is ſo ſtill, that any "off-ſpring of a Foreign Nation pay "Tribute and Acknowledgment to re-"nowned Princes choſen by Heaven. "The fooliſh *Hollanders* not underſtand-"ing the Decrees and Ordinances of "Heaven, behav'd themſelves without "fear or ſhame, wronging and tyran-"nizing over my Subjects, and robbing "my trading *Champanes*; for which "reaſon I had long ſince deſign'd to put "out a Fleet to puniſh their Crimes; "but Heaven and Earth having endu'd "me with a wonderful Forbearance and "Generoſity, I continually ſent them "Friendly advice and admonitions, ho-"ping they would repent for their ſins, "and mend their faults; but they grow-"ing more hardned, more unruly and "perverſe, took no notice. I being "therefore highly provok'd in the Year

"1662,

" 1662 [*according to our computation*] " in the fourth Moon, the fury of my " anger swelling, set out a Fleet to chas- " tize their Crimes, and coming to their " Forts slew innumerable multitudes of " them [*this is false, for only* 600 Dutch " *were kill'd, and they destroy'd* 8000 Chine- " ses] the *Hollanders* having no way left " to fly, or get off, and naked, humbly " beg'd they might be our Subjects. " Their Cities, Forts, Lakes, Ware- " houses, and what they had been many " Years gathering, in a short time be- " came mine [*how proudly he talks of* " *Cities, and there was never a one there*] " and had they, being sensible of their " Faults, come sooner, humbly bowing " their Foreheads to pay Tribute to me, " perhaps I had been appeas'd, and " they would not be now so misera- " ble.

" 7. Now your little, or mean King- " dom, has wrong'd and oppressed my " Subjects, and my trading *Champanes*, " not much unlike to the *Hollanders*, " provoking Discord, and encouraging " Revenge, by your present Tyranny. " The Affairs of the Island *Hermosa*, " are all settled to my mind; I have " hundreds of thousands of able Soul- " diers, abundance of Ships of War, " and abundance of *Champanes* of this " Island. The way to your Kingdom by " Water is very short, so that setting " out in the Morning we may come to it " at Night. I thought to have gone to " rights in Person with my Fleet to pu- " nish your Crimes and Presumption " [*God put a stop to him, or he had done* " *much mischief*] but I remember, that " tho your little Kingdom gave the first " Provocation, it having afterwards ex- " press'd some repentance, giving me ad- " vice concerning the first Article of this " Affair, I resolv'd to pardon it. My " Fleet being now in the Island *Hermo-* " *sa*, I send before only the Father " [*it was* F. Victorio Riccio *a* Florentin, " *that went over in the same Vessel with* " *me, a Man of extraordinary Parts and* " *Worth*] and by him friendly Advice, " that your small Kingdom may submit " to the will of Heaven and acknowledg " its Faults, and come yearly in humble " manner to my Court to pay homage " to me. In case you do so, I order the " Father to return to me with the An- " swer, and I shall give intire credit to " him. I will deal fairly, pardon your " past Faults, assisting and giving you " employments in your Royal Town, " and will order the Merchants to go " trade there. And in case you suffer " your selves to be deceiv'd, and are not " sensible of your own good, my Fleet " shall be upon you immediately, and shall " burn and destroy your Forts, Lakes, " Cities, Warehouses, and all other " things; and then tho you beg to be ad- " mitted to pay Tribute, it shall not be " granted you. If so, the Father need " not return. Good and Evil, Loss and " Gain, are now in the Ballance; your " little Kingdom must resolve spee- " dily, and not delay repentance till it " is too late; I only advise, and admo- " nish you friendly. In the 13*th* Year of *Jun Lie* [*that is* 1662] the 7*th* of the 3*d* Moon, [*which was in* A- pril.]

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8. This Message caus'd much disorder among the *Chineses* that were then at *Manila*, they mutiny'd and basely mur- der'd a Religious Man of our Order. All things being pacify'd (an account of the rest shall be given in another place) it was resolv'd *F. Victorio* should return with the Answer. His Life was expos'd to that mercileſs Tyrant, and it is cer- tain, that had not God taken him off, he had cruelly tortur'd the poor Reli- gious Man. D. *Sabiniano Manrique de Lara* governed the Island at that time very worthily, and answer'd the Letter that has been inserted above, in this manner.

9. *D. Sabiniano Manrique de Lara*, Knight of the Order of *Calatrava*, one of the Council of his Catholick Majesty our Sovereign Lord King *Philip* the 4*th* the Great Monarch of *Spain*, and of the *East* and *West-Indies*, Islands and Conti- nent of the Ocean Sea, his Governour and Captain General in the *Philippine* Islands, and President of the Royal Court, and Chancery, where he presides *&c.*

" 10. To *Kue Sing*, who rules and go- " verns the Sea Coasts of the Kingdom " of *China*. [*He honour'd him too much*] " No Nation in the World is ignorant, " that the *Spaniards* obey none but their " King, confessing and adoring Almighty " God, the Creator of Heaven and Earth, " Cause of all Causes, without beginning, " middle, or end; and that they live " in his Holy Law, and die for the de- " fence of it, and that their dealings are " fair, just, and always the same, as " has appear'd by those they have had " for several Years with the *Chineses*, " who have brought Commodities worth " many thousands, and have been en- " rich'd and got vast Treasures by their

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" returns. They have found Faith in our " promiſes, and had our love and aſſiſt- " ance, whilſt they have profeſſed them- " ſelves Friends; and you having conti- " nued the ſame correſpondence, ſince " *China* was divided by the Wars, we " have continued in amity, protecting " your Veſſels, ſupplying you bountifully " with Commodities and Proviſions you " wanted, without any let, wiſhing you " well, and to know whether you want- " ed any help or comfort in the Variety " of Fortune that has attended you; re- " fuſing on the *Tartars* account to expel " the *Chineſes* that were among us of " your Province, or Party. You were " thankful for this, gratefully declaring " you would continue your Friendſhip, " and be unalterable as the incorruptible " Stone. You ſent your Embaſſador, " who was receiv'd, entertain'd, and " diſmiſs'd with all kindneſs imaginable. " And yet now contrary to your promiſe, " and to that publick Faith you ought to " obſerve, pretending wrongs, you de- " mand Homage and Tribute, without " conſidering the miſchiefs may accrue, " nor the ineſtimable Benefit you at pre- " ſent receive: for tho you ſhould ob- " tain the Dominion of theſe Iſlands, " which is not eaſy but rather impoſſible, " you would only lord it over your ſelf, " deſtroying the Trade, without leav- " ing your ſelf a poſſibility of gathering " ſuch Treaſure any other way as you " yearly tranſport from hence, en- " riching you, your Allies, and all your " Nation and Kingdom of *China*, no " other Nation about us having ſuch " Conveniences as you have hence. " Look upon the Gods you adore, made " of the Metal you carry from hence; " reflect before you make your Adora- " tion and Submiſſion, and you will find " that this Country is under the Domi- " nion, Juriſdiction and Power of our " Lord the King; you will be ſenſible " he is a Sovereign upon all accounts; " and yet when you ſhould ſeek your " own Preſervation, you threaten War, " boaſting of your Power. Be it as it " will, I have cauſed all the *Sangleyes* " (that is *Chineſes*) that were in theſe " Iſlands at their eaſe, and driving their " Trades, to depart freely with their " Goods and Veſſels, that you may have " the more to bring you over; without " taking notice of the mutiny rais'd by " ſome who were jealous they might " loſe their Lives for the extravagan- " cy of your Letter, which they impu- " ted to want of ſenſe and underſtand- " ing; but I us'd Mercy towards them, " becauſe we would not draw our Swords " upon an inconſiderable number, nor " diſcredit the Valour God has endu'd us " with, which is ſuch, that tho your Pow- " er were double and treble what " you boaſt of, yet we think it but little " enough to exerciſe our Courage upon. " Therefore we anſwer, that it is not in " your power to make Kingdoms larger " or ſmaller, becauſe your Life and " Duration is but ſhort and inſignificant; " for you were born as it were yeſterday, " and muſt die as to morrow, without " leaving the leaſt memory of your Name " in the World; for you know no other " World but *China*: in theſe Parts the " Air is different, the influences of Hea- " ven not the ſame, and Colours near at " hand vary from what they appear at a " diſtance. All the Ports and Paſſages " are ſtopt to admit of no body from " you, unleſs you repent and ſue for " Peace, with all neceſſary Precaution " for preſerving the Honour of the Arms " of *Spain*, and for the greater Glory " of our Lord God. And if you per- " ſevere, you ſhall be receiv'd as an Ene- " my, you ſhall be anſwerable for the " Lives that are loſt, and the dangers " that threaten you; and we will ſtand " reſolutely upon our defence, and de- " fend the univerſal rights of Nati- " ons: and if you are unwilling to take " ſo much pains, let us know it, and the " *Spaniards* ſhall come to you, tho you " will find enough to do with the *Tar-* " *tars*, and even with thoſe that follow " and hate you, and with the *Hollanders*, " who find you employment, retrieving " their reputation as they well know " how to do it. So that you will have no " place of ſafety; we ſtill expecting the " good ſucceſs we ſhall meet with from " the hand of God, for the Sea, the " Winds, the Fire, the Earth, and all " the whole Creation will conſpire a- " gainſt you; the Croſs we bear in our " Colours, as the mark of our Redemp- " tion, obtaining the Triumph that is " due to it. And that you may not " doubt of the Anſwer, *F. Victorio Ric-* " *cio* your Embaſſador and mine carrys " it, that you may receive him as ſuch, " and cauſe the Liberties and Immuni- " ties of Embaſſadors, us'd among " Princes and Sovereigns, to be invio- " lably kept in his Perſon. God give " you that true Knowledg we wiſh you, " and that good Neighbourhood we " ob-

" observe. *Manila*, July 10. 1662.

11. They were satisfy'd at *Manila* that *Kue Sing* would sail thither the next Year with all his Power; therefore the Governor D. *Sabiniano Manrique* took care to repair and add new Fortifications. He was so intent upon giving a good Example, that he put his hands to the Work; so much was done in a Year, that F. *Victorio* writ to us in *China*, that when he return'd thither in the Year 1663, he did not know *Manila*.

12. The Governor having commanded the *Chineses* to depart *Manila*; the first Champanes that went out carried the news to *Kue Sing* of the Resolution he had taken, adding Lies, as that he had caus'd a great number of *Chineses* to be put to death. That barbarous proud Mungrel in a rage blasphem'd Heaven, and was ready to tear himself in pieces through mere Passion; thus in a few days he ended his wretched Life. F. *Victorio* writ us word, that his Body remain'd so deform'd that no body could endure to look at it, and therefore they presently put it into a Coffin. Other *Chineses* who came afterwards, gave an account how F. *Victorio* had assisted and favour'd them in the Tumult at *Manila*, which made the said Father be well receiv'd, not by *Kue Sing*, whom he did not see even dead, but with his Kindred, with whom he treated about a Peace; which he concluded to the Satisfaction of all the Islands. *Kue Sing*'s eldest Son, whom, as has been said, he had order'd to be put to death, succeeded him; he is ill-natur'd, and not so resolute or wise as his Father; therefore I question his making himself Master of any Provinces in *China*, as was reported this Year 1675. The Letters from *Manila* of 1674 inform me, that a Governor of four Provinces in *China* has revolted, and has many Followers; the Letters of 1673 from *China* make no mention of it, which makes me doubt it; nor do I know of any Governor of four Provinces there is, unless it be *Vu San Kuei*; and if he has revolted, the *Tartar* is in danger. *(We find since that all this either was not at all, or came to nothing.)*

13. F. *Victorio* found many Christians in the Island *Hermosa*; and perceiving they were not tainted with the Heresy of the *Hollanders*, he inquir'd how it came about; and they told him, That when the *Dutch* took our Fort (for which D. *Sebastian de Corcuera* was to blame) some of them, in the presence of the *Indians*, went into our Church, where one drawing his Sword, hack'd the Crucifix that stood upon the High Altar; and then in the sight of all the Christians, the Heretick turn'd about, and fell down dead. This strange Accident convinced the Christians that those were wicked People, and therefore they would never give ear to what they said. A wonderful Prodigy our Lord was pleased to show, to retain those poor Converts in the Purity of the Faith. *Navarette.*

14. *Kue Sing* wanted all the Qualities and Perfections a ruling Prince ought to be adorn'd with, therefore it is no wonder God should punish him with so wretched an End. 1. High Place, Dignity, and Power, is to be dreaded, and not coveted, as S. *Thomas* proves, *Lib.* 1. *cap.* 1. *de Erudit. Princ.* *Kue Sing* did not only covet, but tyrannically usurp'd that Greatness he had. 2. For a Man to secure and establish himself in the Government, he stands in need of true Wisdom, as the Saint teaches, *chap.* 2. and of Goodness of Life, attended by solid and not vain Nobility, as he teaches in the following Chapters; all which that Man was void of. How then could he avoid the Precipice? And if Humility preserves Crowns, and Pride destroys them, as was mention'd in the Second Book, and S. *Thomas* writes *cap.* 6. Who was more proud and haughty than *Kue Sing?* A Prince ought to be merciful and mild, not vain, covetous, or addicted to worldly Pleasures, as the Saint proves at large and incomparably well throughout all that Book. *Kue Sing* having been of a quite contrary disposition, he in vain usurp'd all those Titles he made use of.

15. And if we consider the superior Qualifications that ought to adorn the Regal Power, such as the Theological Virtues, fear of God, and others the holy Doctor mentions *Lib.* 2. we shall find that haughty *Chinese* neither had, nor so much as knew any of them. And tho' it be true that the Emperors of that Nation were defective as to these as well as he, yet many of them, as has been shown, did the Duty of their Office through the means of the natural Virtues they possest, and which *Kue Sing* wanted.

16. Let us see whether he had those S. *Cyprian* sets down in *Lib. de Duodec. Abusion. Saculi.* S. *Thomas* mentions them *Lib.* 2. *cap.* 13. *de Erudit. Princ.* above quoted. 1. That the King must oppress or hurt no Man wrongfully. 2. That he must give equal Judgment, without being sway'd by Love or Hate; 3. That he

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he muſt be a Defender of Orphans, Widows, and Strangers. 4. That he muſt ſuppreſs Robberies, and puniſh Adultery. 5. Not beſtow high Places on wicked Men, not incourage Players, and baniſh impious Perſons. 6. Not pardon Murderers; defend the Church, and maintain the Poor. 7. Make good and juſt Men Governours, and take antient, wiſe, and frugal Men for his Counſellors. 8. Let his Anger and Paſſion go over, defend his Dominions manfully, not be puff'd up with Proſperity, and bear all Adverſities with reſolution. 9. Have great confidence in God, and be obſervant in the Catholick Religion. 10. Breed up his Children holily, and have certain hours for Prayer, and not eat but at regular Hours. *Theſe things make a Kingdom happy for the preſent, and carry a King to Heaven.* Then S. *Thomas* quotes what S. *Auguſtin* and S. *Gregory* writ upon the ſame Subject, whereof ſomething has been ſaid in the Second and Third Books. And tho it be true that *Kue Sing* can plead Ignorance, as to what relates to God and his Holy Religion, yet he cannot in the other Particulars, for as much as all that has been here mention'd out of theſe Saints, may be found in their Books, as may appear by what has been writ in other places. In ſhort, he neither obſerv'd the natural Rules a Prince ought to follow, nor the ſupernatural. It were well for us that they who have been born under greater Ties than that *Chineſe*, who rais'd himſelf ſo high from ſo mean a Fortune, would practiſe and obſerve them. If to what is written already we ſhould add the reſt S. *Thomas* mentions in his *Opuſc.* which they ought always to carry with them whom God has entruſted with Government, it would be enough not only to make a King good and virtuous, but even holy, and a great Saint if he obſerved it. In *Lib. 6. cap. 7.* the Saint has admirable words, and ſomething concerning thoſe whom Kings ought to have about them. Thoſe that are very near, ſays he, muſt be very holy, the next very wiſe; the firſt muſt anſwer to the Seraphims, who are moſt familiar with God; the next to the Cherubims.

CHAP. XXXI.

Some things added relating to what has been already writ.

1. AFTER putting an end to my Travels, I have remembred ſome Paſſages that will ſuffice to make up another Chapter; and I doubt not but if I would give my ſelf time to reflect upon what I have ſeen, I might find matter to dilate further upon.

2. In the firſt and laſt Books I ſpoke ſomething of the Civility, Modeſty, and good Behaviour of the *Chineſe* Soldiery; and conſidering the Experience I had of it, I might well have enlarg'd upon the Subject. Methinks the *Chineſes* obſerve what the Emperor *Aurelianus* writ to one of his Lieutenants, *Vopiſcus in Aurel.* ſets it down; Friend, ſays he, if you would be a good Commander, and deſire to live, keep your Soldiers within bounds: I will not have the Country-man complain, that a Chicken or a Bunch of Grapes is forcibly taken from him; I will call them to account for a Grain of Salt, or drop of Oil, they have unjuſtly made uſe of. I will have my Soldiers grow rich with the Spoils of their Enemies, not with the Tears and Sweat of my Subjects. I will have them wear their Riches on their Backs, not laviſh them in Taverns; I will have them chaſte in their Quarters, and no Complaints come againſt them. S. *Lewis* King of *France* could not have given better inſtructions to thoſe that ſerv'd in his Armies. No body will have cauſe to admire what *Marcus Scaurus* writes, that he ſaw numbers of Soldiers lying under a great Tree loaded with Fruit, and none of them ſtretch'd out his hand to gather an Apple. Nor will that be thought ſtrange which *Lampridius* writes of *Alexander Severus*, that the Soldiers march'd to the *Perſian* War as if they had been Senators, and that the Country people lov'd them as if they had been their Brothers, and honour'd the Emperor as a God. All this I ſaw in effect practis'd in *China*; when five, or ſix, or more Companies came into a Town, it is no otherwiſe than if half a dozen honeſt known Gueſts were coming; no Man is diſturb'd, no body is in a Conſternation, or hides, as we ſee they do in other parts where they are under greater Ties. Many Men ſeem to perſwade themſelves, that the Day they are liſted and appear in Arms, they are to lay aſide all Chriſtianity;

nity, this we daily ſee there is no denying of it.

3. That brave and renowned General *Belſarius* behav'd himſelf much better, as *Procopius de Bello Vand.* writes: He order'd two Soldiers to be impal'd for ſome Crimes; and being inform'd that the reſt mutter'd, he ſaid to them, Know that I am come to fight with the Arms of Religion and Juſtice, without which no Victory or Happineſs is to be expected. I will have my Souldiers keep their hands clean to kill the Enemy. I will never ſuffer that Man in my Army whoſe fingers are ſtain'd with Blood, tho he be a *Mars* in War. Force without Juſtice and Equity, is Cowardice not Valour. Read what *Oleaſter* obſerves in *Deut.* 2. *Ye ſhall buy Meat of them for Mony.* All Catholicks who ſerve, eſpecially Officers, ought to have theſe words engrav'd on their Arms. Puniſhment is very material, every Man trembles when he knows for certain there is no Pardon. The *Chineſes* make good uſe of this Method. Complaint was made at *Fo Ngan*, that ſome Soldiers had ſtole a Hen; the Captain who liv'd near the Church, inquir'd into the Matter, and gave the Signal that he would ſit to try it. I preſently went up into a Garret, the Window whereof overlook'd all the Court-yard, and part of the Room where he ſate in Judgment; I ſtood a while to obſerve what was done, tho ſomewhat back that I might not be ſeen: There was no hearing what they ſaid, but the reſult of it was, that they ſtretch'd out a Soldier upon his Face in the Court-yard, and laying his Thighs bare, began to baſtinado him with thick Cudgels, that I wonder they did not kill him: It made my Heart ake, and I obſerv'd that after one Blow was given, till the other fell, that Wretches fleſh ſhook ſo that it was terrible to behold. I went down immediately, having no Heart to ſee that cruel Execution. Who will dare to offend, ſeeing ſuch Puniſhments? But the other was more ſevere, when as I writ before, a Soldier was beheaded for paying a Half-penny ſhort. S. *Thomas* writes much to this purpoſe in *Opuſc. de Erudit. Princip.* And in his ſixth Book he makes a ſpecial Chapter of the Miſchiefs of War.

4. It is uſual about the beginning of *Auguſt* to have a terrible ſtorm of Eaſt-Winds on the Coaſt of *China*, which the *Portugueſes* and others call *Tufon*, a corruption of the *Chineſe* name *Tung Fung*, that is, Eaſterly Wind. The Seamen dread it, and almoſt endeavour to get into Harbour before it comes. It ſometimes reaches as far as *Manila*, the *Indians* call it *Bagio*: I have felt it, and indeed it is terrible, and does much hurt among Buildings, Sugar-Canes, and other Product of the Earth. I have read that of late Years they have declin'd, but they know nothing of it in thoſe parts; for I have diſcours'd *Spaniards* and *Portugueſes* about theſe *Tufons*, and could never find there was any alteration in them. There is no neceſſity of multiplying Miracles, or attributing them to any body to no purpoſe. *Nazarette.*

5. The Kingdom of *Cochinchina* lies betwixt *Tunquin* and *Champa*; the Country is good, and abounds in Silk; they trade from thence to *Manila*, whither they carry Curioſities from *Japan*, thoſe People having a Trade there. They have alſo ſail'd thither from *Manila*; ſometimes they have made good Returns, and other times through the private Fancies of ſome Men have loſt all. The Soldiery of this Kingdom is the beſt in all thoſe Parts, is well-diſciplin'd, and moſt days the King keeps 40000 Men at Court to ſhoot at a Mark, and thoſe that aim beſt are rewarded with pieces of Silk. I have ſeveral times heard *Spaniards* and *Portugueſes* ſay, they are all excellent Marks-men; and that the words of *Judges* 20. 16. cannot be better applyed to any People in the World than to thoſe of *Cochinchina*. This is the Reaſon they have always the better in their continual Wars with the King of *Tunquin*, tho this laſt exceeds the other in all reſpects, not only in number of Men, but in Wealth, and the multitude of Elephants he carrys to War. They have alſo many light Galleys, with which they do Wonders in the great River that runs up to the Court. There is no doubt but the *Europeans* heve furniſh'd that and other powerful Kingdoms, having provided them Fire-Arms, Cannon and Gunners. There is at preſent in *Cochinchina*, a half-Black of *Portugueſe* Breed, who in my time was made Knight of the Order of *Chriſt*; he is an able Officer, an excellent Founder, and very curious at making Chain-Bullets, and other warlike Inſtruments. *Cochinchina.*

6. The Kingdom of *Camboxa* lies more to the South in the Latitude of *Manila*, and therefore the People are not ſo warlike as Authors write; and Experience teaches, they have but little Blood, and are afraid to loſe it. That King is not ſo well guarded as others. *Manila* has always had a Trade with that Coun- *Camboxa.*

Acava-rette.

try, which has excellent Timber for Shipping. Some years since the People of *Manila* built one there which was famous, and the memory of the Ship of *Camboxa* lasts to this day. Another was built in my time, but perish'd unfortunately. It has often been argued at *Manila*, whether it be more advantageous to build Shipping in our Islands, or in Foreign Kingdoms, *Camboxa*, *Siam*, &c. I have heard Arguments on both sides, and read printed Memorials upon the Subject at *Madrid*: It is not easy to decide. Those that are for building abroad favour the *Indians*, tho some will not have it so; certain it is, they that do not groan under the Labour, do not like it; I do not design to concern my self with these Affairs, but it can be no harm to repeat what others say. I often heard it said, by a Person of Judgment and well-meaning, that the best way was to buy Ships of the *English* or *Portugueses* of those Countries, who build good ones and so strong, that they sail them into *Europe*. I must confess I saw an *English* Frigat of 40 Guns at *Malaca*, and was a good while aboard it with some *Portugueses*; it might appear with credit any where, and the Captain did assure me it did not cost full 8000 Pieces of Eight. The Ship, which in the Year 1665 was forced from *Macao* to *Manila*, and so much commended by all Men at the Port of *Cavite* because of its goodness, was taken by the Governor D. *John de Salcedo* to sail to *Acapulco*, had been built at *Goa*, and cost not 7000 Pieces of Eight; I sail'd in it four months, which is enough to know whether it was good: And if every Ship were to cost *Manila* ten or twelve thousand Pieces of Eight, it were too cheap. I did not mention *Camboxa* to this purpose, tho I am not sorry it came into my mind; my design was to give an account, that sixty Leagues up the River beyond the Court, there are certain beautiful Buildings, with the most curious Workmanship imaginable; the Relation of their Excellency and Perfection which was brought to *Goa*, astonish'd all Men. I sent that which I had from D. *Francis Enriquez de Losada* into *Spain* as a Rarity, there is no inserting of it in this place. The Work some say is *Mosaick*, others *Roman*: Some will have it to be the Work of *Alexander* the Great, who they fancy went so far, and order'd that stately Palace to be built as a Memorial to Posterity of his being there. It consists of Square Courts and Cloisters, as they are in fashion at present, but no part is without fine Mouldings and Carvings, it is the King's Pleasure-House. When D. *James de Losada* went over thither to build the Ship I said was cast away, the King was taking his Pleasure, and therefore the *Spaniards* went up thither and saw this Wonder. Above it is the large Kingdom of the *Laos*, a Country abounding in Musk, Civit, Frankinsense, Benjamin and Storax, which Commodities they carry to *Manila*, and thence they are sent into *New Spain*. The Country swarms with People; on the West it borders upon *Siam*, on the North it draws near to the Kingdom of *Tibet*; North-west of it is *Bengala*, and then it stretches a little up to the *Mogol*'s Dominions; lower is *Narsinga*, but at a considerable distance. Laos.

7. I have writ something concerning the Kingdom of *Siam*; it is certainly very great and powerful, and crossing it by Land you come to *Tanassary*, a famous Port of great Trade; they that take this way need not come within many Leagues of *Malaca* or *Sincapura*, the way is shorter and saves much Sea. They travel in Carts about twenty days Journey, and go in Caravans, but seldom lie in any Town. At night they enclose themselves with their Carts and Blankets, to keep off the many Elephants there are about the Fields. And tho that Defence would avail but little should any Elephant attack it, yet it serves to scare them so that they do not gather near it; thus Men and Beasts lie in safety. At *Tenasarim* there are always Vessels to go over to *Coromandel*, *Bengala*, and other Parts; this is a convenient way for those that have not much Baggage. The chief thing the *Moors* deal in from that part is Elephants, they are cheaper than those of *Ceylon*, but not so noble. Siam.

8. F. *Letona*, *cap.* 2. *n.* 26. speaking of the Gulph of *Sincapura*, in his Description of the *Philippine Islands*, says, it is the way to the Gulph of *Goa*, the Court of *India*: A very improper expression, for there is no such thing as a Gulph of *Goa*; Gulphs of *Bengala* and *Ceylon* there are. That City is seated almost in the midst of the Coast of *Malabar*, which stretches out North and South from Cape *Comori* to *Suratte*. North-west of *Suratte* is the Kingdom of *Cambaya*, Tributary to the *Mogol*, where there is abundance of Agate; abundance of it is wrought at *Suratte*, and very cheap, as I observ'd before. At *Macasar* I read in a *Spanish* Book call'd *Prado Espuritual*, written by F. *Santoro*, that the first Velvet ever was seen Cambaya.

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in *Europe*, came from this Kingdom. In the time of the *Roman* Power that King sent a Present, and among other things some Pieces of Velvet up the Gulph of *Persia*, and thence by Land, which was eaſy enough, the way is well known.

9. As to *Philip* the Second of *Spain*'s Letter, which I ſaid was ſhown to the Captain General of *Macao*, forbidding any from the *Philippine Iſlands* to paſs that way into *China*; I ſay they cannot make uſe of it, for as much as Pope *Urban* the Eighth publiſh'd his Bull ſome Years ſince at *Macao*, forbidding any Perſon under heavy Cenſures to hinder Miſſioners from going into *China* and other Parts, what way ſoever they could find out. This Bull is Obligatory, takes off all dependance on that Letter, if not we muſt have recourſe to the Supreme Judg. I did ſo, and *Clement* the Tenth, who now governs the Church, confirm'd the ſaid Bull in all its Parts; if this be not enough, we muſt bear our Neighbours Miſfortunes with patience. And to take away all colour of Authority from that Letter, I will here inſert what *Leo* the Fourth in his Councils of *Portugal* and *India* decreed, 1675. January 1652. 1. That in regard the Right and Duty of preaching and dilating the Goſpel is common to all the Faithful, and particularly recommended to religious Men, therefore the Miſſions of *Japan* and *China* are not to be confin'd to the Fathers of the Society alone, but that all Orders have liberty to go thither, and get in the beſt they can, particularly thoſe who have been allow'd to go over to the *Weſt-Indies* and have Monaſteries there. 2. That they go not only by way of the *Eaſt*, but of the *Weſt-Indies*, within whoſe Limits *Japan* and the *Philippine Iſlands* are, and which is the moſt convenient Paſſage for the Religious of *Caſtile*. There follow nine other Heads, which in effect Pope *Urban* mentions in his Bull of 1633. So that the prohibition of any others going to *Japan* but the Jeſuits, and that by way of the *Eaſt-Indies*, is taken off by the Pope, the King and Council of *Portugal*. The ſame for *China* and other Kingdoms.

10. There are ſome things to be obſerv'd in the Deſcription of *Manila*, and other Iſlands in that Sea, written by F. *Leona*, whom I knew and convers'd with at *Manila*. Tho this Father was curious in obſerving and enquiring, yet he never going further than *Manila*, could not be an Eye-witneſs of what he ſays, nor be exact in all things.

11. He made no mention of the Iſland *Amboyna*, which abounds in Cloves; nor of that of *Luna* which is near it, and conſiderable; and ſo of others towards *Solor* and *Timor*. The *Dutch* are ſtrong at *Amboyna*, and have engroſs'd to themſelves all the Trade of Cloves, it falls on the back of *Macaſſar*. Not long before my coming to *Macaſſar*, the Sumbane and Prince *Carroro* had been with 40000 Men to ruin the *Dutch* at *Amboyna*. The Secretary *Francis Mendez* Knight of the Order of *Chriſt*, a good Chriſtian, and akin to the Sumbane, aſſur'd me, he had made ſo great a progreſs, that the *Dutch* had abandon'd their Works, and betaken themſelves to their Veſſels to go off: But that the *Mahometans* at the laſt Attack falling to drinking, the *Dutch* took heart, return'd to their Works, and being encourag'd by the Enemies Folly, got the better of them, they returning with ſhame to *Macaſſar* when they had been at an incredible Charge. The Secretary much lamented the Defeat of that Expedition, which had been very advantageous to the *Mahometans*, and perhaps had prevented his falling into the hands of the *Dutch*, as he did in the Year 1673. Amboyna. Nave-rette.

12. F. *Lucas*, n. 5. writes, that within the Archbiſhoprick of *Manila*, there were certain Heathen Blacks, Natives of the Iſland, unconquer'd, call'd *Zambales*, and very barbarous. I ſaid ſomething of them before, they are moſt expert Archers; but they deceiv'd him who ſaid they were the ſame as the *Zambales*, for theſe *Zambales* are mortal Enemies to the Blacks, and much dreaded of them. There are very good Chriſtians among them; their Towns are on the Skirts of the Mountains, to hinder the Blacks from coming at the Towns of the *Indians*. For theſe and other Reaſons, the *Zambales* are exempt from Contributions and perſonal Duty; they pay their Taxes in Silver, not in *ſpecie*. The Blacks have friz'd Hair like the *Caffres*, the *Zambales* have not. The Blacks are not conquer'd, nor is it poſſible to ſubdue them, tho 100000 Men were gather'd to that purpoſe. 1. Becauſe the Mountains are inacceſſible, and ſo thick wooded, that unleſs the Shelter be deſtroy'd, neither *Spaniards* nor *Indians* can advance a ſtep, and the Blacks run in and out at every hole like Hares. 2. Becauſe they ſtanding behind the Trees with their Arrows, ſhoot as many as they pleaſe without being ſeen, by reaſon their Colour cannot be diſtinguiſh'd from that of the Tree. Manila. Zambales.

Navarrete. If the *Indians* and *Zambales* go into the Mountains, they have generally the worſt of it, and therefore they endeavour to catch the Blacks in open Fields, but it is no eaſie matter. I knew them ſometimes at Peace, and ſometimes at War with the *Indians*; when they were at Peace, whole Troops of them would come down to the Towns, we gave them Tobacco, Rags and Wine, which pleas'd them very much, and ſome of them help'd the principal *Indians* in their Tillage. We admir'd to ſee them ſo fat, tall and ſtrong, whereas they eat nothing but wild Mountain Roots, ſome Fruit and raw Fleſh, without any Clothing but their Skin, or any other Bed but the Ground.

13. Every one of them has certainly his Bow and Arrows, the Bow is as long as he that uſes it, they make them of a Palm-tree as hard as Iron; the String is made of the Barks of Trees, ſo ſtrong that nothing can out-do them. Beſides the Bow they uſe another little Iron Weapon, broader than ones hand, a quarter of a Yard long, the handle very fine; they ſaid they made it of burnt Oyſters and Snails; it look'd like delicate Marble. This Weapon ſerves them near at hand, with it they cut off a Man's Head at the mouth very cleverly. All the People along thoſe Mountains, as far as New *Segovia*, value a Scull mightily to drink out of, ſo that he who has moſt Sculls is the braveſt and nobleſt among them; and they go out to cut off Heads only for this honour, without any other proſpect. In ſome places they make uſe of the Teeth of thoſe Heads they cut off, ſtringing and making Garlands of them to wear on their Heads; he that has moſt is beſt look'd upon. There are a great many People on the Mountains of *Orion*, upon the Bay of *Manila*, but they are peaceable; all the time I was there, they never did the leaſt hurt. I ſaw ſome Companies, and particularly an Old Man, whom I made much of rather out of fear than love; I laid my Hand on his Back, and it felt like an Aſs, it was ſo rough and hairy.

14. *N.* 12. F. *Letona* makes the Mouth of the Bay at the Iſland call'd *Mariveles*, four Leagues wide, it has two Mouths, but neither of them a League over. The little Mouth is wideſt, becauſe the Land lying low the Water ſpreads, but it has not much depth. The great one is very deep, but not above half a League over. All Men complain that a Fort has not been built on that Iſland, to ſecure the two Channels againſt the attempts of Enemies; if Cannon were planted there, no Ship could eſcape through without being hit. Thoſe Channels lie open to any Invader to poſſeſs himſelf of *Pampanga*, and other Provinces, without the leaſt let from *Cabite*, or *Manila*; and thence they may croſs the Lake, ravage the whole Iſland, and ſeize all Proviſions. I ask'd a Major, why a thing of that conſequence was not minded? He made me the uſual anſwer, that it was becauſe they took no care of the Publick Good.

15. Among ſome reflections made upon a Memorial preſented at *Madrid* ſome years ſince, I ſaw a Note made by ſome one who had been in the Iſlands; and having nothing to anſwer or object to one point, he ſays, "Religious Men think they do nothing, unleſs they intrude themſelves to govern all." This is an excellent method to diſcredit all they write or propoſe; and yet who could be more plain and unbiaſs'd than they in propoſing to his Majeſty what is for the good of his Subjects? A great Plague has fallen upon the *Indians*, which is, that no notice is taken of what their Spiritual Fathers adviſe for their good; and no ſooner is any thing writ againſt Religious Men, but it is preſently credited, or at leaſt care is taken to enquire whether it be true or not. It hapned in my time at *Manila*, that a Governour was accus'd, and heinous things laid to his charge; however it was reſolv'd he ſhould govern out his time, and be accountable when he gave an account of his Office. Complaint was made, I know not for what, of a grave Religious Man of a certain Order, and immediately they ſent and ſeiz'd all he had, took him out of the Monaſtery, and carry'd him fifty Leagues off; I do not argue whether the Crime objected was great or not; but ſuppoſing it to be ſuch, had that Frier no Superiors? The Secular Power preſently took it in hand, without granting him a hearing, or finding any Politick excuſe to delay the matter, as they did about the Governour; becauſe this they look upon as doing the King good ſervice. So they put a good Clergyman, for whom *D. Sabiniano Manrique de Lara* had a great reſpect, into Irons, and baniſh'd him the Iſlands, in the ſight of many Infidels. What Opinions can thoſe Heathens have of a Prieſt ſo baniſh'd by the Laity? I will ſay no more of it here, becauſe I will not pretend to govern; but I could juſtly complain of one, who writ ſcandalouſly againſt F. *Victorio Riccio*, to whom thoſe Iſlands are more beholden than to all

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that are or have been there.

16. F. *Letona*, *N.* 14. makes a diſtinction betwixt the going out to Sea at *Mariveles* for *New Spain*, and that for *Terranate*, *N.* 17. but I can ſee no reaſon for it; the ſeaſon is different, but nothing elſe. For that reaſon the Ships that go to *New Spain*, ſtand out to ſee towards the Iſland *Luban*, in order to ſail away thence with the Trade-wind to the Anchoring-place. This could not be done in going to *Terranate*, becauſe the Winds at that time come off the Land, and therefore they coaſted hard upon a Bowling along the ſhore of *Balagan*, that they might not fall away to Leeward. Nor is *Luban* ſeventeen Leagues from *Mariveles*, as he ſays; in my opinion it is not above twelve, for I ſail'd it in *December* between Sun-riſing and Three in the Afternoon.

17. He mentions other things which happen'd ſome time after the ſaid Father was gone from *Manila*. He is much in the right as to what he ſays concerning *D. Sabiniano Manrique de Lara*, and more might have been added. I am of opinion that Noble Gentleman's great reſpect to the Church and his Miniſters was the cauſe why God bleſs'd him there, and ſent him home ſafe to his Country. He gave an excellent example in theſe and many other Particulars.

18. It is to be obſerv'd, as I have been inform'd from credible Perſons, that ever ſince *D. Sabiniano* landed at *Cavite*, no other Ship from *New Spain* till this time ever could come to an Anchor in that place, which is a great damage to the *Indians*. Who can aſſign a reaſon for it? yet certain it is that with regard to God nothing happens by chance, but he permits ſecond Cauſes to work his deſigns without interrupting their order. When *D. John de Leon* went Governour, his Ship was left much batter'd near *Palapa*, becauſe one undertook to Pilot it, who ought not to have done it, and perhaps out of covetouſneſs. The whole Cargo was carry'd to *Manila* upon the Backs of *Indians*. I am aſſur'd by thoſe who were aboard, that above 1000 *Indians* dy'd through the hard labour; and had his Majeſty's return, which was but 40000 Ducats, been more, more had dy'd. Let thoſe obſerve this, who believe the Remittances to *Manila* are very conſiderable. Before him *D. John de Salcedo* arriv'd at *New Segovia*, and the ſame Perſon told me that above 2000 *Indians* dy'd carrying the Goods. Can any thing be more deplorable? Formerly Ships ſeldom fail'd arriving ſafe at *Cavite*, ſo that all was ſav'd without oppreſſing the Natives, unleſs the apprehenſion of meeting Enemies hapned to cauſe any alteration. *D. James Fajardo* was put into *New Segovia*. *Navarette.*

19. God may remedy this if we uſe our endeavours. All Men agree that if the Ships ſail from *Acapulco* any time in *February* or beginning of *March*, they will come in good time to put into *Cavite*. The reaſon is plain, becauſe the South-weſt Winds, which are contrary, do not fix till after *Midſummer*; and tho they ſhould ſtart up ſooner, they are not laſting, and may be endur'd at Sea either lying by, or tacking as many do, and I ſaw it practis'd at the *Cape of Good Hope*, where are the greateſt Storms in the World. There we were 28 days ſtruggling againſt the Wind and Waves, ſometimes lying up our Head to the Wind, and ſometimes traverſing from North to South. But in order that they may ſet out of *Acapulco* at that time, the Ships muſt ſail from *Manila* at *Midſummer*, or ſooner; ſo they ſail with fair Weather to S. *Bernardine*, where they take in Wood, Water and Refreſhment; and as ſoon as the South-weſt ſtarts up, they ſet out upon their Voyage. Pilots vary in their Opinions as to the Latitude they are to keep to; doubtleſs every Man follows his own, for they are Men that will not ſubmit to another, as in time of Peace they may ſafely do, as has been ſaid. A good courſe of life is very conducing to a good Voyage. I have ſail'd with ſeveral People of *Europe*, and to ſay the truth, they are much beyond us. *Winds.*

20. I have receiv'd information concerning the Supplies ſent to *Manila* from well-meaning and conſcientious Perſons; they have found in me an openneſs of heart and impartiality fit to make it known; it may be want of Intereſt or Prudence in them to conceal it. The Supply that goes from *Mexico* for the *Philippine* Iſlands, is ſometimes conſiderable, but is much clipt before it comes thither. The King's Officers belonging to *Manila*, not thoſe of *Mexico*, muſt give the true eſtimate of thoſe Supplies. What follows ſeems incredible. At *Acapulco* they make a ſort of Hut or Arbour of Boughs between the Sea and the Governour's door, for the People and Commodities that are to be ſhip'd. I ſaw it when there, it conſiſts of a dozen Poles ſtuck in the Ground, others acroſs them at top, and over all Boughs, Hay, and Leaves of Palm-tree for a covering. Now for this work ſome years they have placed to his Majeſty's

Navarette.

Majesty's account 3000 pieces of eight & pence; and this defray'd out of the Supply sent to the *Philippine* Islands. Can this be parallel'd in the World? There is a Boat they call *Chata*, which serves to carry Goods and People aboard; when this is mended, they reckon 800 or 1000 Pieces of Eight for a few Nails, Tar, Hemp, and such things; and so in other things, which an honest Minister of State that fears God and is zealous for his King's good may easily compute. Besides, they send the value of many Ducats in Commodities, some of which at *Manila* are superfluous, and others of no Value.

21. An accident very remarkable happened at *Manila* some Years since, which I have not seen in writing, and think convenient to insert in this place. There was such abundance of Pilchards in the Bay, and so many taken, that it was wonderful; all the Poor and common sort liv'd upon them, and sometimes the great ones eat them as a Dainty; but being extraordinary cheap, they were a great relief to many People. The time came when they banish'd the Bishop, and from that moment they went off and totally vanish'd. This was much taken notice of, and is so to this Day. Another strange passage fell out, which is still fresh in the memory of all Men, which was, that when the good Archbishop was without the Gate of the Store Houses where they ship'd him, he shook the dust off his Shoes, and cast some stones at the City, one of which reach'd *D. Peter de Corcuera* the Governour's Nephew, and hit him on the Shin; and tho the stroke and hurt was most inconsiderable, it fester'd and he dy'd of it. The Judg *Zapata* dy'd suddenly. *Tenorio* was beheaded. The Archdeacon of the Cathedral dy'd in a small time; these were all Enemies to the Archbishop. But the strangest of all, in my poor opinion, was, that a Souldier being commanded to lay hold of the Archbishop, who then had the *Ciborium* with the blessed Sacrament in his Hands, or at least lean'd upon the Altar where it was, thinking it an execrable action, excus'd himself and said, I will rather die than do it, and laying his Hand to his Sword, drew it out and fell upon it. God was pleas'd to save his Life, as a reward of the Holy zeal he expres'd.

22. Much has been said, and many Arguments have been made about the Royal Chappel *D. Sebastian de Corcuera* built at *Manila*; I would willingly dilate upon it, and write the Opinion of the People of those Islands, but will confine my self for some reasons I have. Certain it is we must not always condemn the demolishing, or commend the erecting of Churches; for, as we see in the time of *D. James Faxardo*, some noted Churches were demolish'd that the *Dutch* might not fortify themselves in them, and annoy the Islands. Under *D. Sabiniano de Lara* others were thrown down, to prevent the *Chinases* doing the like, and that the Cannon might play freely. This demolishing cannot be condemn'd, no more than the same done in other Places by order of pious Princes. So in case of erecting of Churches, something may occur or intervene that may make it an ill action either in a Moral or Civil sense; because *a thing is good when so in all respects, and bad through any one defect.* King *Philip* and his Council were not offended at the building the House of the poor *Clares* at *Macao*, because it was a Nunnery or a Church, for both those things are good; but because the place was not convenient for it, being in a Country of Infidels. When a Church is founded or erected as *David* did, 1 *Chron.* 22. *Behold I in my Poverty am preparing the expence of the House of the Lord*, this was very praiseworthy. But any Man is much to be blam'd who would raise such Structures out of what belongs to others, and is ill-gotten; nor would it please God if one should erect Churches out of that which he ought to apply to the maintenance of the Poor. *S. Chrysostom, Hom.* 49. in *Matth.* says thus: "For behold those that adorn Churches seem to do a good work, if the Poor enjoy part of their Goods, who build for the Glory of God. Would you build the House of God? give a living to the faithful Poor, and you will build the House of God." There are two Churches, one of living Stones, which are the Poor, another of dead hewn Stones; it is not lawful, nor convenient to forsake the former for the latter. Read what *S. Thomas in Cat. Aur. Matth.* 23. out of *S. Chrysostom*, writes concerning the Structures of the Pharisees, which is excellent to this purpose.

23. In the 2*d* place that Chappel is no way necessary at *Manila*, 1. Because it would imply a neglect in so many good Governours as preceded him. 2. Because they have a Cathedral just by, and other Churches where they may hear a few Sermons in Lent.

24. Be-

24. Beſides, that Gentleman ſpent not a Croſs of his own in building that Chappel, but did it out of the Souldiers pay, and that is what maintains it to this day. *No Man is ſaid to be generous who ſpends out of anothers Purſe.* Moreover there are above 8000 pieces of eight yearly ſpent in that Chappel to defray 12 Chaplains, Muſicians, Sacriſtans, Wax and Wine for the Maſſes; and there are Frauds enough practis'd about the Wax; and at preſent there are Souldiers at *Manila*, who go barefoot, and without Swords, and ſeveral reform'd Captains and Enſigns who ſtarve. Where then is the good of that Chappel?

25. But allowing there muſt be a Chappel, why muſt there be 12 Chaplains, and the Dean have 1000 peices of eight allow'd him, and the Souldiers go naked and ſtarving? Allow four Chaplains, let their Stipends be leſſened, and thoſe 8000 pieces of eight be divided among them and the Souldiers, or poor Officers. There is no private Intereſt I know of in this, but only propoſing what is for the publick good.

26. But allowing the erecting of it good in all reſpects, for ſo we muſt judg of the intention; yet the condition of thoſe Iſlands at preſent is nothing like what it was then; then they were rich now poor, then there were rich Men who reliev'd many, at preſent no Man has enough for himſelf; the Trade was then great, and has ever ſince decay'd; no wonder then if there be reaſon to alter thoſe things, tho they were then convenient.

27. The caſe is fairly ſtated, if they pleaſe there ſhould ſtill be a Chappel and Chappels, be it ſo in the Name of God; yet the erecting of that cannot be juſtifi'd upon the opinion of one Man, againſt the general conſent of all the Iſlands. Another thing very prejudicial to the Kings Revenue is practis'd in thoſe Iſlands, which is that the Governours who receive the Taxes, ſink a great part for their own uſe. Thus it is, a Governour, for example, receives ſome thouſands in Tributes, he makes up his Accounts to his own mind, and ſays, So much for my Salary due from his Majeſty, ſo much expended, ſo much for Fees, ſo much is due to me; he deducts according to his own reckoning, and if he receiv'd a thouſand, ſets down 600, which he delivers after paying himſelf. The ill conſequences of this Practice are viſible. A conſiderable Man us'd to ſay it were better the King ſhould pay theſe Men their whole allowance, becauſe they being judges of their own Services and Merits, pay themſelves much more than they deſerve. *Navarette.*

28. A particular thing hapned not long ſince near the Town call'd *Lilco*, which is upon the Lake of *Bai*; they ſow much Corn in thoſe Parts at preſent (many thouſands of Ducats had been ſav'd if it had been ſow'd ſooner) an *Indian* had ſow'd a conſiderable ſpot of Corn. The Government ſent to view what every Man hath ſow'd, and accordingly to allot what he was to pay Contribution. They judg'd by eye there might be 50 Buſhels upon that ſpot, ſo they enter'd it, and directed the *Indian* to carry the ſaid quantity to *Manila*. The *Indian* urg'd there could not be ſo much Corn upon the Ground, demanded an abatement, but was not allow'd it. He reap'd, and the Corn falling ſhort, bought ſome Buſhels at above 6 Pieces of Eight the Buſhel, to make up 50, which he deliver'd, and had not a grain left, and only his Labour for his Pains. This is truth, and I ſee nothing unlikely in it, no more than in believing that 1000 *Indians* thereabouts ran away to the Mountains, perhaps becauſe they ſaw ſuch practices; God grant no worſe follows. Some *Indians* fly unto the Mountains, others die under their Burdens, others depart *Manila*, as I obſerv'd before; and I am inform'd of late, there are above 300 at *Jacatra*; how ſhould there be any left? And it were no ſmall comfort, had they any hopes of relief.

29. I have heard notable Circumſtances from creditable Perſons concerning the Impriſonment of *D. John de Salzedo*; I will not argue its Legality, for it does not belong to me, but it is reported that a Governour of thoſe Iſlands us'd to ſay, In *Spain* a Man does not know what he is going about, and as ſoon as he comes to the Illands, *he finds he is King and Pope.* To ſpeak as it really is he ſhould have ſaid, *He is much greater than King or Pope.* This is really ſo, and the ill conſequence among many others is, that unleſs the fear of God checks them from giving way to all their Paſſions, there is no curbing them, nor do the Laity or Clergy dare open their Mouths, or if they do it coſts them dear; and what ſome Men act in the Devils name, they take as Service done the King, and under that Cloke execute all their wicked deſigns. We have too many examples of it in thoſe Iſlands, *Peru*, New *Spain*, and other parts. A Loyal Subject of the King's

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King's was wont to ſay, Father, a Man's Wickednèſs may be of that nature, ſo evident and ſo prejudicial to the Publick, that it may be a good Service done to God and the King, to put a ſtop to it the beſt that may be, without waiting for Orders from above, for that may require four Years, and three is too long, for the Iſlands may be ruin'd in leſs time. It is only requiſite in ſuch caſes that the Fact be well examin'd, and then many would be rewarded for having had a hand in it, and not puniſh'd. A few Years ſince they carry'd a Viceroy in cuſtody out of *India* into *Portugal*, whoſe Crimes were not ſo great as thoſe committed ſuch a Year at *Manila*. The Buſineſs was examin'd, the People accounted good Subjects, and the Viceroy condemn'd. I ſhrug'd my Shoulders becauſe I had not ſeen what was done, and all Men ought to be heard before we paſs Judgment upon them. This may ſerve to give the Reader ſome Light into the Affairs of thoſe Parts, which are nothing like to what we ſee among us. After I had writ this, I read the Copy of the Archbiſhop of *Manila*, D. *Michael de Poblete*, his Letter to his Majeſty's Confeſſor, wherein are many heinous things concerning that Gentleman.

CHAP. XXXII.

A ſhort Supplement to what has been handled in theſe Books.

1. AFTER I had finiſh'd this Work, I accidentally met with the R. F. *Francis Colin*'s Hiſtory of the Progreſs, Converſions, and Labours of thoſe of the Holy Society of *Jeſus* in the *Philippine Iſlands*; and being, when I liv'd there, particularly acquainted with this Great Man, and his extraordinary Parts, which I do not extol for fear my Pen ſhould fall ſhort, as *Tacitus* ſaid of his *Agricola*; *It were a wrong to his other Virtues to mention ſo great a Man's Integrity and Abſtinence*; I could not forbear, tho haſtily looking over what he had publiſh'd; and finding his Authority makes good much of what I ſay, I cannot forbear making my Advantage of it to confirm what I have writ. In other Particulars he gives ſome hints at things, to which I muſt ſpeak my mind, tho I incur ſome cenſure for it, to avoid greater Inconveniences; which is the ſame *Chryſippus*, mention'd by *Stobeus*, urg'd, Serm. 43. *For if a Man governs ill, he will diſpleaſe the Gods; if well, Men.* But ſince the Reader is to be guided by Reaſon, and not by Paſſion or Affection, there is no danger of being ſhipwrack'd in a calm Sea.

2. *Lib.* 1. *p.* 2. he endeavours to prove out of *Ptolomy*, that the *Philippine Iſlands* are the *Maniola*, becauſe of the likeneſs of that Name and *Manila*; but the ground is ſo weak, that there is no ſhadow of Truth in it. If *Manila* had ever been the name of that, or any other Iſland in thoſe Seas, the Opinion were more tolerable; but it being plain that the Name is deriv'd from the ſituation of the City, becauſe it is for the moſt part on a Mo-

Manila.

raſs, which the *Tagales* call *Mainila*, as I obſerv'd in the Firſt Book, *Chap.* 1. it follows that nothing to this purpoſe can be made out by that Name. So that as *Cavit* is the name of the Port of *Cavite*, becauſe of its ſhape like a Hook; and *Malat*, the name of what we call *Malate*, which ſignifies a Land of Salt-Peter; ſo *Mainila* is only the name of the Place the City *Manila* ſtands upon, which the Author ought to have known, as having been Paſtor of thoſe People call'd *Tagales*, which he mentions in his Hiſtory, where he ſets down the *Pater-Noſter* and *Ave-Maria* in that Language.

3. Nor does he make out his Aſſertion when he ſays, That in the Iſlands they build all their Veſſels with wooden Pins becauſe of the Loadſtone; and that when out of the Water they ſet them upon Stocks: Firſt, becauſe he himſelf owns that is done for want of Iron, and they are ſet upon the Stocks to keep them from the great damp of the Country, as alſo becauſe of the Worms. In the next place, becauſe it is not the cuſtom of thoſe Iſlands alone to make uſe of Pins, but of all parts within thoſe Seas. The People of *Borneo*, *Mindanao*, *Macaſſar*, and others uſe it: And I ſaw large Veſſels at *Macaſſar* built in that nature, ſo neat and ſtrong that I could not but admire them; ſo that if the *Philippine Iſlands* had been the *Maniolæ* becauſe of their uſing wooden Pins, thoſe we have mention'd, and many more, would be ſo too. Nor did I ever hear that was done, becauſe the Loadſtone ſtaid the Veſſels that had Iron Pins; for tho there

there be much of it in ſome parts, yet it is not all about thoſe Seas, where they ſail from one Iſland to another, ſometimes croiſing over 20 or 30 Leagues, ſometimes coaſting 50 or 60. And if any quantity of that Stone be found in any River, it is well known that the *Indians* generally go upon Rivers in Veſſels all of one piece, ſome whereof are ſo big they can carry twenty or thirty Men, and theſe need neither wooden nor iron Pins.

4. *Cap.* 2. *p.* 6. he ſays, They travel over the Deſarts and Sands of *Lybia* and *Tartary* in Carts, with Rigging like Ships. In my Firſt Book I mention'd that ſome had writ this was us'd in *China*, which is not ſo; in great Plains ſuch a thing perhaps might be practicable, where the Ground is hard and dry, but it ſeems difficult in Sands where the Wheels muſt ſink every moment: Nor can I conceive how thoſe Carts are to be guided, for no Rudder will alter its motion in the Sand. But ſince I never was in *Lybia* or *Tartary*, I will leave the matter to be try'd by its own probability; but there is no fixing any ſuch thing upon *China*.

5. *Chap.* 4. *p.* 16. he treats of the firſt Planters and Peoplers of thoſe Iſlands, and ſays, It was *Tharſis* the Son of *Javan*, and *Ophir*, and *Hevilath* of *India*, whereof *Gen.* 10. makes mention. He aſſigns that Country very antient Inhabitants: I make no doubt but thoſe Iſlands might be peopled with great eaſe, becauſe ſome of them are very near the Continent. It is well known the Strait of *Sincapura*, which divides the Continent from *Sumatra*, is not a Muſket-ſhot over. When I paſs'd that way I obſerv'd it, and judg'd thoſe Iſlands were all formerly contiguous as far as *Bantam*, *Java*, and *Sumatra*, as is reported of *Sicily*, and others, and that the Sea wore out thoſe Paſſages betwixt them. So of conſequence when the Land of *Malaca* and *Jor* was peopled, theſe Iſlands follow'd; and from thence it is eaſy to go over to *Amboyna*, *Bima*, *Solor*, *Timor*, and other Southern Parts; and then Northward to *Borneo*, then to *Zamboanga*, *Oton*, and others as far as *Manila*. It is no eaſy matter to decide who were the firſt Planters.

6. *Pag.* 19. he ſays, The *Chineſes* in former times went over and conquer'd the *Philippine Iſlands*, and were Maſters of all thoſe Seas. According to *Barros* they were the firſt that peopled *Java* (it is more likely they were ſo of *Manila*) to confirm his Opinion he urges, that at *Ilocos* and *Cagaian*, there were found the Graves of Men larger than the *Indians*, with *Chineſe* and *Japoneſe* Arms and Accoutrements, who for the ſake of the Gold conquer'd and peopled theſe Countrys. *Navarette.*

7. I writ my Opinion as to this Particular in the Firſt Book, and can find no reaſon to alter my Opinion; and when any can be ſhown, no Man is oblig'd in Honour to be obſtinate. *Seneca, lib.* 4. *de Benef. cap.* 8. ſays thus, *It is not lightneſs to quit a known and condemn'd Error, it is no ſhame to alter ones Opinion.* It is very unlikely they were the firſt that peopled *Java*; for *Java*, *Bantam*, *Sumatra*, &c. lying ſo near to *Malaca* and *Jor* which is the Continent, what occaſion was there for the *Chineſes* undertaking ſo dangerous a Voyage, and ſo very long to them? And if it were as the Author will have it, how comes it to paſs they left not the leaſt footſteps of their Language in thoſe parts? There is no doubt they ſail'd to *Manila*, and that ſome of them might die at *Ilocos* and *Cagaian*, and conſequently ſome of their Graves and Accoutrements might be found, but that does not make out the other. When I ſail'd to *Macaſar*, and we were drove from our Courſe near a great Iſland not far diſtant from *Borneo*, we found in a ſmall Iſle 40 great Sculls of Men and Women, and much broken *China* Ware, beſides other ſmall things; muſt we therefore conclude the *Chineſes* went thither? It is abſolutely impoſſible, they would have been loſt forty times before they reach'd it. We muſt give it for granted, that the *Chineſes* neither take the Meridian Altitude, nor know the Latitude, nor have the Inſtruments to this purpoſe; how then ſhould they ſail where the beſt *Spaniſh* and *Portugueſe* Pilots are daily loſt? At preſent they go to *Manila* as a great Voyage, and becauſe they have learn'd much experience. In going to *Siam* and *Camboxa* they only coaſt along the Shore. In ſhort, they hit right by chance, for they have no skill.

8. *Chap.* 13. *p.* 37. he ſpeaks of the People call'd *Tagales*, whom he makes ſo courteous and well-bred, that they never uſe the word *Thou* to one another, but always ſpeak in the third Perſon; How does my Lord? Whence comes my Maſter? *&c.* I was Miniſter of the *Tagales*, whoſe Language, tho I have been from thence eighteen Years, I have not forgot. I exercis'd the Miſſion among them, heard thouſands of Confeſſions, and preach'd ſome hundreds of times. I do not ſay Tagales.

Navarette. but ſeveral of them, and particularly the beſt ſort, uſe that manner of ſpeaking the Author mentions; yet I cannot grant it to be univerſal, they uſe a thouſand *Thou's*, and *be Thou's* to the Fathers that aſſiſt them. They have learn'd ſome breeding of the *Spaniards* they converſe with, and therefore thoſe about *Manila* are more civil than the reſt. Diſcourſing upon this Point upon a time with ſome *Indians*, one of the chief of them then preſent ſaid, If the *Spaniards* had not come to our Country we had been all mere Brutes, the Light of the Goſpel, Religion and Converſation has made us Men. He ſpoke the Truth, and ſhow'd himſelf a Man of Senſe and Reaſon; by which it appears the *Tagales* are not of themſelves ſo courteous and well-bred as ſome will make them.

Idolatry. 9. *Chap.* 15 and 16. he ſets down the multitude of Idols thoſe People had, that they ador'd the Sun, Moon, Rainbow, Beaſts, Trees, Stones, Crocodils; had Idols of the Sea, Mountains, plow'd Lands; ador'd their Anceſtors, thoſe that were kill'd by Lightning, and others. I look upon all this to be very likely, and that they were infected with theſe Errors from the Continent of *Malaca:* But there is no doubt they own'd the Immortality of the rational Soul, which they had been ignorant of, if their firſt Progenitors had been *Chineſes*. Nor had theſe carry'd them ſuch a multitude of Idols, ſince they, in the beginning, and before the Sect of *Foe* came thither out of *India*, did not uſe ſo many Images, tho they ever ador'd the Sun, Moon, Stars, and Heaven.

Swallows-Nests. *Chap.* 17. *pag.* 79. he ſpeaks of the Neſts I call of Swallows. The Author calls that Bird *Salangan*; it is leſs than our Swallows, in all other reſpects they do not differ, and therefore at *Manila* they generally call them Swallows-Neſts. He is in the right in ſaying, that when boil'd they look like large *Macaroni*. He tells us they are ſold for their weight in Gold in *China*, but is much deceiv'd in this particular, and no leſs in ſaying that the *Portugueſes* of *Macao* uſing them in their Entertainments, are ignorant of their Value; they know it very well, and therefore ſell them to the *Chineſes*, tho ſome now and then eat them as a Dainty.

He talks in this place of the Bird called *Herrero* (Woodpecker) which with its Beak bores Trees to build its Neſt in them, and makes it as big as a Hens Neſt. I ſaw that Bird at *Acapulco*, it is as big as an ordinary Chicken; every day toward night-fall it furiouſly peck'd a Palm Tree, which was within the Incloſure of the Houſe where I liv'd; I obſerv'd it carefully, intending to ſtop up the entrance of the Neſt with a Plate of Iron, to try whether it could break it with the Herb they ſay it knows which has this virtue, and endeavour to diſcover that Herb; I was there alone, and omitted doing it for want of a Ladder, and help, which I was afterwards ſorry for.

Pag. 78. he writes, that the great Bats of which I have ſeen and heard great numbers, are good Meat, and their Dung good for Salt-peter. Captain D. *John de Montemayor*, a good Souldier and better Chriſtian, preſented Memorials in my time to D. *Sabiniano*, for leave to go to the Iſland *Sito* near *Terranate*, where there are deep Dens theſe Birds ſhelter in, to gather a great quantity of their Dung, for the Intent above-mention'd: The Project was good, but the Captain very poor, and could not be at the Charge, ſo it came to nothing.

10. *Pag.* 79. He aſſigns Peacocks to the Iſland *Calamianes*. I have already ſaid, there are abundance in ſeveral parts thereabouts. I have ſeen them at *Narſinga*, *Golconda*, *Siam*, *Malaca*, and even in *Madagaſcar*; and before obſerv'd, that it is the Cuſtom in ſeveral Kingdoms to make Plumes of them, which the *Engliſh* and *Dutch* have made their advantage of, ſticking the Quills in Silver, or other Matter plated or waſh'd, and the Servants hold them to drive away the Flys when they are at Dinner, or in Company; they are very ſightly. Others make them like large round Fans, after the manner of thoſe carry'd at *Rome*, when his Holineſs goes abroad *in Pontificalibus*; and I think in *Latin* either of them is call'd *Flabellum*, which was a Fan made of Peacock's Wings, and a very fine Web, with which the Deacon drove the Flys from the Altar, during the Holy Sacrifice of the Maſs. The *Greeks* uſe this Ceremony, which is very myſterious, as may be ſeen in our *Ximenez* his Eccleſiaſtical *Lexicon*, *Verb. Flabellum*. In ſome parts of *New Spain* it is uſual for the *Acolite* to fan the Gnats away, whilſt Maſs is ſaying, which is very neceſſary; for there were no ſaying Maſs without it, the Gnats are ſo numerous and cruel troubleſome, as I obſerv'd above.

11. *Pag.* 8. §. 2. He treats of the Fiſh *Muller*, and of the Virtue there is in its Teeth and Bones to ſtop Bleeding. I have writ ſomething of it, and a ſtrange acci-

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dent that befel an *Indian* with this Fiſh. I heard much at *Manila* of the ſtrange Virtue there is in thoſe Bones to ſtop Bleeding, but the Rump-bone is that they ſay is moſt valu'd.

What he writes *Pag.* 83. concerning the *Crocodile*, that it voids no Excrement, nor has any paſſage for it, I had not heard before, nor did it come into my mind to be ſatisfy'd in it, but I look upon it to be true as the Author ſays. I writ before, that Sculls, Bones and Pebbles were found in its Belly, and was told it ſwallows the Pebbles to ballaſt it ſelf; I ſaw, and the Author affirms it has four Eyes. I allow as the general Opinion that it has no Tongue; and I have read that the *Egyptians* us'd the Figure of a *Crocodile*, to repreſent after their manner the ineffable Greatneſs of God, which was to denote, that as that Creature had no Tongue, ſo no Tongue was ſufficient to expreſs that Supreme and Infinite Greatneſs; it might be conſider'd and reflected on, but no Tongue in the Univerſe could give an account of it.

I writ before that the Female *Crocodile* devours all her young ſhe can; the difference betwixt us is, that the Author ſays, ſhe ſwallows them as they come into the water; I ſaid it was down the current, as I was told ſeveral times, and it may be reconcil'd by allowing her to lay the Eggs upon Land near the Current; ſo the main ſubſtance be the ſame, it matters not if there be ſome difference, as to any particular accident. I alſo ſaid, that two Bags of pure Musk had been found where the two ſhort Forelegs join to the Body; the Author ſays under the Gills. Neither is this very material. He adds, that the Female only goes out upon Land, and not the Male; but I never came near enough to examine whether they were Males, or Females.

12. *Num.* 143. the Author ſpeaks of the manner how, and from whence Buffaloes, Horſes and Goats were carry'd into thoſe Iſlands. I had been really very glad he had ſet down what became of *Leitona*'s Aſs, that was carry'd from *New Spain* to cover Mares, for it would be no ſmall diverſion to the Reader. I will not inſert it in this place, becauſe I am not well ſatisfy'd in all its circumſtances.

P. 8. He ſets down the manner how the *Indians* catch Monkeys, whereof there are vaſt multitudes in thoſe Iſlands, and cloſe by *Manila*; it is a thing not to be queſtion'd.

In the following Pages he writes of the Fruit call'd *Nanca*, I writ the ſame the Author does. He alſo treats of the Tree call'd *Amiot*, in the Trunk whereof moſt excellent Water is found, which is a great refreſhment to Paſſengers. To me that is more wonderful which drops from the *Bejuco*, ſome are large and twine about the Trees, the end hangs downwards, ſome of them higher, ſome lower; the Traveller cuts off the Nib, and preſently a ſpout of Water runs from it, as clear as Cryſtal, enough and to ſpare for ſix or eight Men. I have drank to my ſatisfaction of it, found it cool and ſweet, and would drink it as often as it were in my way. It muſt be allow'd to be a Juice and not natural water, but I believe any Man would lick his Lips after it. This is the common relief of the Herdſmen when they are looking for the Cattel about the Mountains; when they are thirſty they lay hold of the *Bejuco*, as they ſit a Horſe-back, and drink their fill.

Navarette. *Amiot.* *Bejuco.*

13. *Pag.* 95. He ſpeaks of the Plantan; whether it differ from the Plane, I am ſatisfy'd there is no reſemblance between them; I have ſaid what I knew to this matter. Certain it is they are near Rivers and running Waters, this agrees with thoſe we call Plantans, and not with the Planes which are vaſt large Trees.

Pag. 96. He urges from *Brocardus* and *Selorgus*, that the forbidden Fruit our firſt Parents eat in Paradiſe was the Plantan, which the *Portugueſes* to this day call a Fig, the Natives of *Manila*, *Saguin*, and other Nations by ſeveral Names. I ſhould eaſily agree to it, if it were not ſaid, *Gen.* 3. 6. to be *Beautiful to the eyes, and pleaſant to the ſight*; which if apply'd to the Fruit, does not agree with that of the Plantan, but ſuites much better with ſeveral other ſorts, and particularly the *Chiqueyes* of *China*. If theſe words be meant of the Tree, becauſe it is ſaid before, *The Woman ſaw that the Tree was good*, &c. it can ſit no Plant in the world better than the Plantan, tho in ſtrictneſs it cannot be call'd a Tree, the colour of it is Leaves, its ſtatelineſs and beauty is the greateſt in the World, when ſtir'd by a little Wind, it is very agreeable. Nor is there any Plant ſo convenient for *Adam* and *Eve* to clothe themſelves with the Leaves. Only two Leaves ſew'd together will make a Frock to cover a tall Man from the Neck to near the Ankles. Every Man may give his Opinion touching this point, without incurring any Church-cenſure.

Plantan.

Navarette.

14. *Pag.* 97. He ſpeaks of the *Camotis*, *Vuis*, *Tuguis*, *Gaves*, and *Xicamas*; there is abundance of them all, and very much *Guiger*. There are *Xicamas* in *China*, but I have not ſeen them in any other part; they are good raw, boil'd, preſerv'd, or any way; no *Cardoon* is like them with Oil and Vinegar. There are many things in thoſe Countries, which are a relief to the Poor, and we want. Then he treats of ſeveral Medicinal Plants and Herbs, it affords all ſorts, and God has furniſh'd Man with all things according to every Climate and Country.

Chap. 18. *p* 107. He ſpeaks of *Batachina*, and ſuppoſes the *Chineſes* ſubdu'd it. I ſpoke my mind about it in the firſt Book.

Cloves. Then he talks of *Cauripa* and other ſmall Kingdoms, theſe are adjoining to *Mucaſar*. Concerning the Cloves he ſays, *p.* 113. It attracts moiſture to it very much, ſuffers no Graſs to grow near it, but allows of Trees, as I my ſelf ſaw with my eyes, tho ſome will deny it. The Author ſays, I have often heard it told, that Sailers lying upon Cheſts or Bales of Cloves inſenſibly dry'd away ſo faſt, that they would doubtleſs have periſh'd, had they not chang'd their Bed. So ſtrongly does it draw the moiſture of any thing that is near it, which plainly appears when it is ſold, for they ſprinkle it with water to make it weigh the heavier, and the Cheat cannot be perceiv'd.

15. In his ſecond Book he gives an account how *F. Alonſo Sanchez* went to *Macao*, to endeavour to bring that City under our King's Obedience, and he compaſs'd it.

In my time *Manila* ſent another Father to that City upon the ſame account, who ſucceeded not. When I went afterwards, Clergy and Laymen told me, Such a one did his own buſineſs very well, and gather'd abundance of good things, but took no care of the main thing he came about; for had he gone about it, he had certainly compaſt it: ſuch a one ſhould have come and not he, who only minded his private Intereſt. I inquir'd into the whole matter, and concluded that Man was pitch'd upon to do nothing; yet I believe they deſign'd well who ſent him. It is neceſſary upon ſuch occaſions to make uſe of one, that does not ſtudy his own or his Family's Intereſt; for if it be inconſiſtent with the publick buſineſs he has in hand, he leaves this laſt, and only minds his own affairs. The more a Man has of avarice and ſelfiſhneſs, the leſs will he ſtir in the Publick Service. S. *Jerome* obſerves that when *Nebuchadnezzar* would have Divine Worſhip given to his Golden Statue, the firſt he ſent for were the Greateſt Men of his Kingdom, *Dan.* 3.2. The Saint aſſigns the reaſon thus: *The Princes are call'd to adore the Statue, becauſe powerful men fearing to want the riches they poſſeſs, are more eaſily ſupplanted.* That wicked King underſtood it, and made a good obſervation for compaſſing his deſign. They, who ought to have been the firſt in oppoſing that abomination, were the firſt that ſubmitted for Intereſt. It is not ſo with him that has no private Intereſt to mind: He ſpeaks boldly, oppoſes what is ill, pleads for what is good, and breaks his reſt to attend the Publick. The wicked King *Achab*, 3 *Reg.* 18. 17. complain'd againſt Holy *Elias*, ſends for and ſays to him, *It is you that trouble Iſrael.* How uſual a thing is it in the World, and particularly in *India*, to ſay and write that blameleſs Prelates diſturb the Peace, and make uproars in Kingdoms and Provinces, and this becauſe they reprove the Crimes they ſee publickly committed without any ſhame? And they that are concern'd ſeeking at any rate to ſatisfie their own avarice, they find ways and means, as was done againſt Chriſt, to repreſent things as they pleaſe, ſo that they ſeem credible to thoſe who through a criminal negligence do not dive to the bottom of thoſe affairs. "It is you *Elias* that diſturb my Kingdom and Subjects; I know not how to deal with you, nor can I live in peace and quiet." *Elias* anſwer'd, *Not I but you, and your Father's houſe.* It is not I but your ill Government and Miniſters that breed this diſturbance. How many might this anſwer be given to at preſent? *Abulenſis* admires at the Prophet's anſwer, and ſays, *He a man of great reſolution, is not afraid to ſpeak harſhly to the King.* He valued no private Intereſt, had nothing to loſe, and therefore ſpoke his mind freely. So ought all good Miniſters to do; but where ſhall we find ſuch? I mention'd no ſmall number among the *Chineſes* in my former Books. *Who think ye, is the faithful and prudent ſervant?* ſaith Chriſt, *Mat.* 24. *Hugo* and *Albertus* ſay that, "*Who, ſignifies the rarity*;" that there are few in the World. S. *Thomas*, *And if there be few faithful, there are fewer prudent.* I underſtand it, that there are but few prudent and wiſe for the publick good, but they are all ſharp and ſagacious for their own affairs, and that to exceſs, they leave no ſtone unturn'd for their benefit; they ſhroud their own

buſi-

buſineſs under the Cloak of the King's Service, the honour of his Crown, the good of his Subjects; they give it one name to day, and another to morrow, and at laſt it all ends in private Intereſt, and for the moſt part with prejudice to others. *"The Children of this world are wiſer than the children of light."* F. *Alonſo Sanchez* like a worthy Religious Man as he was, only regarded the Service of his King, he deſir'd nothing for himſelf, and therefore manag'd that buſineſs with zeal, and came off with honour. Had the other follow'd his example, he might have done the ſame; he minded private affairs, and therefore muſt of neceſſity fail in the publick.

16. *Pag.* 179. The Author owns that the *Portugueſes* in *China* are look'd upon as Subjects of that Kingdom. In the third Chapter of this ſecond Book, he ſays the ſame, wherein he agrees with what I writ, *Chap.* 17.

Chap. 4. *p.* 186. he ſays, The *Chineſes* are miſtruſtful, as being Cowards, but not the *Tartars*, who are not jealous of Foreign Nations.

F. *Colin* is much deceiv'd, he went not over into *China*, nor ſaw the violent Storm rais'd there againſt all *Europeans*, nor the Practices againſt *Macao*, they are more fearful and jealous than the *Chineſes* themſelves; they care for no Strangers, nor do they deſire to know there are any in the World. They turn'd out the *Dutch*, and forbid thoſe of *Macao* trading by Sea; wherein then conſiſts their Security of Mind?

Chap. 5. *p.* 190. he ſays, The firſt that brought the Faith into *China*, were the Fathers *Matthew Riccius* and *Pantoja*. I have prov'd it was not ſo in the ſecond Tome: I will here briefly ſet down what I obſerv'd and took notice of in *China*, and I think it deſerves ſome Reflection. I heard F. *Gouvea*, who was Superior of his Miſſion, and the eldeſt of it, affirm, That *Portugal* even when united to our Crown, would never permit any *Spaniſh* Prieſt to paſs that way, either to *Japan*, *China*, or any other Miſſion; and that there were extraordinary Difficulties made about F. *Pantoja* of *Toledo*, who was the only one that paſſed: So that they gave free paſſage to *Germans*, *Flemings*, *French*, *Savoyards*, *Romans*, *Genoeſes*, *Neapolitans*, *Sicilians*, and yet none to *Spaniards*; and we are ſo good that we ſuffer *Portugueſes* and other Nations to go over to *America* and the *Philippine Iſlands* without any need, tho we have found inconveniences from thoſe People (I am not certain whether any *French* Religious Men have gone over, but of all the reſt I am) I ſaid without any need, becauſe our Kings have enough Miniſters of the Goſpel to ſerve all their Kingdoms. One of good experience in theſe affairs was wont to ſay, that he lik'd it well, and thought it a holy thing, that as well Religious Men, as others of the Clergy ſhould employ themſelves in Preaching the Goſpel, teaching and gaining Souls to God, which is the end for which God came into the World; but that he thought it convenient every one ſhould attend that which lay next to him, the *Poles* to *Tartary* and *Muſcovy*, the *Germans* to abundance of Hereticks there are in the Empire, and Schiſmaticks near it; the *Flemings*, *French*, and others have enough to do at home, the *Italians* in *Turky*. The *Spaniards* who have no work in their own Country, becauſe it is clear, through the Goodneſs of God, may go over to *America*, and ſince there are enough of them, diſcover new Colonies in *Aſia* and other parts. But he could not conceive why the *German* who has ſo much work at home, ſhould go to find out that in *China*, through ſo many difficulties, and at ſo great an expence. *Navarette.*

17. *Chap.* 9. *pag.* 206. he writes, that the *Chineſes* are ſuſpicious of *Manila* and the *Spaniards*, becauſe of the ill example of *Mexico*, and their talking of Conqueſts.

In this particular the good Father *Colin* agrees with F. *Alonſo Sanchez Morales*, and the reſt of their Society. I have writ much to this point, and in my opinion made out that it is falſe. F. *Alonſo Sanchez* his experience in the affairs of *China*, tho he made two Voyages thither, is no way convincing; for he that knows not the Language, and reads not their Books, nor converſes with thoſe People, cannot be well acquainted with Particulars. I have already prov'd that the *Chineſes* do not look upon us as Conquerors, or People that talk of ſuch matters; it is enough in this place to ſay that the Quarrel the *Chineſes* and *Tartars* have is againſt *Macao*, not againſt *Manila*. None of the Perſecutions thoſe of the Society have ſuffer'd, has been caus'd by *Manila*. It is their Reverences that talk of Conqueſts, thoſe of the Society have carry'd Fire-Arms, caſt Great Guns, and been *Mandarines* of the Warlike Stores. All this and much more I plainly make out in my ſecond Tome, and ſomething was ſaid concerning it in the foregoing 15. and 16. Chapters.

18. *Chap.*

Navarette.

18. *Chap.* 11. *p.* 211. he inſerts F. *Alonſo Sanchez* his excellent Doctrine, which is this: By Natural Right, and the Law of Nations, any People may go to ſtrange and new Countries, and make uſe of all that is common, as Seas, Rivers, Coaſts, Food, Wood, Game, and other things which are not peculiar and appropriated; and take Lands, build Houſes, Towns and Forts for their defence; and they may give and ſell what they carry, and receive and buy what they have, and oblige the Heads and Princes to permit their Subjects to trade and converſe with their Gueſts. The Author adds, And this may be better done by Divine Right, if thoſe that go will preach and teach them the Laws and Cuſtom of the Chriſtian Faith.

I now admit of the Doctrine, and do not diſpute it, but only obſerve that it is not very proper for *China*, or cannot be apply'd, for as much as in all that vaſt extent of Land, there is not a foot of Land but what is appropriated to ſome particular Perſon; and conſequently no Stranger can raiſe Houſe, Town, or Fort in any part of it, becauſe none can build upon another Man's Ground, eſpecially when the Owner oppoſes it.

Nor do I conceive that any King has right to come to the Coaſt of *Andaluzia*, or any other, and there build Towns and Forts; for if he has a natural Right according to the Laws of Nations, it will follow that the King of *Spain* oppoſing him, breaks thoſe two Laws which are the Bands that tie up the hands of Princes to keep within their own Kingdoms, and live in Peace with others, which would be of very ill conſequence.

But leaving the Deciſion of theſe Difficulties to abler Pens, from the Doctrine above I infer, *a fortiori*, that all religious and ſecular Churchmen may go to all Miſſions in Pagan Countries, tho there be other Miſſioners there; and that if theſe obſtruct the coming of the others, or their erecting Churches, or Preaching, they will tranſgreſs the Divine and Natural Law. I am of opinion this is a good Inference, and if ſo we may freely practiſe it; and if the firſt there oppoſe it, as they do now at *Macao*, they doubtleſs commit a grievous Sin.

Miſſions.

19. *Chap.* 13. he treats at large of Preaching with Arms and Soldiers, and goes on upon the ſame, *Chap.* 14. This is a weighty Point, has been ſeveral times diſputed, and our good Biſhop *Caſas* ſome Years ſince argu'd it at *Valladolid*; his Propoſitions and the Anſwers of Doctor *Sepulveda*, are preſerv'd in the Archives of the College of S. *Gregory*; I read part of them in my younger Years. I here admit many things, and will only add what I have ſeen and obſerv'd. The Author corroborates his Opinion with the ill ſucceſs of thoſe four hundred who went with the Lord *Caſas* to the *Indies*, who were ſlain by that barbarous People. In his ſixth Reaſon, *Chap.* 14. to F. *John Bolante*, p. 229. he ſays, That neither in *Brazil*, *Peru*, *Mexico*, *Florida*, the *Philippine* and *Maluco Iſlands*, there has been any converſion or propagating of Chriſtianity, without the aſſiſtance of the ſecular Power. *Pag.* 305. he repeats, That no advance has been made any where without Force of Arms; and before that ſays, that even thoſe of the contrary Opinion have of late follow'd his, which doubtleſs is meant of ours of *Manila*, who went with Soldiers to the Converſion of *Itui*. All that has been ſaid ſeems to make out his Opinion, which S. *Francis Xaverius* held, and thoſe of his Inſtitute in *China* ſaid; and therefore they told it in my preſence, that the Saint us'd to ſay, That there would be no good Chriſtians till they were under Command, which ſeems to be prov'd by the Event, ſince we ſee all the Miſſions that great Apoſtle of *India* founded and labour'd in, are all loſt.

20. My opinion is, that it is no eaſy matter to convince all Men, and a very difficult matter to diſſwade any Man from that which he has fix'd in his Mind as Truth. But if we muſt be led by Examples, I believe we don't want ſome to evince the contrary Opinion. I paſs by the Method Chriſt took in preaching, was follow'd by his Diſciples, and left us in the Goſpel; there is no doubt but he that follows it is far enough from any danger of erring; for it is a Preſumption, if not a Crime to ſay, that our Saviour did not leave general Rules for all Men to preach in all parts, as one anſwer'd diſcourſing of this Subject. Let us come to later Examples; The Converſion of *England* under S. *Gregory* was perform'd, and continu'd without Force of Arms. Thirty Kingdoms, Hiſtories tell us, were converted by the Sons of S. *Benedict*, but were no way kept in awe by Catholick Arms. Thoſe of *Poland*, and others later, were perform'd by the Mendicant Orders after the ſame manner. But you'l ſay, many for want of a Power have fail'd, which might have been ſupported by it. I anſwer in the firſt place, that we neither can nor ought to judg of future

future Contingences according to our Fancy. 2*ly*. That if Chriſtianity ceas'd there, it was perhaps becauſe the number of the Predeſtinate there was compleat; and if not, as his Divine Majeſty order'd and diſpos'd the planting of the Faith there, without the noiſe of Arms, he will cauſe it to be reſtor'd by the ſame means, ſending Miſſioners thither like to thoſe antient ones who founded thoſe Miſſions.

21. Nor is it altogether true, that no Converſion has been made of late Ages; without the aſſiſtance of Arms we know ours have converted at *Vera paz*, and they continue to this day. And now at this very time F. *Francis* of the Roſary of my Order, has entred the great *Paititi*, where he has thouſands of Chriſtians, without any protection or aſſiſtance but God's; and the Natives beg that Dominican Friars may be ſent them, but no Soldiers. I am well inform'd of this particular, and of the goodneſs of that Country, which is fruitful, populous, and pleaſant. Perſons of Credit aſſure me, that there are above three thouſand of the Trade in the Goldſmiths Street at the Court. So in *Japan* there was a great increaſe of Chriſtianity without Force of Arms; and if it fell to nothing, it was not for want of Soldiers, but by reaſon of other things that might have been well avoided. The two great and general Perſecutions in *China*, proceeded from other cauſes. I find there is ſomething amiſs every where. The Fathers of the Society carrying Soldiers into *Ethiopia*, were expell'd without hopes of ever returning. In *Tunquin*, *Cochinchina*, and *China*, they were look'd upon as Spies, this is not ſo bad as the other.

22. Nor does our going from *Manila* to *Itui* with Soldiers make out any thing; it was the particular Opinion of one Man, diſapprov'd by others, and the ill ſucceſs foretold. Whilſt there were only three Fathers in that Province they made ſome Advance, and preach'd in Peace and Quietneſs: as ſoon as ever the Soldiers came, the Natives were alarm'd, ran to Arms, burnt, kill'd and wounded, and all was loſt. What happen'd in the Iſlands call'd *Marianas* is well known, ſo that there is no aſcertaining any thing in this Matter.

23. Another Difficulty occurs to me, which is, that if Miſſions muſt be carry'd on under the protection of arm'd Force, there will be very few; therefore they muſt either be left off, or continu'd in the ſame manner the Apoſtles follow'd hem. For whence ſhall we have a Force to ſhelter thoſe that preach in *China*, *Japan*, and the *Mogol*'s Country? I only mention theſe, without ſpeaking of many other vaſt Kingdoms. Now if all the Soldiers in the Church will not ſuffice for three Places, how muſt we relieve the reſt? I am perſwaded one Chriſtian converted and inſtructed peaceably, is worth twenty made with the ſhew of Force. They who here talk of the protection of Chriſtian Forces, will imagine the Soldiers will do nothing but aid and protect; they will do more miſchief with their Lewdneſs in one Day, than 20 religious Men can repair in a Year. But if there be no Soldiers, they will kill the religious Men before they have done any good. Let them kill; Chriſt himſelf and his Apoſtles were kill'd; and it is enough done to ſprinkle that Country with Blood, that it may afterwards yield a more plentiful Harveſt. He ſays, no Miracles are wrought now-adays, and therefore the Method muſt be chang'd. I ſay, S. *Francis Xaverius* wrought many in the *Eaſt*-and *South*; and S. *Lewis Bertrandus* in the *Weſt-Indies*; the Author mentions many in his Hiſtory, and thoſe of his Society ſpeak of others. In the next place I ſay, as F. *Lubeli* of the Society was wont to inculcate to me, Let us preach as we ought to do, and God will work Miracles; but how ſhould there be Miracles whilſt we preach ſo and ſo? I have alſo given an Account, that the Holy Congregation *de Propaganda Fidei* has condemn'd the Method of ſpreading the Goſpel by force of Arms. *Navarette.*

24. F. *Colin*, *Chap.* 13. writes, That thoſe of his Society live very poor and Apoſtolically in *China* upon the Alms ſent them from *Europe*, and the Labour of their Hands and Ingenuity, as S. *Paul* did; and yet the Converſion does not go forwards, nor does it take ſuch root as it ſhould do. Experience, he ſays, has ſhow'd it in *Japan*, where ſo great an addition as was made to Chriſtendom, fell off for want of being ſupported by Arms. With reſpect to ſo great a Man, I ſay he is deceiv'd in theſe Points; ſome body ſent him ſuch Intelligence from *China*. If what has been ſaid above were true, I doubt not but Heaven would grant a more plentiful Harveſt, as F. *Lubeli* and others of his Brethren ſaid in my hearing, bewailing the Abuſes that are crept into that Miſſion, whereof I treat at large in my ſecond Tome, where the curious Reader may ſee it. I anſwer'd above to what relates to *Japan*, and have done *Jeſuits.*

Navarette.

done it more copiouſly in the 2*d* Tome. It is requiſite in ſuch Miſſions to proceed with Caution and Diſcretion, any ſecurity is blameable; and for that very reaſon if religious Men are alone without any Force to protect them, they are to be the more provident and cautious, forbearing all that the *Infidels* may think amiſs in us, as the building of great Churches and ſtately Palaces, which did us much harm in *China*, in the opinion of the ſame Fathers. How can this agree with what the Author ſays, that they live in a poor and Apoſtolical manner, and on the work of their Hands, as S. *Paul* did? Some things are ſo falſe they are unſufferable. My laſt Letters from *China* inform me, that the Fathers *Enriquez* and *Grimaldo* ſpent 400 Ducats Plate in their Journey from *Canton* to the Imperial City, whither they went as Mathematicians, tho they are none; now what Poverty is this? They by word of Mouth in Writing maintain, that it is convenient they ſhould behave themſelves with State and Gravity, wear Silk Clothes, make great Preſents, go in Sedans or Palankines on Mens ſhoulders, attended by Servants, *&c.* this they ſay the Country requires. Then another writes that they live poorly like the Apoſtles, on the labour of their Hands, as S. *Paul* did. To what purpoſe is this? *F. Augeri* tells us we muſt behave ourſelves as if we were Marquiſſes. *F. James Fabre* is carry'd in an open Palankine by four Men. *F. Verbieſt* diſlikes his Brethrens proceedings, how ſhall we reconcile theſe matters?

25. *Pag.* 235. *n.* 97. he writes thus. *F. Alonſo Sanchez* intending to put *F. John Bolante* by his deſign of going into *China*, us'd this Argument. Which way would your Reverence go? Through *Chincheo?* no, for the *Chineſes* have never permitted it. Nor through *Macao*, becauſe the *Portugueſes* will not allow of it, nor the Religious there much leſs. This he enlarges upon, deducting in his opinion mighty Inferences. I anſwer in ſhort, that thoſe of our Order, and the *Franciſcans* have gone ſeveral times by the way of *Chincheo*. I went through *Macao*, and others might have done the ſame, had not ſome Men obſtructed it, as ſtill they do: when God does not obſtruct our ways, it is not fit Men ſhould reſtrain his Providence. The *Franciſcans*, *Auguſtinians* and *Dominicans* of *Macao* never went about to preach the Goſpel in *China*; would to God they had, and that the Kingdom being ſufficiently ſtock'd, there were no room for *Spaniards*. Thoſe religious Men I have nam'd never deſign'd to hinder the *Spaniards*, the Laity much leſs; ſo that neither the Infidels of *Chincheo*, nor Chriſtians of *Macao* have obſtructed the *Spaniards*. The miſchief ſprung from another place; ſo that it may well be ſaid, *Death in the Pot*, 4 *Reg.* 4. *v.* 40. for where the Miſſioners ought to have found aſſiſtance, and protection, there they have met with Troubles, Ruin, and Perſecution. Death ſprung from the place where Life was expected; the words of the Canticles ſute well in this place, *The Children of my Mother fought againſt me*, &c.

26. *Pag.* 249. §. 10. he writes that religious Men, who go to other Countries without Orders for it, diſturb and ſcandalize them, being look'd upon as Spies, which makes the Infidels fortify themſelves, as has hapned in *China*; and that diſorder is the cauſe our Holy Faith is ſlighted.

Let us ask the Author, what he means by going to other Countries without Orders? I would know further, who it was that ſcandaliz'd *Japan*, and diſturb'd *China?* The Reader will find it in my ſecond Tome, where I have it at large. In that particular of being taken for Spies, we are all alike, tho in truth thoſe of the Society outdo us, for only they and no others have been eſteem'd ſuch in *Ethiopia*, *Tunquin*, and *Cochinchina*. The *Infidels* fortify, as they have done in *China*. The worſt of it is, that Religious Men ſerve as Ingineers for raiſing of Walls and Fortifications, and as ſuch ſerve the *Infidels*, and furniſh them with Cannon. In *China* they have been fortified by thoſe of *Macao* and others, not by thoſe of *Manila*, or the *Spaniards*. The contempt of our Holy Faith proceeds chiefly from other Monſtrous proceedings. Theſe diſorders, tho thoſe that cauſe them go with Orders to the Miſſion, cauſe much miſchief. I would know further by what Order the Apoſtles went among the Gentiles? The fame of *S. Francis Xaverius*, and thoſe that went into *Ethiopia*.

27. *Pag.* 250. he with good reaſon blames the falſe accounts ſent into *Europe*, of the Converſion of *China* and other Kingdoms. This I agree to, it ſutes with what *F. John Adamus* was wont to ſay. I have ſet down abundance of *Chimeras* that have been writ into *Europe* concerning *China* and other parts. I have many more in my ſecond Tome, where the Reader may ſee them, and may

receive light, not to be deluded by such accounts.

28. *Chap.* 25. *p.* 315. he shows at large, how God at several times has made use of several means for the Conversion of Souls. At the first beginning of the Church, he made choice of the Apostles, whom he endow'd with several Graces, and granted them many Privileges. Now in these times, God does not make choice of them, nor give them such a great Power, nor the gift of Tongues, nor working of Miracles. That at first all civiliz'd Nations admitted Preachers without any opposition, &c.

Here the Author hints at several Particulars, to which I cannot now speak so fully as I would; but think what I have in my second Tome may suffice. My opinion is, that the Method Christ and his Apostles us'd in Preaching is still in the Gospel. *Matth.* 10. *v.* 9, 10. *leg. Sylveira hic, & Tom.* 6. *cap.* 10. *q.* 1, 2. *n.* 8. *& q.* 3. And there is no doubt it was left there for others to imitate it. I find not any other in Holy Writ, and this is it which the Holy Congregation *de Propaganda Fide* has confirm'd and propos'd to its Missioners, for them to follow and observe, as appears by the Instructions *pro Missionariis*, printed at *Rome Anno* 1669. If several Methods have been taken, it has been because the Missioners have taken them up of their own accord, forsaking that way which the Author of it instituted and follow'd. Nor must we imagine the Divine Providence can forsake its Ministers in all that shall be requisite, unless they render themselves unworthy of its protection. *S. Vincent Fererius*, *S. Antony* of *Padua*, *S. Francis Xaverius*, and *S. Luis Bertrandus* wrought wonderful Prodigies, as I said before. Nor is the World at present destitute of some that indeavour to imitate them; one poor *French* Clergyman alone, and destitute of all human help, baptiz'd 60 Persons in one day in the Kingdom of *Camboxa*, *Anno* 1668. what can be a greater wonder? He shin'd among those *Infidels* by means of his holy Life, like the Sun among the Stars. Great Miracles are told of the Bishop of *Beritus*, who is now at *Siam*; and his Life being such as I know it to be, I look upon them to be very likely. Let us preach as we ought to do, said *F. Lubeli*, and God will work Miracles.

These following words are in the dedication of the Instructions before mention'd to *Pope Clement* IX. *Very grave Authors, and chiefly* Joseph Acosta (in libris de procuranda Indorum salute, Lib. 1. c. 11, 12. lib. 2. c. 1. & sequentibus, lib. 4. c. 4, 15. lib. 6. c. 2.) *plainly make it appear, that the ruin of the most flourishing, or at least very hopeful Missions proceeded, either from the not altogether commendable manners of some of the Labourers, or from the manner of propagating the Gospel, which was contrary to the Gospel it self*, &c. It is certain then the form and method for Preachers continues to this day; and if they follow any other, it is invented by themselves, not by Christ. *Nava. recte.*

Chap. 3. *art.* 3. he mentions, how the holy Congregation *de propaganda fide* condemns the method of planting the Faith by force of Arms, as was done in *America*, which is enough to condemn the opinion of the Author and his Followers. They also oppose what some say, and I have often heard, that *China* is a different Nation from others, and the People singular, and therefore it is requisite the manner of preaching to them be different from that us'd to other Nations. This I say is nothing but self-love, and our own Fancy. F. *Emanuel George* was wont to say to me; Father, when I see my self finely clad in Silk, and that a *Mandarine* pays me great respect in the presence of many People, it pleases me and I rejoice; but there is nothing in it that tends to God, it is all human and worldly, these things stick to our Body. This I look upon to be all true, and would those Fathers, if they were poorly clad, and liv'd upon the labour of their Hands, be visited with *Mandarines?* I may be allow'd to speak of these things, because I have seen, and had sufficient experience of them.

26. *Pag.* 315. *n.* 166. and in those following, he endeavours to prove by examples how necessary Force is towards converting. I have writ my opinion upon it, and it will be proper to consider what great Inconveniencies have, and do still follow such courses, and how much other Nations abhor them. Much has been said upon the Subject, the business is of weight and moment. *C. Mamartin*, in *Gratiar. Act. pro Consul. ad Julian. August. cap.* 4: *But the mending of Manners, and correcting of Judgments, is a difficult strife, and a business full of danger.* When the End is so sublime and divine, the Means must also of necessity not be human or earthly, but sublime; they must be suitable, and tend to the erecting of the heavenly *Jerusalem*, to unite the Souls to the living Foundation-stone of this Struc-

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Structure, which is Chriſt: Why then do we uſe methods that tend only to ſeparate and deſtroy all that Preachers with much Labour and Sweat erect? Theſe things ought to be conceiv'd by Ideas lifted up far above all that is Clay and Earth, and not be adapted to our own fancies, which perhaps flow from our private ſatisfaction, tho ſhrowded under the outward pretences of God's Glory, and the good of Souls. Read S. *Thomas* in 10 *Matth.* upon the words, *like Sheep*, &c. which anſwers my deſign, and is contrary to the Author's.

27. *Lib.* 3. *c.* 6. *p.* 354. *n.* 35. the Author owns his Society obtain'd a Bull of his Holineſs *Gregory* the 13*th*, forbidding religious Men of other Orders going to *Japan*. Neither I nor others doubted of this matter, therefore I was ſurpriz'd, and admir'd that *F. Joſeph Morales* in his Treatiſes ſhould defend, that the ſaid Bull was not granted at the requeſt of the Society; which he endeavours to make out ſeveral ways. But the Author plainly and ingenuouſly owns the truth in the place above mention'd, which he ſo wiſe, ſo antient, and ſo well read a Man could not be ignorant of. I have already taken notice how that Prohibition ceas'd by virtue of a ſpecial Bull of *Pope Urban* the 8*th*, *Anno* 1633, which was confirm'd again in the Year 1674 by his Holineſs *Clement* the 10*th*; ſo that any Churchman either Religious or Secular may freely at preſent go to thoſe Miſſions, which way he ſhall think fit. It appears by the Bull, which ſhall be inſerted at the end of this Volume. The reaſons which mov'd the Society to procure that Bull are ſet down in the ſecond Tome.

Pag. 357. *n.* 40. he ſpeaks of the Tempeſts and Storms the Devil by means of the *Infidels* rais'd againſt the tender Plants of the Church of *Japan*, and its Labourers. I refer to what I have writ in my ſecond Tome.

In the Year 1594, he ſays, his Society had in *Japan* 200000 Chriſtians, 200 Churches, and 130 Religious Men. Would to God thoſe Labourers had converted thoſe Iſlands, that we might all bleſs God, and extol the Labour of his Miniſters! What I have to ſay now, is that the number he ſpeaks of, does not agree with that I heard from *F. Gouvea* in *China*. I have writ how much they vary in this particular.

28. *Pag.* 358. he ſpeaks of the prudence of his Society in *Japan*, in correſponding with his Majeſty and Holineſs, and receiving their Bulls and Orders to hinder other Orders at that time from going to *Japan*. Time has made it appear; God grant it may give them ſome Caution for *China*, *Tartary*, the *Mogols* Country and other civiliz'd Nttions of *Aſia*. They are all the Author's own words.

Since the Society had with ſo much prudence procur'd that Bull, as has been mention'd, I do not find it was any thing praiſeworthy in them to accept it, with the King's Letter to the ſame purpoſe: there is little merit in Obedience, where we comply with thoſe things we are pleas'd with and deſire; Obedience is perfect, when it has nothing of our ſelves, and the more difficult the thing is that is commanded. S. *Thomas opuſc.* 2. *c.* 227. ſays, *Obedience is ſo much the more commendable, by how much thoſe things are more difficult which a Man obeys.* See *Sylveira* to this point, *Tom.* 6. *p.* 119. *n.* 4. *verb. obedientia.* We very well know, that when in the Year 1648 the Decree of *Innocent* the 10*th* was made known to the Miſſioners in *China*, they took no notice of, nor thought themſelves oblig'd to obſerve it, which the Author was not ignorant of. This was a time for Prudence and Obedience to appear, ſubmitting the underſtanding to the command of the Head of the Church. *S. Bernard de præcep. & diſpenſ. cap.* 12. ſays thus; *Whatſoever Man commands in the Name of God, ſo it be not certainly diſpleaſing to God, muſt be receiv'd no otherwiſe, than if God himſelf gave command.* And afterwards; *We muſt therefore bear him, whom we have in the place of God, as we would God in thoſe things which are not directly againſt God.* Time, ſays he, has ſhown it. He that ſhow'd it me in all its minute circumſtances, was *Francis Caron*, General Director of the *French Eaſt-India* Company at *Surat*, *Anno* 1671. as I have ſet it down in my Controverſies. "God grant" he goes on, "this may give them ſome caution for *China*," &c. The Miſſioners of *China* might have taken warning by the example of *Japan*, thoſe of *Tunquin*, *Cochinchina*, and *Ethiopia*, and even by that of *China* it ſelf at this time, and in the Year 1618, beſides many others they have had, that might ſuffice to make an impreſſion even upon Stone and Braſs. When the Perſecution in *China* began, ſome talk'd of altering thoſe things that had caus'd Troubles and Calamities. I forwarded it, but was ſoon convinced it would come to nothing. Men uſe to take warning by other Men, which is certainly

tainly very good and holy, *Fælix quem faciunt aliena pericula cautum. Hugo* in *pſal.* 49. But even brute Beaſts grow cautious by their own ſufferings. He who ſtumbles in a place, takes care the next time he comes that way; which makes me wonder at what I have been a witneſs to. The effects are ſutable, tho ſome pretend to mend them. An exact account of every thing is given in the ſecond Tome.

29. *Pag.* 359. He ſays, that in the Year 1597. there was a Perſecution in *Japan*, becauſe a Ship of *Manila* was put in there; and the Emperor ſaid, it went to conquer the Country, as they had done *Mexico*, and that the *Franciſcan* Friers were Spies.

I anſwer that nothing can be made out or urg'd either *pro* or *con*, upon a mere accident and caſualty, and there is no doubt but the Emperor muſt be void of reaſon in ſuppoſing one ſingle Ship went to conquer that Iſland. It was alſo unreaſonable that he ſhould look upon the *Franciſcans* as Spies, only upon that account. And ſuppoſing it were ſo, I have already writ what hapned to the Fathers of the Society in *Ethiopia*, which their Hiſtorian *Tellez* mentions, and what befel to them in *Tunquin* and *Cochinchina*; and it were fit that ſome of them making their advantage of ſo many examples, ſhould look at home, and not neglecting this altogether, bend their whole thoughts upon things at a diſtance, and mere poſſibilities. *Tacit.* in vit. Agric. *Beginning by himſelf and his, he firſt order'd his own Houſe, which is no leſs difficult to moſt men, than to govern a Province.* Caſſiodorus lib. 10. Var. Epiſt. 5. *We will begin to ſhew good Government in our Family, that the reſt may be aſham'd to do amiſs, when it is known we allow not our own People the liberty of tranſgreſſing.* Nor do I like the Miniſters of the Goſpel ſhould entertain ſo many fears, ſince it is a thing ſo deſpicable in a worthy Soldier. We ought to proceed with more liberty and aſſurance; and ſince the buſineſs we have in hand is ſo immediately God's, and tending to his Glory, it is not reaſonable we ſhould be faint hearted, or believe we can want his ſpecial Protection and Providence over us. *Fear is a token of Infidelity*, ſays S. *Baſil* of *Seleucia*, *Orat.* 22. I have often conſider'd who he or they were that made it known in *Japan* and *China* that the Catholick King had conquer'd *China*, and what their deſign could be in ſo doing. As to my ſelf, I believe I am not out in my judgment, I think there needs not much better Grounds to ſpeak it out; I only require ſome little pious affection in the Reader, to be ſatisfy'd in all he ſhall find in my Controverſies. *Navarrette.*

30. *Pag.* 360. He ſpeaks of the Martyrdom of the Religious Men of the Order of our Father S. *Francis* and others. We know that Pope *Urban* the Eighth declar'd them Martyrs, ſo that there is no room left for Catholicks to make a doubt of it. Therefore I always look'd upon what a Clergy-man ſaid publickly at *Macao* as a preſumption, to wit, that they dy'd Excommunicate. Others have ſaid the ſame upon no other Ground, but becauſe they will have it they went to *Japan* contrary to the command of Pope *Gregory* the 13*th*. Something might be ſaid to this point; let it ſuffice to know, that notwithſtanding that came to the Ears of his Holineſs *Urban* the Eighth, and the Sacred Congregation of Rites, yet thoſe Religious Men were ſolemnly declar'd Martyrs. This being ſo, it was a great impudence to utter ſuch words, when the Feaſt of their Martyrdom had been celebrated in ſeveral places, to the honour and glory of God.

31. F. *Michael de Cardenas*, who approv'd this Hiſtory, gives it for granted that the Apoſtle S. *Thomas* never went to *China*, *Japan*, or the *Philippine Iſlands*, which confirms my opinion ſet down in the firſt Book, and I find it favour'd by F. *Silveira Tom.* 6. *in Evang. lib.* 9. *cap.* 10. *p.* 796. *v.* 58. He ſpeaks of *America*, *Braſil*, and *Angola*, where he ſays, no footſtep of Chriſtian Religion was found. And when I thought this point was clear'd and agreed upon, I ſee new difficulties ſtart up. F. *Cyprian de Herrera*, in the Life of that worthy Archbiſhop of *Lima*, *Toribio Alfonſo Mogrobexo*, about whoſe Beatification ſome meaſures are now taken at *Rome*, *Chap.* 22. ſays, that in the Province of the *Chachapoyas*, ſome tokens were found of the Holy Apoſtle's having been in that Country, and that the Holy Archbiſhop own'd and worſhip'd him as ſuch. *Portugueſes* write that the ſame footſteps have been found in *Braſil*, to which they add Traditions of the Natives. If this be ſo, it is likely he went along from *Coromandel* through all thoſe Kingdoms between it and *China*, whence he might go over to *Japan*, and ſo to all the Iſlands in that Sea, viſit the *Mogol*'s and *Malabar*'s Country, croſs over to the Cape of *Good Hope*, and other Kingdoms thereabouts; for all theſe Countries lying nearer the holy Apoſtle, it is not

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likely he ſhould forſake them, and go to others ſo remote as *America*. And if any Man ſhall ſay he was firſt in *Braſil* and *Peru*, and thence went over into *India*, I anſwer, I am of opinion the Saint would not have left that New World cut off from the reſt to go away into *Aſia*, and thoſe Countries contiguous to *Perſia*, and nearer to us. Every Man may believe what he pleaſes, but I am apt to ſuſpect that if the *Terra Auſtralis Incognita* be diſcover'd, there will preſently be other footſteps of St. *Thomas* found there, and there will not want reaſons and probabilities to make it out. Thus I will put an end to what I deſign in this Supplement.

32. But becauſe it is *China* that all my thoughts are bent upon, I cannot chuſe but return to it, tho at preſent it ſhall be very briefly. I think what is ſaid of the Land of Promiſe in *Deut.* 8. 7. may with good reaſon be apply'd to that Kingdom. *For the Lord thy God bringeth thee into a good Land, a Land of Brooks of Water, of Fountains, and depths that ſpring out of Valleys and Hills: A Land of Wheat, and Barley, and Vines, and Fig-trees, and Pomgranates, a Land of Oil and Honey: A Land wherein thou ſhalt eat Bread without ſcarceneſs, thou ſhalt not lack any thing in it, a Land whoſe ſtones are iron, and out of whoſe Hills thou mayſt dig Braſs*, &c.

Vineyards. Olive-Trees.

That Country has much more than all this, and tho it have neither Olive-trees nor Vineyards, it abounds in ſeveral ſorts of Oil, and has plenty of Grapes, and thouſands of things we do not know among us; innumerable Rivers, Brooks, and Fountains; Corn, Rice, Honey, Fruit, Metals, *&c.* Where is there any Country that can match it?

Sacrifices.

I writ in another place, what notable care thoſe People take in preparing and diſpoſing themſelves to ſacrifice to their Dead, and be preſent at theſe Sacrifices. They faſt three days, Marry'd Men are ſeparated from their Wives ſeven days; they all retire upon the Eve, keep ſilence, make themſelves clean outwardly, waſh themſelves to go into the Temple, and all this only in order to recollect themſelves inwardly, and aſſiſt devoutly and decently at thoſe Sacrilegious Ceremonies; and this not once in their Life, but ſeveral times in a year. If we Catholicks took example by thoſe Heathens againſt ſaying Maſs, and receiving the Bleſſed Sacrament, we ſhould receive much more benefit by it. S. *Baſil* of *Seleucia*, *Orat.* 19. ſays, *Be a Diſciple of the Gentiles; that you may believe follow the Unbelievers.* Much liberty is taken among Marry'd Men about receiving, ſome Rules have been aſſign'd in Canons touching this matter, which is only by way of advice, but no precept. *B. Humbertus de Romanis, lib. 4. de Erudit. Religioſ. cap.* 13. reflecting on the death of *Oza* for touching the Ark, 2 *Reg.* 6. ſays, "*The Hebrews ſay the cauſe of it was, becauſe he had lain the foregoing night with his own Wife; if God ſo puniſh'd that preſumption, what puniſhment are they worthy of who come to receive the Lord's Body without reſpect?*" &c. *Achimeleck*'s anſwer to *David*, 1 *Reg.* 21. 4. is to the purpoſe, "*I have no Lay-Loaves at hand, but only holy Bread, if the young men are clean, particularly from Women.*" *David* anſwer'd, "*If you talk of Women, we have abſtain'd yeſterday and the day before.*" Certain it is he who was repreſented exceeds the Figure, or Repreſentative. The Ark and that Holy Bread were Types of the Euchariſt; and if thoſe requir'd ſo much reverence, more is requiſite for him that was repreſented. *Oleaſt.* in 19 *Exod.* explicating theſe words, *Sanctifie them*, &c. ſays thus, "*You ſee what purity is requir'd to converſe with God, much more to deal familiarly with him.* S. *Thomas* has the ſame, *Opuſc.* 58. *cap.* 16. And no doubt it requires a Purity infinitely greater to receive him every day. This Doctor a little lower ſpeaks more to the purpoſe upon the words, "*Do not approach to your Wives,*" he ſays thus, *There are in theſe times many (I wiſh it be not only in name) holy marry'd men, who rarely or never abſtain from their Wives Bed and Embraces, and yet frequently communicate, and often preſume to be familiar with God, believing Conjugal Embraces to be no obſtruction to Piety; to whom this Place ſhould be often inculcated, that they might learn to treat the moſt holy things with more reverence, and might know that even corporal Uncleanneſs is offenſive to the Divine Purity, and underſtand that not only the Heart, but the Body, Clothes, and all things are to be made clean, when we are to approach to God. Whence I ſuppoſe the cuſtom came among the Jews of waſhing their Hands and Garments, when they went to Prayer*, &c. *and tho the Lord in the New Law require rather an inward than outward Cleanneſs, yet he does not altogether neglect the corporal.* Read *Corn. à Lap.* and S. *Thom.* 3. *p. q.* 83. *art.* 4. and *cap.* 15, & 16. *Opuſc.* 58. and S. *Baſil Interrog.* 23. *Reg. Brev.* And if S. *Paul*, 1 *Cor.* 7. adviſes marry'd People to abſtain only to pray, ſomething more is requir'd for receiving the Supreme Majeſty of God. S. *Thomas* quotes the 3. *Coap.*

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of the Holy Ghoſt to the ſame purpoſe as S. *Paul*, *There is a time of embracing, and a time of removing far from embraces.* Theſe words can be no way ſo well apply'd as to the Holy Communion; for no caſe ſo poſitively requires ſuch a diſpoſition. This that has been ſaid, and the Opinions of Grave Doctors, has brought up the cuſtom in the *Philippine Iſlands*, *China*, and other parts of the Eaſt, for Marry'd People to part Beds the night before they receive, which they ſtrictly obſerve. Read S. *Thomas*, *Opuſc. ut ſup. cap.* 16. where he ſpeaks to this purpoſe. Nor is this condemning the frequenting the Sacrament, but blaming them that do not approach to it with due reverence, decency and other diſpoſitions. Nor is it enough, as ſome Men urge, that Man is in a ſtate of Grace, to juſtifie the receiving as every Man fancies. It is well known that tho a Man be in a ſtate of Grace, he may commit ſo many indecencies, and irreverences, as may be an obſtacle to the due honour due to, and conſequently the effect of that auguſt Sacrament. Many examples might be brought here, but I omit them becauſe the matter is plain, tho I ſhall give ſome hints, when I ſpeak of Converts, and thoſe newly Baptiz'd.

I always diſlik'd one thing in Penitents, which is, when they will needs receive, contrary to their Confeſſor's advice and opinion; I believe ſuch Perſons rather diſpleaſe than pleaſe God. What Patient does not follow his Phyſician's preſcription? He knows what may do good and harm, and a good Medicine without a proper diſpoſition may be hurtful. To this read S. *Thomas*, *Opuſc.* 58. *c.* 18. where he has very plain inſtances. On the contrary I like thoſe, who even when aſk'd, Whether they dare receive our Lord, ſubmit themſelves to the direction of their Confeſſor; for this ſhows humility, knowledg of their unworthineſs and fear, which is a good diſpoſition. The Doctrine of S. *Auguſtin*, quoted by *Cajetan*, 3. *p. q.* 38. is good and proper for all Men, *Live ſo, that you may daily deſerve to receive.* If a Man feeds on the beſt and thrives not, it is a ſign there is ſome defect in the natural heat. If a Plant be cultivated and water'd, and yet grows not, it ſhows there is ſomething amiſs in the Root; ſo if a Man often feeds on the Bread of Angels, and finds no change of Life, and increaſe of Virtue, it is moſt certain the fault is on his ſide, and that we do not eat it with the due Preparation. Nor is it allow'd in thoſe parts, that the Penitent as ſoon as he riſes from the Feet of his Confeſſor go immediately to receive the Communion; they are inſtructed to perform the Sacramental Satisfaction firſt, if they can, and if not that they give God thanks for the benefit receiv'd, and diſpoſe themſelves anew for a greater; for thoſe two Sacraments being diſtinct, the diſpoſitions ought to be ſo, and Man ought to ſtir up devotion, and much love in himſelf, &c. *Navarette.*

33. I have writ ſeveral Sentences us'd by thoſe Gentiles, and could add more in this place, but that I would not tire the Reader. I have ſet down one which I afterwards found to a Letter in S. *Chriſologus*, *Serm.* 3. *de Fil. Prod.* "*Love ſees no faults.*" And another in *Tertul. c.* 14. *in Apolog. A word of Piety is more grateful than a word of Compaſſion.* It would be too tedious to tranſlate all the Documents of that Nation, which are much admir'd by *Europeans*; but that which S. *Jerome* writes *lib.* 2. *comm. in* 13. *Mat.* is infallibly true, thus it is, *The preaching of the Goſpel is the leaſt of all Doctrines. Compare it with the inſtructions of Philoſophers, and their Books, the ſplendor of their Eloquence, and regularity of ſpeech, and you will ſee how much the Seed of the Goſpel is leſs than other Seeds. But theſe, when they grow up, have nothing that is ſharp, ſprightly and lively, but is all fading, ſoft and flaggy, growing up to Weeds and Graſs, which ſoon withers and falls. But this preaching which at firſt ſeem'd little, or when it came into the ſoul of the Believer, &c. grows up to a Tree, ſo that the fowls of Heaven come and build neſts on its boughs.*" Chriſtians daily own this truth, and ſhow it by their change of life, whereas Infidels draw no profit from their Doctrines, which we ſee produce no other fruit but pride, vanity and hypocriſy.

34. The *Tartar*, as has been writ, poſſeſs'd himſelf of all that Empire, and laid a foundation to perpetuate himſelf in it, doing by the Imperial Family as *Zambri* and *Jehu* did by thoſe of *Baaſa*, and *Achab*, 3 *Reg. c.* 16. *v.* 11. & 4 *Reg. c.* 10. *v.* 10. *He left not one of it to piſs againſt a wall*, &c. True, it is that precaution ſettled not *Zambri* above ſeven days; Tyranny is never laſting. What may avail the *Tartar*, is his great caution, and circumſpection in managing the Government, and his extraordinary care in cutting off Heads, without regarding the Popular hatred, according to the Doctrine of *Seneca* in *Oedipus*, *Odia qui nimium times regnare neſcit.* "He knows not how *Tartar.*

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how to rule who is too much afraid of being hated." But he ought to obſerve the words of *Juſtus Lipſius*, 3 Polit. "*There is often the greateſt danger, where it is leaſt fear'd.* I have writ much concerning that Miſſion in my Controverſies; I hope in the Divine Goodneſs, that if God opens a way for the Biſhops his Holineſs has ſent to get in, that Church will daily increaſe, tho it meet with never ſo many Oppoſitions, eſpecially by ordaining Prieſts of the Natives, as the Holy Congregation *de Propaganda Fide* ordains. Had this Method been us'd 40 Years ago, no doubt that Miſſion had been better advanced.

I put thoſe who write in mind of *Cicero*'s words, *Tuſcul.* 3. "*It is a folly to ſee the Vices of others, and forget our own.* And what *Seneca* writes, *Lib.* 1. *de Morib.* "*For nothing is baſer, than to object to another that which may be objected to a Man's own ſelf.*" S. *Auguſtine* ſays it, *cap.* 10. *de Confeſs.* "*A curious ſort of People, to pry into other mens Lives, ſlothful to mend their own. Seneca* too, if I forget not, ſaid, "*The way is ſhort by Example, tedious by Words.*"

The Misfortune of it lies in our miſerable State, our Self-love and Paſſions. S. *Chryſoſtom* Homil. 3. *ſup. cap.* 1. 1 *ad Cor.* "*That there is nothing at all ſo holy, and ſo well ordain'd, which human Malice cannot abuſe to its own ruin.*" It finds Faults in all things; If we preach in a poor manner, the Method is not proper; if we wear mean Clothes, they are not decent for ſuch Men; if we diſcover Chriſt Crucify'd, it is indiſcretion; if we do not viſit *Mandarines*, and preſent them, we cannot ſecure Chriſtianity; if we teach the Mathematicks, they baniſh us; if we teach none, there is no admittance. Good God, how many Scarecrows they ſet before us upon all occaſions! God order all for his greater Glory, and grant Unity and Concord among the Miſſioners, which, I think, is the main Point: I have writ ſomething to this purpoſe in the ſecond Tome. See S. *Thom. in Apoc. cap.* 8. v. 6, 7. explicating thoſe words, *They prepar'd themſelves to ſound the Trumpet.* Having taken notice that in the ſecond Verſe it is ſaid, that a Trumpet was given to every one of the ſeven Spirits, and what *Richardus Victor* obſerves upon the 9th Chap. v. 19. *I heard one Voice from the four Horns*, &c. *One Voice, that is, the Agreement of the Univerſal Doctrine, from the four Horns of the Golden Altar, that is, from all the Preachers of Chriſt, preaching the four Goſpels through the four Parts of the World.* Thus the Heavenly and Divine Seed will certainly bring forth Fruit. Otherwiſe we ſhall ſay, *In vain do we labour and run.* See *Sylveir. Tom.* 6. *cap.* 4. *q.* 1.

CHAP. XXXIII.

Notes upon F. Martin Martinez *his Treatiſe* de Bello Tartarico.

1. I Know not whether I got the better of Sloth, which hindred me from reading the little Book *de Bello Tartarico*, publiſh'd by the R. F. *Martinez*, or whether Curiosity overcame me; I took it up accidentally, thinking it had been *Ariſtotle*'s Problems, and reſolv'd to look it over: I made ſome Remarks, tho not very weighty ones, and will inſert them in this place. *Seneca, Epiſt.* 45. ſays, *The Words of Truth are plain, and therefore muſt not be intangled*, &c. To be zealous for Truth in all reſpects, implies Sincerity of Mind, not a Spirit of Contradiction, as ſome incurious and troubleſome Perſons imagine. S. *Gregory* ſays, *With the true Worſhippers of God, even thoſe Wars are ſinful which are not made through Ambition or Cruelty, but for the ſake of Peace*, Cap. apud veros 23. q. 1. Among God's Servants nothing is to be attributed to Diſcord or Diſſenſion, but to a deſire of clearing the Truth, the knowledg whereof is delightful and coveted by all Men, ſays S. *Thom.* 2. 2. *q.* 15. *Art.* 1. *ad* 3. S. *Auguſtin, Conf.* 10. *cap.* 23. ſays, *All Men love to know clear Truth.*

2. In his Preface to the Reader, *Pag.* 16. he excuſes his Latin if it prove not ſo polite and elegant as may be expected, with his being taken up with the ſtudy of the *Chineſe* Tongue, &c. This were more proper for others, and for thoſe who for above twelve Years handled none but *Chineſe* Books, and ſpent ſome more in the *Philippine Iſlands* upon the Languages of the Natives there. F. *Martinez* was not there full ſix Years; it may be his Humility.

3. *Pag.* 21. I ſee he holds the Opinion I mention'd in the Firſt Book, that *Tamerlan* never conquer'd *China*, as the Hiſtory I there ſpoke of tells us. The Computation

putation by Chronology I do not insist on; it is enough I confirm my Opinion by what has been said. This also makes out what I writ against F. *de Angelis*, a *Portuguese*, that they were the *Western Tartars* who formerly conquer'd *China*, not those who now possess it.

4. *Pag.* 23. he says, That he who made head against those *Tartars*, was a Servant to the *Bonzes*. The common Vogue in *China* is, that he was a very brave and resolute *Bonzo*. He was the first Emperor of the reigning Family before this call'd *Tai Ming*.

Pag. 26. he confirms what I writ in the first Book, that the *Chineses* had a Million of Men to guard the Wall; I said some added half a Million more. The Charge was doubtless prodigious, and wonderful how they carry'd Provisions and Necessaries for such a multitude, and defended them from the cold, which is very sharp there in Winter, they must stand in need of many things. To me who know that Country, the supplying all these Wants seems more easy, than to relieve two hundred Soldiers from *Madrid* if they were but at *Pardo*. This is no Hyperbole, but a known Truth.

5. *Pag.* 28. he tells how ill the *Chineses* treated the Merchants that went to *Leao Tung*, which cannot be deny'd; but neither *Leao Tung*, nor *Leao Yang*, was or is either of them a Metropolis; nor did it then, or does it now belong to the Province of *Xan Tung*, the Metropolis whereof is call'd *Zi Nang*.

Pag. 29. he mentions the Great *Lamase*, by whose means the *Tartars* sent their Complaints to the *Chinese* Emperor. I said he was the Pope of the *Bonzes* in those Parts, and lived in the Kingdom of *Tibet*. I was often told in *China*, that as well the Eastern as the Western *Tartars* put a great value upon the Herb *Cha* or *Te*, whereof the most usual Drink in that Kingdom is made; and not being allow'd to carry it out, they use this Contrivance to get it: They first treat with the *Chineses* that sell it, agree about the Price, and appoint a day to carry it away. This done, they take as many Horses as they think will carry the Burden, and keep them three or four days without a mouthful of Food; then they come in with them, and give them as much as ever they are able to eat of that Herb; immediately they mount them, and with all speed get out of the Bounds of *China*: As soon as they are within their own they alight, kill the Horses, rip open their Bellies, and take out all the *Cha* they eat, dry it, and so carry it about to sell and make Drink of it. *Navarette.*

6. *Pag.* 31. He writes of the barbarous Custom of the *Tartars* at the Death of Noble-men, that they burn their Wives, some Servants, Horses, and other things to go serve the Dead. In *India* this Custom is in some measure practis'd, but he says they left it off when they came into *China*; *Being reprov'd by the Chineses themselves.* I mention'd that they had not left it off till the Year 1668, when the present Emperor forbid it. *Funerals.*

7. From *Page* 34 forwards, he relates the Persecution his Society endur'd there in the Year 1618, and says, some remain'd hid, perhaps he means F. *Longobardo*. He adds, That *some were cruelly bastinado'd by the Magistrates.* It might be so, but he does not set down the Causes of the Persecution, but only that a *Mandarine*, who was an Enemy to the Law of God, promoted it. He attributes the Mischief the *Tartars* did in *China* to this Persecution, tho he affirms the Faith was advanced by it. *But the Faith increas'd, as it is wont to do by Persecution*, &c. Which further confirms what I writ concerning this Matter, in the first Book of my second Tome. I writ, that when the *Tartar* possess'd himself of the Imperial City, about the Year 41 or 42, there were on the Walls of *Pe King* 7000 Pieces of Cannon; so I was told when I was in that City. But before that, when they attempted to break in, and durst not, F. *Martinez* says there was in the Imperial City, *An infinite number of Cannon*; these words imply more than the determinate number of 7000.

8. As for what he writes *Page* 42. of the *Portuguese* Succours, I already took notice that the Soldiers of *Macao* never came to Court, whereof there is a credible Witness at *Madrid* in the Service of the Lady Marchioness *de los Velez*, who then was in Arms, and went with those Men from *Macao*; only five or six Gunners went up to the Court. I do not look upon it as probable, that the Law of God was then, and till those times publickly preach'd with the Emperor's Consent.

9. What he says, *Pag.* 45. that the *Tartars even pull out all their Beard by the Roots*, is contrary to what we have seen thousands of times. They use Whiskers like the *Turks*, and larger. Nor do I agree to what he writes, *Pag.* 47. *But they are handsome enough in Body and Face, and much delighted with Strangers.* This is *Tartars.*

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Navarette.

not at all proper; I have heard ſo much of the Cruelties and Inhumanities of the *Tartars*, that all he writes concerning them is credible. *Pag.* 56. he ſays, the *Portugueſe* Gunners that went to Court were ſeven, which differs not much from what was ſaid before.

10. Then he gives an Account of the Rebellion of the *Chineſe* Robbers, and the deſtruction of the Metropolis of the Province of *Ho Nan*, where the good F. *Figueredo* had his Church; he might well have ſav'd his Life, but like a good Shepherd would not leave or forſake his Flock; he attended them living, and bore them company in death. F. *Figueredo* was an excellent Miſſioner, and writ extraordinary good Books in the *Chineſe* Character. I read ſome of them, and they pleas'd me to the height; therefore I wondred that thoſe of his Society forbid them to their Brethren, ſince he printed them with leave. True it is, the Prohibition did not reach to us, or the native Chriſtians.

S. *Paul*, 2 Cor. 6. ſets down the Qualifications of Miſſioners in theſe words; *In much Patience, in Tribulations, in Wants, in Afflictions, in Stripes, in Priſons, in Seditions.* *Cajetan* adds, *which are rais'd againſt us in Citys*, &c. It is fit the whole be read, with the Expoſitions of S. *Thomas* and *Cajetan*. It were no hard matter to apply every Particular to this Reverend Father; But one I cannot make out of him, which is, that whereas the Fathers of the Society in *China* underwent ſo many Perſecutions, which I mention'd in the firſt Book of my ſecond Tome; yet I never heard that F. *Figueredo* ſuffer'd in any of them, notwithſtanding he was againſt the practice of his own Order, and follow'd that which the *Dominicans* and *Franciſcans* always obſerv'd, in relation to the Worſhip the *Chineſes* give to their Dead, their Boards, *Confucius*, and other Particulars. This to me is a Myſtery that requires much Reflection.

11. *Pag.* 79. He corroborates my Opinion, wherein I agree with the Fathers, *Longobardo*, *Gouvea*, and other grave Men of the Society: *For they believe*, ſays he, *that Crowns are given by Heaven; nor do they think they ought to be ſeiz'd by Human Arts or Force.* How come others to contend that the *Chineſes* know God, when they themſelves ſay the contrary? The God they acknowledg is Heaven, and not any other thing diſtinct from it.

12. From *Pag.* 87. forward, he gives a relation of the Rebels breaking into the Imperial City and Palace, and the *Chineſe* Emperor's unhappy End; he agrees he hang'd himſelf, and ſays, he kill'd a Daughter he had that was marriageable: It was reported in *Peking* as I writ it.

13. *Pag.* 94. He ſpeaks of the Impriſonment of the Father of *U San Kuei* the *Chineſe* General, and the Letter he writ to his Son, with the Anſwer he ſent to it; it is worth every Man's knowledg, and that makes me inſert it here. The Rebel preſs'd him to write to his Son, to ſubmit himſelf and all his Army to him, and obey his Orders. The good old Man took the Pencil, and writ thus; "Son, the Changes we ſee, are the Effects of Heaven and Fate, the Rule "*Ta Ming* is ended, our Emperor periſh'd, Heaven has deliver'd up the "Crown and Scepter to this Robber *Li-* "*Kung*; we muſt ſute our ſelves to the "Times, and make a Virtue of Neceſſity to eſcape his Tyranny and a cruel "Death. He promiſes to make you a "King, provided you and your Men will "acknowledg him Emperor. My Life "depends on your Anſwer, conſider "what you owe to him that begot "you.

U San Kuei read his old Father's Letter; no doubt it forced Tears from him, and fatherly Love ſtrove in his Breaſt, with the Duty he owed as a Loyal Subject to his Emperor. The latter prevail'd, and he generouſly anſwer'd his Father in a few words, thus; "I will "not have him be my Father who is not "true and loyal to the Emperor; if you, "Sir, forget the Fidelity you owe to "the Emperor, no body will think it "ſtrange I ſhould forget the Duty I owe "to ſuch a Father; I will rather die "than ſerve a Robber. He ſent this Loyal and Reſolute Anſwer to his Father, and preſently ſent to crave Aid of the *Tartar*. He acted inconſiderately and raſhly; this was the occaſion of the mighty Havock he ſaw ſoon after. He call'd in Lions to drive out Dogs.

14. *P.* 97. He confirms what I was told in *China*, and mention'd in the Firſt Book, that they were employ'd eight days carrying Riches out at four Gates of the Palace, upon Carts, Horſes, Camels, and Mens ſhoulders. I do not agree to what he ſays *Page* 105 and 106, that the *Tartars* took from *U San Kuei* the Command of the Army; he was deſirous ſo to do, but never durſt provoke him. He kept that Poſt till my time; and if it were

were not so, what ground was there for the Hopes the *Chineses* had conceiv'd of this Man?

What he writes *Page* 125. concerning the petty King, who went over to the small Island near to the City and Port of *Ning Po*, and made himself King of it, was not of any continuance. The Governor of *Kin Hoa*, a great Friend to F. *Martinez*, was beheaded in my time at *Pe King*.

15. *Pag.* 126. He relates how he was taken by the *Tartar*, but after another manner than really it was. F. *Martinez* was then with *Lin Chung Zao* in the Quality of *Mandarine* of the Ammunition, a Title his Brethren did not approve of, he had scarce time to cut off his Hair; he said himself a near Kinsman of F. *Adam*, and that sav'd him.

Pag. 38 and 39. He gives an account of the Baptism of *Constantine* his Mother, &c. I have writ somewhat concerning this Particular, and refer my self to it. Some things might have been spar'd in this Point; and in the Cut he inserts in this place, they who are vers'd in these Affairs will understand it.

16. *Pag.* 167. He says, all the *Tartar* and *Chinese* Troops are rang'd under eight Colours: In the First Book I said it was under 24; I was often told so in *China*.

Pag. 168. He mentions the *Tartars* eating Horses and Camels, which has been set down before. I often heard, that these People had a custom, as soon as they kill'd one of them, to take out its Heart and eat it raw.

17. *Pag.* 178. He writes that *Amatcandus* the *Tartar* in three days threw up a Trench ten Leagues in length, with several Forts upon it. This will seem incredible in these Parts, but is not so to me, who have seen the vast numbers of People that can be gather'd to furnish such a Work; tho it be very much if it had been but six or seven Leagues, and it would take up a great multitude to man it.

From *Pag.* 176 forwards, he describes the taking of *Canton*; it cost dear. That which most terrify'd the *Chineses* was, a wooden Castle the *Tartars* built, which overtopt the Walls whence they play'd their Gun, and then the *Chineses* began to abandon the Wall. *Peter Caravallo*, a Mongrel cast by a *Portugese*, who seeing himself left alone upon the Wall, had Heart, told me, that if only 2 hundred men had kept their Post with fire-Arms, they had certainly repulsed the *Tartars*, and disappointed their Designs. The Fathers, *Alvaro Semedo*, and *Felicia-no Pacheco*, both *Portugueses*, were then in that Metropolis; the latter, as he told us several times, got out, tho with much difficulty, with his Musket upon his Shoulder. The *Tartars* took the former, and from him a great Sum of Mony, as F. *Antony Gouvea* told us in that City. *Navarette.*

18. *Pag.* 180. He says, almost all the *Tartars* love, honour, and respect those of his Society; this appears by our Sufferings. He adds, *Et non pauci ex illis jam fidem amiserunt nostram.* I understand it not; if by *amiserunt* he means they have receiv'd, he is much deceiv'd; here and there one it may be, and this seems to be the Author's meaning.

19. From *Pag.* 182 forwards, he speaks of the cruel Actions of the second Rebel, or Robber; I look upon them all to be true. The Fathers *Magallanes* and *Ballo* suffer'd very much under this Man. F. *Gouvea* said it was their own Fault, because they were very headstrong.

20. *Pag.* 193 and 194. he says, That Laucan. Robber call'd together the Learned to be examin'd, and that above 18000 met; *Till whom, as the custom is, he put into the College of the City, as it were, to be examin'd,* and put them all barbarously to death. F. *Martinez* here gives it for granted, that in every Metropolis there is a College for Examinations, and that large enough to contain the number above-mention'd. Why then did he give out at *Rome*, that the Examinations were made, and Degrees taken in the Chappel dedicated to *Confucius*, which cannot hold fifty Men standing? There is no answering this Point.

21. *Pag.* 207. *in Appendice*, he says in the Margin; "The religious Wor- "ship of the *Chineses* towards the "Dead. And in the body of the Page, "No Punishment is more heinous a- "mong the *Chineses* than that sort of "Execution; for by reason of the Re- "ligion ingrafted in their Minds, they "pay a supreme Veneration to the Se- "pulchers of the Dead." Hence it follows that all the *Chineses* do towards their Dead, is not a Civil Worship. This is certainly a necessary Consequence, else it would not be a Religious Worship of the *Chineses* towards the Dead, nor would the extraordinary Veneration they have for their Tombs *Worship.*

be an Effect of the Religion ingrafted in their Minds. It were well for the Father if this were not contrary to what he himſelf propos'd at *Rome*. From what is here writ I alſo infer, that what I ſaid in another place is true, that the *Chineſes* look upon the place of their Sepulchers as holy, and not profane, as well as other Nations. *Navarette.*

To confirm what I alledg in another place out of F. *Suarez*, *contra Reg. Ang.* to prove that the Worſhip of the *Chineſes* towards their Dead, is not only Civil and Political, but Ceremonious and Religious: I here add what F. *John de Sancto Thoma* ſays, 2. 2. *q.* 87. *Diſp.* 27. *Art.* 4. "A Worſhip is "call'd Holy and Religious, not be- "cauſe it is Divine, but becauſe it is "above the Civil Degree; that is, it "is given to Perſons near to God, "and above humane Converſation: "And, becauſe thoſe Perſons to whom "it is given, are above the Civil Rank. No Man who has been in *China*, can reaſonably defend, that the Ceremonies wherewith that Nation honours their Philoſophers, Emperors, and Progenitors departed, are not far ſuperior to thoſe they uſe to honour the living. *Card. Lug. de Incarnat. Diſp.* 35. *Sect.* 1. *n.* 1. ſays, "That is call'd Civil "Worſhip, which uſually Men give to "one another. And it is certainly very different from that the *Chineſes* give to their Dead. This Matter ſhall be handled at large in the ſecond Tome; for the preſent it ſuffices that F. *Martinez* calls that the *Chineſes* practice, a Religious Worſhip towards the Dead.

22. *Pag.* 210. he ſays, He knows not what was the End of *Fun Lie*, I ſet it down in the Fifth Book. He adds, That F. *Andrew Xavier* follow'd him, his Wife and Son. I have given an Account how they abandon'd and forſook him; F. *Vittorio Riccio* was told it by the Eunuch, who went to crave Succours in the Iſland *Hia Muen*; and becauſe the King, Queen, and other Chriſtians had never a Prieſt, he preſs'd to have the ſaid Father go with him; who would have gone, had he been furniſh'd with a Companion to whom he might commit the Charge of his Chriſtians. *Xavier.*

23. *Pag.* 215. and laſt, He tells the News he receiv'd at *Bruxels* of the *Tartars* kindneſs to the Millioners, that they gave full liberty to preach the Goſpel, that they allow'd the erecting of new Churches, and contributed towards them. The laſt I neither do, nor for the World can agree to: The firſt part I grant, and was an Eye-witneſs to it: But that mighty Liberty and Toleration laſted not long, becauſe it was all built upon Sand. F. *Martinez*, as I was often told, was of opinion, that the *Tartar* was lawfully poſſeſs'd of the *Chineſe* Empire. I always thought he would have prov'd his Title in this little Book; but nothing can be gather'd out of all he writes to make this out, or prove his Aſſertion, ſo that I am left more at liberty to go on in my own Opinion. *Miſſioners.*

24. A Learned and Judicious Man thinks nothing impoſſible. S. *Thomas*, 1 *p. q.* 94. *Art.* 4. "Nothing is incre- "dible to a wiſe Man; Children and "Fools are ſurpriz'd at every thing as "ſtrange." He will not therefore make a doubt of what has been hitherto ſaid, or ſhall be added in the ſecond Tome. Some Perſons are amaz'd to hear that many new Chriſtians turn Apoſtates, without regarding that many of our own People do the ſame among the *Mahometans*, of which ſort there are enough at *Tunis*, *Algier*, and in other parts. We know, that according to S. *Auguſtin*, *lib.* 1. *cont. Julian. c.* 3. whom *A Lapide* quotes and follows in *Gen.* 3. 5. *Adam* loſt his Faith when he ſinn'd: So S. *Peter*. What S. *Thomas* did we all know. Beſides, *Himenæus* and *Alexander* fell back, 2 *Tim.* 4. What wonder is it the *Chineſes* and other Nations ſhould do the ſame? What we ought to admire is, that there ſhould be any who forſaking ſo many Idolatries in which they were bred from their Infancy, come over and embrace our Holy Law, without ſeeing any Miracles as the Antients did. And whoſoever reflects upon the inconſiſtency of the *Jews*, who ſaw ſo many Prodigies as God perform'd among them, and for them, will leſs wonder at what many *Chineſes* have done: I ſee more to admire at among Chriſtians. One of my Order exhorted an *Alcade* of *Manila* to moderate himſelf in ſome Particulars, he put him in mind of the Account he was to give to God; and he anſwer'd, Let me but come off well when I am call'd to account here, for that in the other World does not much trouble me. No *Chineſe* would

would have utter'd ſuch an extravagancy. This Man had not read that which all we who have Faith ought to know. Let him that has the curioſity read *Oleaſter* in *6 Levit. ad mores.* I call'd to mind a while ſince an extraordary Paſſage, which is in the Claſſick *Chineſe* Authors. They write of one who being altogether ignorant, one morning awak'd ſo learned, that he repeated all the *Chineſe* Doctrines by heart. They praiſe this Man very much; what I underſtand of it is, that only God, and none elſe can infuſe habitual Knowledg. This is an agreed Point of Divinity; which *A Lapide* follows in *Gen.* 11. 7. The Devil may infuſe actual Knowledg, either ſuggeſting, or ſpeaking himſelf, and perhaps it is moſt likely he did ſo in this caſe we have mention'd. Other Stories and Accidents, which might be added in this place, are inſerted in the ſecond Tome. *Navarette.*

The End of the Sixth Book.

Navarette.

BOOK VII.

Decrees and Propoſitions reſolv'd at *Rome*, by order of the Holy Congregation of the Inquiſition.

Queſtions propos'd to the Holy Congregation, *de Propaganda Fide*, by the Miſſioners of *China*. With the Anſwers to them, approved by Decree of the ſaid Holy Congregation.

The following Propoſitions tranſmitted by the Holy Congregation *de Propaganda Fide*, to the Inquiſition, were reſolv'd as follows, by the Fathers Qualificators of the ſaid Inquiſition.

1. WHETHER *the* Chineſe *Chriſtians are oblig'd to the obſervation of the poſitive Precepts of the Church, as to Faſting, Confeſſing, and Receiving once a Year, keeping of Holy Days, in the ſame manner as the* Indians *in New* Spain *and the* Philippine *Iſlands are oblig'd, by the Decree of* Pope Paul *the* 3d *for the Weſtern and Southern* Indians.

Faſting. They are of opinion, that the Poſitive Laws of the Church for Faſting bind the *Chineſe* Chriſtians, and that the Miſſioners are to notify it to them. But conſidering the nature of Countries, and Perſons, his Holineſs if he pleaſes may grant the ſame Diſpenſation *Paul* the 3d of happy Memory granted to the *Indians*; which being obtain'd, let the Miſſioners endeavour to make known to them the Goodneſs of our Holy Mother the Church, who favours them in remitting a great part of what ſhe has decreed for the whole World.

Confeſſing. They alſo judg the aforeſaid *Chineſes* are oblig'd to Sacramental Confeſſion once a Year, and the Miſſioners are to make them ſenſible of this Duty.

Communicating. The ſame they judg as to receiving the Holy Communion once a Year. But as for the performing of it at the time appointed, *viz.* at *Eaſter*, that is to be underſtood, unleſs there be ſome impediment, or any great danger threaten. However care is to be taken, that they receive within 2 or 3 Months next before or after *Eaſter*, as far as may be done without danger, or at leaſt within the ſpace of a Year beginning from *Eaſter*.

Laſtly, they judg the *Chineſes* who Holy-days. are converted to the Faith are abſolutely oblig'd to keep Holy-days, and the Miſſioners are bound to let them underſtand as much. Yet, if his Holineſs pleaſe, he may limit the number of Holy-days according to the Privilege granted the *Indians* by *Paul* the 3d.

2. *Whether the Miniſters of the Goſpel in* Baptiz. *the ſaid Kingdom may, for the preſent at leaſt, forbear giving Women the Holy Oil of* Catechumens, *the putting Spittle in their Ears, and Salt in their Mouths: As alſo adminiſtring the Sacrament of Extreme Unction to Women. The cauſe of putting the Queſtion is, for that the* Chineſes *are very jealous of their Wives, Daughters and other Women, and will be ſcandaliz'd at ſuch Actions.*

They judg the Sacramental Rites ought Extr. Unct. to be us'd in baptizing of Women, and the Extreme Unction to be given them; and that the cauſe they alledg for their doubt is not ſufficient for the Miſſioners (as far as lies in their power) to omit theſe things. Therefore care is to be taken, that ſuch wholeſome Rites and Ceremonies be introduced and obſerv'd, and the Miſſioners muſt adminiſter them with ſuch Circumſpection, and give the Men ſuch inſtructions, that they may be void of all thoughts of any indecency.

3. *It is eſtabliſh'd by Law in the aforeſaid Kingdom, that* 30 per Cent. *Intereſt*

Intereſt

le taken for Mony lent, without any regard to Gain otherwiſe failing, or Loſs accruing. The Queſtion is, Whether it be lawful for the ſaid Chineſes *to receive the ſaid* 30 per Cent. *the Rate eſtabliſh'd by Law in that Kingdom, tho their Profit ceaſe not in another place, nor Loſs accrue. The cauſe of the doubt is, for that the Principal runs ſome Hazard, to wit, that he who borrows may run away, or delay Payment, or force the Creditor to recover it by Law, or the like.*

They judg nothing above the Principal ought to be taken immediately and directly for the Loan. But if they receive any thing on account of the danger may probably happen, as in this caſe, they are not to be moleſted, ſo regard be had to the nature of the danger and the likelihood of it, and there be a proportion betwixt the greatneſs of the danger and what is receiv'd.

4. *It is frequent throughout all* China *to have publick Houſes aſſign'd for Uſury, where publick Uſurers put out their Mony to uſe upon Pawns, deducting the Intereſt, and yet to receive ſo much* per *Month for every Ducat; and in caſe the owner of the Pawns within a certain number of Years does not redeem them, paying the Principal and Intereſt, he loſes all his Right and Title to thoſe Pawns. Now theſe Houſes are uſeful to the Publick; and tho the Uſurers themſelves would deſiſt from that Trade of Uſury, yet they are compell'd to follow it by the Magiſtrates. The Queſtion is, Whether if theſe Uſurers ſhould deſire to be converted to the Faith, they may be baptiz'd tho they continue in their courſe of Uſury, for the reaſon above mention'd, or what is to be done in that caſe?*

They judg that the *Chineſes* who continue in the Practice of Uſury cannot be baptiz'd. But if they be compel'd by a Magiſtrate to lend their own Mony, then they may take ſomething above the Principal, tho they have a Pawn, both becauſe of the trouble forced upon them, and for their care in keeping the Pawns, as alſo of the Profit they might make another way, and of the preſent Loſs they are at. But if at the time appointed, there ſhall remain upon ſelling the Pawn any thing above the Principal and Lawful Intereſt accruing, for the reaſons abovemention'd they ſhall reſtore it to the Owner.

5. *Whether the Sons of the aforeſaid Uſurers, being Chriſtians when they inherit their Fathers Wealth, be oblig'd to make reſtitution of what their Parents got by Uſury either in the whole or in part, according to the exceſſive extortion. And in caſe ſuch Sons of Uſurers, now become Chriſtians, be compelled by the Government, or Magiſtrate to open and keep up their Parents publick Houſes of Uſury; what then the Miniſters of the Goſpel are to do in this caſe for the eaſe of their Conſciences.* Navarette.

They judg, that the Heirs of Uſurers are obliged to make reſtitution of what their Parents have unlawfully got by Uſury, to the true Owners, if any ſuch can be found; if not, according to the rules aſſign'd by Doctors. But the actual reſtitution muſt be directed by Learned, Pious, and Diſcreet Men. As for the ſecond part of the Queſtion, it is anſwer'd in the next above it.

6. *It is the Cuſtom among the People, and in the Cities of that Kingdom to lay certain Impoſitions, which are exacted from the neighbouring People, to be ſpent at the Feaſt of the new Year, in Sacrifices and Idolatries of their Devils, in Invitations and Banquets prepar'd in their Temples, as alſo in Feſtivals, and other indifferent ſhews for the Peoples Diverſion. Quære, whether it be lawful for Chriſtians, and their Miniſters (of whom it is demanded as of Neighbours) at leaſt for the preſent, to contribute towards theſe things? For in caſe the Chriſtians would not contribute to it, ſome Tumult will be rais'd againſt them by the* Gentiles. Contributions.

They judg the Chriſtians may contribute Mony, provided they do not deſign by ſuch Contributions to join in thoſe Idolatrous, or Superſtitious acts; ſuppoſing that cauſe for it, which is propos'd but doubtfully: Eſpecially entring their Proteſtation, if it may be done with Conveniency, that they pay thoſe Contributions only for the diverſion of the People, and indifferent actions, or at leaſt ſuch as are not oppoſite to the Worſhip of the Chriſtian Religion.

7. *In all the Cities and Towns of that Kingdom, there are Temples erected and dedicated to a certain Idol call'd* Chim Ho-am, *which the* Chineſes *pretend to be the Ruler, Protector, and Guardian of the City; and it is an eſtabliſh'd Law of the Kingdom, that all Governours of Towns and Cities, whom they call* Mandarines, *when they enter upon the Government, and twice a Month throughout the Year, upon pain of forfeiting their Employment, ſhall repair to the ſaid Temples, and there proſtrating themſelves before the Altar of the ſaid Idol, kneeling, and bowing their Head down to the very Ground, adore and worſhip the ſaid Idol, and offer in Sacrifice to it Candles, Perfumes, Flowers, Fleſh, and Wine. And when they take poſſeſſion of their Government, they take an* Worſhip of Chim Ho-am.

Oath

Navarette. Oath before the aforeſaid Idol, that they will govern uprightly; and in caſe they fail, ſubmit themſelves to be puniſhed by the Idol; and alſo they beg of him a Rule and Method to govern well, and other things to this purpoſe. Quære, whether conſidering the Frailty of that Nation, it may be allow'd for the preſent, that ſuch Governours being Chriſtians carry ſome Croſs, which they may conceal among the Flowers on the Idol's Altar, or in their own hands; and directing their intention not to the Idol, but to the Croſs, perform all thoſe Genuflexions, Bowings, and Adorations before that Altar outwardly and feignedly, directing all the Worſhip inwardly in their Heart to the Croſs? For if ſuch Governours be oblig'd to deſiſt from doing this, they will ſooner revolt from the Faith than loſe their Commands.

They judg, it is no way lawful for Chriſtians to perform theſe publick Acts or Worſhip and Honour to an Idol, upon pretence, or intentionally to a Croſs they have in their Hand, or hid among Flowers on the Altar.

Worſhip of Confucius. 8. *In the aforeſaid Kingdom of* China *there was a learned Maſter in Moral Philoſophy, long ſince dead, whoſe Name was KUM FU CU, ſo much admir'd throughout the Kingdom for his Doctrine, Rules, and Inſtructions, that as well the Kings as all other Perſons of what Degree or Quality ſoever, propoſe him to themſelves as an example to be imitated and follow'd, at leaſt in the ſpeculative part, and extol and worſhip him as a Saint; and there are Temples erected in Honour of the ſaid Maſter in every City and Town. Governours are oblig'd to offer a Solemn Sacrifice twice a Year in his Temple, they themſelves doing the Duty of a Prieſt, (they repair thither without Solemnity twice a Month throughout the Year) with them go ſome of the* Literati, *or Learned, to aſſiſt them in the offering of that Sacrifice, which conſiſts of a whole dead Swine, a whole Goat, Candles, Wine, Flowers, Sweets,* &c. *Alſo all the Learned, when they take a Degree, are oblig'd to go to this Maſter's Temple, to kneel before his Altar, and offer on it Candles and Sweets. All this Worſhip, Sacrifice and Honour, according to the formal intention of all thoſe* Gentiles, *is deſign'd as a Thankſgiving for the good inſtructions left by him in his Doctrine, and that they may obtain of him, through the Merit of his excellent Wit, the Bleſſing of Wiſdom and Underſtanding. Quære, whether ſuch Governours as are or ſhall be Chriſtians, or the Learned call'd and forc'd, may repair to the ſaid Temple, offer ſuch Sacrifice, or aſſiſt at it, or make any Genuflexions before that Altar, or receive any Part of thoſe Idol Offerings; chiefly, becauſe thoſe* Gentiles *believe, that he who eats of thoſe Idol Offerings will make a great Progreſs in Learning, and advance in Degrees; and whether they may lawfully do this, carrying a Croſs in their Hands, as was mention'd in the laſt foregoing doubt, becauſe if this be forbidden them, the People will mutiny, the Miniſters of the Goſpel will be baniſh'd, and the Converſion of Souls will be hindred, and ceaſe.*

They judg, that what is contain'd in the Queſtion propos'd cannot be allow'd the Chriſtians upon any pretence whatſoever.

9. *'Tis a Cuſtom inviolably obſerv'd among the* Chineſes, *as a Doctrine deliver'd by the ſaid Maſter KUM FU CU, to have Temples in all Towns of the Kingdom, dedicated to their Grandfathers and Progenitors; and all that are of the Family meet twice a Year in every one of them, to offer ſolemn Sacrifices to their aforeſaid Progenitors, with abundance of Ceremonies; and they place the Image of their deceas'd Parent or Grandfather on an Altar adorn'd with many Candles, Flowers, and Sweets; and in this Sacrifice there is one that plays the part of the Prieſt, who with his aſſiſtance, offers Fiſh, Wine, Sweets, Goats Heads,* &c. *Now this Sacrifice, according to the common intention of that Nation, is deſign'd as a Thankſgiving to their aforeſaid Progenitors, an Honour and Reſpect paid them for all Benefits already receiv'd, and which they hope to receive from them. Therefore, proſtrating before the Altar, they offer many Prayers, begging Health, long Life, a plentiful Harveſt, many Children, much Proſperity, and to be deliver'd from all Adverſity. Which Sacrifice is alſo perform'd in their Houſes and at the Tombs of the dead, but with leſs Solemnity.* Quære, *whether Chriſtians may feignedly, and only in outward ſhow, as was propos'd above, be preſent at this Sacrifice, or exerciſe any part of it jointly with the* Infidels, *either in the Temple at home, or at the Tomb publickly, or privately, or how it may be allow'd Chriſtians? leſt if they be abſolutely forbid doing it, they loſe the Faith, or rather forſake the outward actions of Chriſtians.*

They judg, it is no way lawful for the *Chineſe* Chriſtians to be preſent at the Sacrifices to their Progenitors, or at their Prayers, or at any ſuperſtitious Rites whatſoever the *Gentiles* uſe towards them, tho it be without any intention of joining with them, or only for outward form; and much leſs can they be permitted to exerciſe any Function relating to thoſe matters.

10. *The*

10. *The* Chineſe *Chriſtians do affirm, that by the aforeſaid Offerings they deſign no other Honour to their Progenitors, than if made whilſt they were yet living, and that is only in memory and as an acknowledgment of the Being receiv'd from them; and were they living, they would offer them the ſame things to feed on; and they offer them without any other intention, or hope in their Prayers, knowing they are dead, and their Souls bury'd in Hell.* Quære, *whether if theſe things were done among Chriſtians only without the Company of* Infidels *in the Temples, or Houſes, or at the Tombs, placing ſome Croſs on the Altar of the aforeſaid dead, and directing their intention to it, provided they attribute nothing to their Progenitors but a Filial Reſpect, which (if they were ſtill living) they would have paid, by preſenting them Eatables, and Sweets; that ſo they may pleaſe the People: The queſtion is therefore, whether this may be tolerated for the preſent to avoid other inconveniences?*

They judg, conſequently to what has been ſaid above, that the aforeſaid Points cannot be ſalv'd, either by the Application of a Croſs, or the abſence of *Gentiles*, or by the intention of the Actions, in themſelves unlawful and ſuperſtitious, in the Worſhip of the true God.

11. *Moreover the* Chineſes, *to put them in mind of their Anceſtors, make uſe of certain Tablets on which the Names of their Progenitors are writ, which they call the Seats of the Souls, believing the Souls of the dead come to reſt upon thoſe Tablets, to receive Sacrifices and Offerings; and the aforeſaid Tablets are placed on Altars peculiar to that purpoſe, with Roſes, Candles, Lamps, and Sweets about them; and they kneel, pray and offer up their Devotions before the ſaid Tablets, and expect thoſe dead Perſons ſhall relieve them in their Troubles and Adverſities.* Quære, *whether it be lawful for Chriſtians, laying aſide all Heathen Superſtitions and Errors, to make uſe for the preſent of the ſaid Tablets, and to place them among the Images of our Lord and the Saints on the ſame Altar, or on another apart, adorn'd as aforeſaid, for the Satisfaction of the* Gentiles; *or whether they may offer the aforeſaid Prayers, and ſacrifice with the intention aforeſaid?*

They judg, it is abſolutely unlawful to keep thoſe Tablets on a true Altar, and peculiarly dedicated to their Anceſtors, much leſs to offer Prayers and Sacrifice to them, tho it be done with a private and counterfeit intention.

12. *When any Perſon happens to die in that Kingdom, whether he be a Chriſtian, or a* Gentile, *it is obſerv'd as an inviolable Cuſtom, to ſet up an Altar in the Houſe of the Party deceas'd, and to place on it his or her Image, or elſe the Tablet aforemention'd adorn'd with Sweets, Flowers and Candles, and to ſet the Careaſe in the Coffin behind it. All they who come to thoſe Houſes to condole, make 3 or 4 Genuflections before the Altar and Image of the Perſon deceas'd, proſtrating themſelves on the Ground, with their Heads touching it, bringing with them ſome Candles and Sweets, to be conſum'd and burnt on the Altar before the Image of the dead Perſon.* Quære, *whether it be lawful for Chriſtians, and chiefly for the Miniſters of the Holy Goſpel, to do theſe things, eſpecially when the Perſons deceas'd are of the greateſt Quality?* Navarrette.

They judg, that provided the Tablet ſet up be only in the nature of a Board, and not a true and exact Altar, if all other particulars be within the bounds of a Civil and Political Worſhip, they may be tolerated.

13. Quære, *whether the Miniſters of the Goſpel are oblig'd to declare to, and particularly to inſtruct the* Cathecumens *ready for Baptiſm, that their Sacrifices and all things above mention'd are unlawful, tho there enſue many inconveniences of ſo doing, as their forbearing to receive Baptiſm, the Perſecution, Death, or Baniſhment of the Miniſters of the Goſpel?* Catechumens.

They judg, the Miniſters of the Goſpel are oblig'd to teach that all Sacrifices but thoſe of the true God are unlawful, that the Worſhip of Devils and Idols is to be laid aſide, and that all things relating to that Worſhip are falſe, and repugnant to the Chriſtian Faith: But that they are to deſcend to Particulars, according as they find the readineſs of wit, or dulneſs of the *Catechumens* ſhall require, and with reſpect to other Circumſtances, Cuſtoms, and Dangers.

14. *In the* Chineſe *Language this word XING ſignifies Holy; and in the Books of Chriſtian Doctrine printed by ſome Miniſters of the Holy Goſpel, this word XING is made uſe of in naming the moſt bleſſed Trinity, Chriſt our Lord, the bleſſed Virgin, and the reſt of the Saints.* Quære, *whether when in the ſaid Books there is occaſion for naming the* Chineſe *Maſter CU M FU CU, or the King of* China's *Order, or other Kings, who are generally reputed Holy in that Kingdom, tho they are* Infidels *and Idolaters, it be lawful for us the Miniſters of Chriſt to call the aforeſaid Perſons by this name XING?* Xing:

They judg, no poſitive reſolution can be given concerning this Word, or the uſe of it, unleſs they firſt had a knowledg

ledg of the Language, and of its true and genuine signification. But if that word in *China* has a latitude, the Ministers may make use of it; if it be confin'd to signify a true and perfect Sanctity, then they may not upon any account.

Nava-rette.

Would I could read Chinese.

13. *In many Temples of that Kingdom there is a Gilt Tablet placed on a Table, or Altar, and set out with all sorts of Ornaments, as Candles, Flowers and Sweets, on which Tablet the following Letters or Characters are writ:* HOAM TY UAN SUY VAN VAN SUY. *That is, May the King of China live many thousands of Years. And it is the custom of those Idolaters twice or thrice a Year to sacrifice before that Tablet, and make Genuflections in Honour of it.*

Quære, *Whether the Ministers of the Gospel may place such an Altar and Table in their Churches in manner aforesaid, and this before the Altar on which the Priests of God offer up the unspotted Offering?*

They judg that excluding the Sacrifices, and Altar properly so call'd, the other parts, which seem to imply only a Civil Worship, or can be reduced to it, may be permitted.

Mass for Infidels.

16. Q. *Whether it will be lawful in that Kingdom for the Christians to pray and offer the true Sacrifice to our Lord God for their Dead who depart this life in their infidelity?*

They judg it is utterly unlawful, if they depart this life in their infidelity.

Crucifix.

17. Q. *Whether we Preachers of the Gospel are oblig'd in that Kingdom to preach on Christ crucify'd, and to show his most holy Image, especially in our Churches? The cause of making this doubt, is because the Gentiles are scandaliz'd at such preaching and showing, and look upon it as the greatest folly.*

They judg that the Doctrine of Christ's Passion is on no pretence or policy whatsoever to be delaid till after Baptism, but of necessity to precede it. But tho the Ministers of the Gospel are not oblig'd to the actual preaching of Christ Crucify'd in every Sermon, but to deliver the Word of God and Divine Mysteries discreetly, and according as opportunity serves, and to expound them according to the capacity of the *Catechumens*, yet they are not to forbear preaching upon the Passion of our Lord, for that reason, because the Gentiles are scandaliz'd at it, or think it a folly.

Crucifix.

They also judg it convenient, that there be Images of Christ Crucify'd in the Churches, and therefore care is to be taken, that they be expos'd to view, as much as conveniently may be.

The Decree of the Holy Congregration de Propaganda Fide *held the* 12th *of* September, 1645.

Decree of the Pope, 1645.

" THE most Eminent Lord Cardinal *Ginette*, having reported " the above-written Questions, with the " Answers and Resolutions of the Congregation of Divines particularly appointed to examine the said Questions; " the Holy Congregation of the most " Eminent Lords Cardinals *de Propaganda Fide*, approv'd the aforesaid Answers " and Resolutions; and upon the humble application of the same Congregation, our most Holy Father for preserving of Unity in Preaching, and the " practice of it, has strictly commanded " all and every the Missioners, of what " Order, Rule, or Institute soever, even " those of the Society of *Jesus*, who at " present are or shall be in the Kingdom " of *China*, upon pain of incurring *ipso facto* an Excommunication, reserv'd " only to be taken off by his Holiness, " and the See Apostolick, that they carefully observe the aforesaid Answers " and Resolutions, and practise them, " and cause them to be observ'd and " practis'd by others, whom it shall " concern, till such time as his Holiness, " or the Holy See Apostolick shall order " the contrary. Printed at *Rome* in the " Printing-House of the Holy Congregation *de Propaganda Fide*, 1645. with " Permission of Superiors.

Vasta.

This Decree was set forth at the instance of F. *John Baptist de Morales*, a Religious Man of our Province of the *Rosary* in the *Philippine Islands*, bred in the Monastery of S. *Paul*, in the City *Ezija*, a great Missioner in *China*, of known Virtue, and very zealous for the good of Souls. He having preach'd the Gospel some years in that Empire, and together with the Religious of the Order of our Holy Father S. *Francis*, who preach'd our holy Faith there, observ'd some considerable Points, which they could not resolve themselves; by express Command from his Superiors, he sail'd from *Macao* to *Persia*, whence he travel'd by Land, and came to *Rome*, where he fairly propos'd the Doubts mention'd in this Paper, which

which his Holineſs, Pope *Urban* the 8th, had by another way before receiv'd an account of, as he plainly told the ſaid Father, when he kiſs'd his foot, ordering thoſe Doubts to be laid before the Congregation of the Holy Inquiſition. They were finally reſolv'd and deliver'd, when Pope *Innocent* the 10th of happy Memory ſat in S. *Peter*'s Chair. In the Year 1646, when I went over to the *Philippine Iſlands* with F. *John*, we carry'd along with us a great number of Authentick Copies; ſome, tho but few, were left in *Europe*. When we came to *Manila*, a Packet ſent by *Monſignor Ingoli* Secretary to the Congregation *de Propaganda Fide*, was deliver'd to the Chapter, the See being then Vacant, and with it an Authentick Copy of the Decree, with Orders from that Holy Congregation to publiſh and make it known to all Religious Orders, which was punctually perform'd. He ſent another Packet and Copy to the ſame effect, to the Metropolitan of *Goa*, the Court of the *Eaſt-Indies*, which was no leſs punctually obey'd. The ſame was done in the City *Macao*, inhabited by *Portugueſes*, and ſeated in the Dominions of *China*. In the Year 1649 F. *John* went over again into *China*, and by expreſs Order from the Holy Congregation, according to form, intimated the aforeſaid Decree to the F. Vice-Provincial of the Society then in *China*; to which his Reverence, and others of his Brethren anſwer'd, They had further matter to lay before his Holineſs.

The moſt Reverend and moſt Learned F. *Thomas Hurtado*, afterwards writ in *Spain* upon this Decree, *p.* 1. *reſol. Moral. trac.* 3. *ch.* 1. *reſol.* 40. The moſt Illuſtrious Lord *D. F. Peter de Tapia*, Archbiſhop of *Sevil*, quotes it in his *Caten. Moral. Princip. tom.* 2. *lib.* 1. *quæſt.* 3. *art.* 9. *n.* 20. he refers to the Author above, who ſpeaks of it in his *reſol. orthod. Moral. de vero Mart. Fidei tract. ult.* F. *Henao* of the Society mentions it too, *de Divin. Sacrif. diſp.* 29. *ſect.* 17. where he raiſes ſome Doubts, which I will anſwer fairly and diſtinctly in the ſecond Tome. F. *Angelo Maria* of the Regular Clergy writ at large in *Italy* upon the ſame Subject, with much ſincerity and good Doctrine. Some without any reaſon for it, as I ſhall make appear in my ſecond Tome, ſay that that our Decree was annul'd and vacated by that which paſt in the Year 1646, at the inſtance of the R. F. *Martin Martinez*, which ſhall be mention'd hereafter. For this reaſon the Lord Biſhop D. F. *John de Polanco*, my Companion in that Miſſion, ask'd of the Congregation of the Holy Inquiſition, whether it was ſo or not. Their anſwer was, that they confirm'd it anew, as the Reader may ſee immediately. *Navarette.*

Thus much may ſuffice till my ſecond Tome comes abroad, only adding, that the faithful printed Memorial, which was preſented ſome Years ſince to his Majeſty King *Philip* the Fourth, mention'd by the moſt Reverend F. *Hurtado*, and ſeveral times by F. *Henao*, was compos'd by F. *James Collado*, above ſpoke of; this is a matter well known, and I cannot imagin how it comes to paſs that Grave and Learned Author ſhould not have heard of it all this while. What he ſays, *Long Ways long Lies*, I have ſufficiently obſerv'd on account of ſeveral Paſſages in my ſecond Tome, and ſome in this.

Anſwers of the Holy Congregation of the Univerſal Inquiſition, approv'd by our moſt Holy Father Alexander *the Seventh, to the Queſtions propos'd by the Miſſioners of the Society of Jeſus in* China, *Ann.* 1656.

THE underwritten Queſtions, and many others were propos'd to the Holy Congregation *de Propaganda Fide*, by ſome Miſſioners of *China*, in the Year 1645. which being by his Holineſs's Order tranſmitted to the Holy Congregation of the Supreme and Univerſal Inquiſition, each of them was examin'd by the Divines Qualificators, and the Anſwer annex'd to every one, in the ſame manner as follows.

1. *Whether the* Chineſe *Chriſtians be oblig'd to obſerve the poſitive Eccleſiaſtical Law, as to Faſting, Confeſſing, and Receiving once a Year, keeping of Holy Days in ſuch manner as the* Indians *in* New Spain *and the* Philippine Iſlands *are oblig'd, according to the appointment of Pope* Paul *the Third, for the Weſtern and Southern* Indians?

They judg the poſitive Eccleſiaſtical Law for Faſting abſolutely binds the *Chineſe* Chriſtians, and that the Miſſioners are to declare it to them. But with regard had to the nature of the Countries and People, if his Holineſs pleaſe,

Navarrete. he may grant them the Diſpenſation, which was formerly granted to the *Indians* by Pope *Paul* the Third of Happy Memory; which being obtain'd, let the Miſſioners endeavour to make them ſenſible of our Holy Mother the Church's Goodneſs to them, whom it eaſes of a great part of what is laid upon all the World.

They alſo judg the aforeſaid *Chineſes* are oblig'd to Sacramental Confeſſion once a Year, and the Miſſioners are to make them ſenſible of this duty.

The ſame they judg as to Receiving the Holy Communion once a Year. But as for the performing it at the time appointed, *viz.* at *Eaſter*, that is to be underſtood unleſs there be ſome impediment, or any great danger threaten. However care is to be taken that they receive within two or three Months next before or after *Eaſter*, as far as may be done without danger, or at leaſt within the ſpace of a Year, beginning from *Eaſter*.

Laſtly, they judg, the *Chineſes* who are converted to the Faith, are abſolutely oblig'd to keep Holidays, and the Miſſioners are bound to let them underſtand as much. Yet, if his Holineſs pleaſe, he may limit the number of the Holidays, according to the Privilege granted to the *Indians* by Pope *Paul* the Third.

2. *Whether the Miniſters of the Goſpel in the ſaid Kingdom may for the preſent at leaſt, forbear giving Women the Holy Oil of* Catechumens, *the putting Spittle in their Ears, and Salt in their Mouths; as alſo adminiſtring the Sacrament of Extreme Unction to Women? The cauſe of putting the queſtion is, for that the* Chineſes *are very jealous of their Wives, Daughters, and other Women, and will be ſcandaliz'd at ſuch actions.*

They judg the Sacramental Rites ought be us'd in Baptizing of Women, and the Extreme Unction to be given them; and that the cauſe they alledg for their doubt, is not ſufficient for the Miſſioners (as far as lies in their power) to omit theſe things. Therefore care is to be taken that ſuch wholeſom Rites and Ceremonies be introduced, and obſerv'd, and the Miſſioners muſt adminiſter them with ſuch circumſpection, and give the Men ſuch Inſtructions, that they may be free from all thoughts of any indecency.

3. In the foreſaid Kingdom of *China*, there was a Learned Maſter in Moral Philoſophy, long ſince dead, whoſe name was *KUM FU ZU*, ſo much admir'd throughout the Kingdom for his Doctrine, Rules and Inſtructions, that as well the King, as all other Perſons of what degree or quality ſoever, propoſe him to themſelves as an example to be imitated and follow'd, at leaſt in the Speculative part, and extol and worſhip him as a Saint; and there are Temples erected in honour of the ſaid Maſter in every City and Town. Governours are oblig'd to offer a ſolemn Sacrifice twice a Year in his Temple, they themſelves doing the duty of a Prieſt (they repair thither without Solemnity twice a Month throughout the Year) with them go ſome of the *Literati*, or Learned, to aſſiſt them in the offering of that Sacrifice, which conſiſts of a whole dead Swine, a whole Goat, Candles, Wine, Flowers, Sweets, *&c.* Alſo all the Learned, when they take a Degree are oblig'd to go to this Maſter's Temple to kneel before his Altar, and offer on it Candles and Sweets. All this Worſhip, Sacrifice and Honour, according to the formal intention of all thoſe Gentiles, is deſign'd as a Thankſgiving, for the good Inſtructions left by him in his Doctrine, and that they may obtain of him through the merit of his Wit, the Bleſſing of Underſtanding.

Quære, *Whether ſuch Governours as are or ſhall be Chriſtians, or the Learned call'd and forced, may repair to the ſaid Temple, offer ſuch Sacrifice, or aſſiſt at it, or make any Genuflexions before that Altar, or receive any part of thoſe Idol-offerings; chiefly becauſe thoſe Gentiles believe, that he who eats of thoſe Idol-offerings, will make a great progreſs in Learning, and advance in Degrees? And whether they may lawfully do this, carrying a Croſs in their hands, as was mention'd in the laſt foregoing doubt, becauſe if this be forbidden them, the People will mutiny, the Miniſters of the Goſpel will be baniſh'd, and the converſion of Souls will be hindred and ceaſe?*

They judg that what is contain'd in the Queſtion propos'd cannot be allow'd the Chriſtians upon any pretence whatſoever.

4. 'Tis a Cuſtom inviolably obſerv'd among the *Chineſes*, as a Doctrine deliver'd by the ſaid Maſter *KUM FU CU*, to have Temples in all Towns of the Kingdom, dedicated to their Grandfathers and Progenitors; and all that are of the Family meet twice a Year in every one of them, to offer ſolemn Sacrifices to their aforeſaid Progenitors, with abundance of Ceremonies; and they place the Image of their deceas'd Parent or Grandfather, on an Altar adorn'd with many

many Candles, Flowers, and Sweets; and in this Sacrifice there is one that plays the part of the Prieſt, with his Aſſiſtants, who offer Wine, Fleſh, Sweets, Goats-Heads, &c. Now this Sacrifice according to the common intention of that Nation, is deſign'd as a Thankſgiving to their aforeſaid Progenitors, and Honour and Reſpect paid them for all benefits already receiv'd, and which they hope to receive from them. Therefore proſtrating before the Altar, they offer many Prayers, begging Health, long Life, a plentiful Harveſt, many Children, much Proſperity, and to be deliver'd from all Adverſity. Which Sacrifice is alſo perform'd in their Houſes, and at the Tombs of the Dead, but with leſs Solemnity.

Quære, *Whether Chriſtians may feignedly and only in outward ſhow, as was propos'd above, be preſent at this Sacrifice, or exerciſe any part of it jointly with the Infidels, either in the Temple at home, or at the Tomb, publickly or privately, or how it may be allow'd Chriſtians? leſt if they be abſolutely forbid doing it, they loſe the Faith, or rather forſake the outward actions of Chriſtians.*

They judg it is no way lawful for the *Chineſe* Chriſtians to be preſent at the Sacrifices to their Progenitors, or at their Prayers, or at any Superſtitious Rites whatſoever the Gentiles uſe towards them, tho it be without any intention of joining with them, or only for outward form; and much leſs can they be permitted to exerciſe any function relating to thoſe matters.

But whereas the Miſſioners of the Society of *Jeſus* in the aforeſaid Kingdom were not heard at that time, after the Year 1655 they propos'd the aforeſaid four Queſtions to the ſame holy Congregation *de Propaganda Fide*, with the diverſity of Circumſtances, which is adjoin'd to each Queſtion, &c. The matter was by Order of our moſt Holy Father remitted to the Holy Congregation of the Supreme and Holy Inquiſition. The ſaid Holy Congregation having heard the Opinions of the Qualificators, anſwer'd as follows.

1. Quære, *Whether the Miſſioners are oblig'd to ſignify to the new Chriſtians, when firſt baptiz'd, the Eccleſiaſtical poſitive Law as binding under mortal Sin, in relation to Faſting and Confeſſing, and Receiving once a Year.*

Faſting. The reaſon of making a doubt about Faſting is, becauſe the *Chineſes* are us'd from their Infancy to eat three times a Day, which the lightneſs of their Diet obliges them to. This would oblige Magiſtrates to go to their Courts faſting where they continue from Eight in the Morning till Two Afternoon, which they could not poſſibly do. *Navarette.*

Holidays. The reaſon of making the doubt concerning Holidays, Confeſſion, and Communion, is becauſe moſt of the Chriſtians muſt work for their Living, and the Chriſtians are often forced by Infidel Magiſtrates to do ſeveral ſorts of Work upon Holidays. And the Chriſtian Magiſtrates themſelves muſt keep their Courts upon Days, which among us are kept Holy, upon pain of forfeiting their Employments.

Confeſſion. The Miſſioners are but few in number, the Kingdom of a vaſt extent, and therefore many Chriſtians cannot hear Maſs upon Holidays, and Receive and Confeſs once a Year.

The Holy Congregation, according to what has been above propos'd, judges, That the poſitive Eccleſiaſtical Law relating to Faſting, keeping of Holidays, Sacramental Confeſſion and Communion once a Year, is to be made known to the Chriſtian *Chineſes* by the Miſſioners, as obliging under mortal Sin; but that they may at the ſame time declare the cauſes which excuſe the Faithful from the obſerving of thoſe Precepts, and if his Holineſs pleaſes, Power may be granted the Miſſioners to grant Diſpenſations as they think fit, only in particular caſes.

Baptiſm. 2. Quære, *Whether all the Sacramentals are to be applied in the baptizing of Females at Womens eſtate? Again, Whether it be ſufficient to adminiſter the Sacrament of Extreme Unction only to ſuch Women as deſire it?* Extreme Unction.

Again, Whether it may be refus'd even them that ask it upon a prudent foreſight of inconveniences and dangers that may enſue to all Chriſtians?

Modeſty. The occaſion of making this Doubt, is the incredible modeſty of the *Chineſe* Women, their reſerv'dneſs, and their commendable avoiding, not only the converſation of Men, but even the ſight of them; in which particular, unleſs the Miſſioners be extraordinary cautious, a mighty Scandal will be given the *Chineſes*, and the whole Body of Chriſtians there may be expos'd to imminent Danger.

The Holy Congregation, in order to what has been above propos'd, judges, That on account of a preſſing proportionable neceſſity, ſome Sacramentals may be omitted in baptizing of Women, and that the Sacrament of Extreme Unction may be alſo forborn.

Navarette. Quer. 3. *Whether the Chriſtian* Literati, *or Learned* Chineſes, *may perform the Ceremony of taking the Degrees, which is done in* Confucius *his Hall? For no Sacrificer, or Miniſter of the Idolatrous Sect is concern'd there; nothing is perform'd that has been inſtituted by Idolaters, but only the Scholars and Philoſophers meet, acknowledging* Confucius *as their Maſter, with only Civil and Political Rites inſtituted from their very Original for mere Civil Worſhip.*

Worſhip of Confucius.

For all that are to take their Degrees go together into *Confucius* his Hall, where the Chancellors, Doctors, and Examiners expect them; there they altogether, without offering any thing, perform thoſe Ceremonies and Inclinations after the *Chineſe* faſhion, which all Scholars do to their Maſters whilſt living: and thus having acknowledg'd *Confucius* the Philoſopher for their Maſter, they take their Degrees from the Chancellors, and depart. Beſides, that Hall of *Confucius* is an Academy, and not properly a Temple, for it is ſhut to all but Scholars.

The Holy Congregation judges, according to what has been above propos'd, that the aforeſaid Ceremonies may be allow'd the *Chineſes*, becauſe the Worſhip ſeems to be merely Civil and Political.

Worſhip of the Dead. Quer. 4. *Whether the Ceremonies paid to the Dead, according to the Rules ſet by Philoſophers, may be allow'd among Chriſtians, forbidding all the ſuperſtitious part which has been added?*

Again, *Whether the Chriſtians may perform thoſe lawful Ceremonies in company with their Pagan Kindred?*

Again, *Whether Chriſtians may be preſent, eſpecially after making a Proteſtation of Faith, when the Infidels perform the ceremonious part, they not joining with, or encouraging them, only becauſe it would be a great reflection if they were then abſent, and it would cauſe Enmity and Hatred? The* Chineſes *aſſign no Divinity to the Souls of the Dead, they neither hope nor ask any thing of them.*

There are three ſeveral ways they honour their Dead.

Firſt, When any one dies, whether he be Chriſtian or Heathen, it is an inviolable Cuſtom to erect an Altar in the Houſe of the Party deceas'd, and to place his or her Image on a Tablet, containing the Perſon's Name on it, ſet out with Sweets, Flowers, and Candles, and to lay the Body in the Coffin behind it. All Perſons that come into thoſe Houſes to condole, kneel three or four times before the aforeſaid Tablet, or Image, proſtrating themſelves, and touching the ground with their Heads, bringing ſome Candles and Sweets along with them, to be conſum'd or burnt on that Altar or Board before the Image of the Party deceas'd.

The ſecond way is, that they perform twice a Year, in their Anceſtors or Progenitors *Halls*, ſo the *Chineſes* call them, not Temples, for that is the meaning of T S U T A N G, which are Memorials or Monuments of Families; only the great Men have them, or the richeſt Familes: no dead Body is bury'd in them but in the Mountains. Within there is only the Image of the nobleſt of their Progenitors; then upon ſteps one above another, there are little Boards or Tablets about a ſpan in length, on which are written the Names of all the Family, their Quality, Honour, Sex, and Age, and the day of their Death, even to Infants of both Sexes. In this Hall all the Kindred meet twice a Year; the richeſt of them offer Fleſh, Wine, Candles, Sweets. The poorer ſort who cannot have ſuch Halls, keep the Tablets of their Anceſtors at home, in ſome particular place, or elſe upon the Altar on which are the Images of their Holy Men, which cannot have another place allow'd them becauſe of the ſmallneſs of the Houſe; yet they do not worſhip nor offer any thing to them, but they are there for want of another place: for the aforemention'd Ceremonies are not perform'd by the *Chineſes* any where but in the Hall of the Dead; and if they have none, they are omitted.

The third is that performed at the Tombs of the Dead, which are all without the Walls on Mountains, according to the Laws of the Kingdom: To theſe the Children or Relations repair, at leaſt once a Year, about the beginning of *May*; they pull up by the Roots the Weeds and Graſs that is grown about the Tombs, cleanſe them, weep, then ſhriek out, make ſeveral genuflexions, as was mention'd in the firſt Way, lay out Meat dreſs'd, and Wine; then their Tears ceaſing, they eat and drink.

The Holy Congregation, according to what has been above propos'd, judges, That the converted *Chineſes* may be permitted to perform the ſaid Ceremonies towards their Dead, even among the Infidels, ſo that ſuch as are ſuperſtitious be forbore. That they may be only preſent among the Infidels when they perform the ſuperſtitious part, eſpecially after making a Proteſtation of their Faith, and there being no danger of their being per-

perverted; and this, if Enmity and Hatred cannot be otherwiſe avoided. *Thurſday, March* 23. 1656.

In the General Congregation of the Holy *Roman* and Univerſal Inquiſition, held in the Apoſtolick Palace at S. *Peter's* before our moſt Holy Lord *Alexander* the Seventh, by Divine Providence Pope, and the moſt Eminent and Reverend Lords Cardinals of the Holy *Roman* Church, eſpecially deputed by the Holy See Apoſtolick General Inquiſitors againſt Heretical Pravity throughout the whole Commonweal of Chriſtendom.

Title of the Book. *The aforeſaid Queſtions, together with the Anſwers and Reſolutions of the Holy Congregation, being there reported, our moſt Holy Lord Pope* Alexander *the Seventh aforeſaid approv'd the ſaid Anſwers and Reſolutions. Inſtead of* ✠ *a Seal.* John Lupus *Not. to the Holy* Roman *and Univerſal Inquiſition,* &c. *Printed at* Rome *in the Printing-Houſe of the Holy Congregation* de Propaganda Fide, 1656. *By permiſſion of Superiors.*

In my ſecond Tome I ſpoke ſomething in relation to this Decree: F. *Henao* mentions it *Sect.* 17. *Diſp.* 29. *de divino Miſſæ Sacrificio, num.* 226. He ſeems to blame the moſt Illuſtrious Lord *Tapia*, and moſt R. F. *Thomas Hurtado*, as if they had deſignedly omitted to make mention of this Decree, which he has not the leaſt reaſon for. If thoſe of his Society will not publiſh it at *Macao*, nor even in *China*; if ſome of his own Brethren in that Miſſion had not ſeen it in my time, nor any Perſon has as yet ſeen it ſufficiently authoriz'd: If F. *Martin Martinez*, who by his Propoſition obtain'd it, would not ſhow it: If the Fathers, *John Adamus*, *Ignatius de Acoſta*, *Antony Gouvea*, and others, did not like it: If the Fathers of the Society themſelves had made no account of it in *China*, as F. *Emanuel George* plainly own'd; how, or which way ſhould thoſe Authors have knowledg of it? I ſaid already, I would anſwer the reſt of F. *Henao*'s Objections in my ſecond Tome. I alſo reſerve for that place ſome Obſervations I have already made and ſet down, upon the brief Relation publiſh'd at *Rome* in the *Tuſcan* Language, by F. *Proſper Intorceta* a *Sicilian* Miſſioner in *China*, and my Companion in the Perſecution and Baniſhment. I was very deſirous to have found him at *Rome*, and am of opinion that he having notice of my going to that Court, ſet out immediately for *France* to carry Miſſioners to that Miſſion. I will clear all things, without leaving the leaſt thing unanſwer'd. *Navarette.*

Reflections on the Propoſitions made at Rome *by F.* Martin Martinez, Anno Dom. 1656.

1. WHAT F. *Martin Martinez* propos'd at *Rome*, being poſitively diſapproved of by F. *John Adamus*, and the Fathers *Anthony Gouvea*, and *Ignatius de Acoſta*, both Prelates of their Miſſion in *China*, and F. *Emanuel George*, all of them of the Society, and that it was very diſpleaſing to thoſe of the two Religious Orders: I made it my buſineſs at *Rome* to prevail with the Holy Congregation to recal and annul what had been decreed upon the four Queſtions abovemention'd, making it appear by what ſhall be here ſet down, that the ſaid Father had not legally ſtated the Matter of Fact, which he was to propoſe and explain to that Holy Aſſembly. It is the cuſtom of the Church, ſays S. *Bernard*, *Ep.* 180. *ad Innocent.* 2. *Pap.* to revoke things of this nature; *The See Apoſtolick is uſually careful in this Point, not to be backward in recalling whatſoever it finds has been fraudulently drawn from it, and not merited by Truth.* The words of S. *Auguſtin*, *lib.* 2. *de Baptiſm. c.* 3. are much to this purpoſe, they are theſe; *Former great Councils are often corrected by the latter, when Experience lays open that which was ſhut, and makes known what was hid.* Which, as *Cabaſſucius Not. Concil. pag. mihi* 450. well obſerves it to be underſtood, *Not in Definitions of Faith, theſe being immutable in the Church, but in things that concern Diſcipline, Matter of Fact, or Perſons.* Nor can or ought it therefore to be ſaid, that the Head of the Church, or any of his Congregations err'd in the firſt Decree they granted, but that his Holineſs, or the Holy Congregation was miſinform'd: The Confeſſor is not in the wrong, or errs, who gives Abſolution to a Penitent ill-diſpos'd, who conceals and hides his unworthineſs and ill diſpoſition: We ſay he was impos'd upon. The moſt eminent Lord Cardinal *Ottobono* taught me this Simily upon this Subject; and I take

Navarrete. take what Cardinal *Bellarmine* ſays, *Lib. 2. de Rom. Pontif. c. 2.* in this ſenſe; *That the Pope with his Congregation of Counſellors, or with a General Council may err in private Controverſies of Matter of Fact, which depend on the Informations and Teſtimonies of Men.* Which is no more than to ſay, that the Pope, Council, and Holy Congregations may be impos'd upon by thoſe who give them information.

2. The ſame Cardinal ſays, "That the "Pope as a private Doctor may err, *&c.* "and that through ignorance, as it ſome-"times happens to other Doctors. But here *Cabaſſucius*, *p.* 299. makes this note, "Nevertheleſs, whoſoever ſhould on "this pretence make a Schiſm in the "Church, or obſtinately contemn the "Pope himſelf, or a Synod, to whom "reſpect is ever due from the Faithful "on account of their Dignity, thoſe "Perſons would doubtleſs offend God, "and give ſcandal to the Faithful. This comes pat to the Anſwer one made in my hearing; being ask'd, Whether Biſhops could declare the Forms of Sacraments? He ſaid with a ſtately tone, much emphaphaſis, and haughtineſs: If the Biſhops be as ours, who have always been moſt Learned and Eminent Men, they may. Many Popes may not, becauſe they are rais'd to it, being but ignorant Men. This ſaid a private Miſſioner, with ſuch reſpect and reverence did he ſpeak of thoſe the Holy Ghoſt makes choice of to ſteer S. *Peter*'s Boat. This Doctrine will make it no difficult matter to him to diſobey the Apoſtolical Decrees. What cenſure ſuch an expreſſion deſerves will appear by the Anſwers given to the Queſtions I propos'd. And tho at *Rome* they agreed to the Reflections I made and preſented touching the information given by F. *Martinez* in his four Queſtions offer'd to the Holy Congregation, yet they thought not that a ſufficient ground to proceed to the aforeſaid Revocation of that Decree, becauſe there wanted ſome one of the adverſe Party at that Court, to argue the Matter; wherefore it was put off till further inquiry, which was order'd to be made. And tho the main Reflections may be found in ſeveral parts of the ſecond Tome, yet I thought fit to inſert them here altogether, this being their proper place: and becauſe it is convenient the Reader ſhould be immediately ſatisfy'd, as to the principal Grounds of the Controverſies that have been between the three Orders, I give it for granted that F. *Martinez*, and the reſt that were aſſiſting with their Accounts to forward his Propoſitions, meant well, and had a good Intention; and tho what ſhall be writ may cauſe ſome ſuſpicion that it was not ſo, yet it ſhall proceed from ſtrength of Argument, not of Deſign, to thwart theirs which I look upon as blameleſs. *Cabaſſucius*, p. 457. proves this Matter elegantly; and becauſe it is a general Caſe, and may ſerve upon other occaſions, I will here inſert his words: "But that it may appear "of how great conſequence it is, whe-"ther a Man acts out of a good or bad "Deſign, *Lewis Allemannus* Cardinal and "Biſhop of *Arles*, who relying on the "Judgment of the graveſt Divines and "Canoniſts of that time, had conceiv'd "a moſt deep Notion of the Authority "of Councils above the Pope, and who "otherwiſe was extreme zealous for re-"ſtoring Eccleſiaſtical Diſcipline, which "he poſitively believ'd to have been "long ſince deprav'd and corrupted by "the *Roman* Court; and grounded him-"ſelf beſides on the Declaration of the "General Council of *Conſtance*, Seſſ. 4. "which defines, That a General Coun-"cil lawfully aſſembled, has ſuch an Au-"thority as binds the Pope himſelf, and "can force him to obedience, and can "no way be infring'd, annull'd or al-"ter'd by the Pope. Upon this he moſt "inflexibly oppos'd the Commands of "*Eugenius*, and ſtood ſtiff for the As-"ſembly at *Baſil*. Moreover, *Lewis Al-"lemannus* inſiſted on the approbation "of Pope *Martin* the Fifth, who con-"firm'd that Council, as far as all its "Acts were made in the due courſe of a "Council, as he calls it. Thoſe at *Baſil* "in their firſt Seſſions, reviv'd that De-"cree of the Council of *Conſtance*: "Which was the cauſe that *Eugenius* the "Fourth diſſolv'd the Council; but they "not obeying, and rather deſigning to "chuſe a new Pope, then *Eugenius* to "ſecure the Unity of the Church, re-"call'd his Diſſolution, and again ſent "his Ambaſſadors to the Council. Then "the Fathers at *Baſil* repeated the ſaid "Decree, *Seſſ.* 18, &c. And he that "on this account (had not his ſincere "Deſign and upright Intention, ſup-"ported by the Judgment of grave and "pious Doctors, interpos'd) might have "been thought an impious Schiſmatick, "and under an Anathema, which *Eu-"genius* had denounced upon him and his "Followers; nevertheleſs, becauſe he "was not guided in this Affair by any "human Affection, but by a good In-"tention, back'd by the Advice of the "wiſe

" wiſe Men of that time, the falſe Sy-
" nod ſoon after breaking up, he not
" long after made ſuch an End, that af-
" ter his Death he was renowned for Mi-
" racles, and his Tomb at this day is held
" in great veneration at *Arles*. Then he compares him to *Paſcaſius* Deacon of the Holy *Roman* Church; " Who having
" ſupported the Schiſm of *Laurentius*
" out of a ſincere Intention, as ought
" to be believ'd, was famous for Mira-
" cles after his Death. He confirms it with the compariſon of S. *Cyprian*, and others; and concludes, that *Clement* the Seventh beatify'd the ſaid Cardinal *Ludovicus*. So that their Sincerity and good Intention ſav'd all theſe Perſons, even in matters of ſuch concern, and ſo nice. The ſame might be the caſe of F. *Martinez* in his Propoſitions, and of others in other Matters mention'd in the Controverſies.

3. In the firſt Query, to excuſe the Converts from faſting, he aſſigns as the Reaſon of his doubt, that *The lightneſs of their Diet obliges them to eat thrice a day.* And that *Magiſtrates muſt repair to their Courts faſting, where they continue from eight in Morning till two in the Afternoon, ſo that it would be altogether impoſſible for them to do it.* Obſerve in the firſt place, that *China* is one of the plentifulleſt Countries in the World for Proviſions, they are all cheap, and as good as the beſt in *Europe*. There is great abundance of Beef, Pork all the Year about, Mutton, Goats-fleſh, Hens, Capons, Geeſe, Pheaſants, tame and wild Ducks, Pigeons, Turtle-Doves, ſmall Birds, and all very good; there is no want of Horſe-fleſh: Dogs-fleſh is look'd upon as a dainty, and that of the Aſs as ſtill better. Certain it is, theſe things mention'd cannot be call'd *Light Diet*. For Faſting-days there is Sea-fiſh all along the Coaſt, and all over *China* freſh Water; Fiſh enough in Rivers and Ponds: We ſaw all ſorts of Fiſh eaten among us very plentifully and cheap in *China*. There are infinite quantities of Hen and Gooſe-Eggs, which latter the *Chineſes* are fond of. In ſome Places there is Milk and little Cheeſes, excellent Salmon, choice Olives, Eels, Trouts, Oyſters, and Salt-fiſh; a thouſand ſorts of Varieties for Collations; many ſorts of Cakes; great variety of Greens, Beans, infinite Vetches; abundance of excellent Fruit, Rice, Wheat, *French*-Wheat, and a thouſand other odd ſorts of Food. All which poſitively makes againſt the *lightneſs of Diet*, mention'd as a Reaſon of the doubt; nor is that it which *obliges them* to eat three times a day, but only the cuſtom of eating a Breakfaſt as is us'd in *Europe*, where People do it becauſe they have been bred ſo to nouriſh the Body, and be the better able to go about their buſineſs; ſo that the *Chineſes* breakfaſt as the *Europeans* do. The Quality and Quantity is alſo ſmall and diſtinct from what is eaten at Noon. The Wine, tho not made of Grapes in ſome parts, is good, in others better. *Navarette.* *Wine.*

4. *2d Reflection.* If the Reaſon of making the Doubt were true, methinks we Miſſioners might for the ſame cauſe be excus'd from faſting, and with better reaſon than the *Chineſes*, becauſe thoſe light Meats are natural to them, and we us'd to others more ſolid and nouriſhing, which is not ſo at all. So if the *Europeans* in *America* and the *Philippine Iſlands*, did eat nothing but as the *Indians* do, they would certainly enjoy the ſame Privilege as the others; for the ground of granting it was their eating ſo ſmall a quantity, and their Food having ſo little nouriſhment, for they are really light and ſlender. Nor does this Argument hold in the *Philippine Iſlands*; the *Indians* eat but twice a day, therefore their Diet is ſtrong and nouriſhing; conſequently it does not hold in *China*, or *Europe* to ſay, they eat three times, therefore the Meat is light and not nouriſhing. Both theſe Differences proceed from other Cauſes, which are either the Peoples being ſtronger, or more laborious, or the Country's being hotter or colder. Cold Countries require more Suſtenance than the hot: according as the heat or cold increaſes, more or leſs Food is requiſite; which is moſt certain, and Experience ſhows it better than Speculation. How is it poſſible a *Chineſe*, *Spaniard*, *Frenchman*, and much leſs a *German*, ſhould ſubſiſt upon what an *Indian* of *Macaſar* or *Borneo* lives on? All one of them eats in a day, is not equivalent to a quarter of a pound of Bread, and a little Water, yet they are as ſtrong, luſty and plump as any *Europeans*. *Abſtinence.*

5. If the Diet of *China* be light and ſlender, how comes it we ſee infinite numbers of People that faſt there, and in all Countries even to *India?* and theſe People abſtain from Fleſh, Fiſh, White-meats and Wine all their whole lives, yet they are ſound and healthy, and ſtrong enough to labour, ſome at Tillage, others in Boats, and others at mechanick handicraft Trades; and the Women work at home, and breed their Children. So that the

Navarette.

the Lightneſs *of the Diet*, even excluding Fiſh, Fleſh, &c. will not prevail with them to leave their deviliſh Faſts; and yet it ſhall be of force tho they eat Fiſh, and Whitemeats, and drink Wine, &c. to excuſe them from the Faſts of the Church. Only one Objection can be made againſt this Argument, which is, that thoſe *Chineſes* only keep abſtinence from thoſe things mention'd, and therefore eat Breakfaſt and Supper of ſuch meats as are allow'd them; but the Chriſtians, tho they eat Fiſh and Whitemeats, &c. muſt eat no Breakfaſt, which is what they cannot endure, becauſe they are otherwiſe us'd. The Anſwer is, that this proceeds not from the *Lightneſs of the meat*, which was the cauſe of the doubt. Beſides, among Labouring People, what is us'd here may be us'd there; for Scholars, as a ſmall quantity is tolerated among us, ſo it may among them, which F. *Brancato* has already aſſign'd to be 2 Ounces, upon which a Scholar may well hold out till Noon, and we ſee many Men and Women faſt very well without it.

6. Nor are ours the moſt rigid Faſts in the World. The 50*th* Canon of the Council of *Laodicea* commands, that Chriſtians in Lent keep *Xerophagia*. *Tertullian lib.* 1. *adverſ. Pſychicos*, ſays, *we keep the* Xerophagia, *which is, abſtinence from all Fleſh and Broth, and all freſhest Fruits, that we may neither eat nor drink any thing of Wine.*" And this we ſee was in the Infancy of the Church. *Cabaſſucius pag.* 148. adds: *The* Greeks *to this day obſerve ſuch a* Xerophagia *in their Faſts*; *and* Balſamon *tells us, abſtinence from Fiſh is much us'd among them, which* Tertullian *includes under the denomination of all ſorts of Fleſh. Alſo the* Armenian *Chriſtians, the* Eutychians *and* Schiſmaticks, *do not only abſtain from earthly Fleſh, Whitemeats, and Eggs, but alſo from Fiſh, Wine, and Oil, as many write, who have travel'd thoſe Countries in our time. And* Balſamon ad Apoſt. can. 69. *tells us that the* Greeks *obſerve the* Xenographia, *throughout the whole Year, upon Wedneſdays and Fridays, ſo far that neither upon theſe Days, nor the Faſts of Lent, they never diſpenſe with ſick People, tho in danger of Death, any farther than to eat Fiſh.* It goes yet further with the *Chineſes*, and others who keep the *Xenographia* all their Life time, without ever diſpenſing with it; *tho they be in danger of Death, they do not allow of Fiſh, Whitemeats, or Eggs.* What wonder the *Carthuſians* ſhould not diſpenſe with Fleſh?

7. It is alſo to be obſerv'd that the *Chineſes* make great account of Faſts; and therefore we find the firſt Queſtion they put, when they diſcourſe concerning our Holy Faith, is what Faſts we have: and when we make them eaſy, ſaying there are but few, as believing this makes it more grateful to them, they rather diſlike it, for they do not approve it ſhould oblige them to ſo few Faſts. For which reaſon I often ſaid in *China*, that if it were in my power, I would not diſpenſe with one faſting Day. I conclude this point, according to the intention of it, which was to ſhow that the reaſon alledg'd for excuſing the *Chineſe* Convert from the Duty of faſting, *viz.* the *lightneſs of the Diet*, has not the leaſt ſhadow of Truth.

8. As to what he alledges to excuſe the *Mandarines* from faſting, I declare there is no Truth in it. For the better underſtanding whereof, it muſt be underſtood, that the greater the *Mandarines* are, the ſeldomer, and the leſs time they ſit in Court, which is in their own Houſes, except thoſe at Court (therefore the *Chineſes* do not ſay the *Mandarine* goes to, or comes from his Court, but that he comes out to, or withdraws from it, becauſe it is a Room in his Houſe; ſo he comes out of his own Apartment, where no body goes in about buſineſs, to a publick Hall where he hears Cauſes, and from this to another yet more publick: by which it appears that the word *Adire*, which is to go to, can only be verify'd of the *Mandarines* at Court, and no others throughout the whole Empire.) So the ſupreme *Mandarine* or Governour uſually reſiding in a Metropolis, goes to his Court but 2 or 3 times a Month. The Viceroys do the ſame, the Governours of *Cities* or TAOS, ſomewhat oftner. The Judges and their Aſſiſtants are they that follow it moſt, and they have no fix'd time to come out, or to ſit, as is uſual in *Spain*; but they come out when they pleaſe, and ſo withdraw. This indeed is obſerv'd, that as ſoon as the Judg, for example, comes out to his Court, immediately his Deputies come out to theirs; and as ſoon as he withdraws, they do ſo too: but to ſay any *Mandarine* ſits in Court from 8 in the Morning till two in the Afternoon, is a mere *Chimera*. And if this ever hapned, yet it ought not to be repreſented as a conſtant, ſettled, and general Practice. And tho it were really ſo, yet there was no neceſſity of repreſenting it at *Rome*, becauſe this is one among the many other Caſes

Caſes ſet down by Divines, that excuſe a Man from faſting. Beſides, the *Chineſe Mandarines* whilſt they ſit in Court, publickly and very freely eat and drink whatſoever they fancy; and therefore any of them who ſhould be a Chriſtian might be advis'd to take ſome refreſhment there, if he found himſelf faint, which he might do without the leaſt reflection. In ſhort, the reaſon alledg'd for making the doubt is altogether groundleſs.

9. To excuſe them from keeping of Holy days he gives this following reaſon: *Becauſe moſt of the Chriſtians muſt work for their Living, and the Chriſtians are often forced by the* Infidel *Magiſtrates to undergo ſeveral ſorts of Labour; the Chriſtian Magiſtrates themſelves muſt keep their Courts, even upon our Holy days, on pain of forfeiting their Employments.* I anſwer, that when a Man muſt of neceſſity work to maintain himſelf, his Wife and Children, *&c.* there is no need of going further about it, or putting the queſtion; for it is a plain caſe, that a ſuperior Law exempts him from the Precept: nor is it proper to endeavour that all Men ſhould be excus'd on account of this ſort of People, when there are others not under thoſe Circumſtances. Beſides, where there are Tradeſmen in a City who know that Maſs is ſaid at ſuch an Hour, the hearing of it will not obſtruct their working for their living, eſpecially according to that erroneous opinion ſome Men hold, that the Church does not oblige to forbear work, but only to hear Maſs. So that this Argument will clear the latter, but not the others; and it will be only accidentally, and when that neceſſity preſſes, and that reaſon ſtands good. So thoſe Labourers, whom the *Mandarines* command to work upon Holy days, are diſcharg'd from the Precept of the Church, which is not obligatory when any conſiderable damage may accrue to the Chriſtian from it. Yet I am of opinion that will happen but ſeldom, for there are ſo many of every Trade in *China*, that there is no neceſſity of forcing the Chriſtians to do any ſort of work. Therefore I look upon that Propoſition as Chimerical, when he ſays, *And the Chriſtians are often forced by the* Infidel *Magiſtrates*, &c. For which reaſon when this point was argu'd at *Canton*, no Man made uſe of this Argument. As to what concerns the *Mandarines*, I declare I never heard there was any ſuch Penalty for thoſe who omit frequenting their Courts. I have already ſaid, the greateſt of them do not much appear in their Courts; but certain it is, ſuppoſing ſuch a Law, that if they cannot conveniently hear Maſs before, they are diſcharg'd of the Duty. But if they go to the Court at 8 of the Clock, why may not they hear Maſs at 7? and if the *Mandarines* go from their Courts a viſiting, and receive them, go to Plays, Entertainments, and other Feſtivals they have on their Tablets, without forfeiting their Employments, why might not they hear Maſs on Sundays, and great Holy days? This is only a pumping for Reaſons to ſtand out in their opinion, as they us'd to ſay at *Rome*. *Navarette.*

10. To excuſe the *Chineſes* from yearly Confeſſion, and from Communion, he propoſes, That *the Miſſioners are few, the Kingdom of a vaſt extent, and therefore many Chriſtians cannot hear Maſs upon Holidays, nor confeſs and receive once a Year.* I allow there is no Precept that obliges thoſe, who cannot hear Maſs, or confeſs and receive either in *China*, or any where elſe. We know there are Viſitations, particularly in *America* and the *Philippine* Iſlands, where they do not ſee a Prieſt in a Year or two, but they meet upon Holy days in the Church to pray and humble themſelves before God, and yet they are oblig'd to hear Maſs, confeſs, *&c.* The ſame then muſt be allow'd in *China*, tho in *China* it is eaſier to viſit the Chriſtians, than in ſome parts of the *Philippine* Iſlands, where we muſt go ſeveral Leagues by Sea, and in danger of Enemies; and if we go by Land, the ways are ſo bad that they are almoſt impaſſable, without any thing to eat, or any Houſes to reſt, as I know by experience. Beſides, if there are ſo few Miſſioners that they cannot aſſiſt the Chriſtians, why will they not ſuffer other religious Men to help them? And if when the Chriſtians call them, they go to them, why do the Fathers of the Society complain of us and the *Franciſcans*, as F. *Martinez* actually did complain of F. *John Baptiſt de Morales*, becauſe he went with a Companion to the City NINGPO, when he was courted and invited by the Licentiate CHU *Coſmus?* Or why ſhall not the Miſſioner labour and travel, in viſiting his Flock, to teach, inſtruct and feed their Souls, as F. *Antony* of S. *Mary* uſed to ſay of F. *John Francis Ferrari* did? Therefore I ſay all the reaſons alledg'd for the Doubts, are not according to the General Opinion of the Society, but F. *Martinez* his own, and fram'd by one or two more, and have nothing in them.

11. The Holy Congregation anſwers, *The aforeſaid poſitive Precept is to be made known*

by the *Miſſioners*, *as obliging under mortal* Navarrete. *ſin*, &c. It muſt be here obſerv'd, that tho his Holineſs *Innocent* the 10*th* ordain'd and commanded the ſame, and his Decree, as is order'd in it, was notify'd to thoſe of the Society, nevertheleſs they took no notice of it, alledging they had further matter to lay before his Holineſs; they made their information by F. *Martinez*, and had the ſame anſwer, and yet they did not notify to the Chriſtians what the Holy Congregation commands. Therefore the ſtreſs does not lie upon the Court of *Rome*'s being well or ill inform'd, there muſt be ſomething more in it. So that till F. *Ignatius d' Acoſta* entred upon the Government of his Miſſion in *China*, there was no talk of notifying the poſitive Eccleſiaſtical Law to thoſe People; and the ſaid Father commanded it to be notify'd, many of his Brethren oppoſing it, and it had not been done by another, as I my ſelf heard it ſaid. And ſtill ſome contend that the *Chineſes* are not yet capable of this duty, whereas the *Indians* of *America* and the *Philippine Iſlands* were ſubject to it from their firſt Converſion. Before the Church had declar'd it ſelf as to this point, there might be ſome plauſible reaſons, or pretences, to think the contrary lawful. *But ſince the Church has pronounced judgment, it is a crime even to doubt of it*, ſays *Cabaſſucius*, p. 153. upon another caſe.

1. The ſecond Queſtion is concerning adminiſtring the Sacramentals to Females at Womens eſtate. He drove the reaſons of the doubt as far as poſſible, ſaying, *Unleſs the Miſſioners be extreamly cautious, a mighty ſcandal will be given to the* Chineſes, *and all the ſtate of Chriſtianity there may be expos'd to moſt imminent danger*. Notwithſtanding this rigid and exorbitant Propoſition the Holy Congregation decided, as appears in the Decree. F. *Joſeph de Morales* writ largely upon this Subject, in his Treatiſes, *pag.* 294. but immodeſtly, and mixing with the Truth what is not ſo. I writ in the ſecond Tome what hapned in *Canton*, when this Point was argu'd. Here I muſt obſerve that F. *Trigaucius* mentions the Baptiſm of ſome Women, perform'd with all the Ceremonies of the Church, which prov'd very edifying. And F. *Morales* brings an example of another baptiz'd by one of theirs, who was not well vers'd there, which gave ſome ſcandal. What can we ſay to this? If they on account of the ſecond Precedent omit the Sacramentals, we on account of the firſt and of many which we have both before and after, of which no inconveniency has follow'd, tho they were on Perſons of Note, will continue to practiſe them. And ſince they who have power ſo to do, order it to be put in execution, even when they have receiv'd information from the Society, thoſe of the Society are oblig'd to perform the ſame, without oppoſing the Decree, which they cannot do but they muſt commit a great crime, and give ſcandal. I refer the Reader to the Reſolutions taken at *Canton*, which will ſatisfy him as to all that concerns this Point, and he will there find enough to anſwer F. *Morales*.

2. Here I muſt obſerve two things, ſuppoſing the Sacramentals to be a matter of great moment in the Church. The firſt is, what is ordain'd by the firſt Canon of the Council of *Orange*: *If any Perſon in caſe of neceſſity have not receiv'd the Holy Oil in Baptiſm, let the Biſhop be advertis'd of it, when he comes to be Confirm'd, that he may in the firſt place anoint him in the Crown of the Head, which ſhould have been done in Baptiſm, then on the Forehead for the Sacrament of Confirmation, that both the Anointings may be look'd upon as neceſſary.* Caballucius, *p.* 225. ſays thus upon this Canon: *This Canon teaches us many things: Firſt, That he who is baptiz'd, is to be anointed with Holy Oil on the Crown of the Head, by any Prieſt adminiſtring Baptiſm*, &c. *Fifthly, That both Anointings are neceſſary*. So that it is not ſo trivial a matter, that every Man may omit it of his own head. This Ceremony, ſays *Amularius Fortunatus*, *lib.* 1. *de Eccleſ. Offic. cap.* 27. had its beginning under Pope S. *Silveſter*.

My ſecond and chief Reflection I take from *Cabaſſucius*, *pag.* 146. where, ſpeaking of the Oil of *Catechumens*, he ſays thus: *But the anointing with Oil of* Catechumens, *which preceded Baptiſm, was us'd among the* Latins *upon the Head and Breaſt of the Perſon that was to be Baptiz'd, as* Pamelius *out of S.* Ambroſe *obſerves on* Tertullian *of Baptiſm, in the beginning of the Book; and alſo on the Breaſt and Shoulders*, &c. *But among the* Greeks *the Anointing was perform'd by the Prieſt all over the Body of the Perſon to be Baptiz'd; for ſo it is Learnedly deliver'd by* Dionyſius, *Eccleſ. Hier. cap.* 2. Cyril, Chryſoſtom. A little lower: *For this reaſon*, Reinaldus Theophilus *in his Treatiſe of the Prohibition of Clergymen converſing with Women, is fully perſwaded that Women us'd formerly to be anointed all over the Body, as well as Men, upon the bare skin, but that the temptation of the Eyes was prevented by ſome Linen-cloth ſpread before them*, &c. If this Ceremony were ſtill in uſe, there is no doubt but it would be attended with all the inconveniences F. *Martinez* propoſes, ſhould it be

be practis'd in *China*; but it is easier to introduce those us'd by the *Roman* Church, administring them as ought to be, than it is to give the Communion to Women, and hear their Confessions. Which notwithstanding, a Viceroy said to F. *Sambiasi*, If you deal with Women, there's no more to be said. Yet I say, notwithstanding this, and other difficulties that attend these actions, they are all overcome, and the Fathers of the Society have taken no notice of them, therefore there is the less occasion here to descant on it.

1. As to the third Question it is to be observ'd, the better to judg of the Proposition, That there never was any Dispute in *China*, whether it was lawful or not to receive the Degrees of Batchelor, Licentiate and Doctor: and it was so far from being argu'd, that no body ever had a thought of making a doubt of it. Therefore it was nothing to the purpose, an unnecessary and idle action to propose this matter, in regard that nothing but what is difficult and doubtful ought to be propos'd and ask'd. But it being true that *Deep calleth unto Deep*; when he had committed this error, and fallen into such a fault, he tumbled headlong by degrees into many others of greater consequence. He sets it down in the Question as granted, that the Degrees are taken in the Hall (so he terms the Temple) of *Confucius*. Nothing in the World can be more unreasonable, or untrue; it is set down in its proper place how and where the Degrees are confer'd, and how impossible it is to do it in that place, if they would. If F. *Martinez* propos'd such things as those, most certain it is, the Answer given upon them, tho not revok'd, does not make against us.

Another stumble is this, he says, *No Sacrificer, or Minister of the Idolatrous Sect, is present.* No Man in *China* ever imagin'd any such thing, taking the words as they sound, and as he and we distinguish between the Sect of the Learned, and that of the Idols, which went out of *India* into *China*. In this sense we all agree, that none of the Idolatrous Sect have to do either at the conferring of Degrees, or any other Ceremony of the Learned, nor would they allow it on any account whatsoever. Therefore the proposing of it was only to trick the Holy Congregation; and since no body has made a doubt of it, it follows there was some further fetch in proposing it after that manner. He says further, *Nothing at all is done that has been instituted by Idolaters*; this includes the same double meaning, which is easily taken way, if it be granted, as to the Sect that went out of *India*, and denying it as to that of the Learned. He goes on telling, that the Learned own *Confucius* as their Master, performing to him Civil and Political Ceremonies, from their first Institution directed to mere Civil Worship. I say in the first place, that it is most false, that they give any Worship either *Political or Religious* to *Confucius* at the time of taking their Degrees; the Veneration they pay to him is some days after receiving the Degree, as all that vast Kingdom well knows. Therefore he has err'd again in proposing this, and has committed a great error as to the Rites with which the Learned honour their *Confucius*, be it at this or any other time: for the difficulty being whether the said Rites are Religious or Civil, he ought to explain them, that it might be judg'd and determin'd of which sort they were; and not to give that for granted which was his duty to prove, and which we the *Franciscans*, and many of his own Society have always deny'd. We of the two Religious Orders never went about to abolish any thing that is Civil and Political in *China*, nor is it reasonable we should; we cut off what is Religious in a false Religion, and we prove it to be such, not only by Arguments, but by the Authority of the Gravest Missioners of the Society. Therefore to suppose them to be Civil Rites, is to suppose what ought to be prov'd; so that all the difficulty would be, Whether it is lawful to give a Political Worship to *Confucius*, which no body ever yet deny'd.

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2. As for those Rites being from their very original instituted *as a mere Civil Worship*, he ought not to assert, but to prove it, and to lay down the first Institution, that it might be judg'd, whether it was Religious or Political. F. *Martinez*, and some of his Brethren would maintain against the sense of other very Learned Men of the Society, that of the Learned Sect, which *Becanus in Analog. Vet. & Nov. Testam. cap.* 11. *q.* 3. writes of the Pharisees, *The Sect of the* Pharisees *in its first Original and Institution was most certain, according to that of* Act. 16. 5. *according to the most certain Sect of our Religion. Becanus* does not suppose but proves this, and so ought F. *Martinez* to do. Then he says, *That Vices afterwards crept in, and thus it err'd in many particulars.* The said Fathers would make out the same of *Confucius* his Sect, *viz.* that in its beginning it was holy, spotless and good,

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good, all Political and courteous, and agreeable to Reason; but that afterwards by degrees it was corrupted and defil'd; so that at present we are not to regard what is ill that has clung to it, but endeavour to cut it off, and look only on that which is properly its own, and very good. How true this is appears by the fifth Book, and by another in my second Tome, and it will be proper to read what *à Lapide* writes in *Numb.* 21. 8. speaking of the Brazen Serpent, Q. 4. and what has been already quoted out of *Becanus*; and he adds, *But afterwards, as it usually happens, there sprung up Superstitions and false Doctrines, with which the latter Pharisees in the time of Christ were infected, and therefore severely reproved by him, not that all, but most of them were such; for it appears some were clear from those vices, as* Nicodemus, Gamaliel, *and* Paul. Here it may be observ'd, first, that our Saviour reprov'd the *Pharisees*, not regarding the Origin of the Sect, whereof he makes no mention, but looking upon the condition it was then in. Therefore supposing, but not granting, that the Learned Sect was good in its first Institution, we must consider whether it afterwards alter'd, and embraced new Doctrines, not look to its beginning, which is past and came not near these times. 2. That notwithstanding there were some who follow'd that Sect according to its first Institution, as those above nam'd: yet Christ several times severely reprov'd the other Sectaries, who had degenerated from that first state; whence we may infer, that had the Sect been corrupted in all its Individuals, our Lord's reproof had been still more sharp, as only looking upon their present ill state, without looking back on that past, whose goodness is no justification of the depravedness it had fallen into through the malice of Men. Now since the Learned Sect is at this time wholly and in all its members corrupt, perverted and degenerated, there is no reason why laying aside its present condition we should only regard what it was formerly. To go about to perswade that the Followers of other Sects have intruded Superstitions into that of the Learned, is a Chimerical undertaking, since all men know what care the Learned have always taken to shun all others. The case is, that Sect was always bad, as the Fathers *Longobardus* and *Gouvea* prove.

Literati.

3. F. *Martinez* goes on and says, that *all who are to take their Degree enter* Confucius *his Hall together.* Here he proposes two things which had nothing of truth in them. The one, that they go into that place before they take their Degree, which is not so. The other, that they can all go in, or be contain'd there; both which Particulars are false, and falsly grounded, that is, that they are examin'd and take their Degrees there; whence it follows, that *the Chancellors, Doctors, and Examiners expecting them there*, and the rest that follows, is also false. For, as has been said, in that Place, or Hall, there is no Examination nor Degrees given or taken, nor is any act of Learning perform'd; and it is afterwards, not before, that the Scholars go thither to worship that Philosopher.

As to the last part, that the said Hall is an Academy, and not a Temple, *properly so call'd*, because *it is free to all*, we will answer it at large in another place.

4. The Holy Congregation, *according to what had been propos'd*, answer'd, That the said Ceremonies be tolerated, because *the said Worship seems to be merely Political and Civil*; of which Answer no doubt is to be made, because being suitable to the Proposition which represents nothing that may cause any suspicion of Superstition, it follows that it must be good and justifiable.

It is well worth observing, that F. *Martinez* knowing all the Points wherein the doubt and difficulty consisted, did not propose, or make known any one of them at *Rome*, but only mention'd that whereof there never was any Controversie, except the calling *Confucius* his Temple a Hall, or College. Nevertheless the said Father, and others of his Brethren gave out in *China*, that this Decree had revok'd all that had been order'd by that of *Innocent* the Tenth: whence I infer, what others said before, that he had no further regard than to procure a Sugar-plum for his own Palat.

If he had desir'd to know the truth, he ought to have propos'd and stated the question thus: Most Eminent Lords, when they are to offer Sacrifice to *Confucius*, the *Chineses* try the Beasts by pouring hot Wine into their Ears; if they move their Heads, they are accepted for the Sacrifice, if not, they are laid aside. Is this Ceremony Political, or Superstitious? The reason of making the doubt is, because such like Acts and Rites are condemn'd as Superstitious in other Gentiles; for instance, our *Torre* 2. 2. *q.* 85. *art.* 1. *disp.* 3. says that, *Mighty care and industry was us'd in chusing of Victims, for the fattest were chosen out of the flock, such as were not lame, or sick, or any other way faulty,*

faulty; but if the Victim in coming to the Altar ſtruggled very much, or came as it were unwillingly to the Altar, or if it fled or groan'd when ſtruck, &c. *it was put away from the Altar, as being judged no way acceptable to the Gods.*

The Greeks *try'd the worthineſs of their Victims by laying Food before them; for if the Beaſts would not eat it, they thought that Sacrifice was not acceptable to the Gods. The greater Victims were alſo us'd to go with gilt Horns, but the leſſer crown'd with Boughs.* Now all this being ſuperſtitious, I put the Queſtion to your Eminencies, Whether what has been propos'd be ſo too? As alſo their offering to the Dead Goats-heads adorn'd with Flowers and Boughs.

He ſhould further put the Queſtion. In order to perform their Ceremonies to *Confucius* and the Dead, there is a waſhing of Hands; and for the departed Abſtinence, Faſts, and ſeparation from the Marriage-bed for the ſpace of ſeven days; and a Maſter of Ceremonies preſcribes what is to be done, and other things mention'd in this Book. The Queſtion is, Whether this be political, or not? The reaſon of making the Doubt is, becauſe theſe ſame Actions are condemned as Superſtitious, and irreligious Worſhip in other Gentiles. *Torre* above quoted ſays thus, *Num.* 12. *The Prieſt firſt purify'd himſelf by waſhing his Hands: He abſtain'd from many things, to wit, from Fleſh, and Wine, and from all venereal Acts*, &c. *He wore a moſt pure Garment, and a Crier who proclaim'd Silence, ſaid at the ſame time, Do this you are about*, &c. All this was Religious, and not Political Worſhip, and conſequently it muſt be ſo in *China*.

Thus theſe Points muſt be propos'd, not giving it for granted they are political Rites, and then putting the queſtion, Whether they may be allow'd? this is down-right ridiculous. Nor is it to the purpoſe to alledg, that waſhing of Hands, putting on clean Clothes, Faſting, abſtaining from venereal Acts, *&c.* are things indifferent; for, tho it is true that in themſelves they are ſo, like kneeling, taking off the Hat, *&c.* yet they are decided to be Political or Religious, according to Time and Place, by the Intention, Object, and other Circumſtances. Many Inſtances of this ſort are brought in the proper place, here I will only inſert what our *Torre* writes, *Num.* 12. *ut ſup.* That *the Prieſts of* Cybele *did cut off their Privy Members, or elſe deſtroy'd the Genital Power by the uſe of certain Herbs.* Which moſt certainly in them was no Political, but a Religious Act; and the ſame Action in the People of *Cochinchina*, and the *Bonzos* of *China*, (ſome of whom to live at eaſe, cut a ſmall String belonging to the Private Parts) is no Religion, but Barbarity. The ſame Argument may be urg'd in all other caſes, except for the Sacrifice and Temple, which are, at leaſt by *the Law of Nations*, dedicated to God. *Navarette.*

1. *Quer.* 4. There are Reflections enough to be made here: In the firſt place he ſets it down as a Rule, that whatſoever there is ſuperſtitious in the Ceremonies perform'd to the Dead in *China*, is added to what the Learned inſtituted: And whereas the contrary appears by the teſtimony of moſt grave Fathers of the Society, and by the Claſſick Authors of the Learned Sect, he ought not, nor in reaſon could take ſuch a thing for granted.

He asks further, Whether the Chriſtians may perform the ſame Ceremonies among the Infidels? If he gives it for granted, that the proper Ceremonies of the Learned are not ſuperſtitious, and cuts off the ſuperſtitious part, that has crept in from abroad, there is no doubt but they may perform them, nay there is no need of putting the Queſtion. The Church has always taken care that Chriſtians ſhould not imitate the Actions of the *Infidels*, leſt it ſhould be a ground to believe they agree in the ſame Errors. On this account it was order'd, that no Bread, or other eatable things ſhould be put upon the Graves of the Faithful departed at *Macao*, as ſhall be ſaid hereafter. This it was the Council of *Iliberis* or *Granada* had regard to, when it ſaid, *Can.* 34. *It has been thought fit that Candles be not lighted in the day-time in the Church-yard, for the Souls of the Holy are not to be diſturb'd. Cabaſſucius* on this place, *Pag.* 19. "This Prohibition, which " broachers of Novelties abuſe, contra- " ry to the pious uſe of Catholicks, was " proper in thoſe times when Chriſtians " liv'd among Pagans, leſt the former " ſhould be infected with Superſtition; " for the Heathens were perſwaded that " the Souls of the Dead wanted Meat " and Light, to diſpel hunger and dark- " neſs, and therefore they carry'd Food, " Milk and Wine to the Graves, as *Plu-* " *tarch* teſtifies at the beginning of *Ro-* " *mulus* his Life; and ſo other Antients, " as *Homer*, &c. The reaſon why the " Faithful uſe Torches and Candles at " Funerals is altogether myſtical, to ſig- " nify Light Everlaſting, *&c.* But the

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" word *diſturbing* which the Canon " makes uſe of, ſignifies a diſpleaſure the " Saints conceive after this Life at the " Superſtition of thoſe that are living. " But when Gentiliſm declining, Chri- " ſtian Religion lifted up its head, then " at laſt the faithful having baniſh'd all " fear, or ſuſpicion of approving or i- " mitating the profane Rites of the Hea- " thens, follow'd the Funerals of Chri- " ſtians with lighted Candles. *Card. Lugo de Incarn. diſp.* 37. *ſect.* 2. *num.* 20. mentions the aforeſaid Canon, tho to another purpoſe, which he ſolves five ſeveral ways, ſee it there. The ſame is to be done in *China*, in relation to laying Meat before the Images or Tablets of the Dead, or on their Tombs for the ſame reaſon.

The difficulty is, Whether the Ceremonies which are taken *from the Doctrine of the Philoſophers*, are political, or belong to a falſe religious Worſhip; and therefore it was his duty to propoſe them as they are in themſelves, that ſuch Sentence might paſs upon them as they deſerv'd.

2. He goes on with the Queſtion, *Whether Chriſtians may be preſent, particularly after making a Proteſtation of the Faith, whilſt the Infidels perform the ſuperſtitious part, not joining with, or authorizing them, but becauſe it would be much taken notice of, if the Kindred were then abſent, and it would cauſe hatred and enmity?* In confirmation of the Proteſtation of Faith, we may add what *Morales* mentions *pag.* 159. he ſays, That one D. *Peter* and Lady *Mary*, being preſent at one of the Anniverſaries they perform to the Dead, when all the Ceremonies of the Learned Sect were perform'd, and thoſe of the Sect of the Idols came on, D. *Peter* with a loud Voice declar'd, He had perform'd the firſt becauſe they were good, but could not as a Chriſtian perform thoſe of the Idols, as being wicked, and ſo went away with his Wife. Thus that Father pleaſes himſelf, and thinks every body will be ſatisfy'd with this Story. In the firſt place, this ſhows how little he *Country.* is acquainted with *China*, ſince he calls that Chriſtian a Gentleman, and by the Title of *D. Peter*, and his Wife *Donna*, whereas it is notorious that we never give any body in that Country the ſtile of *Don*, nor do we call them Gentlemen, becauſe there is no Gentility there but what every Man acquires, excepting very few, of whom I ſpoke in another place. And tho this be not to our purpoſe, yet it ſhews his miſtake in medling with what he does not underſtand. I ſhould make no difficulty to ſay *D. Peter*, and the Lady *Mary* are counterfeit and imaginary; but that it may not be ſaid I do it to ſhun the difficulty I allow of the Paſſage as true and real, and deny what *Morales* juſt before much extols, ſaying, That the *Chineſe* Chriſtians are very obedient and ſtrict obſer- *Comm.* vers of what the Miſſioners ſay and teach them. But to the purpoſe, I do not deny but there may be ſome, eſpecially of the Learned, if they are good Chriſtians, who will not perform or be preſent at the Ceremonies of the Sect call'd of the Idols. But the difficulty lies not in this, ſince we all agree that theſe are bad, as the Learned Infidels themſelves confeſs, tho they perform them among the reſt. The Queſtion is, Whether the Ceremonies peculiar to the Learned are Superſtitious, and whether the Chriſtians may perform or be preſent at them, when they are condemned as ſuch? and yet as to theſe, there is no Man who will proteſt he is a Chriſtian, and forbear performing them; and if any do proteſt, there will enſue Enmity, Hatred, and Quarrels among the Kindred, unleſs he who does ſo be a Perſon in great Authority, whom they highly honour and reſpect.

3. In the ſecond place I maintain, That *Right of the Learned.* the Chriſtians by their preſence at thoſe Ceremonies, cannot but cooperate and authorize the Act, or elſe Enmity and Hatred muſt enſue, which is what F. *Martinez* would prevent. The reaſon is plain, becauſe all there preſent compoſe one Body in order to thoſe Ceremonies, for every one ſtands in his place aſſign'd him, and acts the part allotted him, kneels and riſes with the reſt, upon a word given by the Maſter of the Ceremonies; ſo that there is not the leaſt difference in outward appearance betwixt Chriſtians and Infidels as to all that is done there: So that if the Chriſtian might be there apart from the reſt, for inſtance in a corner, only looking on, as *Tertullian* ſaid, he would be preſent *materialiter*, and not cooperating or authoriſing; as when a Catholick goes into a Church of Hereticks out of curioſity, or with a deſign to oppoſe what he ſees or hears there: but if he be there in that manner as has been ſaid, he is preſent *formaliter*, and as a part of that Body. Whence I draw this concluſion, that F. *Martinez* gave in his Information, only to the end abovementioned.

4. Thoſe Propoſitions, *The* Chineſes *aſſign no Divinity to the Souls departed, they expect nothing, nor ask nothing of them,* are all oppoſite to what his own Bre-

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thren own, and to what F. *Martinez* himſelf confeſs'd in *China*, as ſhall appear in the ſecond Tome.

5. In the firſt way or manner. *The firſt is*, &c. he paſs'd by ſome things of no ſmall moment. It is not to be admir'd that F. *John Baptiſt* ſhould omit ſomething, neither he nor others of thoſe times could ſee throughly into all things; but thoſe of the Society muſt of neceſſity in ſo many Years have diſcover'd more, as appears in their Works which ſhall be quoted. In the firſt place he omitted the Letters on that Tablet or Tabernacle, which they ſay is the Seat of
52. the Perſon departed's Soul; he alſo paſs'd by the others which mention, that Children offer Sacrifice to their Parents. He further forbore to make it known, that the *Chineſes* believe the airy Souls of their Friends departed come to thoſe Tabernacles, and are maintain'd by the ſteam of the Meat laid before them. And to conclude, he ſpeaks not of the Chair and Bed of the Soul where they place its Figure. All this is to be found in the Ritual of the Learned, with which other Sects have had nothing to do, nor have inſerted nothing into it.

6. *The ſecond way is*, &c. In this too he was ſhort, firſt in calling the Temples of the Dead SCU TANG, concealing the word MIAO, which is more frequent and proper to a Temple, tho the firſt be ſo too, but for thoſe that are leſs than the MIAO's, which Emperors, petty Kings, and Perſons of Note have. This Point ſhall be treated of at large in its place.

We have already obſerv'd what he forbore to make known as to the Tablets, and many Sacrifices and Ceremonies perform'd in thoſe Temples, as ſhall be ſaid. In the laſt he was very much out, ſaying, *Which nevertheleſs they do not worſhip*; whereas the contrary is well known to all Men, and that there is no new or full Moon through the Year but they light Candles before them, burn Perfumes, place Meat, and make genuflexions. It alſo appears by the Ritual, that many who have no Temples, perform their Ceremonies at home, in the ſame manner as thoſe that have.

7. *The third way is*, &c. Here he omitted one thing very material, which is, that at every Tomb there is a little Chappel dedicated to the Tutelar Spirit of the dead Perſon there bury'd, to whom they offer Sacrifice in Thankſgiving, for his care in guarding the ſaid Party deceas'd, and whom they intreat to protect, and look to him for the future.

By what has been ſaid in theſe Reflections, the Reader may eaſily gather, whether F. *Martinez* his Propoſition was legal, ſincere, and true, or not; and he will be the better enabled with more eaſe to ſatisfy himſelf in thoſe Points which are handled in the ſecond Tome. *Navarette.*

As for what concerns the Anſwer of the Holy Congregation, to which I give all imaginable Honour, it is to be obſerv'd that it never allows of any ſuperſtitious Act, as F. *Proſper Intorceta* publickly declar'd at *Canton*; which, beſides that it is otherwiſe moſt certain, the moſt eminent Lord Cardinal *Ottoboni* confirm'd to me with his own Mouth. It is to be obſerv'd in the ſecond place, that by thoſe words, *They may only be preſent*, it only allows of a Material Preſence, not the formal, cooperative, or authoritative.

8. Concerning the other Point, which F. *John Baptiſta de Morales* propos'd in the Year 1646, F. *Martinez* made no menti- 1646.
on, the reaſon of it is not to be gueſs'd; nor did he touch upon that about Chriſt crucify'd, tho the Fathers of the Society were much concern'd at it, as thinking we had done them much wrong. I write what I know, and make out in another place. F. *Joſeph de Morales* enlarg'd much upon this Subject, with his uſual Modeſty and Piety; he treats of it from *Pag.* 342, to *Pag.* 473. he ſhall be fully anſwer'd, God willing. I will here only inſert what he quotes *Pag.* 470. out of the Council of *Iliberis*, or *Granada*, *Can.* 36. which is thus, "It has been thought "fit that there ſhould be no Pictures in "Churches, leſt that which is honour'd "and worſhip'd be painted on the Walls. He ſets down two Reaſons for it, one taken from *Alanus*, *cap. Dial. cap.* 16. *Sanderus lib.* 2. *de Adorat. Imag. p.* 4. and of F. *Turrianus*; and *Cabaſſucius* follows it, *pag.* 20. and ſays, "For the underſtand-"ing the Deſign of the Council, the time "is to be conſider'd when the Perſecuti-"on of the Gentiles rag'd againſt the "Chriſtians; for this Canon is in favour "of Holy Images, which it therefore "forbids being painted on the Walls, "leſt they be ſcoffed at by the Gentiles. Which Inconveniency did not attend thoſe painted on Cloth, Paper, or Board, becauſe they could be remov'd and hid. Hence *Morales* would infer, that the Image of Chriſt crucify'd, is not to be expos'd to the danger of being inſulted by the Gentiles: But this does not anſwer, nor is it to the purpoſe of the

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Matter in controverſy, eſpecially becauſe what he alledges to make good his Deſign is groundleſs.

The ſecond Reaſon is taken from *Vaſquez lib. 2. de Adorat. diſp. 5. cap. 2. n. 133.* who is follow'd by *Ayala*, our *Torre 2. 2. q. 94. art. 1. diſp. 6. dub. 2.* and others. The Council thought it inconvenient and indecent, that Holy Images ſhould be painted on the Walls, becauſe the dampneſs and other accidents defaced them, and ſo they rather mov'd laughter than devotion; and becauſe in times of War Churches are polluted, and all reſpect to Holy Images is loſt; which makes nothing at all to what our Adverſary aims at, unleſs apply'd through many Conſequences, in which great Difficulties occur. Cardinal *Lugo de Incarn. diſp. 36. Sect. 1. num. 10.* follows both Reaſons, and concludes, that the Precept is repeal'd. *Torre*, *Cano*, and others, give a truer Solution, which is, that it was a Provincial Synod, held without any Authority of the Pope; and as it err'd in other things, ſo it did in this. I will add a fourth, which *Cabaſſucius* aſſigns. "Beſides, *ſays he*, "*Baronius* not without reaſon ſuſpects "that this Canon was counterfeited and "forg'd by the *Iconoclaſts* who formerly "inhabited *Spain*. His reaſon is, becauſe "tho it be ſet down by *Ivo*, *lib.* 3. yet "it is not mention'd by thoſe that com-"pil'd the Canons before him, as *Ferdi-"nand* the Deacon, *Dionyſius Exiguus*, "*Creſconius*; as alſo becauſe none of the "*Spaniſh* old *Iconoclaſts*, tho they us'd "all poſſible care to draw Arguments "from any part whatſoever againſt Ho-"ly Images, ever produced any Canon "of the Council of *Iliberis* which was "held in *Spain*. Nor did *Vigilantius*, and "*Claudius* Biſhop of *Turin*, who were "both well acquainted with *Spain*, and "oppos'd Holy Images.

What Conſequence can be deduced from an Antecedent ſo uncertain, to make uſe of it againſt the expoſing the Image of Chriſt crucified? I muſt alſo obſerve in this place, that when the Perſecution in *China* began, ſome of us endeavour'd to ſecure the Holy Images, for the Reaſons above-mention'd, and others did not take them up.

S. *Hierom*, *Epiſt.* 14. to S. *Auguſtin*, writes thus; "If I write any thing in my "defence, the fault is yours that pro-"vok'd me, not mine, becauſe I am ob-"lig'd to anſwer. I might ſay the ſame to F. *Martin Martinez* if he were alive, and ſhould blame or complain of me; but I believe he would take no notice of it, becauſe he would be ſatisfy'd I had right and reaſon on my ſide.

Queries propos'd to the Holy General Congregation of the Holy Roman *and Univerſal Inquiſition; and by its leave and direction tranſmitted to the moſt Reverend Fathers, F.* Laurence Brancato de Lauræa *of the Order of the Friars Minors of S.* Francis, *Conſultor of the Holy Congregations of the Holy Inquiſition, Rites and Indulgences, Examiner of Biſhops, and the Publick Divines of the* Sapientia *at* Rome.

And F. John Bona *Abbot of the Congregation of S.* Bernard de Fulco, *Conſultor of the Holy Inquiſition, Rites and Indulgences; but now Cardinal of the Holy* Roman *Church.*

1. WHereas the blind Gentiles do on ſeveral accounts highly extol and commend ſeveral Infidels long ſince dead, and have added them to the number of their vain Deities or Gods, or elſe do honour and worſhip them as Saints. *Quære*; Whether (laying aſide that vain belief) it be lawful for Chriſtians who live among Infidels, firſt making a Proteſtation of their Faith, or without it, to honour thoſe dead Men with Ceremonies of External Worſhip, ſuch as Kneeling, Proſtrations, Offerings, and the like, either in company with the ſaid Gentiles, or elſewhere apart, when thoſe things either according to the Intention of the Gentiles, or by Uſe, and Cuſtom, or Law, are directed to a ſuperſtitious Worſhip?

2. Whereas the ſame Gentiles do honor and worſhip their principal Maſter *Confucius*, who dy'd in Infidelity, as a Saint; and perform many things, as making Offerings, Genuflexions, Proſtrations, burning of Perfumes, praying and begging of Aſſiſtance, Graces, and Benefits, before a ſmall Tablet, with this Inſcription; *The Throne, or honourable Seat of the Spirit, or Soul of the moſt holy and principal Maſter.* *Quære*; Whether it be lawful for Chriſtians to light Candles, and burn Sweets before the ſaid Tablet, or together with the

the Gentiles, or apart, to kneel, proſtrate themſelves, burn Perfumes, the ſaid Chriſtians omitting the Prayers and Invocation?

3. Whereas the Gentiles believe, that the Souls of their Anceſtors departed dwell on certain little Tablets, on which theſe words are written, *The Throne or Seat of the Soul of N, or N*; and that they attend to receive the Offerings and Sacrifices the Gentiles make to them, imploring and expecting their Aſſiſtance in their Neceſſities. *Quære*; Whether the Chriſtians may keep ſuch Tablets, either in the Temples, or their private Houſes; at leaſt if they raze that Inſcription, *the Throne or Seat of the Soul*, and lay aſide that falſe Belief of the Soul's reſiding on them; whether in ſuch caſe they may have them in their Houſes, or any other places, and there either with the Gentiles, or apart, may honour them with offering Fruits of the Earth, and Sweets, or at leaſt by Proſtrations by way of Gratitude, and celebrating their Memory?

4. In all Towns and Citys of *China* there is a Temple dedicated to the Idol CHING HOANG; which is look'd upon and believ'd to be the Guardian and Ruler of that place. Governors, when they enter upon their Employments, and twice a month, are oblig'd, under the Penalty of forfeiting their Government, to go to that Temple, and there to worſhip, falling down before the Idol, and to offer to it Sacrifice of Wine, Fleſh, Flowers, Candles, and Sweets; and they ſwear before it, that they will govern uprightly and juſtly; and if they ſhould do the contrary, they ſubmit themſelves to the Puniſhment the Idol ſhall inflict on them, and ask of him a Rule and Aſſiſtance that they may govern well. *Quære* 1. Whether Chriſtian Governors may perform theſe things, or muſt quit their Employments? 2. Whether they may be tolerated to do it for the preſent, in caſe they erect in the middle of the Temple where the Idols are, an Eminency apart from the Idol-Altar, and place on it a Croſs, or the Picture of our Saviour not hid, but viſible to all the Gentiles; and proſtrate themſelves before it, and take their Oath of Fidelity, and make their Offerings, either after a Proteſtation of their Faith, or without it, and direct their Worſhip to the true God repreſented in the Image of Chriſt; or at leaſt, whether the ſaid Chriſtian Governors may worſhip the Croſs, or Image of Chriſt ſo placed in the Temple on the aforeſaid Days appointed by Law, omitting Genuflexions, Proſtrations, and the Offerings?

5. And foraſmuch as there is a Court, or Royal Council of Mathematicians, or Aſtrologers, whoſe Buſineſs it is, and chiefly the Preſidents, every Year to make, publiſh, ſubſcribe, and put his Seal to an Ephemeris or Diary, in which many vain and ſuperſtitious things are contain'd, and Fortunate days are ſet down; ſome for repairing to the Idol-Temples to offer up their Prayers there, offer Sacrifices, to viſit the Temples of their Forefathers departed, to worſhip and honour them, and beg their Aſſiſtance; others for Marrying, for trying of Cauſes, driving Bargains, buying and ſelling, and ſo forth. *Quære*, Whether it be lawful for any Chriſtian to be Preſident, or a Member of the ſaid Council, to order the ſaid Ephemeris or Prediction, or any other Affairs relating to that College, to command the printing or uſing of it, to ſet Hand or Seal to authorize it; or at leaſt to permit, conſent, and allow, that the Preſident's Subſcription and Seal be put to the ſaid Prediction or Ephemeris, ſo contriv'd with thoſe ſuperſtitious Obſervations, and irreligious Rules, by the other Counſellors, and ſo to be publiſh'd, ſubſcrib'd with his and the other Names? And whether he be not rather oblig'd to refuſe the Office of Preſident, or a Member of that Council, tho the King offer to preſs it upon him, and if he be in poſſeſſion, to reſign it, leſt he any way be concern'd in the ſuperſtitious Practices above-mention'd, or ſeem by his Seal to give them any Authority? *Navarette.* *Almanacks.*

6. Whether it be lawful for Prieſts and Miniſters of the Goſpel, or other Chriſtians, to be preſent among the Gentiles, and Idol Prieſts, at the Funeral and ſolemn Interment of Gentiles; or to follow the Corps particularly of ſuch Noblemen who during their Life-time were Friends, Protectors and Benefactors of the Miniſters of the Goſpel, and Chriſtians, or elſe are Kindred and Relations of ſome Catholick or Chriſtian Family, in regard that ſeveral ſuperſtitious Rites are us'd and practis'd by the Gentiles and Idol-Prieſts attending ſuch Funerals? And if the Chriſtians, or Miniſters of the Goſpel refuſe to be preſent, it may cauſe Railing and Enmity againſt the Chriſtians and Prieſts of God. *Funerals.*

7. Whether it be lawful for Chriſtians, or Miniſters of the Goſpel, either to expreſs their Friendſhip; or on account of any dead Perſon's Dignity, Worth or Quality, or for any other reſpect, either towards the dead Perſon, or his Family,

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Heirs or Kindred, to set out Meat and Drink before their Houses, or in the Road where the Bier is to pass, in case the antient Custom continue, which has been establish'd by long practice, of setting out Tables cover'd with Meat, prepar'd by the Gentiles on the day of the burial, in the way to the Tomb, whereas the Gentiles believe the Souls of the Dead take that Meat as Provision for their Journey, and feed on it?

8. Whether poor Christians, by profession Pipers, or the like, who live by their Labour, may for the Gain that is offer'd when call'd, or compell'd, play on their Instruments at the Funerals of Gentiles, carry the Bier, or perform any other Employment among the other Superstitions, in the presence of the Gentiles and Idol-Priests, who do several superstitious Acts?

9. Whether Christian Artificers, such as Carpenters, Masons, or Architects, or the like, who are freely hir'd for their Pay; or being constrain'd by the Magistrates, or most powerful Men, may lawfully contribute with their Labour towards the building, or repairing of Idol-Temples, or only about laying the Foundations, making or mending the Roofs, or cleansing the Walls and Pavements, or clearing the Altars, or opening and shutting the Gates of Temples, and such-like Employments? The reason of making the Doubt is, because some *Chinese* Christians have not yet a true vigour and fortitude of Spirit in the Christian Religion they have embraced, and are terrify'd when any trouble, danger, or hardship threatens from the Magistrates, or great Ones, if they refuse to obey their Commands?

10. Lastly, In case some Acts may be tolerated, or lawful for Christians making a Protestation of their Faith; *Quære*, How and when it ought to be made; whether before the Gentiles, before, after, or at the very time the Ceremonies are acting? or whether it be sufficient to make it before Christians only, whether many or few? as to which it is desir'd the number may be ascertain'd, for the better and fairer proceeding in a Matter of such great moment.

We whose Names are under written, being consulted about the aforesaid Doubts, having God's Honour before our Eyes, that we may provide for the Salvation of Souls, do judg the following Answers should be given to each of the Questions propos'd.

1. THAT it is not lawful for the Christians living among Gentiles to worship dead Gentiles, whom those Infidels honour as Saints, with those Rites of exterior Worship mention'd in the Question; neither with the Gentiles, nor elsewhere apart, without making a publick Protestation of their Faith; and those that shall do it, will commit a heinous Sin, and Idolatry.

2. As to the Worship of *Confucius* before the Tablet, called *The Throne of the Soul*, &c. We answer, That it is not lawful for Christians, either in company of the Infidels, or apart, to perform those Genuflexions, Prostrations, or other things mention'd in the Question, tho the said Christians omit the Prayers and Supplications.

3. Concerning the Tablets on which the Gentiles imagine the Souls departed assist to receive Offerings, &c. as is contain'd in the Question propos'd: We say it is unlawful for Christians to keep the said Tablets, either in Temples or their private Houses, either with that Inscription, *The Throne, or Seat of the Soul*, or without it; and that it is also unlawful to worship them, either among the Gentiles, or apart, or to make any Offering to them, even excluding the false belief of the Soul's residing in them.

4. Concerning the Temple of the Idol CHING HOANG. In answer to the first part of the Question, we say, It is unlawful for Governors, either upon taking possession of their Employments, or on any other account whatsoever, to worship that Idol, or perform any part of what is contain'd in the Question propos'd, but are rather bound to quit their Employment, than perform it. To the second part of the Question we answer, That it is not lawful for any Christians, even Governors, to place a Cross, or Image of Christ in the Idol-Temple, tho apart from the Idol-Altar; and that nothing of what is propos'd in the Question can be tolerated, tho the Worship be directed to the true God, and Image of Christ, as is propos'd.

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5. As to the College of Mathematicians, *&c.* We ſay, it is not lawful for a Chriſtian to hold the Place of Preſident, or Counſellor in it, if he is bound by his place to ſubſcribe, or put his Seal to thoſe Superſtitious Edicts, Obſervations, or Predictions, much leſs to publiſh them by his Authority; but he is rather oblig'd to quit that Poſt. Nor can he approve of, or have a hand in contriving them.

6. Touching the Burial of the Dead. If the Chriſtians do not joyn in the Superſtitious Acts, but do it merely out of Civil reſpect, it is Lawful, otherwiſe it is not.

7. For the ſetting out of Meat upon Tables, as the dead Body is carry'd, we ſay it is not lawful without making a Publick proteſtation of their Faith.

8 Concerning Minſtrels and other acts uſually perform'd at Funerals, with a mixture of Superſtitious practices, as in the Queſtion: We think it unlawful to play on Inſtruments after this manner, and to perform the other acts ſpoken of.

9. As to Labour in building, repairing, or cleanſing of Temples, and the reſt contain'd in the Queſtion: We ſay, it is no way lawful for Chriſtians, nor to be tolerated upon any account or pretence whatſoever. *Navarette.*

10. We ſay, that in caſe a Proteſtation of Faith is to be made on account of any Toleration, it muſt be in publick before the *Gentiles* and Chriſtians, who are preſent at that Function ſo tolerated. *November* the *27th* 1669.

I *F. Laurence de Laurea* of the Fryars Minors, *Conſultor* of the Holy Inquiſition, *&c.* am of this Opinion.

I *D. John Bona*, Abbot of S. *Bernard*, hold the ſame.

It is here to be obſerv'd, that the ſecond Doubt, and thoſe that follow, except the *6th* and *7th*, were ſolv'd many Years ſince, in the ſame manner as they are here, by the Miſſioners of the Society of *Jeſus*, at a Meeting they had in the Province of NANKING, as will appear in the ſecond Book of the ſecond Tome.

The Decree of the Sacred Congregation of the Holy Roman and Univerſal Inquiſition. Wedneſday November *the 13th 1669.*

" IN the General Congregation of the Holy Roman and Univerſal Inquiſition held in the Monaſtery of S. *Mary ſuper Minervam*, before the moſt Eminent and moſt Reverend Lords Cardinals, eſpecially deputed by the See Apoſtolick General Inquiſitors againſt Heretical Pravity over all the Chriſtian Commonweal.

" The Memorial preſented by F. *John Polanco*, of the Order of Preachers, and Apoſtolick Miſſioner in *China*, and other Miſſioners of the ſame Order, there labouring with him in preaching the Goſpel, being read; in which he beſeeched the Holy Congregation would be pleas'd to declare, whether the Precept and Command be ſtill in full Force and Vigour, under pain of actual excommunication incur'd *ipſo facto*, to be abſolv'd only by his Holineſs and the See Apoſtolick, for obſerving and keeping of the Anſwers and Reſolutions of the *12th* of *September* 1645 in the Holy Congregation *de Propaganda Fide*, which at the requeſt of the ſame Congregation were approv'd by Pope *Innocent* the *10th* of bleſſed Memory. And whether all things are in practice to be carefull obſerv'd (according to what is delver'd upon thoſe Doubts) by all and every the Miſſioners, of what Order, Rule or Inſtitution ſoever, even of the Society of *Jeſus*, who are or ſhall be in the Kingdom of *China*; till ſuch time as his Holineſs, or the Holy See Apoſtolick ſhall order the contrary; notwithſtanding another Decree ſet forth by the ſacred Congregation of the Holy Inquiſition, *March* the *23d* 1656, on account of ſome Queſtions propos'd by the Fathers Miſſioners of the Society of *Jeſus* in *China*, which were expreſs'd after another manner, and with different Circumſtances. The moſt eminent Fathers declar'd, that the Decree of the Holy Congregation *de Propaganda Fide*, paſs'd the *12th* of *September* 1645, according to what is there made out in the Doubts, is in full force, and not in the leaſt invalidated by the Decree of the Sacred Congregation of the Holy Inquiſition, paſs'd the *23d* day of *March* 1656, but ought to be fully ob-

Navarette.

" observ'd as it lies, according to the " Questions, Circumstances, and all " things mention'd in the said Doubts. " The Decree of the Sacred Congre- " gation of the Holy Inquisition pass'd " the 23*d* of *March* 1656, declar'd it " should be observ'd, according to the " Questions, Circumstances, and all " particulars mention'd in them.

" *Wednesday* the 20*th* of the aforesaid " Month of *November*, 1669, the most " Illustrious, and most Reverend Lord " *Jerome Casanate*, a Member of the " Holy Inquisition, having made his Re- " port to our most Holy Father *Clement* " the 9*th* by the Divine Providence " *Pope*, his Holiness approv'd of it."

F. *Martin Martinez* his Decree being brought into *China*, some Persons gave out, that all whatsoever was contain'd in the first Decree was by this revok'd and made void, tho they did not notify, or publish it in that Mission. Which plainly appears to be false by what the Sacred Congregation of the Universal Inquisition at *Rome* declares in this place.

In the Year 1673, by reason of new difficulties arising in the Mission of *China*, the Author of this Book had recourse to *Rome*, and lay'd the following Doubts before the Holy Congregation. The Answer that was deliver'd to him runs thus. 1673.

Doubts of the Chineses *propos'd* Anno 1674 *by the R. F.* F. Dominick Navarette *of the Order of Preachers, and Missioner in* China, *to the Sacred General Congregation of the Holy Roman and Universal Inquisition, and by its Authority transmitted to the most Reverend Fathers,* F. Laurence Brancato de Lauræa, *of the Order of Friars Minors of* S. Francis, *Consultor of the Sacred Congregation of the Holy Inquisition, Rites and Indulgences, Examiner of Bishops, and the Publick Divines of the* Sapientia *at* Rome. *And to the most Reverend* F. Cajetan Miraballo, *of the Regular Clergy, and Qualificator of the Holy Inquisition.*

Concerning the *Chinese* Magistrates or *Mandarines*, 25 Doubts.

Eclipse.

1. *WHETHER it be lawful for* Mandarines, *when they have once embraced the Catholick Faith, to be present at the festival Acclamations the* Chineses *are us'd to make with great Noise and Shouts to the Sun and Moon during the time of an Eclipse?*

To the first, the Answer is, That it is not Lawful.

I ask'd of antient Missioners, what Allowance, or Toleration might be given in this case; and they having given me no answer, I resolv'd to propose this and other Doubts at *Rome*. In the 2*d* Tome, I write all I have heard and understood concerning these Doubts. In this place, I with much Brevity touch upon what is most material; tho in this particular, as more singular to *Europeans*, it is convenient I should dilate somewhat more. It is an inviolable custom in *China*, to send advice from Court throughout the whole Empire of the Day and Hour when any Eclipse of the Sun or Moon is to happen. When the *Mandarines* have notice of it, two or three days before it comes they past up their Orders in all publick places of Cities and Towns, to this effect: Such a day, at such an hour, there is an Eclipse of the Sun or Moon, let all those whose Duty it is come to perform and be present at the usual Ceremonies, to deliver the Planet from that trouble. At the time appointed the *Mandarines*, other Persons of note, and a great many *Bonzes* meet; when the *Eclipse* commences, they begin to make Genuflections, and Prostrations, shout and hollow, beat upon Basons; the *Bonzes* pray, and all of them cry out in a hideous manner, till the Eclipse is over: this they call delivering and rescuing the Sun or Moon from the Trouble they are then in. This Ceremony is of great Antiquity in that Kingdom. Their Ritual, *Tom. 4. fag.* 13. makes mention of it, and ordains that the Kings attend the Emperor to assist, or succour the Sun or Moon in that distress; and to this purpose orders them to come with Drums, and Souldiers adorn'd with those Colours, which answer to the four parts of the World. This is enough for the understanding of the Doubt propos'd; and tho it is a barbarous Ceremony, let no Man

Man think ſtrange that the *Chineſes* ſhould perform it, ſince it has been practis'd by *Europeans*, in the time of thoſe great Doctors of the Church, S. *Ambroſe* and S. *Auguſtin*. *Spondanus* mentions it *Anno* 377. *n.* 5. S. *Ambroſe* ſays, *He abſolutely took away the Acclamations that us'd to be made upon the Eclipſe of the Sun.* S. Auguſtin *Serm.* 1. *Dom.* 10. *poſt Trin.* ſpeaks thus: *If you know any that ſhout, when the Moon is darkned, admoniſh them of it, giving them to underſtand, that they commit a grievous Sin; for as much as they ſacrilegiouſly preſume to conceit that they can defend the Moon from Witchcraft, when by God's Command it is darkned at certain times.*

Thus the *European* and *Aſiatick* Ceremony is condemn'd, and it appears to have been more Criminal among Chriſtians than among *Gentiles*.

And if any Man ſhall ſay (tho I know not that any body has ſaid ſo) that the Chriſtian *Mandarines*, as believing in nothing that is done there, may be preſent without any ſcruple of Conſcience, to avoid ſome inconveniences that may follow their abſenting themſelves: I anſwer; *How ſhall it appear to thee, to us, or to the Church, that they do not inwardly believe what they outwardly profeſs? What avails it not to believe inwardly, if they approve of the aforeſaid Superſtitions by their outward preſence?*

Nor can the Emperor's Command excuſe them. S. *Ignatius* the Martyr *ad Antioch.* ſaid: *We are to be obedient to Cæſar in thoſe things in which there is no danger of the Soul.* And Tertul. *lib. de Idolol. c.* 15. *As far as to ſeparation from Idolatry, and within the bounds of Diſcipline.* Thus far at moſt extends Obedience and Submiſſion. The Subſtance of my Propoſition conſiſts in what has been written, which is enough for the preſent.

2. *Whether the Chriſtian Officers, or Souldiers may lawfully be preſent at the Proſtrations, Genuflections, or other Ceremonies, wherewith at certain times the Military Men worſhip their great Commander, whom they call* KITO?

The Anſwer to the Second Queſtion, That it is not Lawful.

I obſerv'd in another place, that the *Chineſe* Souldiery have their God *Mars*, as other Nations had. That they acknowledg in him *a true Deity, or ſomething of a Deity*, is plain matter of fact. When they have any Military Expedition in hand, the following Ceremony is perform'd in the Field. They cover a Table with variety of Meats, and Dainties; over it they ſpread the Standard, or Colours, then take it off, and the Souldiers and Officers kneel and proſtrate themſelves before it. Then the Commander in chief repairs to the Temple dedicated to him, whoſe Soul they ſay is in the Standard; there he kneels and makes Offerings, all to the end he may be ſucceſsful in War. This was made out to me in *China*. F. *John Garcia* an antient Miſſioner of my Order told me, that he once ſaw a *Mahometan* Captain refuſe to be preſent, when the ſaid Ceremony was perform'd. F. *Antony* of S. *Mary* a *Franciſcan* told me, that the Chriſtian Souldiers in the Province of XAN TUNG went to it as frequently as the *Gentiles*. I propos'd the matter at *Rome* for the ſatisfaction of all Perſons, and the more ſecurity in a thing of ſuch moment, not that I was ignorant of the Truth. *Navarette.*

3. *It often happens that the lawful Kings being expel'd, Tyrants intrude.* Quære, *Whether theſe be oblig'd before they are baptiz'd to depart from their Rebellion, and peaceably to reſtore the Kingdoms they have uſurp'd to the right Owner?*

To the 3*d*, They are to be adviſ'd to reſtore what they have wrongfully taken; and if they promiſe ſo to do, Baptiſm is not to be deny'd them.

4. *The* Chineſes *unanimouſly agree that the* Tartar *now reigning is a Tyrant.* Quære, *Whether we may admit the Souldiers and Magiſtrates, who ſerve him for pay in Civil and Military Employments, to Baptiſm, and when baptiz'd adminiſter other Sacraments to them; and baptize the Emperor himſelf, whilſt he wrongfully holds the Kingdom?* Item, *what anſwer we are to give the* Chineſes, *and what advice concerning the Government of the* Tartars, *when they ask our opinion touching the ſaid* Tartar's *Right?*

To the 4*th*, Concerning the Emperor, as in the 3*d* Queſtion: As for thoſe that ſerve them, if they deſire to be baptiz'd, Baptiſm muſt not be deny'd them on this account, if they promiſe, that when the Prince asks it they will give good and juſt advice; and ſo other Sacraments may be afterwards adminiſtred to them, if they are well diſpos'd.

In my Controverſies I write all that was ſaid concerning theſe Points, in the meetings we had at *Canton*. *Tertul. in Apolog. cap.* 39. ſays: *For as much as Chriſtians*

Navarette.

Chriſtians are never to take part with Tyrants.

Diſcourſing about baptizing the Emperor of *China*, one of the Company ſaid, I find no doubt in this particular. For *Conſtantine* tyrannically uſurp'd the Empire, and yet S. *Silveſter* baptiz'd him: But Hiſtorians tell us how far this is from Truth, ſomething out of them I writ in the place already cited, and the Reader may ſee *Ribadenegra* on the Feaſt of S. *Silveſter*.

5. *Whether Souldiers and Officers marry'd in* France, *going over into* New France *may there marry again?*

To the 5*th.* If they can prove that they are free (that is, from their firſt Wives by Death) and that they have no other Canonical impediments, they may marry Catholicks. The proof muſt be legal.

A certain Miſſioner would have it, that *French* Souldiers who were marry'd at Home, might marry again when they went over into *New France*, and had not their Wives along with them, by reaſon of the great danger of Incontinency: this he ſaid the Divines at *Paris* aſſerted, and had given it under their Hands. Others with much reaſon condemn'd this Doctrine, for according to it a *French* Chriſtian (and conſequently any other) leaving his Wife in *France* might take another in *New France*, another in the Iſland *Guadaluſe*, if he went thither; another at *Martinico*, another at *Madagaſcar*, and another in *India*, becauſe in all parts there is danger of Incontinency. Nor can I imagine the Divines of *Paris* ever gave ſuch an opinion (as infallibly they never did) yet becauſe all the reaſons that can be urg'd againſt it, tho very forcible and perſwaſive, cannot convince that Party, it was requiſite to uſe other methods, as having recourſe to *Rome* to undeceive him.

Ching Hoang.

6. *The* Chineſes *worſhip all the Spirits, which they imagine to be employ'd in guarding of Cities and Kingdoms, in the ſingle Idol,* CHING HOANG; *yet they confeſs they were real Men, born and bred in that Kingdom.* Quære, *Whether Chriſtians may lawfully give them the name of Angel Guardian?*

To the 6*th they anſwer,* That it is not Lawful.

I have already taken notice, that the Doubts propos'd at *Rome* concerning CHING HOANG, have been ſolv'd by the Miſſioners of the Society, tho there has been ſome Controverſy about this point in *China*. But the reaſon why I gave in that the Idols CHING HOANG, to whom ſome have given the name of Guardian Angels, were Men, known to the *Chineſes* as ſuch, whoſe Names, Sirnames, and Native Countries are notorious to all Men, was becauſe I had throughly examin'd into and made out the matter in that Country; and if ſo, it is plain they can be no Guardian Angels. This is the method the *Franciſcans* and we *Dominicans* have taken, following the example of the Fathers, *Hurtado*, *Julio*, *Aleni*, *Gouvea*, and other antient Men of the Society.

7. *Whether* Mandarines *upon preſſing neceſſities may conceal the true Religion, and outwardly feign themſelves Idolaters, tho the reſt of the Chriſtians be ſcandaliz'd at theſe exterior Shows?*

The anſwer to the 7*th is,* That they may not.

The Holy Congregation gave the ſame Deciſion upon another occaſion, as F. *Eſcob* ſays in *ſum. fol.* 585. *n.* 68. but there was a reaſon for propoſing it over again.

8. *Whether the Sacrifices offer'd by the* Chineſes *to the Idol* CHING HOANG, *be oppoſite to true Chriſtian Religion?*

Anſwer to the 8*th.* That they are oppoſite.

It was ſaid a Metaphyſician maintain'd the contrary, urging that the ſaid Idol was inſtituted before the coming of God upon Earth. Idolatry being a Sin againſt the Law of Nature, it is moſt certain, it was ever oppoſite to the Law of God, which ever was and is one and the ſame, tho in different States: ſo that this and other Sins, which are ſo of themſelves and in their own nature, have a Malice and Deformity of their own, from which they can never be ſeparated, nor any way excus'd.

9. *Whether Chriſtian* Mandarines *may among the* Gentiles *in outward Show fall down before the* Chineſe *Idols, directing all thoſe Ceremonies with an inward Humiliation of their Heart to the true God, and to a Croſs placed on the Idol Altar?*

Anſwer to the 9*th.* That they may not.

There is ſome Body that aſſerts the affirmative, urging the words of *Tertullian*, but not quoted fairly as they are in his Works. What this Author writ, is as follows: *If plainly call'd to the Prieſthood, and Sacrifice, I will not go,* becauſe

becauſe it is the proper Service of the Idol. Neither will I be concern'd in the like by my Advice, or Charge. If being call'd to the Sacrifice I am preſent, I ſhall partake in the Idolatry; if any other cauſe obliges me to be with him that ſacrifices, I ſhall only be a Spectator of the Sacrifice. Tertullian only allows of the mere material preſence, and nothing more, which all Men allow.

10. Item, *Whether they may, in the ſame place, perform the Sacrifices and Prayers uſually offer'd for the good ſucceſs of the Government, with other Ceremonies according to the* Chineſe *Ritual; provided they inwardly in their Hearts deſpiſe the Idol, and direct all theſe Actions to the true God?*

Anſwer to the 10th. That they may not.

Tho it be perform'd in that manner and with that intention, it cannot but be outward Idolatry.

11. *Whether it may be permitted the* Japoneſes, *who are converted to the Faith, to make thoſe Bonfires the* Gentiles *every Year uſe to make as a falſe Commemoration of the Souls of their Friends departed, confounding the Civil with many Heatheniſh Rites?*

Anſwer to the 11th. That it may not be permitted.

Morales pag. 291 inſtances this particular in theſe words. In *Japan* the Chriſtians are tolerated in the making of Illuminations, or Bonfires to rejoice the People, when the *Gentiles* keep that Feaſt for the Souls departed, and think they come to their Houſes; tho the *Japoneſes* mix Heathen Ceremonies among the Political Rites: and yet nevertheleſs their Divines of *India* determin'd, that the Chriſtians might perform both. I propos'd the Point ſo at *Rome*, and the Anſwer was in the Negative.

12. *Whether the* Mandarines *or Magiſtrates may be lawfully admitted to Baptiſm?* Item, *Whether* Mandarines *once Baptiz'd may lawfully accept of the ſaid Employments; and whether the Miſſioners may admit thoſe who have once accepted of ſuch Dignity, to the Sacraments of the Church?*

Anſwer to the 12th. They cannot unleſs they quit thoſe Employments.

I had brought my Doubts to this Head, but was not yet fully reſolv'd. I ſpoke with F. *Claudius Motet* of the Society; he told me plainly, the *Mandarines* were incapable of Holy Baptiſm. F. *Staniſlaus Torrente* affirm'd the ſame. The principal reaſons are: 1. Becauſe by their place they are oblig'd to perform the Ceremonies to the Idol CHING HOANG, and when they enter upon their Employment to beg his Aid and Aſſiſtance that they may govern well. 2. Becauſe in time of great Drought, or too much Rain, they repair to the Temples of the Idols to beg fair Weather, or Rain, or at leaſt to the Mountains and Valleys, and Idol LUNG VUANG, who is the God of Waters. 3. Becauſe they muſt attend upon the Eclipſes of the Sun and Moon, and becauſe of the Ceremonies they perform upon taking poſſeſſion of their Employments, and at other times to *Confucius*. Theſe were the Reaſons I gave, and had the Anſwer as above. It ſhall be all ſpoke of at large in its place, and other reaſons alledg'd.

Navarette. Lung Vuang.

13. *Whether Chriſtians who are Maſters in publick Schools, who are vulgarly call'd* HIO KUON, *may be lawfully admitted to the Sacraments, and whether they may lawfully accept of ſuch publick Employments? The reaſon of making the doubt is, becauſe it is the duty of theſe Places to be preſent at all the Ceremonies which are perform'd to* Confucius.

Anſ. to 13. *As was anſwer'd elſewhere, that if thoſe Honours paid to* Confucius *are abſolutely Political, they may be permitted; if Religious, not.*

The Maſters who live in Houſes within the Univerſities are call'd *HIO KUON*, the Scholars that are upon Regiſter are ſubject to them. I propos'd the reaſon for the doubt, which I mention in my Controverſies. By the anſwer given concerning the Ceremonies perform'd to *Confucius*, it will appear, whether they are Political or Religious.

I muſt here take notice, that the Military *Mandarines* are free from the Impediments propos'd in theſe two Doubts and Solutions; ſo that if they are under no others, they may well be admitted to Baptiſm.

14. *Whether to avoid Perſecution from the Infidels, the* Chineſes *of the Learned Sect are to be let alone in their ſimplicity, or their Ignorance concerning the Sacrifices of* Confucius *and other Ceremonies; or whether the Miſſioners are not rather oblig'd to adviſe and inſtruct them, and to drive from their minds the darkneſs of ignorance by the Doctrine of Chriſt?*

Anſwer to the 14th. The Miſſioners are oblig'd to teach the *Chineſes* the Truth, and lay open their Errors.

It

Navarette.

It will appear by the ſecond Book of Controverſies, what motive I had to put this Queſtion, and who it was that writ the contrary to the Anſwer given at *Rome*.

15. *Whether it be lawful to baptize* Mandarines, *or others, unleſs they firſt turn their Concubines out of doors?*

Anſ. to 15. *They cannot be baptiz'd, unleſs they turn out their Concubines.*

The Miſſioners of *China* cannot deny but that ſome Perſons have baptiz'd *Chineſes*, whilſt they had their Concubines yet in the Houſe; and that it may in ſome caſe be verify'd that they are expell'd *Formaliter*, tho not *Materialiter*. I grant, and believe thoſe that are acquainted with the affairs of *China* will own as much, to them it belongs to weigh the circumſtances duly.

I writ in another place, whether thoſe we call Concubines in *China* are ſo in a ſtrict ſenſe; or whether we may give them the name of Wives, and ſay the *Chineſes* have ſeveral Wives, as the *Jews* had, or only one Wife, and Concubines? I ſaid before that it was likely God's diſpenſation to his People to have many Wives extended to the Gentiles as well. For clearing this doubt, I add to what has been already ſaid, that in the firſt Council of *Toledo*, *Can.* 17. ſhe is call'd a Concubine, *Who was taken to cohabit with a Man, without a Dower, and all other Solemnities.* So *Gratianus* expounds it *C. is qui diſt.* 34. and it appears by S. *Auguſtin, lib. de bon. conjug.* whoſe Authority the ſame *Gratianus* alledges *C. Concub.* &c. *Soler.* 32. *q.* 2. *Juſtinian* is of the ſame opinion, as may be ſeen in *Cabaſſucius, p.* 219. According to this rule, I ſay, that thoſe in *China*, tho we give them the name of Concubines, are in reality Wives, and all the difference is in the Solemnity us'd at the Marriage of the firſt Wife.

Wives.

16. *It is eſtabliſh'd by a Law publiſh'd at* PE KING, *that all Perſons who paſs before an Idol-Temple on Horſe-back, ſhall alight in honour and reſpect to it.* Quære, *Whether the Miſſioners, or other Chriſtians, may with ſafety obey this Law?*

Anſ. to 16. *That they cannot.*

This caſe was put by one of thoſe that came from Court to another reſiding at *Canton*, when we were confin'd there: the latter deſiring to know my opinion, I writ the beſt I underſtood to the point, proving it was not lawful for a Catholick to alight from his Horſe, as he paſt before ſuch a Temple. *Tertull. de Idol.* ſays that *All worſhip given to an Idol is forbidden.* He did not approve of my judgment: for the more ſatisfaction I propos'd it at *Rome*, where I had the Anſwer as above. What Arguments paſt between us are brought in their place.

17. *Whether a Heathen King or his Miniſters, in hatred to the Faith commanding the pulling down of Churches, Miſſioners, or other Chriſtians may obey ſuch a Law?*

Anſ. to 17. *That they may not.*

It ſeems, ſomething of this nature was taken notice of in two Miſſioners, wherein they were govern'd by reaſons that were ſomething plauſible, the reſt did not approve of the action. Some were of opinion there lay an Excommunication againſt it. It is well known, that we cannot in time of Perſecution deliver Books, Pictures, Veſtments, *&c.* to Gentiles, nor diſcover thoſe that have them, tho it coſt us our lives; and certainly it is a greater offence to throw down Churches.

18. *Whether the* Chineſe *Chriſtians may pay reſpect to an Idol, not as it is the falſe repreſentative of a Deity, but as it is valu'd and much belov'd by a Heathen, who is a friend?*

Anſ. to 18. *That they cannot.*

This caſe was put to me; I anſwer'd in the Negative, as I was anſwer'd at *Rome*, and gave the reaſons, which are in the Controverſies. He that put the caſe to me perſiſted in the contrary opinion, and I believe will do ſo ſtill. Among other reaſons I urg'd, one was, That exterior actions of Honour and Worſhip, and the like, are not abſtractive from Formalities, as thoſe of the Underſtanding are; and therefore, tho thoſe us'd to the Idol were ſeparable, yet that did not appertain to exterior actions. Nor was it any thing to the purpoſe, tho the Idol was a precious thing my Freind had a great eſteem for, becauſe even among Chriſtians ſuch an action would be look'd upon as very mean. Would it be proper, that in *Italy* where they place ſo great a value upon fine Statues, I ſhould bow or pay an Honour to them to flatter the Owner? The Statue, or Idol has no relation to the Owner, but to the Thing repreſented; and if *a motion to an Image is the ſame as to the thing imagin'd*, the Corporal motion with which I worſhip the Statue muſt be of the ſame nature.

19. *When a white Elephant is dead, which* White Elephant. *Beaſt is by all Perſons look'd upon as a preſage of good fortune, the multitude flocks together, and with them the falſe Heathen Prieſts, who as the Elephant's Carcaſe is carry'd through the City with mournful Pomp, when*

when it paſſes before them kneel, and making a barbarous lamentation, worſhip its Bones. Quære, *Whether Chriſtians may lawfully be preſent at this Funeral Pomp, bearing the Gentiles company in thoſe ſame Genuflexions?*

Anſ. to 19. *That they may not.*

I have writ the Hiſtory of the *White Elephant*, ſo highly valued by the Kings of *India*. It is well known that whilſt he lives he is ſerv'd with as much reſpect as the King himſelf, when dead he is bury'd with Royal Pomp. They carry the Carcaſe in Proceſſion, many Idolatrous Prieſts attend it; as it paſſes through the Streets all Perſons there preſent kneel and touch the Ground with their Foreheads. The caſe is, whether Catholick Prieſts and other Chriſtians, who accidentally or deſignedly ſee that ſight, may lawfully make thoſe Genuflexions among the Gentiles, and as they do them, or by themſelves, being in a place where no Gentile is.

I always held the Negative, which I maintain'd the beſt I could againſt one, who obſtinately defended the contrary opinion, reducing it to a Civil and Political Worſhip. Brute Beaſts are incapable even of this ſort of Worſhip, as S. *Thomas* teaches, 2. 2. *q. art.* So that no Excellency appears in the Object to claim this Civil Reſpect, much leſs any above it, as in all appearance, according to the circumſtances, that which the Gentiles pay ſeems to be.

20. *Whether in caſe the King expreſly commands all Chriſtians to attend the Bier, and perform the Funeral Rites, and Proſtration, we may obey?*

Anſ. to 20. *As elſewhere, if there be any Apoſtatical or Superſtitious acts in attending the Bier, and the Funeral, they may not; if they be only Civil, they may.*

The determination, Whether that Worſhip be Civil or Religious, is left to thoſe who are there, ſo that the difficulty is not fully ſolv'd. Tho I am ſatisfy'd it is more than probable, that the Worſhip on the part of the Gentiles is more than Civil; for there is no doubt but that the whole Kingdoms bewailing the death of the Elephant, putting on Mourning, a vaſt number of Prieſts meeting at the Funeral, and all People lamenting as it were ſome great Loſs and Diſaſter befallen the Kingdom, muſt have ſomething of a great myſtery among thoſe Gentiles, eſpecially for as much as that Beaſt is look'd upon as a preſage of happineſs and ſucceſs in thoſe Countries, where they have not the Light of the Goſpel.

When this hapned, the King did not command all Perſons to come to worſhip the Carcaſe of the Elephant, but that all who were preſent as it paſt by ſhould pay him the honour and reſpect above mentioned. To ſave doubts, and cut off difficulties, what occaſion was there for Prieſts and Chriſtians to go ſee that monſtrous Solemnity? were it not better to have ſpar'd that curioſity, to avoid an action never done in the Church? In my Controverſies I mention the Inſtances that may be urg'd againſt me, and anſwer them. *Navarette.*

21. *Whether it be lawful for* Mandarines, *or other Chriſtians before their Feaſts to ſpill a little Wine on the ground? The reaſon of making the doubt is, becauſe the ſaid Ceremony is preſcrib'd by the Rituals under the denomination of a Sacrifice.* Libation.

Anſ. to 21. *That it is not lawful.*

This Ceremony is of great Antiquity in *China*, and is kept up to this day. For the better underſtanding of it, I here inſert what F. *Proſper Intorceta* writes in his *Sapientia Sinica*, p. 73. § 4. tranſlating the *Chineſe* Text into *Latin*. It ſpeaks of *Confucius*, and ſays, *Tho he fed on the coarſer Rice, yet pouring one part upon the ground, he ſacrificed to thoſe dead Perſons, who in former ages had taught the manner of tilling the Earth, dreſſing Meat*, &c. *And this was the cuſtom of the Antients in token of Gratitude; and he perform'd theſe things with much gravity and reverence.* The Commentator *CHANG KO LAO* expounds thus: Confucius *took his Food, not to nouriſh the Body, but for to increaſe in Virtue.* Other words yet plainer ſhall be ſet down in another place. Thus it appears that the ſhedding any part of Meat or Drink on the ground, is in *China* call'd a Sacrifice, and is no Civil or Political action.

22. *Whether we be oblig'd to take away the Bills and Scroles which are ſet up by order of the Magiſtrates to defame our Faith, againſt our Houſes and Churches, or to confirm the Faith by a publick confeſſion of it before the Magiſtrates?*

Anſ. to the 22. *They are oblig'd to take them away; and if being accus'd before the Judges they are examin'd to the matter of Fact, they are oblig'd to make a Profeſſion of the true Faith.*

The thing hapned in *China* in the Year 1665. it was argued, and there was no ſmall variety of Opinions. The Fathers *Grelon* and *Gaviani* of the Society, adher'd ſtifly to the Reſolution above written; I follow'd their Sentiment. Some years before F. *Francis Diaz* of my Order, with 1665.

Navarette. his own hand tore the Edicts ſet up at *FO NGAN* by order of a *Mandarine* againſt our Holy Faith. True it is, he was moſt cruelly baſtinado'd for it, but exercis'd a great deal of Patience under it; and tho ſome body has condemn'd the action, I inſert it here as Heroical and Glorious. F. *Joha Baptiſt de Morales* and his Companions had reſolv'd to do the ſame at *FO CHEU*, it was not their fault that it was not done. S. *Juſtin Martyr* in former ages did the ſame, and was cruelly tormented for it. This is grounded on the Doctrine of S. *Thomas*, generally receiv'd by all Men, 2. 2. *q.* 3. *art.* 2. where he ſays, that when *God's Honour and the good of our Neighbour requires it, the outward confeſſion of Faith becomes of precept.*

23. *Whether when the Infidels publiſh Books and Pamphlets reflecting on our Faith, and falſely aſperſing the Miſſioners, we are oblig'd by publick Writing to defend the Faith, and clear our ſelves from Slanders; or whether we may give way to the prevailing party, and with timorous ſilence bear with our unjuſt Slanderers?*

Anſ. to the 23. *If there be no imminent danger of a ſharper Perſecution, they may confute them by words and writing; if there be danger, let them bear for a while, and carry themſelves upon the Negative.*

I have writ ſome things concerning this point, which ſeem to make out more than is here determin'd; however, it is a plain caſe we are to ſtand by this Reſolution. We know that formerly ſeveral Perſons ſtood up, and writ Apologies in defence of our Holy Faith; and *Spondanus*, *Ann.* 172, 277, 278, & 301. tells it us of *Juſtinus*, *Miletus*, *Apollinaris*, and others; and it is certain they did as we ought to do.

24. *Whether when a Tyrant commands Miſſioners, or other Chriſtians to deliver up the Books of the Holy Faith, as was done in the Year* 1665, *it be lawful to deliver them?* 1665

Anſ. to the 24. *That it is not lawful.*

This Point was determin'd in the 13*th Can.* of the Council of *Arles*, where are theſe words, *It expels them from the Clergy who ſhall deliver up Sacred Books or Veſſels to the Gentiles, or give in the Names of the Faithful.*

The Martyrology on the 2*d* of *February* mentions ſeveral who ſuffer'd Glorious Martyrdom for refuſing to deliver up the Holy Books. And they who through fear of Torments deliver'd them, *were look'd upon as publick Traytors.*

In *November* alſo is Celebrated the Feaſt of S. *Valerianus*, who ſuffer'd for refuſing to deliver up the Sacred Veſtments. Read the Martyrology on the firſt of *February.*

25. *Whether Chriſtians may lawfully give Pictures of Saints to the Infidels their Friends? For on the one ſide, their affections are gain'd by thoſe Pictures in which they very much delight, and the way is made eaſier for inſtructing them. But on the other ſide, they lying in the profound ſleep of Gentility, experience has ſhown that they do not honour them as Pictures of Saints, but as Idols of the* Europeans.

Anſ. to the 15. *If there be no danger of their abuſing them, they may, to the intent to ſecure peace with them, and allure them to the Faith.*

Doubts concerning the Worſhip given to Confucius.

1. *WHether F.* Martin Martinez *did fully and truly lay before the Holy Congregation the whole matter of Fact, in relation to the Ceremonies perform'd to* Confucius *by the Learned?*

2. *Whether the Decree of the Holy Congregation, as to the third Queſtion propos'd by F.* Martinez, *be grounded on a very probable opinion, or on the Propoſition made by the ſaid F.* Martinez?

3. *Whether the Structures dedicated to the Worſhip of* Confucius *be Temples or not?*

Theſe three Points were anſwer'd in another place.

The Notes upon the Decree granted in favour of F. *Martinez*, which were ſet down before, fit this place, as do other things I have in my Controverſies. In relation to the third Point, I muſt obſerve and declare in this place briefly, that all the Dictionaries the Fathers of the Society have writ in *China*, call that which is dedicated to *Confucius* a Temple, as ſhall appear more plainly in the place above-mention'd, and it is properly expreſs'd by the *Chineſe* word MIAO. Obſerve further, that the Difficulties there have been in theſe times concerning the Philoſopher *Confucius*, tho they were made

made known by the *Dominican* and *Franciſcan* Miſſioners, yet they were not the Authors of them, as ſhall be made out in the ſecond Book of Controverſies, where thoſe are ſet down which were ſeveral Years before among thoſe of the Society.

4. *Whether to kneel before the Statue of* Confucius, *or his Tablet, to burn Perfumes, light Candles, and the like, be mere political Worſhip?*

Anſwer to the 4th, That theſe things are not lawful.

That is as much as to ſay, that theſe Actions are not merely Political.

5. *Whether the Ceremony of chuſing Beaſts to be offer'd to* Confucius, *be only Political and Civil?*

To the fifth no Anſwer is given, becauſe the Matter of Fact does not appear.

I propos'd the Matter of Fact, to my thinking, as plain as poſſible could be, which made me admire at the Anſwer. I will repeat it here briefly: The day before Sacrifice is offer'd to *Confucius*, they chuſe the Beaſts thus; they pour hot Wine into the Ears of the Swine (thoſe of the Society ſay it is a ſort of Liquor like Oil) if the Swine moves its Head, it is accepted of as fit for Sacrifice; if not, it is rejected. Other antient Gentiles us'd ſuch like trials, as is mention'd in the ſecond Tome. When the Beaſt is accepted of, the *Mandarine* makes it a low bow, and when kill'd another. Let any Man judg whether this can be a Civil political Action.

6. *Whether the offering of Hogs-Blood and Briſtles to* Confucius, *be political; the ſame is ask'd concerning the Ceremony of burying the Briſtles and Blood above-mention'd?*

Anſwer to the 6th; Be it as it will, it is not lawful.

When the Swine are kill'd, they keep ſome of their Hair, or Briſtles and Blood, which they offer the next day before *Confucius* his Image, or Tablet; and afterwards bury it very ſolemnly, as is more particularly ſet down in another place. Some contend this Action is political; the Fathers *Gouvea*, *Gaviniani*, and others, were of another opinion.

7. *Whether the Ceremony upon a Figure of a Man made of Straw, which was inſtituted according to the Ritual, to call upon the Spirits that they may be preſent at the Sacrifices, be Religious or Political?*

Anſwer to the 7th, That it is not lawful.

This Ceremony is us'd in their Offerings or Sacrifices they make to the Dead. They lay under the Tables there cover'd, a Figure of a Man, on which they pour a little Wine. This is all explicated at large in the ſecond Tome of Controverſies; I can find no way to make it Political. *Navarette.*

8. *Whether the Action of waſhing his Hands, which is perform'd by the Magiſtrate, as a Preparatory to make the Offerings to* Confucius, *be Political or Ceremonial?*

Anſwer to the 8th; That it is not lawful.

It plainly appears, that the Argument ſome People make uſe of, which is to ſay, that theſe Actions are indifferent, and therefore may be tolerated, is of no force. To waſh Hands, is in it ſelf indifferent; but in this caſe, and upon ſuch Circumſtances, it becomes Ceremonious and Religious. The Prieſts waſhing at the Altar after the Offertory, neither is, nor can be call'd a Civil or Political Action, but Ceremonious and very Religious.

9. *Whether* Confucius *his Tablet, which the* Chineſes *think to be the Seat of the Soul, be a thing appertaining to political Worſhip? For they believe the airy Spirit of* Confucius *comes to it to receive the Offerings.*

Anſwer to the 9th; That it is not lawful.

I find many Miſſioners of *China* divided about this and other Points. I took the Doubt above propos'd from the Diſpute that was ſome Years ſince among the Society. The Reſolution they then came to is the very ſame as that above-written: That the Learned *Chineſes* believe the Soul of their Maſter comes to the Tablets, is own'd by themſelves, and the Characters on it fully expreſs as much. That ſome deny it, is rather the effect of their obſtinate Will, than of Reaſon or Underſtanding.

10. *The Magiſtrates offer to* Confucius *pieces of white Silk, which after the Offering they caſt into the Fire, and with it a Veſſel of Wine, ſaying ſome Collects. Quære, Whether theſe things belong to mere civil Worſhip?*

Anſwer to the 10th; That it is not lawful.

Among the other Ceremonies they perform to this Philoſopher twice a Year, beſides other things they offer him nine pieces of white Sattin, every one with a Collect, they may not be any more: After the Offering they tie them to long Staves like Pikes, and burn them. Some ſay it is done in token of rejoicing; and

Navarrete. that as it is a political and civil Action to offer them to Perſons living, ſo it may be to the Statue or Tablet of *Confucius*.

11. *The Magiſtrate with both hands twice lifts up on high ſome Wine, which they call* bleſſed Wine, *and then drinks it, in like manner he lifts up a portion of Meat, which he receives from one attending, and offers it to* Confucius. *The Offering being ended, ſome Collects are read, which expreſs* Confucius *his preſence, and invite him to drink of the Wine that is offer'd him; and the Gentiles believe they ſhall receive Honour, Advancement, and Happineſs, as the conſequence of theſe Offerings.* Quære, *Whether the aforeſaid Offerings are in the nature of Sacrifice?*

Anſwer to the 11*th*; That they are not lawful.

The main thing we deſire to know, is, Whether ſuch Ceremonies be lawful or not? It ſignifies little to me, whether they may be reputed as Sacrifices, or not. But by reading the Reaſons alledg'd in the ſecond Tome, every Man may decide what the Conſequence of them is. In this Propoſition I did not deviate a tittle from what I was told by Learned Chriſtians, who are they that beſt underſtand theſe Affairs; nor from what is writ in the ſecond Book of the ſecond Tome.

12. *Whether the Statue of* Confucius *be an Idol, or falſe Sanctity be attributed to it by the* Chineſes?

Anſwer to the 12*th*; It was ſaid in another place not to be lawful.

I could have wiſh'd the Anſwer had been plainer, and ſutable to the Reaſons I propos'd for making the Doubt; I bring them in the place above-mention'd. The Fathers *Semedo*, *Kircher*, and other grave Men, all of the Society of *Jeſus*, are for me, whoſe Opinion agrees with the Sentiments of our Fathers and the *Franciſcans*.

13. *Whether the Ceremony of accompanying the Spirit of* Confucius *be Civil and Political?*

Anſwer to the 13*th*; That the Matter of Fact does not appear.

Among the Ceremonies the *Chineſes* perform to their Maſter, and Forefathers departed, there is bringing down of Spirits, diſmiſſing and receiving, others call it accompanying of them; be it as it will all is bad, it is ſet down in the ſecond Tome.

14. *Whether the Table ſet up before the Statue or Tablet of* Confucius *be an Altar?*

Anſwer to the 14*th*; That it is not lawful.

According to the Queſtion this implies, that it is not lawful to place a Table before the Statue or Tablet of *Confucius*, as the *Chineſes* uſe it, with Candleſticks, Antependium, and other Formalities, nothing differing from the Idol-Altars.

15. *Whether the Ceremony of chuſing a Day for making of the ſaid Offerings, can be reckon'd a mere Act of Civil and Political Worſhip?*

Anſwer to the 15*th*; If the Worſhip be religious, neither is it nor the choice lawful.

The Offerings and other Actions explain'd in the foregoing Queſtions, are adjudg'd a Religious, not a Civil Worſhip; therefore it is ſo often repeated, *That it is not lawful*: conſequently it muſt be ſo to chuſe a Day to perform any of thoſe Acts. It is not as in our Parts; Days are fix'd for ſeveral ſorts of buſineſs that occurs, or for Bull-feaſts, Rejoicings, or undertaking a Journey, *&c.* wherein regard is had to ſome corporal Conveniencies, as the People being more at leaſure, leſs likelihood of Rain, a more temperate Seaſon, *&c.* It is far otherwiſe in *China*, they obſerve whether the Days be lucky or unlucky; whether they ſhall ſucceed to day, or miſcarry to morrow. That Nation believes in groſs Errors, and therefore we all look upon theſe Chioces as ſuperſtitious, they uſing generally Lots in them. And this not only to chuſe days, but to find a fortunate Hour for what they are to do.

16. *Suppoſing the Books of* Confucius, *and the Learned Sect contain many, and groſs viſible Errors*; Quære, *Whether Chriſtians may undertake the Employment of Maſters, and teach, expound, and maintain ſuch falſe Doctrines? The reaſon of making the Doubt is, becauſe if they do ſo, they approve of theſe Doctrines, and ſpread abroad their Errors. On the other ſide, if this be forbid them, ſeveral who have no other livelihood will doubtleſs leave our Religion.*

Anſwer to the 16*th*; That they may not.

The Fathers of the Society ſome Years ſince argu'd this Point: He that decided it, ſuppoſes *Confucius* and his Sect are full of many Errors. The Reaſons of making a Doubt on both ſides were ſufficiently laid open; they are explain'd in what has been writ, and yet the Reſolution was in the Negative. All will be made plainer in the ſecond Tome.

17. *Suppoſing the aforemention'd Errors*; Quære, *Whether Chriſtians may lawfully enter upon Examinations? For very often Errors againſt Faith are propos'd in them, which theſe*

thoſe who are to be examin'd, are oblig'd to juſtify, commend, explain, and maintain, in ſo much that it is not lawful for any Man to vary one jot from the Doctrine of the Chineſe Authors; but the forbidding of this will certainly be the ſhutting up the Way of Salvation to many of them.

Anſwer to the 17*th*; That they cannot enter upon thoſe Examinations, unleſs they do it with a deſign to oppoſe falſe Doctrines.

I was always at a ſtand about theſe two Points; but being young in the Miſſion, I div'd into the Matter, and obſerv'd what others did. Afterwards finding them controverted by the Fathers of the Society, my Doubt increas'd. Hitherto it was look'd upon as a great Inconvenience to hinder the Learned from performing the Ceremonies to their Maſter and Philoſopher; that which follows upon this Reſolution, if not greater, is at leaſt more univerſal, as affecting many more. The inconveniences are already mention'd, and notwithſtanding them, the aforeſaid reſolution was given. I don't queſtion but it will ſurprize ſome in *China*, but it will not appear ſo ſtrange to thoſe who have read the Arguments that paſt among thoſe of the Society upon this and other Points in the Year 1628. 1628. What they decreed is ſet down in the ſecond Tome. I have ever declar'd, that if a Action be bad in it ſelf, it neither is, nor can be juſtify'd on account of the inconveniences that may enſue of not practiſing it. Read *Cajetan in* 3. *ad Rom.* where he handles this Point acutely.

18. *Whether the Wine and Fleſh offer'd to* Confucius, *are to be reputed as Idol-Offerings?*

Anſwer to the 18*th*; The Matter of Fact does not appear; if the Offering be a Sacrifice, it is unlawful, and the thing offer'd an Idol-Offering.

The ſaid Offerings have been condemn'd above as unlawful, tho it be not decided whether they are Sacrifices. In the Treatiſe of the Miſſioners of the Society, they are allow'd as Sacrifices; and it ſeems to be ſufficiently made out by the Reaſons I urg'd in a particular Treatiſe on this Subject. The *Chineſe* Dictionarys made by the *Europeans*, agree in the ſame.

19. *Suppoſing that* Confucius *never own'd a God, nor Angels, nor the Immortality of the Soul, nor any Reward or Puniſhment after this Life*; Quære, *Whether Chriſtians being ask'd by Infidels concerning his Salvation, and State in the other World, may, or ought to affirm that he obtain'd Life Everlaſting? For we have not the leaſt ground to ſay ſo, and to anſwer the contrary, may cauſe many Inconveniences.* Navarette.

Anſwer to the 19*th*; Upon that Suppoſition it cannot be affirm'd that *Confucius* is ſav'd.

Much to this purpoſe is ſaid in the ſecond Tome. There has been variety of Opinions concerning the Suppoſition, even among thoſe of the Society, and they are afoot to this day: There is not the leaſt difficulty in the Reſolution given to me and others, who are very certain that Man never had any knowledg of God. Others may pry further into the Matter, to reſolve what Anſwer they ſhall give. The Anſwer which has been often given, is with the reſt in the place above-mention'd.

20. *Whether it be lawful to maintain that* Confucius *out-did* Solomon *in Morals?*

Anſwer to the 20*th*; It does not become a Chriſtian to make ſuch Compariſons, and give ſuch Judgment.

In the ſecond Tome I mention, how a Miſſioner was guilty of this failing; whereas others agree that this Philoſopher was not equal to *Seneca*, *Cicero*, or other antient *Europeans*. Such Expreſſions cannot be oppos'd, but by laying them before thoſe that have Power to decide them. There is no better way to ſtop the Mouths of Talkers. Read S. *Jerome in* 3 *ad Epheſ. Chriſoſt. Hom.* 15. *in Gen.* and S. *Greg. in* 1 *Reg.* 1. *Corn. à Lap. in Proem. ad Pent. vid. Sylveir. Tom.* 2. *c.* 4. *in Luc. q.* 2. *&* 6. *pag.* 376. *n.* 20.

21. *The Miſſioners of the Society have an Order for their Miſſion, which expreſly forbids them by any means to affirm, that our Holy Law agrees with the Sect of* Confucius *in the whole, or in any part: the Holy Congregation may, if it pleaſes, order the ſame upon this Point. For ſuch an Order is very material for the honour of the Evangelical Law.*

Anſwer to the 21*ſt*; All Miſſioners are oblig'd to ſay the ſame concerning the Law of *Confucius*, that was preſcrib'd the *Jeſuits*, as is inſtanced by the Holy Congregation.

F. *John Balat* upon ſeveral occaſions acquainted me with this Order, and in my preſence ſtop'd the Mouths of ſome impertinent Perſons with it; but he did not inform me whether it came from the Holy Congregation. Since it did, there is no doubt but it obliges all Perſons, and that more ſtrictly than if it came from ſome particular Superior. Certainly he

that

Navarette.

that mov'd for it, gave very good Reasons for what he did. And since no Application has been made to recal it, all the reason in the World it should be observ'd, and that we all observe it.

Eight Doubts concerning the Sacraments.

1. *WHether the Form of Baptism in the* Chinese *Language be valid; it is thus,* NGO SI VL, *or* NI IN FU, KIE ZU, KIE XING XIN MING CHE. *Many deny it, and urge, that the* Chineses *do not know either a true Spirit, or true Sanctity; nor do the words* XING XIN *in their first Institution signify the Holy Ghost: Nor is the Unity of Essence, Power, or Virtue expres'd.*

Answ. to 1. No other Answer can be given, but that they must use a Form, or words that express the Action of Baptizing, and the Unity of Essence, together with the Trinity of Persons; or else use the Latin words as in the Western-Church.

We had a great Disputation upon this Subject at *Canton*. The greater part were of opinion it was valid: I and some others oppos'd it as much as possible, and could not be satisfy'd in a Point of such great Consequence. I sent Advice to those of my Order who were absconded, never to make use of that Form, or suffer it to be us'd by the Christians. If it be valid, I do not question but that which Authors reject out of *Cajetan* is much more so. Some time after I saw it rejected, and declar'd invalid in a Treatise of the Fathers of the Society. In the second Tome I set down the Arguments us'd on both sides. And tho I declar'd the principal Substance of it at *Rome*, being it depends on a strange Language whereof they have no knowledg, they do not think convenient to resolve according to it, when there is but one by who understands it.

2. *Whether it be convenient to add to the Form of Baptism the* Chinese *Christians commonly use,* viz. NGO SI VL, *&c. the word* IE, *that the word* MING *which signifies the Name, may be confin'd to the singular number? For so and no otherwise is the Unity of Essence or Virtue signify'd.*

Answ. to 2. as to the first.

It is an essential Point in Baptism to express the Unity of Essence, as was said to the first Doubt. In all the form set down about it, there is no Word or Particle to confine the word MING to the singular Number; and of it self, and as it there stands, it serves indifferently for the Singular or Plural; but rather for the latter in this place, because three Persons go before. In *Latin* and *Spanish* we place *In the Name* before the Persons, and the *Chineses* according to their Grammar place it at last. The more I have study'd this Business, the greater the Difficulty appears. Those of my Order add the aforesaid word.

Item, *Whether absolutely speaking it be lawful to baptize the Children of Infidels, Hereticks and Apostates, leaving them under the care of their Parents? The Missioners vary, and so do Authors; but the Council of* Toledo *speaking of the* Jews, *gives it in the Negative. The Infidels hearing Converts say, that Baptism delivers from the Devil, and is a wholesom Medicine to this and other Purposes, they beg their sick or possess'd Children may be baptiz'd. Quære, Whether it be lawful to baptize them upon the foresaid Motives?*

Answ. It is not lawful to baptize them, if they are to be left after Baptism in the power of Infidels.

Answer to the other part; That it is not lawful to baptize upon those Motives alone.

I have seen both Cases, and variety of Opinions among the Missioners. The Council of *Toledo* 4. *c.* 59. *& refertur cap. Judæor.* 16. *quæst.* 1. speaks thus; *That the Children of* Jews *which are baptized, be separated from the company of their Parents, lest they be led by them into Error and Prevarication.* The same reason stands good in the case of Gentiles and Hereticks. The Resolution set down, is the Doctrine of Master *Bannez* upon the Subject of Baptism, and others. Some Moderns, and among them *Diana* speak otherwise as to the Children of Hereticks. Read *Leander tract.* 2. *de Bapt. disp.* 5. *quæst.* 8.

Authors speak variously as to the second Case. Our most Reverend *Passerinus* has it *in terminis*, and resolves as above. In the second Tome I speak enough to the purpose.

3. *The Missioners are unanimously of opinion, that it is very expedient, for avoiding the Calumnies of the Gentiles, to give Females at Womens estate the Sacramentals with*

with a Pencil, and not with the Finger. However it is desir'd to know the will of our most Holy Lord.

Ans. to 3. It was answer'd elsewhere, that the common practice of the Church is to be observ'd.

I suppose it may be done as was propos'd, and that this Opinion is general among Doctors, therefore I was perswaded the Answer would have been favourable. But they always taking care, and that with good reason, not to open away to depart from the general use and practice of the Church, they did not consent to what I desir'd, tho in *China* we all agreed to it. And if they will not dispense with a Ceremony so easily to be dispens'd with in appearance, how should they dispense with not administring of the Sacramentals?

4. *Whether on account of any one singular case it be lawful absolutely and universally to abstain from administring the Oil of* Catechumens *to Females at Womens estate? For it seems to be against the Decree of the Holy Congregation.*

Ans. to 4. That it is not lawful.

In the second Tome I set down all that was alledg'd in the Disputation at *Canton* upon this Point.

5. *The Holy Congregation may be pleas'd to order, that all Missioners administer the Sacrament of Baptism in the same form.*

Ans. to 5. It was order'd before, that all should observe Uniformity in Holy Rites.

There has been no small variety in this particular, as shall appear in its place.

6. *His Holiness's pleasure is also desir'd, for the Bishops using some sort of instrument in administring Confirmation, to anoint Women grown with the Holy Chrism, and to give the stroke on the Cheek. His pleasure is likewise desir'd for omitting the anointing of Feet in administring extreme Unction to Women.*

Answer to 6. It has been answer'd before, that the Custom of the Church is to be observ'd in administring these Sacraments.

It is plain the point concerning Confirmation is more difficult than what was propos'd, *num.* 3. for grave Authors say, it is an essential part of this Sacrament, that the Bishop lay on the Chrism with his own Fingers. And according to this opinion, the *Pope* cannot dispense for doing it with any other instrument. There is another opinion that holds the contrary.

As to the second part the difficulty was less, since all Doctors agree with S. *Thomas*, that the anointing of the Feet is no essential part of that Sacrament. Nevertheless it is not allow'd for the reason above assign'd. *Baronius* says, *The Church is most tenacious of Antiquity.* It will not allow any to depart from its antient and universal Custom. We think in *China* it is a commendable Zeal that moves us to attempt these and the like things, to make the access to our Religion the more easie and pleasing; and I don't doubt but at *Rome* their Zeal is as great and as hot as ours, and yet we see they oppose our opinions. These Resolutions by Order of the Holy Congregation were laid before the Cardinals *Bona* and *Casanate*, of whose Learning, Zeal, and Virtue, none can make any question no more than of the most Reverend Fathers Consultors who sign'd them. We writ to *Manila* upon this very Subject, and the most R. F. F. *Francis de Paula*, then the second time Provincial of our Province, Commissary of the Inquisition, and Bishop Elect of *New Caceres*, answer'd us, That we must not omit the anointing of the Feet; and in case we could not do it, we should forbear administring the Sacrament. The Answer seem'd to us rigid, and I find it was agreeable to the Resolution at *Rome*. *Navarette.*

The following case is part of that which went before.

6. *The* Chineses *when they Marry are wont to kneel to Heaven and Earth, to repair to the Idol-Temples, where many of them place the Images of their Ancestors departed, or else their Tablets, and kneel to them.* Quære, *Whether it be lawful to tolerate the aforesaid Ceremonies, or connive at them, leaving the Christians in their ignorance, or simplicity.* *Marriage.*

Ans. to 6. Concerning Marriages, and the Superstitions us'd at them, the Answer is, they are not lawful.

This Point is handled in the second Book of the second Tome.

7. *Experience teaches that of* 100 *Women which are gain'd to the Church, whilst they are Marry'd to Heathen Husbands, at least Fourscore fall back. But for Maid-servants who appear good Christians whilst they are under the yoke of Servitude, when marry'd to Infidels, not one of them persevers; what remedy can the Missioners find against such misfortunes?* *Convert Women.*

Ans. to 7. The remedy is, and most absolutely necessary, that the Faithful do not marry Infidels, because the Marriage is not valid; other Remedies are to be ask'd of God.

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F. *Francis Brancato* had much experience of the firſt part, he ſaid not twenty in a hundred perſever'd. Of the ſecond I know not how it has been found in other parts, but in ours we are ſure no Woman have ever continu'd a Chriſtian after ſhe was marry'd to an Infidel. Read *Oliaſi. in 7. Decal. v. 1. ad Mores. Diana* writes, ſuch Marriages were tolerated in thoſe Countries, becauſe there were hopes the Infidel Husband would be converted by the Chriſtian Wife, or *è contra*; he was little vers'd in theſe affairs. The reaſon is, becauſe the Miſſioners cannot hinder it. In the Reſolution above thoſe Marriages are declar'd void, by reaſon of the *Impedimentum dirimens* there is in them; and the ſame Impediment laſting as long as they live together, it is in effect living in Fornication, and conſequently either the Husband or Wife that is a Chriſtian cannot be abſolv'd till they part. There is no doubt but this will give great trouble to the Miſſioners, and thoſe Chriſtians who are ſo marry'd. As long as poſitive Church-laws were not publiſh'd, this might be conniv'd at, but at preſent it cannot; therefore recourſe muſt be had to God: we muſt govern our ſelves as we are directed, and not rely on our own knowledg, fancy and opinion. Thus ſhall we go on ſafely; and tho we imagin we ſhall advance little this way, perhaps we may prevail the more, and God whoſe Cauſe it is may favour, protect and aſſiſt us. And tho there be fewer Chriſtians, a few good are better than a great many bad ones. Our *Nider* in his Treatiſe *de Reform. Relig.* ſpeaks of an Emperor who was us'd to ſay, He had rather have ten good Horſes in his Stable than an hundred bad ones; and he was in the right. F. *Adrian Grelon* urg'd this very ſame in a Meeting at *Canton*, let us look for the Grain and leave the Chaff.

8. *There is no ſmall variety of Opinions among the Miſſioners concerning the Marriages of thoſe Countries, whether they are valid or not; as for the* Chineſe *Marriages ſome hold the Affirmative, ſome the Negative. The Philoſopher* Confucius *aſſign'd five Impediments which diſſolve Matrimony, to be obſerv'd by his School.* 1. *If a Woman be Talkative.* 2. *If ſhe fall into the Leproſy.* 3. *If ſhe be Barren.* 4. *If ſhe happens to ſteal from her Husband.* 5. *If ſhe prove diſobedient to her Father and Mother-in-law. Upon any of theſe accounts a Man has full liberty to diſſolve the Marriage, and the Woman has leave to marry another. Quære, Whether the aforeſaid Impediments do any way prejudice the indiſſolubility of Matrimony?* Diverſ.

Anſ. to 8. Thoſe Impediments mention'd do not diſſolve Matrimony.

We had ſeveral Diſputes at *Canton* concerning theſe Points. In the ſecond Tome I ſet down what both Parties alledg'd. F. *M. Ferre* argues, Whether the Marriages of *Tunquin* be valid, or not, and largely proves the Affirmative. I do not queſtion but it is a favourable opinion for Miſſioners, if they will follow it. The greateſt difficulty lies in this, whether, if the matter of Fact be propos'd as in reality it is, and as I can teſtify in this particular by what I have heard, I then judg it to be as the aforeſaid Author writes. The great opinion all Men have of his extraordinary Knowledg, makes his Doctrine the more practicable, as do the Reaſons he gives for his opinion, and the Anſwers to all Arguments that can be urg'd againſt him.

Twenty five Doubts concerning the Worſhip the Chineſes *give to their Dead.*

1. *Whether other Miſſioners are to ſtick to the information given into the Holy Congregation by* F. Martin Martinez *touching the buſineſs of the Dead here propos'd, and are oblig'd to obey the Decree granted him by the ſaid Holy Congregation? The reaſon of making the doubt is, becauſe it was diſapprov'd by very grave Fathers of the Society.*

Anſ. to 1. It has been anſwer'd before, and Miſſioners are to act according to the Reſolutions of the Holy Congregation.

In the ſecond Tome I give an account, how F. *Martinez* his Propoſitions were diſlik'd by the Fathers *John Adamus*, *Antony de Gouvea*, and *Ignatius d' Acoſta*, the antienteſt and graveſt Miſſioners of theſe times, nor did F. *Emanuel George* approve of it. For theſe four I have it of my own knowledg, and gueſs the ſame of others. The Reflections above on theſe Propoſitions, clear this Point.

2. *The* Chineſe *Rituals ordain, That when any Perſon dies another takes his Garment, and ſtanding on the top of the Houſe towards the North with the dead Body's Garment* Dead.

ment call the Soul three times. He is to call towards Heaven, then towards Earth, and laſtly through the middle Region: which done, folding up the dead Perſon's Garment, he goes down towards the South, and ſtretching it out upon the Body, they thus expect the return of the Soul and Reſurrection of the Body three Days. If the Perſon was taken away by a violent death, the ſame Ceremonies are perform'd without the City. Quære, *Whether the aforeſaid Ceremonies may be tolerated in Chriſtians, for the comfort of their Relations?*

Anſ. to 2. That it is not lawful.

I thought no Man would have ſpoken a good word for this Ceremony, which is ſtill practis'd in *China*, becauſe it plainly appears of it ſelf to be bad. Since I found ſome contend it is only Civil and Political. What has been ſaid about it is mention'd in its proper place.

3. *When the Body is laid into the Tomb, the* Chineſes *are wont to put Wheat, Rice, and other ſorts of Grain. as alſo Gold, Silver and Jewels, according to the quality of the Party deceas'd, into his mouth. And gathering the parings of the Nails into little Bags, together with the Scizers that cut them off they place them in the four corners of the Coffin.* Quære, *Whether it be lawful to allow theſe things to Chriſtians, and to connive at their ſimplicity?*

For theſe things ſeem to be done, that the Dead may make uſe of what is bury'd with them, which appears by that, before the Tartars *put out the Edict for cutting off the Hair, they were wont to put the Hair and a Comb into the Coffin, which they do not now ſince they don't wear long Hair.*

Anſ. to 3. That the Miſſioners are oblig'd to make known thoſe errors to ſuch as are converted, and to admoniſh them to leave them.

It is eaſy to gueſs that a Nation ſo full of Superſtitions, and ſo remote from the Light of the Goſpel, muſt at every ſtep ſtumble and fall. What has been mention'd can no way be excus'd from being a vain cuſtom. We do not ſpeak here of the Ceremony abundance of *Chineſes* uſe, of putting a piece of Money into the mouth of the dead Perſon, which is to ſerve the Soul as a *Viaticum* into *India*; no Man doubts but this is plainly Superſtitious.

4. *Whether it may be allow'd Chriſtians to place a Corporeal Repreſentation of the Soul near the dead Body, to ſecure and protect it?*

Anſ. to 4. That it is not lawful.

The *Chineſe* Ritual directs, when any Perſon dies, to make of pieces of Silk the Image and Repreſentation of the Soul, with its Face, Eyes, and other Limbs, in the reſemblance of a Child in Swadling Bands, as they are uſually dreſs'd in *Spain*. They place it near to the dead Body, to cheriſh and protect it. The Cut of it is in the Ritual. It is plain, this is contrary to the Law of God. *Navarette.*

5. *Concerning the* Chineſe TIAO, *in* Spaniſh *call'd* Peſame, *in* Engliſh *Condoling*; Quære, *whether it may be tolerated in Chriſtians? The reaſon of making the Doubt is, becauſe the* Chineſe *Ritual ordains, that the aforeſaid Ceremonies of Condoling are to be perform'd before the Bed on which the Image of the Soul lies, and they offer Candles and Perfumes to that Figure or Image; which not having been propos'd in the Year* 1645, *therefore now the Deciſion of the Holy Congregation is deſir'd.* *Condolance.*

Anſwer 5. As elſewhere in the Negative.

There has been no little diſagreement about this particular in *China*. True it is, I never ſaw the caſe ſet down by any Miſſioner, ſo formally as I propos'd it; but the Holy Congregation forbid it without all that, much more when all the Particulars above are expreſs'd. F. *Antony Gouvea* ſeveral times told me, he did not like it; and if what the Ritual ſays, whence I took the Propoſition, be obſerv'd, I believe no Man will like it.

6. *It is the Cuſtom of the* Chineſes *at every* 30 *Foot the Bier is carry'd, to ſcatter a certain quantity of ruddy Earth.* Quære, *Whether it be lawful for Chriſtians to do it, foraſmuch as it ſeems to tend to no good end?*

Anſwer 6th. That it is not Lawful.

At every 30 Foot or thereabouts, as the Bier paſſes, they throwndown a baſket of ruddy Clay: I own I am not ſatisfy'd of the end or deſign of it, but it appears this Action can have no good meaning. The graver ſort uſe it. I muſt obſerve that all that is ſaid in this place belongs to the Learned Sect.

7. Quære, *Whether F.* Martinez *his Propoſition,* viz. *The* Chineſes *attribute no Divinity to their Souls departed, they neither ask, nor hope any thing of them, be tolerable? Foraſmuch as the Graveſt Miſſioners, and almoſt all that are now in* China, *maintain the contrary; and F.* Martinez *himſelf affirm'd the contrary in* China.

Anſwer 7th. As was anſwer'd elſewhere, that it is not Lawful.

I could have wiſh'd the Solution of this Doubt had been plain, I write much

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about it in the 2d Tome. F. *Antony* of S. *Mary* a *Franciſcan* writ enough againſt the Propoſition. The ſame may be gather'd from the writings of the Fathers *Matthew Riccius*, *Julius Aleni*, and *Pantoja*; the Fathers *Acoſta* and *Fabre* are of the ſame opinion in expreſs Terms, and F. *John Bal* aſſur'd me the ſame of the reſt. F. *Alvaro Semedo* publiſh'd it in Print, *pag.* 125 of his *Chineſe* Empire, and 119. F. *Gouvea* writes the ſame in his Manuſcript Hiſtory, which has had the Approbation of the Fathers *Acuna* the Viſitor, *Amaya* the Vice-provincial, and *Canavari* a very antient Miſſioner; it is in the *6 Chap. fol.* 26. In the meetings thoſe of the Society had in the Years 28 and 44, they conclude upon the ſame. So does F. *Intorceta* in his *Sapientia Sinica*, *pag.* 39. The Infidels maintain it, Chriſtians own it, and F. *Martinez* himſelf confeſs'd in *China* that it was true for 300 Years laſt part. He propos'd the contrary at *Rome*, and methinks ought to have expreſs'd what has been ſaid, tho he had not thought it to be ſo from the Original inſtitution of the *Chineſes*. It ſhall be explain'd at large in the place above mention'd.

8. *Whether it be Lawful to leave the Chriſtians who ſacrifice to their Dead and to* Confucius, *in their ignorance and ſimplicity, and to connive at theſe their Sacrifices? For the* Chineſes *are wont to chooſe certain days to perform the aforeſaid Sacrifices, and to conſult Heaven, whether the Day ſo choſen be fit for thoſe Ceremonies.*

Anſwer 8*th.* That they are oblig'd to admoniſh them of the aforeſaid errors.

I uſe the word Sacrifices, becauſe in my opinion, and of others, they are really ſuch, and becauſe all the Miſſioners of the Society call them ſo in their Writings, and among others it may be ſeen in F. *Intorceta's Sapientia Sinica*. And it is not likely, or credible that ſo many Learned Men, and ſo well vers'd in the Language and Books of the *Chineſes*, ſhould not have div'd into the ſenſe of the words, and had the ſenſe to diſtinguiſh betwixt an Offering and a Sacrifice. A further account is given of it in its place.

9. *Whether the* Chineſes *previous three days Faſt, and abſtaining from the Marriage-bed for* 7 *Days, to diſpoſe them for the aforeſaid Sacrifices, be a Political preparatory cleanſing, or rather Religious, and may be lawfully allow'd the Chriſtians?*

Anſwer 9. That the aforeſaid Preparation is unlawful.

I could never conceive theſe were Political and Civil acts, whereas the End to which they are directed is not ſuch; whether it be a Sacrifice in the ſtricteſt, or in the largeſt ſenſe, but no honourable Offering. For it is a receiv'd Maxim, that Actions take their denomination from the End they tend to, concerning which ſee S. *Tom.* 1. 2. *q.* 18. *art* 2. and 4.

10. *Whether that treble crying out in the Dead nature of ſighing may be allow'd the Chriſtians? The* Chineſe *Ritual directs, that as they go into the Temples of the dead, ſome Perſons cry out three times after the nature of ſighing, to awake the Souls that dwell within with the noiſe.*

Anſwer 10*th.* That it is not Lawful.

This Ceremony is not perform'd every time they go into thoſe Temples, but at ſuch time as other Ceremonies are to be perform'd there. It is to the purpoſe, whether the Voice be in the nature of a Sigh, Hoarſe, or after any other material manner. Read a *Lapide* in 6 *Bar. v.* 31.

11. *Whether the Ceremonies and Worſhip perform'd by the* Chineſes *to the dead be real Sacrifices? whereas nothing ſeems to be wanting to make them ſo: As alſo becauſe they are call'd by the* Chineſes KUNG JANG, *as the Worſhip of the Idols is call'd.*

Anſwer 11*th.* That they are unlawful.

I ſaid above, it ſignify'd little to us whether they are Sacrifices or not, the matter is to know whether thoſe Ceremonies are lawful. The reaſon of putting the Queſtion whether they are true Sacrifices was taken from Cardinal *Lugo*, who teaches that Sacrifice is equally ſo call'd, whether true or Idolatrous, and that the latter is alſo truly ſo on account of the reality of the ſign. As *Vaſquez* and others, taking it from S. *Thomas*, ſay that, *Adoration is equally ſo call'd, whether it be that of the true Deity or Idolatrous.* This point is handled at large in the 2d Tome often mention'd.

12. *Whether the Houſes of the dead be Temples, or Halls? The aforeſaid Houſes have three ſeveral Names,* SCU TANG, MIAO, *and* NI; *all which, according to the* Chineſe *Books, the common way of talking, the Ceremonies perform'd in them, and the end for which they are erected, belong to Temples, not to Halls.*

Anſwer 12*th.* No anſwer can be given, becauſe the matter of Fact is not plainly made out.

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The proofs I brought were in themſelves very ſufficient: but the recalling of the Decree granted to F. *Martinez*, depending on this point, it was thought neceſſary there ſhould have been ſome body who was well vers'd in the *Chineſe* Language to ſpeak for him. F. *Martin Martinez* was the firſt of all the Miſſioners that ever were in *China*, who invented the name of Halls for the aforeſaid Structures; and ſo it appears by all the Dictionaries the Fathers of the Society had put out in *China*: the Fathers *Alvaro Semedo* and *Intorceta*, which laſt writ after F. *Martinez* had made his Propoſition, unanimouſly call them Temples. They plainly are made out to be ſo by the *Chineſe* Books, by their ſhape and form, being in all reſpects equal to the Idol Temples. The uſe and end they are built for is well known, which is no other than to perform Ceremonies to and worſhip their Dead, to petition and pray to them. In ſhort, they are no dwelling places or habitation for living People, nor built to that purpoſe; have Pictures, and Altars with Candleſticks, and other Ornaments; and many of them have a Bell: the *Chineſes* look upon them as Temples, what matter is it if others call them Halls? H. O. B. This being a material point, and upon which much variance has been, it was requiſite to inſert in the 2*d* Tome all that was ſaid to it at *Canton*, or writ upon the Subject.

13. *Whether it be lawful for Chriſtians to be preſent in the aforeſaid places, together with the Infidels, at the Prayers, Sacrifices and other Ceremonies, not giving an inward conſent, but only in outward preſence, directing all thoſe things in their mind to God, which the others direct to their Dead?*

Anſ. to 13. That it is not lawful.

F. *Antony* of S. *Mary* and I enquir'd concerning this Point of ſome Chriſtians, and particularly of one whoſe name was *Paul*, and another call *CHANG Mark*, a Batchelor; who told us, it was an eſtabliſh'd Cuſtom in *China*, to pray to their Progenitors, deceas'd Emperors, and *Confucius* the Philoſopher; and that they and other Chriſtians were preſent at it, as well as the Infidels; only with this difference, that when the Prayers were read directed to the Dead, they as Chriſtians directed them in their intention to God. Other matters to this purpoſe are handled in the ſecond Tome.

14. *Whether the Tablets of the Dead are abſolutely to be call'd Superſtitious?*

Anſ. to 14. That they are Superſtitious. *Navarette.*

This is a very material Point in that Miſſion. At firſt they call'd them little Boards, or Tablets; they ought to call them Tabernacles, as in effect they are. One of them was carry'd to *Rome*, the moſt Eminent Lords Cardinals of the Holy Congregation ſaw it; the Letters and Myſteries contain'd in the form, figure, length, breadth and depth, were explicated to them, with other Particulars neceſſary towards their making a Judgment of them. They have been condemn'd three times. F. *Antony de Gouvea* us'd to tell me he did not like the Letters that were in thoſe Tabernacles. Brother *Antony Fernandez*, Temporal Coadjutor to the Society, a *Chineſe* by Birth, and other Chriſtians, aſſur'd me it was very common in that Kingdom to believe that the Souls of the Dead come to thoſe Boards, and reſide in them. The ſame appears by the *Chineſe* Books, and the two Meetings of the Society above mention'd. All ſhall be ſet down in the place above written. *Tablets.*

15. *Whether Chriſtians, laying aſide the Errors concerning the ſteam of the Meat feeding the Souls of the dead, and of their reſiding in thoſe Boards, may lawfully pay the other ceremonious Worſhip to the Boards, and offer Meat before them?* *Souls.*

Anſwer 15*th.* That it is not Lawful.

Theſe two points were diſcuſs'd in the two meetings aforeſaid; and they agree, that the *Chineſes* imagine the Souls feed upon the ſteam and ſmell of the Meat they offer before the Boards, or Tablets.

16. *At Sepulchers the* Chineſes *offer Sacrifice to the peculiar Spirits of thoſe Places, to whom they alſo return thanks for the Benefits they have beſtow'd on the dead Bodies, and pray that they will always aſſiſt them. Which being given for granted;* Quære, *Whether F.* Martinez *ought to have expreſs'd this Ceremony in his Propoſition?* Item, *Whether Chriſtians omitting the aforeſaid Ceremony, may lawfully perform the reſt? For their Ritual commanding the obſervation of all theſe Ceremonies, the* Chineſes *ſeeing ſome of them perform'd by the Chriſtians, will believe they obſerve all the reſt.* *Sacrifice.*

Anſwer 16*th.* That the Faithful cannot join in thoſe Superſtitions.

This point has been handled in the reflections upon F. *Martinez* his Propoſitions. More ſhall be ſaid in another place.

Navarette. 17. *The* Chineſe *Ritual allows Sons lawfully begotten to offer Sacrifice to the Dead, which it abſolutely forbids the Illegitimate.* Quære, *Whether it be lawful for Chriſtians to take upon them and perform this Office and Employment?*

Anſw. to 17. That it is not lawful.

Since even the Sons of Concubines, who, according to what has been ſaid above, cannot be altogether call'd Illegitimate, are excluded from thoſe Offerings as incapable and irregular, it is a viſible Conſequence, that what is there offer'd is not an indifferent Oblation to the living and dead, as ſome would make it, becauſe no Perſon is incapable or excluded from offering Meat or other things to the living; therefore it is moſt certain there is ſomething more peculiar and myſterious in this Action, as there is in erecting Temples to the Dead, which all Perſons may not do: and it is moſt undoubted, that all Perſons whatſoever may build as many Houſes, Habitations, and Halls as they pleaſe, there being no determinate number for them, as there is for Temples, which the Emperor himſelf cannot exceed or increaſe, whereas he is under no confinement as to Palaces and Halls. Theſe reaſons were ever of great force with me as to what has been ſaid; others ſhall be alledg'd in due time in confirmation of this Subject.

Ceremonies to the Dead. 18. *Whether it be lawful for Chriſtians to give an Account before the Boards or Tablets, in the Temples of their departed Anceſtors, of their Mariages or Contracts, to offer Meat with the uſual Genuflexions, ſhedding Wine upon the Image of a Man made of Straw?* Item, *Whether it be lawful to perform the ſame Ceremony, and burn Perfumes when they undertake any Buſineſs, enter upon Employments, go abroad, and return home?*

Anſw. to 18. That it is not lawful.

I ſpoke of ſome Ceremonies the *Chineſes* uſe at their Marriages in the ſecond Book of this Volume. As for the reſt that concern the *Chineſe* Nation, I was always of opinion the Holy Ghoſt ſpoke to it, *Wiſd.* 13. where he ſays, "Then "maketh he Prayer for his Goods, for "his Wife and Children, and is not a-"ſham'd to ſpeak to that which hath no "Life. For Health, he calleth upon that "which is weak; for Life, prayeth to "that which is dead; for Aid, humbly "beſeecheth that which hath leaſt means "to help; and for a good Journey, he "asketh of that which cannot ſet a foot "forwards: And for gaining and get-"ting, and for good ſucceſs of his hands, "asketh Ability to do of him that is "moſt unable to do any thing.

19. *When the Structure of the Temple of the Dead is finiſh'd, the Crevices that remain are to be fill'd up with the Blood of Beaſts, according to the great* Chineſe *Ritual, which is, it ſays, to worſhip the Habitation of Spirits.* Quære, *Whether Chriſtians may lawfully perform the aforeſaid Ceremony?*

Anſw. to 19. That it cannot be lawfully done or practis'd.

It is a plain caſe, this Ceremony is not perform'd in *China* in Halls, or other dwelling-places.

20. *Whether it be lawful to celebrate publick Obſequies with the Maſs for Heathens, who dy'd in their Infidelity, for the Comfort of Chriſtians, tho the Sacrifice of the Maſs be not apply'd for the Infidels departed?* Item, *Whether it be lawful to ſay Maſſes for the Dead, that God may eaſe their Pains?*

Anſw. to 20. That it is not lawful.

A Miſſioner practis'd the firſt part, as he himſelf publickly own'd to all the reſt of us that were there aſſembled together, but only he approv'd of it: The ſame Perſon maintain'd the ſecond. What was urg'd about it on both ſides, is ſet down in the ſecond Tome. As to the ſecond part, ſee S. *Thom. in* 4. *d.* 45. *q.* 2. *art.* 2. and *Suarez de vit. Chriſt. d.* 43. *ſect.* 3. *& tom.* 4. *in* 3 *part. M. S. Thom.* 2. 2. *q.* 83. *d.* 27. *art.* 6. and *Lugo de Incarn. diſp.* 5. *ſect.* 5. *num.* 108.

21. *Whether Gentiles who do not live over-looſely, but in ſome meaſure modeſtly, be puniſh'd with eternal Sufferings? Some Miſſioners defend the Negative.*

Anſw. to 21. Thoſe who teach that ſuch Gentiles are not puniſh'd with Everlaſting Pains, contradict the Goſpel.

Methinks this may ſuffice to ſtop their Mouths. What was ſaid on this Subject ſhall be ſet down. Some ſay, that if any one dy'd in only original and venial Sin, he would be damn'd, much more thoſe we have ſpoken of. Read *Wiſd.* 13.

22. *Whether there be a diſtinct place to be aſſign'd in the other World for the Souls of the aforeſaid Gentiles beſides Hell, Purgatory, and* Limbus? *Some maintain it.*

Anſw. to 22. The Queſtion is impertinent, and the Aſſertion falſe, which ſays there is any other place beſides thoſe nam'd in Holy Writ.

Some Mens extravagant Opinions force the asking of impertinent Queſtions; but there being no other way to reduce

reduce them to the right way, this muſt be follow'd. Three or four who defended the Propoſition next before it, main-tain'd this too. On the one ſide, they excluded thoſe Souls from the Hell of the Damn'd; they could find no means to bring them into Purgatory, or *Limbus*, much leſs into Heaven, where they own'd they could not be; wherefore they had no way left but to find or aſſign another place. It ſhall be further explain'd in the Controverſies. See the Divines *in* 4. *d.* 45. where they aſſign only four places; and *S. Thom.* 2. 2. *q.* 83. *d.* 27. *art.* 6.

23. *Whether it may without judging raſhly be affirm'd of an Infidel notoriouſly wicked, who hangs himſelf, that he is damn'd? Some deny it, on account that God at the laſt moment of Life might enlighten his underſtanding, and give him ſuch Grace, that being converted he might make an Act of Contrition.*

Anſw. to 23. Miſſioners are not to argue about theſe Poſſibilities, but are oblig'd to teach, that Infidels who do not receive Baptiſm, either actually, or in their wiſhes, are damn'd, much more if they kill themſelves.

Much was ſaid to this Point, and the two foregoing Caſes were ſet down on account of this.

24. *Whether Infidels who tranſgreſs the Laws of Nature deſerve eternal Puniſhment? Some deny it, alledging they are excus'd from ſuch grievous pains by their not knowing God, and the Law-maker.*

Anſw. to 24. That they are damn'd.

Here the Argument began, Whether the Sins of the Infidels, tho againſt the Laws of Nature, are to be look'd upon only in a Civil, and not in a Theological Senſe, with other Particulars which I ſhall mention in due time; it is enough now to give a hint of them.

25. *It is expreſs in the three Catechiſms printed in the* Chineſe *Language, by the Miſſioners of the three Religious Orders, That the Law-giver of the Idolatrous Sect* FOE *by name, was damn'd. In the time of the Perſecution, ſome of the Counſellors of the Court of Rites examining certain Miſſioners as to this ſaying; they anſwered, It was not to be underſtood ſo abſolutely, but conditionally,* viz. *If he did not know God, and keep his Commandments.* Quære, *Whether the Anſwer was good and proper? For Books do not ſpeak conditionally, but abſolutely. Beſides, the Faithful and others, by theſe conditional Expreſſions, will judg we flinch for fear.* Navarette.

Anſw. to 25. If it is notorious that he was the Law-giver of that Sect, and equally notorious that he had not the Knowledg of God, it is to be anſwer'd, That he was damn'd.

There are ſome who, upon pretence of Charity, deny it can be abſolutely affirm'd, that this or that Man was damn'd, whether he dy'd a Heretick or Infidel; they preſently allege that God might aſſiſt them at the laſt Moment of their Life, and move their Hearts to true ſorrow and contrition. And conſequently they maintain, it can only be affirm'd of *Judas*, and the reſt the Scripture makes appear were damn'd, becauſe this Truth is there reveal'd: But that it cannot be ſaid of *Arius*, *Calvin*, *Luther*, and others. Yet we certainly know that one is ſet down in the *Roman* Martyrology as a Martyr, who was ſlain at *Damaſcus* by the *Mahometans*, for ſaying that *Mahomet* was in Hell, notwithſtanding he had the knowledg of God. How much better may it be ſaid of FOE, who liv'd ſeven hundred Years before the coming of Chriſt, there being not the leaſt ſign that he had any knowledg of God; and having been the Founder of a Sect, which has ſent twenty times more Souls to Hell than that of *Mahomet* has done? I ſpoke of this Sectary and his Sect in the ſecond Book. Foe.

Four Doubts concerning Faſts.

1. *ALL the Antient and Modern Miſſioners, except two or three, agree in this particular, that the ſuperſtitious obſervers of the* Chineſe *Faſts are not to be admitted to Baptiſm, unleſs they firſt actually break thoſe Faſts. Whereupon the Holy Congregation is intreated to enjoin this Practice by their poſitive Command, that the Miniſters of the Goſpel may act uniformly in a Matter of great conſequence, if otherwiſe carry'd.*

Anſw. to 1. All the Superſtitions of the Gentiles in relation to Faſting, which are laid before thoſe that are to be baptiz'd, muſt abſolutely be abrogated.

Much was ſaid and writ to this Point; among others the Fathers *Balat* and *Gre-*

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Navarette.

lon writ two very learned Treatiſes, which I was mightily pleas'd with. The ſubſtance of them I will inſert in the ſecond Tome.

2. *Whether thoſe who keep theſe ſuperſtitious Faſts may continue them for fear of the Devil, and of the Miſchiefs he can do them?*

Anſw. to 2. That they are not to be kept or obſerv'd.

Thoſe above nam'd writ to this Point, and exhorted me to do the ſame. One was poſitive in defending the contrary to the Reſolution above. The principal Matter he had to ſay was, God's Judgments are ſecret and inſcrutable; his Divine Majeſty may permit the Devil to puniſh a *Chineſe* for having left the ſuperſtitious Faſts, wherewith before he honoured this common Enemy; why then may not this *Chineſe*, after receiving Baptiſm, continue his Faſts, to free himſelf from the Harms and Miſchiefs the Devil does him? Thus much, as delivering ones ſelf from the Miſchiefs and Harms the Devil may do, is good *ex parte objecti*; and conſequently it is ſo to continue the Faſts. The reaſon I alledg againſt it is this, making uſe of the ſame Antecedent, then may he for the ſame Cauſe and Motive continue the Adoration of the Idols he ador'd before Baptiſm. The Parity holds good all along, without the leaſt ſhadow of Diſparity in my Opinion. It ſhall be all made out.

3. *His Holineſs is intreated, that as his moſt Holy Predeceſſors diſpens'd with the* Weſt-Indies *about Faſting, ſo his Holineſs will be pleas'd to grant the ſame Liberty to the* Chineſe *Chriſtians, not only from faſting, but from abſtinence from Fleſh. Many are of opinion that it is convenient, and there are Motives enough to perſwade the doing of it.*

Anſw. to 3. As for abſtinence from Faſting, and other Particulars of the poſitive Eccleſiaſtical Law, an Anſwer was given in the Year 1656.

I ask'd more than that, the Reſolution there given ſeem'd ſomewhat dark to thoſe of the Society, and therefore they took up with the Reſolution in the Year 1646. In my time we made uſe of a Deciſion of *Innocent* the Tenth; ſome made a Doubt of it, and therefore I deſir'd this Point ſhould be further explain'd.

4. *His Holineſs may be pleas'd to diſpenſe, that the Chriſtian* Chineſes *may not be oblig'd to faſt upon their Birth-days (which all of them keep with great ſolemnity) if they ſhould fall on: on faſting-days.*

Anſw. to 4. as to the third.

I have already mention'd the moſt univerſal Cuſtom of *China*, for all Men to celebrate their Birth-days with the greateſt Solemnity they poſſibly can. Every one of theſe Days to the *Chineſes* is a mighty Feſtival; the Kindred, Friends, and Acquaintance meet, and together with the Family, celebrate the Maſter of the Houſe his Nativity, and the main Diverſion is Feaſting. I was of opinion if their Birth-day fell in *Lent*, on Eves or Fridays, there was occaſion enough for diſpenſing, not only with the Faſt, but even with the abſtinence from Fleſh, eſpecially ſince there is ſuch a Diſpenſation for the Eve of their New Year, and the two days following, tho they fall upon *Aſh*-wedneſday, or a Friday in *Lent*, as ſometimes it happens.

Sixteen Doubts relating to the ſame Miſſion.

1. *WHether the Anſwers of the Holy Congregation to the Queſtions propos'd in the Year* 1645, *may be ſaid to have been given without hearing the Parties concern'd?*

1645.

2. *Whether it may be ſaid, that the Holy Congregation, when in the Year* 1656 *it judg'd that the Ceremonies of* Confucius *then ſpecify'd, might be allow'd the Chriſtian* Chineſes, *gave that Judgment, ſuppoſing ſome of them to be bad?*

1656.

The two firſt Queſtions were ſufficiently anſwer'd in the Years 1645, and 1656.

I deſir'd a fuller Anſwer, but it was not given me; they are govern'd at *Rome* by more elevated Cauſes, and I do not queſtion but they are juſt and righteous, tho neither I nor ſome others comprehend them; but it becomes us always, and is our duty to reſpect and honour their Commands with the greateſt ſubmiſſion and obedience, and to execute them. There are ſome Men who let fly, without ever conſidering what they are to ſay, contrary to the Advice the Holy Ghoſt gives us in this particular. To maintain that the aforeſaid Decree, and Anſwers annexed

annexed to it, were given without having heard the Parties concern'd, is downright condemning his Holineſs, and the Holy Congregation, as corrupt Judges and Perſons, who know not how to decree what is convenient. What Judg is there, tho he be but a Country Bailiff, but knows that Judgment cannot be given againſt a Party not heard? Thoſe Queſtions were propos'd, without mentioning any Perſon whatſoever that held a contrary Opinion, as a Man would propoſe a Doubt or a Caſe of Conſcience, in which no body is concern'd but he that propoſes or asks.

As for *Confucius* his Ceremonies, ſome are of opinion they are good, politically; others, that they are bad. Theſe laſt ſaid, the Holy Congregation did not approve of them, becauſe an Approbation muſt be of a good thing; but that it tolerated them tho bad, as the Civil Government tolerates lewd Women. And to expreſs thus much, the words of the Decree are, *They may be tolerated.* The moſt eminent Lord Cardinal *Ottoboni*, when I diſcours'd his Eminency upon this Point, plainly told me this was never the Intention of the Holy Congregation; and he being a Member of it, and having been ſo when that Decree paſs'd, could not but underſtand the whole Affair. And tho it were ſo, how could we abſolve the *Chineſes* who perform'd thoſe evil Ceremonies unleſs they forſook them, and if they had no purpoſe to amend? The Government's toleration of lewd Women, tho it remits the Penalty due according to the Laws of the Kingdom to their Crimes, yet it takes not off the Guilt, nor does it authorize Confeſſors to abſolve them whilſt they continue in that bad ſtate of Life. The caſe is the ſame.

3. *What Cenſure that Propoſition deſerves, which aſſerts, that all Popes have not the Authority of declaring which are the Forms of Sacraments?*

Anſw. to 3. They who maintain it are to be impeach'd by Name, that they may be puniſh'd.

A Miſſioner publickly ſpoke what is contain'd in the Propoſition; the reaſon he gave for it was ſet down before; I lik'd it very ill. The moſt eminent Lord Cardinal *Bond* condemn'd it, and the reaſon given for it very much.

4. *Whether it may be ſaid, that the Church does not yet define the Myſtery of the Immaculate Conception, only becauſe it fears leſt the Fathers Preachers ſhould not ſubmit?*

Anſw. to 4. That ſuch trifling Matters do not concern the Miſſion.

The Anſwer is very good; it is odd they ſhould in *China*, and in time of Perſecution, think to govern all the World. They threw this in my Diſh; and tho it be meritorious to ſuppreſs and wink at perſonal defects, it is deteſtable to bear with thoſe which are ſo great a Blemiſh to the whole Order, eſpecially when it has ſo many poſitive Acts in matter of Obedience, even to bare Orders of the See Apoſtolick. It were eaſy to mention ſome in this place, and inſtance many more. *Navarette.*

5. This concerns *Confucius*, and has been ſet down already.

6. *Suppoſing that the Infidel* Chineſes *aſk Aſſiſtance of their Emperors departed, and of their Forefathers who died in Infidelity; Whether it be lawful for Chriſtians to perform ſuch Ceremonies with them, directing the intention of their Petitions to God?* Dead.

Anſw. to 6. It was anſwer'd before, That it is not lawful.

7. *Whether it be lawful for Chriſtians to honour the Images of their Anceſtors departed who died in Infidelity, with Perfumes and lighted Candles?*

Anſw. to 7. That it is not lawful.

This Worſhip is Religious, not Political, whatſoever others may ſay of it. Read Cardinal *Lugo de Incarn. diſp.* 37. *ſect.* 2. *num.* 21.

8. *Suppoſing it be the Opinion of the* Chineſe *Infidels, that the Spirits or airy Souls of the Dead are refreſh'd with the Steam of Eatables offer'd, and that their Poſterity living fare the better for it: Whether nevertheleſs it be lawful for Chriſtians to make ſuch Feaſts for their Dead?*

Anſw. to 8. It is not lawful.

Which is to be underſtood, tho the Chriſtian do not believe that Error. Theſe Points are handled in the ſecond Book of the ſecond Tome.

9. *Suppoſing it to be the Opinion of the* Chineſe *Infidels, that many Felicities accrue to Poſterity, by chuſing a place for a Tomb according to the Ritual of the Learned Sect; Whether it be lawful for Chriſtians to chuſe a Burying-place according to the ſaid Ritual?*

Anſw. to 9. That it is not lawful upon that Motive.

In its place I ſet down the Ceremony the Learned uſe upon this account, which tho it be very different from thoſe of other Sectaries, yet they will always have it, that the good Fortune of their Poſterity proceeds from the good ſituation of the Tomb.

10. *Whe-*

Navarette.

10. *Whether it be lawful for Chriſtians to faſt in honour of their Emperors departed, or other notable Men, or of their Anceſtors?*

Anſ. to 10. That it is not lawful.

Faſting was never a Political action.

11. *Whether Youths, who faſt in honour of their Mothers, that they may reſtore the Blood loſt at their Birth, may be admitted to Baptiſm, as long as they refuſe to forbear from that Faſt?*

Anſ. to 11. That they cannot be admitted to Baptiſm, till they lay aſide all Superſtitions.

12. *Whether it be lawful for Chriſtians either of their own accord, or when commanded, to build Idol-Temples, or rebuild thoſe that are deſtroy'd? The ſame is ask'd concerning the little vaulted Chappels or Boxes of Idols.*

Anſ. to 12. That it is not lawful.

F. *Julius Aleni* ſet down this Deciſion ſome Years ago in a Book of Confeſſion he printed in the *Chineſe* Character, but all Miſſioners do not conſent to it. And I find F. *Morales* holds the contrary in his Treatiſes, *lib.* 2. *cap.* 6. §. 3. *num.* 10. *pag. mihi* 290. his words are theſe: A Chriſtian Painter or Carver, who has a Picture or Statue of an Idol beſpoke, does not ſin in painting or carving, and delivering it to him he knows deſires it to commit Idolatry, if he cannot without conſiderable prejudice to himſelf avoid doing of it. He quotes F. *Hurtado*, to corroborate his opinion. But his Brethren in *China* would not agree to it by any means, when this Point was argu'd, but condemn'd the opinion, one only excepted, who always lov'd to be ſingular. *Morales* adds, and ſays the ſame for thoſe who upon the like occaſion build Idol-Temples, *Jews* Synagogues, or *Mahometan* Moſques. F. *Gabriel Vaſquez* gave the ſame reſolution, when ask'd by our F. General *Claudius*, on account of *Japan*, on the 4*th* of *April* 1595; and the Fathers *Azor*, *Michael Vaſquez*, and *Mucius de Angelis* aſſerted it at *Rome* in the General Congregation of the Univerſal Inquiſition in *Palat. App.* on Mount *Quirinalis*, before our moſt Holy Lord *Clem.* 8. on the ſe-
1602. cond of *June* 1602. Had I known what has been here ſet down, when I was at *Rome*, there is no doubt but I had propos'd it as a reaſon of making the doubt. I had before read ſomething concerning the matter, but not having thoſe Treatiſes at hand, rather than omit it, I propos'd the queſtion abſolutely; and it is ſtrange, that ſome Months paſſing before the Anſwer was given me, and thoſe Miniſters being ſo well vers'd in the Reſolutions that have been given at that Court, they ſhould make no mention of this, which is ſo much in favour of the Miſſioners, who deſire theſe affairs may be delay'd as much as poſſible. I alſo obſerve that F. *Morales*, tho he ſets down what thoſe grave Fathers affirm'd before his Holineſs, yet he does not tell us, whether that Opinion was approv'd of there or not, and that alters the caſe very much. In ſhort, ſince I ask'd how we ought to proceed, and what we ought to do in *China*, we will act according to the Anſwer given me, as long as we have no other Orders, and others may do as they think beſt. The ſentence of S. *Thomas* and his Scholars 2. 2. *Quæſt.* 169. is well known.

13. *Whether it be lawful for Chriſtians to contribute to the building or repairing of Idol-Temples?*

Anſ. to 13. That it is not lawful.

It cannot be deny'd but that he who contributes to the building of an Idol-Temple, is acceſſary at a greater diſtance to the ſin of Idolatry, than he that makes the Idol, or builds the Temple: and conſequently if it is not lawful to contribute, *à fortiori* it muſt be own'd to be unlawful to make Idols and build Temples. By which it appears how far they are at *Rome* from juſtifying the making of Idols, and building their Temples. F. *Morales* writes much to the contrary, but the Reſolution mention'd ſuffices to ſecure us from erring.

14. *Whether Miſſioners or other Chriſtians are oblig'd to give Alms, unleſs in caſe of extreme neceſſity, to Idol-Prieſts, who will not work?*

Anſ. 14. If it be given for mercy ſake, it is lawful.

I own I was the rigideſt in this Point, when we diſputed it: Firſt becauſe Alms is not to be given to thoſe who want through lazineſs, and becauſe they will not work. It is the Doctrine of *Soto*, and many more quoted and follow'd by *Leander tr.* 5. *de Eleemoſina diſp.* 5. *q.* 4. Secondly, tho Alms is to be given to wicked Men and Infidels, yet it muſt not be when they are cheriſh'd in their ſins by the benefit; and to give it to *Bonzo's* ſeems to encourage them the further in their Helliſh ſtate. 3*dly*, Tho we are to give Alms to Enemies, as Chriſt commands *Mat.* 5. yet it muſt not be in caſe *That were the means to ſupport thoſe enemies in their malice againſt us, and would make them more able to oppreſs us.* 4*thly*, Becauſe even in caſe of extreme neceſſity Alms are not to be given to the Enemies of the Commonweal. Read *Leander q.* 6, 7, & 8. why then ſhould it be given

given to *Bonzo's* who are mortal Enemies of Chriſt's Commonwealth ? What are theſe but Soldiers of Hell, who continually have their Weapons in their Hands to make War upon the Church and its Members, and can never make peace or truce with them ? We are bound to ſtand by what is reſolv'd.

15. *Whether a Chalice that is bleſs'd and remains whole, is to be thought to have loſt its bleſſing or conſecration, becauſe it was only put to a profane uſe by Hereticks, for inſtance to drink out of it at Table ?*

Anſ. to 15. That it remains accurſed.

That the Reader may be ſatisfy'd in this particular, I will here ſet down the matter of fact. The *Dutch* in *India* do by the Chalices they have rob'd the Churches of, as King *Belſhazzar* did by the Holy Veſſels *Nebuchadnezzar* had carry'd from *Jeruſalem*, Dan. 5. 3, 4. only with this difference, that the *Dutch* every Year commit the Sacrilege that King did but once, becauſe it has not pleas'd God to puniſh them, as he did him.

Their cuſtom, or rather Sacrilegious abuſe is, that at great Feaſts, or when they celebrate the Anniverſary of taking ſuch Towns, they place the Chalices on the Side-boards, and make uſe of them to drink Healths about. It hapned at *Jacatra* that two Prieſts and a Lay-man, a good Chriſtian, whom I know very well, were invited. They drank in one of the Chalices to the Elder of the Prieſts, who without regarding or making the leaſt ſcruple drank out of it. The other Prieſt, as I remember, told me he roſe from Table, abhorring what he had ſeen his Companion do. The Lay-man was in a great diſorder and ſcandaliz'd ; I cannot be poſitive, whether he roſe too. When afterwards they repreſented the heinouſneſs of the action to that Prieſt, he us'd to anſwer, That thoſe Chalices had loſt their Conſecration, as being profan'd by Hereticks. Notwithſtanding this Anſwer, which did not pleaſe all Men, the action was ill look'd upon, and much talk'd of. Diſcourſing on this Subject at *Madagaſcar*, with the Lord Biſhop of *Hiopolis*, he told me ; To ſhow what great difference there is betwixt the actions of Men, your Reverence muſt underſtand, that the ſame Year the *Dutch* took *Cochin*, they carry'd ſome Chalices and other Holy Things to *Suratte*, where they made a plentiful Feaſt. Among the Gueſts was an *Engliſhman* of great Note, they gave him a Chalice to drink out of, and he refus'd it, ſaying before all the Company, Tho I am not of the *Roman* Religion, yet this and other Veſſels there were dedicated to the Service of our God, and this is enough to make me have a reſpect for them, and not to preſume to drink out of them ; Gentlemen, you muſt excuſe me, for I cannot comply with you in this particular. I was aſtoniſh'd when I heard it. Granting that Chalice was profan'd by Hereticks, and had loſt its Conſecration, yet he who drank out of it did ill, becauſe of the ſcandal that follow'd, and becauſe the Hereticks might reflect on it. And ſince he went upon that ground, he ought to have declar'd it, and made it out before he drank to prevent what follow'd, and has been related ; as alſo becauſe of the famous Maxim in the Canon Law, *Semel.* 51. *de Reg. Jur. in 6. ibid. What is once dedicated to God muſt not be any more turn'd to human uſes.* He acted contrary to this rule. *Navarette.*

In relation to the Anſwer given obſerve that the word *Execrare* (tranſlated by me in the Anſwer *accurſed*) according to *Silv. verb. calic.* §. 2. *Sotr.* 3. *p. q.* 83. *pag. mihi* 625. and others, ſignifies to loſe the Conſecration, and that *it requires to be conſecrated anew*, ſo that *the aforeſaid Chalice loſes the firſt Conſecration it receiv'd* ; as when the Cup breaks off from the foot, according to the common opinion of Authors. Whence it follows that Prieſt was in the right, in ſaying that Chalice was not then conſecrated.

What Authors uſually ſay, is of no ſmall force againſt this, *viz.* that *A thing once conſecrated loſes not its Conſecration as long as it remains whole and the ſame.* So ſays S. *Thomas* 2. 2. *Quæſt.* 88. *art.* 11. *in corp. & 3. part. Quæſt.* 83. *art.* 3. *ad* 3. See the ſame S. *Thom.* 2. 2. *Quæſt.* 88. *art.* 19. *in confirm. ult. arg. Sotra* quoted above, and *Leand. tract.* 5. *par.* 5. *diſp.* 2. *Quæſt.* 42. where he has theſe words, *Conſecration is indelible, whilſt the thing it ſelf & ſuppoſitum remains.* He quotes S. *Antonine*, *Silveſter Paludanus*, and others.

But the caſe here ſpoken of being ſo ſingular, there muſt be ſomething more in it. That it requires ſome bleſſing or Ceremony, as a Church that is polluted, ſeems to be plain. Read *Leander*, *part* 2. *tract.* 8. *diſp.* 3. *Quæſt.* 4. *& Quæſt.* 31.

16. *Whether it does not ſeem convenient that the Holy Congregation command all Miſſioners in* China *to abſtain from building Sumptuous Churches, from wearing coſtly Apparel, and making great Preſents without neceſſity ; in regard theſe things are inſupportable to ſome Miſſioners, and gave occaſion for the Perſecution ?*

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To the 16th, nothing is to be anſwered.

I and many more thought it requiſite to aſſign ſome limitation in the matters propos'd. Something ſhall be ſaid upon the ſubject in its place. Several Opinions have been in *China* concerning the ſilk Garments, many Miſſioners wear. The antient ones blame the younger; theſe juſtify them, and defend they are very convenient in that Miſſion. The Fathers *Gouvea*, *Acoſti*, *Lubeli*, and *Torrente* abhor them, and F. *Balat* much deteſts the Preſents that have been given without any benefit to the Church. F. *Augeri* and others look upon it as moſt certain, that the Clothing, and Buildings contributed much towards the Perſecution that was rais'd. The ſame hapned in *Japan*. But what F. *Antony* of S. *Mary* moſt lamented, and I am concern'd at, is, that if the Preſents go on, neither the two Religious Orders, nor any others that ſhall go thither will be able to ſupport that Cuſtom and Practice, whereupon they will be oblig'd to withdraw, unleſs it ſhall pleaſe God to order ſome other means. His holy Will be done.

Twenty other ſpecial Difficulties.

1. WHETHER *among the Myſteries propos'd to Catechumens to believe, it is lawful or convenient to add, that the Bleſſed Virgin was conceiv'd without Original Sin?*

2. *Whether it be lawful in New Miſſions to write concerning the ſaid Myſtery in ſuch manner, that Converts may believe the affirmative is abſolutely defin'd as Catholick Faith?*

Anſwer to theſe two Doubts. That the Conſtitutions of *Sixtus* the *4th*, *Paul* the *5th*, *Gregory* the *15th*, and *Alexander* the *7th*, are to be read and obſerv'd.

I would not have meddled with theſe points, had not others taken notice of them in *China*, it is a Duty to obey Apoſtolical Conſtitutions. The firſt Caſe is printed in the *Chineſe* Language.

3. *Whether it be convenient to give out among Converts that the Bleſſed Virgin plainly beheld the Divine Eſſence from the firſt moment of her Conception, and ſo continu'd through the whole courſe of her Life, as is unanimouſly believ'd of Chriſt our Lord?*

Anſwer 3d. The Miſſioners are to forbear ſuch uſeleſs Arguments.

This is a very good anſwer. I knew him who firſt ſet that ſaying afoot, and how it took root among ſome Perſons; the occaſion was very inconſiderable for a matter of ſuch moment, nor was the Wiſdom or Authority of the Author ſufficient to give it any reputation. No body lik'd it in *China*, and it being no way neceſſary for the Salvation of the *Chineſes*, it is a uſeleſs argument for them. Nay did thoſe Chriſtians, or others put the Queſtion, we ought to anſwer, not to what they propos'd, but to the purpoſe that moſt concern'd them to know, after the example of Chriſt. One ask'd him, *Luc. 15. Lord whether are there but few ſav'd?* He anſwered, *Do ye ſtrive to get in at the narrow Gate.* Lord, that is not the Queſtion, anſwer directly to what is ask'd. S. *Cyril* in *Catena Aurea*; *But it muſt be ſaid, that it was the Cuſtom of our Saviour, not to anſwer thoſe that ask'd according to their mind, when they ask'd uſeleſs Queſtions, but with regard to what was beneficial to the hearers. But what benefit were it to the hearers to know whether many or few are ſav'd? But it was more neceſſary to know the means through which a Man may attain Salvation.* This ſame I ſay as to the Propoſition.

4. *Whether invincible Ignorance may be allow'd in the Converts touching ſelf-murder? Some maintain the affirmative, but we are perſwaded it cannot be ſo in it ſelf and regularly, becauſe before Baptiſm they are ſufficiently inſtructed in the Commandments.*

Anſwer 4th. That they are bound to teach them the Truth, that they may lay aſide Errors.

In the Year 1665 it hapned at the Court of PEKING, that a Chriſtian, as ſoon as he had confeſs'd and communicated, went home and hang'd himſelf, and was bury'd like other Chriſtians. Upon this the Doubt here propos'd was ſtarted, and ſeveral opinions were given: mine always was, that ſuch ignorance could not be allow'd of; firſt becauſe this Sin is ſpecify'd in the Catechiſm printed there, and in the next place, becauſe if in *China* there cannot 1665.

not be invincible ignorance allow'd in caſe of killing another, much leſs can it be for killing ones ſelf. Nor is that Nation, or others in thoſe parts, ſo void of ſenſe, as to follow the errors other barbarous People do, as to the Law of Nature. Our *Capicuque* Maſter of the ſacred Palace does not allow this ignorance in any Man, as I ſhall ſhow in another place. See S. *Thomas* 2. 2. q. 64. *art.* 5. and his Diſciples.

5. *Whether it be Lawful for Converts to hear Maſs cover'd, and to receive the Communion in the ſame manner? The greater and antienter number of Miſſioners anſwer in the affirmative, according to the antient and general practice among them all, except here and there one, which is grounded on the Diſpenſation granted to Miſſioners by* Paul *the* 5th *to ſay Maſs cover'd, becauſe in that Country it is a ſign of Reſpect.*

Anſwer 5th. That the Decrees of *Popes* are to be obſerv'd, where there are any, as is alledg'd in the caſe propos'd.

This Queſtion was ſtarted by ſome few, after it had been many Years practis'd without oppoſition. I writ a Treatiſe ſomewhat copious upon the Subject, which pleas'd all that were of my opinion; ſomething ſhall be brought out of it in the 2d Tome. One of the reaſons I urg'd was, that ſince we Prieſts ſay Maſs in *China* cover'd, and *Paul* the 5th diſpens'd with it in regard to the way of paying reſpect and civility in that Kingdom, which is oppoſite to ours in this particular, for the ſame reaſon, and *a fortiori*, the ſame ought to be underſtood of the Natives. For to do the contrary look'd prepoſterous, that the *European* ſhould worſhip God with the *Chineſe* Ceremony, which in the Church is irreverence; and that the *Chineſe* ſhould worſhip him with the *European* Ceremony, which to them and their Kingdom is a great diſreſpect.

6. *Whether Miſſioners being ask'd by a Tyrant whether they will ſtay in his Kingdom, upon promiſe made that they will not diffuſe the Goſpel, may lawfully conſent, promiſe, and accept of ſuch a condition? The Miſſioners no way agreed about deciding this caſe, when it preſs'd upon them.*

Anſwer 6th. That they cannot make ſuch a promiſe.

Tho this took not effect, yet we were all perſwaded it would, ſo that we argu'd long about it, without agreeing in any point. On the one hand the Chriſtians lamented, for if we anſwer'd in the Negative, they were for ever depriv'd of Prieſts, and their Tears were very moving. Therefore a conſiderable number of us Miſſioners were of opinion it was lawful to make ſuch a promiſe, and that it was no evil or ſcandalous condition which was required of us. Every Man writ down his Sentiments, but when we thought the Trial was at hand, all were left at liberty to make their minds known. Something of what was writ upon the Subject ſhall be inſerted in its place. See S. *Thom.* 2. 2. *quæſt.* 88. *d.* 29. *art.* 7. *Navarette.*

7. *Whether it be Lawful for Miſſioners, or other Chriſtians without neceſſity to go to the Idol Temples, and to ſay the Offiee there kneeling, even where they may be ſeen by the Faithful and* Infidels? *Some maintain it.*

Anſwer 7th. That it is not Lawful.

F. *Morales* writes ſomething to this purpoſe, and F. *Gouvea* told me it might very well be done. Others diſlike it, and I thought it fit to put the Queſtion, that one falſe Antecedent may not produce other Conſequences. I writ upon the Subject, as ſhall appear in another place.

8. *Whether any could attain to Life everlaſting, without the knowledg of God the Supernatural Being, and without the knowledg of the Immortality of our Soul; and of Reward and Puniſhment after this Life? Some maintain the affirmative, ſpeaking both of the* Jews *and* Gentiles.

Anſwer 8th. That the affirmative can neither be defended, nor taught.

The Fathers *Fabre* and *Coplet* were guilty of this weakneſs, there was noiſe enough about it. The Fathers *Balat*, *Grelon*, and I poſitively maintain'd the contrary, and brought reaſons enough for it, which ſhall be inſerted in the 2d Tome. See S. *Thom.* 2. 2. *q.* 1. *diſp.* 4. *art.* 1. *Ferre*, *Serra*, *Leander*, and others.

9. *Whether the* Friars Minors, *and* Dominicans *may and ought to follow ſome Opinions, which they think improbable, becauſe others affirm they may be put in practice, and that they have ſufficient reaſons for them? For it ſeems too hard to follow the Footſteps of others blindfold.*

Anſwer 9th. That no Man can act contrary to his Conſcience in a known improbability.

In the Second Tome I write what has been done in this caſe. Nevertheleſs I am of opinion, that if all thoſe in *Chi-*

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na agree in one point, we of my Order may lay aſide any ſcruple and follow them, practiſing the ſame; but it is a ſufficient ground not to be thought to act raſhly, but prudently, when many go on in the ſame method unanimouſly, after having conſider'd, weigh'd, and confer'd about the matter. True it is, I am of opinion, it is more than probable, we ſhall not come to this paſs.

10. *Whether all thoſe, who were directly concern'd in the baniſhment of Doctor* Brindeau *an Apoſtolick Miſſioner from the City* Macao, *incur'd the Cenſure laid upon thoſe that hinder Miſſioners, by his Holineſs* Urban *the* 8th *in his Bull paſs'd in the Year* 1633? *The affirmative ſeems to be true.*

Anſwer 10*th.* No anſwer can be given, the Party is not heard.

The matter of fact and all Circumſtances are ſet down, as may be ſeen in its place.

11. *Whether they who within the Miſſion drive Miſſioners from one Province to another, incur the aforeſaid Cenſure? For ſuch Perſons truly hinder Miſſioners in their Buſineſs and Duty.*

Anſwer 11*th.* That the words of the Decree are to be maturely conſider'd, in order to give an anſwer upon any fact.

Some particular Canon Laws, alledg'd by Authors in the like caſes, ſute with this point.

12. *Whether he who directly or indirectly endeavours to turn Miſſioners out of their Miſſions, tho it does not take effect, incurs the aforeſaid Cenſure? For tho it does not take effect, they are in appearance, and actually Obſtructors, eſpecially becauſe by troubling and moleſting them, they are the immediate cauſe that they cannot conveniently perform the Duty they have in hand.*

Anſwer 12*th.* As to the laſt.

In like Caſes like Judgment, *cap.* 2. *de tranſ. Epiſc.* It is well known that in theſe caſes regard muſt be had to the Intention of the Law-maker, and to the Motive he had for making ſuch a Law. From theſe principles we muſt deſcend to particular caſes, and conſider whether they are comprehended under it, or not.

13. *Whether it be lawful for Regulars Mendicants, eſpecially Miſſioners, and others who by the Pope's particular Order exerciſe the Function of Curates in* India, *to take upon them to be Godfathers in the Sacraments of Baptiſm and Confirmation? Some Authors defend the affirmative; and whereas ſpiritual advantages may accrue from their undertaking it, it is moſt humbly prayed that his Holineſs will diſpenſe in this caſe.*

Anſwer 13*th.* That it is not Lawful.

The affirmative is frequently enough to be found among modern Divines, you may ſee *Leander Tract.* 2. *de Baptiſm. diſp.* 7. *q.* 16. tho our *Serra* does not follow it 3. *p. q.* 67. *art.* 6. only in caſe there be no Lay Perſon to be had, and with his Superiors leave. *Quintaduennas* has writ upon the Subject. There was within theſe few Years a great conteſt on this account in the Kingdom of *Siam*, and a *French* Biſhop who reſided there highly condemn'd this Opinion, wherein I was always of opinion he exceeded. He might very well refuſe to admit of the Religious Man as Godfather, without condemning *Quintaduennas* for allowing and teaching that Opinion. It is no new thing to ſay, that when any thing is forbid the Monks in the Canon Law, the Mendicants are not taken under the denomination of Monks, their Circumſtances being different from thoſe of the others. Much leſs ought it to be underſtood of Miſſioners, and other Regulars who perform the function of Curates. The Reſolution given has ſetled the buſineſs for the future.

14. *Whether any Miſſioners of the Kingdom of* Cochinchina *had the Power to diſpenſe with a Convert to marry two Siſters ſucceſſively?* (obſerve that they were his own Siſters.)

Anſwer 14*th.* No anſwer can be given without hearing the Miſſioners, who affirm they have this Authority, but without it they cannot.

The greateſt difficulty is, whether this matter be capable of a Diſpenſation or no. The caſe was argu'd at *Madrid* in the Reign of K. *Philip* the 2*d*, our Maſter *Orellana* and others maintain'd the Negative. The Lord *Araujo in ſtat. Eccleſ.* follows this Opinion, and ſufficiently makes it out, againſt *Baſilius* who quotes *Leander* for the contrary opinion, and others. The Reſolution here mention makes out the contrary. More ſhall be ſaid in another place. Allowing it to be capable of a Diſpenſation, it might be a ſufficient motive to grant it, if the King of *Siam* and the Queen his Siſter were converted to our Holy Faith; but certainly it is too much to make uſe of it for a *Japoneſe* Shopkeeper, and two Siſters ſucceſſively. I mention'd in another place that *Corn. a Lap.* follows *Orellana*'s opinion.

15. *Whe-*

15. *Whether it be lawful for Miſſioners to carry warlike Ammunition into Countries of* Infidels, *upon pretence of opening, or keeping open the way to plant or diffuſe the Word of God? For ſuch* Infidels, *tho during ſome time they ſhow the Chriſtians ſome Tokens of Friendſhip, yet they ſoon turn Tail, as preſent experience has taught.*

Anſwer 15*th.* That it is not Lawful.

16. *Whether Chriſtian Merchants may lawfully do the ſame upon pretence of ſecuring their Trade? The Bull* de Cœna Domini *againſt thoſe that do ſo was publickly read in the City* Macao *ſome Years ſince.*

Anſwer 16*th.* That it is not Lawful.

Something is writ concerning both caſes in the 2*d* Tome.

17. *Whether any Miſſioners had any particular privilege not to make the* Chineſe *Converts acquainted with the duty of obſerving the poſitive Eccleſiaſtical Precepts?*

Anſwer 17*th.* This was anſwer'd in the Years 1645, and 1656.

F. *Morales* writ upon this Subject, he quotes the Fathers *Hurtado* and *Emanuel Diaz*, who affirm'd it, tho they own, they cannot tell what Pope it was that granted it.

18. *Whether it be Lawful for Churchmen, or Seculars, to caſt great Guns in Countries of Infidels, and to teach them thoſe Arts, and to be Ingineers for raiſing of Forts, and other works?*

Anſwer 18*th.* Church-men may not concern themſelves in ſuch Affairs.

I expected the Anſwer in relation to Seculars, who follow this buſineſs in thoſe parts; and methinks it may be made out of that which was given to the 16*th* Doubt.

19. *Whether a Confeſſor may lawfully allow Penitents half Confeſſions, upon pretence that all may gain the Jubilee, which they could not do, if they were to confeſs entirely, becauſe the time of the Jubilee is not ſufficient to hear all out? Some body there is that maintains the affirmative. Yet when there are ſeveral other Confeſſors upon the ſpot, to whom the Penitents may have recourſe, it ſeems, that Confeſſions are dock'd unreaſonably.*

Anſwer 19*th.* That it cannot be done upon any account.

Ever ſince in the Year 1659 I read this opinion at *Macaſar* I miſlik'd it, and much more the practice of it which has follow'd in ſome parts, where there was plenty of Confeſſors; and I am ſatisfy'd that all who have heard of this opinion, are of my mind. *Navarette.*

20. *An Oath among the* Chineſes *is taken, as follows, according to their Ritual. Firſt they dig a ſquare Pit in the Ground, over which they ſlaughter a Beaſt, and cut off its left Ear, which they lay in a Diſh with Jewels; in another they have the Blood adorn'd in the ſame manner: they write the Oath upon a Paper with that Blood, and anoint their Lips: having read the Paper, the Beaſt is thrown into the Pit, and the Paper being laid on its back is cover'd with the Earth.* Quære, *Whether it be Lawful for Chriſtians to obſerve this form of Swearing, or be preſent when this Ceremony is perform'd?*

Anſwer 20*th.* That it is not Lawful.

We whoſe Names are underwritten, to whom the Solution of theſe Doubts was committed by the Sacred Congregation of the Holy Inquiſition, thought fit to return the Anſwers above mention'd. *April* the 22*d*, 1674.

I F. *Laurence de Laurea* of the Order of Friars Minors, Conſultor and Qualificator of the Holy Inquiſition, ſign'd with my own Hand.

I *Cajetan Miroballas* of the Regular Clergy, Qualificator of the Holy Inquiſition, ſign'd with my own Hand.

I had ſome more Doubts to propoſe, but forbore, becauſe I would not be too troubleſom to thoſe moſt Reverend Fathers, and becauſe I was my ſelf indiſpos'd: I ſet them down in the 2*d* Tome, where I have ſet down what Doctors have ſaid upon them. We have Light to follow, and a plain Way to tread with ſafety, which I do not doubt is the ſame to others.

21. On account of what was ſaid in the eighth Doubt concerning the Sacraments, I have one thing to obſerve, not unlike what happen'd about the ſame time in *Europe*. The ſame influence of the Stars it is likely prevail'd in both places. There are certain Books in *China* call'd KIA IU, that is, *Family Diſcourſes*, or *Houſhold Doctrine*. There are ſix Volumes, I read them all; *Confucius* the Philoſopher was the Author of them, and his Name is in the Title Page. The Learned Sect, and their School, agree they are his; the ſaid Books are quoted in the Works of that Sect, and particularly in the great Philoſophy. Notwithſtanding all this, and that *Confucius* has been above theſe two thouſand Years quietly poſſeſs'd of the Title of Author

of

Navarette.

of theſe Books, in my time a few Miſſioners took in hand poſitively to maintain they were no Work of his. Is it poſſible there ſhould be a ſtranger Undertaking in the World? That *Europeans* ſhould go into *China* to argue that *Confucius* is not the Author of thoſe Books, unjuſtly outing him of a Poſſeſſion he has enjoy'd ſo many Years, without any better Authority than that they find in them ſome Doctrine oppoſite to what has been practis'd of late Years? Hereticks deny the Books of *Macchabees* are Canonical, becauſe they oppoſe their Tenets, without any other reaſon. Others for the ſame reaſon deny S. *Thomas* the Honour of a great part of his Works; and ſo in time they may deny what S. *Auguſtin* and others writ. *Truth is at this time ſo odious, that it finds not Hearers, but Perſecutors,* ſaid *Hugo* in 8 *Joan. v.* 40.

I muſt alſo obſerve, that ſome call that of the Learned in *China* a Political Sect; and I doubt not but it is ſo, as that of the *Phariſees* was. *Cajetan* ad *Philip.* 3. ſays thus, *For it was the principal Political Sect among the* Jews; *I ſay Political, to diſtinguiſh it from that of the* Eſſeans, *becauſe that was not Political, as being without Matrimony like Monks.* Even ſo is the Learned Sect of *China* Political. But this does not take away its being Religious, as the Fathers *Matthew Riccius*, *Longobardo*, *Gouvea*, and others plainly declare.

22. Laſtly I obſerve, that *Oleaſter* in 7 *Gen.* argues, whether there are any Creatures *unclean by the Law or Dictates of Nature?* He defines and proves there are none, and ſays, *But it is very ſtrange*, we ſee ſome Birds and Beaſts which no body will eat to this day, as the Aſs, Horſe, Camel, Lion, and others. And among Birds we ſee no body eats the Kite, nor other Birds of prey, nor the Jackdaw, nor the Pie, nor others. *Againſt eating of which almoſt all of us have a certain abhorrence, as it were natural.* To reſolve this Point, I ſay it is requiſite to know ſeveral Nations. In *Spain* we abhor Aſſes, Dogs, Horſe-fleſh, &c. conſequently they do ſo in other Countries; that is no good Inference. I have ſaid before, that throughout all *China* Aſſes-fleſh is valu'd more than any other, tho there are Capons, Partridges, and excellent Pheaſants; Dogs-fleſh is the next in eſteem, Horſe-fleſh is extraordinary good, and I always lik'd wild Mice. In the *Philippine Iſlands* Bats are good Meat, Jackdaws are eaten in other parts: In ſhort, God created them all for Man, and they are all good; ſo ſays the 9*th Chap.* of *Gen.* and S. *Paul* confirms it *Rom.* 14. See S. *Thomas Lect.* 3. The Uncleanneſs of the Law mention'd *Levit.* 11. is of another nature. Read alſo S. *Paul ad Tim.* 1. and S. *Thomas* Lect. 1. *All Creatures are good, and none to be rejected*, &c.

Fid.

Oleaſter treats of this Subject again on *Chap.* 9. v. 3. where he has theſe words; *I can by no means grant that* Noah *was allow'd to eat all living Creatures, or all that move*, viz. *that it ſhould be lawful to him to eat Snakes, Moles, Mice, and the like.* I ſaid before it was requiſite to ſee much of the World to ſolve ſuch Doubts. On the 7*th Chap.* above-quoted, he places the Camel among the unclean Beaſts, and we ſee it is not ſo to the *Tartars* who have entred *China*. In this 9*th Chap.* he names the Mice, and I know they are eaten in *China*, and not only the wild ones bred in Fields, but thoſe that breed in Houſes, tho I would never eat of theſe laſt. He alſo excludes Snakes; the *Iguana* which in *New-Spain* and the *Philippine Iſlands* is a dainty Diſh, is certainly a Species of Serpent or Snake. The Crocodile is alſo a very deform'd and frightful Serpent, yet the *Indians* eat it. Snakes are eaten in *China*; and ſo the Toad I ſaid in another place is call'd X E I U, which is uglier to look at than our Toads, is an excellent Bit in that Country and fit for a Prince, I ate it ſeveral times. As for Shell-fiſh I have ſeen and eaten many very loathſom to look at. Since ſo many things which *Europeans* abhor are eaten in thoſe parts, what may we not believe is eaten in *Africk* among the Blacks, and in other Countries through the World? The ſame I ſay in regard of ſeveral ſorts of Grain which they eat there, with ſuch Herbs as no Man in theſe parts would eat. Beſides, how many are there among us who could not endure to eat Snails or Frogs, and yet in other parts they are valued? In *China* a pound of Frogs is worth double the price of any other Fiſh whatſoever.

To the Biſhops and Vicars Apoſtolick in the Eaſtern Parts, The Confirmation and Amplification of the Conſtitution of Urban VIII. *concerning the Liberty of going into thoſe Parts by any other way than by* Portugal.

Clement X. *Pope.*

" *AD futuram rei memoriam.* The " Duty of the Paſtoral Function " Heaven has beſtow'd upon us, requires " that

" that we endeavour to alter thoſe things " which were providently ordain'd by " the Popes our Predeceſſors, according " to the Exigencies of Times, as we " ſhall judg in our Lord convenient for " the propagation of the Faith, and Sal- " vation of Souls; if we diſcover that " the Circumſtances of Things being " chang'd, they are an obſtruction to the " end they piouſly deſign'd. It is long " ſince Pope *Clement* the Eighth, of bleſ- " ſed memory, our Predeceſſor, by cer- " tain Letters of his granted, among o- " ther things, to all and every the Ma- " ſters and Generals of the *Mendicant* " Orders, then being and to come, that " as neceſſity requir'd they might ſend " over any religious Men of their Order, " who were Perſons of known Piety and " Learning, and whom they ſhould judg " fit in our Lord for the Office and Em- " ployment of preaching the Goſpel, " teaching the Chriſtian Doctrine, admi- " niſtring the Sacraments, and perform- " ing other Eccleſiaſtical Functions, thro " *Portugal* only, and thence by Sea into " *India*, and the City *Goa*, and to the " Superiors of Orders reſiding in thoſe " Parts; and that as well thoſe who " ſhould be ſent over as other religious " Men of the aforeſaid Orders reſiding " in *India*, and choſen and approved of " for this Employment by their Maſters, " Miniſters, Generals, or other Superi- " ors, might repair as well to *Japan*, as " to the other neighbouring and adjacent " Iſlands, Countries and Provinces of " *China*, the next Kingdoms, the Conti- " nent and *India*. And of later times " Pope *Paul* the Fifth, our Predeceſſor, " alſo underſtanding it was found by ex- " perience, that the Prohibition againſt " going over to *India* and the City *Goa*, " by any other way than through *Portu-* " *gal*, had neither produc'd the Fruit " that was hop'd for, nor been any way " advantageous to the propagation of " the Catholick Faith; he therefore de- " ſiring to provide that ſo great a Work " of God, all obſtacles being remov'd, " might be freely perform'd; did alſo " grant by Letters of his to all and every " the Maſters, Miniſters, Priors-Gene- " rals, and all other Heads of *Mendicant* " Orders, by what Name ſoever diſtin- " guiſh'd, for the time being and to " come, that as neceſſity requir'd they " might ſend over to *Japan*, and the ad- " jacent and neighbouring Iſlands, Pro- " vinces and Regions aforeſaid, and to " the Superiors reſiding in thoſe parts, " any religious Men of their Order, of " known Piety and Learning, whom they " ſhould judg in our Lord fit and proper " for the aforeſaid Duties and Functions, " by any other way beſides *Portugal*; ſtill " the Form of the ſaid Predeceſſor *Cle-* " *ment*, in other Particulars being ob- " ſerv'd in all and to all Points, and not " otherwiſe. In like manner our Prede- " ceſſor Pope *Urban* the Eighth of bleſſed " memory, conſidering it appear'd by " many years experience, that the Di- " rections given in thoſe Letters were " not ſufficient, and that they wanted " ſome amendment, that the Holy " Goſpel of Chriſt might be more ſuc- " ceſsfully and eaſily preach'd and propa- " ted in the aforeſaid Iſlands and Regi- " ons; after mature deliberation had " with the Cardinals of the Holy *Roman* " Church, who have the charge of pro- " pagating the Faith throughout the " World, adhering to the Letters of " the aforeſaid *Paul* his Predeceſſor, he " gave and granted Apoſtolical Autho- " rity to all the Maſters, Miniſters, " Priors-Generals, or other Heads of " *Mendicant* Orders, by what Name " ſoever diſtinguiſh'd, and even of the " Society of *Jeſus* then being and to " come, that when they ſhould think con- " venient they might freely and lawfully " ſend by other ways beſides *Portugal*, " any religious Men of their Orders, or " inſtitute whom they ſhould judg fit " for Miſſions by their Age, Life, Man- " ners and Learning, to the aforeſaid " Iſlands, Provinces, Regions, and King- " doms of *Eaſt-India*; obſerving the " Form of the ſaid Letters of his Prede- " ceſſor *Clement* as to other Points, in all " and to all Particulars. And he alſo, " *ipſo facto*, excommunicated all Perſons " whatſoever, who ſhould obſtruct Cler- " gy and Religious Men, of what Order " or Inſtitute ſoever, as well *Mendi-* " *cants*, as of the Society of *Jeſus*, and " the Lay-brothers of the Religious, " to be ſent as aforeſaid, from coming " freely to the above-mention'd Iſlands, " Provinces, Regions and Kingdoms. " And he ordain'd many other things, as " is expreſs'd more at large in the ſaid " *Urban* our Predeceſſor's Letters upon " this Matter, and in this like Form of " Brief *February* 23. 1633. The Tenor 1633. " whereof, as alſo the Tenor of the " aforeſaid Letters of our Predeceſſors " *Clement* and *Paul*, we will have to be " taken as if fully and ſufficiently ex- " preſs'd and inſerted in theſe our Let- " ters. But whereas our venerable Bro- " thers the Biſhops and Vicars Apoſto- " lick,

Navarette.

Navarette.

" lick, deputed by Apoſtolick Autho-
" rity, and reſiding in the Eaſtern parts,
" have caus'd it to be made known to us,
" that to take their way through *Portugal*
" to the *Eaſt-Indies* and *China* is no leſs
" difficult to them, and to the Secular
" Clergy ſent, and to be ſent into thoſe
" parts, than to the Religious Perſons
" aforeſaid, and utterly uſeleſs to the
" propagation of the Goſpel, and that
" there are other ways much eaſier and
" ſhorter; and have therefore caus'd us
" to be humbly intreated, that we would
" be pleas'd in our Apoſtolick Goodneſs,
" to provide for them opportunely in
" the aforeſaid Particulars, and diſpenſe
" as follows. We therefore being wil-
" ling to grant a ſpecial Favour to the
" Biſhops and Vicars Apoſtolick, and by
" theſe Preſents abſolving every their
" Perſons from any Eccleſiaſtical Sen-
" tence, Cenſure, or pains of Excom-
" munication, Suſpenſion and Interdict
" denounced *ipſo facto*, or by any Man
" upon any occaſion or cauſe, if they
" have incurr'd any ſuch, and deemed
" them abſolv'd; and being favourably
" inclin'd to grant ſuch Requeſts, by the
" ſpecial Advice of the Congregation of
" our venerable Brethren the Cardinals of
" the Holy *Roman* Church appointed over
" the Affairs of propagating the Faith,
" do by theſe Preſents, and Apoſtolick
" Authority, confirm, approve, and re-
" new the aforeſaid Letters of our Pre-
" deceſſor *Urban*: And we do extend
" and enlarge the ſame Letters to the
" ſaid Biſhops and Vicars Apoſtolick,
" and alſo to Secular Prieſts and Laymen,
" as well thoſe already ſent, as to be
" ſent hereafter into *China*, *Cochinchina*,
" *Tunkin*, *Siam*, and other Places, Iſlands,
" Provinces, Regions and Kingdoms of
" *India*, and other Eaſtern Parts; ſo that
" they, and any of them, may freely
" and lawfully go thither any other way
" whatſoever they ſhall think fit, beſides
" the way of *Portugal*, and ſhall no way
" be oblig'd to paſs through *Portugal*,
" or to take ſhipping there; in other
" things ſtill obſerving the Form, Au-
" thority and Tenor of the aforeſaid
" Predeceſſors of *Clement*. And we do
" actually, without further denouncing,
" accordingly excommunicate any Eccle-
" ſiaſticks and Religious Men, of any
" Order or Inſtitute, as well not *Men-*
" *dicants* as *Mendicants*, even of the So-
" ciety of *Jeſus*, and Seculars, who a-
" ny way whatſoever obſtruct the going
" of Biſhops and Vicars Apoſtolick, as
" alſo of Secular Prieſts and Laymen,
" as well thoſe already ſent, as thoſe to
" be ſent hereafter into *China*, *Cochin-*
" *china*, *Tunkin*, *Siam*, and other pla-
" ces, Iſlands, Provinces, Regions, and
" Kingdoms of *India*, and other Eaſtern
" parts. Decreeing the ſaid Letters
" ſhall remain and continue in full force
" and vigour, and have their full and
" entire effect; and that thoſe whom it
" does, or may at any time concern, do
" in all reſpects give full ſubmiſſion to
" them, and do reſpectively obſerve
" 'em punctually and inviolably, and that
" ſo it ought to be defin'd and adjudg'd
" by any ordinary Judges and Delegates
" whatſoever, even the Judges of Cauſes
" in the Apoſtolick Palace, and any
" others, whatſoever Preheminence or
" Authority they do or may exerciſe, any
" Power or Authority of judging or in-
" terpreting otherwiſe being taken from
" them, and every of them; and that
" it ſhall be void and of no effect, if any
" Perſon ſhall attempt any thing to the
" contrary of what is here mention'd,
" upon any Authority, knowingly or ig-
" norantly. Therefore we command all
" and every the Patriarchs, Archbiſhops,
" Biſhops, and other Prelates of Chur-
" ches and Places, even of Regulars,
" throughout all the World, that they
" cauſe theſe Letters to be inviolably
" obſerv'd by all Perſons in their re-
" ſpective Provinces, Cities, Dioceſſes,
" Chapters and Juriſdictions; and cauſe
" them to be ſolemnly publiſh'd, as often
" as they ſhall be requir'd ſo to do by the
" aforeſaid Biſhops and Vicars Apoſto-
" lick; as alſo by Secular Prieſts and
" Laymen, as well thoſe already ſent,
" as that ſhall be ſent as before, or any
" of them: Notwithſtanding the Apo-
" ſtolick Conſtitutions and Ordinations,
" and all thoſe things, and every of
" them, which the aforeſaid our Prede-
" ceſſor, in his aforeſaid Letters, would
" have to be no Obſtruction, and all
" things elſe whatſoever to the contrary.
" But our Will is, that the ſame credit
" be given in all places to the Copies of
" theſe Letters, even tho they be print-
" ed; or when ſubſcrib'd by ſome pub-
" lick Notary, and ſeal'd by any Perſon
" conſtituted in an Eccleſiaſtical Dignity,
" as would be given to theſe Preſents if
" they were produced and ſhown.

" Given at *Rome* at S. *Mary Major*,
" under the *Fiſhers* Seal, on the 23d
" of *December* 1673. in the 4th
" Year of our Papacy.

LAUS DEO.

THE

TRAVELS

OF

Martin Baumgarten,

A Nobleman of *GERMANY*,

THROUGH

Egypt, *Arabia*, *Paleſtine*, and *Syria*.

In Three Books.

Giving an Account of the Situation, Nature, Monuments, and Ruins of thoſe Countries; and of the Iſlands, Cities, and Temples therein; of their Manners and Cuſtoms; of the Riſe, Increaſe, and Actions of ſome Foreign Princes: And of the Properties of ſeveral Animals, with other uſeful things.

To which is prefix'd,

The LIFE of the Author.

Done out of Latin.

Baumgarten.

THE LIFE OF *Martin a Baumgarten* in *Braitenbach*, &c. Knight.

THIS ſaid *Martin* was born in the Year of our Lord 1473. on *Novemb.* 11*th*, the very Day conſecrated to the Memory of that Biſhop whoſe Name he receiv'd, in the Town of *Kopfſtain* or *Kueſſtein*, which *Maximilian* the firſt Emperor of that Name by a powerful hand took from the Dukedom of *Bavaria*, and added to the Country of *Tyrol*, about the Year 1604. His Father *John* was a Man of great Power and Wealth; of Twelve Children which through the Divine Bleſſing he had by his Noble Conſort *Elizabeth Soiterine à Winda*, this *Martin* was the third, whoſe Education both for Learning and Manners, he took care ſhould be ſutable to his Noble Birth.

When he advanc'd from Childhood, and left the Schools, he applied himſelf to Military Diſcipline and Affairs of War, being equally the Darling of the *Muſes*, and a ſtout Champion of *Mars*.

Having compleated the 26*th* Year of his Age, and being diſpoſed to enter into the ſtate of Wedlock, he was married to *Benigna* a very choice Lady of Honourable Birth, and a Liberal Fortune, being the Daughter of that Valiant Knight *Chriſtopher Schellers à Gartenau*. The Solemnity was conſummated in the Treaſure-houſe of *Burckhuſium* on the 7*th* of *September*, *Anno* 1499, in the Preſence and by the Advice of the following Perſons of Quality, viz. *Janus Ebron à Wildenberg* Knight, *James* and *William Haunſper*, *Sigiſmund ab Apfenthal*, *Mark Hohenfelder*, *Janus ab Offenbaim*, *Peter à Baumgarten* a Noble Lawyer, *George* a Privy Counſellor to the Duke of *Bavaria*, *Wolufgangus* and *Janus* of *Baumgarten*, *George à Kemmatau*, and *Janus Trenbeccius*.

This Wife he enjoyed ſix Years, and had by her one Son whoſe Name was *John*, and two Daughters, *Anna* and *Margaret*; all which died very young, and were ſoon followed by their ſorrowful Mother, who was alſo ſnatcht from him by an untimely death, *Novemb.* 17. *Anno* 1505.

Being thus deprived of his Lady and her Children, and thereby ſo overwhelmed with Grief that his own Life ſeem'd burdenſom to him, he began to think of ſome Diverſion to paſs away the tediouſneſs of his time: And according to the Superſtition of that Age, he reſolved to pay a Viſit to *Jeruſalem* our Lord's Sepulcher, *Mount Sinai*, &c. and what he had Vowed he quickly performed with great Labour and Expence; taking along with him one *Vincent* a Prieſt, and *Gregory* his Servant, whoſe Sirnames I have not been able as yet hitherto to learn.

In this long and tedious Journey he himſelf kept a Diary in the *German* Tongue of all Remarkables ſeen, obſerved or heard by him each Day. Which Notes of his were ſomething difficult to read, but (which gives relief in this Difficulty) his Servant *Gregory* alſo kept a Diary of the ſame things in *Latin* as well as he could, and as the Learning of the Age permitted. From theſe two Diaries I have compoſed the following Hiſtory in the Form and Method it is now publiſh'd in the *Latin* Tongue (which I have alſo tranſlated into the *Teutonick*, which may alſo ſhortly perhaps ſee the Light) at the Deſire, and by the Encouragement of the Noble Heirs of the deceaſed *Chriſtopher-Philip a Baumgarten*, who was the Son of *Martin* by a ſecond Venter.

Being

Being returned from his Pilgrimage, he took for his second Wife *Apollonia* a Virgin, Daughter to that Generous and Valiant Gentleman *Thomas* Earl of *Liechtenstain*, to whom he was married *Jan.* 9. 1510. at *Kuefstein*, and had by her Eight Sons, viz. *Francis*, *Bartholomew*, *Wolfgangus*, *Martin-Philip*, *Christopher-Philip*, *James-Philip*, *David* and *Paulus Degenhardus*. And Three Daughters, viz. *Katherine*, *Barbara* and *Elizabeth*.

One of this Number, viz. *Christopher-Philip*, lived to the 7*th* Year of his Age, and then died in the Palatinate of *Wisen*, at the House of his Son-in-law, on *May* 17*th*, *Anno* 1593. having obtained an Immortal Fame for his Piety, Constancy and Beneficence, and left behind him Six Daughters, who were all joined in Marriage to several Noble Personages. One of them having lately lost her Husband *Maximus* of *Tyrol*, is now a Widow.

About the Year 1520. when by the Ministry of Dr. *Martin Luther*, an Instrument chosen of God, the Heavenly Doctrine began to be recover'd to its former Purity; This Noble Knight, after diligent Reading, Meditation and Prayer, by the Conduct of the Divine Spirit, also acknowledged the Truth of the Gospel, which having embrac'd with his whole heart, he confest both by word and writing, and also with very great faithfulness instructed his Children in the same, which procur'd him the hatred of many, and exposed him to very great afflictions; against which storm of temptation he was often encouraged by the Consolatory Letters of *Luther*, the Originals of which are in my hands.

And how great a Progress he made in the Evangelical Truth; yea, how great not only a Christian but Divine he became (tho not so by Profession) in respect of his Faith, Writings and Practice, will appear to the wise and impartial Reader, by perusing some of his weighty Epistles, which if God permit shall be annexed, together with the beforesaid Consolatory Letters of Dr. *Luther*, to the Funeral Oration on his Son *Christopher-Philip*; in which you may observe his ardent and pious Zeal, his great and unshaken Mind, his large Reading and Accurate Judgment; and in short, the Reader will there find abundant matter both for his admiration and instruction.

And furthermore he himself hath given an account of the course and actions of his own Life, in the following Epistle written by him to a certain Counsellor in the Emperor's Court, upon the occasion of his being circumvented by the Calumnys and Envy of some Malignant Persons. *Baumgarten.*

SIR,

I Intreat your Worship as soon as possible to recommend me to M. Salamancus, *that he may lay open before the most Illustrious Prince* Ferdinand *our Emperor the following Articles: And thereby let him know what kind of Person I am, and what I have done for the advantage of the House of* Austria. *I also desire that you would make the most diligent Enquiry on all hands concerning my Life and Actions, how much I have laboured, and what progress I have made in the Minerals, and how much further I should yet hope by God's help to promote the Interest of our most Illustrious Prince, if he will vouchsafe to protect me, that I may not be subverted by mine Enemies, but may be suffered to go on in my begun Undertaking.*

I. *I am dignified with the Noble Order of Knighthood, being first made a Knight in my Peregrination to the Holy Sepulcher of our Lord, and to St.* Katharine, *Anno* 1507. *And afterwards Created the second time a Knight by his Imperial Majesty* Maximilian, *Anno* 1508.

II. *My Father brought great Profit to the* DD. A. *often lending them large Sums of Money in their Necessity without any Interest. Also in the Mineral Affairs*, viz. *in Silver, Copper*, &c. *to the greater profit of the Princes than our own, as is now very manifest.*

III. *My Father at the instance and pleasure of the Emperor* Maximilian *paid for* A. D. C. *to the aforesaid* Maximilian 32000 Florins, *of the Value of more than* 50000 Crowns *of Gold, whence we his Heirs have suffered so great Damage. The truth of which you may learn in* Schwatz, *and in other places.*

IV. *Notwithstanding which I have indefatigably laboured in the Minerals*, viz. *in* Ratenbut, *above twenty eight Years, in* Luentz *above twelve Years, in* Schwatz *I was thirteen Years ago; so far once by the fraud of others imposed on, as that I sold all my Shares; but about four Years since I procured others which I am yet in the improvement of. And thus in these three places I spent of my own proper Goods above* 30000 Florins. *For tho all this time the Profits revolving into the Prince's Treasure amounted to more than* 30000 Florins *a Year, yet still no Profits came into my hands, as your Worship knows.*

Baumgarten.

V. *In the Wars with the* Bavarians *eighteen Years ago, I loſt in this City, and in the Works without the City, of my proper Goods above* 8000 Florins, *which ſhows I have not been ſparing of my own Intereſt.*

VI. *Twelve Years ago, at the Command and Pleaſure of the Emperor* Maximilian, *I went in Arms to* Luentz *with Horſes and Carriages, and remain'd there half a Year at my own charge, where alſo in the mean while I recovered the Minerals, and diligently laboured therein; and yet to this day I have never received a Penny for my great and manifold Labours.*

VII. *I have been now for three Years violently moleſted by my Creditors, who lent me ſome ſmall Sums of Money upon my Works in the Silver and Copper, out of which I could not in a competent time pay them according to our agreement; and therefore, tho all would be well paid at laſt, they not only are unpeaceable towards me themſelves, but alſo by their inſidious practices alienate the minds of others from helping me, wherever I have made applications for Moneys to ſatisfy them, and to compleat the Works in which I am engaged for the profit of the* Auſtrian *Family, as well as my own. All which they do for no other reaſon, but becauſe they ſee me by great Labours and Diligence to have ſo far ſucceeded as to make many fair Diſcoveries in the Minerals, which, God willing, will bring not only great Profit and Honour to my ſelf, but alſo to the whole Houſe of* Auſtria; *in which they would fain fruſtrate me, and get the Work now it is almoſt compleated into their own hands.*

Wherefore, from the conſideration of all the aforeſaid acts both of my ſelf and of my Parents and Anceſtors, I encourage my ſelf in a good hope and confidence that our Illuſtrious Prince Ferdinand *will (as being much famed for his eſteem of Truth and Equity) ſo protect me, that the aforementioned inſidious practices may not prevail againſt me, but that under the Covert of his Favour I may continue in the Proſecution of that in which I have made ſo great an advance. If upon the whole I have not hitherto, I hope I ſhall for the future deſerve this Illuſtrious Favour, provided I am relieved in theſe matters. Farewel.*

Martin a Baumgarten.

This Pious, Honourable and Magnanimous Knight, died in the true Acknowledgment, ardent Invocation, and conſtant Confeſſion of Jeſus Chriſt, *Anno Domini* 1535. in the 62*d* Year of his Age, when he had fought a good Fight, and kept the Faith undefiled, together with a pure Conſcience, at *Kueffſtein*, and was there interr'd in the Chappel belonging to the Family of the *Baumgartens*, where he expects a joyful Reſurrection of his Body, renovated into a ſtate of Immortality, in the Glorious Day of the reſtitution of all things. Which as to him, ſo to us, and all the truly faithful who love the appearing of our Saviour Jeſus Chriſt, he of his Infinite mercy grant, who is the Triune, Holy, Juſt, True, Eternal God, Bleſſed for Evermore. *Amen.*

THE

Baumgarten.

THE TRAVELS OF *MARTIN BAUMGARTEN.*

BOOK I.

Giving an Account of Ægypt *and* Arabia.

CHAP. I.

He goes from Kuefſtein *in* Germany *to* Venice: *A Commendation of that Place.*

IN the Year of Chriſt 1507. in the Month of *April*, I *Martin Baumgarten*, having invok'd the Divine Aſſiſtance and Conduct, ſet out from home, accompany'd by *Vincentius* a Prieſt, and one Servant nam'd *George*. We took our way to *Venice*, a City the moſt Celebrated and Worthy a Traveller's Obſervation in the World; riſing up, as 'twere, out of the Sea, and abounding in all things, tho it naturally produces nothing for the Service of Man. Whatever can be ſaid in its Praiſe falls ſhort of its deſert. There we found a great many Perſons come from ſeveral Parts, with the ſame reſolution of Travelling that we had; who going aboard a Ship that lay ready for them, ſet Sail ſoon after our Arrival. We ſtaid there a Month, judging it worth while to conſider that place not in a hurry, but leiſurely and deliberately: In which time we took a diſtinct View of the Magnificent Churches, Monuments, Gardens, and generally all that was remarkable; and provided our ſelves with every thing neceſſary for our intended Voyage.

CHAP. II.

Their Departure from Venice, *and firſt Storm at Sea.*

ON the 25*th* of *July*, we agreed with the Maſter of a Ship, had our Cabin aſſign'd us, and the day appointed for ſetting Sail; which being come, and the Wind ſerving, the Seamen ſtrove who ſhould be firſt aboard, the Merchants brought their Goods, and the Veſſel had quickly all her Lading; mean time we put our ſelves and Baggage into a Lighter, and got aboard as they were haling up the Sails and getting out of the Harbour. Preſently it ſprung a brisk Gale, the Sails were all fill'd; the Ship flew before the Wind, and both City and Harbour diſappear'd.

But in a little time the Wind chop'd about, blew a Storm, and forc'd us back to the place where we had weigh'd Anchor, notwithſtanding our utmoſt endeavours to prevent it. The Mariners in great Conſternation ſet up a hideous Cry, and fearing the Ship would be driven aground, took in their Sails, plied their Oars, and encouraging one another, tugg'd ſtoutly to keep her up againſt the Wind. To hear the Outcrys of the Seamen;

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men, and ſee them beat their Breaſts, was more dreadful to us than the danger it ſelf. Having brought her to an Anchor, we were miſerably toſt, and the rolling did not ſuffer us to ſleep or take any refreſhment all that night. This was a hard beginning of our Voyage, but ſupporting our ſelves with Hopes of the Divine Protection, we took courage to undergo this and greater Calamities if they ſhould happen.

CHAP. III.

For ſome Days the Winds prove inconſtant; they arrive at Rovigno *in* Iſtria.

ON the 26*th* of *July*, about Sun-riſing, the Wind ſlacken'd, and we would willingly have ſet Sail; but there being a Calm, we choſe to Row, and made no great way. But not long after, a brisk and favourable Gale blowing, all gave a ſhout, thrice the Trumpet ſounded, thrice we prayed; and making all the Sail we could, went joyfully away before the Wind.

And with full Sail we plow'd the Ocean's Back.

About Noon the Wind chang'd, and prov'd croſs, which oblig'd us to furl our Sails, and drop from the Prow an Anchor; ſo all that time and the following Night we were toſs'd, ſometimes under, ſometimes above the raging Billows; and having undergone the like hardſhip all the 27*th* and 28*th* days, with much ado on the 29*th* we came before *Rovigno*, a Town in *Iſtria*, ſubject to the Republick of *Venice*. There we came to an Anchor, and went into the Town; and after we had refreſhed our ſelves, and bought ſome Proviſions, went aboard again. But the Wind blowing hard, we thought it not ſafe to rely upon one Anchor, and therefore drop't another that was greater, and were forc'd to ride there three days with great uneaſineſs.

CHAP. IV.

They enter Pola, *their ſtay there. The catching of the Fiſhes call'd* Tonini. Tongobardin, *who return'd from* Venice, *overtakes them while they ſtay'd at* Pola.

ON the 2*d* day of *Auguſt*, there blew a ſmall but favourable Gale, which brought us into the Harbour of * *Pola* on the third day. At that time this Town was the Metropolis of *Iſtria*, and a very fine and delightful place. It is ſaid to have been firſt inhabited by the *Colchi*, and afterwards made a *Roman* Colony, as the Remains of a large Amphitheater, and many other Monuments of Antiquity ſeem to confirm. Having therefore fix'd our Ship in that large and ſafe Harbour, we went aſhore, took Lodgings, and ſtayed there ſix days, partly to buy Proviſions, and partly to wait the arrival of another Galley.

* *Call'd* Pietas Julia *by* Pliny.

Catching of the Tonnins.

In the mean time we had occaſion to be diverted with ſeeing the Catching of a certain ſort of large and ſtrong Fiſh, with a big Head and little ſharp Tail, which they call *Tonini*. The manner of Catching them is this: In the Months of *Auguſt* and *September* they uſe to go up and down in Companies, and to play together on the Coaſt. As ſoon as they are got within the Mouth of the Harbour, and notice of it given to the People of the Town by certain Boys who are placed in the tops of Trees for that purpoſe; they all ruſh out to this Fiſhing, as if it was to engage an Enemy: Some in Boats, laying Nets to prevent their eſcape: Others ſtanding on the Shore, arm'd with ſharp pointed Spears, ready to attack theſe Fiſhes ſo ſoon as they ſhould be forced aſhore by the Nets and the ſhouting of the People. Then the moſt vigorous and nimble of the young Men leaping in naked among the Fiſhes, attack them with their Spears and Hooks; and oftentimes it happens that before they can catch them, while they are endeavouring to bring them aſhore, they are pull'd into the Water by the ſtrength of thoſe Creatures in their own Element. But the poor Fiſhes while they are endeavouring to make their eſcape with the Dart ſticking in their Backs, and the Wounds they have received, ſo ſoon as they come where the Boats are placed in

Circle,

Circle, find all means of eſcaping cut off, by the Nets laid there for that end; and being ſtruck at alſo by thoſe that are in the Boats, run mad and enraged to the ſhore, and expoſe themſelves to the mercileſs ſtrokes of the Fiſhers: but finding no quarter there, tumble up and down in rage and deſpair among the young Mens feet, till by their own ſtrugling, and the repeated blows of the Fiſhers, they are at length overcome and thrown aſhore, where freſh companies of the weaker ſort attack them anew with Stones and Clubs, and put an end to their lives. Theſe Fiſhes are ſo ſtrong, that as long as they can but keep their Tails under Water, the ſtrongeſt Man is hardly able to overcome them. That day there were ſix and fifty catch'd, the next day a hundred, and at laſt a hundred thirty two. The number of the Fiſhes that were catch'd was ſo great, that they ſerved all the Town, and almoſt fill'd our Galley at a ſmall charge; and having ſalted them, we had as many as ſerv'd till we came to *Alexandria*.

On the 10*th* of *Auguſt* the other Galley arriv'd, having on board *Tongobardin*, the Sultan of *Egypt*'s Ambaſſador to the Republick of *Venice*; who had no ſooner landed, but he was honourably receiv'd by the Governour of the City, who gave him a moſt ſplendid Entertainment. Without the City there is an antient Tree, whoſe Branches ſpread very wide, and at whoſe Root there is a pleaſant Spring, inceſſantly ſending forth freſh ſupplys of wholeſom Water. Under the ſpacious ſhade of this Tree there were Seats placed, covered with Silk, and a Table furniſh'd with great variety of curious Diſhes, and a numerous train of Servants ſtood by to ſerve the Gueſts. There *Tongobardin* having taken his Seat, I and my Company, and ſome *Venetian* Merchants who had been invited, ſat down; and while we were eating, drank heartily of that cool Spring, the Weather then being very hot. But by the exceſſive eating of green Graps, both I and ſeveral other of the Gueſts contracted a violent Fever; which however we cured by faſting three days together.

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Tongobardin's Arrival.

An Entertainment with Tongobardin.

CHAP. V.

Their departure from Pola. *A ſecond Danger at Sea.*

ON the 11*th* day we came out of the Harbour of *Pola*; but by reaſon our Ship's Crew was not compleat, we were forced to drop Anchor, and ſtay off the Town till the Captain's Clerk, who went aſhore to *Pola* to make up the juſt number of our Seamen, returned: About Sun-ſet there aroſe a Storm, and it blew ſo hard that we durſt not weigh, but were forced to lie there tumbling up and down all next day.

On the 13*th* we weigh'd Anchor, the Wind ſtanding fair, and had very good ſailing all that and the following night, ſo that we had now loſt all ſight of Land, and could ſee nothing but Air and Water. But the Wind beginning to blow very hard, the Waves began to ſwell, and a horrible darkneſs covered the face of the Sea: And the Storm and Waves did ſo increaſe, that our Galley was oftentimes under Water; and the things that were lying on the Deck were ſome of them waſh'd off into the Sea, and others (the Hatches by chance being up) thrown down into the Hold, where we, in great fear, were expecting the laſt minute of our Life. But the Storm ceas'd, and that night and the next day, with a fair and moderate Gale, we cut the Surface of the *Adriatick* Sea; the Sea being ſometimes calm, ſometimes boiſterous during the reſt of our Voyage.

Second Danger at Sea.

CHAP. VI.

The Captain of the Galley muſters his Soldiers. The other Galley that was in company breaks her Yards.

ON the 16*th* the Wind ſtanding fair, we had *Raguſa*, a free and conſiderable City in *Dalmatia*, on the left hand; and on the right, but at a great diſtance, *Apulia* and the Mountain *Gargano*. On the day following the Captain of our Galley

Baumgarten. Galley muſter'd all his Soldiers, aſſigning to all his Archers, Gunners, *&c.* their Poſts; and withal incouraging them to acquit themſelves bravely if there ſhould be occaſion. They were all drawn up on the Fore-deck, and turning about towards the Stern, gave notable proofs of their Strength and Skill. Some of 'em with great art and dexterity managed the ſtrong Bow and Arrows; others with no leſs ſtrength and agility, by brandiſhing their drawn Swords, and ſhaking their Shields, ſometimes advancing, ſometimes retiring, ſhowed how manfully they could fight if there were occaſion for't: Some with long Spears practiſing their Strokes on all hands, as if they had already engaged the Enemy. This Muſter being over, and the Captain having applauded their ſtrength and skill, he beſtowed on every one of 'em a certain quantity of Wine and Victuals. In the mean time our Companion-Galley, while ſhe was at ſome diſtance from us, in tacking about broke her Yards; which oblig'd us to furl our Sails and ſtay for her night and day, till ſhe ſhould mend her Yards and come up to us.

CHAP. VII.

Ceraunia, Epirus. *The* Cimeritæ, *and their Victory over the Turks.*

Ceraunia. ON the 18*th* day, the Wind being fair for us, we diſcovered *Ceraunia*, or *il Monte di Chimera*, at a great diſtance ahead of us. *Ceraunia* are high Mountains in *Epirus*, which are ſaid to have that Name from their being often ſtruck, as *Strabo* aſſerts, with Thunder, and about which the *Adriatick* Sea ends, and the *Ionian* begins The Sea betwixt theſe Mountains and *Italy* is ſo narrow, that *Æneas*, whoſe Adventures *Virgil* deſcribes, ſail'd it over in half a night's time.

Epirus. Cimeritæ. Moreover *Epirus* is alſo call'd *Arthon*, and the Inhabitants of *Ceraunia*, *Cimeritæ*. They are Chriſtians living after the manner of the *Greeks*, and a free People independant on the *Venetians* and all others; and ſecure againſt the Attempts of the *Turks*, their formidable Neighbour, who being Maſter of almoſt all *Epirus*, and thinking it ſhameful to have his Conqueſts ſtopt by an inconſiderable handful of poor People, invaded them laſt month with an Army of five thouſand Men, who were every one of 'em cut off; as we were firſt informed by a ſmall Ship of theirs that we met, and had the Report afterwards confirmed by the whole People of *Corcyra*.

CHAP. VIII.

A Deſcription of Corcyra, *or* Corſu, *the Town and Iſland. Something concerning* Cephalonia.

ON the 19*th* day, with a ſmall gale of Wind, we came in ſight of *Corfu*; and it blowing a little freſher, next day we came within a ſmall diſtance from it. We met a Galley belonging to *Corfu*, which was cruiſing on that Coaſt to clear it of *Turkiſh* Pirats. She no ſooner diſcover'd us to be Friends, than ſhe put out her Colours, and joyfully welcom'd us by ſounding a Trumpet three times: and leaving *Botronto*, a Town belonging to the *Turks* on the left, piloted us into the very Harbour. In the evening we went aſhore into that *Grecian* Town, where we refreſhed our ſelves plentifully both with Food and Sleep. On the one and twentieth day we viewed the Town, the Caſtles, and what was remarkable in the Neighbourhood. This Iſland is ſituated in the *Ionian* Sea, not far from the *Adriatick*, and is 120 miles in compaſs; antiently inhabited by the *Phæaces*, and govern'd by King *Alcinous*, but is now ſubject to the Republick of *Venice*. On the Eaſt and South it is a plain and very delightful Country, covered with Vines, and ſeveral other Kinds of Trees, and lies but a little way off *Epirus*. Moreover a part of the City (which is likewiſe called *Corfu*) is incloſed with a ſtrong Wall, and defended by two Caſtles, which make it terrible to an Enemy. That evening, after we had bought us ſome Proviſions, we went aboard again to encounter new Hardſhips at Sea. We joyfully ſet ſail, and cut the frothy Sea before

See Pliny, *lib.* 4. *c.* 1.

fore a favourable Wind. On the 23*d* day, the same Wind continuing, we lost sight of *Cephalonia*, which is an Island situated in the *Ionian* Sea, according to *Pliny*, *lib.* 4. *Nat. Hist.* It was sometime call'd *Melæna*; and, as *Homer* shews thro' all his *Odyss.* was under the Jurisdiction of *Ulysses*: Now it is subject to the *Venetians*, who not long ago took it from the *Turks*, but at the expence of a great deal of Blood. *Baumgarten.*

CHAP. IX.

Peloponnesus, *or the* Morea, *describ'd. Also the Towns in it.*

ON the 24*th* day we arriv'd at the *Morea*: It is a *Peninsula*, and one of the noblest Countries in the World, situated between the *Ægean* and *Ionian* Sea. Its antient Name *Peloponnesus* seems to be the contraction of *Pelopis Insula*, and its Circuit is computed to be 563 miles. *Peloponnesus*, according to *Herodot. lib.* 1. was its more antient Name, and it was afterwards called *Danaa*, then *Achaia*, and now *Morea*. That part of it which is call'd *Laconia*, was formerly call'd *Oebalia*, in which is *Lacedemon*, otherwise call'd *Sparta*, the very Eye of *Greece*. That neck of Land that joins the *Morea* to the Continent, is call'd the *Isthmus*, and is five miles broad. Upon it stood *Corinth*, famous for its Riches, and its being a *Roman* Colony, but much more so afterwards for its destruction; the top of its high Castle, call'd *Acrocorinthus*, affording a charming prospect to both Seas. Here it was that the *Grecian* Princes, fearing their formidable Neighbour the *Turk*, drew a Wall from Sea to Sea, and by that means separated the *Peloponnesus* from the rest of *Greece*, calling the Wall *Hexamilon*. But *Amurath* Emperor of the *Turks*, either while the *Grecians* were careless, or struck with consternation, level'd it with the ground. The *Morea* is likewise call'd *Chersonesus*, as if one should say *Terra Insula*, a *Country that is almost an Island*; for unless it were join'd with a little *Isthmus* to the Continent, it might be call'd an Island. On the 25*th* day, the Wind standing fair, we sail'd by *Lepanto* a City of the *Morea*, and came in sight of *Modona*, which, they say, was formerly an Archbishop's Seat; but the *Turks* taking it from the *Venetians*, after a most bloody Battel, it miserably degenerated into the *Turkish* Customs and Manners. Peucerus, *lib.* 5. *Chron.* 195. Lepanto. Modona.

CHAP. X.

Description of the Island Cythera, *or* Cerigo. *Their groundless fear.*

ON the 26*th* day we sailed by the Island of *Cerigo*, antiently call'd *Cythera*, which is reckoned the last of the *Cyclades*, and by *Laertius* call'd the Island of *Laconia*: It is about five miles from *Maleæ Promontorium*, now *il Capo di Malio*; and the Straits there make sailing very difficult and dangerous. It was at first call'd *Porphyris*, but on the account of the famous Temple of *Venus* that was there, it was call'd afterwards *Cythera*. It was in this Temple, as the story goes, that *Paris* ravish'd *Helena*, and thereby occasion'd the *Trojan* War.

That day, in the evening, a small gale of Wind blowing, one of our Men from the top of the Main-mast cried out, that there were foul Sail of Ships making up to us. At this we were alarm'd, and all came upon Deck; orders were given to Arms, which we immediately obey'd, believing they were *Turks*. Some carried Burdens of Stones up to the Topmast-head; some made ready their Guns; others shut up the Entring Port, because it would have been easy to board the Galley at that place, and the rest were employed in ordering and making ready every thing for a Battel; and the hurry and confusion of their Preparations made their fear the greater. But the Captain, and the rest of the Noble *Venetians*, who were more used to the softness of Pleasures than than the hardships and terror of War, betrayed most fear, for their Knees struck one against another, and their Blood grew all chill in a moment. But so soon as these Ships drew nigh, they put out their Colours, and sounded their Trumpets; we knew them for Friends, and

Baumgarten. did the ſame, which changed our fear and deſpair into a ſudden joy, and inſpir'd new Life and Courage into theſe almoſt Lifeleſs Gentlemen. Drawing nearer they came cloſe up to us, and ſurrounded us, lowering their Sails. The chief Men of them went into a Boat, and came on Board us, to know what news from their Native Country; and to enquire whether we had met with any Pirats by vvay. They told us that three days before they had engag'd with two *French* Ships, whom they had beat, but let them go upon their Parole never to fall on any more *Venetian* Veſſels. After ſome diſcourſe on ſuch matters, we made them eat and drink, and ſo they went aboard their Ships again. We went on in our Voyage with a gentle Gale, which towards Night began to blow freſher; and with the light of the day we alſo loſt ſight of the Land.

CHAP. XI.

Crete: *they viſit* Gnoſſus *in that Iſland. Deſcription of the* Labyrinth. *Deſcription of* Crete, *and the Promontory call'd* Samonium.

ON the 27*th*, a freſh gale blowing from the Weſt, we began to deſcry at a great diſtance the lofty Hills of *Crete*; our Companions gave a Shout, and welcomed the ſight of that Iſland and *Gnoſſus*.

Crete.

On the 28*th*, we came near to the Town of *Candy*, but had ſuch a Calm (which the Seamen call'd *Bonaza*) that it was the third hour of the Night before we could touch *Candia*; and by reaſon the Night was very dark, and there were no Stars to be ſeen, and becauſe we were afraid of the narrowneſs of the entry into the Harbour, we ply'd our Oars, and at laſt with great difficulty and danger we got in; and having furl'd our Sails, we came to an Anchor.

Bonaza, *what.*

Gnoſſus or Candia.

On the 29*th* we went aſhoar to the Town of *Gnoſſus*, now call'd *Candia*, as is alſo the whole Iſland, and went into the Houſe appointed for Travellers; which had been built and endow'd by a certain Duke of *Burgundy*, who had ſometime travelled thoſe parts, and had founded this Houſe for the Accommodation of Travellers. There we ſtaid. This is that *Gnoſſus*, antiently, as *Diodor. Siculus* relates, inhabited by the *Titans*, afterwards the Kingdom of *Minos*, having the advantage of an excellent Harbour, and adorn'd with ſeveral ſtately Towers, and now ſubject to the *Venetians*. Within ſight of the Town, towards the South, there is a Hill, which the People of this Country call *Jupiters Hill*; becauſe there are ſome remains of the Sepulcher of *Jupiter*, with his Name engraven on it, as the Inhabitants ſhowed us.

Jupiters Hill.

Mount Ida.

About the middle of the Iſland, is *Ida* the higheſt Hill in all the Iſland, and famous for being the place where *Jupiter* was nurs'd: At the foot of this Hill is to be ſeen the famous *Labyrinth*, where the *Minotaur* was kept, an intricate Priſon built of huge Stones, full of Windings and Turnings, where thoſe who would endeavour to get out, go perpetually round without advancing, and after a great deal of Labour are juſt as near their purpoſe as when they began. There is only one way to go into it; but within there are innumerable paſſages; which are now ſhut up to prevent the danger thoſe might fall into who might have the Curioſity to ſee it. The greater part of it is decay'd and ruin'd. Of all the four *Labyrinths*, viz. thoſe in *Egypt*, *Crete*, *Lemnos*, and *Cluſcum*, this in *Crete* was the moſt famous, and moſt celebrated by Greek and Latin Poets. It was made by *Dædalus*, an Ingenious Artificer, as *Ovid* relates in his 8*th* Book of *Metamor.*

Crete's Labyrinth.

This Iſland produces Wine and Hony in great abundance. It was firſt, for the temperatneſs of the Air, call'd *Aeria*, afterwards *Macaroneſon*, that is, *the bleſſed Iſland*; then *Hecatopolas* for its hundred Cities; after that *Creta*, from a certain King; and now *Candia*, from its Whiteneſs. *Ariſtotle* ſpeaking of this Iſland, *lib.* 2. *Polit.* ſays, Nature ſeems to have deſign'd this Iſland for the Miſtreſs of *Greece*, being commodiouſly ſituated, and riſing at a due height above the Sea. *Servius* ſays, it is not agreed in what Sea it lies; for it has the *Lybian* on the South, the *Ægean* on the North, the *Icarian* on the Eaſt, and the *Ionian* on the Weſt. Navigation is ſaid to have been firſt invented here, and from the Inhabitants skill in that Art came the Proverb, * *Cretenſis neſcit Mare. So-*

Name of the Iſland.

* *Said of thoſe who pretend ignorance of a thing they underſtand very well.*

linus

linus says of this Island, that it abounds with Wild Goats, but has no Harts; that Foxes, Wolves, and such like hurtful Creatures are never to be seen in it. The favourable influence of the Sun makes the Vines large and high, and the Trees yield their Fruit in great abundance. There are no Owls hatch'd in *Crete*, and if they are brought there they quickly die. But the excellency and fruitfulness of the Soil emasculates the Inhabitants; and that saying of the Apostle, which he borrow'd from *Epimenides*, holds true still, *The* Cretians *are always Liers, evil Beasts, slow bellies.* Moreover, on the East-side of this Island is the *Promontorium Salmonium*, commonly call'd *Cape Salomon*: and in the 27th Chapter of the *Acts*, these words are to be seen, *Because the Wind suffer'd us not, we sail'd hard by* Candia, *near to* Salmone, *&c.* On the West side of the Island is the Promontory *Criometopon*, which signifies the *Forehead of a Ram.* Of all that multitude of Cities, there are only seven now remaining, *viz. Candia, Canea, Giffamo, Retimo, Cerapitro, Sittia*, and *Archadia*; in the first of which an Archbishop resides, in the last a Bishop. The Villages are said to be in number fourteen hundred.

Baumgarten.

Criometopon.

Towns of Candy.

CHAP. XII.

Their third Danger at Sea. Description of the Island Carpathus, *or* Scarpanto.

HAVING during our stay at *Crete* provided our selves with necessaries for our Voyage, on the 2d of *September* the Weather being good and the Wind standing fair, we left the Harbour and put out to Sea; and sailing close by the Island *Standia*, which was on our left Hand, we no sooner came to be off of *Sittia*, a City of *Crete*, but the Wind began to change, and *Æolus* so sported himself with us, that sometimes we thought it advisable to put into the Harbour, sometimes to put out to Sea; at last we resolved upon the latter, and after we had sail'd about 7 Leagues were forced back, and had well nigh been split upon *Standia*, had not all hands gone to work, and us'd their utmost endeavour.

We had the like bad luck on the 3d, 4th, and 5th days, and at last with great difficulty came as far as *Capo Salomon*, and on the sixth left *Crete* behind us.

On the seventh we sail'd by several Islands, particularly *Scarpanto*, antiently call'd *Carpathus*. This Island, according to *Pomponius*, *lib.* 2. is situated between *Egypt* and *Rhodes*, and was the Kingdom of *Proteus*. As *Pliny* relates, it gave name to the *Carpathian* Sea, and it belongs now to the State of *Venice*.

Carpathus.

On the 8th day, while we were sailing with a gentle gale, and the wearied Seamen were securely diverting themselves with their innocent Plays and Dancing, and in their Holiday Clothes, there came on a sudden such a Whirlwind as covered the Galley with Water, and had almost drown'd some of us; but while they were crying out, and endeavouring to get clear of it, it presently vanished as if it had rose only to fright them. After that we had the Wind and Weather so favourable, that we made more way that day than ever we had done before.

A Hurricane.

CHAP. XIII.

They come in sight of Alexandria. *Danger in the Harbour. The Ambassador* Tongobardin *is Honourably receiv'd. Their farewel to the Sea for some time.*

ON the 9th day about Noon the Watch call'd out that he discover'd *Alexandria* a head of us. We were transported with the joyful News, hoping that now we were at the end of a toilsom and dangerous Voyage, and express'd our Joy by offering up our thankful acknowledgments to God.

Baumgarten.

In the evening we arived at *Alexandria*, and coming up to the Tower call'd *Pharos*, which is both a Guard and an Ornament to the Harbour, we lowr'd all our Sails (as is usual) to testify our Duty to the *Sultan*, and then entred our much desir'd Haven. *Gamali*, Admiral of the *Turkish* Fleet, had arriv'd there a little before us, and having put the *Turkish* Ambassador to the *Sultan* ashore, had come to an Anchor in the middle of the Harbour. We coming in with a pretty fresh Gale ran foul of his Ships; upon which, the *Turks* thinking we had done it designedly, presently got to Arms, and with a great Shout stood ready to charge us. But understanding by our doleful crys what the matter was, and also fearing the Laws and Privileges of the Harbour, they thought it advisable to let us alone. With very much a do we got clear of them, and came to an Anchor. But we slept little or none all that Night; for the *Turks* disturbed us by the confus'd Noise of such Musical Instruments and Voices as they had, demanding a like return from us, and insulting us, while we tamely held our peace.

Pharos.

Tongobardins *reception at* Alexandria.

On the 10*th* day about Sun rising, *Tongobardin*, the *Sultan*'s Ambassador, whom we had brought along with us from *Venice*, went ashoar. The whole Youth in the Town came flocking about him to see and pay their humble Respects to him. The chief Man of the City attended with a vast croud of *Mamalucks*, all well mounted, and a great many People making a most disagreable and confus'd Noise with their Drums and other Instruments, such as they had, receiv'd him very magnificently; and the *Venetian* Consul, who is the Protector of and Judg between the Subjects of that Republick in those parts, having richly adorn'd a great number of Boats with Streamers, Trumpets, *&c.* attended the Ambassador ashoar, to the great wonder and admiration of the *Barbarians*. And besides, all the Ships that were in the Harbour paid their Compliment to *Tongobardin*, by firing an infinite number of Guns, and fill'd the Air with the Din, Fire, and Smoak of them, and the Shouting of their Men.

On the 11*th* day we went into the *Venetian* Inn, and took leave of the Sea for some time; and because by our Habit we look'd liker Merchants than Strangers, we had free Liberty to come in and go out there when we would. And besides, we had brought very little Money along with us, having taken Bills of Exchange from *Venice*, otherwise we must have paid a considerable Custom; for the *Saracens* make a very narrow search. However we sav'd a great part of what we did bring, by hiding it in Pork, which they abominate above all things. In the mean time, by the help of a *Venetian* Guide, we view'd the most remarkable places in the City, where we observ'd a great many things worth relating, which I shall insert after I have given an account of the Origin of the City.

Illegible

Illegible

CHAP. XIV.

Description of Alexandria, *the* Pyramide *there. The Christian Churches. The Learned Men of Old. Traffick, usefulness of Pigeons. The Harbour. Profit by Filbert-nuts and Chesnuts.* Tongobardin's *Villany.*

Alexandria.

ALEXANDRIA, the greatest City in *Egypt*, was built by *Alexander* the *Great* 320 Years before the Birth of Jesus Christ, on the Coast of the *Egyptian* Sea, and in that part of *Africk* that lies near the Mouth of the *Nile*, which some call the * *Canopean*, others the † *Heraclean*. This City as it was founded by *Alexander*, so it bears his Name, and contains his Tomb; which *Julius Cæsar* is said to have paid his Devotion at. It is surrounded by a vast Desert, and harbourless Shoar, by Rivers and Woody Fens. The succeeding Kings, as *Diod. Siculus.* relates, did largely contribute towards the encrease of this City by the Donations they gave, and the Ornaments they bestow'd upon it; so that at length according to some it became the most glorious City in the World. Its Length, as *Josephus* relates, was 30 Furlongs: it is all hollow underground, and has Aqueducts from the *Nile* to many of the private Houses, through which the Water is carried in

* *From* Canopus *and* † Heraclea, *two Cities in that Country.*

to

to them; which ſettles and grows clear in a few Minutes, and is made uſe of by the Maſters of Families and their Children and Servants: for that which is fetch'd from the *Nile* is ſo full of Slime and Mud, that it brings a great many Diſeaſes on thoſe that drink it; but the poorer ſort are fain to make uſe of it, becauſe there is not one publick Fountain in all the City. At this time it looks very Glorious without; the Walls as they are of a large compaſs, ſo they are well built, firm and high, and the Turrets upon them are numerous; but within, inſtead of a City, there's nothing to be ſeen but a prodigious heap of Stones. 'Tis rare to ſee a continued Street, but there are wide Courts and Yards, a few Houſes intire. Where *Alexander*'s Palace ſtood formerly, there is now an Obelisk erected, of ſolid red Marble, eleven hands ſquare at bottom, of a wonderful height, ending in a ſharp top; and all over, from top to bottom, full of Figures of living Creatures, and other things, which plainly ſhows that the *Egyptians* of old made uſe of ſuch inſtead of Letters.

There are ſome who ſay that that Obelisk in *Rome* at S. *Peter*'s in which *Julius Cæſar*'s Bones are kept, ſtood of old near to this of which I am now ſpeaking; but this far exceeds that both in height and thickneſs.

There are to be ſeen ſtill in *Alexandria* ſeveral Chriſtian Churches, among the reſt that of S. *Saba*, poſſeſs'd by the *Greeks*. And in another place that of S. *Mark*, who is ſaid to have been the firſt that ever preach'd the Goſpel in thoſe parts. And there they ſhow you a Font, in which they ſay, that Apoſtle baptiz'd. Behind the Altar of that Church are to be ſeen Antient Manuſcripts, containing the Works of *Athanaſius*, *Cyrillus*, *Irenæus*, and ſeveral others, all rotten and Moth-eaten, and ſome of 'em almoſt quite burnt. Antiently in this City many Eminent Scholars and Divines flouriſh'd, as *Philo Judæus*, who wrote ſeveral very uſeful things; *Origen* the Presbyter, *Athanaſius* that famous and ſtedfaſt Biſhop of this place; *Dydimus*, *Theophilus*, *Johannes Eleymena*, and many others, whom 'twould be tedious to mention. And here flouriſhed the *Seventy Interpreters* in the time of *Ptolomy Philadelphus*. In our days one may ſee here great Quantities of ſeveral ſorts of Goods brought from moſt places of the World. Here the *Venetian* Merchants have two Ware-houſes, fill'd with great variety of Goods; over which the Conſul, who is a Man of great Authority, preſides. The *Genueſes* alſo, and the *Turks* and *Scythians*, who have alſo now learn'd to finger Gold, have their ſeveral Ware houſes, which the *Moors* take care to ſhut every Night. There are alſo within the Walls two artificial Hills rais'd ſo high, that from the top of them one may ſee Ships at a great diſtance: and they tell alſo, that upon occaſion they can ſend Letters from *Alexandria* to *Cairo* by Pigeons, to whom they ty them, and whom they breed up for that purpoſe. *Baumgarten.* *Pigeons.*

This tho I did not ſee my ſelf, yet I had good reaſon to believe, being credibly inform'd of it; and beſides, as *Pliny* relates, at the Siege of *Mutina*, *Brutus* ty'd a Letter to a Pigeon's foot, and by that means convey'd it into the Conſul's Camp. Without the Walls of the City is to be ſeen *Pompey*'s Pillar, ſixty Cubits high, under which, they ſay, his Head lies. So much for the City. As to the Harbour, it is ſo contriv'd; that even in the time of Peace it is not eaſy to get into it; for the Entry to it is not only ſtrait, but alſo crooked, by reaſon of ſeveral Rocks and Stones that ly hid under Water. The left ſide of it is encloſed by artificial Moles; on the right, the Iſland *Pharos*, upon which there is a Tower and a Fort, bearing that name. Which Tower was antiently reckoned one of the Seven Wonders of the World, it being ſo prodigiouſly high that Sailors could ſee the Light that was on the top of it at the diſtance of, or near forty Miles, and by it ſteer their Courſe to Land. The Harbour within is very ſafe, and about 3½ Miles in compaſs; into which all ſorts of Merchandiſe that that Country wants are brought from other parts of the World, and from whence into thoſe, all that it can ſpare of its own Product is exported. J. Lipſ. *Saturn. Serm. l. 2. c. 6.* *Pompey's Pillar.* *Harbour.* Strabo *l. 15.* Mela *l. 2.* Plin. *l. 2. c. 85.*

While we were one day at a Feaſt with the Merchants, among other things a certain *Venetian* told us, That in one Year by a Ship's Loading of Filbert-nuts from *Apulia*, he could gain Ten thouſand Crowns; and that by ſending one Ship loaden with Cheſnuts, every Year to *Tripoli* in *Syria*, he could make Twelve thouſand Crowns. And the reaſon was, becauſe the *Moors*, *Egyptians*, *Syrians*, and other of the *Mahometan* Religion uſed that ſort of Fruit very much; for altho they have excellent Fruits of their own, and great variety of 'em; yet they ſoon ſpoil; and therefore what they do not conſume in the Summer-time, they *Filberts.*

export

export into other Countrys: and all *Baumgarten.* Winter, especially during their * Fasting Month, they live on these foreign Nuts, of which their Country produces none, and which being carried into other Countrys, do not easily spoil for a long time; nor are they destroyed by Vermin, as with us.

* January.

In the mean time we provided our selves with all things necessary for our Journey; and being recommended to *Tongobardin* a *Mamaluck*, and having frequent opportunity of conversing familiarly with him, we made him a Present of fifty of those Pieces of Gold, which they call *Sepaphs*, that under his Favour and Protection we might travel the more securely. This Money was no more than what he had long expected from us; for he was always very accessible and affable to us, and oftentimes assur'd us of all the Service that lay in his power. But no sooner had he got our Gold in his Pocket, the hopes of which had made him so courteous, than he began to slight and look down upon us; while we in the mean time, considering we were Strangers, seem'd to take all in very good part. *Tongobardin's Treachery.*

CHAP. XV.

They set out and arrive at Rosseto. *Description of the* Nile *and* Egypt.

ON the 22*d* of *September*, betimes in the Morning, we mounted our Mules, in Company with some *Italian* Merchants, having a *Mamaluck* for our Guide, and set out for *Rosseto*; and arriving there, before we could enter the Town, we were forced to pay six of those Pieces of Silver which they call *Maydins*, a Head at the Gate. Afterwards marching through a Wood of Date-trees, and other sweet smelling ones of several kinds, we sat us down under a Date-tree loaden with Fruit that was not fully ripe; and every one producing his proportion of such Provisions as we had, we refresh'd our selves together, and drank plentifully of a Neighbouring Spring, and laid in a stock of it for the thirst that was to come. From thence travelling through Fens, which the *Nile* had fill'd at its last overflowing, we came to the Sea, having rid most part of that day. Afterwards we came to other Fens, where we found a Crew of *Arabians* Fishing, who by downright threatning and violence forced each of us to pay them a Contribution of two *Maydins* a piece. After that we struck off a little from the Sea, and towards Sun-set came to a little solitary Cottage, where we tied our Mules, and were forced to drink Salt-water, and ly on the Sand. *Rosseto.* *Robbers.*

It happened to be Moon-shine all Night, by reason of which we, who were not accustom'd to such Beds, were afraid of Robbers, and therefore before we had rested four Hours there, thought it advisable to decamp, the Night being pretty clear. After which we came into a Desert cover'd with soft and yielding Sands. There blew a small Gale from the Sea, which raised little Hillocks of Sand behind and before us, so that we could not know where the Road was; for it often happen'd, that when we saw the Road plainly before us, a great many such little Hillocks would rise, and in a little time dissipate, and gather again in another place, which did so hide and obstruct the ways that neither we nor our Mules knew which way to go. While by this means we were doubtful which was the way, and were straying up and down, we came at last to a certain Wood of Date-trees, under whose Covert we were shelter'd from that inconvenience; and hearing the crowing of a Cock we bent our course that way, and not long after arriv'd at *Rosseto*; where having unloaded our Mules, we went to sleep for a little time. *Difficulty in travelling.*

Rosseto is a Town in *Lower Egypt*, lying South and North, on the Banks of the *Nile*. It is surrounded with no Walls, but by the lofty Spires and Turrets that magnificently adorn its Churches, one would take it for a rich and great City. *Rosseto.*

The *Nile*, as *Diodor. Sicul. lib.* 1. relates, runs from South to North, and is the greatest River, so far as we yet know, that runs into the Sea. It empties it self at seven Mouths, and separates *Asia* from *Africa*; but as for its Rise and Source, no Author hitherto hath ever said that he saw it, or had any account of it from others; and its Original is so uncertain, that some have call'd it *Asscopon*, that is, a River rising out of the dark. *The Nile.*

This

This River overflows all *Egypt*, beginning about the Summer-Solſtice, and continuing to the *Æquinox*; bringing always new Slime along with it, and therefore call'd *Nilus*, as 'twere, from νεα ιλυς, new Slime. It waters both till'd and untill'd Ground, as long as the Husbandman thinks fit; for by reaſon it flows gently, they can let it in, or keep it out according as the Ground requires it.

It makes the Soil ſo fruitful, and the Tillers work ſo eaſy, that when they ſow they either bring a flock of Sheep to tread down the Seed, or draw a very ſhallow Furrow with the Plough; and in four or five Months they duly return to reap a plentiful Harveſt; the *Egyptians* being the only People on Earth who buy a plentiful Crop at ſo cheap a rate. The untill'd Ground affords Paſturage in ſo great abundance, that their Ews bring forth, and are ſhorn twice a year.

But the overflowing of the *Nile*, muſt ſeem ſtrange to thoſe who hear of it, and aſtoniſhing to ſuch as ſee it; it being the only River in the World that ſwells in the Summer-time, whilſt all the reſt ſhrink below their Banks. It increaſes in the Summer-time, ſo as to overflow all *Egypt*, and decreaſes in the Winter, whilſt others overflow their Banks. The Seven Mouths through which it diſgorgeth it ſelf into the Sea, are the *Peluſian*, that waſhes the Borders of *Arabia*; the *Canopian*, the *Volbitian*, the *Sebenitian*, the *Pathmitian*, the *Mendeſian*, and the *Thanitian*: and tho it hath ſeveral others, yet thoſe not being Navigable becauſe of their Fords, they are not reckoned.

There are ſeveral cauſes of its Swelling aſſign'd, but that which ſeems moſt probable is, that the Water which pours down continually, for a certain time, from the Mountains of *Æthiopia* that lye next to *Egypt*, are the cauſe of this River's ſwelling, eſpecially ſince the Barbarians who inhabit the Country bear teſtimony to that Aſſertion. The *Nile* is the only great River in the World, that never makes the Air foggy or cold; and therefore, according to *Pomp. Mela*, of all the Countries in the World, *Egypt* alone is free from Rain, and yet very fruitful, populous, and abounding in all other kinds of living Creatures. *Plato* and ſeveral others affirm the ſame. Yet both in *Alexandria* and *Cairo*, and the neighbouring Deſert, we ſaw ſeveral conſiderable Showers, but were told that happened very ſeldom. *Baumgarten.*

Egypt is a plain and Champion Country; and when the Citys, Villages, and Farmers Houſes, are fortified againſt the overflowing of the River, they look like ſo many little Iſlands. All the land Creatures that ſtay in the Fields are drown'd, and ſuch of them as get up to Heights are preſerv'd. The Cattel during the Inundation are kept in Houſes, and live on the Fodder that their Maſters have laid up in ſtore for them. The common People laying aſide all thoughts of Labour, beſtow all that time on their Pleaſures and Feaſting. In ſhort, *Egypt* divided by the ſeveral Branches of the *Nile*, reſembles in ſome meaſure an expanded Hand. Thus much concerning *Egypt* and the *Nile*. *Country of Egypt.*

CHAP. XVI.

Their pleaſant Paſſage up the Nile, *in company with* Tongobardin. *What ſort of a Creature the* Crocodile *is. The nimbleneſs of the* Arabian *Boys. The* Arabians *dexterity in ſwimming; and of their Circumciſion.*

ON the four and twentieth day *Tongobardin*, whom we had ſo much long'd for, came at laſt to *Alexandria*, attended with great number of Camels: And ſtaying but a ſhort time there, fill'd one of the Boats with his Baggage, and his two Wives that he had brought along with him; his *Mamalucks* took up another, and a mixt crowd of *Chriſtians*, *Jews*, *Egyptians*, and other Nations, the third. And before we had ſailed far, we came to an anchor hard by a Date-tree Wood, over againſt which, on the oppoſite bank of the River, there is a large Wood, in which there is an infinite number of Parrots catch'd.

On the 25*th* we began to ſail up the River, and arriv'd at a City call'd *Phua*, where we went aſhore and refreſhed our ſelves a little. The Place was very populous, and the People were ſtrong and healthful; and there we had the pleaſure to ſee both the Banks covered with Pomegranate, Date, and ſeveral other kinds of Fruit-trees. Among the Trees there was an infinite number of Houſes and Phua.

Monu-

Baumgarten.

Monuments of the *Egyptians*, ſome low, others very high, but all of 'em arched; and ſuch a number there was of 'em, that they took up a great ſpace about the City. The *Egyptians* induced to it by an antient Tradition of their Anceſtors, furniſh their Houſes but indifferently, but beſtow a great deal of pains and charge upon their Monuments. They beſmear themſelves with Dung and Dirt when they bewail their Dead, and they think it unlawful either to burn or bury them; but having anointed and embalm'd them with a great deal of Art, they lay them either in Houſes or in the open Air, according to their Circumſtances and Quality. Moſt part lay their deceaſed Friends and Relations in Vaults built on purpoſe on the tops of their Houſes; and value themſelves mightily, if they can ſhow that they have accommodated their dead Friends within their Houſes.

The Egyptians way of lamenting the death of their Friends.

Looſing from thence on the 26*th* day, we paſs'd by a great many of the Country-peoples Cottages; and went often aſhore, where we made the verdant Graſs our Table when we inclin'd to eat, and ſhar'd in the Plays and Paſtimes with which *Tongobardin*'s *Mamalucks* diverted themſelves. At that time we ſaw a certain young *Moor*, becauſe he had been found drinking Wine privately, receive 20 ſevere laſhes on his Back and Belly.

A Moor whip'd for drinking Wine.

Every night *Tongobardin* cauſed to be ſet up a great many Lamps in form of a Pyramid, and ſeveral little Bells to be tied to the Sails, into which the Wind blowing with a little force, made a certain motion in them, which cauſed an agreeable ſort of melody, and very pleaſant to the ear. But the *Mamalucks* that were in the other Boat, when it was dark, uſed to ſhoot up a ſort of fiery Arrows into the Air, which in ſome meaſure reſembled Lightning or falling Stars. We who followed in the third Boat, were not behind with the reſt in our Sports and Divertiſements; for we had with us a ſort of an *Egyptian* Trumpeter, who as to the matter of Art and ſweetneſs of Melody, was abſolutely ignorant and unskilful; but becauſe his Cornet ſounded very loud, and was heard at a great diſtance, and we were ready to ſplit at his unskilful and aukward way of ſounding, never doubting but that by our laughter we were commending and extolling him, and not at all ſuſpecting our mockery, the more he perceiv'd us ready to fall down with laughing, the louder and oftner he ſounded. In this manner, while we were ſailing, did we ſhorten the night, and in the day time we were charm'd with the delightful proſpects of Fields and Trees, and the raviſhing melody of Birds that we had never ſeen before, who were warbling out their ſhrill and pleaſant Notes. And beſides, the Air being then pure and wholeſom, and a gentle breeze of Wind blowing from among the odoriferous Trees and Flowers that were over againſt us, did wonderfully inſpire us with life and vigour, for both Banks of the River were almoſt covered with Sugar-Canes and other wholeſom Plants; among which, as the Sailors told us, there lay vaſt numbers of Crocodiles. The Crocodile is a four-footed Creature (for we view'd many of their Skins with great exactneſs) ſo call'd from *Crocus*, which ſignifies Saffron, either becauſe it is of that colour, or becauſe it mortally hates the ſmell of that Plant. It is altogether of a Dragon-form; it lives all night in the Water, and all day for the moſt part on Land. Its Eggs are ſhaped like thoſe of Geeſe, and their young ones that are hatch'd in 'em commonly grow to be ſixteen Cubits long; and if we will believe *Pliny* and *Solinus*, they are ſometimes twenty Cubits long; they grow as long as they live, and their Life is almoſt as long as that of a Man. It is the only Creature that wants a Tongue, and its Body is wonderfully fortified by Nature, for its whole Back is all over Scales, and theſe are wonderfully hard. Its Belly is ſoft, and therefore it is the Dolphin's mortal Enemy, who wounds its Belly with the Fins of his Back under water. Its Eyes reſemble thoſe of a Sow, and it has a great many Teeth on both ſides of its Mouth, two of which are conſiderably longer than the reſt. It not only eats Men, whom it weeps to ſee approaching, and then devours them (from whence comes the Proverb, **A Crocodile's Tears*) but alſo other Creatures whoſe fate it is to come near the River, whom it tears to pieces with its Teeth and Claws that are very ſtrong and ſharp; and its bite is ſo ſevere and venomous, that there is no cure for the Wounds it gives with its Teeth. It is a great lover of Honey, and Saffron is the only thing that can preſerve the Bee-hives. The *Ichneumon* gets in at its Mouth while it is aſleep, and gnaws its Entrails and kills it. It is a terrible Creature to thoſe that run away from it, but a mere Coward before

Pyramids of Lamps.

Deſcription of a Crocodile.

* *Said of one who ſeems to grieve for another's Loſs, when in the mean time he could find in his heart to cut his Throat.*

thoſe

those who manfully pursue it.

While we were sailing up the River for some days, and sometime having our Boats drawn along with Ropes, we happened to see on both sides of the River, great companies of *Arabian* Boys, with Famine painted in their Faces, begging some Victuals of us. They ran with such swiftness and nimbleness, that they kept pace with our Boats, and as they ran, struck their Buttocks with the soles of their Feet. We were mightily pleas'd with the sight, especially to see them strive to outrun one another for the Bisket and Fruits which we threw ashore to them. As we pass'd along, we saw a great many Villages and Country-houses, about which were great numbers of Cattel, Camels, wild Oxen, and several other kinds; and besides all these the Husbandmen reaping the second Crop of that Year; for in *Egypt* there are two Harvests, one in *April*, and another in *September*. We likewise saw the *Arabians*, with their Clothes tied about their Heads swimming through the River, one half of their Body being above, the other under Water; so that one would have thought rather that they were walking through the Water than swimming. Near a certain Village we saw the *Egyptians* celebrating a Feast, and dancing; there was a great multitude of them, and they were all on foot, except one who sat a Horseback in the midst of them and overtopt all the rest. And when we had asked what the meaning of that was, we were told, that he whom we saw on Horseback had been circumcised that day, and that all the rest were celebrating the Solemnity. The Modern *Egyptians*, as well as the rest of the *Mahometans*, are circumcised, but not before the thirteenth Year of their Age, after the manner of their Forefather *Ishmael*, whom, as *Moses* relates in the 17*th* Chapter of *Genesis*, his Father *Abraham* circumcised at the same Age.

Baumgarten.

Dexterity at Swimming.

Arabians circumcised.

CHAP. XVII.

The Insolence of the Mamalucks. *Entry into* Cairo. *Who* Tongobardin *was. His Wives. The Solemnity and Rejoicing upon his returning to* Cairo. *The Travellers Clothes changed.*

ON the 28*th* day of *September* we came in sight of the lofty Pyramids of *Memphis*, and by that knew that we were not far from *Cairo*. That day seven Vessels belonging to the neighbouring Country, laden with all kind of Provisions for *Memphis*, joined us: So that evening we arriv'd at *Bulaco*, which is the next Port to *Cairo* for those that are coming up the *Nile*.

On the 29*th* we loaded our Mules, and drove them before us to *Cairo*. By the way, one of our Company happening to grow tir'd, and having got upon one of the Mules, met with a company of *Mamalucks* on Horseback, who threw him down to the ground; for these *Mamalucks*, you must know, have the impudence to pretend, that whoever meets them sitting on the back of a labouring Beast, let his Country and Condition be what it will, he must get off and pay them homage: but this we were ignorant of before we were taught by this Accident. Not long after we entered *Cairo*, and staid in a place that was assign'd us in *Tongobardin*'s House till he should come home.

This *Tongobardin* was a *Spaniard* born, and had been made a *Mamaluck*: He had been a Deacon of the Church while he staid in his own Country; but after he had renounced Christianity and turn'd *Mahometan*, he was made Patron and Protector of all those Christians that should happen to live within the Sultan's Dominions, notwithstanding his Apostacy from their Faith; and in a short time became a great and powerful Man. All Christians were receiv'd into his House; and it was customary for every Merchant to pay him two pieces of Gold, and every one who came from afar to visit Religious Places, five.

Tongobardin an Apostate.

At last, on the 30*th* day, *Tongobardin*, in a rich Garment that had been presented him by the State of *Venice*, and attended by a great number of *Mamalucks*, made his entry into his own House in great state. His Wives, that were five and thirty in number, meeting all together in an upper part of the House, with a strange sort of singing and confused noise, welcom'd him home. He, together with those that came along with him, and those who came to compliment

His entry into Cairo.

His Wives.

Baumgarten.

him upon his arrival, ſat all down upon rich Tapeſtry. In the middle of his Palace there was a large Court, round, in which there were a great many Chambers that look'd into the Court; in one of which we ſtaid, and it being open, we could ſee all that was done in the Court.

Entertainment of his Friends.

Upon rich Carpets that were ſpread there, were ſet 260 large Diſhes, fill'd with great variety of the beſt and moſt coſtly Meats; of which after every one had taſted a little, they preſently roſe up, and having begg'd leave to be gone, and rendred their humble thanks, they all went home very ſober and grave, and the whole Entertainment was in a minute devour'd by a ravenous crowd of poor People who were allow'd to take it. After this all the great Men came thronging in to pay their Compliments to *Tongobardin*; among the reſt the *Calif*, that is, their Pope, with a very white, and as 'twere horned Crown on his Head, and a long black Beard, came with a numerous Train, and in great pomp to welcome *Tongobardin*, who received him very honourably.

Temperance of the Mahometans.

In the mean time we having, by the Advice of a certain *Greek*, procured *Egyptian* Habits, Girdles, and Ornaments of the Head, went up and down through the City wherever we had a mind, having one of *Tongobardin*'s Slaves for our Guide, viewing the ſituation of the place, conſidering the Manners and Cuſtoms of the People, and obſerving what was remarkable.

CHAP. XVIII.

Deſcription of Cairo *or* Memphis. *The Cuſtoms of it.*

Founder of Cairo.

MEmphis, now call'd *Cairo*, is the greateſt City in *Egypt*, and the Seat of their Kings. It was built by *Ogdous*, otherwiſe call'd *Voherens*, and is 150 furlongs in compaſs. It ſtands in the moſt commodious place of all that Country, where the *Nile* divides it ſelf into ſeveral Branches. On one ſide it is fortified with ſtrong Ramparts, as well to defend it againſt the Inundation of the *Nile*, as to ſecure it againſt any Attacks of an Enemy: On the other it is rendered almoſt impregnable by a great and deep artificial Lake, which is fill'd with the ſuperfluous Water of the River. In this City therefore, becauſe of the commodiouſneſs of the Place, the ſucceeding Kings leaving *Thebes*, made this the Seat of their Empire, and adorn'd it with many magnificent Buildings; it is ſtill a very large City. They do poſitively aver, whether true or falſe I know not, that there are about four and twenty thouſand Moſques in it; its high Towers are both a Defence and an Ornament to it: and upon theſe their Prieſts, night and day, at certain hours, make a ſtrange, loud and barbarous noiſe. On the ſides of their Churches, and at the corners of the Streets, there are certain large Veſſels placed, that are fill'd with Water for drinking from the *Nile*. But there are beſides theſe a great many *Moors* who carry Buckets full of Water through the Streets, and without diſtinction of Perſons, freely give it in ſilver Cups to all that have a mind to drink. The former are uſually Legacies left by the richer ſort when they are dying, and ſometimes given by People in perfect health: And not only this, but the richer ſort, out of a pious and religious Deſign, cauſe burning Torches and Lamps every night to be hung up upon the Towers. They repair the ruinous Moſques and Towers; they offer up their Praiſes to God Almighty, after their own way, three times a day. They fill theſe Ciſterns, as I have ſaid before, with Water; and twice a day they ſprinkle Water on the Street to cool the Air and lay the Duſt. And they ſay likewiſe (which does not ſeem altogether incredible) that above 8000 Men get their living by carrying Water, ſome having but one, ſome two, and ſome five Camels at work: and there is a ſtory paſſes, which I will not aver to be true, that there are more People here, who having no Houſes of their own, lie all night in the open Air, than there are Inhabitants in *Venice*. There are reckoned there (which is no contemptible number) fifteen thouſand *Jews*.

Number of Moſques.

Odd Ceremonies.

Cuſtom of diſtributing Water.

There are very few private Kitchins in this City; for they not only have their Meat dreſs'd, but alſo eat in publick Houſes. They ſay there are ten thouſand Cooks in *Cairo*, the greateſt part of whom carry Veſſels on their Heads along the Streets, and dreſs the Victuals that they are to ſell as they go along. The Streets are very narrow, and for the moſt part cover'd above with Branches of Trees

Trees and Reeds. The Houſes for the moſt part are of Brick, that are only harden'd by the heat of the Sun, and mixt with Straw to make them firm; a great many are both built and covered with nothing but Canes and Reeds, and are not at all to be compared with our Houſes. But the great Mens Houſes are as fine and magnificent as any thing can be. Moreover the City of *Cairo* is ſo large, that one can hardly walk round it in nine or ten hours. In the upper part of it ſtands the Sultan's Caſtle, both large and ſtrong; to which you enter by twelve Iron Gates, all well ſecured with Guns and Guards: But there is one that looks very mean, which is, that there are none but wooden Keys to open and ſhut them with.

The City it ſelf is divided into two parts, one whereof is called *Cairo*, the other *Babylon*; which the *Babylonians* who came from *Meſopotamia*, having obtain'd the Ground from the King, are ſaid to have built, and in memory of their Country to have given it the name of *Babylon*, which was antiently the Seat of their Kings. In old times famous Men from moſt parts of the World came to ſee this place, and to ſee and converſe with the wiſe Men and Prophets that were in it, as St. *Jerom* ſays in the Prologue of the Bible. Hither did *Plato* and *Pythagoras* come; and here came the great *Apollonius*, after he had travell'd all the Eaſt, to ſee the Philoſophers, and the famous Table of the Sun, which is thought to have ſtood in the Temple of the Sun, in *Cairo*. *Baumgarten.* *See* Aug. de Civ. Dei, *l.* 15.

CHAP. XIX.

The Pleaſures of Tongobardin *with his Wives. His Magnificence.*

ON the firſt day of *October*, *Tongobardin* ſent to us to come to him, that we might have a more narrow view of his Houſe, and the Splendor in which he lived. We had ſcarce entred his Cloſet, when there came a certain great Man whom they call'd *Armireio*, deſiring to ſpeak with him. Upon which (leſt *Armireio* ſhould ſuſpect him for converſing with Chriſtians) he ordered us to withdraw into a pleaſant Garden, where we were to lurk till he ſhould go away. At night he call'd us, and carried me and my Company, and two *Franciſcans*, into the Appartment of his Women; where after he had ſet himſelf down with his 35 Wives about him, all emulouſly ſtriving to pleaſe and divert him, he ordered us to take our Seats; the Room being all covered with ſilken Carpets, for thoſe of the higheſt, loweſt and middle Ranks. Sometimes ſporting with one, ſometimes with another of his Women, he began to argue, that there was no Life in the World more glorious or happy than that which he enjoy'd; the religious Men and I holding our peace all the while. The Ointments and Perfumes that were about the Women ſmelt ſo ſweet, and the Sweetmeats and Liquors that were preſented to us were ſo fine and ſo rare, that nothing could be imagin'd beyond them in their kind. He promiſed to entertain us next day with ſome wonderful Shows, and in the mean time allowed us to withdraw, it being time to go to Bed.

CHAP. XX.

The Habit of the Sultan, *of the* Mamalucks, *of the* Caliph. *The Field that was prepar'd for the Shows. A Specimen of the wonderful Dexterity of the young Men. Maſter of Arms. Funerals. Mock-fight from off an Elephant. Rewards. The Danger the Spectators were in. The Village* Matherea. *Hir'd Interpreter.*

ON the ſecond of *October* we went before Sun-riſing, to avoid a Crowd, to the *Sultan*'s Palace, having a *Mamaluck*, who was one of *Tongobardin*'s Slaves, for our Guide; where we ſaw about ſixty thouſand *Mamalucks* ſtand in a moſt ſubmiſſive manner, and profound ſilence; all in the ſame faſhion of Clothes, and of the ſame colour, which was White. We ſaw alſo the *Sultan* himſelf, in a ſort of a *His Habit.*

Baumgarten.

Summer-room with Lattice-windows, and a pointed Diadem on his Head, his Robes of the pureſt white; but his Beard long, black, and thick. Next to him, but a degree lower, ſat the *Caliph* of the ſame Viſage and Complexion, and diſtinguiſhed by his Diadem. Next under him ſat the *Turkiſh* Ambaſſador, for whoſe ſake theſe Sports and Games which I am going to give account of, were appointed. On the ſide of the Caſtle there was a large and plain Field, which had been before prepared for this purpoſe: about the middle of which, on one ſide, there were three artificial Hillocks of Sand, about fifty paces diſtant from one another; and on the top of each of them there was fixt a Spear bearing the Mark that the Archers were to ſhoot at; and the like was on the other ſide, ſo that in the middle betwixt them there was as much room left as might ſerve for ſix Horſes to run abreaſt. In this Plain a great number of young Men clad in Silk, that was richly embroidered, with their uſual light Arms, mounted their ſprightly Horſes, and began their Games in this manner.

Apparel of the Young Men.

Firſt, They ran at a full career betwixt the firſt two of theſe Hillocks, and dexterouſly ſhot their Arrows at the Marks that were fixt to the tops of the Spears, both on the right and left hand.

Next they rode in the ſame manner out between the other two, and fill'd the Marks with their Arrows.

Juſt ſo with the ſame ſpeed they ran through the reſt, and ſhot their Arrows ſo artfully, that not one of them miſs'd his aim.

After theſe young Men had perform'd their parts, and had left none of the Marks untouch'd, every one took his little Spear that hung behind his back, (as if they minded to act, not at a diſtance, but hand to hand) and retir'd a little out of the way, till the reſt of the Youth had perform'd as they had done. After which all of 'em in the ſame order as they began, march'd through the ſame way they had rode, but now a ſlow pace, with their Standards before them, as in Triumph, till they came to the place from which they had ſet out; and after they had prepar'd themſelves for another kind of Exerciſe, came out again in a little time.

Their Exerciſes.

Some of them while their Horſes were running with looſe Reins, rode up and down ſhooting their Arrows at the Marks before and behind, ſome one, others two, and ſome three.

Others, while their Horſes were at their full ſpeed, would leap off three times, and (the Horſe ſtill running) mount again, and in the mean time be ſhooting their Arrows, and never any of 'em miſs his aim. *Their Sport.*

2. Others not ſitting in their Saddles, but ſtanding up, while the Horſe ſeem'd to fly, would hit the Mark exactly.

3. Others while their Horſes were at their full ſpeed, would thrice unbend their Bows and toſs them about their Head like a Whip, and again bend them, and ſhoot without ever miſſing the Mark.

4. Others, while their Horſes were at their full ſpeed, would leap off ſometimes on one ſide, ſometimes another, but aim as ſure as any of the reſt.

5. Others again would throw themſelves three times backwards off their Horſes, and would Vault into the Saddle again, let the Horſe run as faſt as he would, and in the mean time let fly their Arrows, and hit the Mark as oft as they ſhot.

6. Others would ſpring out of their Saddles that were faſt tyed to the Horſes, and would unty them, and then ſhoot; thrice they would ty on their Saddles, and as oft pierce the Mark, the Horſe all the while running at his full ſpeed.

7. Others ſitting after their uſual manner, would jump behind their Saddles, and let their Head hang down, then raiſe themſelves up, and get into their Saddles. Thrice they would do this, and as oft let fly their Arrows without ever miſſing the Mark.

8. Others ſitting in their Saddles, in an uſual poſture, would lay their Heads backwards on their Horſes Buttocks, and taking his Tail hold it in their Teeth, then raiſe themſelves up, and ſhoot as ſure as ever they did.

9. Others again, after every flight of an Arrow, would unſheath their Sword, and brandiſhing it about their Heads, would put it up again, and for all this ſhoot as ſure as could be.

10. Others would ſit between drawn ſharp pointed Swords, three on either ſide, and in very thin Clothes, ſo that if they had but budg'd, tho never ſo little, to one ſide or t'other, they muſt have been wounded; yet ſo dextrouſly did they move backwards and forwards, that (as if there had been no danger on either ſide) they were always ſure to pierce the Mark.

11. Among all the young Men who performed theſe Exerciſes, there was only one found, who with his Feet looſe, could

could ſtand upon the backs of two of the ſwifteſt Horſes at their full ſpeed, and let fly three Arrows forewards and backwards.

12. There was another, who alone ſit on a Horſe without Saddle or Bridle; and at every Mark ſpring up on his Legs, and hit the Marks, both on his right and left hand, and then ſit down again; repeating the ſame at the ſecond and third Marks, and thereby diſcovering an incredible agility and skilfulneſs at ſhooting.

13. There was another alſo who was the only one among them that could, while he was ſitting on a bare backed Horſe, ſo ſoon as ever he came to the Marks, lay his back cloſe to the Horſe's, then ſtretching his Feet up in the Air, could ſtart up upon his Feet in a moment, and fix his Arrow in the Mark.

At laſt, when theſe Marks were quite loaded with Arrows, the Maſter of theſe Youths, who was an aged and Gray-hair'd Man, taking the Marks in his hand, firſt held them up as high as he could, then threw them down to the ground. Upon which his Scholars ſhowr'd down their Lances and Arrows upon them, as if they had been putting an end to the lives of their wounded Enemies, and then went prancing up and down by way of Triumph. Among theſe young Men there were three, who tempting the Almighty by their fooliſh forwardneſs, fell down from off their Horſes; one of whom expiring as ſoon as he fell, leſt a formal Funeral might diſorder the reſt, he was immediately carry'd off and buried. The other two being almoſt dead, were likewiſe carried off for fear of marring the Show. The reſt of theſe Horſemen, that they might put an end to theſe Games, taking their Lances in their Hands, and putting Spurs to their Horſes, rode up to the Marks that were ſtill remaining, and piercing them with their Lances, carried them aloft on their Points like Trophies. It was worth any one's while to ſee theſe tall young Men, neatly cloath'd and decently arm'd, with a wonderful Addreſs perform thoſe Exerciſes on the back of a Horſe at his full ſpeed, which others could hardly do ſtanding on firm ground; and which were equally ſtrange to ſee, and hard to be believed.

After theſe Exerciſes were ended, there was brought out a Machine repreſenting an Elephant, with a wooden Tower on his Back full of Men, who were perpetually firing their Pieces, and throwing fiery Darts about, till they had join'd the young Men, who for the moſt part had quitted their Horſes, and had arm'd themſelves like Foot-ſoldiers. There was alſo in a certain place of the Field a wooden Caſtle erected, finely adorn'd without with Standards and Enſigns, and defended by a good number of Soldiers within. This the young Men, with thoſe that were on the Elephant's back, attempted ſeveral times to ſtorm, but were as often beat back and put to flight. At laſt the Gariſon following the chaſe too far from the Caſtle, the Enemy turned upon them, and purſued them to the very Gates of it. *Baumgarten.*

Having done this ſeveral times, and the Gariſon at laſt venturing ſtill farther from the Caſtle, were entirely routed, and every Man of 'em made Priſoner. Thoſe who were on the Elephant's Back, having furiouſly attack'd all that were about them, leapt down from their Caſtle, made themſelves Maſters of the Fort that was now empty, and put a ſmall Gariſon into it, and then join'd the young Men, whilſt thoſe who were in the Fort acted like Enemies againſt all that were about it. They who were in the Caſtle, without diſtinction of thoſe that ſtood near them, threw Darts, Pitch and Fire all about them, ſo that no body was ſafe, eſpecially we, whom the *Moors* made uſe of as ſo many Shields to defend themſelves, expoſing us, tho not to any great danger, yet to the fear of it. This Show being over, the young Men marching towards the *Sultan* with their Bows unbended, in a moſt ſubmiſſive manner bowed their Heads thrice towards the ground, and then went and mounted their Horſes, who all the while had ſtood tamely and peaceably at a little diſtance, as if they had done ſo out of profound reverence to the *Sultan*.

Repreſentation of a Battel.

Concluſion of the Show.

After all theſe Exerciſes and Shows were ended, and the *Sultan* had highly commended, and magnificently rewarded the Performers, they all return'd to the place from whence they had firſt come armed. So every one returning home, and we endeavouring to do the ſame, were apprehended by him who commanded the Gate of the *Sultan*'s Caſtle; and if the *Mamaluck* who was our Guide had not earneſtly interceded for us, would have been forc'd to pay him a conſiderable Sum of Mony. Having thus eſcaped his clutches, and with great difficulty ſtrugled through the Crowd to our Lodging, we began to compare Notes of what we had ſeen, and to write down

Rewards of the Actors.

what

Baumgarten. what we thought moſt obſervable, tho through forgetfulneſs and careleſneſs we have omitted ſeveral Particulars that would have been diverting to the Reader. Theſe Exerciſes are Imitations of the bloody *Roman* Games, which ſee in the *Saturnalia* of the moſt ingenious *Lipſius*, *lib.* 2. *cap.* 23.

On the third day having hired Mules, and two *Mamalucks* for our Guard, we Matherea. went to *Matherea*, a Village not far from the *Nile*, and about a mile from *Cairo*, where was once a famous Balm-tree Garden, whereof now there is not ſo much as any foot-ſtep. The Balm failing, a neighbouring Fountain was dry'd, which, as they told us, uſed to moiſten the Trees and make them very fruitful. About Sun-ſet we return'd to *Cairo*.

On the 4*th* day, making our ſelves ready for a Journey to Mount *Sinai*, we hir'd a certain *Greek* to be our Interpreter, who underſtood both the *Italian* and *Saracen* Language; and having given him ſixteen pieces of Gold call'd *Seraps*, he provided ſuch things as were neceſſary for our Journey, and hir'd us Camels, and deſir'd we would make our ſelves ready without delay; which we did, and ſtraight pack'd up our Baggage.

CHAP. XXI.

Their departure from Cairo, *with the Indignities offered them.* Alcanic Caravan. *Watches by the way. Thieves. Deſert of* Arabia. *Rains in* Egypt. *Artificial Ditch between the Red-Sea and the* Nile. *The Salt-Fountain of* Moſes. *The Red-Sea famous for the Paſſage of the* Iſraelites. *Marks of* Pharaoh's *Puniſhment there.* Saracens *eat dead Carcaſes. Springs in* Elim. *Men chok'd there with Heat.*

ON the 5*th* of *October*, betimes in the morning, we laded our Camels with Panniers, equally poiſed on both ſides, our ſelves ſitting above them. So departing from *Cairo*, in company with the two *Franciſcans*, we were moſt barbarouſly treated by the *Saracen* Boys, who *Rudeneſs of Boys.* pelted us with Dirt, Brickbats, Duſt, and rotten Fruit, while we in the mean time had occaſion to exerciſe our Patience. After we had been miſerably toſs'd and ſhaken by the uneaſy trotting of our Camels, to which we had not been accuſtom'd, we arrived at *Alcanica*, where we lodged in the Houſe of the *Greek* Monks, who uſed to gather and ſend Proviſions from thence to the Monaſtery of *Mount Sinai*.

Arabian brawler. On the 6*th* day, a certain *Arabian* underſtanding that we were there, came, attended with an inſolent Mob of his own Gang, and would have created us a great deal of trouble, if we had not prevented it by a few pieces of Silver, which was the only effectual way we could take with him.

Alcanica. *Alcanica* is a large and populous City, but (as the other Citys in *Egypt* are) without any manner of Fortification. It is diſtant two miles from *Cairo*, and ſtands in a ſandy Deſart not far from the *Nile*.

On the 7*th* day we mounted our Camels, and ſet out from *Alcanica*, and before we had travel'd a mile came up with the *Caravan*. They ſtaid waiting till a ſufficient number of Travellers ſhould come up, that they might the more ſecurely travel through that Country, which is peſtered with *Arabian* Robbers. Having there unloaded our Camels, and made a ſort of Intrenchment with our Panniers, which we uſed for Seats when we rode, we ſat down within them with our Baggage, hardly daring ſo much as to eat or drink. In the night-time, while the *Saracens* who travelled with us were aſleep, we ventured to eat a little; and afterwards, as if we had been cloſely beſiged, ſlept and watched by turns, Watch. while in the mean time we were almoſt killed with the noiſe and ſuffocating ſmell of the Camels. In the night-time we heard a terrible Cry in the farther end of the *Caravan*; for ſome *Arabians* having been diſcovered ſtealing, and fear'd with Thieves. the Cry, had run away with ſome Carpets, a Lance, and a Sack of Bread.

On the 8*th* day we entered the Deſerts Deſert of Arabia. Exod. 15. of *Arabia*, through which the *Iſraelites* had paſſed in their way from *Egypt* to the promiſed Land; and being join'd by a great many other Travellers, the number of Men and Camels did ſo increaſe, that we look'd like an Army conſiſting of ſeveral thouſands.

On the 9*th* we march'd through a dreadful ſandy Deſert, where nothing that

that was green appear'd, not ſo much as Briars or Thorns, or the leaſt ſhrub, till towards night that we came into a plain low ground; where our *Muorels*, that is, our Mule-drivers, found ſome ſmall ſhrubs here and there, which they pluck'd up and gave to their Camels. That evening it rain'd very hard, which, according to many of the Antients, particularly of *Plato*, never hapned in *Egypt*.

Rain in Egypt.

On the 10*th* day we came to the *Bay* of the Red-Sea, where there had been a deep and a wide Ditch begun to be drawn from thence to the *Nile*, for a Communication between the Eaſt and the Weſt, and facilitating of Commerce. *Necho*, King of *Egypt*, was the firſt that began it; *Darius* King of *Perſia*, attempted to perfect it, but left it off, being told by underſtanding Men, that if the interjacent ground was cut, all *Egypt* muſt inevitably be put under Water, ſince it lay lower than the Red-Sea. Not far from thence there was a Well, dug, as the Story goes, by *Moſes*; the Water of which was ſo ſalt that Men could not drink it, tho Cattel did. Here therefore, becauſe the Camels had no drink for three days, we pitch'd our Camp, and ſtaid till about Midnight. This is that *Bay*, never to be forgotten, which the Children of *Iſrael*, under the Conduct of *Moſes*, paſs'd over without wetting the Soles of their Feet. Here it was that *Pharaoh*, with his numerous Army of Foot, Horſe, and Chariots, was overwhelm'd by the Violence of the Waves; and the Track of his Chariot-wheels, with the Print of his Horſes Feet, are to be ſeen on the Shoar to this day; and tho one ſhould deface them this Minute, they ſhall plainly appear the next, as *Oroſius*, *lib.* 1. ſays, *viz.* There are evident Monuments of theſe things remaining; for the Tracks of the Chariot-wheels are not only to be ſeen on the Shoar, but as far into the Sea alſo as ones ſight can reach; and if they ſhould at any time be defaced, either by Chance, or through Curioſity, the Divine Power immediately orders the Winds and Floods to reſtore them to their former condition. *Baumgarten.*

Pharaoh's Chariot-wheels.

Monuments of them.

One of our Camels happening to die that day, the hungry *Saracens* fell upon the Carcaſe; and lying along upon the Sand, cramm'd their bellies with the Fleſh, and the Water of the aforeſaid ſalt Fountain. In the mean time, we bought two Hens from a certain *Arabian*, and having made a little fire of Camels dung, dreſs'd them and eat them. Next night we were not a little frighted with a ſudden cry that was raiſed againſt the thieving *Arabians*; but they made their eſcape with what they could conveniently carry away, while our Company was in a hurry and confuſion.

Saracens eat Carrion.

On the 11*th* day fetching a compaſs round the *Bay*, but cloſe by the Shoar, we met another Caravan coming from *Alther*, with Hawks. There, looking from a certain riſing Ground, we could neither ſee the Front nor the Rear of our Caravan, ſo great was the Multitude of Men, Camels and Mules. That evening we came to *Elim*, where, as tis recorded *Exod. ch.* 15. were antiently twelve Wells, and ſeventy Palm-trees. The Wells are there ſtill, but no Palm-trees, only ſome low ſhrubs here and there. Here it was that the *Iſraelites* encamping eat of the Fruit of theſe Trees, and quench'd their thirſt with the Water of the Wells. Near to theſe Wells, as we were told, in the Month of *July* laſt, fifteen Men loſt their Lives by thirſt and heat. Having pitch'd our Camp a little way from hence, another of our Camels happen'd to die, to the great joy of the devouring *Saracens*, but grief of its Maſter. We ſaw a great many Carcaſes of Camels, ſome whoſe Fleſh was quite conſum'd, others not.

Hawks.

Elim.

Fifteen die with heat.

CHAP. XXII.

The Fountain Gundele, *with its hot Waters. Coral ſearch'd for in the Red-Sea. Trees with Prickles. Twice in danger by the* Arabians *exacting upon them. A Squabble with the Mule-drivers.*

ON the 12*th* we travelled up the Mountains that overlook the *Red-Sea*; and there we found that all the Water which we had brought from *Alcanica* for drinking, was quite ſpent, and therefore we were forced to take up ſuch Water as we could find there with our Hands, and put it into our Veſſels to carry with us. It was not only muddy, but alſo ſalt and ſomewhat bitter. Within ſight of this place they ſhow'd us a Well, call'd *Gundele*, inceſſantly boiling up

Well of Gundele.

Baumgarten.

up hot Water. At that time one of the *Franciſcans*, not ſitting right on his Camel, but ſhifting from one ſide to the other ſeemed to tire his Beaſt, which ſo enraged his Maſter that he ſtruck the *Franciſcan* on the Face, and wounded him.

Having travelled all the 15*th* day over high and white Mountains, we came in the evening to the Red-Sea again; where by reaſon the Road was ſo narrow that we were forced ſometimes to ride in the Sea, we lighted off our Horſes, and fell a gathering of Curious Shells, little Stones, and white Coral.

White Coral.

The Red Sea and Mare Erythraum.

This Sea is alſo call'd *Mare Erythræum*, from a certain King called *Erythra*, whoſe Tomb is to be ſeen in an Iſland of that Sea, with an inſcription in the Character of that Country. Next night we ſeparated from the Caravan; they travelling along the Coaſt towards *Althor*, whilſt we ſtruck off to the left, and went up the Mountains. In the mean time our Muledrivers Camel died, and he with his Companions tore off the Fleſh and eat it; and ſtuff'd the Skin with Chaff and Straw, to preſerve it for another uſe.

On the 14*th* day, when we were travelling over high Mountains of a red and almoſt ſhining Colour, our Water fail'd us, and our Victuals was twice-bak'd Bread, dry Cheeſe, and now and then ſome Neats Tongues, well ſalted and dry'd. There an *Arabian* who was in Company with us, for a certain reward, went about a Mile off and brought us a bottle of Water; which altho it was full of little reddiſh Worms, we ſtrain'd through a Cloth, and in that neceſſity drank it with a great deal of Pleaſure. The poor *Arabian* no ſooner receiv'd his reward, which was one of thoſe pieces of Silver which they call *Maydins*, than he bor'd a hole in his Wife's Ear, and hung it to it, upon which ſhe immediately fell a skipping and dancing in a ſtrange manner, and coming to us, touch'd his knee who had given the Money, and kiſs'd his Hand. We ſaw in this Country a great many Trees bearing long and ſharp pointed Prickles, of which kind, 'tis ſaid, our Lord's Crown was made. Theſe Trees were bloſſoming at that time, and ſent forth a moſt delicious ſmell, which refreſhed us extremely, and we brought a great many of the Prickles away with us. In the evening we came into a narrow paſſage between the Hills, and for fear the *Arabian* Robbers might waylay us, we ſtaid there all Night; but our Mule-drivers, who knew the Country very well, having gone to water their Camels, did not return before it was very late.

Thorn Trees.

Godfrey of Bullogne's Crown.

On the 15*th* day we came to ſome horrible Precipices and ſteep Mountains. There was running by us a Bitch with Whelps that belong'd to one of the *Arabians*, who happening to bring forth her Litter there, and ſeeing us leave her, was horribly afraid to be left there alone with her Whelps. For a long time ſhe ſeem'd to be deliberating, at laſt fell a howling moſt mournfully, and choſe rather to ſave her ſelf by following us than ſtay behind and periſh with her Puppies. That day about noon, we came to a certain Date-tree Garden where we were moſt barbarouſly uſed by the People who liv'd there. For underſtanding that we were *Chriſtians*, they came flocking out of their Holes with a deſign to rob us; and raiſing a hideous Cry, threatned us with their dreadful Bows and Spears; ſome of them knocking us down off our Camels, others taking us up, and protecting us from the fury of the reſt. Our Interpreter neglected us for ſome time, but did his part at laſt. However we were five times knock'd down, and had part of our Proviſions that were not well enough hid taken from us, and with a great deal of difficulty after much noiſe and ſevere drubbing, we were let go, upon payment of eight pieces of Silver a Man. This Garden runs along for the ſpace of almoſt a Mile in a narrow track between the Mountains, where it is impoſſible for one to turn either to the right or left hand, but muſt with a great deal of Trouble travel thro narrow paſſages between rows of Trees.

Darin & the Arabians.

Having got clear of this Wood, we unhappily fell into the hands of other *Arabians*, who calling themſelves the Keepers and Guardians of the Monaſtery of St. *Katharine*, and offering us violence if we did not obey, exacted ten *Maydins* of us before they would let us go, 25 whereof make a Ducat.

Another Dargo.

On the 16*th* day getting up about midnight to advance in our Journy, our Muledrivers began to rebel againſt us, requiring two *Seraphs* of us above what was our bargain; and when we continu'd to contradict and diſpute the matter with them, they drove their Camels before them, and went away, leaving us with our Baggage in that vaſt and dreadful Deſert all alone. But conſider-

Quarrel with the Mule-drivers.

ing

ing the danger we were in, we ſent one after them, who with all his intreaties and large promiſes had enough to do to bring them back again. *Baumgarten.*

CHAP. XXIII.

The Monaſtery of St. Catharine. *The* Arabian *Robbers there. The uneaſy Aſcent to Mount* Horeb. *The Steps up to it. Another danger from the* Arabians. *The Chappels on the Mountain: The* Saracens *Moſque hard by. Abominable Superſtition.*

ON the 17*th* day about Sun-riſing we came to the Monaſtery of St. *Catherine*; and being admitted into it, we delivered the Letters we had brought from the Patriarch of the *Greeks* in *Cairo* to the Abbot of it; and having a room aſſign'd us, and eat ſomething, when we would have gone to reſt, we were ſurrounded by a crowd of *Arabians* who put all ſorts of Sleep out of our minds. They broke into our room, ſeiz'd our things as if they had been their own, and in a barbarous manner repeated a certain ſort of a word *tlus*, which with them ſignifies Mony; with vvhich having ſtopt their helliſh Mouths, and greaſed their ugly Fiſts, we ſhut our doors again, and compoſed our ſelves to our much deſir'd reſt. About the ſecond hour of the Night we went up to Mount *Horeb*. There were in Company with us two *Greek* Monks, whom they call *Calageri*, and three *Arabians* who lv'd in the Monaſtery of St. *Catharin*; whom our Interpretur had deputed to be our Guides, himſelf being ſo fat that he could not climb to ſuch a height. We aſcended the Mountain by the light of the Moon, and carried Victuals and other neceſſaries along with us; we often reſted our ſelves by the way to recover our loſt Breath, and encouraged and roos'd up one another to undergo the labour. The Aſcent of this Hill is both ſteep and high, and as the Monks that were our Guides told us, it has ſeven thouſand ſteps of ſquare Stone, beſides the greater part where the Aſcent is natural. Having come half way up the Mountain, we found a Chappel dedicated to *Mary*, and within it a pure Spring that was very uſeful for Strangers. At that Chappel, our three *Arabians* who had been ſent to be our Guard and Guides, began to grow croſs, and with their drawn Swords in their Hands would neither ſuffer us to go backwards nor forwards, till we ſhould promiſe them ſome Mony; which we found our ſelves obliged to do rather than fall out with them.

From thence we went to *Helias's* Chappel, where they ſay he ſtaid when he fled from *Jezebel*, 3 *Kings* 19. At laſt after much ſweating and a great deal of toil and labour we reach'd the top of Mount *Horeb*, vvhere in moſt humble poſture we offered up our hearty thanks to Almighty God who had preſerv'd us hitherto, and granted our requeſts. *Helias's Chappel.*

From thence vve vvent to the Church dedicated to our bleſſed Saviour vvhich is built in that place, vvhere, as 'tis ſaid, *Moſes* ſpake vvith the Lord and received the Tables of the Law, *Exod.* 34. Hard by that Church there is a Rock, the higheſt in all the Mountain, and twenty paces round, in vvhich place the Lord is ſaid to have talked vvith *Moſes*, vvhile it ſmok'd and look'd terrible vvith Clouds, Thunder and Lightning; and indeed to this day both this and ſome other neighbouring Mountains ſhine with a ſort of brightneſs reſembling that of poliſh'd Copper. About fifteen paces from hence there is a *Saracen* Moſque, built over that place vvhere *Moſes* is ſaid to have faſted forty days and forty nights, by a ſpecial Divine aſſiſtance, before he received the Law, *Exod.* 24. This Chappel the *Saracens* make uſe of to beget, as they fancy, Prophets in; for the Children that are begot there are eſteem'd holy, and fill'd with the Spirit of Prophecy. In the Church dedicated to our Saviour we lay down on the bare Ground all Night, and trembled ſo for cold, that we ſlept little or none all that Night; and beſides, our three *Arabians*, who had gone into their Moſque to pay their Devotion after their own way, did deſignedly make ſuch a noiſe all night, that we were quite diſturb'd by them. *A Moſque on Mount Horeb.* *Saracens ſuperſtition.*

Baumgarten.

CHAP. XXIV.

They have greater difficulty in aſcending Mount Sinai. *On the top of it they view all round about. Monaſtery of the* 40 *Saints.* Moſes's *Stone. The place where* Dathan *and* Abiram *were ſwallowed up. The Water of Curſing.*

Valley between Mount Horeb and Sinai.

ON the 13th day about Sun-riſing we came down the Weſt ſide of Mount *Horeb*, by a very ſteep and dangerous way; and came into a Valley betwixt Mount *Horeb* and *Sinai*, in which there was a Monaſtery dedicated to 40 Saints, where refreſhing our ſelves a little, we left our baggage under the care of a certain Monk. We no ſooner began to aſcend Mount *Sinai*, than our worthy Guides began to threaten us and offer violence if we did not give them more Money; which becauſe we had not Money about us, and being very deſirous to finiſh our intended Journey, we promiſed them a Seraph, which was all they deſir'd.

For the greater ſecurity we took another Companion of our Journey, a Monk of the Monaſtery of St. *Catharine*, whom they ſwore they would kill if we did not make good our promiſe. Upon theſe terms both we and they took heart and began our Journey, with much more toil and danger than in Mount *Horeb*. For by this time the Sun had reach'd the middle of the Heavens, and the tops of the Mountains with which we were ſurrounded intercepted the cool and refreſhing breezes; and beſides, ſuch was our ſtupidity that we had quite forgot to bring bread with us, and our perfidious Guides had made us believe that we ſhould find Water enough on the Mount.

Difficulty of aſcending Mount Sinai.

The Aſcent was both ſlippery and ſteep, inſomuch that for the moſt part we were forced to make uſe of all four; which way of creeping was ſo uneaſy, that I cannot expreſs how wearyſom and dangerous it was, and how ſtrong ones knees muſt needs be that could endure it. For while one that's going up treads upon theſe Stones that lie looſe, they preſently yield; and in a ſteep aſcent, if one does not take care to ſet his feet warily, if one of the Stones be mov'd out of its place, the reſt follow, and tumble down upon the followers. And beſides, while we were below, the roughneſs of them was very uneaſy to us, becauſe they were often tumbling down, and we were forc'd to handle them often when we were beginning to ſcramble up: but having got up higher, we were a little refreſh'd by a cooler Breeze, and the ſight of the Goats that were running along the Rocks diverted in ſome meaſure the thoughts of the toil. Afterwards refreſhing our ſelves with a little Sugar, and reſuming new vigour, we encountered the difficulty again, and ſometimes climbing, ſometimes creeping, we had almoſt quite loſt our breathing, and were mightily diſtreſs'd.

And beſides, the Monks and *Arabians* were ſo tir'd that they could hardly know the Mountain; for there were a great many high tops of Mountains ſo like one another, that for a long time it was very hard to tell which was which, if there had not been ſome heaps of Stones lying here and there, which had been gathered by others to direct ſucceeding Travellers in their way; by which means our Guides at laſt coming to know the top of *Sinai*, got before, and call'd to us with a great deal of joy; which ſo inſpir'd us with Courage and Vigour, that we follow'd them quickly. But at laſt the Aſcent grew ſo difficult, that all our former Toil and Labour ſeem'd but ſport to this. However, we did not give over, but imploring the Divine aſſiſtance, we uſed our utmoſt endeavour. At laſt, through untrodden ways, through ſharp and hanging Rocks, through Clefts and horrible Deſerts, pulling and drawing one another, ſometimes with our Staves, ſometimes with our Belts, and ſometimes with our Hands, by the aſſiſtance of Almighty God, we all arriv'd at the top of the Mountain. But our *Arabians*, who were not ſpur'd on by Devotion, and had no Inclination to the thing, thinking it impoſſible to get up, ſtay'd below the Rock, admiring our fervour, eagerneſs and ſtrength. That top of Mount *Sinai* is ſcarce 30 paces in compaſs; there we took a large proſpect of the Countries round about us, and began to conſider how much we had travelled by Sea and Land, and how much more we had to travel, what hazards and dangers, and what various changes of Fortune might probably befal us, while we were thus divided between fear and hope, and poſſeſs'd with a longing for our Native Coun-

Country, 'tis hard to imagine how much vve vvere troubled.

Mount *Sinai* raiſes its lofty head ſo far above thoſe of other Mountains, and affords ſuch a vaſt proſpect on all hands, that altho the Red-Sea be three days journey diſtant from it, it ſeem'd to us but about a Gun-ſhot. From thence we ſaw ſeveral deſolate Iſlands in that Sea, and beyond it the Deſert and Mountains of *Thebais*, where the *Hermites*, *Paulus*, *Antonius* and *Macarius*, are ſaid to have lived. From thence alſo we deſcried *Aithor*, that famous Port on the Red-Sea, into vvhich all the Ships laden vvith Spices from *India* come; and from whence they are carried on Camels through the Deſert into *Alexandria*, and from thence by Sea and Land diſtributed almoſt through all the World.

But becauſe Thirſt and the Importunity of our Guides vvould not allow us to ſtay longer, we offered up our humble Devotion to the moſt high God, and went down; and the deſcent being eaſier than the aſcent, in a ſhort time, ſometimes tumbling, ſometimes walking, we came to the middle of the Mountain; vvhere finding a little Spring, but clear and wholeſom, vve drank heartily, to make amends for the long thirſt vve had endur'd.

And ſo having reſum'd a little ſtrength, vve arriv'd not long after at the Monaſtery of the 40 *Saints*, where vve vvere refreſh'd vvith a Cup of Wine, a little Bread and Cheeſe. This Monaſtery had ſometime been full of Monks, but ſome foreign Pagans ruſhing in, kill'd them every Man; and there being 40 of them, their Number gave name to the place. Now it lies almoſt deſolate, only there are always two of the Monks of St. *Catharin* ſent there to perform Divine Service after the manner of the *Greeks*.

Near to this little Monaſtery there is a moſt delightful Garden of Olive, Fig, Pomegranate, Almond, and ſeveral other ſorts of Trees. Leaving this place, and taking a Compaſs about *Horeb*, vve came to a certain Stone at the Foot of the Mountain, vvhich *Moſes*, as 'tis recorded *Num.* 20. having ſtruck with his Rod, brought fourth as much Water as ſerved all the Men and Beaſts that vvere in the *Iſraelites* Army. *Baumgarten.*

And altho *Moſes* is ſaid to have ſtruck the Rock only twice vvith his Rod, yet there are twelve Marks, or Prints of it, according to the number of the Tribes of the Children of *Iſrael*. Which Miracle vvas the more vvonderful, becauſe this Stone, tho ſeparated from the reſt of the Rock, and is almoſt of a ſquare figure, yet it is fixt in the Ground by only one pointed Corner, and conſequently not in ſo fit a poſture to extract any moiſture from the Earth; and therefore its ſending forth ſuch abundance of Water muſt have been the Work of an Almighty Hand, and to this day there comes a ſort of Liquor out at one of theſe Marks; which we both ſaw and taſted. *Marks in the Rock.* *Liquor comes out of it.*

Not far from hence there is a place where (as we read *Numb.* 16.) the Earth opened its Mouth and ſwallowed up *Dathan* and *Abiram*, with their Families and all that they had. *Where Dathan and* Abiram *were ſwallowed up.*

A ſhort way from hence is that Well of which *Moſes* made the People drink the Waters of Malediction, by which many of them died and were buried there, after their adoring the Molten Calf. Hard by this place is the Burial place of the *Greek* Brethren, where about nine thouſand of them are ſaid to be buried. *Well of the Waters of Malediction.*

Having fetch'd a Compaſs almoſt about Mount *Horeb*, near Sun-ſet we entred the Monaſtery of St. *Catharine*; and tho we were almoſt quite ſpent with Wearineſs and Hunger, yet Wearineſs afflicted us moſt; for next day we were not able to ſtand on our Feet, and minded reſt and ſleep more than eating and drinking.

CHAP. XXV.

St. Catharines *Chappel and Tomb. The Superſtition of the* Greeks *there. The Founder of it. The Indignities the* Arabians *put upon it. The way of living of the Monks.*

ON the 19*th* day we went into the Church of the Monaſtery of St. *Catharine*, which was once a very fine Edifice, but now ſupported only by twelve Pillars arch'd above; on the top of which, as they ſay, are preſerved the Reliques of a great number of Saints, whoſe Memory the *Greeks* do ſolemnize.

Baumgarten.

nize once every Month of the Year. We went to hear Prayers with the Monks in this Church; and after their Service was over, they went to the Tomb of St. *Catharine*, singing after their *Grecian* way, where one with a Book in his hand began first, and the rest all join'd in a Chorus. After which each of them, in their ugly old habits and hoods, carrying Wax-Candles in their hands, and burning Frankincense, open the Virgin's Coffin, pay their humble reverence to the Body, and then withdraw in very grave manner. They allowed us the honour to touch these, and complemented us with a bit of the Silk in which the Body was wrapt.

Superstitious Service of the Monks.

Builder of the Monastery.

This Monastery is said to have been built by the Emperor *Justinian*; it stands in a Valley at the Foot of Mount *Horeb*, and is inclosed with a high Wall. Within the Rooms are low and very mean, and the *Saracens* have the insolence to profane, pull down, and do with it as they think fit. A certain venerable gray-hair'd Monk told us that every day there came above fifty *Arabians* there to get Victuals, and would not be refused, and that the Friars were no better than their Slaves. There is one Mosque within this Monastery, where every night a great many meet together, and make such a noise and clatter that the poor Monks cannot lay their eylids together for them; and the only thing wherein they show their humanity is, that they don't enter the Friars Church; in all other things they do what they will, looking on themselves as the Masters and Guardians of the place, whereas indeed they are Destroyers of it.

Insolence of the Saracens.

The Monks, who are all *Greeks*, and live after the Rules, as they say, of St. *Basil*, are very poor, fast often, never taste Flesh, wear an ugly and careless sort of habit, and look liker *Skeletons* than living Men. They don't acknowledg the Pope's Supremacy, or indeed any other, but live after their own way, and have their own peculiar Customs.

CHAP. XXVI.

Their departure from the Monastery of St. Catharine. *They view several Monuments of Antiquity. Three times plagued with the* Arabians. *Something concerning their Life and Manners. What kind of a Creature a Camel is. Two sorts of them.*

HAVING seen all the things and places remarkable in or about the Monastery, we made all possible hast to pack up our baggage, as quietly as we could, and remove them out of the Monastery, sending off our Interpreter and Camel-driver with them, while we in the mean time, making all the hast we could, went into a Garden that was hard by the Monastery, and pass'd through it, having the favour of the Moon's light that shin'd all night. There we saw the burial-place of three thousand *Israelites*, whom the Sons of *Levi* slew, at the command of *Moses*, for having worship'd the Image of the Calf; also the Image of that Calf in Stone, in memory of the Golden one that was burnt, the Ditch in which that Idol was made, the adjoining Water into which *Moses* threw the Ashes of it; and the round Stone upon which he is said to have broke the Tables of the Law. Having seen all these, we went directly to our Camels that were loaded, and had got before us. There an *Arabian* Thief, having stole a Coat from one of our Company, was prevail'd with by our Camel-driver to restore it; but not before the Owner had paid him down six small pieces of Silver. And we were obliged to stop the Mouths of the rest of that Gang in the same manner; for they had gathered together to take their leave of us, just as a Flock of Vultures used to do about a Carcase. After which, thanking our Stars that we had so escaped, every one mounted his Camel and went away, by a Road more rugged than that we had travelled before, but shorter.

Burial-place of 3000 Israelites, &c.

Calf in Stone.

Ditch where it was made.

On the 20*th* day, getting up with the Sun, we went on in our Journey; and not long after entring that Date-tree Wood, that we spoke of before, met with the same treatment from the *Arabians* as we had formerly; and having satisfied them with a little Mony, there came other two who rob'd us of a pair of Pullets, and scour'd up the Hill when they had done. We sent off our Interpreter and Camel-driver after them, but they took care to let them escape, being as great Rogues as themselves, and

we

we could hardly truſt any body. Thus were we reduced to extreme want, having nothing but Bread, that was as hard as a Stone; and had nothing but ſome good Water, which we had brought from St. *Catharin's* to refreſh our ſelves with. Before we had gone much farther, we were ſet upon by a parcel of Robbers, in the duſk of the Evening, which raiſed a hideous cry, they having ſurrounded our Interpreter, whom they firſt met with, repeated their ſhouts, and in their own barbarous bawling way requir'd Mony of us; but being diſappointed of that, were forced to take a ſhare of our Biſcuit, and after a deal of Clamour and Noiſe went away like a Company of Dogs when their barking is ſtopt by throwing them a piece of Bread. It is a wonder that ſuch a barbarous Pack, who have neither Laws nor Government, and who are ſo poor and beggarly, ſhould not wound and murder thoſe they meet with, when they may do it ſafely. For they are free from all Subjection, either to the *Sultan*, or any other. They are all Maſters among themſelves, and ſalute one another with very honourable Titles. The poor and the rich, the naked with the cloth'd, the arm'd with the unarm'd, are all, by a certain natural agreement, upon a level. Not long after we had parted with theſe Robbers, we laid us down to refreſh our wearied Bodies with a little ſleep; for the uneaſy pace of our Camels had ſo ſhaken and toſs'd us, that we thought our Fleſh and Bones had taken leave of one another; eſpecially the two *Franciſcans*, who knew much better how to obſerve the Rules of their Order than to ride on Camels. *Baumgarten.*

A Camel. The Camel is a four-footed Creature, having ill ſhapes, and a worſe ſmell. Its Tail is like that of an Aſs, its Feet are fleſhy and ſoft, and cleft in the middle, but the hinder part of them is intire. It has two Knees on each Foreleg, and when it receives its Burden it kneels on both of 'em. It has no Teeth in its upper Jaw, and eats and drinks very little in reſpect of its Bulk, inſomuch that it can travel four Days without drinking. It makes its water croſſwiſe, and very little of it. The leaſt cooling Breeze makes it ſlow and lazy, if its Driver does not animate it with his Voice or Pipe, or with Bells; but Heat works the contrary effect upon it. There are, as we are told, two ſorts of 'em, the *Arabian* and the *Bactrian*. The former have two Hunches on their Back, are ſwifter than the other, and are call'd *Drommedaries*; the latter have only one Hunch, and are uſed for carrying Burdens. *Plin. l. 8. c. 18.*

CHAP. XXVII.

Their return to the Red-Sea, and joining the Caravan. *Dreams and Fancies of weary and famiſh'd Travellers. A little Squabble with the Mule-drivers about their Hire.*

ON the 21*ſt* Day, getting up before Sun-riſing, we left thoſe horrible rugged Mountains, and came down into the more delightful Country upon the *Red-Sea*, and met with the ſame *Caravan*, loaden with *Indian* Spices, almoſt in the very ſame place where we had parted with them. All our fear fled away then, when we ſaw our ſelves ſecurely fortified with ſuch a multitude of Men and Beaſts; but travelling all that Day and Night without eating, reſting or ſleeping, we could not avoid falling off our Camels while we were half-ſleeping, half-waking. A thouſand ſtrange Dreams and Fancies came into our heads whilſt hungry and weary, and we ſat nodding on our Camels. We thought we ſaw ſome body reaching us Victuals and Drink; and putting out our hands to take it, and ſtretching our ſelves to overtake it when it ſeem'd to draw back, we tumbled off our Camels, and by a ſevere fall found it a Dream and Illuſion. We underwent the ſame hardſhip all the 22*d* and 23*d* Days, mutually pitying one another's leanneſs and miſery, and exhorting each other to Patience and Reſignation.

Treachery of the Mule-drivers. On the 24*th* about Noon, our Mule-driver like a cunning and treacherous Rogue, leaving the *Caravan*, led us in among barren and ſandy Mountains; where having reſted our ſelves and our Camels, he moſt impudently demanded of us more Mony than was his due, withal threatening that unleſs he had it he would leave us there to ſhift for our ſelves. Conſidering what danger we were in, we thought it adviſable to let him have it rather than endure the effects of his fury. So after much wrangling we mounted our Camels, and under covert

of

of Night returned to *Alcanica*, ready to faint for hunger and ſleep. Thus we ended a Journey in five Days returning, which coſt us eight going.

Baumgarten.

On the 25*th* Day, having not ſlept all that Night, but eat plentifully in the Morning, and hir'd us Mules, we went directly to *Cairo*.

CHAP. XXVIII.

They are again inſolently treated at their return to Cairo. *The Creature call'd* Ziraphus. *The* Indian *Ox. An injury done to a* Saracen *by a* Mamaluck, *to which is ſubjoin'd a ſhort Hiſtory of the* Saracens *and* Mamalucks. Pyramides. *The Creature call'd* Muſcus.

Return to Cairo. BEing arrived at *Cairo*, we were received in the ſame manner as we were ſent off, by the Boys of the City, who pelted us again with their Dirt, Bricks and rotten Lemons. We got into *Tongobardin*'s Houſe, and were received with the greateſt expreſſions of Joy by the *Venetian* Merchants, who had almoſt deſpair'd of our Return. They liſten'd with the greateſt attention to the Relations we gave them of the Places and Things we had ſeen; and after we had tir'd both our ſelves and them with our Stories, and it was now time to go to Bed, we parted and went to enjoy that ſleep and repoſe which our wearied and ſpent Bodies did ſo vehemently long for.

Creature Ziraphus. On the 26*th* looking out at a Window we ſaw the *Ziraphus*, the talleſt Creature that ever we beheld. Its Skin was all over white and brown, and its Neck was almoſt two Fathoms long. Its Head was a cubit long, and its Eyes looked brisk and lively; its Breaſt was upright, and its Back low; it could eat Bread or Fruits, or any thing elſe they reached to it. The *Indian Ox.* ſame day we ſaw an *Indian* Ox, whoſe Body was ſhorter, but Head larger than that of our Oxen; his Horns were large not ſharp pointed, but blunt and knotty.

We ſpent all the 27*th* and 28*th* Days (except what we beſtow'd on recruiting our Spirits with ſleep) upon reading the Holy Scriptures.

As we were walking along the Street on the 29*th*, we ſaw a *Saracen* crying bitterly, and thumping his Head and Breaſts: and having the curioſity to enquire what the matter was with him, we were told that he had lately given a good Sum of Money for a Houſe, and after he had been at great charge to finiſh and furniſh it, a certain *Mamaluck* had violently diſpoſſeſſed him of it, and beat him, only *Mamalucks Authority.* becauſe he fancied the Houſe; for ſo great is the *Mamalucks* Authority here, that they may puniſh or do with a *Saracen* what they pleaſe, and never be call'd in queſtion: and therefore they had thruſt him out of his Houſe, and having poſſeſſed it, might live in it as long as they would. But the *Saracens* are not ſo much as allowed to ride on Horſeback, nor bear Arms within the City, but are obliged to take all in good part from the *Mamalucks* as if they were their meaneſt Slaves, to give place to them, to pay reverence to them as they paſs along, and even to kiſs their Knees and Feet; and if it happen that any of 'em are allow'd to kiſs a *Mamaluck*'s Hand, he is to look on that as a ſingular favour: all which, no doubt, is a Puniſhment inflicted on them by the Divine Juſtice. For in former times the *Saracens* are ſaid to have ſo much thirſted after Dominion over the Chriſtians, that when they could not make Captives of them themſelves, they bought them from other Nations who were at War with the Chriſtians; and they no ſooner had them in their poſſeſſion, than they forced them to abjure their Religion, they made them draw their Ploughs, and undergo other ſuch labour and toil; and if they happened to be engag'd in Battel, they uſed them for a defence and ſhelter againſt the attacks of the Enemy.

Slavery of the Saracens.

Hard life of the Saracens.

But theſe bought Slaves exerciſed abundance of Fortitude amidſt all theſe hardſhips and diſaſters; and the more they were uſed to them, the more patiently they ſuffered, and the leſs they were inclin'd to ſink under them: and no longer did they ſuffer this Yoke to ly on their Necks, than till they thought they had a ſufficient number, and a Leader able enough to attempt to ſhake it off, and even to ſeize the Sovereignty it ſelf. Now it happen'd on a time that the *Egyptians* being engaged in a foreign War, arm'd all theſe Slaves, and of them made up a conſiderable Army, able to make head againſt the Enemy. Theſe reckon-

A Story of Slaves.

reckoning themſelves ſure of the Victory, one of their number, who carried deep reſentments of the Slavery and Ignominy which they endured, in a ſet Speech publickly told the reſt, that he could not enough admire their Tameneſs and Cowardice, who ſo patiently underwent ſuch Drudgery, ſuch Drubbing, ſuch Fetters, and even Death it ſelf, when they could expect nothing after all but Food Raiment in the moſt miſerable manner; but if they would ſhow themſelves Men, let them follow him, and they ſhould all be free, and all Maſters.

Having with theſe words enflamed their natural Boldneſs, they march'd directly to *Alcairo*, carrying the Trophies of their ſlain Enemies before them, and were admitted into the King's Caſtle, as if they meant no harm; and having made themſelves Maſters of it, they firſt beheaded the King with all his Court, and threw his Carcaſe over the Wall. Afterwards went ſtraight to the City, and deſtroy'd all with Fire and Sword; treating their imperious and cruel Maſters as they had done them. At laſt after they had ſatiated their Revenge on theſe, they gave Quarters to the reſt of inferior Rank. They created their Leader King, and theſe Slaves, who are now call'd *Mamalucks*, were put in poſſeſſion of all their Maſters Goods. And this, as 'tis ſaid, is the Original of theſe People, and in this manner did they grow ſo powerful. They are all Chriſtian Renegado's; and they baptize all their Children, not by a Religious motive, but that they may have a legal Title to their Father's Eſtate after his death. For none that's unbaptiz'd, or a mere *Saracen*, or a *Jew*, can be a *Mamaluck*; but firſt they are baptiz'd, and afterwards abjure the Faith, and are circumcis'd. After that they burn the figure of the Croſs upon the ſole of their Foot, a mark of their contempt of the Chriſtian Religion. The moſt part of theſe come from *Ruſſia*, *Albania*, *Servia*, *Italy*, *Spain*, and but ſeldom from our Native Country *Germany*.

On the 30*th* Day, having a Moor who was *Tongobardin*'s Slave, for our Guide, we croſs'd the *Nile* to ſee the Pyramides. They are huge Structures, built of large Square-ſtones, and rais'd to a great height; and have their Name from πυρ, Fire, whoſe form they reſemble. The Kings of *Egypt* built them for their Burial-places, with immenſe coſt and labour; and the reaſon why they were built ſo great, and ſo many hands employed, was that the People might have no time to conſpire againſt their Kings. The three Pyramides that ſtand towards *Lybia*, are about 15 Miles from *Memphis*, which is now called *Cairo*, and about 5 from the *Nile*; and for the magnificence and art that is diſplayed upon them, they may juſtly be reckoned one of the Seven Wonders of the World, and irreſiſtibly breed admiration in all that behold them. The largeſt of 'em was built by King *Chemmis*, and is Quadrilateral. The whole Structure is of a hard, rough and durable ſtone, which they ſay was brought a great way off from *Arabia*. It is a prodigious piece of Work, eſpecially in a Sandy Country; inſomuch that it ſeems rather to be the Work of the Gods than Men; and as the ſtory goes, there were three hundred and ſixty thouſand Men employed for the ſpace of almoſt 20 Years in building it; but none of thoſe Kings who deſigned any of theſe Pyramids for their Sepulcher were buried in them, for either the hardſhip that the People endur'd, or the Tyranny and Cruelty of the Kings provok'd their Subjects to that degree, that they either tore their Bodies in pieces, or threw them out of their Monuments. For which reaſon they uſually left ſpecial orders with ſome of their Servants, to lay their Bodies in ſome mean and obſcure place, that they might thereby avoid the fury of the People. There are two other Pyramids, but they are much decayed. But the greateſt of theſe Pyramids is ſo large ſtill, that the ſtrongeſt Man that is, ſtanding and throwing a Dart ſtraight forwards, can ſcarce reach the middle of it; which Experiment has been oftentimes try'd.

Baumgarten.

The largeſt.

Stones 'tis made of.

Workmen employ'd.

Greateſt Pyramid.

On the 31*ſt* while we were diſcourſing with a *Italian* Merchant, we ſaw in his Houſe a ſort of a Creature, ſomewhat like a Cat, but much bigger, which being ſtruck with a Rod and made angry, voided a ſort of Perfume, valued at its weight in Gold. This Creature which is call'd *Muſcus*, has a Lump near its Navel, which being taken out gives a moſt pleaſant ſmell, and is eſteem'd one of the moſt delicious Perfumes. The *Italians* call it *Zibethe*, and the *Germans*, *Pyſem*.

Creature called Muſcus.

The firſt five Days of *November* we did nothing but buy ſuch things as were neceſſary for our Journey to *Jeruſalem*, and ſent back to *Venice* all that was not uſeful to us, but rather a hinderance. We hir'd our Mules, pack'd up what we thought we might have occaſion for on our Journey, and longed for the Day of our Departure.

The End of the Firſt Book.

The

Baumgarten.

BOOK II.

An Account of their Travels into Paleſtine.

CHAP. I.

They leave Cairo *the ſecond time. Return to* Alcanica *the third time. Strange way of Hatching Eggs in* Egypt. *A* Saracen *Saint. In danger from the* Arabians. *Another* Saracen *Saint, or rather Devil. His and his Compli-ces way of Singing.*

ON the *6th* of *December*, having obtain'd leave to depart from *Tongobardin*, as if we intended to return, becauſe we were ſecretly told he had a deſign upon us, and having humbly ſupplicated his aid, we began another Journy; and leaving *Cairo*, we came to *Alcanica*, where we took up our Quarters in a little Houſe, cloſe by which there was a plain Piece of Ground, with a Garden, enclo-ſed with a dry Stone-wall, in which we ſlept and eat, without any other Canopy than the Heavens. We ſaw there an Oven ſhut up on all hands with Lime and Clay, into which they uſed to put the Eggs of ſeveral ſorts of Fowls, as Geeſe, Hens, Doves, *&c.* which, not by the Mothers hatching, but by the warmth and influence of the Fire and Slime, brought forth living young ones, accord-ing to their ſeveral kinds, in a ſhort time; who afterwards followed a Man either to be fed, or to be ſold, as Chickens hatch-ed in a natural way uſed to follow their other's. And however this may ſeem a Fable to ſome, yet it is certainly true; for in thoſe Ovens there are ſometimes three, ſometimes four thouſand Eggs of different kinds put, and all of 'em by thoſe means produce their reſpective young ones. The truth of this will not ſeem ſtrange to any one who obſerves the incredible numbers of young Fowl that are in *Egypt*.

Ovens for hatching Eggs.

Plenty of Fowl.

On the *7th* Day, leaving *Alcanica*, we came to a place call'd *Belbes*, where we join'd the Caravan that was going to *Damaſcus*. There we ſaw a *Mahometan* Saint ſitting among the Hillocks of Sand, as naked as he came out of his Mo-ther's Belly. It is a cuſtom, as we were then told, among the *Mahometans* to re-verence thoſe as Saints who are mad, and out of their Wits; and they think alſo that a great deal of Reſpect is to be paid to thoſe who voluntarily repent and vow Poverty, after they have led a lewd and ſcandalous life. This ſort of Men are al-lowed an unbridled and unbounded li-berty of going into all Houſes, of Eating, Drinking, and which is ſtill worſe, of lying with whom they will; and if this Copulation produces a Child, it is like-wiſe reckoned holy. They honour theſe Men very much while they are alive, and after they are dead they build ſtately Temples and Monuments in honour of them; and they think it a very happy and lucky thing to touch or bury them. This we heard our Mule-driver ſay, as we underſtood by our Interpreter. More-over we heard this Saint mightily com-mended for a very good Man, of great Piety and unblemiſh'd Vertue, becauſe he had never defiled himſelf with Wo-men or Boys, but only with Aſſes and Mules. We could not forbear laughing at ſuch Sanctity, or rather Beaſtlineſs, that what in our judgment ought to be puniſh'd by burning alive, ſhould by them be thought pious and praiſe-worthy. But theſe are rather Beaſts in humane ſhape than Men.

Mahometans Vows.

A Mahometan Saint.

That Night there was great ſhouting and confuſion among thoſe that were in the outer part of the Caravan for fear of Thieves; but all the harm they did was to ſteal ſome ſmall inconſiderable matter.

matter, which they got clear off with. The place where we pitch'd had on one hand a Wood of Sycomore Trees, on the other a purling Rivulet, over which we had the proſpect of a moſt delightful Country, which was juſt then yielding a plentiful ſecond Crop.

On the 8*th* Day we ſtayed there for ſome time, waiting the coming of a great many more from ſeveral parts, to increaſe the number of our *Caravan*: Which being compleat, we immediately ſet out, there being near 400 Armed Men in the Company; notwithſtanding which the *Arabians* ſeem'd as if they would attack us three times that Day, it being their daily Employment to plague that Country with their Robberies: but the *Mamalucks* on Horſeback, and the Archers on Foot, ſo ſoon as they ſmelt any danger, did ſo diſpoſe themſelves on all hands, that we with the Goods and Baggage march'd on as faſt as we could under their ſhelter. *Baumgarten.*

That Evening we came to a certain ſlimy and muddy Pool, of which both we and our Beaſts were forced to drink; where we ſaw one of their pretended *Saracen* Saints, in a party-colour'd Coat, and a Straw-cap on his Head, carrying in his Hand a ſort of a Red Banner with the *Sultan*'s Arms on't, and flouriſhing it about to invite the *Saracens* to ſing with him. The words of their Song were almoſt the ſame, and their Notes not very different; only when they began they drew them out long, but as they went on they ſtill grew ſhorter and ſhorter. The Words I have inſerted, as follows. *A prophane Saracen Saint.*

Halla halla illa halla hillala hillala halla hillala hillala.

Halla halla, and ſo on continually *halla.*

CHAP. II.

Salheyo. Cattia. *They travel through the Deſert; the great number of Dead Bodies there: how they had been killed.* Admirald *poyſon'd by the* Sultan's *Order. Salt pits near the Sea. The* Mamalucks *take their part againſt the Mule-drivers.*

ON the 9*th* Day of *November*, moving from thence we came to a Village call'd *Salheyo*; cloſe by which in a Garden, or rather a Grove, while we were reſting our ſelves a little, the Inhabitants brought us Melons, Cucumbers, Dates, and ſome Bread and Pullets, which we bought of them at a ſmall charge; and having fill'd our Bottles out of a neighbouring Puddle, we departed, and travelling all that Night, about the dawning we ſtopt and took ſome reſt on a riſing Ground.

On the 10*th*, after we had travel'd for ſome time through Hills of Sand, we came to a Town call'd *Cattia*, near to which, about a Date-tree Wood, we ſtaid all Night; and tho we ſaw a great many *Arabian* Robbers, yet the ſight of the *Mamalucks* ſo frighted them, that they durſt not offer us any Violence.

The 11*th* Day and following Night we travel'd through deep Sand, and ſo looſe that it yielded and ſlid back under our Feet; while in the mean time we could ſee nothing but the Heavens above, and Sand below; for nothing Green, no Tree, or the leaſt ſhrub was within the reach of our ſight.

On the 12*th* day about Sun-riſing we came to a deſolate and decay'd Cottage, where we ſtopt about two hours, and then went on in our Sandy Journey towards the Sea. Not far from this Cottage we ſaw above ten thouſand Carcaſes of Sheep, Goats, Aſſes, and other Creatures lying on the Ground, rotten and half conſum'd; the noiſom ſmell of which was ſo unſufferable, that we were obliged to make all the haſt we could to get out of the reach of it. The occaſion of their lying there was thus: *Admirald*, one of the *Sultan*'s Chief Miniſters, having been ſent into *Judea* to raiſe a Poll-tax, and finding it hard to get in the Money, had driven away the poor People's Cattle, with a deſign to carry them to *Cairo*, and preſent them to the *Sultan*; but as he was travelling through that Deſart, where there was neither Water nor Paſture, he loſt them all. The *Sultan* underſtanding this, and conſidering with himſelf *The ſtink of Carrions.* Admirald, *a Chief Miniſter.*

himſelf how great Authority *Admirald* had among the *Mamalucks*, began to ſuſpect, that if he ſhould come ſafe to *Cairo*, he might at once deprive him of his Crown and Life; and therefore before he drew near the Town he ſent one to complement him with a Rich Embroidered Garment, as a Token of his Joy for his ſafe return; and after that ſent him a Poiſonous Draught, which he no ſooner drank than he died; and thereby freed the *Sultan* from his jealouſy and ſuſpition, and at the ſame time fill'd his Coffers.

Baumgarten.

Admiralds Cruelty puniſh'd.

After we had got out of the reach of that ſtink, we came to a certain Bay, all along the Coaſt of which there were places where Salt was made. For when the Sea flow'd and covered the Neighbouring Ground that lay low, it filled the Ditches with Salt-water, which when it ebb'd, was turn'd into Salt by the violent heat of the Sun. Theſe places turn'd to ſo great account to the *Sultan*, that as we were told, they yielded him a hundred thouſand *Seraphs* a Year. Having travel'd all that Day, and till about Midnight, we arriv'd at a Village call'd *Laritſch*, where we reſted our ſelves for ſome time; and then went on till we came to another Bay, where the *Mamalucks* who were our Guard commanded us to light off our Mules and pay them for their Attendance, for which they exacted a *Seraph* from every one of the Company. At laſt, after they had been paid by all the reſt, they came to us; but we by our Interpreter refuſed, alledging that our Mule driver ought to pay it, ſince we had made our Bargain with him ſo, and that we were to pay nothing out of our own Pockets on that account; and that we would confirm what we had ſaid by his own Handwriting. The *Mamalucks* ſeeing us in diſorder, and perceiving that we underſtood not the Language, had compaſſion on us, and having ſurrounded the Mule-driver, demanded their Money of him; and when he was beginning to argue the matter with them, they ſtopt his diſcourſe, and had well nigh fallen foul of him, if he had not been ſo wiſe as to perceive where it would end, and to unty the Ribbon that was about his Head, and (tho much againſt his will) give them the Piece of Gold they demanded.

Salt-Pits.

Village Laritſch.

Mamalucks quarrel with the Pilgrims.

CHAP. III.

They hire an Interpreter: Get themſelves Saracen *Habits. The Temple of* Dagon, *&c. Arrive at laſt at* Hebron.

ON the 14*th* day about Sun-ſet we drew near to *Gaza*; and after we had for a long time rode cloſe by it, at laſt we lighted at our Muledriver's Houſe, and ſtaid there two days, and hir'd a *Jew*, whoſe name was *David*, to be our Interpreter; by whoſe Advice we bought us *Saracen* Habits, the cheapeſt and coarſeſt we could find, that in that dreſs we might the more freely go into, or come out of any place where we ſhould have occaſion to be. For hitherto we had only covered our Heads, and put a Girdle about us after the faſhion of the Country; but our Clothes were of the *Grecian* Mode, and hardly reached ſo far as our Knees. But now we were habited like the *Saracens* every way, had our Heads poll'd after the ſame manner, and the ſame figure of Beards; ſo that we could freely go whither we would.

Saracen Habit.

Gaza, or *Gazera*, was once a great and ſtrong City, and one of the five principal ones in *Paleſtine*, and was call'd ſo by the *Perſians*: That word in their Language ſignifies a *Treaſury*, becauſe when *Cambyſes* King of *Perſia* went into *Egypt*, he made this the Storehouſe for all his Riches and Warlike Preparations. It is ſtill a great City, and larger than *Jeruſalem*, but not fortified; ſituated in a moſt fruitful Country, not far from the Sea, and environed with delightful Gardens full of Date, Pomegranat, and other fine Fruit-trees: within it are to be ſeen antient magnificent Buildings, ſome whereof are intire, others ruinous. There is to be ſeen the Temple of *Dagon*, but not above half of it ſtanding; which *Sampſon* (as we read *Judg.* 16.) taking hold of the two Pillars that ſupported it, pull'd down, and deſtroyed both himſelf and all that were in it: And theſe Pillars are ſtill preſerved there, to perpetuate the memory of the Action. It is plain by the Ruins of this Temple, that it was a very large one, ſtrongly built of large hewed Stones. About a mile from this City towards *Hebron*, ſtands the Hill to which (as 'tis recorded in the forecited Chapter of

Gaza.

Curtius, lib. 3.

Temple of Dagon.

Sampſon pulls down the Pillars.

The Hill which carry'd the Gates.

of *Judges*) *Sampſon* by his incredible Strength, carried away the Gates and Bars of this City.

On the 17*th* about Noon, bending our Courſe towards *Jeruſalem*, we came to a certain Village where we refreſhed our ſelves and our Mules, becauſe the Road we were next to travel was very bad and rugged. Departing from thence we travelled all night for fear of Robbers; and we had a very toilſom Journey, both becauſe we were afraid of the Robbers, and becauſe the Road was ſteep, rugged, full of Woods and Dens; which obliged us to halt in a little narrow Valley, and reſt our ſelves and our Beaſts who were almoſt fatigued to death.

On the 18*th*, travelling between the rugged and broken tops of the Hills, we ſaw very wholeſom and pleaſant Herbs, and fell a gathering of 'em, the ſmell being mighty refreſhing. At length we got out of that narrow Track, and came into the common Road; and not long after arriv'd at a little Town ſituated on a Height, where they ſaid the Land of *Judea* began. Here we fill'd our Bottles with freſh Water, and bought us ſome ſofter Bread, and ſo went on in a very bad and ſtony Road, till we came at laſt to *Hebron*, where after a great deal of Intreaty, and the promiſe of a good Reward for our Entertainment, we were permitted to lodg in the Houſe of a certain poor Widow. *Baumgarten.* *Entrance into Judea.* *Hebron.*

CHAP. IV.

They viſit the Wells of the Patriarchs. The Fields of Damaſcus. *The Valley of* Mamre. *Injuries done by the* Mamalucks. Neheleſcol. Bethlehem.

ON the 19*th* day we went under the Conduct of the *Jew* who was our Interpreter, and a *Saracen* who was our Guard, to ſee thoſe Places that are mentioned in the Scriptures. The firſt that offered themſelves to our obſervation, were the 3 Fountains of theſe Patriarchs, *Abraham*, *Iſaac*, and *Jacob*. After theſe the Fields of *Damaſcus*, where it is ſaid, or at leaſt gueſſed, *Adam* was made. That Field lies about a Bow-ſhot to the Weſt of *Hebron*, and the Earth of it is reddiſh, and feels almoſt like Wax; ſo that the *Saracens* make little Balls of it, which they ſell to the Chriſtians to make their Prayer-Beads of. The *Saracens* alſo export great quantities of this Earth into Foreign Countries every Year, pretending that no noxious Creature can do thoſe any harm who carry this about them; and that it preſerves them from breaking their Bones, and all other ſad Accidents. Moreover, as *Joſephus* relates, *Hebron* is not only more antient than the other Citys of that Country, but even than *Memphis* in *Egypt* it ſelf; but now it is liker a Village than a City, ſtanding in that place where the Cave is, in which theſe Patriarchs and their Wives are bury'd.

Above this double Cave there was antiently a ſtately Church; for while the Chriſtian Religion flouriſh'd there, it was a Cathedral, but is now degenerated into a Moſque. However the Infidels have a veneration for the Place, becauſe that all thoſe whom Age, or Pow[illegible] want of Health, will not allow [illegible] *Mecca*, where their pretended Prophet is buried, [illegible] or to the [illegible] Not far from modern *Hebron*, on a little ſteep Hill, ſtands antient *Hebron*, or rather the Rubbiſh of it, in which *David*, as the Scriptures ſay, reigned ſeven Years, and where the Burial-place of his Father *Jeſſe* is ſtill to be ſeen. About half a mile from old *Hebron* is the Valley of *Mamre*; where, as 'tis related *Gen.* 18. the Lord appeared to *Abraham* while he was ſitting in the Door of his Tent; when he ſaw three, but paid worſhip only to one. When we were thinking to leave *Hebron*, there came a *Mamaluck* who was Governour of that Place, and violently took away both our Mules, and all the reſt that he could find, to carry his Baggage to *Damaſcus*. After we ſought up and down a long time for others, at laſt we found two, upon which we laid our things, and followed them on foot our ſelves: and we had a very troubleſom Journey of it, by reaſon of the ruggedneſs of the Road, which was long and hilly, and no Earth on it to cover the bare and rough Stones. And yet (which is very ſtrange) there is here and there among thoſe bare Stones, ſome Olive, Fig, and Pomegranate Trees. We had not got far from the City when there comes a *Mamaluck*, and falls like Thun- *Antient Hebron.* *Burial-place of Jeſſe.* *Valley of Mamre.*

Baumgarten.

der upon one of our Company who was riding on an Aſs, and indiſpoſed: He preſently gets off, and offers him to the *Mamaluck*; but not being ſatisfied vvith the Aſs, commands a *Jew* vvho vvas riding on a Horſe to diſmount. The *Jew* delay'd it a little, and endeavour'd to prevail vvith him by fair vvords: But the *Mamaluck* enraged at his diſobedience, falls a drubbing of him, and railing at him, and knock'd the poor old and feeble *Jew* off his Horſe. Our Mule-drivers came about the *Mamaluck*, praying and intreating him to have pity on his Infirmity and old Age, and kiſs'd both his Hands and his Feet, and the poor *Jew* did the like; and ſo trying the laſt Remedy, they greaſed his Fiſt, and ſent him off ſatisfy'd. But the *Jew* had been ſo threſh'd and vvounded, that he had much ado to mount again vvith the help of another Man. After this vve put on in our Journey, and left *Nebeleſcol*, that is, *the Brook or Stream of Grapes*, on our left; from whence (as 'tis recorded *Numb.* 13.) the Spies vvhom *Moſes* ſent out, cut off the Vine-branch vvith its Grapes, and brought it on two Mens ſhoulders to him, together vvith the Pomegranats and Figs of that Country. At laſt coming to *Bethlehem*, famous on the account of *David* and our *Lord Jeſus Chriſt*, vve vvere kindly received into the *Franciſcan* Monaſtery, and entertain'd all that night as plentifully as their condition and manner of living vvould allow.

Nebeleſcol.

Bethlehem.

CHAP. V.

The antient Magnificence of the Church at Bethlehem, *The* Sultan's *Sacrilege. They view many Monuments of Antiquity. They enter* Jeruſalem. Abrahim *Keeper of our Lord's Sepulcher.*

ON the 20*th*, riſing from our ſoft Mats, vve vvent to ſee the Church dedicated to our Saviour, vvhich vvhile it ſtood in its Glory, had not its equal, I believe, in the World: It vvas built of the choiceſt white Marble, vvonderfully adorned, and curiouſly ſupported by two and twenty Pillars in two rows; and the Statuaries had diſplayed their utmoſt skill to beautify and adorn it. One may ſee by the Ruins of it, that it had formerly forty of theſe Pillars. Moreover, between the Chapiters of the Pillars and the Roof, there are to be ſeen the Hiſtories of the Holy Scripture in beautiful pieces of fineſt Painting, and ſet off with ſuch curious pieces of rareſt Marble, as nothing can be imagin'd beyond them, or any price great enough for them. Their ſmoothneſs and brightneſs did not yield to thoſe of the beſt poliſh'd Mirror; inſomuch that ſome Years ago the *Sultan* being charm'd with the fineneſs of 'em, did ſacrilegiouſly carry a great many of 'em to *Cairo* to adorn his Palace. Here they ſhow'd us whatever was rare and remarkable, as the Place where our Saviour vvas born, in vvhich there vvas a Chappel built in honour of him; the place where the Manger ſtood, and the wiſe Men offered their Gifts; the Table on which the Circumciſion was perform'd, and other ſuch-like. Having viewed all theſe, we begg'd the two Friers would give us the favour of their company to *Jeruſalem*; and by the way our fellow Travellers ſhow'd us the Ciſtern of *Bethlehem* ſpoken of 2 *Kings* 23. the Sepulchre of *Rachel*, the ruinous Tower of the Flock of *Galeed*, the Houſes of *Elias* and *Habakkuk*, and of *Simeon*, near to which we began to have ſight of *Jeruſalem*. We no ſooner ſaw it, than we offered up our hearty Thanks to that Immortal Being, who, through ſo many Dangers by Sea and Land, had protected us and brought us there in health of Body, and ſoundneſs of Mind.

Temple of Bethlehem.

Sultan's Sacrilege.

Artiquities in Bethlehem.

Rachel's Sepulcher.

So we went up to the Holy *Jeruſalem* by the Valley of *Enno*, which is between *Gyo* and *Mount Sion*; and were carried by the *Franciſcans* into the Monaſtery of the *Minorites* that ſtands on *Mount-Sion*, and were kindly received, and plentifully refreſhed in a place that was appointed for us.

Jeruſalem.

That ſame day towards Evening, *Abrahim*, the Keeper of our Lord's Sepulcher, underſtanding there were Strangers come, came to us and talk'd with us, and told us the time we were to ſee the Holy Sepulcher, and what the Fees were. Neither the *Sultan*'s, nor *Tongobardin*'s Letters ſignified any thing to us then, tho we had paid eight *Seraphs* for them in *Cairo*; and tho the Governor of *Jeruſalem* had received and kiſs'd them with a profound Reverence, and laid them

Sultan's Letters to the Governor of Jeruſalem.

them on his Head and read them: We muſt have recourſe to our Mony, we muſt uſe that Intereſt, and that muſt ſupport and protect us. For twenty *Seraphs* therefore we bought a liberty of going into the Temple, and the Holy Sepulcher, which we intended to do next Morning. *Baumgarten.*

Fees for ſeeing the Temple.

CHAP. VI.

They viſit the Holy Sepulcher: View the Monuments of Antiquity. Deſcription of the Sepulcher.

ON the 21*ſt* day of *November* about Sun-riſing, we went into the Holy Sepulcher, accompanied by almoſt all the Monks of *Mount-Sion*. Coming to the Door of the Church, we found *Abrahim* and a great number of *Saracens* ſitting there, and waiting our coming. After he had taken a Note of all our Names particularly, he ſet open the Doors of the Church, which we had no ſooner entered than he immediately ſhut them without. All the Monks being arrayed in Habits of divers colours, had each of 'em a Torch put into his hand, and began to ſing; and after the ſinging was done, one of 'em came to us, and began to ſhow and explain the holy Places. Firſt that of Chriſt's appearing after his Reſurrection; next, *Mount-Calvary*, where he was crucified; the Chaps of the Earth cauſed by the Earthquake at his Paſſion; a part of the Pillar where he was ſcourg'd, incloſed within Rails: Chappels built to preſerve the Memory of a great many things; and particularly in that which he ſhowed us in *Golgotha*, was this Epitaph on King *Baldwin*.

Rex Balduinus Judas *alter* Machabæus,
Quem formidabant, cui dona tributa ferebant
Cedar, Egyptus, Dan & *Homicida* Damaſcus,
Prob dolor! exiguo hoc oſſa tegit ecce Sepulchro.

At laſt we came to the Chappel of the Holy Sepulcher, into which we entered at a little low Door not above two Cubits high; the place it ſelf not open above, but on the South ſide where the Body was brought in, and continually enlightned with 38 Lamps. The Figure of the Sepulcher without is ſquare; at the corners of which there are ſix Pillars, ſo high that they ſupport a ſort of a Cover that's above the Roof of the Chappel; above which there's a little Room, with two rows of Pillars, ſix in number, and three Cubits in meaſure. Above theſe Pillars there is a little guilded Arch reſembling a Globe. The Church, in the middle of which the Chappel of the Sepulcher ſtands, is open above, ſo wide as the Chappel is large, ſo that the Holy Sepulcher may in a manner be ſaid to be in the open Air. There we ſtaid all Night, offering up our devout Prayers to God Almighty.

A Hole on the Roof of the Temple.

CHAP. VII.

Several Monuments of Antiquity without the City.

ON the 22*d* of *November* about Sun-riſing came *Abrahim*, accompanied with a great number of *Mamalucks* and *Saracens*, and opened the door, and bid us come out. We obeyed his Order, and went to the Monaſtery in *Mount Sion* where we refreſhed our ſelves: After which we went out without the City to ſee the Churches and Chappels that were dedicated to ſeveral Saints, or built to perpetuate the Memory of ſome notable Action. Under the Walls of the City and the Temple we came to the Brook *Cedron*, which runs through the middle of the Valley of *Joſaphat*, and in the Summer time is dry, but in the Spring and Lent-time is level with its Banks. Over this Brook there is an arched Stone-bridg built by *Helena*; and on the other ſide of it, near the Road that leads to *Bethany*, is the Sepulcher of *Joſaphat* King of *Juda*, from whom the Valley as well as this has its Name. The Sepulcher is hewed out of a ſolid Rock, and has a Pyramid atop of it. Hard by it is the Sepulcher of the Prophet *Zachariah*, a large piece of Work, and cut out of the ſolid Rock alſo. We viewed alſo the Sepulcher

Helena's Bridg.

Sepulcher of Joſaphat.

Of Zachariah.

Baumgarten.

cher of *Abſalom*, the Son of *David*; at which, becauſe he impiouſly rebelled againſt his Father, Travellers, even the *Saracens* and *Mamalucks*, throw Stones, curſing both it, and the Perſon that lies buried in it; and you may ſee there a great heap of ſuch Stones. From thence we went and ſaw *Gethſemane*, the place where our Saviour in great affection prayed, was taken, and bound. After that we went to viſit the Church of the Bleſſed Virgin, that ſtands almoſt in the middle of the Valley of *Jehoſhaphat*, and to which we went down by 38 ſteps. In the middle of the Church ſtands her Sepulcher made of white Marble: It is larger than that of our Lord, and has two Doors oppoſite to one another, and her Body is ſaid to lie here. From thence we went up to *Mount-Olivet*, which is directly oppoſite to *Solomon*'s Temple towards the Eaſt. From the top of it there is a vaſt Proſpect towards the *Dead-Sea*, *Arabia*, the Mountains *Abarim*, *Nebo*, *Piſga*, and ſeveral other places.

Of Abſalom.

Temple of the Virgin.

Mount Oliver.

Coming down that ſide that looks to the *Dead-Sea*, we viſited *Bethphage*; in which place the Guardian uſes to come from *Mount-Sion*, accompanied with the Brethren on Aſſes, every Palm-Sunday; and in this manner enter *Jeruſalem*, in memory of what Chriſt did there; the *Saracens* in the mean while laughing and making a ſport of it.

Beth-phage.

Mahomet Zeal.

We came next to *Bethany*, antiently a place of Strength, but now a ſorry Village, about three miles from *Jeruſalem*, where *Lazarus*'s Tomb is ſtill to be ſeen, which is in great veneration with the *Saracens*; and on the top of it there is a Banner hangs, with *Saracen* Letters and Figures painted on it.

Lazarus's Tomb.

Not far from hence they ſhow'd us *Simeon* the Leper's Houſe, which by its Ruins ſeems to have been a large Pile of Building. It was built all of hewed Stone, and very ſtrong, and was encompaſſed with a wide and deep Ditch.

Simeon the Leper's Houſe.

As we were returning to *Jeruſalem*, we ſtept aſide a little to ſee the Trunk of a Tree, on which, as they ſay, the Traitor *Judas* hang'd himſelf. A little way from thence to the left hand is his Houſe, which the *Jews* have been careful to fence and build a Wall about, for fear the Chriſtians ſhould offer any violence to it; and hard by it is a burial-place of the *Jews*: and good reaſon that Fowls of the ſame kind ſhould flock together.

Judas his Houſe.

Towards Evening we return'd to the Monaſtery, where we reſted and refreſhed our ſelves.

CHAP. VIII.

Relation of ſeveral Monuments of Antiquity. A ſtrange way of Bird-catching. Story of a certain Maronite. *An Apoſtate* Franciſcan.

ON the 23*d* day we went out again to ſee the Places mentioned in Holy Scripture; and firſt as we were going down towards the South, we came to the Pool of *Siloah*, where Chriſt reſtor'd Sight to the blind Man, as we read *Joh.* 9. Near to this is the Well of that name, where pure and clear Water is inceſſantly boiling up. Above this, about the middle of the Hill, is the piece of ground call'd *Aceldama*, which was bought with the Mony that *Judas* ſold his Maſter for: The Empreſs *Helena* built a high Wall about it, and covered it above, leaving only nine Holes through which the Light might come in, and dead Bodys might be let down; it is 73 foot long, and 50 broad. A little to the Eaſt from hence we entered certain large Caves, where they ſay the Apoſtles hid themſelves during our Saviour's Paſſion. There we had occaſion to ſee a way of catching Birds which we had never ſeen before, for they did not catch them with a Bait as they do with us, but with Water pour'd out upon a Rock; for this is a very dry Country, and the poor Birds when they are flying in the Air, ready to drop down for thirſt, ſeeing the Water ſhine ſo clear by the bright Beams of the Sun, fly ſtraight down to it, and before they are aware are caught faſt in the Gins. By that time we had ſeen this Sport it was time to eat ſomething, and ſo we went to *Sion* and din'd; and after dinner went to the Gate of the Temple that is call'd *Beautiful*, where *Peter*, as we read *Act.* 3. cured the Man that had been lame from his Mother's Womb. Afterwards having a mind to view *Solomon*'s Temple more narrowly, we were violently hindered by the threatning *Saracens*, and puſhed back again after we were half up the ſtairs of that Gate. As much as we could obſerve, both here and from other places, this Temple is not very large,

Pool of Siloah.

Field Aceldema.

Helena's Wall.

Birdcatching.

Beautiful Gate.

Solomon's Temple.

large, it being not half ſo big as the antient and true Temple was. As to its figure, it has twelve Sides; it is covered with Lead, and above the middle of its Roof there is a round Dome, on the top of which there is a Creſcent; which Sign the *Saracens* uſually place, either at the Doors or on the top of their Moſques; and within it, as we were told, there are two thouſand Lamps conſtantly burning. There is a large Square about this Temple, about a Bowſhot broad, all laid with white Marble, which gives a great deal of ſplendour and magnificence to the Temple; for it reflects the Rays of the Sun ſo bright and thick, that the Beholders can no more look on it than they can on the Sun it ſelf; and the whiteneſs, ſmoothneſs and cleanneſs of it, contribute much to that. This Temple is in ſo great veneration among the *Saracens*, that the *Sultan* does not think it beneath him to ſtile himſelf the High Prieſt and Protector of it, and they call it *the Holy Sanctuary*. It was firſt built by *Solomon* in Mount *Moria*, but was afterwards ſeveral times deſtroyed by the Calamities of War, and again rebuilt through the pious Diſpoſition of ſeveral Kings, and the Liberality of the People; but now neither *Jew* nor *Chriſtian* muſt ſet their Foot within it. If any of theſe is catch'd in it, he muſt preſently either abjure his Religion, or be cut aſunder in the middle; which, as we were told, was the hard Fate of a poor Chriſtian, of the Sect of the *Maronites*, about half a Year before. He had gone in to view the Temple in the Habit of a *Saracen*, but was unhappily diſcovered to be a *Chriſtian*; and being threatned with preſent Death, turn'd *Mahometan*: but not long after, his Conſcience checking him for what he had done, he immediately recanted. Upon which he was brought before the Church of the Holy Sepulcher, and cut in two in the middle. For all this he lived three hours, arguing for the Excellency of the Chriſtian Religion, and expoſing the Folly and Superſtition of the *Saracens*, and at laſt gave up his Spirit to him for whoſe ſake he had ſuffered. *Baumgarten.*

About that time a certain Monk of the Society of *Franciſcans* that lived in Mount *Sion*, deluded ſome way or other by the Wiles of the Devil, voluntarily abjur'd his Religion. We had ſeen him before this time in *Cairo*, paſſing for a *Mamaluck*, and talk'd with him about Apoſtacy, but could not prevail with him. Near to this Temple, towards Mount *Sion*, there is a long and high-roof'd Church covered with Lead, which ſometime had been call'd *Solomon's Porch or Gallery*, or the *Houſe of the Foreſt of* Libanus, becauſe *Solomon* uſed to diſcourſe and give Judgment in it, and becauſe it was built of Timber brought from the Foreſt of *Libanus*. While the Chriſtians were Maſters of *Jeruſalem*, it was dedicated to the Bleſſed Virgin; and they ſay now there are eight hundred Lamps conſtantly burning in it, and it is now much larger than the Temple of *Solomon*. We were credibly informed by one who accompanied us as far as *Damaſcus*, that within the Precinct of this Temple and *Solomon's*, there were magnificent and coſtly Buildings, ſo large, that ſeveral thouſands of Men might be conveniently lodg'd within them; and a great number of Pillars, diſpoſed in a wonderful order, ſo that both theſe Temples with their Courts ſtood upon them. Next we ſaw, for the paiment of a little Mony, the Houſes of *Pilat* and *Herod*; the latter of which ſtill retains its regularity, and is built of Marble of ſeveral Colours; but the *Saracens* have made a Stable of the other. After this we went to the Monaſtery to refreſh and reſt our ſelves all night.

A Franciſcan Apoſtate.

Solomon's Porch.

A Building under-ground.

Houſes of Pilate and of Herod.

CHAP. IX.

They enter the Temple the ſecond time. The ſeveral Sects that are in it. Their Religions and Cuſtoms.

ON the 24th day about Sun-ſet, we carried certain Monks along with us, and entered the Church the ſecond time, viſiting all the Places that had been formerly deſcribed to us. In the Quire of the *Greeks* they ſhow'd us a place, over which there was a Stone about a Cubit broad, which they ſaid was the Center of the habitable Earth; alluding in a literal ſenſe to that ſaying of *David*, Pſal. 74. *God is our King for ever; he hath wrought Salvation in the midſt of the Earth.* *The Center of the Earth.*

We ſtaid there full three days, that we might throughly learn the Structure and Form of the Temple, and every thing in it,

Baumgarten.

it, and inform our ſelves of the ſeveral ſorts of Chriſtians that were in it, and of their different Conſtitutions and Cuſtoms. It is very well worth ones while to obſerve the great variety of Sects that are in this Temple, to hear ſo many different Languages, Voices, Muſick; to ſee how they differ in their Rites and Ceremonies, their Habits and Manners; and yet to ſee them, however differing in other things, all believe in, praiſe, and acknowledg the ſame Lord Jeſus Chriſt. Among all this variety of Sects, the principal of them are the *Latins* and *Franciſcans*. Secondly, The *Greeks*. Thirdly, The *Syrians*. Fourthly, The *Georgites*. Fifthly, The *Jacobites*. Sixthly, The *Indians* or *Abaſſins*; And, Seventhly, The *Armenians*. Of every one of whom we ſhall ſpeak briefly.

Sects in the Temple.

The *Franciſcans*, who call themſelves alſo *Minorites*, are appointed by their Superiors, and ſent into the Holy City, but not before they have been three Years in *Crete*; and if any of them happens to die, another is ſent into his room. They have their Food and Raiment through the Bounty and Charity of Strangers that come there, but they owe moſt to the Liberality of the *Venetians*. It is ſaid, that every Veſſel bearing Sail, that comes into the Port of *Candy*, pays a Ducat of Gold; and this Sum (which is certainly very great) the *Venetians* pay to the Friers that live there, who remit it to thoſe of their Order at *Jeruſalem*, either in Mony or by Bill, or in ſuch things as they ſtand in need of; and many other great Men are very liberal in their Gifts to them. While we were there, *Lewis* King of *France* ſent them five hundred Ducats, by one who travelled with us. They have a Monaſtery at *Jeruſalem* in Mount *Sion*, in which for the moſt part twenty of them live: And hard by theſe there is a little Monaſtery where five or ſix of their Order live Monks, and are maintain'd by the Proviſors of the Monaſtery of *Sion*. In *Bethlehem* they have a Monaſtery, in which there are five Friers, whoſe buſineſs is to keep the *Manger*. Beſides theſe, in the Church of the Holy Sepulcher they have two, one a Prieſt, the other a Laick, who are ſent every month to attend there, and are chang'd in their turns; and their buſineſs is to guard the Sepulcher, to keep it clean, and to look after the Lamps.

Franciſcans a ſort of Beggars.

Each Beggars.

They have under their care ſeveral Chappels, and Altars, in Mount *Calvary*, the Valley of *Jeboſhaphat*, and *Bethany*; all which they look after with the greateſt Care, and at a vaſt Charge. They are obliged to perform their Maſſes and their other Offices before day-light for fear of the *Saracens*; and all the reſt of the day they wander up and down, ſometimes to the Holy Sepulcher, ſometimes to Mount *Olivet*, or to the Valley of *Jeboſhaphat*, or to *Bethany*; ſometimes to *Bethlehem*, or the hilly Country of *Judea*, the Deſert of *John*, &c. and are very often oppreſſed, ſometimes by the *Saracens*, ſometimes by the *Jews*, and oftentimes even by *Chriſtians*. For beſides that they are obliged to give the *Saracens* a good ſhare of their Proviſions whenſoever they ask it, and to pay a yearly Tribute to the Governor of *Jeruſalem*, they pay alſo to the *Sultan* himſelf, as we were told, a thouſand Ducats. And yet for all this they are every hour, nay every moment in danger of their Lives. They ſhow great Humanity and Hoſpitality to Strangers; they give them their Advice, they faithfully tell them what they ought to do, and what they ought to avoid and forbear, but ſtill the *holy Penny* muſt not be forgot.

The *Greeks* are of the *Primitive* Church, rather Enemies than Subject to the See of *Rome*, and have no regard to the Pope or his Eccleſiaſtical Cenſures. Their Clergy-men marry; they wear long Beards, and till one has a Beard he can't be a Prieſt. They never abſtain from Fleſh on *Saturday*, except on *Eaſter*-Eve, and then they faſt. They take the Communion in Levened-bread, and do not mix the Wine with Water. They pay no reſpect to the Sacrament that's conſecrated by the *Franciſcans*; nor will they ſuffer them to celebrate it in thoſe places where they are concerned, no more than if they were excommunicated; and if that ſhould at any time happen upon an extraordinary occaſion, they preſently waſh it as if it was polluted by their Sacrifice. Among all the Eaſtern Chriſtians they hate thoſe moſt who live in ſubjection to the Pope, and in a common Proverb call them *Latin Dogs*. They have a Quire in the Church of the Holy Sepulcher, where they perform Divine Service after their own manner. They have alſo a place in *Calvary* where our Lord was crucified; and without the Church a little Chappel dedicated to All Angels, all which they carefully watch and illuminate with Lamps.

Greeks.

Their Monks.

The *Syrians* are thoſe who live in the Province of *Syria*, under the miſerable Yoke of the *Saracens*, and are a cowardly, light, and treacherous ſort of People.

The Syrians.

People. They inform againſt the *Chriſtians* to the *Saracens*, and live much after the manner of the latter, but their Doctrine and Ceremonies are the ſame with thoſe of the *Greeks*. In the Church of the Holy Sepulcher they have the Chappel of S. *Helena*. In their private Affairs they uſe the *Saracen* Language, but the *Greek* in their Divine Service.

The Georgians. The *Georgians* are a People of the Eaſt, a very ſtout and warlike Nations, ſo called from one *George* a Saint, whom they own as their Patron and Protector, paying him moſt profound Reverence. They ſay, their Dominions reach as far as the *Caſpian* Mountains. This People, tho encompaſſed round with *Saracens*, ſtand in awe of none, but are dreaded by their Neighbours; and as often as they have a mind to go to *Jeruſalem*, they always march in order of Battel, with flying Colours, paying no Toll or Tribute, and ſo enter the City. The Women of Quality do uſe and wear Arms after the manner of the *Amazons*. They agree with the *Greek* Church in all the material Points of Faith. The Men never cut their Hair off, nor ſhave their Beards. Their Clergy wear round Caps, the Laicks four-ſquare ones. In the Temple they have a Chappel of the Invention of the Holy Croſs; and they have the ſame too upon Mount *Calvary*, and in ſeveral other places. They ſay Maſs in the *Greek* Tongue, but in all other Affairs they ſpeak the Language of the *Saracens*.

The Jacobites. The *Jacobines* are a People of *Aſia*, a great part whereof they do inhabit, but a far greater Portion of *Æthiopia*, as far as the upper *India*, inſomuch that they are ſaid to have in their poſſeſſion 40 Kingdoms. They were firſt converted to the Chriſtian Faith by St. *Matthew* the Apoſtle, afterwards reduced into Error by one *Jacob* an Arch-Heretick, of whom they took their Name. They have Croſſes in their Foreheads burnt with a hot Iron, for the love (as they ſay) they bear to the Croſs, and alſo to diſtinguiſh them from *Saracens*. They confeſs their Sins to God only, and that ſecretly, for their cuſtom is to burn Frankincenſe; and ſaying their Prayers, they believe their Petitions aſcend to Heaven as the Smoke does, and by that means they ſhall be purged from the guilt of their Sins. They adminiſter the Sacrament to ſucking Children, and circumciſe them after the manner of the *Saracens*. They have a Chappel in the Temple near the Sepulcher of our Saviour, and the place where Chriſt's Body was embalmed after he was let down from the Croſs. They ſpeak a Language of their own. *Baumgarten.*

The *Indians* or *Abaſſins*, are a People under the Government of that powerful and great Monarch, whom we call *Preſter-John*. This Nation was converted to Chriſtianity by the Apoſtle St. *Thomas*. The *Indians* of this Country are very black, reſembling much the *Æthiopians*. They go frequently on Pilgrimages to viſit the Holy Places. Both Men and Women have their Heads cover'd with Blue. They wear colour'd Clothes, and ſtrip'd. In their Behaviour they are very humble, and go bare-foot. They circumciſe their Children, and with a hot Iron imprint the Sign of the Croſs on their Foreheads, and ſometimes on their Noſes or Cheeks, believing that this fiery Baptiſm doth expiate Original Sin. They adminiſter the Sacrament in both kinds, as well to Children as to thoſe of riper Age. On their Feſtival Solemnities (namely *Eaſter*) both Men and Women meet together, and with wild and ridiculous Songs and Noiſe ſpend whole Nights. They begin their dancing with clapping of hands, and many together dance round in a ring; and ſo violent and exceſſively tranſported are they on theſe occaſions, that ſome of them drop down dead upon the ſpot, and many get an incurable Lameneſs by it frequently. They have their Chappel too in the Temple, and here and there an Altar. They uſe the Letters, and ſpeak the Language of their own Country, but underſtand the Language of the *Saracens* too. *The Indian or Abaſſin Monks.*

The *Armenians* come out of the Country of *Armenia*, whence they have their Name. They have a Biſhop whom they ſtile Catholick, to whom they yield ſtrict Obedience and profound Reverence; they are Enemies to the *Grecians*. They obſerve *Lent*, but keep it more ſtrictly than do thoſe of the Church of *Rome*; for they do not only abſtain from Fleſh all the time, but alſo from Eggs, Cheeſe, Milk, Oil, Fiſh and Wine. To ſupport Nature, they eat Fruit, Spoonmeat or Gruel, and that no oftner than neceſſity urges them to it. *Armenian Monks.*

They have commonly a Biſhop at *Jeruſalem*, who wears two Locks of his Hair dangling down over his Shoulders; the reſt of his Head is ſhaved. Their Habitation is in the upper part of the Temple near that of the *Indians*; and, as they ſay, they had once Mount *Calvary*, but the King of the *Georgians* gave the *Sultan* ſo many rich Gifts, that he *Biſhop of the Armenians.*

Baumgarten. deprived the *Armenians* of Mount *Calvary*, and gave it to the *Georgians*. They have also the noble and stately Church of St. *James Major*, built in the very same place where the Blessed Apostle was beheaded by *Herod*.

All the Laymen among the *Armenians* cut their Hair in the form of a Cross. They speak the Language of their own Country, and write with their own Letters too.

CHAP. X.

Other Monuments of Antiquity, and concerning the Situation and Name of Bethlehem.

ON the 28*th* day in the Morning we went out of the Temple, and walked to Mount *Sion* to refresh our selves; which when we had done, we march'd on with the Monks our Guides to the Mountains of *Judea*: and having seen the Desert of *John Baptist*, we entered a Cave to quench our Thirst with the Water of a very clear Spring which bubbled up at the very mouth of the Cave. This Cave is in a hollow Rock; 'tis a hard matter to determine whether 'tis artificial or natural, having one of the finest Prospects in the World towards the Hills and Valleys round about it. From this place we went Southward, where we encountred with a very high and steep Mountain; which when we had conquered, we marched down the Hill next to the Well where *Philip* baptized the Eunuch of *Candace* Queen of the *Æthiopians*, as 'tis in the 8*th* Chapter of the *Acts of the Apostles*. At this place upon a high Hill may be seen the Ruins of the City *Zelag*, which King *Achish* gave *David* to dwell in when he fled to him, 1 *Sam.* 27. Then we arriv'd at an Olive yard, above which, to the right hand, we saw the Village *Bezech*, formerly a Castle, here grew the best Wines in all that Country. Here it was, as it is recorded *Judg.* 1. that *Jehuda* General of the *Israelites* slew ten thousand Men, and took King *Adonibezech* Prisoner, and ordered his Fingers and Toes to be cut off. This *Adonibezech* had under his Table seventy Kings, whose Fingers and Toes he made to be cut off, and forced them to gather up the Scraps and Crums that fell from his Table.

Desert of St. John Baptist.

Well where the Eunuch was Baptized.

Zelag.

Bezech.

From hence, the Sun wearing low, we made the best of our way to *Bethlehem*, where we arrived just as it grew dark; we staid there all that Night with our foresaid Guides. This was the City of *David* of old, now 'tis a small inconsiderable Village, six miles from *Jerusalem*, on the South-side of it, by the way which leads into *Hebron*. It is situated on a high but narrow Hill, lying in length from East to West, and having its entrance on the East part: This was anciently called *Ephrata*, but after, for the great plenty of Corn in it, called *Bethlehem*, *i. e.* the House of Bread. But according to the propriety of the *Saracen* Language it is called the *House of Flesh*; for *Beth* with them signifies House, and *Lahem* Flesh: And this not without reason, because here *the Word was made Flesh*. From hence on the last day of *November* we returned to *Jerusalem*.

CHAP. XI.

Climbing up the Mountain Quarentana. Jericho, *its Fruitfulness, Situation, and Extent.*

THE first day of *December* we staid in the Monastery to furnish our selves with some Necessaries. But the next Morning, having risen two hours before Sun-rising, we marched towards *Jordan*. A *Saracen* young Man, with one Servant, was both a Guide and Guard to us. The first place we came to was *Bethany*; and having passed it, we came next to a Fountain, called *The Fountain of the Sun*. Having there watered our Mules, we went on on our journey eight miles further, until we came to the Ruins of *Alymon*, which was on the Confines of *Juda* and *Benjamin*. Having afterwards taken some refreshment at the Fountain of *Elisha*, and tied our Mules to the Trees, we marched up the Mountain

Bethany.

Qua-

Quarentana. The Sun ſhone extremely hot, and annoyed us very much as we ſtrove to get up. For ſo it was, that when we crept upon the ſmall ſtones that lay looſe and ſcattered up and down in heaps before we could arrive at any place to fix upon, down we tumbled, ſtones and all. With many ſuch falls there was ſcarce any part of our Bodies but was mauled moſt miſerably with the roughneſs of the ſtones. But becauſe we thought it diſhonourable to be defeated by this Mountain, after we had maſter'd *Horeb* and *Sinai*, higher and more inacceſſible Mountains by far than this, we pluck'd up our courage, and went on reſolutely till we had gain'd the middle of the Mountain; and here the remaining part appearing ſtill more ſteep and unconquerable, ſixteen of the Monks that were our fellow Travellers deſerted us. Three of the luſtieſt of them ſtuck to us, the reſt going back to the Mules were fain to ſtay till we returned. And ſo ſix of us by the help of God, with much ado, at laſt got up to the top of the Mountain; and there being entertained with a fine cool Air, we were much refreſhed and comforted. On this Mountain they ſay it was that our Saviour faſted, and was tempted of *Satan*. From hence we ſaw the Ruins of a great many Cities and Places; particularly *Galgala* towards the Eaſt, where the Children of *Iſrael* pitched their Tents, and were circumciſed after they paſſed the River *Jordan*, *Joſh.* 5. We ſaw likewiſe the Ruins of *Hay* and *Bethel*, and of other Cities. And then when we had deſcended, or rather tumbled down from this Mountain *Quarentana*, we came to our Company. Having taken ſome refreſhment we went on to *Jericho*, through places where grew ſundry ſorts of Trees, ſome whereof were full of ripe Fruit: ſome of our Company taken with their beauty, pluck'd a few of them, and found nothing in them but dry Aſhes, and a ſort of wet or moiſt Embers. We ſaw in that place, how ſtrangely Nature ſeems to act contrary to her own ſelf; for here one might ſee Trees laden with ripe Fruit, there other Trees juſt beginning to bloſſom only, in another place you might ſee other Trees with the Bloſſoms fallen off and budding. From one end of this pleaſant Foreſt to the other, the Fountain of *Heliſæus* gently gliding under the Trees, affords nouriſhment to all that the Earth produces, and the Clemency of the Air doth cheriſh them. After this we came ſtraight to *Jericho*, and being received into the Houſe of *Zachæus*, there we ſtaid all Night. This is the only Houſe that's left of that once great and famous City; it's built ſquare of hewn Stone, having on every corner a ſmall Turret, without e'er a roof to keep out Sun or Rain. There are round about, about a dozen of ſmall Cottages, if I may properly call 'em ſo; for nothing of building is to be ſeen in them, being only fenced in with tall Hedges of Thorns, having within a large place for Cattel to ſtand and be ſhut up in. But in the middle they have Huts or Tents where Men uſe to ſhelter themſelves and Goods from the inclemency of the Sun and Rain.

Baumgarten.

Zacheus's *Houſe.*

Jericho is ſituated in the middle of a great Valley lying towards the *Dead-Sea*, firſt overthrown by *Joſhua*; in the room of which he built another, *Oza* of *Bethel*, of the Tribe of *Ephraim*, which our Saviour honoured with his Preaching there. But this too, at the time the *Romans* beſieged *Jeruſalem*, through the treachery of ſome of its Inhabitants, was taken and deſtroyed. Inſtead whereof a third alſo was rebuilt, but that too was quite deſtroyed, and ſcarce a Memorial of it left at this day. It ſtood very pleaſantly in the middle of a Plain, which lies between the Mountains Northward, and the *Dead-Sea* on the South part. This Plain (as *Joſephus* witneſſeth in his 5*th* Book of the *Jewiſh* War, *cap.* 8.) is 230 Furlongs in length, and in breadth 100 Furlongs, and the River *Jordan* divides it in the middle. It was famous of old for having the greateſt number of beſt planted Gardens in the whole World; for the Palm-trees that grew there, produced many and ſeveral ſorts of Fruit, which trodden or preſt yielded abundance of Honey, not much inferior to real Honey; tho it ſelf too was the great Nurſery and ſtore-place of Honey. It was very fruitful too of *Balm* once, which of all Fruits is the moſt precious and valuable. Hence it was that *Cleopatra* Queen of *Egypt*, relying upon the Power and Friendſhip of *Mark Anthony*, in contempt of mighty *Herod* tranſplanted an Orchard of Palm-trees to *Cair*. *Joſephus* doth ſo highly extol this Country, that he ſticks not to juſtify him who called this place the *Plain of God*, becauſe here grew the beſt of things, and in greateſt plenty too. And ſo prodigious is the encreaſe it yields of all other ſorts of Fruits, that no place in the Univerſe is comparable to it; and ſuch is the clemency of the Air here, that when it ſnows in the reſt of *Judea*, the Inhabitants of this place

Situation of Jericho.

The Plain of Jericho.

Its Fruits.

Excellency of the Soil.

Baumgarten. are clad in Linen only. It is off of *Jeruſalem* 170 Furlongs, and diſtant from *Jordan* 60 Furlongs. Between *Jeruſalem* and *Jericho* is a ſtony Deſert and Wilderneſs, to *Jordan* and the Lake *Aſphaltides*, *i.e.* the *Dead Sea*; tho the Ground lies lower, yet 'tis as barren and uncultivated as the other. So much of *Jericho* and its Plain.

CHAP. XII.

The Monuments of Sodom's *Puniſhment. The* Dead Sea. *The City* Segor. *Pillar of Salt. Place where Chriſt was Baptized.* Jordan.

Land of Sodom. ON the 3*d* Day, having followed our Guide, we arrived at the *Dead-Sea*. In our Journey thither we had a view of that frightful and horrid place, where God did ſo ſignally pour down his vengeance upon the *Sodomites*. The Land lying round about is full of Pits, covered over with Aſhes that ſeem newly caſt up there: It ſcarcely ever produceth any thing Green, but ever looks Black, and as it were ſcorch'd and blaſted with Lightning. It is full of Pits and Holes, into which our Mules ſtumbling, and throwing us upon the Ground, gave us occaſion ſometimes of Laughing, and ſometimes of compaſſionating the poor Creatures. It had rain'd for a long time when we were there, and by this means the Earth was grown ſoft and ſpongy, ſo that if any chanc'd to fall, the Ground giving way, immediately receiv'd, and as it were hug'd him in its boſom, being covered above with the clammy tough Earth; one had much ado to get up again. Shortly after we came to the *Dead Sea*; and there having ſecured our Mules by faſtning them to ſome Buſhes that grew there, we advanced to the Shore. The ſuffocating Stink, the Melancholy and Helliſh Aſpect of this place, the Shore full of Reeds and rotten Trees, the unwholeſom Saltneſs and binding quality of the Water, which is bitter as Gall, repreſented to our Eyes the dreadful Vengeance of an offended and angry God.

Dead Sea.

The Clouds and Fogs that continually hang over it, hindred us from having a fuller view of this Poiſonous Lake. He that would have a larger account of it, may conſult *Joſephus*, *lib.* 1. of the *Jewiſh* War, *cap.* 8. or *Strabo* in the 16*th* Book of his *Geography*.

Segor. Near the *Dead Sea* to the right hand of it lies the City *Segor*, a deſolate and melancholy place like the reſt. This is it that *Lot* prayed for, *Gen.* 19. and into which he entred as the Sun went down. Here alſo, not far from the Town, is to be ſeen to this day, the Pillar of Salt, into which *Lot*'s Wife was turned for her Diſobedience, and not regarding the Threatning of the Almighty, as *Moſes* witneſſeth in the place aforeſaid.

After this, leaving behind us the Ruins of the Monaſtery of St. *Hierom*, where they ſay this Great Man lived, we came ſtrait to the Streams of *Jordan*, and to the place where our Saviour is ſaid to have been baptized of *John*; and not far from this is the place where the Children of *Iſrael* paſſed over upon dry Ground. In our paſſage we drank of the Water, ſprinkling our Faces, Hands, Head and Feet with it, and carry'd with us ſome of it in a Veſſel to our own Country without being corrupted.

Beſides other Encomiums of this River, it is remarkable for having been of old the Boundary that ſeparated the Faithful *Jews* from Infidels; after many windings and turnings, it falleth into the *Dead-Sea* near *Jericho*, and there endeth. Concerning the Origin of it, the common opinion is, that it ariſes under Mount *Libanus*, from two Fountains, one called *Jor*, and the other *Dan*. *Joſephus* will have it otherwiſe in his Book of the Wars of the *Jews*, *lib.* 3. *cap.* 30. whom, if you pleaſe, you may conſult. 'Tis renowned for Miracles: Here *Naaman* the *Syrian* waſh'd off his Leproſy: Iron ſwam, and wou'd not ſink here: To *Elias* and *Eliſha* it afforded a Miracle in Teſtimony of their being Prophets ſent of God. It is moſt eſpecially renowned, to conclude, for the moſt evident manifeſtation of the Sacred and Undivided Trinity in the Baptiſm of our Saviour Chriſt, *Luk.* 3. And ſo much of *Jordan*.

CHAP. XIII.

Baumgarten.

They enter the Temple a third time, and oftner. Robbers taken and executed by the Governour of Jeruſalem. *They keep their* Chriſtmas *in* Bethlehem. *The Religious Rites of the Sectaries there.*

IN the mean while the time drew near to viſit the Temple of the Holy Sepulcher a third time. And therefore coming to *Jeruſalem*, we went to *Abrahim* to claim our Right; for when we gave him the twenty *Seraphs*, 'twas on condition we ſhould have the liberty of ſeeing it once more. He denied it, and put us off till another time. When that time was come, he again would put us off longer. We were reſolv'd to bear with him no longer, and told him we would complain of him to the Governour. When he found us to be in earneſt with him, he ſwore by his Head (the uſual Oath of his Country) that if we would but give him one *Seraph* more, he would not ſtop us one moment longer. We would not ſtand with him, and ſo we entred the Temple a third time; yea, and the 4*th* and 5*th* time too, which is not cuſtomary for Strangers, paying *Abrahim* no more than three *Maydins* a Head. A certain *Italian* Merchant had made a Journey from *Damaſcus* to viſit the Holy Land, *Abrahim* had chouc'd this ſame Spark of a round Sum; we came to the Door with him twice, and having twice paid our Fees we were let in. We viewed all the places we mention'd before ſeverally, and ſo prepared in eight days time to be gone. We had hired a Mule-driver to carry us and our Goods to *Damaſcus*; but becauſe his Mules were not yet come back, that he had ſent to *Baruthus*, we were obliged to tarry ſome days longer.

Robbers taken.

On the 20*th* of *December*, the Governour of *Jeruſalem*, who is the *Sultan*'s Vicegerent there, had apprehended 28 Robbers who had been very troubleſome to that Country with their depredations. He entred *Jeruſalem* in Triumph, cauſing the Heads of the Robbers to be carry'd before him fixed on the Points of long Pikes.

Emmaus.

On the 21*ſt* we came to *Emmaus*, a *Saracen* being our Guide; we ſaw nothing here remarkable but Rubbiſh, and Caves full of Bats.

Return to Bethlehem.

On the 24*th* day, being *Chriſtmas* Eve, the Mules being ſtill at *Baruthus*, we went to *Bethlehem* in company of our Monks, and were preſent at the Veſpers of the Friers, giving our humble and hearty Thanks to the Lord, who by his Birth had freed us from the power of the Devil. In the mean time we were ſurprized with a ſtrange tuneleſs and tumultuous noiſe and ſhouting, the noiſe of Trumpets, and loud Singing and Howling in a diſtracted and frightful manner; which was raiſed it ſeems by the *Grecians*, *Syrians*, *Georgians*, *Armenians*, *Indians*, and the other Sectaries of the Eaſtern Chriſtians, before mentioned: Every Nation praiſing God in their own manner, ſome with Hymns and Songs, others with ſounding of Trumpets, and playing on Cymbals; ſome adoring, with Frankincenſe, Ointments, coſtly and odoriferous Spices, do anoint the Holy Places, and feel them with their hands, and kiſs them. Moreover the Women too, in an Apartment by themſelves, dance round in a Ring to the Timbrel; and with clapping their hands, and wheeling about from one part of the Temple to another, do violently ſtrain their Bodies. Some of the Ladies far exceeded the reſt both in Beauty and Dreſs; theſe having a Timbrel in their hands, brought to our remembrance the Siſter of *Aaron*, *Exod.* 15. and what ſhe did with the Daughters of *Iſrael*, when *Pharoah* was drowned.

Celebration of Chriſtmas.

On *Chriſtmas*-day we ſaw there the *Grecians* and *Syrians* baptizing their Children, not new-born Infants as is cuſtomary with us, but Children of one and two Years old, keeping them on purpoſe till this Feſtival. Having here refreſhed our ſelves, we returned to *Jeruſalem*. And here having from the time we firſt entred, tarried above a Month, we frequently ſurveyed the Situation of it, and informed our ſelves, as far as Money or fair Words could prevail, of all the Particularities of it. On the Rainy Days we ſpent the time in reading and ſearching the Library of the Monaſtery. Having had all theſe Opportunities, I thought it would not be much amiſs to give ſome account of the Situation, preſent State, and various Fortune of this Renowned City.

Grecians Baptiſm.

Introduction to the Hiſtory of Jeruſalem.

CHAP.

Baumgarten.

CHAP. XIV.

An Hiſtorical Deſcription of the City Jeruſalem, *and of the* Temple.

Founder of Jeruſalem.

JEruſalem therefore being the moſt Noble and Renowned City of the Eaſt, of which ſo Glorious Things are ſaid in the Scripture, and the Metropolis of the *Jews*; according to *Joſephus* in his Book of the *Jewiſh* War, *lib. 7. c. 26.* was firſt built by the moſt potent of the *Canaanites*, who in his own Language was ſtiled the *Juſt King*; and ſo he was indeed, and called *Melchiſedec*, the Prieſt of the High *God*. He was the firſt that perform'd the Office of a Prieſt to God, and built here a Temple, and called the City *Solma*, which before was called *Jebus*, afterward *Salem*; after this it was called *Jeruſalem*, *Bethel* and *Luza*; and laſtly *Helia*. Hence theſe Verſes:

Its Names.

Solyma, Luza, Bethel, Hieroſolyma, Jebus,
Helia,
Urbs Sacra Jeruſalem dicitur, atque Salem.

Fortifications.

This City for the ſpace of 515 Years, until *David*'s time, was inhabited by the *Canaanites*; its Situation was upon a Rock, and it was ſurrounded or fortified with three Walls, except where it was environed with ſteep and difficult Aſcents, for there it was encompaſſed but with one Wall. This City, as *Strabo* truly relates, abounded with Water on the Inſide, and without was encompaſſed with a dry Ditch cut out of the ſame Rock forty Foot deep, and 250 Foot broad. It was built upon two Hills, facing one another, and ſeparated by a Valley (which the Kings of *Judah* were at a great deal of coſt and pains to fill up). One of the Hills, on which was ſeated the Upper City, was much higher and evener than the other, and called *David*'s Tower. The other Hill, on which ſtood the Lower City, was ſteep on all ſides, and reached as far as the Pool of *Siloam*. The oldeſt of the three Walls was impregnable, becauſe of the Valleys and the Hills that overlook'd them. And it was for this reaſon, and becauſe of the natural Strength of the Place, that *David*, *Solomon*, and ſeveral other Kings were at vaſt expences and charge to fortify it, and make it impregnable. The whole Circumference of the City was 33 Furlongs.

Ditch. *Hills.* *Valley.* *Strong Wall.*

Altho the third Wall was wonderful in every reſpect, yet it was much more ſo for the Excellency of the Tower called *Prephinos*; for from the top of this Tower, which was built ſeventy Cubits high, when the Sun was up, one might have a full Proſpect of *Arabia*, even to the Sea, and the utmoſt Confines of the *Hebrews*. It was Octangular: oppoſite to it ſtood the Tower *Ypicos*, and hard by two more, which King *Herod* built on the Old Wall, and which for Beauty, Largeneſs and Strength, were not to be parallel'd by any in the whole World. The Largeneſs of the Stones was prodigious. For they were not built of common Stone, or ſuch as Men could carry, but of poliſhed white Marble, each Stone being in length twenty Cubits, and in breadth fifteen, which were ſo cloſe joined to one another, that each Tower ſeem'd to be a ſolid Rock. The Workmanſhip was ſo exquiſite, and the corners ſo finely cut, that the Places where the Stones were joined could not be ſeen by the moſt curious eye. To theſe, placed on the North-ſide, was joined the Royal Palace, which it is almoſt impoſſible to deſcribe. For as to the Magnificence and Stateline's of the Fabrick, and Excellency of the Workmanſhip, nothing ever could exceed it; and then it was encompaſs'd round with a Wall thirty Cubits high, and at an equal diſtance were Beautiful Towers, and alſo convenient Houſes for Men to lodg in, and Rooms large enough to hold a hundred Beds or Tables. The variety of Stones that were there was incredible, all the Countrys in the World being ranſacked to find out what was rare and curious for it. But, as I ſaid before, the Wit of Man cannot give a ſufficient deſcription of this Place. The very remembrance of it is tormenting, to conſider what prodigious Riches the mercileſs Flames have devoured; and yet it was not the *Romans*, but treacherous Villains of their own Country that ſet it on fire.

Tower Prephinos. *Ypicos.* *Stones extraordinary big.* *Royal Palace.* *Palace on fire.*

Come we now to the Temple, the Magnificence and incredible Glory of which is impoſſible to be deſcribed ſufficiently: It was built of Free-Stone, each being forty Cubits long, and ſix or ſeven broad; encompaſſed with three Walls, adorned with Porches covered with Gold and Silver. In a word, there was nothing Heart could wiſh to pleaſe the Eye, but this Temple had to amazement. But neither its Antiquity, nor prodigious Riches, nor People that were ſpread all over

Magnificence of the Temple.

over the Earth, nor the great Glory of their Religion could preſerve it from being deſtroyed. In a word, ſo Glorious and Magnificent was this Structure, that when the *Romans* (who had conquer'd the World) had carry'd the Town and entred it, the Emperour *Titus* eſpecially, ſeeing the Fortifications of the City, the Towers which the Conquered had madly deſerted, and viewing the heighth and largeneſs of them, and the exquiſite and artificial joining of the Stones together, he ſaid, *It was God certainly that aſſiſted us to fight, and 'twas God that drove the* Jews *from theſe Fortifications.*

Kamque hominum manus & machinæ, quid ad iſta valerant? For what could Hands and Engines ſignify to theſe?

However this Noble City was taken and laid waſt ſeveral times, for the wickedneſs of its Inhabitants, and for their Idolatry and Apoſtacy from their God.

1*ſt.* By *Nebuchadnezzar* King of *Babylon*, who ruin'd its Walls and Towers, ſet the Temple on fire, and carry'd away the Veſſels thereof.

2*dly.* By *Aſſeburs* or *Aſſerius* an *Egyptian* King.

3*dly.* By *Antiochus Epiphanes*, who took it by Treachery, robbed the Holy Place, commanded the *Jews* to renounce the Law of their Forefathers, and ordered the Temple ſhould not be called the Temple of the Lord, but of *Jupiter Olympius.*

4*ly.* It was taken by *Pompey* the Great, who made it and the reſt of *Judea* Tributary; and as *Strabo* relates, *Pompey* took it upon a Faſt-day, when the *Jews* abſtain'd from Working: for having filled the Ditch, and ſet Ladders to the Walls, he gave orders to pull 'em all down. Yet (as *Joſephus* reports *Lib.* 1. *cap.* 16.) he meddled with none of the Holy Veſſels or Inſtruments of the Temple.

Laſtly, It was quite razed to the ground the firſt Year of the Reign of *Veſpaſian*, the 8*th* of *December*, by *Titus* his Son, who took the Town and deſtroyed the Temple. Having taken it, he ordered all to the very Walls to be laid level with the ground, that they who came to ſee it ſhould hardly believe that ever it was inhabited; for all the Walls and Hedges being pulled down, which the Inhabitants had erected to fence their Houſes and Gardens, and all the Woods and Trees being cut down, all the hollow Places and Valleys were filled up; and where any Rocks or Stones ſtood up, they hewed them down, ſo that they levelled all. Having thus mowed down all before them for the ſpace of ninety Furlongs round about *Jeruſalem*, it was a miſerable ſight to ſee. For where before were ſtately Trees and curious Gardens, here was nothing now to be ſeen but a wild Deſert. Nor could any Stranger, who had ever ſeen *Judea* before, and its lovely Towns and Suburbs, abſtain from tears to ſee this horrid deſolation and change. One cauſe of its dire Calamity was, that they *obſtinately and perverſly refuſed to acknowledg the time of their Viſitation.* *Baumgarten.* *The cauſe of it.*

To conclude, whoever deſires further to know the great Deſtruction of this City, the Slaughter of Men, the miſery of the Famine, and other dreadful Sufferings of the *Jews*, let him but read *Joſephus*, who had it not by hear-ſay, but was himſelf an eye-witneſs of theſe things.

After this, what was left of the City was a Receptacle of Murderers and Robbers until *Adrian*'s time, who walled it round, and rebuilt it, calling it after his own Name *Helia*; and, as St. *Jerom* writes to *Paulina*, from the Time of *Adrian* to the Reign of *Conſtantine*, for almoſt 180 Years, in the place of the Reſurrection the Image of *Jupiter* was worſhipped; on the Rock of the Croſs was worſhipped a Marble Statue of *Venus*, that the Gentiles had placed there. The Profane *Romans* thinking by this means to ſhock our Belief of the Reſurrection and the Croſs, if they did but profane thoſe Places with their Idols. *Rebuilt by* Adrian.

Moreover, as it was then but a Melancholy ſight to ſee, when it was deſtroyed and made level with the ground, ſuch and perhaps more miſerable is the face of it now, there being nothing but Ruins left of the antient Buildings. Inſomuch that the Country which was of old, for its plenty, called a Land flowing with Milk and Honey, may now juſtly be termed a Land of Thorns, of Thiſtles and Deſolation. *Its preſent condition.*

Nevertheleſs our Predeceſſors by the means of *Charles* the Great, or *Charlemaign*, who recovered it with much labour, were in poſſeſſion of it a long time; and *Godfry* having with great Glory recovered it, they again enjoyed it eighty eight Years: and afterwards being taken by *Saladin* King of *Egypt*, the Chriſtians miſerably loſt it to their great damage and diſhonour, and they ſhamefully ſuffer it to continue in the poſſeſſion of the Infidels. O ſhame and confuſion! upon the leaſt private Sedition among our ſelves,

we

Baumgarten. we are ſtout and valorous, and ſo bloody minded that we are ready to cut one anothers Throats: But when the Enemies of God and the true Church provoke our juſt reſentment, there we are arrant Cowards.

Preſent Situation. The Deſcription therefore of *Jeruſalem*, as it is at this day, both as to its exterior and interior Situation, is as followeth: It is almoſt of a Triangular Form. In the Eaſt part of it ſtands the Temple of *Solomon*, in the North-ſide within the Walls the Temple of the Holy Sepulcher. On the South-ſide of it ſtands Mount *Sion*, without the Walls, yet joined by the Houſes built between the Wall and the Mount; whence the reſt of the City, becauſe it lay lower, was called the *Daughter of Sion.* Daughter of *Sion* in Sacred Hiſtory. At the foot of Mount *Sion* lyeth the *Valley of Ennon.* Valley *Ennon*, where the Royal Gardens were, where alſo the *Iſraelites* had their Idolatrous Groves, in which they made their Children paſs through the Fire, and ſacrific'd them to their Idols. On the op- *Field Akeldama.* poſite Hill Southward is the field of *Akeldama.* Oppoſite to Mount *Sion*, between the Eaſt and South, ſtands a high but narrow Hill called the Hill or Mountain of Offence or Strife, becauſe there *Solomon* in complaiſance to his Wives had erected a Temple to *Chamos* the Idol of *Moab*, and to *Molech* the Idol of the Children of *Ammon*, wherein he highly offended God, 2 *King.* Not far from the Temple of *Solomon* is the Valley *Jehoſhaphat* lying in the middle between it and Mount *Olivet*, which extends it ſelf from the Valley *Cedron* on the North, to the Valley *Ennon*, and ends there; the Valleys are very deep, and difficult of Aſcent. Mount *Olivet* ſtands oppoſite to *Solomon*'s Temple on the Eaſt-ſide of it, and is much higher than *Jeruſalem.* Of the three ſtrong Walls, and the broad and deep Ditch that in former times the City was compaſſed with, there is nothing to be ſeen at this day but the Rubbiſh and ſtupendous Ruins. And thus much of the antient and preſent ſtate of the Holy City.

I ſhall put an End to this Second Book with this Obſervation of *Joſephus* in his Book of the *Jewiſh* War, *Lib. 6. cap.* I verily believe if the *Romans* had delay'd their coming againſt thoſe Miſcreants, that the Earth would have opened and ſwallowed them up, or elſe that a deluge of Water would have ſwept them away, or that God would have deſtroy'd them with Fire from Heaven, as he did *Sodom* and *Gomorrah.*

The End of the Second Book.

BOOK

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BOOK III.

Giving an Account of *Syria*, and the Author's Return from thence to *Venice* by Sea.

CHAP. I.

They go from Jeruſalem. *A Quarrel of the Muledrivers. Are in danger by Thieves at the River* Jordan.

ON the 28*th* day of *December*, the Mules that were long look'd for return at laſt from *Barathus*. We take leave therefore of our Guide and Friars, and packing up our Bag and Baggage, we mount our Mules about Noon; and going out at the Gate of Judgment, we paſſed on over ſteep Hills, and deep ſtony Valleys, until we came to the North part of the City. In the Evening we arriv'd at a certain Village that was fill'd with Ruins and Rubbiſh (it was of old called *Hay*, being the ſame Town that *Joſhua* took, *Joſ.* 8.) From this place we had a view at a diſtance of the Valley of *Jericho*, the *Dead-Sea*, *Galgala*, the Mountain *Quarentana*, and many other remarkable Places towards the Eaſt. In this Village we found a great many Travellers that had taken up their Lodging in a very large but unfurniſhed Inn.

On the 29*th* about Noon, as we were to leave that place, a Quarrel happened between the Muledrivers; ſome were for going one way, and others for going another way, inſomuch that we had but very few left to go with us. However we purſued our Journey, and met with a great deal of Hardſhip in our way, over Hills and Dales, till with much ado we arriv'd at laſt in a large Valley, through the middle of which the River *Jordan* runs; and there we reſted our ſelves and our Mules till Sun-ſetting, dreading that Country for Robberies. So ſoon as it grew dark we left that place, and without any noiſe marched on, expecting every moment to be aſſaulted, till we had got to the North ſide of the Valley. And no ſooner were we arrived there, being hard by the River *Jordan*, but we were ſtruck with a panick Fear.

Danger of Robbers.

For both ſides of the Rivers were planted full with Rogues, which we could eaſily diſcover by the multitude of Fires that appeared to us. We were here very much ſtraitned, there being no poſſibility to go backwards nor forwards without manifeſt hazard: And therefore conſulting among our ſelves what we had beſt do, we committed our ſelves to God's Providence, devoutly praying that we might be inſtructed how to eſcape ſo great a Danger. And while we deſpaired of falling on any Method how to ſave our ſelves, all of a ſudden we light upon the Robbers Watch, who being but young Boys, and at a good diſtance from their Party, and being likewiſe overcome with ſleep, and ſomewhat frighted too, at firſt they held their peace, but in a moment giving a great ſhout, and their Party anſwering them in the ſame manner, we gave our ſelves up for dead Men; and ſo leaving off our intended Journey, we turned aſide to a Hill hard by, on the left-hand ſide of the way, with all the ſpeed we could, intending there to hide our ſelves, or diſpute for our Lives as long as we could, if there was occaſion. In the mean time while they were drawing themſelvs up in a Body together, what with the noiſe of their Horſes feet, and partly by the favour of the darkneſs of the Night, without their hearing us, we made a ſhift to get up to the top of a certain Mountain, and from thence down

Baumgarten. to another Valley hard by, where we continned for ſome time in profound ſilence, having ſent out our Scouts and Guards to the upper parts of the Hill (who were very well acquainted with the Ground) to bring us word ſo ſoon as they diſcovered any danger.

CHAP. II.

The Arabians *exact Toll at the River* Jordan, *and we are in danger by them. A Country Meeting of the* Grecian *Chriſtians for Divine Worſhip.*

ON the 30*th* day by day-break, our Scouts having returned, bring us word that they could not diſcover the Thieves any where. They brought along with them an *Arabian*, whom we hired to be our Guide to *Jordan*. Taking him with us, away we marched ſtraight to the Fords.

Arabian *Robbers exact a Toll.*

There we found *Arabians* in great numbers, ſome on the Shore, and others up to the middle in the River, who with their Swords drawn, brandiſhing their Spears, and bending their Bows, oppoſed our Paſſage. We were fain to treat with them by our Interpreter, and ſo had leave to paſs the River, having firſt paid them three *Maydens* apiece. The River was at that time very low, and the Banks were bare on both ſides. We waded it over very ſlowly, and as we paſſed, ſprinkled our Heads, Hands, and Legs with the Water, and ſome of it we carried with us to drink. Having got over *Jordan*, we came next to a very fruitful Plain full of very rank Graſs that grew very thick. Here the *Arabians* (not ſatisfied it ſeems with the Mony we had given them) came back again upon us, we never ſuſpecting any ſuch matter. Moſt of our company whom they found out of their Ranks (and with them the two Friers aforeſaid) they carried away with them. The Muledrivers ſeeing this, being more concern'd for the loſs of their Mules than the Men, came up to them and expoſtulated the matter, bending their Bows; and fitting their Arrows to the Strings, the Rogues terrify'd with the bended Bows and ſharp Arrows, retire to their Gang. We march on, they who were unarmed together, with the Mules, in the Van; we who had Arms in the Rear, both to guard our ſelves and our Goods from the Robbers: For theſe *Arabian* Thieves come out with a Deſign not to fight, but to plunder, and therefore they have commonly but few Arms; and when they meet with Men of courage, they are the erranteſt Cowards in the World. By this means, ſometimes reſiſting them, and ſometimes getting away from them, we eſcaped out of their hands, and betook our ſelves to the mountainous parts. We paſt one Mountain that was of great length, full of Corn, Olives, Vines, and fruitful Trees. We ſaw here ſome Caſtles built on ſmall Hills, and ſome Country Towns. And this Country was given by Lot to the Tribes of *Gad* and *Ruben*, and to the half-Tribe of *Manaſſeh*, as it is *Joſ.* 13. It is at this day a Country very fit for Paſturage, and if it was cultivated, would prove extremely fruitful. Having rode on all that day, and ſome part of the night following; at length arriving at a certain Country Village, we lodged in our Mule-driver's Houſe.

Dangers by them.

Gad et Ruben.

On the 31*ſt* day, being the laſt of the Year, reſting our ſelves here for ſome time, we were by our Landlord conducted to a Cave cut in the ſolid Rock, where the Chriſtians of the *Greek* Church, who lived in that Town, uſed to meet to perform Divine Worſhip; and becauſe that day happened to be the Vigil of the Circumciſion of our Lord, we aſſiſted at their Veſpers. Which being over, when they diſtributed to each their boiled Wheat and Loaves, we had our Portion aſſigned us among the reſt, which we very willingly received and kiſſed, leſt by refuſing it they might apprehend we undervalued them; and whilſt they looked on, and carefully obſerved us, we eat it up.

Greek Christians.

Their Offering.

CHAP.

CHAP. III.

Baumgarten.

The ſmallneſs of the Houſes in theſe Places. A Caravan of Galilee. *The Lake* Maron. *Dens of Lions near it.*

ON the Morning of the Circumciſion the new Year begins with us. For the Solemnity of this Feaſt we ſtir'd not out of doors all day long; but the next day following having got more Company, we came to a ſmall Cottage, where we found ſeveral other Perſons who were to travel to the ſame Parts we were a going to. There we ſtaid all that night, and were ſo ſtraitned for want of room, that we were fain to take up our Lodging among the Camels, Cows, and Mules, and had not the conveniency of extending our Body, or ſitting down any where. But when one is thoroughly tired and wearied, a very indifferent accommodation will ſerve their turn.

Ill Lodging.

On the third of *January*, leaving this mountainous Country, we came to a very large Plain deſtitute of Trees indeed, but a very fruitful ſpot of Ground. The Land is fat, and of a reddiſh colour, but for want of being cultivated as it ſhould be, it is in a manner waſte. We were conducted to a ſmall Village here, where we ſtaid all that and the two following days; for our Retinue was not yet ſo numerous as to adventure travelling in a place ſo infeſted with Robbers. The Houſes here are miſerably low and mean, being commonly built in Ditches, and the Walls both within and without built of Stone, without Lime or Morter. On the outſide there's hardly any thing like a Houſe to be ſeen; ſo that if a Stranger happen to come there who knows not the place, he is apt to take them for ſo many heaps of Stones, and to look for Houſes among Houſes.

Wretched Houſes.

On the 6*th* day came to us a Caravan of 70 Camels, which haſtened to *Damaſcus* with Corn from *Galilee*. We joined our ſelves to this, and a little after came to an Inn, where we found very luckily another Caravan full as ſtrong as the former.

On the 7*th* day as we travel'd, we left on our left hand the Lake *Maron*. This Lake is occaſion'd by the abundance of Waters that flow down from Mount *Libanus* about the beginning of the Spring, when the warm Weſt Wind thaws it; and yet this ſame Mountain in the Summer time is ſcorched up by the Sun. Becauſe of the overflowing of the Waters there grow here abundance of Reeds, Trees, Thorns, *&c.* that make an ecchoing Wood, where the Bears, Lions, and other Beaſts of Prey find both food and ſhelter; and here, they ſay, the King uſes to hunt. At theſe Waters, as it is in *Joſhua*, Cap. 11. *Jabin* King of *Haſor*, with many of his Confederate Princes met, whom *Joſhua* attacked, and the Lord delivered them into his hand.

Lake Maron.

Dens of wild Beaſts.

CHAP. IV.

They are nobly entertained in Damaſcus. *The Conſul's Character there. Antiquities of* Saul. *The Story of a* Florentine *Merchant, Governour of* Damaſcus. *An Encomium on the City, its Situation, Nature of the Place, Merchandiſe and Product.*

ON the 8*th* day purſuing our Journey in the ſame Plain, we came at laſt in the Evening late to *Damaſcus*, and went to a Warehouſe of the *Venetians*, who received us with all manner of Civilities, and entertain'd us nobly, ſo as we wanted for nothing, as if we had been in our own Country; for here we had ſoft Feather-beds to lie on, all ſorts of Meat in very good order, our Feet and Heads waſh'd, our Linen ſhifted; in a word, we were ſo extremely well uſed and comforted here, that we look'd more like ſo many pampered Domeſticks than Travellers, after ſo many naſty Lodgings, toilſom Journeys, Faſtings, and many other Inconveniences.

On the 9*th* day we went to the Conſul's Houſe, and there were we moſt nobly entertained again, with all the reſpect imaginable; and having ſupp'd with him, he gave us a ſatisfactory Ac-

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count of the Sect of the *Mahometans*, and their way of living; for this Conſul was a very learned, judicious, and graceful Man, of a very majeſtick Preſence and comely Aſpect.

Conſul's Character.

Place of Saul's Converſion.

On the 10*th* day having taken ſome refreſhment, ſome of the Noble *Venetians* conducted us out of the City to the place where *Saul*, when he went to perſecute the Chriſtians and to apprehend them, fell upon his Face on the ground, and heard a Voice from Heaven, ſaying, *Saul, Saul, why perſecuteſt thou me?* &c. *Acts* 9. Here was in former times a noble Temple, now there is nothing but a huge heap of Rubbiſh, where the Chriſtians inhabiting *Damaſcus*, and Strangers are bury'd. Returning through the Gardens, with which that City and Country abounds in great Variety, we came under the Walls of the Town, and directly under that Window where *Paul* was let down in a Basket by his Brethren.

Window he went out at.

Having entred the City we ſaw the Houſe of *Judas*, who entertained *Paul* while he was blind; and the Houſe of *Ananias* in which Chriſtians dwell, where alſo there is a very beautiful Chappel. Whilſt we were taking an exact ſurvey of the ſituation of the Town, the Noble *Venetians* firſt, and next ſome of the Gentlemen of *Damaſcus*, and laſt of all the Conſul, all of good credit, entertained us with this true Story.

Ananias's *Houſe.*

There was a certain Merchant of *Florence*, a Man of great Wiſdom and very Wealthy: This Man happening to reſide at *Damaſcus*, where for a long time he had traded in Merchandizing, came at laſt to be very well acquainted at Court, and to be in ſingular Favour with the Prince, who promiſed if he would but renounce his Religion, that he would give him his Daughter to Wife. The *Florentine* agrees to the Bargain for being blinded and diſtracted with Love, he embraces a blind and erroneous Religion, marries and enjoys her. He had ſeen the Lady before, and was deeply ſmitten with her Love, and told the Prince he was a dead Man if he did not enjoy her. The Prince took him at this diſadvantage, and made him agree to his own Terms. However, by this Marriage he was had in very great eſteem, and was much admired by all the Courtiers. After the Prince his Father-in-Law's death, he ſucceeded him in the Principality, which Office he executed during his Life-time, to every body's ſatisfaction; and when he died was honoured with a Temple, or (according to the propriety of the *Saracen* Language) a Moſque. The *Saracens* adore him for a Saint, and feeling or handling his Tomb, they kiſs it, and now and then ſtroke their Beards with it. This *Florentine* encompaſſed the City *Damaſcus*, for the moſt part, with the Wall that is now about it, and caus'd the *Lion*, being the Arms of the City of *Florence*, to be engraven upon it. Before this time *Tamerlane* had ruin'd the City *Damaſcus*. There is however at this day to be ſeen a very antient Gate, having in it the Statues of the four Evangeliſts, which may ſerve for a proof that the Chriſtians had it in their Poſſeſſion.

Story of a Florentine Merchant.

Saracens worſhip the Tomb of a Florentine.

Pictures of Chriſt.

Moreover, this City for wholeſomneſs of Air, plenty of Water, fruitfulneſs of the Soil, variety of moſt delicious Fruits, pleaſantneſs of Orchards and Gardens, flouriſhing of Trade, and laſtly for the Antiquity of its Original, far excels all the Citys of *Syria*: For *Shem* the Son of *Noah* was the firſt Founder of it; whence in the Language of the *Saracens* 'tis ſtill called *Sem*. It is ſituated at the foot of the Mountain *Antilibanus* in a Plain, whoſe Soil is naturally barren and dry, except where 'tis watered by the ſmall Rivers *Pharphar* and *Abana*, which are let in and conveyed through Pipes and ſmall Conduits, and make the Land very fruitful, and moſt fit for planting of Trees, inſomuch that it may be juſtly ſtiled *Paradiſe*. Among other Fruits which grow there in great abundance, there are likewiſe our *Damaſcene Prunes*, ſo called, either becauſe they are here in greater plenty, and better in their kind, or elſe that from hence they were firſt carry'd and diſtributed to other Countries.

Excellency of Damaſcus.

Damaſcene Prunes.

We purchaſed in *Damaſcus* ſome things that we brought home with us, *viz.* Silks and Sattins, Aloes Wood, Raiſins of a prodigious bigneſs and ſweetneſs, *Damaſcene* Prunes, Ribbons, and *Saracen* Caps, *Indian* Platters or Baskets. There is another place of the ſame Name near *Hebron*; the cauſe why they are both called by the ſame Name is yet unknown, for *Damaſcus* and *Hebron* are ſeven days Journey diſtant one from the other.

Commodities of Damaſcus.

CHAP.

CHAP. V.

Houſes for Cats in Damaſcus. *Original of this Superſtition. Their ſudden departure thence for fear of the Prince.*

Baumgarten.

A Houſe full of Cats.

ON the 11*th* day as we were walking over the City, they ſhewed us a Houſe, very large and walled round, which was full of Cats; and having enquired what might be the occaſion of it, we were told by very grave ſerious Men, that the occaſion of it was as follows, *viz.* That when *Mahomet* once lived here, he brought with him a Cat in his Sleeve, which he was wont to ſtroke with his own hand, and to feed her, to make much of her; and not only ſo, but to govern all his Actions by her Directions. And the Followers of *Mahomet* to this very day, in imitation of him, do keep and worſhip Cats, and hold it for a notable piece of Alms and Charity to feed them. And if any of thoſe Creatures ſhould happen to be ſtarved for want of Victuals, they reckon he who had the charge of keeping her, deſerves condemnation from God. For this reaſon you ſhall ſee a great many of them, who beg Meat and Ox-livers and Hearts in the Markets to feed the Cats with. But it is probable this baſe and ſhameful Superſtition proceeded from ſome other cauſe: For we know that *Syria* of old was poſſeſſed by the *Egyptians*, amongſt whom it was cuſtomary to worſhip ſeveral ſorts of Animals; ſuch as Dogs, Snipes, Oxen, Hawks, and Cats. The Reaſon hereof is aſſigned by *Diodorus* the *Sicilian* in his ſecond Book, which he that pleaſes may read: The chief Reaſon may be this, that in their Battels and Wars, having in their Colours or Enſigns the figures of theſe Creatures, they might have obtain'd ſome ſignal Victories; or truly, that thoſe Creatures were uſeful in their kind, and were neceſſary either for Food, or Defence of Mankind. And ſo the Cats, becauſe they were very ſerviceable for killing of Serpents, Mice and Rats, and other venomous Creatures that were very rife in *Egypt*, were worſhipped for Gods: And 'tis very likely, that from this old prevailing Suſterſtition, it has ſtill continued to deſcend and be in uſe unto this day. We intended to have ſeen many more Monuments of this City's Antiquities, but Fortune proved croſs to us. For as we were conducted to ſee Places, and treated with all manner of Civility and Reſpect by ſome Noble *Venetians*, it was told the Prince or Governor of the City, that there were arrived ſome Chriſtians of great Eſtates. He being covetous of Mony, ſends word to the *Venetian* Conſul to ask the Reaſon why he did not ſend him an account of the arrival of ſuch Perſons, for that he was ready to ſhew them all imaginable Reſpect and Civility. The Conſul, being a quick ingenious Man, and underſtanding immediately what the Prince's Deſign was, ſent him an anſwer, that we were but Merchants and poor Men; but that for the ſake of old Acquaintance and Hoſpitality they had entertain'd them ſo as they did. And in the mean time he diſpatched a Meſſenger to tell us that we had beſt march off as ſoon as we could conveniently, otherwiſe if we muſt viſit the Prince, it muſt of neceſſity put us to a great deal of Charge.

Danger from the Prince of Damaſcus.

Finding our ſelves in this condition, on the 12*th* at Night we huddled our Goods up in a hurry, and departed out of *Damaſcus* about the third hour of the Night, the Moon ſhining. And thus travelling over the ſteep and unpaſſable tops of high Hills, we arrived at laſt about day-breaking at a ſmall Cottage or Hut, and there found a Caravan going to *Barutbus*.

Departure from Damaſcus.

CHAP. VI.

Country of Bakar. *Burial-place of* Noah. *Caſtle* Baldach. *Story of a poor Woman deceiving the* Baldachens. *Their ſtay in the Village* Bohersee.

ON the 13*th* in the Morning we roſe very early, and travelled over Mountains covered with Snow, and that ſounded with Brooks that violently flowed down from the tops of them; which when we had left behind us, we came

next

Baumgarten. next into a very ſpacious and lovely Plain, wherein we met with ſeveral Rivolets, and namely two Branches of the River *Jordan*, which we paſt over. This Plain is now called *Bakar*, a very fertile Country abounding with high Hills, that ſeem to be made with hands, on which are ſeated Caſtles. The ſtory goes, that here *Noah* built his Ark; and they ſhew the place where he was bury'd, being upon a Hill, and of very curious Workmanſhip. Travelling over this Plain towards the Eaſt, one may ſee a great many Monuments of Antiquity; among which one Stone of a prodigious Magnitude, reſembling for bigneſs a Tower or Hill. Near to this Stone are three Pillars, not unlike thoſe that are to be ſeen in St. *Mark*'s place in *Venice*. Not far from hence is the Caſtle *Baldach*, whence they ſay was *Baldach* the *Suite*, of whom we read in the Book of *Job*. The Rows of Pillars in this Caſtle are admirable, being Stones of a huge bigneſs; the Building is very high and ſtately, but all gone to ruin, yet even what is left ſhews there has been there ſomething very great and noble. It is reported that the *Baldachenſes*, willing to remove the Stone aforementioned, had ſeveral times attempted it, but in vain, becauſe of its bigneſs. A Woman with Child that was very poor, obſerving how they were baffled, told them, ſhe knew an Art to remove this ſame Stone with the greateſt eaſe imaginable, to what place ſoever they pleaſed; and that ſhe was willing to communicate the ſame to them, on condition they would provide for her till ſhe was delivered of her Child, and in the time of her lying in. The credulous *Baldachenſes* greedily embrace the motion, and bring the Woman all Neceſſaries in great plenty, expecting to hear ſome wonderful Secret. The Woman at laſt is delivered, and comes where the Stone was, with abundance of Followers. When ſhe came near the Stone, to work ſhe went, ſtooping down with her back cloſe to the Stone, as if ſhe was ready to take on her Load; and charging the by-ſtanders that they would all put to their hands and help her on with her Burden, and that ſhe would carry it away cleverly whitherſoever they would have her: they told her it was not poſſible for them to do it; neither is it poſſible for me, ſaid ſhe, both to lift it on and carry it too. They perceiving the Woman was no Fool, and that ſhe talked to the purpoſe, excuſed and diſmiſſed her. The Multitude retired diſappointed, the Woman was helped in her Neceſſity, and the Stone continued where it was. Croſſing over this Plain once more, we had another Journey over the mountainous parts, till we arriv'd at a Village called *Beberſee*, and there we tarry'd two days in our Muledriver's Houſe, not able to go on, both for the badneſs of the Weather, and want of Health.

Bakar.

The Place where Noah built his Ark.

Story of the Baldachenſes.

CHAP. VII.

They ſuffer extreme Cold. Of the Saracens *Faſts, Food, Superſtitions, Drink, eating Kites, and other Cuſtoms of Men and Women.*

Difficulties of the Journey.

ON the 16*th* day about Noon, we ſet out to travel over the Mountains again. Here the cold Wind did drive the Snow ſo in our Faces, that we could hardly ſit on our Mules. There had been a great fall of Snow, which had ſo covered the Roads, that we were put to all our ſhifts to find our way: But when we had gained the top of that Hill, we deſcended by a very ſteep way; it blew very hard from the tops of the Mountains, and withal rained ſo faſt, that we were extremely mortify'd, and wet to the very skin. Here we were glad to betake our ſelves to a ſmall Cottage, and kindling a ſmall ſmoky fire, we dry'd our Clothes in the beſt manner we could. The Night following a great many *Saracens* came to us, ſome to warm themſelves, and others to ſee our Muledriver, with whom they were acquainted.

And becauſe they faſted all the Month of *January* that Year, inſtead of keeping the forty days of *Lent*, each of them laid up Proviſions for himſelf according to his Ability. Now the *Saracens* way of faſting is, to abſtain from Meats of all ſorts in the day-time; and when night is come, they indulge themſelves in junketting and banquetting, and give up themſelves to all manner of Incontinency. They ſit at Meals not as we do upon Stools, or eat from Tables, but ſitting on a riſing ground round in a Ring, they eat very faſt and greedily. They never drink at Meals, but when they have done eating,

eating, then the Drink is brought, and they drink as heartily as if they had ſuffer'd Thirſt a long time. They are ſtrict obſervers of the New-Moon, and not only ſalute but adore its firſt appearance, obſerving in all their Actions and Affairs, the Increaſe and Decreaſe of it: And for that reaſon they have always a Half-moon in the tops of their Houſes, and Caſtles, and on the Doors and Roofs of their Churches and Temples. They ſeldom or never drink Wine, and if they do it is very privately; but Grapes, and Hony made of Grapes, they eat freely. The common ſort drink only fair Water, the better and richer ſort Water brewed and made up with Ingredients. They very ſeldom make uſe of Spoons, but if they have occaſion to eat any Spoon-meat, they eat it out of the hollow of their Hand, keeping cloſe their Fingers; and thus in a barbarous manner you ſhall ſee the Meat dropping from their naſty Paws upon their Beards, and ſo down into the Diſh again, enough to turn ones Stomach. They hate ſmooth-fac'd and beardleſs Men, and never ſhave their Beards. They ſhave their Heads, and firſt cover them with Caps, and afterwards with a Roll made up with many Ribbons. They are very ſlovenly in their Clothes. Being enur'd to hardſhip from their Infancy, they are regardleſs either of cold or heat, able to endure hunger and fatigue. They go barefoot moſt an end, except when 'tis a very great Froſt, or the ways are dirty, and then they uſe wooden Shoos. They have Shoos only when they travel long Journeys. Very few of them know what Stockings are, and ſuch as wear them, have them come up no higher than the middle of their Leg. Moſt of 'em, when 'tis very ſtormy and cold weather, do wear Coats made of Beaſts-skins, with the hairy ſide inward, and reaching no further than their Knees; the Sleeves whereof are ſo wide that they can eaſily pull back their hands when they are very cold, and warm them in their naked Boſom. They delight much in Hoſpitality, and reckon it a point of great clowniſhneſs and incivility to exact Mony of Strangers for their Entertainment; for we were ſeveral times invited and entertained by them; being made very welcome when we came, but much deſpiſed by them when we refuſed their Invitation. They never bake, but when they are either a going to eat themſelves, or to give it away to Strangers. They are of opinion that all Holy Days ought to be ſpent in feaſting and fulfilling the Deſires of the Fleſh. Their Women are very decently habited all over their Body, having their Face covered with a thin black Veil, through which they can ſee every thing, but no body can ſee them. They dye their Lips of a dark colour, and mark their Foreheads with a hot Iron. On their Arms they wear Bracelets and Rings of Silver and Iron, according to their Quality and Eſtate. They wear Jewels in their Lips, Ears and Noſtrils, and a ſort of Rings on their Fingers. They uſe on their Heads Turbants, each according to her Quality, which they cover with a white Scarf hanging down to the ground. So much of the *Saracen* Cuſtoms. I will now proceed to give an Account of what I have heard and read concerning their great Impoſtor *Mahomet*.

Baumgarten.

Hoſpitality.

Feaſts.

Women.

CHAP. VIII.

Hiſtory of Mahomet. *His Pedigree. His Diſpoſition; falſe Preaching; Acts, Laws, Alcoran; Rites of Prayer, Faſts, Pilgrimages, Polygamy, Policy; his Dreams of Pleaſure after this Life; blaſphemous Arrogance. His opinion of* Jeſus *and* Mary. *Religion contained in the* Alcoran. *Death of* Mahomet. *His Succeſſor; his Sepulcher.*

MAHOMET was born on the 23*d* of *April*, in the 606*th* Year of Chriſt's Nativity, in the Popedom of *Boniface* the 4*th*, and when *Phocas* the Parricide was Emperor. His Father was an *Arabian* and an Idolater, but his Mother an *Iſhmaelite*, and of the Religion of the *Hebrews*. Being deſcended of theſe two Sects ſo oppoſite to one another, and contrary in their Principles, he adhered to neither; but being a very ingenious and crafty Fellow, and having converſed with Chriſtians, out of the two Opinions he contrived and made up one of his own, which has proved very deſtructive to Mankind. For, among the *Arabians* who had him in very great eſteem, he publickly preached that *Coſroes* with his whole

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whose Family was justly destroyed, because he had caused himself to be worship'd for a God. And yet he himself, as a most wicked and licentious Villain, was

Melanthon. C. in lib. 3.

wont to worship Idols, and adore Images made with mens hands. When he disputed of the Law of the *Hebrews* (which the *Arabians* for the most part professed) and the Traditions of the Christians, he used to affirm that they were one and the same, but that both Parties were much seduced by great Errors, which Errors he pretended to moderate and remedy, by alledging the *Hebrews* to be in the wrong for denying *Jesus* to be born of a Virgin, whereas their Ancestors believed and look'd for it. And as for the Christians, he blamed them for their Levity, in believing that *Jesus*, who was so much beloved of God, and born of the Virgin, should yet be willing to have endured Reproaches, and at last the Death of the Cross. And setting up a Law of his own, he assured his Hearers, that if the *Saracens* would receive and protect him, and be obedient to him as to a Messenger sent by God, they should set themselves at liberty, and be the Lords and Princes of all the Nations round about them, enjoying great Honours and Riches; which afterwards was, and at this day is too too much verified, through the Cowardice and Slothfulness of our Princes and great Men.

Another Opinion of his Pedigree.

There are others who affirm, that he was born of a mean and vile Parentage, as having been a driver of Mules, or Carrier to a rich Widow, whom afterwards he wheedled so as she was perswaded to marry him. And that by her Riches it was he was so puff'd up, as to have high thoughts of himself, and arrogantly to assume to himself the stile of *God's Prophet and Ambassador*. For in his *Alcoran* he brings in God thus speaking to him; *Thou wast wise, but educated under Discipline: Thou wast in Error, and yet escaped out of it:* Thou wert poor, but art become rich.

He affects Dominion.

Thus, when *Mahomet* aspir'd to Dominion, and made his first appearance, some of the ruder and meanest sort of People joined him; afterwards having increas'd his Party with a considerable number of Robbers and Thieves, he at length dared to disturb the Bounds of the *Roman* Empire. But *Heraclius* the then Emperor soon put a stop to his Progress, having put him to flight, and given him an ugly Wound in his Forehead, which was a plain contradiction to his Prophecy, wherein he said of himself, that *God had given him for a Guard and Protection ten Angels, so as it should not be in the power of any to hurt him.* After this Defeat the *Saracens* and *Arabians* taking up Arms, worsted *Heraclius*'s Generals; so that he who before was successful, is now again unfortunate. *Mahomet* flush'd with this Victory, and his being made General of their Army, marched, stiling himself the *Great Prophet of God*; and deluded by Magical Arts and Sorcery, the *Africans* and *Asians*, whom he animated to such degrees of Courage and Resolution, that they had gone near totally to extinguish the name of *Empire*, having subdued *Alexandria*, and other Citys of *Syria*, *Egypt*, and *Cilicia*.

His Design.

In order to the better forming his Design, he had the Assistance of *Sergius* a wicked Monk, who for some great Crimes he had committed, was expelled his Monastery, and fled to him; and collecting many Passages out of the Law of *Moses*, and the Gospel, he put them artificially together in one Body. And that he might engage his Followers to stick the closer to him, he allowed one Man to have four Wives, and those of his own near Kindred too; and as many Concubines as he was able to maintain, besides Slaves, which he might sell, and make use of, or dispose of them at his pleasure.

Moreover he says of his *Alcoran*; "If "we should carry this Law of ours to "any Mountain, that Mountain would "infallibly move and bow down immedi"ly, out of Respect and Reverence to "God and his Law. And that this Law is "so excellent, that it is not in the pow"er of Gods or Men to devise a better, "for that by it the Devils themselves "will be saved.

This Law he appointed to be read five times a day. When they pray, they set their Faces to the South, and fall flat upon the ground three times. Wherein they observe this method, That one of them that are to pray, who for his Age, or some other Excellency, has the preference, first kneels down, and after him the rest, as many as are present, in a direct Line in the same manner. Again, this first, so soon as he thinks they have all kneel'd, he immediately falls down on his Face, and after him the first next to him, and then the second, third, fourth, and so on to the last Man; and thus they pray, and sometimes they sigh and groan heavily. And when this first rises up again, or falls down, so must all the rest do in order one after another, like so many

many Monkeys. And when they have ſhowed all their Tricks the third time, then they all riſe up together, ſeeming glad and mightily pleas'd, as if they had obtained what they pray'd for. But 'tis remarkable that before they go to Prayers, in imitation of Baptiſm or Confeſſion, they plunge themſelves in Water. And for that purpoſe they have before all their Moſques a place full of Water, that they waſh themſelves in. But if they happen to be in a Deſart-place, where they cannot have Water, then they ſprinkle themſelves with Earth or Duſt inſtead of Water; fooliſhly thinking this to be effectual to purge and cleanſe them from their ſins. The ſubject-matter of their Prayer is nothing but a mere Confeſſion that God is, and was, and will be, and that *Mahomet* was a Prophet inſpired and ſent by God.

This Law of his enjoined too, that they ſhould faſt one Month every Year; and their manner of Faſting was to abſtain from Meats of any kind in the day-time, but to give up themſelves in the night to all manner of Jollity and ſhameful Incontinency. He ordered them likewiſe to make their Pilgrimages once every Year to viſit the Houſe of God which is at *Mecca*, where when they meet they are obliged to be all clad in the ſame habit, and ſo go about throwing of ſtones through the holes of the Walls, as if they ſtoned the Devil. He ſaid, that *Abraham* built this Houſe for his Children, eſpecially the *Iſhmaelites*, to pray in. He charged his Followers likewiſe that they ſhould perſecute, ſlay, and at leaſt ſubdue all that oppoſed his falſe Religion, and did not believe as he did. He allowed them to eat all ſorts of Fleſh except Swines-fleſh, Carrion and Blood; and yet we have ſeen them our ſelves in the Deſart eat Carrion, namely the dead Carcaſes of Camels, and for all that they would not taſt Swines-fleſh. The ridiculous reaſon he gave for this prohibition of eating Pork was, that after the Flood Swine were generated out of Camels Dung, as he fooliſhly pretended. He permitted thoſe of his party, as was ſaid before, to marry four Wives, and to turn them away at pleaſure, and chuſe others in their place; but ſo as they ſhould not exceed the number of Four in their Divorcements. As for hired Concubines, Slaves bought, or ſuch Women as were taken Captives in War, every Man was allowed to have of theſe as many as he pleaſed, and was able to maintain, and to ſell them, except when they were with Child, for in that caſe it was not lawful to ſell 'em, but they might give them away, and beſtow them on whom they pleaſed. They had the liberty too, to marry their own near Relations and Allies, becauſe by ſuch repeated Marriages one Relation with another, Families became more firmly united among themſelves, and their Friendſhip leſs liable to a Rupture. *Inceſt.*

They retain the Laws written in the Old Teſtament of the *Hebrews* as to their Goods both moveable and immoveable. They ſeldom ſwear, and for that reaſon the Perſons they cite to bear witneſs in any caſe are very honeſt and of great authority, whoſe Teſtimony is believed without an Oath. The *Mahometan* Law forbids likewiſe the uſe of Wine, becauſe 'tis the occaſion of much miſchief and evil, and becauſe they ſhould loſe their Liberty and Dominion if they drank it. *Laws and Policies.* *Wine forbid.*

It promiſes them a kind of Paradiſe after this Life, where they ſhall enjoy all manner of Delight and Pleaſure, ſitting under very pleaſant and delightful Shades, neither annoy'd with Heat, nor pinch'd with Cold, but enjoying every thing they deſire ſo ſoon as ever they wiſh for it. That they ſhall there wear Silks and ſoft fine Clothes of all ſorts of Colours. That the Angels of God ſhall there attend them as ſo many Butlers and Drawers to furniſh them with moſt delicious Wines in great plenty. That they ſhall enjoy all imaginable Delights, with charming beautiful Women, upon curious Beds: But for thoſe that are adverſaries to his Religion, and refuſe to obey this Law, to them is refer'd the puniſhment of undergoing the contrary of all theſe. *Imaginary Dreams of Pleaſures after Death.*

Furthermore, *Mahomet* had the Impudence to arrogate to himſelf ſo much as to affirm that Chriſt propheſy'd of him in theſe words, *I declare unto you concerning the Meſſenger of God, who is to come after me, whoſe name is* Mahomet, *which was written from everlaſting in the preſence of the Throne of God, at his right hand.* In like manner alſo he ſaith of *David* and the Book of *Pſalms*, which he highly commends. The ſame he doth with the reſt of the Prophets; but chiefly *Moſes* is highly extolled by him. Yet he allows Chriſt to be greater than he, and himſelf the greateſt. He ſaith, that the Chriſtians corrupted the Goſpel, and the *Jews* the Law of *Moſes*; and there is juſt ſo much of truth in both as is contained in his *Alcoran*. He confeſſeth too that he was ſent by God furniſhed with Valour in Arms, and that Chriſt was furniſhed *Mahomets Arrogance.*

niſhed with Power in working Miracles.

Baumgarten.

Opinion of Chriſt.

What *Mahomet*'s Opinion of *Chriſt* was, and of the *Virgin Mary*, the *Goſpel*, and of *himſelf* likewiſe, is evident out of his *Alcoran*; for there he ſays that God made *Jeſus* and *Mary* a *Miracle to Men*. And in another place, *The Word of God Chriſt Jeſus, Son of* Mary, *was ſent by the Creator of the World, to be the face of all Nations in this life, and that which is to come*. The ſame he owns elſewhere: Chriſt the Power of God, the Word, the Wiſdom, the Life, the Breath and Heart of God, born of the Virgin *Mary* by a Divine Power, raiſed the Dead, made the Blind to ſee, and wrought many other Miracles. That he was more excellent than all the Prophets of the *Hebrews*, and that the *Jews* ſhall have no Prophet after Chriſt. Jeſus he prefers to all Men and Prophets, and *Mary* to all Women. For in his *Alcoran* he brings in God ſpeaking to *Mary*, the beſt of Women, and never touched by any Man, thus: We breathed our own Soul, we have made her and her Son Jeſus Chriſt a Miracle to Men. He adds, that the Body of Jeſus went up into Heaven uncorrupted, and he prefers the Chriſtians far before the *Jews*. For when a *Jew* was willing to embrace his Religion, he would not admit of him, until he was baptized as a Chriſtian, and then renouncing his Faith he was made an Apoſtate from our Religion. Yet for all that he accuſed the Chriſtians of imprudence and ſtupidity, who believed that Chriſt the Son of God ſuffered the ſhameful and painful death of the Croſs. For he ſays, That whilſt the *Jews* were ſearching for Chriſt in the Garden, *Judas* the Traitor was changed into his likeneſs, and crucify'd in his ſtead.

Of Mary.

Mahomet *prefers* Chriſtians *to* Jews.

Alcoran *concerning* Mahomet.

The ſame *Mahomet* ſays in his *Alcoran*, That he neither had wrought Miracles, nor would he work any; that he was ignorant of many things; that he was a mere Man, but ſent and inſpired by God; and that it was not in his power to pardon Sins. He forbad alſo to worſhip him; and which is more, he confeſſeth that there are ſome things in his Book which may be doubted. The Authority of the Goſpel he very frankly owns, when he calls it a Light, a Directory and Perfection. And 'tis certain he very much diſparages his own *Alcoran*, when he ſaith, Whoſoever adores the true God, and lives honeſtly and juſtly, let him be Chriſtian or *Saracen*, ſhall obtain Mercy and Salvation. From theſe few inſtances it appears how he has contradicted himſelf.

Of the Goſpel.

His Followers do approve of the Creation of the World and *Adam*, all the *Hebraean* Hiſtory, and a great part of Chriſt's Doctrine. They believe that Antichriſt will be a very wicked Man, and that Chriſt will kill him. They hold the Reſurrection of Bodies, the laſt Judgment, and Eternal Rewards and Puniſhments: That Chriſt ſhall ſit next to God in Judgment. Theſe are but a ſmall number of the many idle Dreams of the *Mahometans*, among which notwithſtanding ſome Truths are to be met with. For ſo great is the force of Truth, that very often even its Enemies and Strangers are in a manner compelled to own and profeſs it whether they will or no.

And thus *Mahomet* having arrived at the 34*th* Year of his age, died at laſt miſerably of a Draught of Poiſon. There are ſome who ſay that ſeven Days before he died he was delirious: That his Belly was ſwelled like a Tun, and being full of dolorous pain, he thus gave up the Ghoſt, and ended his wicked Life. They ſay beſides, that *Mahomet* before his Death deſired of his Friends and Acquaintance he ſhould not be buried till three Days after he was dead; for that on the 3*d* Day after his Death, he ſhould be taken up to Heaven. But they delay'd burying him not only three but twelve Days, ſtill expecting when he ſhould be taken up, but all in vain. For after their long expectation, finding nothing of the matter, and his Body ſtinking moſt horribly, being thus enraged, they thruſt him under Ground without a Coffin.

After the Death of this wicked Impoſtor, his Followers, and chiefly the *Caliph* who ſucceeded him in the Empire, fearing leſt by ſo ſcandalous a Death and Burial, the new broach'd Hereſy, together with the Empire, ſhould be both diſſolved, he ordered his naſty Carcaſe to be taken up again, and put in an Iron Coffin or Cheſt, and they placed it in a Temple whoſe Walls were of Loadſtones: thus the Cheſt being attracted by the Loadſtone upwards, it is reported it there hung pendulous in the Air without any thing to ſupport it until the year of our Lord 1470, being the ſpace of 870 Years; for at that time a violent ſtorm of Lightning and Hail falling upon part of that Profane Temple, did ſo ſhake it, and daſh'd the Coffin with the wretched Body to pieces, that it was all beat to aſhes, and ſunk into the Earth ſo as it could never be found nor ſeen again. Now the *Mahometans* alledg this to be the cauſe and occaſion of this matter, That God being

being provoked by the Sins of Mankind, was reſolved to deſtroy the whole Frame of the Univerſe; but *Mahomet* interceding, and requeſting that Blow ſhould light on him alone and on his Sepulcher, he thereby appeaſed God; and ſo having thus deſtroy'd the place of his Burial, he ſpared Mankind.

And this place of his Burial continues ſtill to be had in ſo much Veneration and Eſteem among them of that Sect, that a great part of thoſe who have ſeen it do immediately burſt out into tears upon mentioning it, as if it were unlawful for thoſe who had beheld *Mahomet*'s Tomb, ever to look upon any thing elſe afterwards: And thus continue weeping till they make themſelves ſtark blind. A juſt puniſhment for ſuch wretched fools, that they who before had ſuffered themſelves to be blinded in their underſtanding, ſhould now likewiſe be deprived of the Light of their Eyes. And ſo much of *Mahomet*. *Baumgarten.*

CHAP. IX.

After having ſuffered much by extremity of Weather, at laſt they enter Baruthum. *The exceſſive Cold in* Antilibanum. *The pleaſantneſs of the Country about* Baruthum. *Acts of* Titus *in that City. Fruit of the Place.* Sarepta, Sidon, *and Parts adjacent.*

ON the 17*th* Day of *January*, intending to leave our Hut and purſue our Journey, there aroſe a moſt terrible Storm of Wind and Rain, with Thunder and Lightning, which continued at ſo exceſſive a rate, as we could not poſſibly ſtir from whence we were. And ſo being forced to ſtay, we ſpent all that day in diſputing with ſome *Jews*, that had been travelling that way, about Religion. We made a ſhift to kindle a Fire, but it being made of Green-wood, it filled the Hut ſo with ſmoke that it had like to have blinded us; thus we continued for ſome time, till at laſt our Mule-driver got us a better and larger Fire of Charcoal.

On the 18*th* we left this place, travelling on foot; for the Hills and Dales were ſo covered and filled with Snow that there was no traveling for the Mules with the Carriage. As we were coming down from the Mountains we were caught in a cold and heavy Rain, which ſo ſwelled the Brooks and Rivers that they ran down with much impetuoſity, and carry'd Stones, Sand, and every thing with them that came in their way. We here ſtopt again, and in a worſe condition than before; for having no where to ſhelter our ſelves, we contracted a grievous Cold, ſtanding in our Clothes all wet, and it raining very hard. Tho we had three Coats on, the Rain had got through them all, and ſo loaded them, that they were unſupportable. There was no remedy for us but Patience, and the hopes of a better fortune.

Having thus paſt the greateſt part of the Day, we deſcended at laſt into a Plain, where we reached and entred into *Baruthum*, and were very kindly received there into a *Venetian* Houſe. Here we refreſh'd our ſelves by changing our Clothes, and the help of a good Fire, and good Victuals. The Day following a Meſſenger arriv'd from the Mountains of *Antilibanum* (where we met with ſo much hardſhip) giving an account of three Men and four Camels that had been frozen to death: Which when we heard, we thanked our moſt Gracious Saviour, that we had ſo narrowly eſcaped the ſame fate. The ſame Day we went out of the City with the *Venetian* Merchants, and ſome Friers of the Monaſtery of *St. Saviour*, to take a view of the Situation of the Town, and the Ground about it; we entertained our ſelves with the charming Pleaſantneſs of theſe Fields; we ſaw many Olive-yards, and Almond-trees juſt in their Bloom, the Land very fruitful and well watered, abounding with Pomegranate-trees, and Trees of many other kinds, which at that time were full of Fruit. This Proſpect afforded us a great deal of Pleaſure, and was the Object of our Admiration. For at the ſame time that in our Country the Ground is covered all over with hoar-Froſt, the Rivers frozen up, and the Woods hardly able to ſuſtain the weight of Snow that is ready to break down all their Boughs; here is a charming Spring, the Brooks ſweetly gliding and making a murmuring noiſe as they flow, adorned on both ſides with Graſs and Flowers, the Trees ſo loaden with Fruit, that they often ſink and fall to the Ground under their Burthen. And which was ſtill

A Cold fatal to the Antilibanians.

Pleaſantneſs of their Fields.

Baumgarten.

more wonderful, the Mountains within our view were at the same time all covered with Snow.

Tit. Vespasian at Baruthus.

Baruthus, or as the Moderns call it, *Berithus*, was once a Colony of the *Romans*, as may be seen by the Ruins of the Amphitheater; and as *Josephus* mentions in his 7*th* Book of the *Jewish* War, it was one of the chief Cities of *Phœnicia*; where *Titus* stay'd a considerable time after the taking of *Jerusalem*; having made there a very great Solemnity on his Father's Birth-day, both by exhibiting to the People Splendid Shews, and exposing a multitude of Captives, some to be devoured by wild Beasts, and the rest forced to kill one another as if they were fighting in a Battel against their Enemies. In this City, as the same Author relates, *Agrippa* having laid out a vast Sum of Mony in building a Theater, appointed Splendid Shows which were to be observed yearly in Commemoration of the Founder. He bestowed on the People very plentiful Doles of Corn and Oil, and adorned the whole City with beautiful Statues, and stately Images of the Antients, that all the Kingly Pomp and Grandeur seemed to be transported thither. When Christianity flourished in these parts, it was an Episcopal See, at this day 'tis more like a Village than a City. There are however many ruinous Monuments of its Antiquity still extant, and many and various Goods and Merchandizes are Imported into, and Exported out of it. The *Musa* or Plantane-trees do here grow in such plenty, that from hence they are carry'd to many Places round about; *viz. Tripoli*, *Damascus*, *Damiata*, and as far as *Alexandria* in *Egypt*. The Fruit of the *Musa* or Plantane, in colour and shape is not unlike a *bean*, but it is a great deal larger, of a very pleasant taste, and a very sweet and wholesom smell, and tasting very like Honey. They grow in Clusters, that is in Bunches, ten, twenty, and sometimes more in a Cluster together; which whereſoever you cut it, and as often as it is cut, let it be in never so many pieces, you shall plainly see on both sides of the part cut a Cross. They say that this is the Tree of Knowledg of Good and Evil, which the Lord forbad *Adam* to eat; and 'tis commonly called here *Adam's* Tree. The Leaves of it are ten Foot long and a hand-breadth and half-broad; on which they used to write in former times before the Invention of Paper. About three Miles from *Baruthus* lies the City *Sarepta* of the *Sidonians*, where, as it is recorded in 3 *King.* 17. *Elias* miraculously encreased the poor Woman's Meal and Oil, and raised her Son from Death.

Fruits of the Musa.

About two Miles from hence is *Sida*, once a Famous and Potent City of *Phœnicia*, where *Dido* celebrated by *Virgil* was born, who having fled from her Brother who sought her life, built *Carthage*, ever emulous of the *Roman* Empire. Having gone to *Baruthum* again, we stay'd there several Days, expecting the Barks that were to carry us over into *Cyprus*.

CHAP. X.

A Voyage to Tripoli. Passus Canis, *or* Passo di Cane. *The River* Narriabrahim. Biblus. Patran, *or* Botros.

ON the 29*th* arrived a Messenger, who brought us an account that the Ship was laden, and ready to sail to *Cyprus*; wherefore without tarrying any longer, we got all our Baggage put up, and in a Boat, and having taken leave of our Landlord, we immediately departed. We thought it not advisable to go by Land, because of the Robbers, who but the day before had murdered two Persons upon the Road; for at that time the Governour of *Baruthum*, and the Governour of *Tripoli* were at deadly and open Enmity with one another. Rowing thus along the Bay for the space of three Miles and upwards, we landed on the Coast of *Tripoli*, near a place called in Latin *Passus Canis*, but in the *Saracen* Language *Nawikelb*. This place is so called, because of a River that flows into the Sea, having in the mouth of it a Rock, standing in the very middle of the River, and one half above Water. This Rock in Figure resembles a Dog, and by the violent dashing of the Stream against it makes a noise like the barking of a Dog. In this place ended the Patriarchate of *Jerusalem*, and began that of *Antioch*; it lies in the middle between *Baruthum* and *Tripoli*, but it belongs to *Tripoli*.

Having, as was said before, been set on shore in this place, we hired Mules again.

gain, and travelled all that Day along the Sea-shore. Afterwards we came to a River, which the *Turks* call *Narriabraham*, over which there is a stately Bridg of Square-stone; we were afterwards fain to shelter our selves in a Hut that by good luck we light on, from the violent Rain; and here we staid all that Night, glad to take up our Lodging among the Mules.

On the 30*th* of *January* rising betimes in the Morning, three Hours before the Sun was up, we moved from thence, and had a troublesom Journey of it; for the way being very rough, and it being so dark that we could not see our way, we often came tumbling down to the Ground with our Mules, Baggage and all, which put us to abundance of inconvenience. But when the Sun appeared, we had a much easier Journy of it. We came at last to a Town half demolished, which at that time was called *Julietum*, but formerly *Biblus*, or *Billium*; and was an Episcopal See. *Strabo*, *Lib.* 16. says this *Biblus* was of old the Palace of *Cynera*, in which were the Temples of *Adonis*; and when oppressed by a Tyrant, that *Pompey* restored their Liberty by killing him. A little after we came to *Patron*, formerly *Botros*, a Town once famous for Glory and Wealth, abounding with excellent Wine, Oil, and all sorts of Fruit; but now 'tis a very small Town, yet encompassed with a Wall. Having left *Botros*, because we travelled by the Sea-side, we entred into a mountainous Wood, and went on till we came to the top of the Mountains, and then turn'd down to the Sea again. We found the way very difficult, and the Sun going down we arrived at last at *Tripoli*, and went to a *Venetian* House, where we were made welcome, and very kindly entertained, *&c.*

Baumgarten.

Biblus.

Botro.

Arrival at Tripoli.

CHAP. XI.

A Survey of Libanus. *Delightfulness of the Territory of* Tripoli. *Wealth of its Inhabitants. Reason of the Names of* Tripoli *and* Libanus. *Its Fruitfulness.*

ON the 31*st* Day we went out of the Town to have a view of the Place, having for our Guide *Albert to Coleth* a Physician of *Tripoli*; and that we might have the fuller view, we went to the top of a Hill hard by. We saw about three Miles off of the City the so much celebrated Mount *Libanus*, which was very high indeed, and then covered with Snow, but full of Cedar, Firs, Plane-trees, and a great many other stately Trees. Here was to be seen too the Streams of Water mentioned in the *Canticles*, that run violently into the Sea. The lower Hills and places adjoining to the City are full of Vineyards, Corn, and Olive-trees. Here may be seen on all sides of it pleasant and delightful Fields, Rivers, Brooks, and cool and refreshing Springs. Here are various sorts of Trees, bearing several sorts of Fruit, Silks and Silkworms; here are delicious Flowers for colour and smell. In short, here is to be seen as much variety of every thing as can make a place delightful.

The People inhabiting the adjacent parts are likewise very rich, and this is owing to the Situation of the place, because of its many Navigable Rivers, whereby they have the conveniency of buying and trucking all sorts of Merchandize, and thereby enriching themselves. *Strabo* will have the name *Tripoli* to be given it, because of its three Cities, viz. *Tyre*, *Sidon*, and *Aradum*; and that *Libanus* is so call'd from its Whiteness, because 'tis continually covered with Snow both Summer and Winter; which tho it seem dry, yet abounds with many pleasant and wholesom Springs. It produces Cedars, Cypress-trees, Olive-trees, and a Gum which they call *Olibanum*; and many more Trees and Herbs very serviceable and beneficial to Mankind. It is free from Serpents, and all other Venomous Creatures, and formerly produc'd Excellent Wines.

CHAP.

Baumgarten.

CHAP. XII.

Medals dug up about Tripoli. Arabian *Metamorphoſis.* Perſian *Water, its Virtue and Uſe.*

ON the 1ſt day of *February* we went out of the Town again to take a view of its ſituation on the other ſide; and there we ſaw in the firſt place the Harbour of the City fortified with many Towers, and the Ruins of antient *Tripoli*, out of which were dug up many Medals, and other Monuments of Antiquity. There Mr. *Coleth* ſhewed us a piece of Gold that happened to be dug up there lately, having on it the Image of *Mars* with a Spear in his hand, and this Inſcription.

An antient Medal of Gold.

Reſtitutor Reip. Sp. F. Aug. d. N. Valen.

We ſaw likewiſe two more of Silver, one of *Auguſtus Cæſar*, and the other of *Romulus* and *Remus* ſucking a She-Wolf. Afterwards having ſeen ſeveral other things we return'd home again, and were entertain'd at Dinner with many ſtrange and wonderful Relations of the *Sophi* and his Exploits, and of other Matters that were famous and much talk'd of in thoſe Eaſtern Countries. We were credibly inform'd, by very grave and prudent Men, that on the way as you go to *Mecca*, there was, or rather had been, a certain great City, in which, by the dreadful Judgment of God, not only Men and Beaſts were turned into Stone, but likewiſe their very Utenſils, and each according to its own former Shape and Figure. The ſame day, while we were liſtening to this Relation, and ſome others of the like nature, there came to the place where we were two Men of *Cyprus* with a wonderful Water that they had been ſent out of *Cyprus* into *Perſia* to fetch. Of this ſame Water they told very ſtrange ſtories, particularly, that if any of it happened to drop on the ground, or any Veſſel it was in, it no ſooner touched the ground, but it vaniſhed immediately out of ſight; that for this reaſon they were obliged always to have it fix'd on a forked ſtick: That it was of great uſe againſt the Caterpillars that deſtroy the Corn, for that in whatever Place or Country they kept ſome of this Water, Caterpillars could no longer live there: That formerly *Cyprus* had been much infeſted with this ſort of Vermin, but that the Inhabitants having got ſome of this Water and hung it up in one of their Temples, the whole Iſland was by that means freed from them. They told us moreover, that they had been ſent for this Water by the Governor of *Cyprus*, and that they had been above ten Months in their Journey: That when they firſt ſet out there were four of them, but that the other two being almoſt ſtarved to death with the cold, were not able to come up with them. What was related to us here, we found to be actually true when we came to *Cyprus*, as that it was not only ſprinkled on their Fields againſt the Caterpillars, but that it was commonly drank as a Remedy or Medicine againſt moſt Diſtempers, and that it was effectual to that purpoſe.

Strange Metamorphoſis in Arabia.

Water of Perſia.

CHAP. XIII.

A Perſian *Coin.* Mahometan *Sects.* *Hiſtory of the Pedigree and Exploits of* Sophi. *His Religion and Manners.* Sultan *of* Egypt's *arrogant Titles.*

ON the 2d day of *February* there overtook us an *Italian* Merchant from the City of *Aleppo*, which is ſituated in the Confines of the *Turks* and *Sultan*'s Dominions, and parts both their Empires. This Man related ſtrange and incredible Stories of the *Sophi*, and ſhewed us firſt, and after much perſwaſion and entreaty, at laſt delivered to us a piece of his Mony, being Silver, and very large indeed, and in value worth a *Seraph*; on which there was this Inſcription in *Arabick*; *Bitzind roſhel halla elkaher lihalladey anu Sultan Sophi.* The meaning whereof is this, *I am the true* SULTAN; that is, PRINCE SOPHI, *ſent by God for the baniſhment of all my Enemies.* The ſame Merchant moreover told us, that the ſame *Sophi* had in his Army above 200 thouſand very warlike Men, that he was at

Aleppo.

Sophi's Coin.

at deadly Enmity with the *Turk*, had lately killed above fifteen thousand of his Men; and having slain three Sons of a very powerful *Turkish* Prince, called *Haliduli*, he was now marching against the Grand *Turk* himself. I will therefore in this place give a short Account of this *Sophi*, according to what I learned of this Merchant and others.

There was a Nephew of *Mahomet*'s, by name *Haly*, who being likewise esteemed a Saint and a Prophet by his Followers, this Impostor broach'd a new Heresy: For the *Mahometan* Superstition is divided into 72 Sects, out of all which they believe one only by which they can be saved; but which is that one, they cannot yet come to a determination. Every Sect think their own the only true one, and that all the rest are in the state of Damnation; and more especially those of *Sophi*'s Sect live in the belief of this. From this *Haly* aforesaid sprung this *Sophi*, whose proper name was *Ischa Ismael*. For *Sophi* is the name of the Sect, as were the Sects of the *Arians* and *Manichæans* among the Christians. For their Opinions see 1 *Lipsius lib. de una relig.*

This *Sophi*'s Father and Mother died while he was a Child, and he himself was driven out of his native Country by the Tyrant who had killed his Father. When he was grown up to Man's Estate, he got together an undisciplined Rabble, and with them march'd without any order to a populous and rich City, which he took in spite of the Tyrant, and there exercised a barbarous Cruelty, putting all to the Sword, and sparing neither Sex nor Age. This Action struck a Terror into the King, and all the Princes round about. There flocked to him great numbers from all parts, especially those of the *Sophian* Sect, being encouraged by the fame of his Generosity, for he divided all the plunder of that rich City among his Soldiers; and likewise because of an old Prophecy they had among them, That there should arise one of *Haly*'s Offspring, who should advance the Fame and Glory of their Sect above the Skies. *Sophi* thus encouraged and strengthen'd in number of Soldiers, made daily Excursions into the neighbouring Territories, destroying all with Fire and Sword wherever he came; and partly by Force, and partly by Policy, he had the good fortune to get into his power some of their best fortified Towns and Castles. He had several times engaged a numerous Army with a small handful of Men, and yet came off victorious; whereby he became very formidable, not only to private Citys, but even to his Adversary the King of *Persia*, who seeing him thus daily to increase in Strength and Courage, fearing the worst, sent against him the General of his Army. *Baumgarten.*

Sophi not in the least daunted hereat, met, engaged, and vanquished him. This Victory and Triumph so enhanced the esteem his Men had of him, that they began now to extol him, not as a Man, but even to adore him as a God that had come down from Heaven, and his Enemies dreaded him like Lightning. But the King of *Persia* imputing his late Loss to the ill Conduct of his General, resolv'd to go himself in Person; and raising a more numerous Army than the former, advanced at the Head of them; and having engaged with *Sophi*, was by him taken and slain. He afterwards married the deceased King's Daughter, who taking occasion to resent her Father's Death, and blaming him for it, he killed her too with his own hands; which Cruelty when the Mother also reprehended, she had the same Fate. In this manner did *Sophi* prevail over all his Adversaries, insomuch that Divine Honours were paid him by all the East almost. They say, that to get himself the more Veneration, he never appeared in publick but with his Face covered: That he used no Counsellors: That he was extremely fond of a Cat he kept, whose Divination he observed in all his Actions. He is said to have kept a great Hog too, which in contempt of the *Turks* he called *Turk*: They say he equally hated the *Turks* and *Jews*, and loved the *Christians*, as appears plainly by a Christian who had made his escape out of the Slavery of the *Turks*, and went to him for protection. This Man having proved himself to be a Christian, by shewing that he was not circumcised, had of *Sophi* a good Horse, and a great Sum of Mony, and a free Passport to *Damascus*; where he safely arrived, and gave this Account, and several other Relations to the *Venetian* Merchants that resided there.

Sophi *defeats the* K. *of* Persia's *General.*

Beats the King himself.

His Marriage.

Cruelty.

Religion and Manners of Sophi.

Hog kept in contempt of the Turks.

Sophi's *goodwill to the Christians.*

He was of a middle Stature, about seven and twenty Years old; of a corpulent Body; very moderate in Pleasures; enjoy'd all things in common with his Friends, reserving nothing to himself in particular. He was fortified by an Army richly accoutred with Gold and warlike Arms. Some days before, his Embassy that was sent to the Sultan, tarried some time at *Damascus*. They all of them wore long Caps, with twelve foldings,

His Age and Stature.

Embassy.

Baumgarten.

foldings, of a reddiſh Colour; and for that reaſon both he and his Men are called by the *Italians* that live in thoſe Eaſtern Parts, *Bireta Roſſa*, i. e. *Red Caps*.

And thus much of *Sophi*. What the Sultan thinks of himſelf, may be plainly ſeen by his Letters to the General of the *Venetians*, which the Conſul of *Tripoli* ſhewed us. In them he loads himſelf with theſe Titles.

Arrogant Titles of the Sultan.

" *Sultan* the Great Sovereign Gover-
" nor, named *Camſonalgauri*, *Elnelekele-*
" *zeraph*, the Mighty, Excellent, No-
" ble, Wiſe, Juſt Warrior: A conſtant
" protector of his Countries, and who
" by God's Aſſiſtance is victorious, King
" of Kings, the Sword of the World
" and of Faith. *Sultan* and Prince of
" the *Mahometan* Religion, and of *Ma-*
" *hometans*. The Reſtorer of Juſtice o-
" ver all the World, and who by He-
" reditary Right poſſeſſes the Kingdoms
" of it. *Sultan* of the *Arabians*, of
" *Perſia* and *Turkey*. The Shadow of
" God on Earth. An Obſerver of the
" Commandments of God and his Pro-
" phets; and who at this time is a ſe-
" cond *Alexander*, from whom do pro-
" ceed many good things; who is Go-
" vernor of all that ſit on Tribunals and
" Thrones, and of crowned Heads. Go-
" vernor of Climates and Countries,
" Perſecutor of rebellious Infidels, He-
" reticks, and Pagans; the Protector of
" the two places of Pilgrimage. The
" High-Prieſt of the two Sacred Tem-
" ples; who is the Gatherer and Keeper
" of the Words of God; who defends
" the Needy with Juſtice, and furniſhes
" them with rich Gifts. Ruler of Rul-
" ers: At this time Prieſt of thoſe things
" which belong to God. *Calipb*'s Vice-
" gerent, who is the Prince of true Be-
" lievers, Father of Victories. Con-
" ſtant in the Rule and Dominion God
" has given him, and he will make his
" Army and People Victorious; and God
" will exalt him above the Sign of *Gemi-*
" *ni*. This is the *Sultan*'s Title.

What reaſon there is for ſo many, ſo great and thundering Titles, and what the meaning of them is, even a blind Man may ſee. Yet as *Horace* ſays,

Spectatum admiſſi riſum teneatis amici. Horat. Art. Poet.

CHAP. XIV.

The Saracens *Feaſt after their Faſt is over. A Prodigy of Nature betwixt* Baruthum *and* Tripoli. *A Diabolical Sect of falſe Chriſtians at* Tripoli.

ON the 3*d* day having, as we had twice before, gone out of the City again, we ſaw all the People of the Town in the Fields at play at Sports; for the *Saracen* time of Faſting was juſt over with them, and they kept at this time, as it were, the Feaſt of the Paſſover, or *Eaſter*, drawing themſelves up into Companies, and riding up and down. But we ſaw nothing worth noting at this Solemnity.

Saracen Solemnity.

Setting our ſelves down upon a Sandy Hill hard by, the *Venetian* Conſul at *Tripoli*, who perfectly underſtood the modern and antient State of that Country, obſerving us to be inquiſitive to know all we could learn of it, he told us, that there was one thing very amazing and remarkable which we had not yet heard of; and therefore ſaid he, this old Gentleman (pointing to a reverend old Man that ſtood by) and I will tell you the matter, which we were both eye-witneſſes of. Between *Baruthum* and *Tripoli* is a Mountain ſo ſteep, and hanging over the Sea, that there's no coming at what I am a going to give a deſcription of, but in Ships. At the foot of this Mountain is a large wide Cave, that continually vomits out cold Water; to which when you approach near you ſhall ſee a Hand reaching a Diſh from the mouth of the Cave. And if your Curioſity is not herewith ſatisfied, and you attempt to come nigher; all of a ſudden the whole Viſion diſappears. And if again you withdraw back, you ſhall ſee the ſame Hand and Veſſel again very clearly. The Conſul added moreover, that this Cave was perfectly inacceſſible, the place was ſo ſteep and dangerous to come at.

The ſame Gentleman in the ſame place told us a thing more deſerving ſevere Puniſhment than Obſervation, *viz.* That not far from *Tripoli* there was a Sect of People who boaſted themſelves to be Chriſtians, but were more like Devils. For their cuſtom is at a certain time to meet together in dark Caves, Men and Women promiſcuouſly, and there to go together like Beaſts, the Father with the Daughter, the Son with the Mother, and every

every one take, without regard, the first they light on. And of the wicked Issue which such impious Encounters produce, they always save the Females alive, and prick the Males to death with Needles yearly, and with their Blood they offer Sacrifice. Good Lord, how abominable is the very thought of such a thing!

Abomination of this Sect.

After this having hired a Ship, we thought to have sailed to *Cyprus*, but the Wind hindered us: And besides, the Owner of the Ship was the occasion of our staying longer too, for the Prince of *Tripoli* on some frivolous Pretences had twice imprison'd him, and exacted a grievous Fine of him, so that 'twas with much ado and intreaty, that the *Venetian* Merchants prevailed with the greedy Tyrant to set him at liberty.

Baumgarten.

CHAP. XV.

They pursue their Voyage. Mastic. *History of a Shipwreck. Their arrival at* Cyprus. *Denomination of the Island. Salt-pits about the City, and Monuments of Antiquity.*

ON the *6th* day, having implored God's Assistance, we went on board and sailed the same Evening with a fair Wind towards *Cyprus*. We found in the Vessel, the Owner of a Ship and his Crew that had been shipwreck'd: He was of the Island *Chio*, the only Place of all the Countries in the World that produces Mastick. The *Genoeses* possess so much of this Island, that they pay a great yearly Tribute to the *Turk*; for they have a Tradition, that as long as the *Turks* inhabit the Island, it will never produce any Mastick. This Shipmaster had loaded his Ship with Merchandize of several sorts, and was bound from *Damata* (which was anciently called *Heliopolis*) to *Tripoli*, and sailing one Holyday was by the violence of the Winds driven upon a Rock hidden under Water, on which his Ship split, being leaky in several places: They made shift however to keep her three days from sinking, being all that time tossed among the Rocks; and they had certainly all perished by the cold, if God's Providence had not provided for them otherwise; for the Ship being miserably shattered before, was by a huge and mighty Wave that came on her, all split in pieces, and sunk to the bottom with all her Lading; the Men were all saved but one, who was swallowed up by the raging Sea as he was making ready to swim. When the rest got to Land, the poor Wretches pick'd up as much as they could of the Wreck the Sea had thrown out; and glad of their deliverance, came to *Tripoli*, where they no sooner arrived, but the Governor seized on all they had, adding Affliction to the Afflicted; and so mercilesss was he, that they had much ado to prevent their being put in Chains and imprisoned. And a doleful sight it was to see the poor old Man with his gray Beard, lame of his Legs; have neither Penny nor Pennys-worth; he who once carried others for Freight, now fain to be a 'Passenger himself in another Man's Ship, all nasty, and half starved with hunger.

On the *8th* of *February*, about the *3d* hour of the day, we arrived at *Cyprus*, and got into Harbour at *Salina*; here we staid many days for certain Reasons. This City was of old called *Salamis*, or *Salamina*, on this occasion. *Salamina* is a certain Island in the *Eubœan Sea*, over against *Athens*, having in it a City of the same name, in which reigned *Telamon* the Father of *Ajax* and *Teucer*. But when *Teucer* returned from the *Trojan* War, and had not revenged his Brother *Ajax*'s Death, being exil'd by his Father, he went to *Cyprus*, and called this City there after the name of his native Country.

Cyprus why call'd Salamina.

In this City it was that *Paul* and *Barnabas* preached, as 'tis *Acts* 13. And there too it was that *Barnabas* suffered Martyrdom. There is near it a Lake of excellent Salt, which being coagulated by the heat of the Sun only, proves the best Salt of any, and is exported in great quantities into *Syria*, *Greece*, *Italy*, and other Countries, yielding great Profit to the State of *Venice*.

Near the Harbour of *Salamina* is a Church, in one end whereof the *Greeks*, and in the other the *Latins* perform their Divine Worship.

Not far from this place, by the Sea, at the foot of a Hill, are to be seen the Ruins of an *Amphitheatre*; adjoining to it is a Cave laid with *Pyramidal* Stones,

and about it many huge Stones and pieces of Antiquity, and Pillars of white Marble, but the Inſcriptions are totally defaced.

Baumgarten.

CHAP. XVI.

Nymoſia *or* Nicoſia, *a City of* Cyprus. *Its Epiſcopal See. A Storm at Sea. A Pirat at* Rhodes. Piſcopia *raſed.* Paphus; *Its Founder.*

THE third day of *March*, becauſe our Ship was to be loaded with Corn in another part of the Iſland, leaving all our things on board, we travelled by Land, both for our Recreation, and to have the better view of the Iſland. The firſt place we came to the next day was *Lymoſin*, of old *Nymoſia*, and lodged in the Biſhop's Houſe; for this is one of the four Epiſcopal Sees that are in *Cyrus*. The firſt is in *Leucoſia*, now called *Nicoſia*. The ſecond at *Famaguſta*. The third in *Paphus*. Which Epiſcopal Sees are each of them double, ſo that in every one of them there's both a *Greek* and *Latin* Biſhop. The ſame day about Noon our Ship arriv'd, ſo we made haſt to get ſome Proviſions, which we carried with us and went on board. Sailing from thence immediately, before we had got a mile off, the Wind roſe and blew ſo hard, that we were forced to anchor under a Promontory; and there did we for three days together without intermiſſion dance and caper, but not very merrily, having for Muſick the loud noiſe of the Winds, the ratling of the Storm, and the roaring of the Sea. While we were thus circumſtanc'd, there came up with us a Pirat Ship belonging to *Rhodes*, who asking us whence we came, and what we had on board? when they found that all belong'd to Chriſtians, they took away from us ſome Oars they wanted, and left us.

Epiſcopal See in Cyprus.

A Storm.

A Pirat of Rhodes.

On the 8*th* day about Noon, the Storm being over, we ſet ſail, and lanching out into the main Sea, we ſailed by *Coloſſus* a Village of *Cyprus*, remarkable for its great plenty of Sugar. We ſailed by *Piſcopia* too, a City which one of the Kings of *England* once ras'd to the ground, in revenge of his Siſter's having been debauched, having left her there as he was going to *Jeruſalem*.

Coloſſus.

Piſcopia deſtroyed.

On the 10*th* day we came to *Paphus*: This is a noble City, formerly the Metropolis of *Cyprus*, and the Palace of *Venus*; now a very deſolate and ruinous place, as moſt of the Citys of *Cyprus* are, occaſioned by the frequent Earthquakes that happen there, yet by the very Ruins it appears what once it was. In *Paphus* the Air is not very wholeſom, nor indeed in all *Cyprus*, tho it abounds with Marjoram, Hyſſop, and other wholeſom Herbs. This City was built by *Paphus*, *Pigmalcon*'s Son by *Eburnea*, who called it after his own Name, and conſecrated it to *Venus*, to whom alſo they dedicate a very large Temple; to which, as ſome will have it, when *Helen* arrived from *Greece*, being ſtolen by *Paris*, ſhe repaired, and gave occaſion to the *Trojan* War. Others will have this to be done in *Cythera*, an Iſland mentioned before in my firſt Book.

Paphus.

Its Founder.

Age of Helen.

CHAP. XVII.

Our ſtay at Corſico, *a Village. Preſents made to us there.* Cyprus *deſcrib'd; its Situation, Fertility, Citys, Inhabitants. Their grievous Oppreſſion.*

ON the 11*th* day ſetting out from *Paphus*, we arrived in the dark Night at the Town of *Corſico*, which is ſituated in a very pleaſant Valley, having a Proſpect over the Sea as far as *Cilicia*, which is now called *Scandilora*. Here we ſpent ſeveral days, till the Ship was loaded with Corn and Silk. In the mean time we had Preſents offered to us of Almonds, Peaſe, and other Fruits of the ſame Year's growth, which afforded us no leſs ſubject of admiration, than of pleaſure and deliciouſneſs, to conſider the extreme coldneſs of the Weather in our Country at that very ſeaſon.

Corſico.

Preſents.

Cyprus, a noble Iſland ſituated in the *Carpathian* Sea, in the middle of the greateſt Bay of *Aſia*, lying from Eaſt to Weſt in a right Line between *Cilicia* and *Syria*, the moſt conſiderable and famous Iſland in the World, antiently abounding with Riches; too much addicted to Luxury,

Situation of Cyprus.

Luxury, and for that reaſon conſecrated to *Venus*; is very large, and formerly had the Title and Wealth of a *Kingdom*. This Iſland is called *Cethim* in the Holy Scripture; is very fruitful of Corn, abounding with Silkworms, Silks, Oil, Sugar, and Wine. Here are very beautiful Hills, moſt pleaſant and delightful Valleys, always reſounding with the melodious ſinging of Birds: Here are warm Suns, ſhady Groves, dewy Herbs, green Graſs, and ſoft downy Medows to lie down and reſt upon. Yet notwithſtanding all this fruitfulneſs and pleaſantneſs, neither its Citys nor Villages are much frequented, but as if it was barren and a deſert place it is inhabited only by a few People that live in Cottages. It has no Citys but *Nicoſia* and *Famaguſta*; the former of which is famous for its largeneſs, and for the ruling Power of the Governor reſiding there; the latter is remarkable for its Harbour and Fortifications. Beſides all the Inhabitants of *Cyprus* are Slaves to the *Venetians*, being obliged to pay to the State a third part of all their Increaſe or Income, whether the Product of their Ground of Corn, Wine, Oil, or of their Cattel, or any other thing. Beſides, every Man of them is bound to work for the State two days of the week wherever they ſhall pleaſe to appoint him: And if any ſhall fail, by reaſon of ſome other buſineſs of their own, or for indiſpoſition of Body, then they are made to pay a Fine for as many days as they are abſent from their Work: And which is more, there is yearly ſome Tax or other impoſed on them, with which the poor common People are ſo flead and pillaged, that they hardly have wherewithal to keep Soul and Body tother.

Baumgarten.

Miſery and ſlavery of the Inhabitants.

We ſpent the reſt of our time with a great deal of uneaſineſs in this Iſland, being forced to tarry till the Ship had taken in her lading of ſeveral ſorts of Merchandize.

CHAP. XVIII.

Indian *Rams*. *Calmneſs of the Sea*. *Birds pay Freight*. *Nature of a* Cocala. *Gulph of* Satalia. *What* Helen *did there*.

ON the 28*th* day of *March* having a gentle Breeze, we weigh'd Anchor, and ſet ſail from *Cyprus* before Sunriſing; and not being able to make much way, we diverted our ſelves with two *Indian* Rams that were in the Ship, who fought together continually: Each of 'em had four Horns, two in the Forehead exactly long and ſtreight, only a little crooked at the ends, and almoſt meeting together in one place, and then parting again, and blunt and round at Points (ſuch as the Grand *Sultan*'s Crown, and his *Caliph*'s, which we had ſeen in *Cairo*, as I mention'd before) the other two Horns were near the Ears, all plain and even, and much ſhorter than the firſt two.

On the 29*th* day there was ſo great a Calm all the day long, that the Sea ſeem'd immoveable and ſmooth as Glaſs. That day a Flock of Birds, which had ventured from the Land on the calm Sea, their Wings being tired, reſted on the Maſts of the Ship; which the Pilot of the Ship obſerving, took no notice till night came, and then made them pay for their Paſſage on the hot Coals. There was one Bird among them called *Cocala*, all white, as big as a Gooſe; which flying aloft, and hovering above the Sea, ſpies the ſmall Fiſhes ſwimming on the top of the Water, catches 'em in his long and crooked Claws, and tears 'em to pieces; this is his Food and daily Exercise.

Bird Cocala.

On the 30*th* day, and the day after, we ſailed over in very calm and clear Weather the Gulph of *Satalia*, which is likewiſe called *Helen*'s *Gulph*; for in this place *Helen*, Mother of *Conſtantine*, whilſt ſhe was a coming from *Jeruſalem* to *Conſtantinople*, happened to be toſt in a grievous Tempeſt; and 'tis reported, that by throwing into the Sea one of the Nails that had pierced the Feet of Chriſt, the Storm immediately ceaſed, and the Sea grew calm. The Mariners are ſo much afraid of this Gulph, that they ſhrink at the name of it.

Baumgarten.

CHAP. XIX.

Danger at Sea. Arrival at Rhodes. *Its Situation.* Coloſſus *of the* Sun *there. Inhabitants. Fortification. Victory.* Sultan's *Exactions.*

Caſtle of Rhodzi. ON the 1*ſt* Day of *April* we labour'd in a contrary Wind, but on the 2*d* Day we came within view of the Caſtle *Rhodzi* (which ſtands on a very high and ſteep Rock near *Rhodes*) as our Men were tacking the Ship, there aroſe ſuch a ſtrong contrary Wind that it ſplit our Main-ſail from top to bottom; then we gave *A Storm.* our ſelves up for loſt. For ſometimes we were toſſed up to the Skies by a great Sea, and when that was gone we all of a ſudden were let down again to the low-eſt deeps. There was nothing to be heard but loud Cries, Prayers and Lamentations, one deſpaired, and another gave Exhortations; in a word we were all in a frightful conſternation. In this extremity all of us at once endeavour'd to hawl in the torn Sail, and with much ado got it into the Ship, for before it flew abroad in the open air; and having hoiſted another Sail in the room of it, we got her before the Wind again, and ſo ſteer'd her with more eaſe, which revived us, giving God thanks for our Gracious Deliverance. In a little time the Wind calmed a little again, and we diſcovered the Iſland *Rhodes*, which gave us hopes of faring better in a little time.

On the 3*d* Day at the Mouth of the Harbour we met a Ship of *Rhodes*, going to *Turky* a Pirating. They told us that about eight Days before five *Turkiſh* Frigats (which are commonly called *Fuſte*) had engaged them under the foreſaid Caſtle of *Rhodzi*, but that by the Valour of the *Rhodians* they were defeated, and forc'd to retire with diſhonour and loſs. After we had parted with them we came into the Harbour of the famous *Rhodes*, and having caſt Anchor there we furled our Sails. We went out of the Ship, and into the City, which is very much renowned both for its Strength and famous Exploits. This City was often beſieged by the *Sultan* of *Egypt*, and alſo by the *Turk*, both bitter Enemies of Chriſtianity. They have endeavoured with all their Forces to deſtroy it; but notwithſtanding all their Stratagems, and formidable Armies, they were ſtill defeated, and received more miſchief than they were able to give. At laſt they were forc'd after all their art and obſtinacy to leave it free; and to this day 'tis one of the greateſt Bulwarks of Chriſtendom againſt the *Turk*, and does 'em moſt miſchief.

This Iſland, as *Pomponius Mela* witneſſeth *lib.*2. is in the Province of *Lycia*, and is the firſt of the *Cyclades* to ſuch as ſail from the Eaſt. In the City of *Rhodes*, beſides other remarkable things, there was a vaſt *Coloſſus* of the Sun made by *Chares* a *Lydian*, the Scholar of *Liſippus*, ſeventy Cubits high, as *Pliny* reports; very few Men could graſp the Thumb of it, for the Fingers of it were bigger than ordinary Statues. When any of the Members happened to be broke off, there appeared vaſt hollow places, wherein were huge Stones in the inſide, which the Founder had put there to make it ſtand the firmer. It was twelve Years making, and coſt 300 Talents, which they beſtowed upon it out of the Treaſure that King *Demetrius* left. This *Coloſſus* is juſtly reckoned one of the Seven Wonders of the World, and was the occaſion of the *Rhodians* being called *Coloſſians*, to whom there is a Canonical Epiſtle of St. *Paul* extant by that name. Its Circumference is 920 Furlongs. It was once called *Ophyuſa*, afterwards *Staclia*, and then *Techlen*, becauſe it was inhabited by *Techlenites*. *Solinus* ſays of it, That the Weather is never ſo cloudy but *Rhodes* is always in the Sun, therefore it was conſecrated to the Sun. Its Inhabitants do now live in Towers for fear of Pirates; they carry Corn and other Victuals to *Rhodes*, and lay 'em up in Cellars, and other places under Ground, fitted for that purpoſe, and take it out again as they have occaſion, as out of a Store-houſe. And if at any time an Enemy invade them on a ſudden, they make Signals with Fire on the top of their Towers, which they have in every Village, which alarms in a moment of time the whole Iſland, ſo that they immediately meet and conſult what is neceſſary to be done.

The City it ſelf is encompaſſed with three Ditches, which are large and very deep. And then again there is a very ſtrong Wall to every Ditch, planted full of great Guns and ſmall Arms of all kinds. The Fortifications, Towers, and Breaſt-works are ſo ſtrong, that they ſeem to be made of Iron, and wrought by the hands of the *Cyclops*. The Inhabitants have

have no dealings, no correſpondence or friendſhip with Infidels; but maintain a conſtant War ſometimes with the Neighbouring *Turks*, and ſometimes with the *Moors*, *Africans*, *Egyptians*, and other Enemies of their Religion. And this ſame Year, a little before we arrived, a Ship of *Rhodes* of a ſmall ſize happened to engage with another of a much larger Bulk, which had on Board 500 *Africans*, and 200 *Jews*, which after a long and bloody diſpute they at laſt defeated, took and plundered, bringing her in Priſoner to the Harbour of *Rhodes*.

So ſoon as the *Sultan* had an account of it, he immediately diſpatched an Embaſſador (whom we ſaw while we were there) firſt to demand with Entreaty, and afterwards by Threats, the delivery of the Ship with all the Priſoners and Goods. But the Great Maſter of *Rhodes*, neither moved by fair words, nor daunted with threats, would grant none of their Demands. Nay, he put the King of *Tunis*'s own Brother, and the Great Men he had with him in Chains, and appointed a Guard to watch them. The reſt of the common ſort that he had taken Priſoners on board the Ship he ordered to dig in the Ditches of the City, and to other hard Labours.

Baumgarten.

CHAP. XX.

Philermo. Rhodian *Mills*. Peter's *Gariſon*. *Dogs there of a wonderful Sagacity*. *Iſlands* Cyclades. *Danger of Sailing in the* Ægean *Sea*.

THE 7th Day the Ship detaining us, we went on foot to *Philermo*, about five Miles from *Rhodes*; there's a very high Hill, and upon it a Temple dedicated to the Bleſſed Virgin, where we heard Sermon and Prayers. There had been here formerly a large well fortified City, now only a ſmall Caſtle, but ſtrong. From thence we went back to *Rhodes* again. In the Port of *Rhodes* there are thirteen great Towers, containing Windmills built by the *Genoueſe* Captives for the puniſhing of Traitors, and for a publick good. In the Caſtle of *Rhodes* the Great Maſter of the *Johannites* has his Reſidence, having many more Iſlands round about ſubject to him, and eſpecially a Fort placed in the Confines of *Turky*, called St. *Peter*'s Fort, where 'tis reported, there are a great number of Dogs kept, and (which is wonderful, and almoſt incredible) they are ſo ſagacious and well-bred up, that being let looſe in the Nighttime into the Enemies Country, whomſoever of the Infidels they meet with, they inſtantly aſſault and tear to pieces; but the Chriſtians they know by the Scent, and without offering them any violence, they very kindly conduct and protect them on the way till they come to the Fort aforeſaid. They report of theſe Dogs too, that at the ringing of a Bell, they all meet in a moments time, and receiving their Meat do march out every one into his Quarter to the aboveſaid purpoſe, like ſo many Scouts or Spies. The Chriſtian Priſoners that are kept in Slavery by the *Turks*, ſenſible of this, do as often as Providence puts an opportunity in their way, ſteal out in the Nighttime towards this Fort, and meeting the Dogs there, are by them ſafely guided home to their Friends. For even whilſt we were there, we ſaw one that had made his Eſcape out of *Ruſſia* in that manner. The ſame Evening having taken ſome Refreſhment, and got ſome Proviſion for our Voyage, we went on board our Ship again, and weighing Anchor immediately, we ſailed from that place with a very ſmall Gale of Wind.

On the 8th Day we ſail'd among the *Cyclades* that are ſcattered in the Sea, not without fear of Pirates and dangers of the perilous Sea. For we ſtood on our Watch Night and Day, and always armed, being ready upon the firſt appearance of danger to ingage.

The Iſlands *Cyclades* are ſituated on the *Ægean* Sea, now called the *Archipelagus*, and are ſo called becauſe they lie round in the form of a Circle. They are ſeventy four in number, all of 'em placed between the *Ægean* and *Malæan* Seas. In the middle of them is *Delos*, called alſo *Ortygia*, from the Quails firſt ſeen there, and *Pyrpile*, becauſe Fire was firſt found there; by ſome 'tis called *Aſteria*, by others *Cynthia*. Of the *Cyclades* the firſt is *Rhodes* towards the Eaſt: Towards the South *Carpathos*: To the North *Tenedos*: And to the Weſt *Cythera*. But the *Ægean* Sea is ſo dangerous to Mariners, that 'tis believ'd there is no place in the Univerſe more ſubject to Earthquakes, Thunder and Lightning, than it is.

CHAP.

Baumgarten.

CHAP. XXI.

The Seamens way of catching the Wind. Catching of Remora's. *News from* Chios. *The* Cretans *whip themſelves ſeverely. News from* Rhodes.

Of the Promont. ſee lib. 1. cap. 2.

ON the *9th* Day, having by God's goodneſs got clear of the *Cyclades*, we came within ſight of *Crete* near the Promontory of *Samonium* or *Salamon*, where we being becalm'd, could make but little way by plying our Oars.

Catching the Wind.

The next Day our Pilot putting his Finger in his Mouth, and then holding it out in the open air, prognoſticated to us that we ſhould have Wind very ſpeedily, which indeed proved accordingly; but there was but very little of it, ſo that it could move nothing with its force.

Catching of Fiſh called Echini.

On the *11th* we gained our deſired Harbour, and having there tarried ſeveral Days, we ſaw the Catching of the *Lampreys*, or *Remora's*, in Latin *Echini* or *Echeneides*.

They are caught thus: They who are moſt expert in ſwimming do ſtrip themſelves, and carrying in their hands ſharp Knives, wade in the water along the rough ſtony Shore, where theſe Fiſhes haunt, at the ſame time looking ſteadily to the bottom to ſee if they can diſcover them by their ſight; and if they can't, they feel 'em with their Feet: they are readily ſpy'd with the Eye, becauſe of a black colour, and felt becauſe of their being rough and prickly. So ſoon as they either ſee or feel 'em, they clap their Head under Water, and turning up their Heels, they reſt themſelves on one hand, with the other in which they have the Knife, they pluck them from the Rocks or Stones, and bringing 'em to the top fling 'em into a Basket that they keep ſwimming cloſe by 'em. They are eaten raw, pouring the wateriſh Liquor out of 'em.

How they're eaten.

News from Chios.

On the *22d* of *April*, which happened that Year to be the Vigil of *Eaſter*, we had bad News from the Iſle of *Chios*, that three Galleons of the *Rhodians* were intercepted by the *Turks* and taken. But the Day before, which was *Good-Friday*, we ſaw a very cruel and bloody ſight: There were almoſt 300 *Cretans* all in a Company, *Latins* and *Greeks*, who in a Diſguiſe had their Face and all their Body covered except their Back. They went through all the Streets of the City, laſhing and whipping themſelves moſt unmercifully, inſomuch that their Clothes, Scourges, and Fleſh were bloody; nay, the very Stones of the Street were not only ſtained, but run down with Gore. They told us that there were ſome among them who voluntarily and ſuperſtitiouſly inflicted this Puniſhment on themſelves in recompence of the Paſſion of Chriſt. But the moſt part of them were hired by others to undergo the ſeverity: It being cuſtomary that the Seniors and better ſort of this Country, when by reaſon of Old Age or Infirmity they are not able to inflict this ſeverity, nor endure it on their own Bodies, do hire others to do it for 'em. And there you might ſee young Striplings, for the lucre of a little Money, madly and furiouſly laſhing and whipping their own Bodies, as if they were ſo many Blocks of Wood, or Statues without life or feeling, the Blood ſtreaming from every laſh they gave, and all about them ſtained with it. For what will not a blind and vain Superſtition do? Beſides, the City was all in confuſion, Old and Young, Men and Women going up and down, bawling out ever and anon, ſome in *Latin*, ſome in *Greek*, every one in his own Language, *Miſericordia*, *miſericordia*.

Cretans laſh themſelves on Good Friday.

Seniors.

On the *24th* Day we had better News than the former, *viz.* That one Galleon of *Rhodes* had met with the ſeven *Turkiſh* Brigantines or Sloops which a while before had taken and ſlain ſome of their Men; that they engaged them, and by a contrary fortune had recovered all the Goods, and many of the Priſoners: For which remarkable Victory a Publick Day of Thankſgiving was ſtraight appointed, and ordained to be ſtrictly obſerved over all the Iſland.

News from Rhodes.

CHAP.

CHAP. XXII.

Baumgarten.

The Dolphins *described: Their appearing Ominous to Mariners. A great Storm at Sea followed. Miserable Life of Sailors. A Jest of a Mariner. Our stay at* Candia. *The Nature of the Island.*

ON the 25*th* day we sailed out of the Port of *Candia*, and launching out some miles in the main Sea, we were becalmed, so as we could not move either backwards or forwards: We had presages of this Disaster, by some Dolphins that appeared to us within a stones throw of the Ship tumbling in the Sea. They were enticed to come very near us by our singing and whistling, so that we could see them very plain. The Dolphin is a Sea-fish, the swiftest, not only of Fishes, but also of Beasts, it swims almost as fast as a Bird can fly; and if it was not for his Mouth that is so very large, that it reaches almost to his Belly, no Fish could escape his swiftness; but Providence has thwarted Nature in this, for he can't catch any thing but when he swims on his back. They have a Tongue (contrary to the nature of Sea-Animals) that they can move as they list, and make a noise or sound resembling the sighs or groaning of a Man; they have broad Backs, and their Back-bone is edged like a Knife: They have flat Snouts, whence they are called *Simo's*. They are extremely delighted with Musick, especially with singing in a Consort. The Dolphin is not afraid of a Man; it comes and meets Ships, as Histories relate, and particularly in the case of *Arion* the Musician. It mightily loves Boys and Children, which *Appion* says he was Eye-witness to at *Puteoli*, and *Theophrastus* says the same too. But the seeing of these Fishes proved very unlucky, and almost fatal to us.

The Mariners have a common Observation, that on whatever side of the Ship they observe the Dolphins to tumble in the Sea and shew themselves, from that corner they expect the Winds, Tempest and Storm; and 'tis observable that they never appear but in a calm Sea, or inclining to a calm.

While we had for some time thus struggled in the calm Sea (as it frequently happens, that an alteration to the better is commonly the beginning of Misfortunes) all on a sudden there arose a violent Hurricane, and a strong contrary Wind: The Seas swelled prodigiously, and we were surrounded with a dark Mist or Fog, in so much as we could neither sail on, nor lower our Sail. Here being forced back with the Winds the same way we came, no small fear seized us, every one expecting nothing but present Death, and revolving with themselves what Sea-Monster they should become a Prey to.

The Ship reeled to and fro like a Drunkard, sometimes sunk quite under the Waves; by and by it recovered it self again, and all of a sudden was overwhelmed with the Rains that fell down, and the Seas that broke against her: Sometimes you would have thought that the Ship was really sensible of Danger, and fear'd the mighty Billows that were ready to overset her, by nimbly avoiding her force, and escaping. But because the Mercies of the Lord are manifold, the Storm turn'd to a Calm at last, and we got into a certain narrow Bay of *Candia*, called *Trascbea*, where we came to an Anchor and staid all that Night, being all the while almost grievously tost with the Wind and the Rains. What state of Life, friendly Reader, can be harder, think you, than that of Mariners? How many heats and colds must they endure? How often must they be frighted with Thunder and Lightning, and daily, nay hourly, exposed to the violence of the Winds and Rains? How often must they be tormented with Hunger and Thirst, and poisoned up with Dirt and Nastiness, their Lodging being no better than a Prison, having little or no Furniture, and if any, very nasty, hard Bedding, coarse Diet, and such as require Iron Teeth to devour it, stinking Drink, dirty Clothes, Inconveniences of all sorts, restless Nights, and ever unquiet and in the open Air? Not to mention their perpetual Banishment from their native Homes, being Exiles, Wanderers, Straglers, in perpetual motion; deprived of all the Enjoyment and Society of a Wife and Children, than which there is not in the World a greater pleasure. Who would not judg such to be the most abject and most miserable of all Mortals? I omit *Scylla*, *Caribdis*, *Malæa*, *Syrtes*, *Simplegades*, and many other places dangerous to Sailers. I omit also the Storms and

Trascbea a Bay of Candia.

Miserable Life of Sailers.

Dangerous Places for Sailers.

Tempests

Baumgarten. Tempeſts (than which nothing is more diſmal to ſee) wherein they are daily expoſed to the greateſt Dangers, their Ships and themſelves ſhaken and toſt, and at laſt frequently drowned. O the fooliſh and unneceſſary Devices of Mens Covetouſneſs, who not contented with what may be had on Land, dare truſt their precious Lives to a feeble and brittle Board, within four or five Inches of Death, being in the mean time ſecure, jovial and merry. A Sailer being once asked where his Father died? he anſwered, At Sea. And the ſame Perſon asking him where his Grandfather, Great-Grandfather, and the Father and Grandfather of his Grandfather died? the Sailor replied as before. And are not you afraid, ſaid he, to go to Sea? The Sailor anſwered ſlily, And where died your Father? In his Bed, ſaid the other. Where died your Grandfather, continued he? A Bed too ſays t'other, and ſo did all my Anceſtors. Then, ſays the Sailor, are not you afraid to go to bed? So much for Sailors.

Sailers Jeſt.

On the 26*th* day at Sun-riſing, becauſe the Wind proved contrary, and the City *Candia* being hard by, we were driven into the Harbour again by a mighty Storm of Wind and Rain. Moreover, not forgetting the danger we had been in, we paid the Ship's Maſter for our Paſſage, and went to our old Lodging to give God thanks for our ſafety. After this we bargain'd with a large Ship to carry us to *Venice*, and ſtaid till ſhe had taken in her full Loding. In the mean time we got acquainted with many Noble *Venetians*, and ſeveral *Grecian* Gentlemen, by whom we were very kindly and honourably entertained.

CHAP. XXIII.

Our departure in another Ship from Candia. *We are again diſtreſſed at Sea. News from* Rhodes. *A Storm and Earthquake.* Malvaſia *a Caſtle there.* Lacedemonia. Corinth. Patros.

ON the 23*d* day our Ship having taken in her Lading, having firſt gone to Prayers, we got out of Harbour; and all our Sails being ſpread, we ſail'd but ſlowly, the Wind being, tho fair, but moderate. But he that puts his truſt in the Winds, muſt himſelf be as inconſtant as they; for a violent contrary Storm ariſing, drove us back from our intended Voyage to a corner of *Candia*, *Traſchea*, the ſame place where we avoided the late Storm. Here furling our Sails, and letting go our Anchors, we ſtaid two days waiting for a fair Wind. In the mean time two *Venetian* arm'd Galleys ſtanding towards us, having had the ſame Fate, told us, That the *Rhodians* had intercepted thirty Sail of *Turkiſh* Ships of ſeveral ſorts, full of Guns, Scaling-Ladders, and other Inſtruments for ſtorming and taking of Towns; and ſaid moreover, that they ſaw the Expreſs and the Letters ſent to the Governor of *Candia* about it.

A contrary Storm.

News from Rhodes.

On the 26*th* having got a moderate Gale, we moved from thence; and not ſteering directly forward, but as the Wind ſerved us ploughing the Sea, we left thoſe Iſlands to the right of us, *viz.* *Nea*, *Paros*, whence *Parian* Marble is named, *Policandrum*, *Promontorium Cervi*, *Naxus*, where *Homer* was bury'd; *Milo* conſecrated to *Cybele*, *Falconaria*, and ſeveral others.

Nea. Paros. Policand. Pr. Cervi. Naxus. Nilo. Falconaria.

On the 29*th* having happily arrived at *Bellapola*, before we could well let go our Anchors, whilſt our Ship's Crew were employed in lowering and handing the Sails, of a ſudden there came a great Storm and a dreadful Tempeſt, which ſeem to raiſe the Sea from the very bottom, and toſſed up the Foam and Froth in the Air like Feathers. The Yards and Ropes cauſed a moſt frightly ratling and noiſe; and if it had not been our good fortune to be in a place where our Anchors held, we had been certainly caſt away. And this was the day on which, as ſhall be ſaid afterwards, the City was ſhaken, and a great part of it deſtroyed by a terrible Earthquake.

Bellapola. A Storm.

On the 30*th* having a moderate and fair Wind, we moved from thence, and had in our view *Peloponneſus*, which is now called *Morea*; we paſſed a Caſtle too, called *Napoli de Romania*.

Morea. Napoli de Romania.

On the 31*ſt* we ſailed about *Malvaſia*, we were becalmed. *Malvaſia* is a City or Town belonging to the *Venetians*, whence Vines were firſt tranſplanted into *Crete*, which produce that Wine that we call *Malmſey-Wine*. *Malvaſia* lies from *Napoli de Romania* at 70 miles diſtance. And there are the two only places of

Malvaſia.

of ſtrength the *Venetians* retain in all the *Morea*, the *Turk* being Maſter of the reſt. But becauſe the *Morea* has been already deſcribed, I need not now repeat a deſcription of it; only this I may add, that *Lacedemonia*, of old the Eye of *Greece*, is ſituated betwixt the Promontory of *Malea* and *Malvaſia*, towards the *Ægean* Sea. But *Corinth*, which *Horace* calls *Bimaris* (*i. e.* lying between two Seas) looks to both the *Ionian* and *Ægean* Sea. *Patros* borders upon this City, the place where St. *Andrew* was crowned with Martyrdom. *Argos* and *Mycenæ* were in former times remarkable Citys in the *Morea*.

Situation of Lacedemonia. *Of Corinth, Patros, Argos, and Mycenæ.*

CHAP. XXIV.

Proviſion got at Cythera. *Danger about the Promontory* Metapano. *Promontory* Malea. *A Partridg loſt. Iſlands* Strophades. *Original of the Name* Zazinthos.

ON the firſt of *June* we came to the Promontory of *Malea*, having it on the right hand, and *Cythera* which is right againſt it on the left. The Sea was then calm, which the Sailors call *Bonaza* commonly. We ſent our Boat with ſome Men to the Iſland *Cythera*, who having got ſome Proviſion, brought likewiſe with them two Deers, three Goats, and Wood and Water: whether they bought them with their Mony, or purchaſed them otherwiſe we knew not; but they no ſooner brought them aboard, but there aroſe a contrary Wind which fatigued us extremely: For having ſeveral times attempted to put out to Sea, and to get clear of the Point of the Promontory *Metapano*, being drove back by the Winds, we were fain to make our way under the Rocks. But not daring to ſtay there becauſe of the Danger, we put out to Sea again, and by ſteering different Courſes backwards and forwards, and ſailing ſometimes with, and ſometimes againſt the Wind, we ſpent the time to no purpoſe; for it is always very dangerous ſailing there, for which reaſon this place is accounted one of the moſt dangerous places of the Sea.

Iſland of Cythera.

Promontory Metapano.

Malea (which the common ſort call *Cacmalie*) as *Servius* relates, is a Promontory of *Laconia*, which is ſtretched out into the Sea for the ſpace of fifty miles, where the Current is ſo violent, that it ſeems to purſue thoſe that ſail there. It took its name from *Maleus* a King of the *Argives*, who built upon it a magnificent Temple for *Apollo*, which he alſo called after his own name. On the Ruins of this Temple there is at this day a Chappel built to the Honour of *Michael* the Archangel. Here we could not but laugh at the fooliſh Superſtition of the Sailers, who ſay, when the Wind blows from that place, that 'tis occaſioned by the violent Motion of *Michael*'s Wings, becauſe, forſooth, he is painted with Wings: And for that reaſon, when they ſail by *Michael*, they pray to him that he may hold his Wings ſtill. It happens ſometimes that 'tis two or three Months before ſuch as ſail from the Eaſt can get clear of this Promontory; but by the ſingular Goodneſs of God, we paſt it very quietly, which made us labour ſtoutly leſt we ſhould be forced back again to ſtruggle longer with it.

Malea.

Cape of Malea.

Superſtition of the Sailers.

On the fourth day, by the favour of a South Wind, we joyfully paſt a great many Promontories, with which *Peloponneſus* is divided as with ſo many Fibres. Sailing by *Chorona* a City of the *Morea*, we loſt a Partridg. This Bird had been carried from *Chorona* to *Candia* where we bought it; and by our careleſneſs being ſuffered to fly out of the Ship, ſmelling its own Country, and endeavouring to get thither, was drowned before it could get ſo far. The ſame day about Sun-ſetting we ſail'd by *Modona* and *Lepantum*, both Cities of *Peloponneſus*.

A Partridg loſt.

On the fifth day in the Morning we ſail'd by the *Strophades*, which are commonly call'd *Strivali*. Theſe Iſlands (as *Pliny* witneſſeth in his Fourth Book of *Nat. Hiſt.* and *Virgil* in his Third *Æneid*) are ſituated in the *Ionian* Sea againſt *Cephalonia*, firſt called *Plotæ*, afterwards *Strophades*. Of which *Virgil*,

Iſlands Strophades. Plotæ.

At length we land upon the Strophades,
Safe from the Danger of the ſtormy Seas.
Thoſe Iſles are compaſs'd by th' Ionian
Main,
The dire Abode where the foul Harpies
reign:
Forc'd by the winged Warriors to repair
To their old Homes, and leave their coſtly
Fare.

Baumgarten.

Monsters more fierce, offended Heaven ne'er sent
From Hell's Abyss, for Human Punishment:
With Virgin-Faces, but with Wombs obscene,
Foul Paunches, and with Ordure still unclean;
With Claws for Hands, and Looks for ever lean. Dryden.

These Islands are two in number, the one greater, and the other smaller. In the former is excellent Pasturage for Cattel; in the latter a very fine *Greek* Monastery. The same day we had a fair Wind, set our Sails, and went merrily on whither the Wind and our Pilot directed us.

Then we discovered woody *Zacinthus*, Zacinthus. which is now called *Zanto*, a small but pleasant Island. *Zacinthus* has one City of its own name, with a fortify'd Castle, both seated on a rising ground.

When we endeavoured to leave *Zacinthus* on our right hand as we sailed by it, a contrary Wind arose, which obliged us to leave it on our left, and there we lay at Anchor all that Night waiting a fair Wind.

On the sixth day, having suffered the same Fortune as before, we fastened the Ship at the very Mouth of the Harbour of the City, and sent out our Boat, but had much ado to get any Provision.

CHAP. XXV.

Castle of Tornez. *A Gun lost. Island* Itaca. Dulichium. Leucada. Nicopolis. *Promontory of* Acarnania. Paxus. Antipaxus.

ON the seventh we weighed Anchor, and sailed towards the Castle of *Tornez*, hoping there to find a fair Wind; which not happening according to our mind, we put out our Lead to sound the Bottom, and found it 25 fathom, which we were very glad of, and so let down our Anchors, and rode there. Here we kill'd the Deer we got at *Cythera*, and dividing it in equal Portions among the Men, feasted upon it, and so past the time very merrily in eating and drinking, for the whole lading of the Ship almost was *Malmsey* Wine. The Castle of *Tornez* is seated on a very high Hill in *Peloponnesus*, which the *Venetians* shamefully surrendred to the *Turks*, by virtue of an Article of a Treaty they made with them.

Castle of Tornez.

The eighth day the Wind not serving, we came again to the Port of *Zacinthus*, where a great number of our Men went on shore to the City and Castle, and brought with them some Provision.

On the tenth Rowing from thence, we sailed between *Cefalonia* (but truly called *Cephalonia*) and *Zacinthus*, which are very near one another, and both belong to the *Venetians*: There we met a *Cretan* Ship, which perceiving us to be Friends by the ordering of the Ship and Sails, they saluted us very kindly with loud Shouts, and Howling up their Flags. And while they were discharging a great Gun, that it seems had not been well enough fix'd in its place, so soon as it was off, the Force of the Powder drove it quite over-board, so as it was never seen again. And thus seeking to put an Obligation on us, they did themselves a Mischief. Presently after there came another contrary Wind, which forced us back to the left side of *Cephalonia*, so that we lost as much of our way this Night as we had got the day before.

Acroc.

On the twelfth we past by an Island commonly called *Vallis de Compare*, by the *Latins*, *Itaca*. This, as *Pliny* in his 4th Book of *Nat. Hist.* has it, is situated against *Leucada* and *Achaia*, and was the celebrated Dominion of *Ulysses*, in which there's a Mountain called *Neritos*, whence the whole Island is called *Neritos* Island.

Ital. Vallis Compare.

Virg. Æneid. 3.
Amidst our Course Zacinthian *Woods appear;*
And next by rocky Neritos *we steer.*

Near this Island is another call'd *Dulichium*, having on the East side *Strophada*, and on the West *Itaca*. The same day we past the Island *Leucada*, in which is a Castle called S. *Maura*, which was given up to the *Turk* by the *Venetians*, in a Capitulation they made with them, in the same manner as *Tornez* was. The Island *Leucas*, according to *Pomponius Mela*, lies right against the Bay of *Ambracium*, where also there's a City of the same name, which *Augustus* named *Nicopolis*, having obtain'd there a Victory over *Antony*

Dulichium.

Nicopolis.

Anthony and *Cleopatra*, which Island has a very high Mountain of the same name. *Leucas* was once join'd to the Continent, as *Ovid* says, *Metamorph. Lib.* 15. It is a small Channel, and hardly capacious enough to admit of two Galleys at once, that parts *Leucas* from the Continent. Then also we past a Promontory of *Acarnania*, which is now called a Dutchy.

The 13*th* we past by *Paxus* and *Antipaxus* Islands, known only for their names, being but very small. Then we came within sight of *Corcyra* a small Creek, and were forc'd there to anchor all Night for the calmness of the Weather.

Baumgarten.

Paxus *and* Antipaxus

CHAP. XXVI.

Corfu. *The* Venetian *Admiral and* 3000 *Men drowned. An Earthquake in* Candia. *The Damage done by it. Story of a* Genoese *Traitor.*

ON the 14*th* in the Morning we arriv'd at *Corcyra*, or *Corfu*, and making fast our Ship in the Harbour, we went into the City, where we made much of our selves for a considerable time, eating and drinking of the best we could have for our Money.

On the 15*th* while we were here, there came in a Brigantine, that brought the said News of the *Venetian* Admiral's being cast away in a Storm, (just when he had discharged that Office his appointed time, and was on his return to resign his Commission) with two great Gallies, one Ship, and ten other smaller Vessels of several sorts; of 3000 Men he had with him, six only were sav'd, the rest with the Admiral himself were all drowned.

On the 16*th* (as human Affairs are always fluid and uncertain) there arriv'd another Brigantine, with little better News, *viz.* That the City *Candia* on the 29*th* Day of *May* was almost totally destroy'd by an Earthquake, most of the Buildings both Sacred and Private being either quite overthrown, or so shattered and broken that none durst inhabit them; that above 600 People had been destroyed by it, among whom the Chancellor, a very worthy Man, and to whom we were extremely obliged, besides many other Noble Persons both *Greeks* and *Italians*, Citizens and common People. And not only *Candia* but several other Cities and Towns in the Island felt the dire effects of this Earthquake, particularly *Sittia*, where the Cittadel and most of the Houses fell to the Ground. And truly the Inhabitants were sensible of it all over the Island. Another Island hard by named *Santorini*, was so split and cleft in the middle, that it became two Islands, which in some measure confirms the Opinion of the Antients concerning *Sicily* and *Italy*; *viz.* that both formerly had been one Land.

The Italian *Shore,*
And fair Sicilia's *Coast were one before.*
An Earthquake caus'd the Flaw. The roaring Tides
The Passage broke, that Land from Land divides.
The Lands retire, the rushing Ocean rides.

On the 17*th* another piece of bad News was brought of a wicked design that was enterprized, but by the Providence of God not brought to perfection, of a *Genoese* Traitor.

This Fellow having long lived among the *Turks*, did acquire their Language and Manners perfectly, and being drunk with the Poison of Malice went to the *Turk*, and proffered to deliver *Rhodes* into his hands without the expence of any of his Subjects Blood. The *Turk* believed, and encouraged him to it with fair words, gifts and promises, to go on with the Design. He taking upon him a *Turkish* Habit immediately went to *Rhodes*, as if he had been a Prisoner of the *Turks*, and having falsely told them that he was among the *Turks* Counsellors, he pretended to discover many of the secret Counsels of the *Turks*. In short, he had such a faculty of Discourse, and so great a power of perswading, that they really believed what he said to be true, and received him among the chief Men of the *Rhodians*. Now he had ordered before, when he was in *Turky*, that there should be sent to him twenty Barrels or Vessels with *Caviare*, which is much used there, in the middle of which Casks there should be put Swords, Darts, Arrows, and other Weapons. And he had laid his design so, that in the Harvest time when most of the People of the City were gone out to their Harvest into the Fields, he would take his opportunity, and set at liberty all the *Turks*, *Saracens*, *Africans*, *Jews*, and others that were kept Prison-

Story of a Genoese Traitor.

His Indafry and Cunning.

Baumgarten.

ers there, and ſo arm them with theſe Weapons; by which means they might eaſily put all the Inhabitants to the Sword, ſeize the City, and ſend to the *Turk*, who was to lie with an Army not far off, expecting the iſſue. But God turned this miſchievous Deſign on the head of the Traitor: for in the mean time another who had really fled from the *Turks*, coming to *Rhodes*, and had privately certain intelligence of the whole matter, diſcovered it to the Great Maſter of *Rhodes*, ſhews him the Projector of the Villany, and gives him information of ſeveral Priſoners who were privy to it; ſeveral of whom being put to Torments, confeſſed the matter, nor did the Traitor himſelf deny it. Many of the Conſpirators were put to death, and the reſt put in Fetters, and cloſer Priſon. The Traitor himſelf they reſerved to be tortur'd with more exquiſite Puniſhments, becauſe theſe Arms were daily expected, which were concealed in the *Caviare*. This *Caviare* is a certain Meat or Sawce prepared of the Intrals of Fiſh.

Stratagem of the Traitor.

The Plot diſcovered.

Caviare.

CHAP. XXVII.

Country of Epirus. *Mountain* Dodone. Caſope. Velona Hydruntum, *ruin'd by the* Turks. Dyrrachium. Scutaris, *&c.*

Caſtle of the Great Men of Corcyra.

ON the 18*th*, which was the Feaſt of the *Holy Trinity*, looſing from *Corcyra* we ſailed cloſe by a Rock near *Corcyra*, upon which is erected a Caſtle full as big as the Hill it ſelf; to which Caſtle the Great and Wealthy Men of *Corcyra* are wont to retire in the time of a Peſtilence, and ſomtimes to divert themſelves.

The ſight of high Pheacia *ſoon we loſt,*
And skim'd along Epirus *Rocky Coaſt.*
Then to Chaonia's *Port our courſe we bend,*
And landed, to Buthrotus *heights aſcend.*

At this laſt place our Men having purchaſed for us ſome ſmall Fiſhes caught in the River running by it, and ſome Eggs, returned to us again, and having made the Ship faſt, becauſe of the boiſterous Wind that blew, we ſtaid there two Days.

Epirus. *Epirus* (in which is *Buthrotus*) in *Latin* is call'd the *firm Land*. This Country of old was call'd *Moloſſa*; afterward from Chaonia. *Choon*, *Helen*'s Brother, 'twas call'd *Chaonia*. In it the Mountain *Dodone*, the *Mountain* Dodone. Wood and Temple of *Jupiter*, made famous by the Verſes of the *Greek* and *Latin* Poets, were remarkable. To this *Doves of* Apollo. Temple they feign'd that two Doves were wont to reſort, which gave Reſponſes from Heaven, one of which flew to *Delphos* a City in *Bœotia*, and there made the Oracle of *Apollo Delphicus* renowned. They gave out that the other flew to the Temple of *Jupiter Ammon*, which propheſied and delivered Oracles at *Chaonia*; the Devil being induſtrious to find a new Theater for himſelf.

This City is very poor and almoſt ruined, being under the Dominion of the *Venetians*, who ſqueeze out of their Subjects all their Subſtance, and carry it to *Venice*.

On the 21*ſt* Day with a gentle Eaſt-wind, we weigh'd from thence, and came near to *Caſope*, a Town of *Corcyra*, of old Caſope. a Colony of the *Epirots*. From thence putting out to Sea to the right-hand, we paſt by *Ceraunia*, which I made mention of in the firſt Book, whence we had a very ſhort and ſpeedy paſſage to *Italy*. We ſail'd by *Saſyno* too, and the two Ilets of *Merlera*'s, *Phanon*, and ſeveral other Iſlands.

On the 22*d* Day we ſailed with a very fair Wind, and quickly loſt the ſight of ſeveral Towns on our right-hand, one whereof is call'd *Velona*, ſituated in *Albania*. *Bajazet* the firſt King of the *Turks*, conquered this City, and *Amurath* ſubdued it afterwards when it revolted. Out of this Town the *Turk* march'd *An.* 1480. when he took *Hydruntum* a City in *Apulia*, having put to the Sword many thouſands of Men, and levell'd it to the Ground. Next to it we ſaw *Dyrrachium* in *Epyrus*, built in the time of *Ancus Marcus* the 4*th* King of the *Romans*, which had formerly been call'd *Epidamnos*. For, as *Pomponius Mela* relates, when this Town had been the common Port to all *Greece*, and that Name ſeeming to portend ſome loſs or misfortune, abandoning the old, it took a new Name, *viz. Dyrrachium*. This they call likewiſe *Epidaurus*, and it is now ſubject to the *Venetians*. Then we ſailed by *Scutaris*, once *Cozora*, ſeated in *Albania*, which alſo the *Venetians* ſurrendred to the *Turks* in a Capitulation. After this we ſaw and loſt ſight of *Budua*, and *Cathera* Cities of *Dalmatia*.

CHAP.

CHAP. XXVIII.

Baumgarten.

Ragusium *a City of* Dalmatia. *Island* Meleda. *A Sea-Dog. City* Lesina. *Island* Lissa; *great plenty of Fish here, which yields the* Venetians *Tribute. A new Admiral.*

ON the 23*d* about break of Day, we sailed by *Ragusium*, one of the principal Towns in *Dalmatia*, which for its magnificent Buildings, both private and publick, excels all the rest, having a very convenient Harbour secured by a Chain. It is a free State, and govern'd by its own Senators, as *Venice* is. The same day and the next we sailed by several other Islands belonging to the *Ragusians*, not far from the Continent, *viz. Calamutho*, Island *de Medio*, *Zupana*, and some others.

Calamutho. Zupana.

Melida. After this sailing under the Island *Melida*, by the violence of the Winds we were driven into a certain Harbour, where we saw Fish as big as Cockboats tumbling in the Water; and when some of the Sailers went out of the Ship to cool themselves with swimming, one of them spied from the Topmast a Sea-dog, which alarmed the Swimmers so, that they immediately came aboard, and with flinging Stones at him drove away the Sea-dog.

A Sea-dog.

From hence on the 26*th* we sailed between *Melida* and the Continent; and then steering our Course to the right of the Island *Augusta*, we fastened the Ship among the Rocks of the Island *Corsula*.

Augusta.

Lesina. On the 27*th* sailing between *Lesina* and *Corsula*, in no small danger both from the Rocks and Storms, we put into the Harbour of the City *Lesina*; for not many days before a Ship laden with Corn had been cast away there. Corsula.

On the 28*th* day we went into the City, made much of our selves, and set out our things in the Sun-shine to dry. The Town it self has no Wall about it, but it hath a Castle, which by reason both of Situation and Fortification, is impregnable. In the Harbour of *Lesina* we saw such a prodigious swarm of Fish, as no other place could produce. Within view of *Lesina* is the Island *Lissa*, where all sorts of Fishes are taken in such plenty, that they are able sufficiently to furnish such as sail from *Venice*, *Apulia*, *Genoa*, *Crete*, *Corfu*, *Cyprus*, *Rhodes*, and other Strangers: And they say that there arises a vast Income to the *Venetians* yearly out of the Duty imposed on Fish alone.

Plenty of Fish. Lissa. *Revenue from fishing.*

In the Evening of this day arrived an armed Galley of *Lesina*, bringing the new Admiral, with beating of Drums and sounding of Trumpets. After which there arrived another Galley like the former, with three Brigantines, in the dark Night, in the same Harbour.

A new Admiral.

CHAP. XXIX.

Port of Sessula. Cahociста *Promontory. A Storm. A Quarrel among the Sailers.* Rubinum *of* Histria. *Return to* Venice. *Another Earthquake in* Candia.

ON the 30*th* day of *June* we left *Lesina*, and sailed by the Islands *Bracia* and *Solta*; and afterwards we were driven by the Wind into a Port called *Sessula*. This Port is in figure like a Hemicycle (or half-circle) a very convenient Harbour for Shipping, and so safe that Ships can ride here without Anchors: It is 18 *Italian* Miles from *Spalatrum* a City in *Dalmatia*.

Bracia. Solta. *Port of* Sessula.

On the first of *July* we sailed from *Sessula*, and passing by St. *Andrew*'s Rock, came in sight of a certain Promontory they call *Cahociста*, about which place the Sailers, by an old and inbred custom, do pay their Debts, if they owe one another any thing. There are not far from this Promontory many craggy Rocks that make it dangerous sailing here.

Promontory of Cahociста. *Sailers custom here.*

The second, third, and fourth days we were becalm'd, and could not stir by help of Wind or Oars; besides, our Provision fell short, the Wood we put on the fire vanished into Smoke, the Sun scorched us severely, and in short, we were grievously distress'd. However, we made a shift to sail by the Castle *Sibinigo*.

Sibinigo

On

Baumgarten.

A Storm.

On the fifth day as we were ſailing out of a certain Harbour, the Winds roſe, and there came on a terrible Storm, which ſplit in two our Sprit-ſail, which they call *Trincketo*, and much ado we had to mend it again.

Oſſera.

Ancona.

On the ſixth day having met with the like bad Weather, we ſail'd by *Oſſera*, and ſaw as we ſailed the Mountains of *Ancona* over againſt it. The ſame day the Maſter of the Ship, the Pilot, and moſt of the Sailers, being madly drunk, roſe up in arms one again another, pulling and lugging one another by the Hair, and throwing down Stones from the Round-top; ſome engaged with Swords, and run one another through the Legs and Arms, in the mean time expoſing the Ship to manifeſt dangers. At laſt when they thought they had enough, they began to ſteer again, and in a very little time we got clear out of ſight of *Pola*.

Pola.

Rubinum.

On the ſeventh of *July* we arrived at *Rubinum* in *Hiſtria*, where being unwilling to truſt our ſelves any longer in this drunken Ship, we paid for our Paſſage, and having got our things out, hired a Boat to carry us to *Venice*.

Return to Venice.

The eighth day, the Weather promiſing very fair, we went on board our Boat, and ſetting up a Sail, and plying our Oars, we had a very ſafe and ſpeedy Paſſage to *Venice*, Miſtreſs of the Seas; for about ſix a Clock our Watchman from the Maſt-head cried out aloud to us, that he diſcovered the Towers of the City and Tops of the Churches. We no ſooner heard the name of this deſirable and welcome City, but we all at once joyfully cried aloud, *Venetiæ, Venetiæ.* After Sun-ſetting we entred into the wiſh'd-for City, where being welcomed with the utmoſt Expreſſions of Joy by our Friends and Acquaintance, we ſpent a great part of that Night in their Company; for it was not enough to them to hear us once tell how we did, but they ask'd us a thouſand Queſtions of what we had done and ſuffered, and ſeen and heard, and they liſtened very attentively while we told them.

The day following we went to Church to give God Thanks; and having offered up our Prayers, beſtoyed our Charity upon the Poor.

Second Earthquake in Candia.

On the 26*th* one *James Todeſchin* a *Venetian* Factor, whom we had formerly been acquainted with (having gone Paſſengers in the ſame Galley with him to *Alexandria*) told us that *Candia* had again ſuffered very much by another Earthquake that happened there on the 9*th* of *July*; and that what the former Earthquake had left ſtanding of the Town, had been deſtroy'd by the ſecond: That the ſtately Tower which guarded, and was an Ornament to the Harbour, and many more fine Buildings had been thrown down: And that the *Capitan* himſelf, and ſeveral other Perſons of Note had loſt their Lives by it.

CHAP. XXX.

Their Journey from Venice *to* Kuefſtein *Home. They give Thanks to God.*

ON the 29*th* of *July*, leaving *Venice* with a Reſolution to return home to our own Country, the firſt place we came to was *Margera*; and here we hired Horſes, which they commonly and truly call *Martyrs*, and came to *Terviſium*; from thence to *Velteres*, next to *Trent Bulſanum*, *Brixina Oenipons Hallas*, *Schwatz*, *Rotemburg*, and at laſt into our dear little native Country *Kuefſtein*, a ſmall Town, but very pleaſant and well fortified. Here we were received very affectionately, and welcomed by all the Town, in a ſplendid and triumphant manner. We gave our moſt hearty Thanks, in the beſt manner we poſſibly could, to the Immortal, Holy, and moſt Gracious God, by whoſe merciful Providence we eſcaped ſo many Dangers of Sea and Land. To the Eternal Trinity be Eternal Thanks.

FINIS.

A

VOYAGE

TO THE

Kingdom of *CHILI* in *America.*

Performed by

Mr. *Henry Brewer*, and Mr. *Elias Herckeman*,

In the Years 1642, and 1643.

With a Deſcription of the

Iſle of *FORMOSA* and *JAPAN.*

Illuſtrated with Copper Plates.

Tranſlated from the High-Dutch *Original, printed at* Frankford *upon the* Maine, 1649.

Advertiſement to the Reader:

MR. Henry Brewer, *one of the Directors of the* Dutch Weſt-India *Company, having in the Year* 1642. *frequently urged the ſettling of a Commerce with the Inhabitants of the Kingdom of* Chili *(who were then declared Enemies of the* Spaniards) *the ſaid Voyage was reſolved upon accordingly: And Mr.* Brewer *offering his Service, was pitch'd upon as Commodore of the Ships intended for that Expedition. Accordingly he ſet ſail with three Ships from the* Texel 1642. *and arriving the* 22*d of* Decemb. *at* Fernambuco *in* Brazil, *purſued his Voyage from thence* Jan. 15. 1643. *with five Ships,* viz. *the* Amſteldam, Fliſſingen, Concord, Orange-Tree, *and the* Dolphin-Yacht; *and arriv'd the* 30*th of* April *upon the Coaſt of* Chili. *They met with no ſmall Difficulty before they could diſcover the real Inclinations of the* Chileſes *towards them. During which Mr.* Henry Brewer *died,* Aug. 7. 1643. *of a lingering Diſeaſe; and his Corps was buried,* Septemb. 16. *at* Baldivia, *purſuant to his own Directions in his life-time. Mr.* Elias Herckeman *being by Commiſſion appointed his Succeſſor, knew ſo well how to inſinuate himſelf with the* Chileſes, *that they ſhew'd a great deal of readineſs to comply with his Demands, offer'd all the Service they were able to perform, and what Proviſions they ſtood in need of; and at laſt entered into an Offenſive and Defenſive Alliance with them againſt the* Spaniards. *But the General coming aſhore,* Sept. 23. *with moſt of the Officers, in order to mark out the place for a Fort, agreed to be built near* Baldivia; *they found the* Chileſes *not in a condition either to furniſh them with ſufficient Proviſions, or to give them any real Aſſiſtance till about three months after; which made them reſolve in a Council of War,* Octob. 18. *to quit that Coaſt. Accordingly the General took his leave of the* Chileſes *the* 19*th, who alledged their Inability of not furniſhing Neceſſaries, by reaſon they had not notice given them of their coming; promiſing, that if they could return in two Years time, they might be aſſured of all poſſible Aſſiſtance. Hereupon they ſet ſail from that Coaſt* Octob. 28. *and about the end of* December *following, arrived ſafely with the remainder of this Squadron at the* Recief *in* Brazil.

Brewer.

An Account of a Voyage to the Coaſt of Chili, *performed by Order from the* Dutch Weſt-India *Company, in the Years* 1642, *and* 1643, *under the Command of Mr.* Henry Brewer *their General.*

IN the Year 1642, it was reſolved in a Court of the Directors of the *Weſt-India* Company in *Holland*, to ſend ſome Ships to the Coaſt of *Chili*, a Country of *America* bordering upon the Kingdom of *Peru*, to endeavour the ſettling a good Correſpondency with the *Chileſes*, the better to annoy the *Spaniards* on that ſide.

Among the Directors of the ſaid Company, there was one Mr. *Henry Brewer*, who knowing the *Chileſes* to be at enmity with the *Spaniards*, did not only encourage this Undertaking, but alſo offered himſelf to go in Perſon to accompliſh it. Purſuant to this Reſolution, Mr. *Brewer*, with ſeveral other Gentlemen, were ordered firſt to ſteer their Courſe to *Braſile*, to conſult with his Excellency Earl *Maurice* of *Naſſau* then Governour there, how to put their intended Deſign in execution.

Accordingly the beforementioned Mr. *Henry Brewer*, being conſtituted Commander in chief, ſet ſail from the *Texel* with three good ſtout Ships on the ſixth day of *November*, in the Year 1642, and with a proſperous Gale arrived the next following 22d of *December* ſafely at *Fernambuco*, where he was welcomed at his landing the ſame evening, under the diſcharge of the great Artillery from all the Forts and Batteries.

After ſome time ſpent in Conſultations about the proſecution of their intended Deſign, it was reſolved at laſt to ſend five Ships well equipp'd, with Men and other Neceſſaries, to the Coaſt of *Chili*; to wit, The *Amſterdam* Admiral, which was to carry the General; the *Fliſtingen* Vice-Admiral, in which was to be Counſellor *Elias Herkeman*; the *Concord*, in which was to be Counſellor *Filtert Criſpinſon*; the *Orange-Tree*, and the *Dolphin* Yacht: which five Ships put to Sea on the 15*th* of *January*, in the Year 1643.

The next following day, being the 16*th*, the Allowance was ſettled among the Seamen in the following manner: A good Cheeſe to each for the whole Voyage; three pounds of Biſket, half a pound of Butter, and a quartern of Vinegar, *per* Week; about a pint of freſh Water *per diem*; every *Sunday* three quarters of a pound of Fleſh; ſix ounces of ſalted Cod every *Monday* and *Wedneſday*; a quarter of a pound of Stock-fiſh for every *Tueſday* and *Saturday*; gray Peaſe, and three quarters of a pound of Bacon, for *Thurſday* and *Friday*: beſides this, as much Oatmeal boil'd in Water as they could eat. *Allowance for the Seamen.*

On the fifth day of *March* we got ſight of the Straits of *le Maire*; the Weſtern Shore (which is called *Mauricius Land*) was all covered with ſmall round Hills; but upon the Eaſtern Shore (commonly known by the name of *Staaten Land*) they diſcovered many Precipices and high piquet Mountains covered on the tops with Snow. It happening to be a very clear day, we had the ſatisfaction to behold, that this *Staaten Land*, which hitherto has always been taken for a part of the Continent, was an Iſland of about nine or ten Leagues long, deſtitute of any convenient Bay or Port fit for Anchorage; of a barren Soil, producing nothing but ſome few Trees: The Shore ſurrounded with many Rocks, and ſo boiſterous a Sea, that there was no landing but with a great deal of danger. We were four days together endeavouring to paſs theſe Straits; but finding it impoſſible by reaſon of the boiſterouſneſs and changeableneſs of the Winds, we were forced to change our Courſe on *The ſight of the Straits* Le Maire. *Iſland called* Staaten Land.

the 9th of *March*, and reſolve to ſail round about the ſaid Iſland. The Weather continued ſo ſtormy, that we were ſeveral days (during which time we ſaw many Whales) before we could get clear of the Iſland, and did not come to *Valentines* Bay till the 18th of *March*, where we came to an anchor the ſame Evening. *Brewer.*

Deſcription of Valentines Bay.

Valentines Bay is ſituate on the Weſtern ſide of the Straits called *Mauritius's Land*, under 54 Degrees and 4 Minutes, where there is pretty ſafe Anchorage in ſeveral Places for ten or twelve Ships, there being nine or ten Fathom depth, a black Sand; but by reaſon of the nearneſs of the Mountain, ſubject to Storms, and changeableneſs of the Winds. The Shore is full of Rocks, but covered with a muddy Earth, in ſome places ten foot deep: There is good ſtore of fine Springs and Fuel here, but no Wood fit for building, or any other uſe. It affords a kind of Currants both black and red, which were then juſt come to maturity; as alſo a Herb not unlike our Parſley; Muſcles and Snails in great abundance: and the Seamen ſhot ſome wild Ducks, not unlike ours, but that their Bills were not ſo broad, and their Feathers diſtinguiſh'd by various colours. Fiſh they met with none, but ſaw among the Rocks ſeveral Sea-Lions and Sea-Dogs, about the bigneſs of a good *European* Calf, ſome of a grayiſh, ſome of a browniſh colour, making a noiſe not unlike our Sheep; and at the approach of our Men they betook themſelves to the Sea. They could not get ſight of any of the Inhabitants, it being very probable that being terrify'd at the diſcharge of our Cannon from the Ships, they had ſheltered themſelves in ſome more remote places. Their footſteps, which appear'd to be ſeventeen and eighteen Inches long, ſeem'd to intimate that they were ſtrong and robuſt. Their Huts were very artificially twiſted, and made up of Straw and Graſs in the form of our Souldiers Tents: they afforded nothing within but Muſcleſhells, which probably may be their daily Food.

Our General ordered the *Dolphin* Yacht to ſail again towards the *Iſland of the Staaten*, to endeavour to make ſome diſcovery, and gave them ſome Pigs to be put on ſhore there.

On the 25th of *March* it was reſolved to continue our Voyage towards the Coaſt of *Chili*.

On the 30th the Ship called the *Orange-Tree* having loſt her Maſt, was forced to ſtay behind; and having heard no tidings of her afterwards, it was concluded ſhe was returned to *Fernambuco*. 1643

Whilſt they were ſteering their Courſe towards *Chili*, we met with very bad Weather; ſo that after having weathered ſeveral great Storms mixed with Hail, at laſt we got ſight of the Coaſt of *Chili* on the 30th of *April*.

On the 1ſt of *May* they perceived a great ſmoke near the Sea-ſhore, which made the General order the *Dolphin* Yacht to approach as near that way as ſhe could, and to endeavour to get ſome Priſoners, from whom they might have ſome information concerning the Place. Accordingly the Yacht approach'd as near the Shore as was poſſible, and hoiſted up her white Flag to ſee whether any body would come on board: ſome few on Horſeback, attended by ſeveral Footmen, came in ſight of them upon the Shore, but ſoon retired into the adjacent Woods; and the Sea running ſo high at that time that they durſt not venture to land, they return'd, and gave the General an Account of what they had ſeen.

The ſaid Yacht being again ordered to ſound the Coaſt thereabouts, ſpent eight days before they could meet with a Bay fit for Anchorage, ſo that it was the 9th of *May* before the Fleet caſt Anchor in a Bay which they call'd *Brewer's* Harbor. They all put out their white Flags as a ſignal of Peace, but no body offering to come aboard, it was reſolved that the Yacht ſhould ſound the entrance of a ſmall River which was thereabouts. *Brewer's Harbor.*

The 10th of *May* it blew ſo hard that the Yacht durſt not venture to go, and the Ship *Fliſſingen* was forced from her Anchors among the Rocks, and they were obliged to cut down her Main-maſt.

On the 11th, the Weather being pretty fair, Mr. *Elbert Criſpinſon*, one of the Counſellors and Aſſiſtants to the General, and Major *Blewbeck*, with 25 common Soldiers, came on board the Yacht, and paſſing within the River's Mouth, came towards Evening to an Anchor at 12 Fathoms depth.

On the 12th, the Major with ſome Soldiers went higher up the River to try whether he could meet with ſome who could give him intelligence of the Conſtitution of the place they were in. Being returned, he gave an account that after he had ſail'd about two Leagues up the River, he had met with two ſmall Boats not unlike thoſe of our Watermen, but ſomewhat flatter; and not far from thence with two Houſes built on the top *Top of a Mountain.*

1643. top of a very high Hill; the Houſes were covered with Reeds, and a great Wooden Croſs ſtood at the Entrance of them: he diſcovered alſo at a conſiderable diſtance about four or five on Horſe-back, two of whom came down to the very Bank, but retired ſoon after into the Woods. The Major took a ſmall White Flag, a Knife, and ſome Corals; theſe he left upon the Bank near that place where he had ſeen the Horſemen, crying out to them as he went aboard, That they were Friends, and they needed not fear any thing. Upon this two on Horſe-back, and three Footmen came and took up the things, which they carry'd to the reſt, who being at ſome diſtance on the top of a high Hill, immediately after ſent back one of the Horſemen to throw them into the Water, which he did before our Eyes. In the Afternoon we perceived ſeveral more both on Foot and on Horſeback to approach the Banks of the River, but ſo as not to give the Major and his People the leaſt opportunity to ſpeak with them; ſo he left again a few Corals near the place where he had laid them before, and ſo went aboard again.

On the 13*th* they ſaw a great number of People appear upon the Banks of the River, ſome being in Black, ſome in Red, others in White; the Major landed again in the ſame place where he had left the Corals the day before, but could not perceive that they had been touch'd by any body; and perceiving a great ſmoak at ſome diſtance from thence, he ordered his Long-boat to row that way immediately: they ſaw there two Houſes, but no Inhabitants; tho the vaſt number of Oxen, Horſes and Sheep, which were feeding in the circumjacent Plains, were ſufficient to give us to underſtand that the Country was not deſtitute of them, but that they were retired to ſome places of ſafety, which together with the large Wooden Croſſes ſtanding at the Entrances of their Houſes, gave us all the reaſon in the world to believe that this Country was under the Subjection of the *Spaniards*; tho at the ſame time thoſe we had ſeen near the ſhore had appear'd in the dreſs of the *Chileſes*. The Grounds all thereabouts were very well cultivated, and irrigated with many Rivulets, which flowing from the tops of the Hills, did exonerate themſelves in the Bay.

On the 14*th* the Yacht return'd to the Fleet, and after they had given an ample account of what they had obſerved, it was reſolved, that the Major ſhould be ſent back again up the River, with a whole Company of Souldiers, to bring certain intelligence, either by fair or foul means. Accordingly they came on the 16*th* of *May* (after they had been ſtruggling for ſome time with the contrary Winds) to the ſame place where they had ſeen thoſe Horſe-men before, and diſcovered in an adjacent Plain abundance of Horſe-men, at the head of whom appeared one with a Lance in a threatning poſture. Thoſe in the Yacht put out the White Flag again as a Signal of Peace, and ſaluted them with two Cannon-ſhot; but thoſe that were on ſhore, call'd to them in a Language they did not in the leaſt underſtand; till ſome of them at laſt began to cry out in *Spaniſh*, *Ha connodos hyos de pontos*; *You don't come here with any good intention*: Which being a convenient argument to thoſe in the Yacht, that they were no *Indians* but *Spaniards*, they put out the Red Flag as a Signal of War. The next thing they did was to Cannonade the Woods, under favour of which the Major having landed his Men, march'd in good order up the ſame Hill, where they had diſcovered the two Houſes before, which they found deſolate, the Inhabitants having left their Habitations at our approach. The ſame Afternoon a Detachment was ſent deeper into the Country under the Command of a Lieutenant, who brought back an Old *Chileſe* Woman with two Children, whom he had made Priſoners, but ſhe could not well be underſtood by any body there. There were alſo ſeveral Ambuſhes laid, under the Command of the two Captains *Oſterman* and *Flori*, the laſt of which had the good fortune to ſurprize a *Chileſe*; but neither he nor the Old Woman underſtanding the *Spaniſh* Tongue, they were uſeleſs for to make any diſcovery by them. Some of the Seamen had alſo got aſhore, and loſt one of their Comrades, from whom without queſtion the *Spaniards* got intelligence of the deſign of the *Hollanders*.

Some Priſoners taken.

On the 19*th* of *May* it was reſolved in a Council of War to ſend the Major with a Company of Souldiers towards the Channel of *Oſerno*, and the Gulph of *Ancued*, to endeavour to take ſome Priſoners in ſome of the Iſlands thereabouts, by whom they might be inform'd concerning the preſent condition of the City of *Caſtro*. Purſuant to this reſolution the Major went on board the Yacht, and for their better conveniency took a great Boat along with him; they

Brewer.

Brewer. they came to an Anchor towards Evening near the Shore; and becauſe the great Boat was ſomewhat behind, they ſet up a Lanthorn upon the Stern of the Ship, and gave them the Signal by the diſcharge of ſeveral Cannon: but having received two or three Cannon-ſhot from the Shore, they took in their Lanthorn as ſoon as the Boat was come up with them. It was reſolved to ſend the Mate of the Yacht with ſome Seamen, and ſixteen Muſquetiers, under the Command of Lieutenant *William van Bergen*, to ſound the Bay, and to get what Intelligence they could aſhore, which was put in execution accordingly; and thoſe in the Yacht hearing very brisk firing near the Sea-ſide, were of opinion to ſend ſix Muſquetiers more under the Command of a Serjeant to their aſſiſtance: but whilſt they were buſy in preparing themſelves, the Lieutenant returned, and gave an account how he had diſcovered a great number of Houſes behind an adjacent Hill, where he had heard them ſound the Alarum both with Drums and Trumpets, that he had been fired at briskly by ſome of them, and had return'd them the ſame; in the mean while that the Mate had been ſounding the Coaſt, which he found from nine to eighteen Foot deep: thus they continued till break of day.

The 20*th*, after they had put up the Red Flag, the Lieutenant was ordered to land with fifty Men, within half a Muſquet-ſhot from the before mentioned Houſes, being followed by the Major with ſixteen Muſquetiers in a leſſer Boat: he ordered the Enſign, that as ſoon as the great Boat had landed the Lieutenant, he ſhould ſend all the remaining Souldiers to their relief. He was no ſooner got aſhore but he put his Men with all poſſible diligence in a fighting poſture, whilſt the Enemy both Horſe and Foot to the number of ninety were marching from the Town towards them, but met with ſo warm a Salute from the Cannon of the Yacht, that the Horſe ſcamper'd off immediately to the Woods, and the Foot fell down upon the Ground, and ſo likewiſe made towards the Hedges and Buſhes. The Major having in the mean while had ſufficient time to put his Men in Order, march'd up to the Enemy: The Lieutenant led the Van with ſome Fuſileers, who as they advanced to the Wood had ſix Men wounded by the Enemy's fire; but then they entred the Wood, and ſoon put them to the rout, leaving ſix of their Men dead, and ſixteen Horſes, which were taken by the *Hollanders*, behind them. From thence the Major directed his March towards the Hill, from whence they had cannonaded the Yacht the Night before; but meeting with no Cannon there, he concluded they had thrown them into the Sea. He mounted ſome of his Men upon the Horſes; and ſo ſearching all the corners of the Wood they met with a *Chileſen*, whom they made a Priſoner; and having diſcovered ſeveral Troops of Horſe and Foot poſted in a Plain behind the Wood, he diſpatch'd the Enſign to the General, to give him an account how matters ſtood with them. In the Afternoon the Lieutenant was commanded with ſixty Men towards the Wood, and took the *Chileſen* along with him, to try whether they could find out ſome of the Enemy's Treaſures, which they believed to be hidden thereabouts, but were not advanced very far, when they met with the Enemy drawn up in order of Battel in a ſmall Plain: they attack'd them ſo ſucceſsfully, that they forced them to retreat into the Wood, leaving their Commander in Chief, *Andreas Atunes Iſſercra*, among the Slain, and their whole Baggage to the Enemy. Thus the *Dutch* became Maſters of *Carel Mappa*, a Fort built near the Sea-ſide, ſurrounded with ſtrong Paliſadoes, and defended by a Gariſon of ſixty Men, and two Pieces of Ordnance. The *Spaniards* have another Fort about four Leagues further, called *St. Michael de Calibuco*, in which there is commonly a Gariſon of forty Men, and one Piece of Ordnance; they both are Frontier places, built againſt thoſe of *Oſerno* and *Coneo*, with whom they are conſtantly at Enmity.

A Skirmiſh near Carel Mappa.

The General had no ſooner received intelligence of what was paſs'd thereabouts, but he reſolved to come thither in Perſon, and took the two Companies commanded by Capt. *Oſterman* and *Flori* along with him. They arriv'd in the Ship call'd the *Concord* on the 21*ſt*, and continued there till the 24*th*, when Orders were ſent us to prepare every thing for our departure.

On the 25*th* *Carel Mappa* was burnt to the ground by the General's Order; and after we had deſtroyed all thereabouts, and even kill'd our Horſes, we reimbark'd to purſue our Voyage towards St. *Michael de Calimbuco*, ſituate in the Gulph *de Ancued*; but the Harbour being of very difficult acceſs there, by reaſon of the Creeks and Sands that ſurround it, it was reſolved to leave it unattempted, and to continue our Courſe to the Fort of *Caſtro*.

1643. We ſail. The *Dutch* take it.

Ac-

1643. Accordingly we purſued our Voyage on the 29*th*, when we came to an Anchor towards Night betwixt two Iſlands, at 14 Fathoms depth. Some of the Men got aſhore to take ſome Cattel, but met with nothing but one Sheep which they found tied to a Tree.

On the 30*th* we came to an Anchor near another Iſland, and not knowing what place it was, the Major in perſon went aſhore, with both the Captains and all the Souldiers, to endeavour to take ſome Priſoners, but could meet with none of the Inhabitants, who were fled, leaving their Sheep behind them; of which they took a good number, and among them three Camel-Sheep, whoſe Necks are near four foot long; their Wool is very fine, but their Fleſh not fit to eat.

The Sheep are thus deſcribed by the *Spaniards: Among other Qualifications belonging peculiarly to the Sheep of* Peru, *this is very remarkable, that they are able to carry a Burden from* 50 *to* 75 *pounds weight with eaſe, juſt as Camels do, whom they reſemble much in ſhape, except that they have no ſuch bunches upon their Backs. They are able (if the* Spaniards *may be believed) to carry a Man four or five Leagues a day. When they are tired, they lie down upon the ground, and are not to be raiſed again by beating, or any other way, but muſt be unloaded. If their Riders force them by beating, or otherwiſe, beyond what they can bear, they turn their Heads, and blow their ſtinking Breaths into their Faces. It is a very uſeful Creature (eſpecially thoſe call'd* Pancos) *they eat and drink very little, ſometimes they don't drink in four or five days.* Brewer.

The Figure of a Camel-Sheep, with a Chileſe *and his Wife.*



The reſt of the Sheep were both in bigneſs and otherwiſe like our *European* Sheep, and proved very beneficial to us.

On the 6*th* of *June* the Fleet came within ſight of *Caſtro*, and diſcovered the Enemy, both Horſe and Foot, upon the Hills near the Shore. The Major, by order from the General, landed with all the Soldiers, the Lieutenant leading the Van; ſo they march'd in good order towards the City, which they entered without any reſiſtance, the Inhabitants being all fled, after they had laid moſt of the Houſes in Aſhes, had untiled the Churches, and carried their Ornaments, and all their other precious Moveables and beſt Houſhold-goods along with them into the Woods. Several Parties were ſent abroad to endeavour the taking of ſome Priſoners; but in vain, they having got the ſtart of us, and being better acquainted with the by-ways than it was poſſible for us to be without a Guide. *They enter Caſtro.*

Brewer. Guide. The Soldiers found a *Chileſe* in a Ditch, whom we ſuppos'd to be lately kill'd by the *Spaniards*, with an intention to ſhew him after our retreat to the neighbouring *Chileſes*, to deter them from joining with us againſt them: but the *Dutch* Officers took care to have him buried before they left the place, thereby to diſappoint the *Spaniards* Deſign againſt them. The Seamen got abundance of very good Apples, and the Soldiers tarried aſhore all Night, in hopes to meet with ſome Cattel the next Day.

On the 7*th* of *June* the General finding that there was but little proſpect of getting any Priſoners, order'd the Country thereabouts to be laid deſolate, and that we ſhould ſet ſail again the next day.

Deſcription of Caſtro. The City of *Caſtro* was formerly a magnificent place, full of very ſtately Buildings, but is now laid deſolate; it is pleaſantly ſituate upon a high Hill, ſurrounded with all ſorts of fruitful Trees, and many fine Springs; the Grounds thereabouts are very well cultivated, and at the time of our arrival the Fruits of the Earth were for the moſt part as yet ſtanding in the Fields.

On the 8*th* being becalmed, we were forced to come to an Anchor at Night not far from thence; and the Major going aſhore with ſome Soldiers, brought back a Booty of above a hundred Sheep, and twelve Hogs, and ſet fire to ſome Houſes near the Sea-ſide.

On the 13*th* we came to an Anchor near an Iſland; the Major being again order'd to land ſome of his Men, the Lieutenant took a young *Chileſe*, and ſome of the other Soldiers an old *Caſtilian* Woman of 75 Years of Age, and ſuch a vaſt number of Sheep, that they were forced to leave many behind.

On the 16*th* we came back to the Channel of *Oſorno*, which we paſs'd, and arrived on the 17*th* ſafely at *Brewer's Harbour*. Our General was fallen ſick in this laſt Voyage, and continued ſo till his death.

The General falls ſick.

On the 21*ſt* it was reſolved in a Council of War, to ſend the Ship the *Concord*, and the *Dolphin* Yacht, forthwith to *Baldivia*, and that the Yacht ſhould come back to give an Account to the General concerning the Situation of that Harbour, and the Conſtitution of the Inhabitants, their Government, and what Enemies we were like to meet with there: After which the two Ships, the *Amſterdam* and *Fliſſingen* were to follow them thither. But it happening to blow very hard for a conſiderable time together out of the North, they were forced to ſtay till they were all ready to ſail. 16..

On the 23*d* it was reſolved, that Proviſion beginning to fall ſhort, each Man ſhould have no more than two pounds and half of Fleſh for his weekly Allowance.

On the 2*d* of *July* complaint being made, that there were many among the Seamen and Soldiers, who made it their buſineſs to ſteal Bread, Meat, and Tobacco from the reſt, a ſtrict Order was iſſued againſt it, forbidding the ſame under pain of Death.

On the 8*th* it was reſolved, that ſeeing there was no going out to Sea from *Brewer's Harbour*, by reaſon of the ſtrong North winds, we ſhould return to *Carel-Mappa*.

Accordingly we arrived on the 11*th* before *Carel-Mappa*; ſome Soldiers being landed to fetch Cattel, they found that the *Spaniards* had been thereabouts ſince our retreat, becauſe they found abundance of empty Cheſts in the Woods, which they had dug from under the Ground where they had been hidden before.

On the 16*th* the Lieutenant of Capt. *Flori*, whoſe name was *Rembach*, was ordered with thirty Soldiers to go out upon Parts deeper into the Country. He return'd on the 17*th*, bringing along with him three *Spaniards*, whom he had taken near a place called *Las Babias*, about three Leagues from *Carel-Mappa*, where they kept Guard with three more that made their eſcape, to keep a watchful eye over the *Aneaos*, or the rebellious *Chileſes*. One of them was call'd *Juan Maſcaregnas de Soſa*, a *Portugueſe* by extraction, but born at *St. Franciſco de Quito* in *Peru*. He told us he was about threeſcore and eight Years old, of which he had ſerved forty in *Chili*; to wit, ſeven Years in the Fort of *Conception*, and three and thirty at *Carel-Mappa*, where he had ſerved as a Sergeant. That ſince his arrival in *Chili*, he was not acquainted with any of the *Spaniſh* Gariſons there, except with thoſe two before-mentioned, and with *Caſtro* and *Arauco*, which as he ſaid was defended by a Fort Royal call'd St. *Philippo*, about a Cannon ſhot from the Sea-ſide, in which the *Spaniards* us'd to keep a Gariſon of 500 Men; and that at ſome farther diſtance from the Sea there was another Fort, but of no great conſequence. He further told us, that this was their Winter, but that the worſt was paſt; beſides, that they had had no extra-

1643. extraordinary great Storms of late, which ſometimes were ſo violent thereabouts, as to tear up Trees by the Roots, blow down the Houſes, and to ſhake the very Mountains: That in *Auguſt* the Wind uſed to begin to blow from the Weſt, but did not continue there very long: That there was vaſt ſtore of Gold in *Oſorno*, and rather more in *Baldivia*, but that they wanted Miners to dig it: That the *Indians* wear pieces of it of half a finger's length for Ornament, which they faſten upon ſtrings, and wear about the Neck and Head; but that there was no Gold to be ſeen of late Years in *Caſtro*, becauſe the *Indians* had not dug in the Mines theſe 40 Years, ſince their laſt Revolt.

He alſo related that the preſent Governor of *Caſtro* was a Native of *Oſorno*, of *Spaniſh* Parents, his name *Don Ferdinando Alvaredo*, a generous and quiet Perſon; who being but lately come to *Caſtro*, had not had the opportunity as yet to enrich himſelf, his yearly Salary not exceeding a thouſand Patacoons; and the whole Cargo he brought along with him thither upon his own account, conſiſting only in 40 Pipes of Wine, and ſome Woollen and Linen Cloth.

He gave further an Account, that it was near 48 Years ſince the *Spaniards* were chaſed out of *Baldivia*: That ſometime after they had ſent another Governor thither, with 300 *Caſtilian* Soldiers, but moſt of them periſh'd for want of Proviſions and other Neceſſaries, the reſt with their Commander eſcaping, not without a great deal of danger, to *Oſorno*: That about ſixteen Years before a *Spaniſh* Ship coming from *Lima*, had landed ſome Men thereabouts, under the Conduct of *Pedro Rycquo Marſeillan*, and had made great Booty, ſo that many of the common Soldiers got from 6 to 20 pounds weight of Gold. He aſſured us further, that in the Fort *Conception*, not above a League diſtant from thence, there were not above a hundred Soldiers, and about 200 Inhabitants, very ſlightly fortified, but the Harbour inacceſſible to Ships of any Burden or Bulk; and that *Imperial* was quitted by the *Spaniards*, the place lying quite deſolate.

The *Spaniſh* Woman whom they had taken in one of the *Chileſe* Iſlands, was called *Loyſa Pizarra*, Widow of *Jeronimo de Tincbillo*, a Native of *Oſorno*, which ſhe had been forced to quit in the Year 1599, at the time of the Rebellion of the *Chileſes*, ſince which time ſhe had lived at *Quintau*; ſhe declared, That about 40 Years ago, before the *Indians* revolted from the *Spaniards*, the laſt lived in great ſplendor in *Oſorno*, the meaneſt *Spaniard* having three hundred *Indians* for his Vaſſals, who were obliged to pay their Lords a certain weekly Tribute in Gold: But that the *Indians* being quite tired out with this ſlavery, and other intolerable Impoſitions, had taken up Arms in the Year 1599, and beſieged the *Spaniards* ſo cloſely in their Forts, that after they were driven to ſuch extremity as to eat the Barks of Trees, deſpairing of Relief, they were forced to capitulate with the *Indians*; according to which they were to retire to *Carel-Mappa*, and *Calimbuco*, where they arrived at laſt with the miſerable remainders of their Forces, after they had been travelling a whole Month, and undergone incredible Fatigues by the badneſs of the ways and the ſeaſon; beſides, that they had been forced to carry their Canoos, or little Boats upon their Backs, for the conveniency of their paſſage over three ſeveral large and rapid Rivers: Since which time they had fortified *Carel-Mappa*, and *Calimbuco*, to prevent the Incurſions of thoſe of *Oſorno* into the *Chileſe* Iſlands under the *Spaniſh* Juriſdiction. *Brewer.*

She related alſo, that the Iſland of *Chili* was divided into about a hundred *Encommendorns*, or Lordſhips, the chiefeſt of which had 28 or 30 *Indians* under them, the leaſt five or ſix. Theſe *Indians* are Slaves to their Lords, who imploy them in making of Quilts, cultivating the Ground, ſowing Peaſe, Beans, Flax, Hemp, and ſuch-like: As alſo to look after their Sheep (of which they have vaſt numbers) Goats, Hogs, Horſes, and Cows, tho they have but very few of the laſt.

Theſe poor *Chileſes* have nothing that they can call their own, the *Spaniards* allowing them nothing elſe but Food and Clothes; and they take care alſo that they be inſtructed in the Chriſtian Religion. They have but one Privilege belonging to them, that they muſt not be ſold, or be tranſported into another Country, but are to end their Days in their native Country. The *Encommendorns* are beſtowed by the King upon ſuch as have ſerved him faithfully in the War, or otherwiſe, and are inheritable by their Sons or Daughters, and for want of them by their Widows; but after their deceaſe return to the King.

She further added, that there was no Gold or Silver now to be found in *Chilove*; tho ſome years before a certain quantity of both had been dug out of the Mines there:

Brewer. there: That ſince the year 1633. this had been quite given over, becauſe a violent Plague had taken off at leaſt one third part of the Inhabitants, and the reſt finding no conſiderable overplus in the digging of the Mines had apply'd themſelves to the manuring and cultivating of their Lands; ſo that of late there was no ſuch thing as any Gold or Silver Coin or Oar to be ſeen among the *Spaniards* there; and if they were ask'd for any of that Metal, their Anſwer was, that they muſt go and look for it in *Oſorno* and *Baldivia*, where it was in great plenty; that for this reaſon they carry on their Traffick by way of Exchange, ſo that the Ships coming every year from *Conception* and *St. Jago* (being only three in number) with Linen and Woollen Clothes, Oil, Flower, Wine, Pepper and Iron, carry back in lieu of them Quilts, Deal-boards, Flax, Hemp and ſuch like. The Deal-boards were brought from among the Mountains about ſeven or eight Leagues diſtant from the Sea-ſide, where they are cut with Axes only, without any Saws, not without a great deal of Time and incredible Labour, but that both ſtand them there in little or nothing.

She gave an account that in the Month of *March* laſt paſt a *Spaniſh* Veſſel call'd the *St. Domingo* was ſent from *Conception* to reinforce the Gariſons of *Carel Mappa* and *Calimbuco* with 30 Soldiers; in which Veſſel her own Daughter was come over, and had brought Letters to ſeveral Perſons there, which all agreed in this, that thoſe of *Oſorno*, *Baldivia*, *Imperial*, *Villanca*, *Tucapel*, *Auraco* and *Pureen*, who for ſeveral years laſt paſt had liv'd in a good Correſpondence with the *Spaniards*, had now taken up Arms againſt them, which had made the Governor of *Conception* to cauſe ſeveral of their Hoſtages in his cuſtody to be beheaded there; that about three weeks before the arrival of the *Dutch* Fleet in thoſe parts, the *Spaniards* had made an Incurſion out of *Carel Mappa* into the Territories of thoſe of *Oſorno*, where they had taken 30 Priſoners, for whom they expected a conſiderable Ranſom; but during the general Conſternation they were put in at the arrival of the *Dutch*, they had found means to make their eſcape. This is the whole ſubſtance of what was depoſed by the *Spaniſh* Woman.

Our Soldiers had among the reſt taken a *Chileſe*, with his Wife and Child; theſe were ſet at liberty on the 18*th* of *July*, under condition that they ſhould undeceive their Country-men of what had been inſinuated to them by the *Spaniards* concerning the Barbarity of the *Dutch*, and to aſſure them that they were their Friends, and Enemies to the *Spaniards*. 1643.

On the 19*th* the Major was ſent aſhoar again with ſome Priſoners, who promiſed to ſhew the place where ſome Silver was buried deep under ground; they return'd on the 20*th*, and brought a Cheſt along with them, in which were 325 Reals or Pieces of Eight, and 25 Pound weight of Plate. The ſame day came on board of us ſix *Chileſes*, among whom were two *Caſiques* (or Leaders) who aſſur'd us, that having underſtood that the *Hollanders* were their Friends, and were come to aſſiſt them againſt the *Spaniards*, they had been extremely rejoiced at ſo welcome a piece of News; upon which they were told, that we had brought good ſtore of Arms along with us to exchange them with thoſe of *Oſorno*, *Baldivia*, and others deſirous of our Aſſiſtance, for ſuch Commodities as their Countrys afforded; by which means they might be enabled to carry on the War the more vigorouſly againſt the *Spaniards*; and that we were ready to aſſiſt them to the utmoſt of our power. The *Chileſes* return'd this Anſwer, that many of them had ſome time ago taken a Reſolution to retire towards *Oſorno* and *Baldivia*, to ſhelter themſelves againſt the Tyranny of the *Spaniards*; and that nothing elſe had made them delay this their Reſolution, but the hopes they liv'd in of being ſhortly reliev'd by the *Dutch* Fleet; that therefore they intreated them to receive them with their Wives and Children into their Veſſels in order to tranſport them to *Baldivia*, the Ways thither by Land being at preſent, by reaſon of the *Spaniards* who would obſerve their Motions, and the great Rains which had ſwell'd the Rivers, impaſſable for Women and Children. Our General was ſo generous as not only to grant them their Requeſt, but alſo preſented each of them with a Half-pike and Sword, ſo that they parted from us extremely well ſatisfied, and gave ſo advantageous an account of their good reception, and the great quantity of Arms brought by the *Hollanders* for the uſe of the *Chileſes*, that there paſt not a day but many of them came to viſit us aboard our Ships, whilſt the reſt were providing themſelves with Proviſions and all other Neceſſaries for their intended Voyage to *Baldivia*.

On the 21*ſt* ſome *Chileſes* came aboard to diſcover a certain place near the ſhoar, where the *Spaniards* had buried one

1643. one of their Braſs Cannon, which being dug up was found to be eight foot long. The ſame day it was reſolv'd in the Council of War to lay up our Ships for the Winter-time in *Brewers Harbour*, conſidering that the General's Sickneſs increaſed daily, and the danger there was of the Tempeſts, which commonly rage moſt violently on that Coaſt in the Month of *Auguſt*, and had about eight years before continued for forty days together with ſuch fury as to ſhake the Earth and adjacent Mountains, and had torn vaſt numbers of Trees up by the Roots.

On the 28*th* two principal *Caſiques* (or Chief Captains) came aboard of us from *Carel Mappa*; one was call'd *S. Don Diego*, the other *Don Philippo*, who both commanded about *Carel Mappa*: they teſtified their ſatisfaction at our arrival, and the aſſurance they had receiv'd of the good Inclinations of the *Dutch* towards their Nation, and of the Enmity they bore to the *Spaniards*; they aſſur'd us that they were glad to underſtand they had brought ſo many Arms to exchange with them, offering at the ſame time their Service againſt the *Spaniards*, whoſe Yoke they were reſolved to ſhake off: As a Confirmation of which *Don Philippo* produced a *Spaniard*'s Head, whom he ſaid he had ſlain about fourteen days before, the ſcent of which was very offenſive to our Noſtrils. They further added, that they were reſolved to retire to *Oſorno* and *Baldivia*, for which purpoſe they had already brought together 200 *Chileſes*. Our General confirm'd them in their good Intention, deſiring them to make all poſſible haſte, to be there before our arrival; and for an Encouragement they were preſented with 18 Swords, and as many Pikes, beſides five Muſquets, with neceſſary Powder and Ball, in lieu of which they promiſed to ſend us five Cows, which they perform'd accordingly, the Boatſwain with ſome others being ſent to *Carel Mappa* to fetch them, and at the ſame time to deliver a Letter to the Governor of *Caſtro* about a Seaman, who had been taken by the *Spaniards* on the 14*th* of *May*, as we told you before.

On the 6*th* of *Auguſt* 18 *Chileſes* came in a Canoo from *Dolphins-ferry* towards us, deſiring to be tranſported to *Baldivia*, which was readily granted.

On the 7*th* Mr. *Henry Brewer* our General died betwixt ten and eleven a Clock in the Forenoon, after a very long Sickneſs: his laſt Requeſt was, that his Corps ſhould be interred in *Baldivia*; accordingly his Entrails being taken out and buried on the 15*th* near *Brewers Harbour*, the Carcaſe was embalm'd in order to be tranſported to *Baldivia*. *Brewer.*

On the 9*th* the Boatſwain who had been ſent to *Carel Mappa* return'd, and gave an account of a very ſtrange Adventure that had happened to them. They were forced by a violent Storm to ſhelter themſelves with their Boat under an Iſland call'd the *Horſe-Iſle*; and the Boatſwain ordering ſome of the Seamen to put her into ſome convenient place for ſafety ſake, ſeven of them who endeavour'd to execute his Orders, were on a ſudden carried by the Tempeſt into the open Sea, where they were ſoon ſwallow'd up by the Waves in the ſight of their Comrades, who beheld this miſerable Spectacle from the ſhoar-ſide. But their greateſt grief was, that they did expect a worſe Fate themſelves in an Iſland, where they ſaw themſelves deſtitute of all means, either to ſuſtain themſelves, or to hear any tydings of their Country-men. As they were roving about, they found a ſmall Cottage and ſix Sheep near it, with a good quantity of *Patrateſes* (a Root not unlike our *Potatoes*, of which they make Bread in thoſe parts) which was no ſmall comfort to them in their Affliction. They husbanded their Proviſions with all poſſible care, but the Sheep being all conſumed, and they reduced to the laſt extremity, the Boat belonging to the Ship *Amſterdam* happened very luckily to land in the ſame Iſland, without having the leaſt ſuſpicion of there being there, they being given over for loſt a conſiderable time before: by which Accident they were reliev'd very ſeaſonably, when they began to prepare themſelves for Death, which they look'd upon as unavoidable. *A ſtrange Adventure.*

On the 10*th* ſome Soldiers ſtraggling about the Country, found in a Wood a Letter affix'd to a Tree, being an Anſwer of *Ferdinando de Alvaredo* Governor of *Caſtro*, to a Letter writ on the 29*th* of *July* laſt paſt by Mr. *Herckeman*: The Letter was writ in *Spaniſh*, and had the following Direction; To Mr. *Elias Herckeman* Lieutenant General of the *Dutch* Ships now at Anchor in the *Engliſh* Harbour, whom God bleſs.

My Lord, Lieut. General;

I *Receiv'd yours, out of which I perceive your Intention of exchanging one of your Seamen call'd* John Lomberts, *with one* Doili *a* Spaniard; *I am not at the leaſt ſurpriz'd at your requeſt, it being no more*

Brewer. *than what is allowable by the Cuſtom of War; if you will be pleaſed to ſend me the ſaid* Doiſi, *I promiſe you upon the word of a* Cavalier, *that I will intercede in the behalf of the other Priſoner with the King; if the ſaid Priſoner were as yet in my Cuſtody, I would have ſent him to you immediately, but it is near a Month ago ſince I ſent him in an Advice Boat to the Marqueſs* de Bayde *Governor of* Conception *Fort, where I believe him to be very well uſed. If you had been in my ſtation, you would have done as I did, it being my Duty ſo to do, which I don't queſtion you will accept of as a ſufficient reaſon, being my King's and natural Liege Lord's Subject, for whom I am bound to ſacrifice my Life. God bleſs him.*

On the 12*th* the Boat of the under Commander was ſent to *Dolphin's Ford* with ten Soldiers, becauſe the *Spaniards* appear'd as yet ſometimes thereabouts; they return'd the next day, and brought a good number of *Chileſes* along with them; theſe were followed by more every day.

On the 18*th* Mr. *Elias Herckeman* open'd his Commiſſion in the preſence of the Council and all the Captains, by which he was conſtituted Commander in Chief of this Expedition: on which occaſion he received the Congratulations of all there preſent, and was ſaluted with ſix Cannon from each Ship.

By this time a great number of *Chileſes* being ready to embark for *Baldivia*, were put on board our ſeveral Veſſels. *Don Diego* and *Don Philippo* had prepar'd themſelves to go with their Followers by Land; but having received certain Intelligence that the *Spaniards* kept a ſtrict Guard on all the Paſſes, they deſired likewiſe permiſſion to come on board us to purſue their Voyage, which was granted to their entire ſatisfaction; ſo that there were in all 470 *Chileſes*, who had provided themſelves with all Neceſſaries, ſuch as Barley, Peaſe, Beans, Potatoes, Sheep and Hogs. Before we ſet ſail, there was one among them who propos'd, that ſince it could ſcarce be adviſable to come in ſo great a number to *Baldivia* without giving notice of it before hand, for fear they ſhould be taken for Enemies, he would venture to make his way by Land notwithſtanding all the Precaution of the *Spaniards*, provided there were two more among them who would accompany him in this Journey; and there being two brave Fellows ready to undertake it, they accordingly proceeded forthwith on their Journey by Land to *Baldivia*. 16..

On the 21*ſt* the Weather being very fair, and the Wind blowing a favourable Gale from the South Eaſt, the Signal was given to hoiſt up our Sails, and we directed our Courſe to the North-Weſt by North, being under the Elevation of 41 degrees and 27 min.

An Account or Deſcription of Brewers Harbour, *and the circumjacent Place on the Coaſt of* Chili.

THIS Harbour or Bay, which by ſome is call'd *Chilova*, by others the *Engliſh Harbour*, and by us *Brewers Harbour*, is ſituate 41 degrees 30 min. beyond the Line, a very convenient Harbour for Anchorage, Fiſhing, and going out into the open Sea. There is great plenty of Wood for firing, and freſh Water, as alſo of Fiſh; about the Full Moon you meet with very large Crawfiſh and Muſcles, but not quite ſo big as thoſe found in the Straits of *Le Maire*, where they are near a foot long and a hand broad.

The Country thereabouts and the adjacent Iſlands abound in Cattel, ſuch as Sheep, Hogs, Horſes, and Goats; have alſo plenty of Fowl, the Grounds being likewiſe fertile in Wheat, Peaſe, Beans, Turnips, Potatoes and Flax; but it often happens that the Fruits of the Earth are ſpoiled by the Storms before they come to maturity.

Their Potatoes are ſome round, ſome of an oval Figure, of all ſorts of Colours, red, white, and yellow, but moſt generally white; they roaſt them, and uſe them for their ordinary Food.

The *Spaniards* affirm that there are ſeveral Rivulets thereabouts which flow in the day-time, and are quite dry'd up in the night; which ſeems ſtrange to thoſe who don't gueſs at the true Cauſe, which is, that the Sun melts the Snow upon the Hills in the day-time, which ceaſing in the night, the Rivulets alſo ceaſe to run.

The Men in thoſe parts are not very tall, but very ſtrong and well ſet, reſembling the Inhabitants of *Braſil*; they are of a dark brown Complexion, their Hair coal black, cut ſhort to their Ears; *The Men of Chili.*

they

1643. *The great Gulf of* Chili. *Brewer.*



they pull out the Hair of their Beards, and tie a broad Ribbon about their Heads.

Their Apparel is very mean, but very neat; the Men wear a kind of wide pleated Breeches like the *Dutch* Seamen, and about the Waſte a Ribbon in the nature of a Girdle: they don't uſe either Shirts or Waſtcoats, but only a piece of the ſame ſtuff they make their Breeches of, of half a yard ſquare, in which they make a hole, and putting their Heads through let it hang down over their Shoulders, their Arms and Legs being left bare, without either Hat or Shoos: their Weapon is a pretty long Pike.

Their Women are not ſo tall as the Men; they wear only a piece of Stuff faſtned to their Middles, and another about their Neck, which hangs down backwards, their Heads, Breaſts, Arms and Legs being quite bare. Some among them twiſt their black Hair with Ribbons of divers colours, others let them hang careleſly down their Backs. Notwithſtanding their Clothes are not very well fitted for the coolneſs of the Climate, yet they are commonly extremely healthful, which we made frequent Obſervations of whilſt they were on board us, when we ſaw ſometimes their Women go about their buſineſs in half an hour after they were brought to Bed, with their Bantlings upon their backs; their Breaſts are ſo long, that they can throw them over their Shoulders when they ſuckle their Children: They are very ſeldom idle, but conſtantly employ'd

ployed in weaving Stuffs for their wearing Apparel.

Brewer.

The Inhabitants of *Chilova* it ſelf were then not above 200 in number, becauſe a few years before, to wit in the Years 1637 and 1638, two thirds of them had been ſwept away by the Plague.

Of Vaſſals to the Spaniards.

Moſt of the Inhabitants of *Chili* are ſubject to ſeveral Lordſhips of the *Spaniards*, ſome of them having 40, 50, 100, nay 150 Vaſſals under their Juriſdiction; but they can't ſell them, or tranſport them to any other but their native place.

The Lords employ theſe *Chileſes* in cultivating the Ground, and other ſervile Works, as has been told before.

Their Habitations are very mean and low, without any Windows, except the hole which paſſes for the Chimney.

There is no Gold or Silver to be found or dig'd here now; partly becauſe the *Chileſes* are very hard to be brought to digging in the Mines, partly becauſe the Mines turn but to a ſlender account.

Every Year in the Months of *February*, *March* and *April*, there commonly arrive three Ships from St. *Maria* and *Conception* laden with Wheat, Wine, Clothes, and all ſorts of Iron-work, which they exchange for Deal-boards, Tents and Quilts; there is alſo every Year a Veſſel ſent from *Lima* a cruiſing thereabouts, to ſee whether any foreign Ships are in thoſe Seas.

The Naval Force of the King of *Spain* at *Lima* conſiſted in ſix or ſeven Men of War, the biggeſt of which carried 46 Guns, the reſt from 24 to 30 Guns, beſides abundance of Merchant-men. *Lima* is the only place hereabouts where they build any Men of War; in the Harbours of *Valgariſe* and *Conception* there are no Men of War, but only ſome Merchant-men and other ſmall Craft.

We proceed on our Voyage.

On the 24*th* of *Auguſt* our Fleet came to the mouth of the River *Baldivia*, the Entrance of which they found about a League over: after we had ſail'd about half a League within the mouth of the River, we let fall our Anchors, there being three ſeveral Branches, which made us uncertain which to chuſe; at laſt we entred the middle Branch, where we got upon the Sands, and ſo were forced to tarry there till next Morning.

Come to Baldivia.

On the 26*th* ten Inhabitants of *Baldivia* came with three Canoos, (cut out of the Trunks of Trees) aboard us; their Chieftain brought along with him a ſmall Veſſel laden with all ſorts of Merchandizes to exchange them with us, they ſeem'd to be mightily ſurprized at our Ships, and that we had ſuch a quantity of Arms and Men on board. 1643.

On the 28*th* the Ship call'd the *Concord*, and the *Dolphin* Yacht being got clear of the Sands, came to an Anchor before the City of *Baldivia*. This City was inhabited by the *Caſtilians* till the Year 1599, when the *Chileſes* chaſed them from thence, burnt the Town, and kill'd all the *Spaniards*. The Governour they poured melted Gold down his Throat whilſt he was alive, they uſed afterwards his Skull for a drinking Cup, and made Horns out of the Bones of his Legs. There were as yet remaining ſome Ruins of their antient Gates, which appear'd to be very high and ſtrong; it had contained formerly about 450 large Houſes, was divided into ſeveral large Streets, beſides Lanes, and had two ſtately Market-places; but when we ſaw it, it was quite deſolate, full of Buſhes and Weeds, reſembling more a Wilderneſs than a City: We ſaluted the place, each Ship with ſix Cannon; the *Indians* came aboard in whole troops, and were much ſurprized at our Ships; the worſt was, that we found them much inclined to Stealing, eſpecially of Iron, tho they ſpared nothing that came in their way, even to the Compaſſes themſelves, which they took out of the Caſes; ſo that the next time we were better aware of them, and kept every thing under Lock and Key.

There appear'd at the ſame time about 300 more upon the Shore, all well arm'd with Pikes 18 Feet long, both Horſe and Foot; ſome of the *Caſiques* beg'd heartily of Mr. *Criſpinſon* that he would order his Souldiers to be drawn up in order of Battel in their preſence, to inſtruct *Chileſes* in the Warlike Exerciſes, of which they were altogether ignorant, and for want of which they were not in a condition to cope with the *Spaniards*: but he excuſed himſelf upon that point, becauſe the General with the other two Ships were not come up with them as yet, but hoped they would be by next day. In the mean while thoſe *Chileſes* whom we had brought along with us from *Carel Mappa* and *Caſtro*, were buſy in unloading their Baggage, and landing their Men.

On the 29*th* the General *Herckeman* finding that the two Ships the *Amſterdam* and the *Fliſſingen* could not ſo ſoon get off of the Sands, cauſed two Companys of the Souldiers to be embark'd in the Yacht, and landed them near the City

1643. City of *Baldivia*, where they found about ſeventy *Chileſes* ſtanding at their Arms, the reſt to the number of 200 being march'd away the day before, with an intention to return in a few days. The General made an Harangue to them, addreſſing himſelf to their Chieftain, who was a *Baldivian*. He told them that the reaſon of their coming to this place was, to make them ſenſible that ſince the *Dutch* had got a firm footing in *Braſil*, they ſhould be in a condition to aſſiſt them with Arms, and all other Neceſſaries againſt the *Spaniards*. He delivered at the ſame time his Credentials from the Prince of *Orange*, which being interpreted to them by one of the *Spaniards*, who was a Priſoner among us, they ſeem'd to be extremely well ſatisfied. He likewiſe preſented the *Caſique* with two Swords and a Pike in the Name of the Prince of *Orange*, which he received with a moſt profound reſpect. After ſeveral other Diſcourſes, they parted towards the Country, (the City being not inhabitable) with a ſolemn promiſe to return ſuddenly, as ſoon as thoſe of *Oſorno* and *Conco* could join them, when they would agree upon the Articles, which were to be the Conditions of the future Confederacy. We were very ſenſible, that unleſs thoſe *Chileſes* that came from *Carel Mappa* had aſſured them that the *Hollanders* were Enemies to the *Spaniards*, we ſhould never have been able to bring them to any compliance or conference with us, eſpecially ſince there was not one among the *Chileſes* who underſtood the *Spaniſh* Tongue.

General's Speech to the Chileſes.

On the 30*th* a certain *Caſique*, attended by eight *Chileſes*, came aboard us, to let us know, that he had been inform'd by ſome *Chileſes* who lately were come by Land from *Conception*, that there lay two ſtout *Spaniſh* Ships ready to ſail to *Baldivia*. Our General deſired to ſee thoſe *Chileſes*, partly to ſhew them his acknowledgment, partly to learn from them the poſture the Enemy was in, in that place. They gave further information, that a good number of *Chileſes* of *Conco* and *Oſorno* were upon the Road, and that they would be at *Baldivia* in two or three days; that the Governour of *Caſtro* had cauſed many of the *Caſiques* to be hang'd upon ſuſpicion that they intended to make their eſcape; which had ſo exaſperated the reſt, that they were all fled to *Oſorno* and *Conco*, with an intention to follow the others to *Baldivia*.

On the 2*d* day of *September* the General went aſhore to view the Ground where to build a Fort. The ſame Afternoon arrived above a thouſand *Indians* of *Oſorno* and *Conco* to be preſent at the concluſion of the League, which was concluded the next following day. *Brewer.*

On the 3*d* of *September* all the Souldiers were landed with their Baggage, and about thirty Canoos brought us ſome Cattel, and abundance of *Shitie*, which the *Chileſes* uſe for their Drink, and is prepared thus: They take a good quantity of the Root *Iuilie* roaſted in the Sands, which their Wives chew for a conſiderable time, and then throw it into a Veſſel with Water, adding to it ſome other Roots peculiar to that Country; after it has ſtood two or three days, it works like our Beer, ſome of it being Red, another ſort White, but reſembles in taſt our Milk when ſowred: they exchanged it for old Iron.

The ſame Afternoon our General *Herckeman* made another Harangue to the *Caſiques* of *Oſorno*, *Conco*, and *Baldivia*, being attended in the Field by about 1200 *Chileſes*: He told them, that the chief motive of their Voyage to *Chili* was the Renown of their brave Actions, which had reach'd as far as the *Netherlands*, and how bravely they had defended themſelves againſt the *Spaniards* ever ſince the Year 1550. That the *Hollanders* having been at War with the *Spaniards* upon the ſame ſcore of their Liberty for eighty Years laſt paſt, had carried on the ſame with ſuch ſucceſs as to have extended their Conqueſts to *Braſil*, from whence they might in leſs than two Months time ſail to *Chili*; whereas before, by reaſon of the vaſt diſtance of their Country, and that the Enemy's were betwixt them, they could not come to them ſo ſoon nor ſo well as they could have wiſh'd: But that things being now in a better condition, they were come on purpoſe to enter with them into a Confederacy; for which end they had brought along with them good ſtore of Arms and Cannon, Muſquets, Pikes, Swords, Powder and Ball, which they were ready to exchange for the Products of their Country, to enable them not only to defend themſelves againſt the *Spaniards*, but alſo to act offenſively againſt them. *Second Speech.*

Which done, a Letter from the Prince of *Orange* was delivered to each of the *Caſiques*, which they receiv'd with a great deal of Reverence, kiſs'd the ſame, and told

told the General, That they look'd upon themſelves as the moſt fortunate People in the World, that they ſhould come from ſo far diſtant Countrys to furniſh them with Weapons.

Brewer.

Our General, to ſound the bottom of their Inclinations, then propoſed to them, That being in want of Proviſions, he deſired they ſhould ſend on board us Hogs, Sheep, Cows, and other Proviſions, in lieu of which they ſhould have Arms and other Merchandizes; but if they were not willing to comply with his deſire, they would be neceſſitated to leave this Coaſt. The *Chileſes* anſwered with one voice, That they were ready to do what we ask'd, their Country being plentifully furniſh'd with Cattel, provided our Fleet would not ſtir from thence.

Enter into a Confederacy.

The General and his Counſellors looking upon this Declaration as a full aſſurance of their good intentions, offered in the Name of the *States* and the Prince of *Orange*, to enter with them into a Confederacy againſt the *Spaniards*. Which being readily accepted by them, an Offenſive and Defenſive Alliance was concluded, by virtue of which they were to aſſiſt one another againſt any Aggreſſors.

They could not however be prevailed upon to have the Articles drawn in Writing, this being, as they alledged, againſt their cuſtom; their mutual Promiſes being look'd upon among them as the ſtrongeſt Tie, and that as a pledg of it they would keep the Prince of *Orange*'s Letter.

It was then propoſed that it would be abſolutely neceſſary for their mutual ſecurity to build a Fort near *Baldivia*, which might ſerve them for a ſafe Retreat upon all occaſions; which they willingly aſſented to, leaving the whole management of it to the General and his Counſellors.

Matters being thus far brought to a happy end, ſome of the *Hollanders* began by degrees to ſound their Inclinations, whether they would not be willing to exchange ſome Gold for Arms, (this being indeed the main motive of our Voyage) becauſe they had been credibly inform'd that there was great plenty of this Metal there. The *Caſiques* hereupon declared unanimouſly that they knew of no Gold Mines there, neither was any Gold now in uſe, or wrought among them; that they remembred very well that formerly they had been forced to pay heavy Taxes to the *Spaniards* in Gold, and that in caſe of failure they had paid for it with the loſs of their Noſes and Ears, which had created in them ſuch an antipathy againſt this Metal, that they could not endure ever ſince to hear it named among them, much leſs that they ſhould either value or covet it. 1643.

The General gave them for anſwer, That neither he nor any that belonged to him were come thither to exact any Contributions from them, but were ready to pay them for it with Arms, and ſuch other Merchandizes as they had brought along with them. Neither did they deſire to oblige them to any certain quantity to be delivered Monthly, but every one ſhould be at his own liberty to exchange what he pleaſed. The *Caſiques* then look'd ſtedfaſtly upon one another, without returning one word in anſwer.

We had at the ſame time certain Intelligence that there were very rich Gold Mines thereabouts; which gave us ſome reaſon to hope, that conſidering the eagerneſs of the *Chileſes* after our *European* Weapons, they would by degrees be prevailed upon to exchange it for them: but knowing them to be a barbarous and unpoliſh'd People, we thought it not convenient to urge them any further upon that Head for the preſent, leſt they ſhould imagin we would ſerve them for their Gold ſake as the *Spaniards* had done.

On the *7th* it was reſolved in the Council that Mr. *Criſpinſon* ſhould ſail forthwith with the Ship *Amſterdam* to *Braſil*, to give an account to the Government there concerning the ſtate of Affairs in *Chili*; accordingly Mr. *Criſpinſon* went the next day aboard the ſaid Ship, and after having made an Inventory of what was to be found there belonging to the late General *Brewer*, return'd to *Baldivia*.

On the *11th* a certain *Chileſe* came to us, whom we look'd upon as a Spy, to diſcover our intentions, whether we were real Enemies of the *Spaniards*; he pretended a great deal of ſimplicity in all his actions, and would needs ſpeak with the General himſelf, being proſecuted by his Countrymen the *Chileſes*: He told us, he was come in ſix days from *Manckmes*, that he had been at *Conception* to trade with the *Spaniards* about ſome Iron, that two Ships lay ready there to ſail with the firſt fair Wind to *Carel Mappa* and *Caſtro*; that the *Indians* about *Arauco* had lately revolted againſt the *Spaniards*, and that two of their principal *Caſiques* were retired towards *Imperial* to carry on the War againſt them.

On

1643. On the 16*th* in the Afternoon the Body of the late deceaſed General *Brewer* was magnificently (conſidering our preſent circumſtances) interred at *Baldivia*.

The ſame day Mr. *Criſpinſon* took his leave of the General, and the other Counſellors, in order to embark aboard the Ship *Amſterdam*, bound to *Fernambuco* in *Braſil*; leaving with us the Ships, the *Fluſſingen*, the *Concord*, and *Dolphin* Yacht, with 180 Seamen, and three Companies of Soldiers making 290 men, commanded by Major *Blewbeck*, by Capt. *Oſterman*, and Capt. *Flori*. Our General then went aboard the *Concord*.

On the 23*d* the General went aſhore with all the Officers; and a place being mark'd out to erect a Fort, they began to work upon it immediately.

On the 24*th* the General thought fit to ſend the Boatſwain of the *Concord* to Mr. *Criſpinſon* on board the *Amſterdam*, riding then at Anchor in the River of *Baldivia*, where ſhe was taking in her Ballaſt, with a Letter containing that *Coweurang* the chief *Caſique* or Captain of *Villaricca* was come with 200 Men, to give him a Viſit a ſecond time; that he intended to ſend the Ship the *Concord*, and the *Dolphin* Yacht againſt *October*, (if nothing prevented his deſign) to the Iſle of St. *Mary*, to make themſelves Maſters of it; that he intended to have done it before, if he could have ſpared ſo many Men, who were now buſy in working on the deſign'd Fort at *Baldivia*: That he did not in the leaſt doubt of the ſucceſs, but much queſtioned whether any of the *Cokeſes* would be prevail'd upon to tranſplant themſelves thither from the Continent to cultivate the Ground; becauſe the *Spaniards* in *Conception*, and ſome other neighbouring Gariſons might eaſily intercept their paſſage, and make them their Slaves: That thoſe of *Oſorno*, *Conco*, *Baldivia*, *Imperial* and *Villaricca*, were all unanimous in perſwading him to chaſe the *Spaniards* out of *Arauco*, *Penco*, and *Bio Bio*; and offered their aſſiſtance in this Expedition: That if theſe places were taken, it would be no difficult task to attack them in *Conception* it ſelf, and conſequently to deliver a great part of *Chili* from the *Spaniſh* Yoke, or at leaſt to reſtore *Chilova* to its antient Liberty; he being aſſured that the whole force of the *Spaniards* in *Chili* conſiſted only in 1500 Diſciplin'd men, to wit, 300 in *Vale Paraiſo* and *St. Jago*, 300 in *Conception*, 100 in *La Zarena*, 100 near the River *Bio-Biu*, 60 in *Iunbel*, 500 in *Arauco*; 120 in *Chilova*, *Castel Mappa*, and *Calimbuco*; without reckoning the *Spaniſh* Inhabitants, who were more numerous: That he was fully perſwaded, that in caſe ten Ships, and three Yachts with 800 Soldiers (Seamen, Cannon and Ammunition in proportion) were ſent to his aſſiſtance, he did not queſtion to make himſelf Maſter of theſe places, with the aſſiſtance of the *Chileſes*, without the leaſt fear from the Enemies Naval Force at *Lima*: That this might ſerve as a means to encourage thoſe of *Peru* to a Revolt againſt the *Spaniards*; it being unqueſtionable that the *Indians* had conceived a general hatred againſt the *Spaniards*, and had a ſtrong inclination to, and great confidence in the *Dutch*, as was evident from thence, that 470 *Chileſes* had voluntarily embark'd themſelves with their Wives and Children aboard their Ships, to be tranſported from *Chilova* to *Baldivia*, where both they and the *Dutch* were met and congratulated by the *Caſiques* of *Baldivia*, *Oſorno*, *Conco* and *Villaricca*, in the preſence of 1200 of their beſt Men, who had ſhewn a moſt particular reſpect for the Prince of *Orange*'s Letter, and look'd upon it as their greateſt happineſs, that they ſhould come from ſo far diſtant a Country to their aſſiſtance; deſiring the *Dutch* to continue on their Coaſt, and promiſing to furniſh them with all manner of Neceſſaries. *Brewer.*

He gave him alſo an account, how he had been credibly inform'd, that the *Indians* of *Rio de la Plata* had lately murdered ſeveral Jeſuits, which he look'd upon as the forerunner of a Revolt to ſhake off the *Spaniſh* Yoke; that he deſired this might be taken into ſerious conſideration in the Council of *Braſil*, to ſend them what aſſiſtance they were able to encourage their Undertaking, it being not improbable that when the War ſhould be once kindled on that ſide, the Flame might ſpread all over the *Spaniſh Indies*, and conſequently fly over *Chili*, as far as to Mount *Potoſi*.

On the 26*th* the General went again aſhore, to confer with the *Caſiques*, who were arrived the day before; they told him, that it was impoſſible for them to furniſh any quantity of Cattel, Sheep or Swine, till about four or five Months hence, which was very ſurprizing to the General, eſpecially when he found that thoſe of *Oſorno* and *Conco* confirm'd what the others had ſaid, knowing the Proviſions began to be ſcarce aboard; for which reaſon he diſpatch'd an Advice-boat to Mr. *Criſpinſon* to give him notice of this *The Chileſes refuſe us Proviſions.*

this unexpected change, but too late, the Ship *Amſterdam* being gone to Sea ſome time before. On the 27*th* the General went aſhore again, and brought along with him ſome *Caſiques*, who were very well entertained aboard our Ship the *Concord*; he took this opportunity to talk to them once more concerning the promiſed Proviſions, whether they could not procure them ſooner, and they ſhould have ſome of the beſt Arms in lieu of them; but they would not engage to furniſh us with any till after the expiration of two Months, and ſo left our Ship.

Brewer.

On the 5*th* of *October*, came aboard us *Manquiante* the Head-*Caſique* of *Manquiante*; he did not return till the 7*th*, and at his departure was ſaluted by the General's order with one Cannon: he preſented the General with 26 Sheep, two Hogs, and eight Cows; and was preſented by him with ſome Glaſs Beads, two Hatchets, and ſome other Toys. He promiſed to come aboard again within eight days after, and to bring us more Cattel of all ſorts, and ſome Gold, to exchange it for ſome Weapons, which he admir'd much; eſpecially ſince (as he ſaid) his Vaſſals were more ingenious and induſtrious in Ironwork than the other *Chileſes*, which they uſe to purchaſe for Gold from the *Spaniards* at *Conception*, and for the future would willingly exchange from the *Hollanders*.

Deliverance of a Spaniſh Priſoner.

On the 11*th* the Secretary of the General gave him a Relation of an odd Accident which happened not long before. As he was walking upon the Banks of the River, he ſaw a good number of *Chileſes* in arms, who were carrying away one of our *Spaniſh* Priſoners, whoſe name was *Antonio Zanchies Zimes*. They threatned him very hard, and were upon the point of ſacrificing him to their Reſentment, becauſe, as they pretended, he was the occaſion that the *Dutch* had erected a Fort near *Baldivia*, they being perſwaded by him that there was a great deal of Gold among them. He denied the thing, alledging that he was taken and brought a Priſoner hither by the *Dutch*; but in vain, for they were juſt a going to kill him, if the Secretary had not come very opportunely, and had ſatisfied them that he was not guilty of what they had laid to his Charge.

The ſame Day the before-mentioned *Caſiques*, and ſome *Chileſes*, brought us twelve Sheep and one Hog; in exchange of which they had four Hatchets, two Knives, and ſome Corals. One of theſe *Caſiques* was call'd *Checulemo*, the other was a Deputy of the *Caſique Tunomanquo* from *Imperial*: He brought advice that 2000 *Spaniards* were rendevouzing near that place, with an intention to march by land to *Baldivia*; and that if the General with ſome of his Men would follow his Directions, he would put them in a way to get a good Booty. But the General, who began to be miſtruſtful of them, excuſed himſelf; and to try their Inclinations, ask'd them whether they were willing he ſhould leave that Coaſt? Upon which *Checulemo* anſwered, That he would adviſe him to ſtay, and to fortify himſelf well near the Sea-ſide; he gave us likewiſe this Caution, not to ſend any of our Men along with the other *Caſiques*, for fear they ſhould be had into an Ambuſh, from whence there would be no retreating. And ſo they departed towards Evening, and were ſaluted at their requeſt with one Cannon. 1643.

On the 12*th* ſome more Canoos came aboard, with two *Caſiques* of *Baldivia*; they brought ſome Sheep, which they exchanged with the Seamen. They gave an account that two hundred *Spaniards* were arrived lately with thirteen Ships at *Imperial*, and that they intended to come to *Baldivia*. The ſame day towards Evening the before-mentioned *Spaniſh* Priſoner *Antonio Zanchies* diſcovered to our Fiſcal, whoſe name was *Cornelius Faber*, that one day as he was taking a walk in an adjacent Wood, he was met by ſome of our Soldiers (but of what Company he knew not) who perſwaded him to make his eſcape with them to the *Spaniards* in *Conception*, telling him there were fifty more who had taken the ſame Reſolution. He having promiſed them to comply with their Requeſt (for fear of being murdered by them if he refuſed) they appointed a certain day when they were to meet in the ſame Wood again, and ſo left him for that time.

On the 13*th* it was reſolved in a General Council, that conſidering Proviſions began to be ſcarce, and that they could expect no Supply from the *Chileſes* (which was alſo uncertain) till about five Months after, it would be convenient to prepare every thing for their return to *Braſil*.

On the 14*th* the before-mentioned four Soldiers appeared at the appointed time in the Wood, in hopes to meet with the *Spaniard*; and when they found him to fail in his Promiſe, reſolved to proceed alone in their way to *Conception*, for fear they ſhould be ſeverely puniſh'd if they return'd aboard. Towards the Evening

two

1643. two *Chileſe* Horſemen brought advice that they had met four Soldiers making the beſt of their way, but did not know whither they were bound, but they ſhew'd us which way they had taken. Whereupon an Enſign, call'd *Otto ter Vielle*, with two Serjeants and thirty Fuſileers, was ſent in purſuit of them, with orders to kill two of them wherever he could meet with them, and bring the two others alive into our Head-quarters.

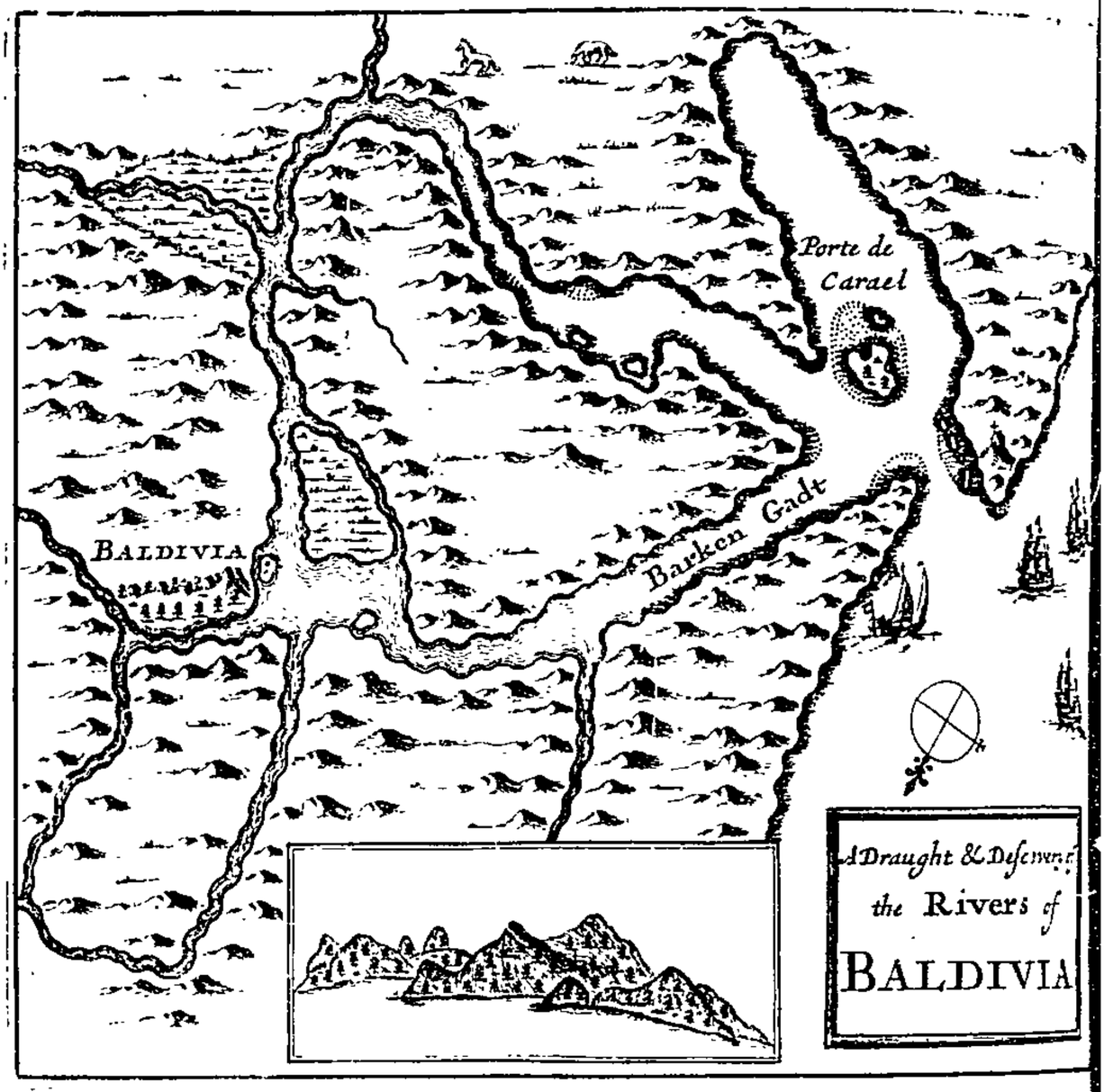
On the 15*th* as we were buſy in preparing our ſelves for our intended Voyage, word was brought to the General, that ſome of our Men being gone aſhore to exchange ſome Toys for Cattel with the *Chileſes*, they had refus'd to let them have any, under pretence that they had Orders to the contrary from their *Caſiques*. Whereupon the General immediately ſummon'd another General Council, in order to put the Reſolution taken on the 13*th* laſt paſt, concerning our departure, in execution. Purſuant to which a certain Writing was drawn, which was to be ſubſcribed by all the Officers of the Ships: Whereas it was reſolved in Council, on the 13*th* laſt paſt, that conſidering we ſtood in want of Proviſions, and the *Chileſes* ſhew'd but little inclination to furniſh us with any, or to dig in the Gold Mines, we ſhould prepare for our departure, that we might reach *Braſil* before all our Proviſions were ſpent, and prevent any Succours to be ſent from thence to our aſſiſtance. We the under-written Officers of the Ship *N.* confeſs by theſe Preſents, that we don't only approve the ſaid Reſolution, but alſo judg it abſolutely neceſſary to begin the ſaid Voyage to *Braſil*. In the Ship *N.* the 18*th* of *October* 1643. *Brewer*;

On the 16*th* the Enſign return'd to the Gariſon, having according to order ſhot two of the Deſerters upon the ſpot, and brought the other two to our Quarters.

On the 19*th* the General went once more aſhore to take his laſt farewel of the *Caſiques*, who for that purpoſe were aſſembled in an adjacent Field. They excus'd themſelves that it had not been in their power to furniſh us with ſufficient Proviſions; and in caſe they had had any notice about twelve months before of our Deſign, they would have taken effectual care to provide us all we could expect; it being their cuſtom not to ſow any more Corn, Peaſe and Beans, than for their own conſumption, for fear of the *Spaniards*, who uſed frequently to take away all they could meet with; and that if our General would promiſe to return in two Years time, or thereabouts, they would lay up Proviſions accordingly. Towards Evening the General return'd aboard with all the Soldiers, who had their Quarters aſſigned them in the ſeveral Ships.

1643.

Brewer. *A Deſcription of the River of* Baldivia, *and the circumjacent Country, under* 39 *deg.* 59 *min.*



The River or Harbour of *Baldivia*, is ſituated under the elevation of 39 deg. 40 min. to the South of the Equinoctial Line, in a large Bay. At the mouth of this River is a ſmall Iſland, which if it were fortified would command its Entrance, all Veſſels being obliged to paſs and repaſs not above a good Musket-ſhot from thence.

The People of *Baldivia*, *Oſorno*, and *Conception*, do much reſemble thoſe of *Chilova*, except that they are fatter and more corpulent, becauſe they ſpend moſt of their time in eating and drinking, dancing and feaſting, leading an idle Life, without Religion. Every one has as many Wives as he pleaſes, whom they buy from their Parents, and are obliged to cultivate the Ground, unleſs perhaps one or two who are their Favourites, the reſt being no more than their Slaves, who are to attend their Husbands Pleaſure; ſome of them have fifteen, ſixteen, or twenty Wives at their devotion. They don't differ from the *Chiloueſes* in their Habits; they alſo pull out the Hair of their Beards, and cut the Hair very ſhort upon their Heads, to prevent the Enemies from laying hold by it. They are ſo much Strangers to the *Spaniſh* Tongue, that we could not meet with one among them who underſtood the leaſt of it.

The Country abounds in Sheep, Cows, Hogs Goats, Tame-fowl, and Horſes; and produces good ſtore of Peaſe, Beans, and

1643. and ſome Wheat; as alſo very good Apples, and ſeveral other ſorts of Fruits. Their Weapons are long Pikes, about 14 or 15 foot long; ſome tipp'd with Iron, others only ſharpned at the end; ſometimes you meet with ſome *Spaniſh Stocadoes*, and Armours among them which they have taken from the *Spaniards*. They are good Horſemen, and manage their Lances with great dexterity on Horſeback.

On the 26*th* a Court-Martial was ſummon'd on board the *Concord*, to try the Deſerters and their Accomplices; ſix of whom were condemned to be ſhot to death, and ſix others to undergo the Strapado; which was executed accordingly, one of the ſix being only ſaved, who was pardoned after his five Comrades were ſhot to death, and he ſtood at the Stake in expectation of his Fate. Scarce was the Execution over, when ſeveral *Chileſes*, and among them a *Caſique* of *Cauten* or *Imperial*, whoſe name was *Cammanqui*, and another call'd *Caſique Nicolanta* of *Calicaly*, preſented a Camel-Sheep to the General, and ſeem'd to be much concern'd at our Reſolution of leaving their Coaſt; they were told that it was occaſion'd by their want of Faith in not ſending us Proviſion: ſo they departed without making the leaſt reply; and we made a Preſent to them of two ruſty Swords. The *Chileſes* call theſe Sheep *Chiluweek* in their Language, which is as much as to ſay a Province: They never kill them but againſt an extraordinary Feaſt; and when they are in the height of their Mirth, they take the Heart, of which each there preſent bites a piece as a token of Friendſhip, and their Fraternity.

On the 27*th* the following Allowance was ſettled for our intended Voyage: A quart of Oatmeal for eight Men *per diem*; a pound and a half of Stock-fiſh, four pounds of Meat; beſides for each Man four pounds of Bread, and three pounds and a half of Biſket *per* week, a quarter of a point of Oil, as much Vinegar, and a quart of Water *per diem*. *Brewer.*

On the 28*th* we got out at Sea, and continued our Voyage till the 21*ſt* of *November*, when we repaſs'd the Straits of *le Maire*, without diſcovering any Land; ſo that having no opportunity of getting freſh Water, the daily Allowance of Water was ſhortned to one pint and a half till the firſt day of *December*, when by order from the General they were told, that if we did not meet with contrary Winds, they ſhould receive their former Allowance.

On the 28*th* of *December* we diſcovered the Coaſt of *Braſil* about ſix Leagues at Sea, and not long after met with a ſmall Veſſel, the Maſter of which told the General, that the Ship call'd the *Amſterdam*, that had left us on the 25*th* of *September* laſt paſt near *Baldivia*, was arriv'd with Mr. *Crifpinſon* about three Weeks before; and the *Orange-Tree* but fourteen days ago, they having met with many and great Tempeſts at Sea: That the Ship *Hollandia* was ready to ſail to *Baldivia* to our Relief; and that a Yacht call'd the *Hunter* was to be ſent to *Holland* to give an account how Matters went with us. We came the ſame Evening to an Anchor in the Harbour of *Fernambuco*.

FINIS.

Candidius.

A short Account of the Island of Formosa *in the* Indies, *situate near the Coast of* China; *and of the Manners, Customs, and Religions of its Inhabitants. By* George Candidius, *Minister of the Word of God in that Island.*

The PREFACE.

AFTER the Dutch *had establish'd themselves in the* East-Indies, *they made it their chiefest Care to settle a good Correspondence in* China, *both to carry on their Traffick in those parts, and to annoy the* Spaniards *their Enemies, who carried on a considerable Commerce with the* Chineses *from the* Philippine *Islands. But tho several Treaties were set on foot for this purpose, the* Chineses *could not be brought to any reasonable terms, till such time that the* Dutch *equipp'd a good Fleet, which was sent to the River* Chincheo *one of the principal Rivers of* China, *where they built a Fort in one of the Islands called* Pehou *by the* Chineses, *from whence they intercepted the* Chineses *trading to the* Philippine *Islands, and committed many other Hostilites, as is evident from the relation of the Voyage of Capt.* William Bontekuhe. *The* Chineses *being at last tired out by these Inconveniences, began to hearken to their Propositions, pursuant to which it was agreed, that the* Dutch *should raze their Fort in the Island of* Pehou, *as being too near to the Coast of* China; *in lieu of which the Harbour of* Tagowang *in the Isle of* Formosa, 10 *Leagues further from the Coast, should be assign'd them, where they should have the liberty of erecting a Fort at pleasure, and whither the* Chineses *were to come to traffick with them. The* Dutch *were willing enough to accept of this Offer, because the* Chineses *had block'd them up in their Fort with* 4000 *Men, and* 150 *small Vessels at that time, and great Preparations were making in* China, *to sink several thousand Vessels at the entrance of the Harbour, to render it useless. Accordingly the* Dutch *caused a strong Fort to be built in the said Isle of* Formosa *(call'd by the* Chineses Paccande*) a Description of which Island being come to our hands from a Person who had been several years a Minister among the* Dutch *there, we thought we could put no greater Obligation at this time upon the curious World, than to impart to them so authentick a Relation.*

A short Description of the Isle of Formosa, *by* George Candidius *Minister of the Word of God there.*

THIS Island is situate in the 22*d* degree of Northern Latitude, its Circumference 130 Leagues; 'tis very populous and full of large and fair Villages, having no peculiar Language of their own, neither are the Inhabitants govern'd by any King or Prince, whom they acknowledg for their Sovereign, being constantly at War with one another. The Country abounds both in Cattel and Fish; there are also several kinds of wild Beasts here, among the rest one with Horns like a Stag, call'd *Olavangh* by the Inhabitants; some Tygers, and a certain Creature call'd by them *Tinney*, not unlike a Bear, but much bigger; its Skin is in high este[illegible] among them.

The Country is very fertile, but is not much cultivated; moſt of their Trees grow wild, tho there are ſome few that are planted and bear Fruits: There is alſo ſome Ginger and Cinamon there; and many are of opinion that this Iſle is not deſtitute of Gold and Silver Mines. Thus much of the Country in general; the Manners and Cuſtoms of all the Inhabitants I will not pretend to enlarge upon at this time, as being unknown hitherto, but will confine my ſelf to thoſe whoſe Manners, Language, Cuſtoms and Religion I am ſatisfied in by my own Experience: Theſe being comprehended within the compaſs of eight Cantons, or large Villages, are call'd by the following Names, *Linkan*, *Mandaw*, *Soulang*, *Backehowy*, *Taffacan*, *Tifuluean*, *Teopan* and *Iſpurang*: All theſe agree in their Manners, Language and Religion, are ſituate along the Sea-ſhoar within two days journy of the Fort; the laſt, which is alſo the fartheſt, lying only among the Mountains, about three days journy from us.

Their Perſons. The Inhabitants appear at firſt ſight to be very wild and barbarous, the Men very tall and ſtrong limb'd, beyond the ſize of other Men; they are of a dark brown Complexion like moſt of the other *Indians*, they go naked in the Summer; their Women are low of ſtature, but very ſtrong and fat, their Complexion inclining more to an Olive Colour: they wear Clothes, and don't diſcover their Nakedneſs, unleſs when they waſh themſelves, which they do conſtantly twice a day in warm Water.

This Nation is very good natur'd, affable and faithful; they have always been courteous to us; they are not addicted to ſtealing, but if they meet with any ſtolen Goods they will not reſt ſatisfied till they have ſeen it reſtor'd to the right Owners, unleſs it be in the Canton of *Soulang*, where live abundance of Robbers and Thieves. They are very truſty to one another, and will rather ſuffer Death than betray their Accomplices, and have a good natural Underſtanding, and a very ſtrong Memory. Moſt of the *Indians* are addicted to begging, but this Nation exceeds them all in this quality; the beſt is, they are ſatisfied with a very ſmall matter.

Their way of Living. Their chief buſineſs is Agriculture, they ſow Rice; and tho they have plenty of very rich Grounds, ſo as that it is believed, that theſe eight before-mentioned Cantons could be able to maintain 100000 Men more, yet they don't cultivate any more than they think will juſt ſuffice for their preſent Maintenance, ſo that ſometimes they happen to fall ſhort. The Women are to cultivate the Ground, and to do all the ſervile Labour; they uſe neither Horſe, Oxen or Plough: if the Rice happen to come up thicker in one place than in another, they tranſplant it, which is not perform'd without a great deal of Labour and Pains; they know nothing of Scythes nor Sickles, but make uſe of an Inſtrument like a Kniſe, wherewith they cut their Corn *halm by halm*; neither do they threſh it, but the Women hang in the Evening two or three ſmall Bundles over the fire to dry, and riſe early in the Morning to ſtamp it for their uſe the next day, and this they repeat every day throughout the year. They ſow likewiſe another Seed not unlike our Beans; they plant Ginger, Sugar, Rice and Water-Lemons, and ſome other Fruits unknown to us. They have no Wine or other ſtrong Liquor, ſuch as flows from the Trees in ſome other parts of the *Indies*; but they make in lieu of that another ſort of Drink, both pleaſant and no leſs ſtrong than other Wine, which is made by the Women in the following manner: They take Rice which they boil up a little, then they ſtamp it till it becomes of the ſubſtance of a Paſte; afterwards they take Rice Flower, which they chaw, and afterwards put into a Veſſel by it ſelf, till they have a good quantity of it: this they uſe inſtead of our Leven, and mix it among the before-mentioned Paſte, and work it together till it be like a Baker's Paſte; this they put in a large Veſſel, and after they have poured Water upon it, they let it ſtand thus for two Months. In the mean while the Liquor works up like new Wine, and the longer they keep it the better it is, and will keep good many years; it is a very pleaſant Liquor, as clear as fair Water a top, but very muddy to the bottom, which they eat with Spoons, or elſe they put more Water upon it. When they are to go abroad into the Fields, they take ſome of the muddy part in a Veſſel of Cane along with them, and in another as much Water as they have occaſion for; a little quantity of the uppermoſt fine Liquor ſerves to refreſh themſelves. When the Women have any leiſure, they go abroad a fiſhing in their little Boats (which they call *Champanes*) for next to their Rice they eſteem Fiſh their beſt Food; they ſalt their Fiſh with Scales, Guts and all: when they take them out of the Salt, they are commonly full of Maggots, but this is not in the leaſt

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Stalk by Stalk.

nauſeous,

nauſeous, but rather pleaſing to them.

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Their manner of hunting.

Their ſecond Exerciſe is, when they go abroad a fighting, which is perform'd in the following manner: If a difference ariſes betwixt two or more Cantons, they denounce War to one another; which done, twenty or thirty join in Company, or more if they pleaſe, and row in one of their Boats near to the place, where they hope to meet with the Enemy, and ſtay there till night (for it is to be obſerv'd, that their Wars are carried on by Treachery only) then they ſearch the Fields thereabouts to ſee whether they can ſurprize ſome of them in their Field-Cottages (where, as we told you before, thoſe advanced in years ſleep moſt commonly) if they meet with any, they are ſure to kill them immediately without any reſpect to Age or Sex: afterwards they cut off their Heads, Arms and Legs, nay ſometimes they cut the whole Carcaſe in pieces, that every one may have a ſhare to carry home to his Village; if they are in haſte to get off, they take only the Head along with them; and if purſued, are ſometimes contented with the Hair as a token of Victory. If they happen to meet with no body in the field, they make up to the next Village, where they ſurprize the firſt Houſe they meet with, kill all that comes before them, and away with the Heads, Arms and Legs they go before the Village can be rais'd; for they have a certain Signal to alarm the reſt when an Enemy is at hand, ſo that if they don't retire ſpeedily, they often pay for it with their Lives before they can ſave themſelves by flight. If they think themſelves ſtrong enough, they are the firſt who ſound the Alarum in the Village to draw out the Enemy into the open field, where they fight it out ſtoutly, till one party is worſted, which is commonly done as ſoon as a few Men are kill'd; for the loſs of a Man is look'd upon with them as much as among us *Europeans* the loſs of an Army is. Their chief Weapons are Lances, but ſomewhat different from thoſe they make uſe of in hunting; for the Irons are without Hooks, and without Bells, and the Iron very well faſtned to the Pike: they alſo fight with Swords, and have long and broad Shields to cover the greateſt part

of

of their Bodies. They also use sometimes *Japonese* Scimeters, Bows and Arrows. They go to the War without any Commander or Leader, the only Title to a Command among them being the Heads of their Enemies; for if any one can shew some of them, he is sure never to miss of twenty or more who will follow him, and acknowledg him for their Head; neither is it much inquired into whether he has slain the Persons with his own Hands or not, provided he can but produce the Heads, his Title stands good among them. They are not altogether without Stratagems in their Wars, they sometimes divide themselves in several Bodies, and whilst one is ingaged with the Enemy in the Field, the others fall into the Village, and surprizing those within their Houses, carry off a few Heads; which done, they draw off, and attribute to themselves the Honour of the Day. Sometimes they take a great number of Canes, pointed at one end, of about a yard in length; these they stick pretty deep into the ground, bending that way with their Points from whence they expect the Enemy; who being eager in the pursuit, and very swift, are apt to run upon them, and being wounded are forced to desist: this is done in the Night-time.

Sometimes they deceive their Enemies under the specious pretence of Friendship, as it happened whilst I was there: You must know, that about three Leagues from *Formosa*, there is another Island call'd in their Tongue *Tugin*, by us the *Golden-Lion* Island, because a certain Ship call'd the *Golden-Lion* being driven upon their Coast by Tempest, they kill'd the Captain and most of his Crew. This Isle is in perpetual enmity with ours, they being a People so jealous of Strangers, as not to suffer them to set a foot on their Shore. 'Tis true, they have some Traffick with the *Chinese*, but they don't come ashore, but remain in their small Vessels: The Islanders come out to them in their Boats, and so exchange their Commodities, taking with the right hand what they are to have, whilst they give with the left their Portion to the *Chinese*: and they are sure not to let go their hold, before they are well satisfied in the other, so jealous they are of one another. Not long ago about 60 Men belonging to the Canton of *Soulang*, sail'd thither disguised like *Chinese* Merchants, under pretence that they came to exchange some Commodities with them; whereupon some of the Islanders coming out to them as is usual, they took hold of one's Arm, which he was stretching out to lay hold of what they offered him; and so forcing him into their Vessel, cut him in pieces, which they brought home as a Token of a most signal Victory. So much for their manner of making of War. *Candidius.*

After they have brought home one or more Heads of their Enemies, nay if it be but a handful of Hair upon a Lance, they enter their Village in triumph. The Head they fix on a Pike, which is thus expos'd to the sight of all the Inhabitants, who dance and sing to the praise of their Gods, and wherever they pass by they are entertain'd with strong Liquor. Afterwards the Head is carried to the Temple belonging to the Family of him who has gain'd the Victory (for to sixteen or eighteen Families there appertains a Temple, where also the young Folk sleep anights) there it is boil'd all to Rags; the Bones are dry'd again, and dipp'd afterwards in strong Liquors: they offer Sacrifices of Hogs to their Idols, and feast for fourteen days without intermission. These Heads, Weapons, Arms, or Legs of their slain Enemies, are as much esteemed among them, as in *Europe* Gold, Silver, and precious Stones. If a Fire happen to break out in one of their Houses, they leave all and take care to save such a Head; for he that can boast of such a Victory, is respected by all; so that for the fourteen days after scarce any body dares to approach him.

Their Government.

All these Villages in general acknowledg no Head, no more than each of them in particular is govern'd by any Superior Power. The only thing which has any resemblance to a Civil State, is a Council of Twelve Men; these are changed every two Years, they must be all of the same Age, and above 40 Years old; and tho they are ignorant of the Computations of Time as used among us, yet they have certain Marks whereby to distinguish their Ages. After the expiration of the term of two Years, those who have been Members of this Council, cause some of their Hair to be pull'd out on the Crown, and below both the Temples, as a Token that they have born this Office. Their Authority is kept within very narrow Bounds, for they have no Authority of making a decisive Decree, but in Matters of any moment they are obliged to summon the whole Village to appear in a Temple, where they propose the Matter to the People, and endeavour with various Arguments (of which they treat with a great deal of Eloquence,

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even to admiration) to perſwade them to what has been conſulted in the Council before-hand: if they accept of it, it is valid; if not, it has no force. Their chief Authority conſiſts in this, that when their Prieſteſſes (for Prieſts they have none) think fit to enjoin any thing to appeaſe the Anger of their Gods, to ſee it put in execution, and to puniſh the Tranſgreſſors: But this Puniſhment does not extend to Impriſonment, much leſs to Death, but only to an inconſiderable Fine, perhaps of one of their Sutes of Clothes, of a Waſtcoat, a Buck-skin, a ſmall quantity of Rice, or a certain meaſure of their ſtrongeſt Liquor. There is a certain time in the Year appointed for the Men to go quite naked, elſe, they ſay, the Rice will not thrive for want of Rain. Now if it happen that a Member of this Council meets any one during that time who appears in his Clothes, he has a power to take them away, or to make him pay a Fine of a Buck-skin, or ſuch-like: For which purpoſe they watch them towards the Evenings, and in the Mornings, in thoſe places where they muſt needs paſs, going to and coming from the Village. Of this I ſaw once an inſtance my ſelf; for as I was coming one day from the Village of *Sincan* to the Village of *Mattau*, I met with ſome who were returning home out of the Fields: one of them having ſome Clothes about him, and ſeeing at a good diſtance ſome of thoſe Counſellors, deſired me to take his Clothes till we were paſt them; which I did accordingly. As we came near to them, one was very preſſing with me to tell him to whom thoſe Clothes I carried belonged; which I refuſed to tell, and ſo we went into the Village, where I reſtored them to the Owner, who was very thankful to me.

At certain times of the Year they are allow'd to wear Clothes, but nothing made of Silk, unleſs they will run the hazard of having it taken away by theſe Counſellors. If their Females are exceſſive in their Clothes upon their Feſtivals, they have power to puniſh them, or to cut their Clothes in pieces. Theſe Counſellors are alſo confined to certain Rules of Abſtinency; when the Rice begins to ripen, they muſt not drink to any exceſs. They muſt not eat any Suet or Fat, for elſe, as they pretend, the Deer and Wild-Boars would conſume the Rice. If they happen to tranſgreſs in any of theſe Points, they are deſpiſed by the reſt.

There is no Puniſhment appointed here for Thieving, Fornication, Adultery, or Murder: in theſe Caſes every one is his own Judg, and gets the beſt Satisfaction he can. If any thing be ſtollen, and the Thief diſcovered, he that has loſt his Goods, goes with his Friends to the other's Houſe, where he takes as much as he judges to be an Equivalent for what he has been robb'd of; if the Thief makes any reſiſtance, they fetch it out by force. So if any one finds another Man to have an amorous commerce with his Wife, he makes himſelf amends, by taking two or three of his Hogs. If any one be kill'd, the thing is made up among the Friends of both Partys, who are commonly ſatisfy'd with ſome Hogs or Buck-skins, to diſcharge him who has committed the Fact.

Tho there be no ſuch thing as different degrees of Dignities among them; nay, tho their Language does not ſo much as afford a word by which you might expreſs what we call by us *Maſter* or *Servant*, they are nevertheleſs not void of all reſpect to one another: And it is very obſervable that they don't meaſure their Eſteem by Riches, but by the Age. If a young Man meets another pretty well advanced in Years, he goes out of his way, and turns his back to him till he be paſt by. Nay if they happen to talk with one another, the younger will be ſure not to turn about till they have done: If an aged Perſon bids a young one to do a certain thing, he never dares to refuſe it, tho it were to go two or three Leagues. When old and young People are mix'd in company, the latter never attempt to ſpeak; and at a Feaſt thoſe advanced in Age are always firſt ſerved.

Their Men are not at their own liberty to marry when they pleaſe, no Man being allowed to marry before he comes to the Age of 21. And tho, as I told you before, they have no certain computation of Time, yet they have a way of putting ſuch as are born in the ſame Year in one Claſs, which they call in their Tongue *Saar Caſſiuwang*; ſo that thoſe who don't belong to the ſame *Caſſiuwang*, muſt not marry with the reſt. *Their Marriage.*

They have a cuſtom of clipping the Hair of young People up to the Ears, till they are ſixteen or ſeventeen Years old; after which time they give it full liberty to grow, as the *Chineſes* do; and when it is come to a certain length, they judg them fit for Marriage. But their Women are not reſtrain'd to any certain time, but may marry when they are come

come to maturity. Their Courtſhips they perform in the following manner: If a young Man fancies a young Woman, he ſends his Mother, Aunt, Siſter, or ſome other Friend to his Sweetheart's Habitation, who bring along with them the Preſents uſually offered upon ſuch occaſions, to obtain her Parents or Friends Conſent; if they accept of them, the buſineſs is done, and the young Man has free admittance the next Night, without any further Ceremony.

Theſe Preſents differ in Value, according to the Perſons that give them: The richer ſort give commonly ſeven or eight Coats, with as many Shirts; three or four hundred Arm-rings twiſted, of Reed or Canes; ten or twelve other Rings, which they wear on their Fingers; theſe are made either of Metal or white Hartshorn, four or five Inches in circumference, and tied to their Fingers with red Dogs-hair; four or five Girdles made of coarſe Linen-Cloth; ten or twelve Waſt-coats made of Dogs-hair, call'd in their Language *Etharno*; twenty or thirty *Chineſe* Waſt-coats, each of which coſts about half a Florin; a bundle of Dogs-hair, as much as a Man is able to carry, which is a Commodity mightily eſteem'd among them; a Cap made in the form of a Miter, made of Straw and Dogs-hair, very artificially twiſted together; four or five pair of Breeches of Buck-skin: all which together do not amount to above the value of ten pounds *Sterling*. This is for the Rich, but the poorer ſort come off with leſs.

Man and Wife do never habit here in one Houſe, but each lives in a Houſe by it ſelf: the Wife always eats, drinks, and ſleeps in her own Habitation, whither the Husband has the privilege to come in the Night-time; but he muſt be careful either not to come before they are all in Bed, or if he does come before, he muſt not come near the Fire to be ſeen by any body, but to bed he ſneaks; and if he wants any thing he dares not call, but by coughing or otherwiſe gives the ſignal to his Wife, who ſteals to him as ſoon as the reſt of the Family are gone to ſleep. They make uſe of no Pillows; their Bolſters are pieces of Wood, and their under-Beds the Skins of Stags or Deers. The next Morning before break of day, the Husband muſt retire again, and not appear near the Houſe in the Day-time, unleſs he be ſure his Wife be at home alone, and then he muſt not venture in without deſiring firſt admittance: If the Woman be in a good humour, ſhe gives him leave; if not, away he goes again. The Wife has her own Grounds and Family, and ſo has the Man; the Man does not provide for her, nor ſhe for him. The Children are kept by the Mothers till they are three Years old, and then they are ſent home to the Father. But one thing is very remarkable in them, that their Wives are forbidden to bring forth any live Children, till they are 36 or 37 Years of Age; wherefore they are oblig'd to kill their Children in the Womb, which they do thus; One of their Prieſteſſes is called in, who lays the Woman with Child upon a Bed, and ſqueezes her ſo long, till the Child is forced thus from her, which puts them into more violent Pains, than if they brought forth a Child according to the regular Courſe of Nature: They declare, they do this not for want of tenderneſs to them, but becauſe they are forced to it by their Prieſteſſes, who perſwade them that they cannot commit a greater Crime, than to bring Children into the World before the Age of 36, by which means many thouſands are loſt in a Year. I remember a certain Woman there, who told me her ſelf, that ſhe had thus been forced to miſcarry ſixteen ſeveral times, and ſhe was then big with the ſeventeenth, which ſhe promiſed ſhe would bring forth alive. When they are arrived to the Age of 36, or 37, they then firſt begin to bring Children into the World as our Women do, and from that Age till 50. They cohabit together in the ſame Houſe, tho at the ſame time they are but ſeldom at home, but live for the moſt part abroad in the Fields, where they have little Huts made on purpoſe to ſleep in. *Candidius.*

They may be divorced from one another at pleaſure, with this difference only, that if the Husband can't alledg any real cauſe of Divorce, the Wife keeps the Preſents he made her before Marriage; but if he can prove either Adultery, or any other Miſdemeanour againſt her, ſhe is forced to leave all behind her. The Women have the ſame liberty allow'd them in reſpect of their Husbands. Hence it comes, that you may ſee a Man here have every Month a new Wife; ſome have two or three at a time, but theſe are but few, and are not much eſteemed of by the reſt, who generally have no more than one at a time. They are for the reſt very laſcivious, and will frequently follow other Women beſides their own Wives, provided it may be done in private. They are very careful *Their Divorces.*

Candidius.

not to intermarry with those that are ally'd to them by Consanguinity, are jealous of their Wives, and take it very heinously if any body enquires after their Health, or whether they be handsom, or so, especially if it be done in the presence of Strangers. Young Men that are unmarried have their peculiar places to sleep in. I told you before that a certain Temple belongs to fifteen or sixteen Families: here it is they have their Beds, where all the young Men, from the fourth Year of age, sleep in the Night-time.

Their Houses and Furniture.

Their Houses are very stately and lofty, beyond what is to be observed in any other part of the *Indies*, are all built upon a small Eminency, their Floors are of Cane; their Ornaments both within and without are the Heads of Boars and Stags; their Furniture is *Chinese* Linen, (which they exchange for Rice and Venison) Buck-skins, which pass among them at the same rate as Gold and Silver in *Europe*; some Instruments belonging to Agriculture, Lances, Shields, Swords and Bows: but their best Ornaments were the Heads of their Enemies. Their Eating Vessels or Dishes are all of Wood, not unlike our Hog-troughs; their Drinking Cups, some Earthen, some of Cane; all their Victuals are nastily dresst except Rice: they have neither set-Festivals, nor any other Days appointed for their Devotions; besides, that they meet at certain times of the Year to be merry, when they dance with their Wives, who then appear in their best Apparel.

Their best Stuffs for Clothes and other Ornaments are made of Dogs-hair, which are pull'd out of the Dogs-skin whilst alive; these they dye Red and of other Colours, and use them as the *Europeans* do Wool.

Their Burials.

Their Burials differ from all other Nations, for they neither bury them, nor burn them, as most of the Pagans do throughout the *Indies*. They lay the dead Carcase upon a Table of about three foot high from the Ground; round about which, at a convenient distance, they make a moderate fire, in order to dry by degrees the moisture of the Corps: in the mean while they feast and dance, kill abundance of Hogs, and drink briskly of their strong Liquor. The Women have a very odd way of Dancing at this time; for they take several Trunks of Trees hollowed out within, these they lay before the Mourning House, and four or five of them at a time (after they have been summon'd together by Beat of Drum, made likewise of the Trunk of a hollow Tree) jumping upon it with their Backs turn'd to one another, they make a strange sort of a noise, which serves them for their best diversion for about two hours in a day: this is continued successively for nine days, when the Corps being well dry'd, and wash'd in the mean time once a day, is wrapt up in Mats; and being laid up upon a pretty high Stage in one corner of the House erected for that purpose, it continues there three whole years; after which they take the remnants, which are nothing but the Bones, and bury them in a certain place of the House.

I can't forbear to mention here, how I once saw them my self handle one of their sick Men, in the Canton of *Theosany*: this Man being very ill, and complaining of a most violent pain all over his Body, they ty'd a Rope about his Neck, and so drawing him up quite to the Cieling, let him fall again all on a sudden to hasten his death.

Their Religion.

Before we conclude, we must also not pass by in silence their manner of Worship, or Religion. They are not acquainted with any thing like Books or Writing, all that they know of this kind being transmitted to them from their Ancestors by Tradition. They believe the Immortality of the Soul; which questionless has introduced this Custom among them, that as soon as any Person dies, they erect a small Hut before the Entrance of the House, adorned with Green Boughs and Flags; in the middle of it they put a Vessel full of fair Water, with a Cup by it to fill it out; this is intended to purify the Soul from all Excrements: This is practised by every body; but there is not one in a hundred who can give a reason for it, unless it be a few of the antient and most understanding among them, who did alledg this Custom for their opinion of the Immortality of the Soul to me; and at the same time affirm'd to me, that it was a very antient Tradition among them, that such as had not lived well, would be precipitated in a deep Hole, full of dirt and filth, where they would be forced to undergo great torments; but that such as had led a good life, would dwell in a very pleasant and plentiful Country. Their opinion is, that cross this great Hole there is a Bridg, which the Souls must pass over, before they can enter into this pleasant Country; and that when those that have not lived well, are likewise to pass that way, the said

ſaid Bridg gives a turn and precipitates them into the Hole. The Sins which are ſuppoſed to deſerve this puniſhment are far different from what is believed among Chriſtians as to this point, as having not the leaſt reference to the Ten Commandments; they conſiſt only in a neglect of their Superſtitions; ſuch as to have neglected the certain Seaſons of the Year, when they were to go naked, or to abſtain from wearing of Silk; to have brought forth live Children before the age of 36; to have catch'd Fiſh or Oiſters out of ſeaſon; to have deſpiſed the Obſervations made of the flying of the Birds, and ſuch like: tho at the ſame time they don't encourage Lies, Murder and Thefts, yet they are not accounted Mortal Sins. When they are to confirm any thing by a Solemn Oath, they break a piece of Straw-ſtalk betwixt them, which is look'd upon as a thing ſo Sacred, that they ſeldom forfeit it. Drunkenneſs as well as Fornication is accounted no ſin neither in Men and Women; tho as to the laſt they are very cautious not to do it in publick. And it is worth obſervation, that a Stranger will find it a hard task to perſwade a Woman here to lie with him; tho at the ſame time they are of opinion (as I have heard them confeſs my ſelf) that their Gods take a great deal of pleaſure in Fornication; for which reaſon it is, that Parents never take any notice of it in their Children, but rather ſport with it, and look upon it as a thing allow'd to young People, they being not to marry till they have attain'd to the 21*ſt* Year of age.

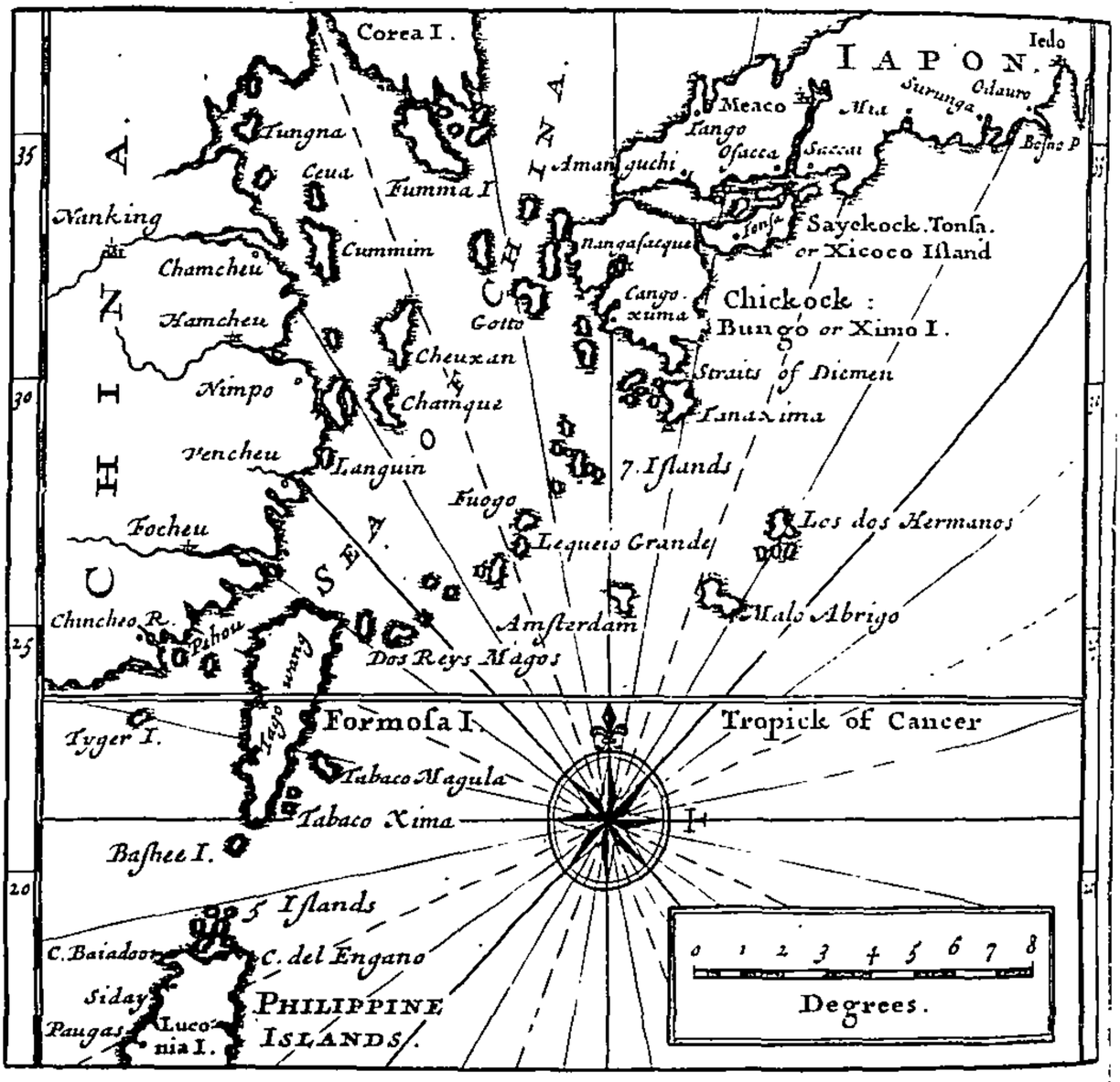
They know nothing of the Reſurrection of the Body; inſtead of one God, they acknowledg many, unto whom they offer their Prayers and Sacrifices. One of theſe Gods is called *Tamagiſanbay*, his reſidence being in the South; he is reputed to make them handſom and vigorous. His Spouſe, they ſay, dwells in the Eaſt, being call'd *Taxancpada*. When a Storm of Thunder ariſes in the Eaſt, they ſay this Goddeſs is attending her Husband, becauſe he ſends not Rain; and the Husband being over perſwaded by his Spouſe, furniſhes them with wet Weather. Theſe are the two Favourite Gods of the Women. They have alſo another, whoſe Reſidence being in the North, is very hurtful to Mankind: they ſay, that after the God *Tamigiſanbach* has made them beautiful, this God renders them deform'd by the *French* Pox, and ſuch like Diſtempers; wherefore they adore him, for fear he ſhould hurt them, and offer their Sacrifices to *Tamigiſanchan* to bridle his malice, he being the Supreme Governour of the reſt. They pray likewiſe to two other Gods, as often as they go into the War; one's name is *Talafula*, the other's *Tapaliape*; theſe two laſt are in greateſt eſteem with the Men: beſides theſe they have ſeveral other Gods, too many to be named here. *Candidius.*

All other Nations, as far as ever I knew, make uſe of Men for their Prieſts, to ſacrifice and attend the other Rites belonging to their Divine Worſhip: theſe People are the only one who have Women for their Prieſteſſes, whom they call *Inibs*. Their publick Service is performed by Praying and Sacrificing; the laſt is performed with the ſlaughter of a great number of Hogs, by offering Rice and ſtrong Liquor in the Temples to their Gods; after which one or two of their Prieſteſſes makes a long Oration to them, and whilſt they are talking turn the eyes in their heads, make many Exclamations, till their Gods (as they ſay) appear to them; at which time they fall down upon the Floor in an Extaſy, like dead: ſeveral Perſons are employ'd to recover them; which being done, at laſt they tremble as if they were in the greateſt Agony in the World, whilſt the People ſend forth miſerable crys and lamentations. After they have continued this for an hour, the Prieſteſſes get on the top of the Temple, ſtrip themſelves ſtark naked there in the preſence of the whole Congregation (who are for the moſt part Women) they ſhew their Nakedneſs to the Gods, pointing with their Fingers at, and clapping with their Hands upon it, whilſt they addreſs their Prayers to them in a long and tedious Harangue: the whole Ceremony is concluded with taking a large Doſe of their ſtrong Liquor. Theſe *Inibs* or Prieſteſſes are alſo ſent for ſome times into private Houſes, where they perform certain Ceremonies belonging to their Function; they alſo pretend to baniſh the Devil, and to foretel things to come: when they baniſh the Devil, they do it with their *Japoneſe* Scimeters, with a hideous clamor, and doleful noiſe, by which they ſay, they frighten the Devil, who drowns himſelf in the next River.

F I N I S.

Some

Some Curious Remarks upon the Potent Empire of JAPAN.



JAPAN is Generally esteemed to be an Island, tho this is call'd in question by some. From the Province of *Oceanto*, the most considerable of the whole Empire, where is also the Imperial Residence, *Jedo*, is accounted twenty seven days Journey to the North-East to the Lands-End, call'd *Sungay*: from thence you may cross the Sea for eleven Leagues to the Country of *Jesso*, abounding in rich Furs, but for the rest barren, and full of inaccessible Mountains. Its Circumference is not known hitherto, tho the *Japoneses* have several times endeavour'd to find it out, but in vain, being forced to desist from that Enterprize, for want of Provisions and other Necessaries. In some places they met with Inhabitants, who are Hairy all over; the Hair of their Heads and Beards exceeding the rest in length, resembling the wild *Chineses* living in the North parts of that Empire. This Sea does neither ebb nor flow, but is rather a Lake enclosed betwixt *Japan* and *Jesso*, being 40 Leagues in Circumference; washing the high Mountains in the Desarts of *Japan*, near the Province of *Ochio*, the

the Sea-ſhoar of which is as yet undiſcovered.

The two Iſlands call'd *Chickock* and *Sayekock*, the two biggeſt lying near the Continent of *Japan*; the firſt is under the Juriſdiction of a King and three Lords, the ſecond is bigger than the former. The Empire of *Japan* it ſelf, call'd by the Inhabitants *Nippon*, is oppoſite to theſe two Iſlands and the before-mentioned Country of *Jeſſo*, and is divided into ſix Provinces, *viz. Dewano*, *Jetcheſen*, *Jemayſſiro*, *Jethengo*, *Quito* and *Ochio*. Out of theſe Provinces and the Lordſhips belonging to them, the chief Men of the Empire draw their Revenues, as you find them ſpecified in the following Pages.

A Liſt or Account of the Revenues (without reckoning thoſe belonging to the Emperor himſelf) of all the Kings, Dukes, Princes and Lords of the Japoneſe *Empire, together with the Names of the Lordſhips, Cities and Caſtles from whence they ariſe; calculated according to the Value of the* Japoneſe Cockiens, *each* Cockien *making four* Rixdollars, *or* 18 *s.* Sterling.

Angano T. Siunango King of *Canga*, *Iſien* and *Natta*, his Reſidence being in the Caſtle of *Natta*; his Revenues amount to 1190000

Surngano Daynangon King of *Surngatotó* and *Nicauva* reſident in the Caſtle of *Fayſiu*, his yearly Revenue 700000

Oxxarino Daynongon King of *Ouwary* and *Aſuno*, reſides in the Caſtle of *Nangay*, his Revenue 700000

Sendeyno T' Siunangon King of *Maſſamme* and *Oyſio*, his Reſidence is in the impregnable Caſtle of *Sendoy*, his Revenue 640000

Satſumano T' Siunangon King of *Satſuma*, *Oſumy*, *Fianga* and *Liukio*, reſides in the Caſtle of *Cangaſima*, his Revenue 600000

Oynocouny Daynangon King of *Kino* and *Icke*, his Reſidence is in the Caſtle of *Watke Jamma*, his Revenue is 550000

Catto Finganocamy, King of *Fingo*, and of the circumjacent Countries, reſides in the Caſtle of *Koumamotta*, his Revenue 554000

Matſendeyro Jemonoske King of *Tſiukiſen* and *Faccata*, is reſident in the Caſtle of of *Foukoſa*, his Revenue 510000

Matſendeyro Iſonocamy King of the large Province of *Jetcheſen*, reſides in the Caſtle of *Oedy*, his Revenue 500000

Catta S'Cibo King of the vaſt Province of *Ochio*, reſiding in the Caſtle of *Ais*, his Revenue 430000

Oſſano Tayſima King of *Bingo* reſiding in the Caſtle of *Oby*, his Revenue 420000

Matſendeyro Nangoto King of *Sovo*, his Reſidence is in the Caſtle of *Fangy*, his Revenue 370000

Mitono T'Siumangon King of *Fytayits*, reſiding in the Caſtle of *Mito*, his Revenue 360000

Nabiſſima Sinano King of *Fiſien*, reſiding in the Caſtle of *Logiois*, his Revenue 360000

Matſendeyro Sintaro King of *Inabaſocky*, he reſides in the Caſtle of *Tackians*, his Revenue 320000

Tado Iſumy King of *Inga Iche*, reſiding in the Caſtle of *T'ſou*, his Revenue 320000

Matſendeyro Coundy, King of the Country of *Biſen*, his Reſidence is in the Caſtle of *Ocalamma*, his Revenue 310000

Inno Camman King of *Tolemoy*, reſiding in the Caſtle of *Sanoalamma*, his Revenue 300000

Foſſacauwa Jetibien King of the Country of *Boyſen*, reſiding in the Caſtle of *Cocora*, his Revenue 300000

Ojeſungy Daynſio King of the large Province of *Jetſengo*, reſiding in the Caſtle of *Juny Samwa*, his Revenue 300000

Matſendeyro Senſio King of *Jetſengo*, reſiding in the Caſtle of *Foriando*, his Revenue 300000

Matſendeyro Auwa Duke of *Auwa*, reſiding in the Caſtle of *Inots*, his Revenue 250000

Matſendeyro Jetibigono Camy Duke of *Conge*, reſides in the Caſtle of *Tackato*, his Revenue 250000

Matſendeyro T'Siuſio Duke of *Jo*, reſiding in the Caſtle of *Mats Jamma*, his Revenue 250000

Arima Cimba Duke of *T'Sickingo*, his Reſidence is in the Caſtle of *Courme*, his Revenue 240000

Mormo Imaſack Prince of *Mimaſacka*, reſiding in the Caſtle of *T'Sijamma*, his Revenue 200000

Tory Ingonocamy Prince of the Country of *Dewano*, reſiding in the Caſtle of *Jammangatta*, his Revenue 200000

Mat-

Matſendeyro Tola Prince of *Toſanocory*, reſiding in the Caſtle of *Tocoſi Jamme*, his Revenue 200000

Satake Okiou Prince of the great Province of *Dewano*, he reſides in the Caſtle of *Akita*, his Revenue 200000

Metſendeyro Simoſanocamy Prince of *Simoſa* reſiding in the Caſtle of *Tatebayr*, his Revenue 200000

Foriwo Jamayſiro Prince of *Inſino*, reſiding in the Caſtle of *Matſdayt*, his Revenue 180000

Icouma Ickino Camy Prince of *Sainke*, reſiding in the Caſtle of *Koequon*, his Revenue 180000

Fouda Kynocamy Knight and Lord of *Fariman*, reſiding in the Caſtle of *Taytno*, his Revenue 150000

Sackay Counay Knight and Lord of the large Pvroince of *Siſen*, reſiding in the Caſtle of *Fackſo*, his Revenue 150000

Tareſouma Sunad Knight and Lord in the great Province of *Fiſen*, reſiding in the Caſtle of *Carats*, his Revenue 124000

Kicaſngock Wacaſa Kt. and Lord of *Waoa*, he reſides in the Caſtle of *Offamma*, his Revenue 120000

Fory Tango Kt. and Lord in the great Province of *Jetcheſen*, reſiding in the Caſtle of *Kawano Kiſſima*, his Revenue 120000

Minſno Fiongo Kt. and Lord of *Bingo*, reſiding in the Caſtle of *Foucki Jamma*, his Revenue 120000

Sachay Borra S'Kibou Kt. and Lord of *Cooske*, reſiding in the Caſtle of *Tattayts*, his Revenue 120000

Matſendeyro Coumats Governor of the Imperial Caſtle of *Quano*, his Revenue 110000

Ockendeyro Imaſacha Kt. and Lord of *Simetske*, reſides in the Caſtle of *Octſnomio*, his Revenue 110000

Taitſibana Finda Kt. and Lord of *T'Sickingo*, reſiding in the Caſtle of *Jannangauwa*, his Revenue 110000

Ongaſaura Ouchon Kt. and Lord of *Farima*, reſides in the Caſtle of *Akays*, his Revenue 100000

Indaty Toutomy Kt. and Lord of *Jyo*, reſiding in the Caſtle of *Itaſima*, his Revenue 100000

Namboy Simano Kt. and Lord of the large Province of *Ochio*, reſiding in the Caſtle of *Marilamma*, his Revenue 100000

Niwa Groſeymon Kt. and Lord likewiſe of the Province of *Ochio*, he reſides in the Caſtle of *Siracawa*, his Revenue 100000

Abeno Bitchion Governor of the Imperial Caſtle of *Iwatſuky* in the large Country of *Maulays*, his Revenue 80000

Kiungock Oemnio Kt. and Lord of *Tanga*, reſiding in the Caſtle of *Tannabe*, his Revenue 70000

Mickino Surngo Lord in the large Country of *Jetzing*, his Seat call'd *Nangawecka*, his Revenue 70000

Nackangauwa Neyſien Lord of *Bonge*, ſeated in the City of *Nangonu*, his Revenue 70000

Matſendayro Tamba Lord of *Simano*, his Seat at *Mathmute*, his Revenue 70000

Neytoſamma Lord of *Fitayts*, his Seat in the City of *Iwayno*, his Revenue 70000

Ickenda Bitchion Governour of the Imperial Caſtle of *Gens mathjamma* in the Country of *Bitchion*, his Revenue 60000

Matſura Fiſenno Camy Lord of *Fis*, his Seat at *Firando*, his Revenue 60000

Sengockſiolo Lord of *Sinano*, his Seat at *Ojenda*, his Revenue 60000

Catta Deward Lord of *Jyo*, his Seat is at *Oets*, his Revenue 60000

Toſauwa Okiou Lord in the Country of *Dewano*, his Seat at *Chinchiro*, his Revenue 60000

Matſendeyro Iwany Lord of *Farima*, his Seat at *Chiſongorys*, his Revenue 60000

Matſcura Bungo Lord of *Fien*, ſeated at *Simmabarra*, his Revenue 60000

Iſcauwa Tonnomon Lord of *Bongo*, ſeated at *Fita*, his Revenue 50000

T'Sungacr Jethchicu Lord in the Province of *Ochio*, ſeated at *Timgacr* near the Seaſide, his Revenue 60000

Ongaſaumara Sinano Lord in the Country of *Farima*, his Seat is at *Sekays*, his Revenue 60000

Itho Chiury Lord of *Fonga*, ſeated at *Oraty*, his Revenue 50000

Furta Fiobo Lord of *Iwani*, lives in the Caſtle of *Dayſiro*, his Revenue 50000

Wakiſacka Awoys Lord of *Sinono*, ſeated at *Ina*, his Revenue 50000

Coucky Nangato Lord of *Ichc*, his Seat at *Toba*, his Revenue 50000

Arinna Seymonoske Lord of *Nico*, his Seat at *Ackanda*, his Revenue 50000

Outa Fiobo Lord of *Jamatta*, ſeated at *Ouda*, his Revenue 50000

Mathſendeyro Scwad a Lord in the large Province of *Jetſeſen*, his Seat at *Ounc*, his Revenue 50000

Minſno Knyts Foky Lord in the large Country of *Jetſengo*, his Seat at *Chibattba*, his Revenue 50000

Inaba Mimbow Lord of *Boungo*, ſeated at *Ouſi-ſiro*, his Revenue 50000

Corda Kaynokamy Lord of *Sinano*, his Seat at *Comro*, his Revenue 50000

Mat-

Matſendeyro Sou Lord of *Iſumy*, lives at *Kiſnowaddei*, his Revenue 50000
Tonda Sammon Lord of *T'Sounocamy* dwells in the Caſtle of *Amangaſack*, his Revenue 50000
Storſy Janangy Kemnoth Lord of *Icbe*, reſides in the Caſtle of *Kangon*, his Revenue 50000
Fonda Ichinocamy Lord of *Micauwa* lives in the Caſtle of *Oſaſacke*, his Revenue 50000
Matſendayro Tamoſyro Lord of *Tomba*, his Seat is at *Saſajamma*, his Revenue 50000
Mory Caynocamy Lord of *Ingaiche*, his Seat is at *Souroſada*, his Revenue 50000
Feuda Notano Camy Lord at *Farima*, is ſeated at *Fundys*, his Revenue 50000
Akitto Chionoske Lord of *Fitays*, his Seat at *Chichindo*, his Revenue 50000
Aſſano Oenime Lord of *Chiono*, dwells at *Caſſama*, his Revenue 50000
Nayto Chinocamy Lord of *Chiono*, his Seat at *Akandate*, his Revenue 50000
Catto Skibodonne Lord in the large Province of *Ochio*, his Seat at *Oyns*, his Revenue 50000
Soma Dayſiennocamy likewiſe a Lord of the Province of *Ochio*, his Seat at the Caſtle of *Soma*, his Revenue 50000
Finda Jamatta Lord of *Tayſima*, ſeated at *Iſius*, his Revenue 50000
Ouckaba Cangato Lord of *Mino*, dwells at *Canuo*, his Revenue 50000
Nayto Boyſen a Lord of *Dewano*, his Seat at *Jodata*, his Revenue 50000
Inaba Auways Lord of *Tamba*, is ſeated at *Fonkuit Sijamma*, his Revenue 40000
Camyn Deyrick Lord of *Awami*, his Seat at *Mongamy*, his Revenue 40000
Cattaingiry Liſmou Lord of *Jammata*, lives at *Tatſta*, his Revenue 40000
Fanoa Findano Camy a Lord of the Province of *Jetcheſen*, his Seat at *Maruko*, his Revenue 40000
Itacaura Sovodonne Governor of the City of *Miaco*, has his Revenue aſſigned him by the Emperor upon the Country of of *Jamayſino*, his Revenue 40000
Matſendeyro Bongo Lord of *Iwaray*, his Seat at *Nackaſima*, his Revenue 40000
Fonda Nayky Lord of *Farima*, his Seat at *Fimeis*, his Revenue 40000
Matſendeyro Tungo a Lord of the Province of *Ochio*, is ſeated at *Suyky*, his Revenue 40000
Cannamouriy Iſoum Lord of *Finda*, is ſeated at *Oumory*, his Revenue 40000
Chiongock Chiury Lord of *Tango*, his Seat at *Tarmabé*, his Revenue 36000
Fida Giobe Lord of *Mino* ſeated at *Itſnoday*, his Revenue 30000
Matſendeyro Jetſio Governor of the Imperial Caſtle of *Jondo* in the Country of *Jamayſſino*, his Revenue 30000
Matſendeyro Ouckon Lord of *Farima*, his Seat at *Ako*, his Revenue 30000
Minſonoja Icheno Camy Lord of *Kooke*, is ſeated at *Chinotains*, his Revenue 30000
Jammaſacka Kaino Camy Lord of *Bitchiou*, his Seat is call'd *Narſe*, his Revenue 30000
Matſendeyro Jamatta, a Lord of the Province of *Jetſeſen*, his Seat at *Goske*, his Revenue 30000
Inno Fiobo Lord of *Coske* his Seat call'd *Anna*, his Revenue 30000
Matſendeyro Tonnomon, a Lord of the Country of *Micauwa*, his Reſidence in the Caſtle of *Juſſinda*, his Revenue 30000
Akiſucky Nangato Lord of *Nieko*, his Seat at *Sununo*, his Revenue 30000
Sova Inaba a Lord of *Sinano*, reſides in the Caſtle of *Sova*, his Revenue 30000
Fouſuna Fingo a Lord of the Country of *Sinano*, reſides at *Tacaboits*, his Revenue 30000
Sunganoma Ozribe Lord of *Totomy*, dwells in the Caſtle of *Seſe*, his Revenue 30000
Simas Oemanoske Lord of *Nicko*, his Seat call'd *Sandobarra*, his Revenue 30000
Kinoſtay Jemon Lord of *Bongo*, his Seat call'd *Fins*, his Revenue 30000
Sono T'Siuſſima Lord of the Iſle of *T'Siuſſima*, his Revenue 30000
Koindo Kinano Lord of *Tonga*, reſides at *Oboda*, his Revenue 30000
Fonda Simoſo Governour of the Imperial Caſtle of *Gens Niſſino* in the Country of *Micauwa*, his Revenue 30000
Gorick Setſnocamy a Lord of the Country of *Micauwa*, reſides at the Caſtle of *Fammamats*, his Revenue 30000
Chinſio Surnga Lord of *Fitaits*, his Seat is call'd *T'Siutoura*, his Revenue 30000
Sakuma Fiſin Lord of *Sinano*, dwells at *Iralamma*, his Revenue 30000
Todo Tauyſima Lord of *Mino*, dwells at *Minangauwa*, his Revenue 30000
Fondo Iſumy Lord of *Fitayts*, his Seat call'd *Mingauwa*, his Revenue 30000
Tongauwa Toſa Lord of *Bithiſin*, dwells at *Nikays*, his Revenue 30000
Matſendayro Toſa, a Lord of the Province of *Letſeſen*, his Seat at *Konomata*, his Revenue 30000
Sungifarra Foky Lord of *Fitayts*, dwells at *Oungoury*, his Revenue 20000
Kinoſty Kounay Lord of *Bietbiou*, his Seat at *Couroly*, his Revenue 20000
Matſendeyro Koyſiro Lord of *Farima*, dwells at *Farima*, his Revenue 20000

Inaſaska T'ſouno Camy, Governour of the Imperial Caſtle of *Oſaka*, his Revenue 20000
Matſendeyro Kennots Lord of *Tamba*, reſides at *Cammejamma*, his Revenue 20000
Maſtayſaske, a Lord of the Province of *Ochio*, is ſeated at *Sambonmats*, his Revenue 20000
Oumoura Minbau, Lord of *Fis*, his Seat at *Daymats*, his Revenue 20000
Matſendeyro Iſumy, Lord of *Mino*, is ſeated at *Iwamoura*, his Revenue 20000
Matſendeyro Cinocamy, Lord of *T'ſouno Couny*, his Seat is call'd *Faynotory*, his Revenue 20000
Minſno Fayto, a Lord of the Country of *Micauwa*, reſides in the Caſtle of *Aria*, his Revenue 20000
Neyto Tatewaky, Lord of *Chiono*, his Seat at *Iſiwaſſowa*, his Revenue 20000
Ongaſauwara Wakaſa, Lord of *Aymoſa*, his Seat is *Jado*, his Revenue 20000
Fichicatta Cammon, Lord of *Chiono*, dwells at *Mawaſſa*, his Revenue 20000
Iwaky Sirroty Lord of *Chiono*, dwells at *Jedoura*, his Revenue 20000
Keckengo Fiongo Lord of *Dewano*, is ſeated at *Jury*, his Revenue 20000
Tackenacka Oenieme Lord of *Boinigo*, his Seat is call'd *Founay*, his Revenue 20000
Mouny Ichenocamy Lord of *Bouago*, dwells at *Ounays*, his Revenue 20000
Wackeba Sackiou Lord of *Totomy*, his Seat at *Oumiſo*, his Revenue 20000
Itſiſoys Inſno Camy Lord of *Totomy*, is ſeated at *Koſioys*, his Revenue 20000

The following Liſt contains the Names of ſome Lords, who draw their Revenues from the Illands.

Sangora Safyoye, his Revenue 20000
Foy Mimaſacka 20000
Qua Jamma Sammon 15000
Foſſacauwa Gemba 15000
Sackinadayſen 15000
Matſendeyro Deyſiendo 15000
Gotto Auways Lord of the Iſles *Gotto* near *Firando* 15000
Cattaingiry Iwany 15000
Cruſſima Jetſingo 15000
Couboury Totomy 15000
Tackandy Mondo 15000
Miake Jetſingo 15000
Saccay Oucondo 15000
Conda Zwany 15000
Naſino Jeuts 15000
Oudaura Biſen 15000
Tojamma Giobo 10000
Faraouka Givemon 10000
Oſeky Jemon 10000
Fuiſſien Gauwa S' Kibouw 10000
Outona Tango 10000
Fino Ourike 10000
Ouky Cayno Camy 10000
Outona Mouſoys 10000
Mainda Jamatta 10000
Taytſibana Sackon 10000
Tackibe Sangora 10000
Mainangauwa Chimanocamy 10000
Foydſio de Wanocamy 10000
Congay Inaba 10000
Outona Couwayts 10000
Niwa S'Kibow 10000
Fory Auways 10000
Foſio Mimaſacca 10000
Saingowacka Sucky 10000
Tonda Inaba 10000
Mijangy Siuſen 10000
Sannada Neyky 10000
Itou Tangou 10000
Ikenda Letſeſ 10000
Tonda Neycky 10000

The following Liſt contains the Names and Revenues of ſome of the Emperor's Privy Counſellors, and other Miniſters of his Court, which are paid them out of the Imperial Demeſnes.

Dayno Oyedonne, his Revenue 150000
Sackay Outadonne 120000
Nangay Sinanod 100000
Sackay Samnicked 90000
Ando Onkioud 60000
Inoye Cauwaytſede 60000
Inaba Tangede 50000
Sackay Auwade 40000
Neyta Ingadame 20000
Sackay Jamaſſinode 30000
T'ſiutſia Nunbonde 20000
Niſiou Ouckioude 20000
Matſendeyro Lemonde 20000
Jammanguyts Taſimad 20000
Matſendeyro Inſde 20000
Abe Boungode 15000
Auwo Jamma Ouckorad 15000
Chiongock Siuſend 15000
Itacaura Neyſiend 15000
Narſie Inſde 15000
Akimonto Tayſunade 15000
Forita Cangade 10000
Miura Simade 10000
Minda Gonoskede 10000
Miſono Jamattade 10000
Fory Itſnocamy 10000
Miura Oemanoskede 10000
Fonda Sanjade 10000

Beſides which the Emperor of *Japan* allows for his and his Sons Tables, and to the reſt of his Officers belonging to his

his Court, the yearly Sum of 4000000 Coekiens.

What is allowed to the Soldiers, and the Nobility that ſerve in the Army, according to their different Qualities, amounts to 5000000 Coekiens.

The total Sum of the Revenues belonging to the above-mentioned Miniſters of State, amounts to 28345000 Coekiens. Beſides theſe, all the Foot-Soldiers, being not Gentlemen, ſuch as Muſqueteers, Pike and Bowmen, and ſuch-like (of whom there is a vaſt number) are likewiſe paid out of the Emperor's Revenues; for which the Imperial Rents coming from the Gold and Silver Mines are aſſign'd in particular.

Thoſe Soldiers, who are Gentlemen, ſerve all on Horſeback, each of them being obliged to keep five, ten, or twenty Servants, according to their different Qualities and Eſtates: Theſe Servants are obliged to fight upon occaſion as well as their Maſters.

Theſe following Qualifications are required in one who will ſerve as a Gentleman on Horſeback under the Imperial Standard: He muſt be very nimble and active, very well inſtructed in the Exerciſe of Arms, not ignorant in Books; and above all muſt have the reputation of being a Man of Honour. Nothing is more ſurpriſing, than to ſee ſo many hundred brave choſen Fellows, as attend the Emperor when he goes abroad as his Guard, all clad in black Silk, to keep their Ranks to an admiration; and neither they, nor his Halbardiers who ſurround his Perſon, ſpeak one word; nay, tho he paſſes through a great City, there is not the leaſt noiſe of Men or Horſes to be heard, at a conſiderable diſtance from the place where the Emperor is. The Streets are very well cleanſed, and covered with Sand; no body dares ſo much as to open a Window, much leſs to ſtand at his Shop or Houſe-door, as his Majeſty paſſes by, but muſt either remain at home, or elſe kneel down in the Street. His Nobles, Generals and Colonels, follow his Majeſty at the Head of ſeveral thouſand Men, Horſe and Foot, in his Progreſs; but they muſt keep at a diſtance, and not come within his ſight.

A Gentleman who has a yearly Revenue of a thouſand Coekiens, is obliged to maintain for the Service of the Country, twenty Foot-Soldiers, and two Horſemen. So that the number of Forces which the Kings, Dukes, and Lords are obliged to bring into the Field, amounts to 368000 Foot-Soldiers, and 36800 Horſe: Beſides which, the Emperor maintains 100000 Foot-Soldiers, and 20000 Horſe, at his own Charge, who keep Gariſons in the Frontier, and other ſtrong Places and Caſtles of the Empire.

From *Jedo*, the Imperial Reſidence, to *Miaco*, is 135 Leagues. His Majeſty goes once in five, ſeven, or nine Years to this laſt place, to pay his Reverence to *Dayro*: This Journey is perform'd in 28 Stages, in each of which there is a Royal Palace, furniſh'd with every thing neceſſary to entertain the Emperor and his whole Court. But among theſe 28 Palaces, are reckoned 20 ſtrong Caſtles, provided with good Gariſons.

There are twelve ſeveral Sects in *Japan*, each of which is inſtructed by Prieſts of their own. Eleven of theſe Sects are forbidden to eat any thing that has been killed; they are alſo to abſtain from Women, but may commit Sodomy. The twelfth Sect may marry, and eat what they pleaſe.

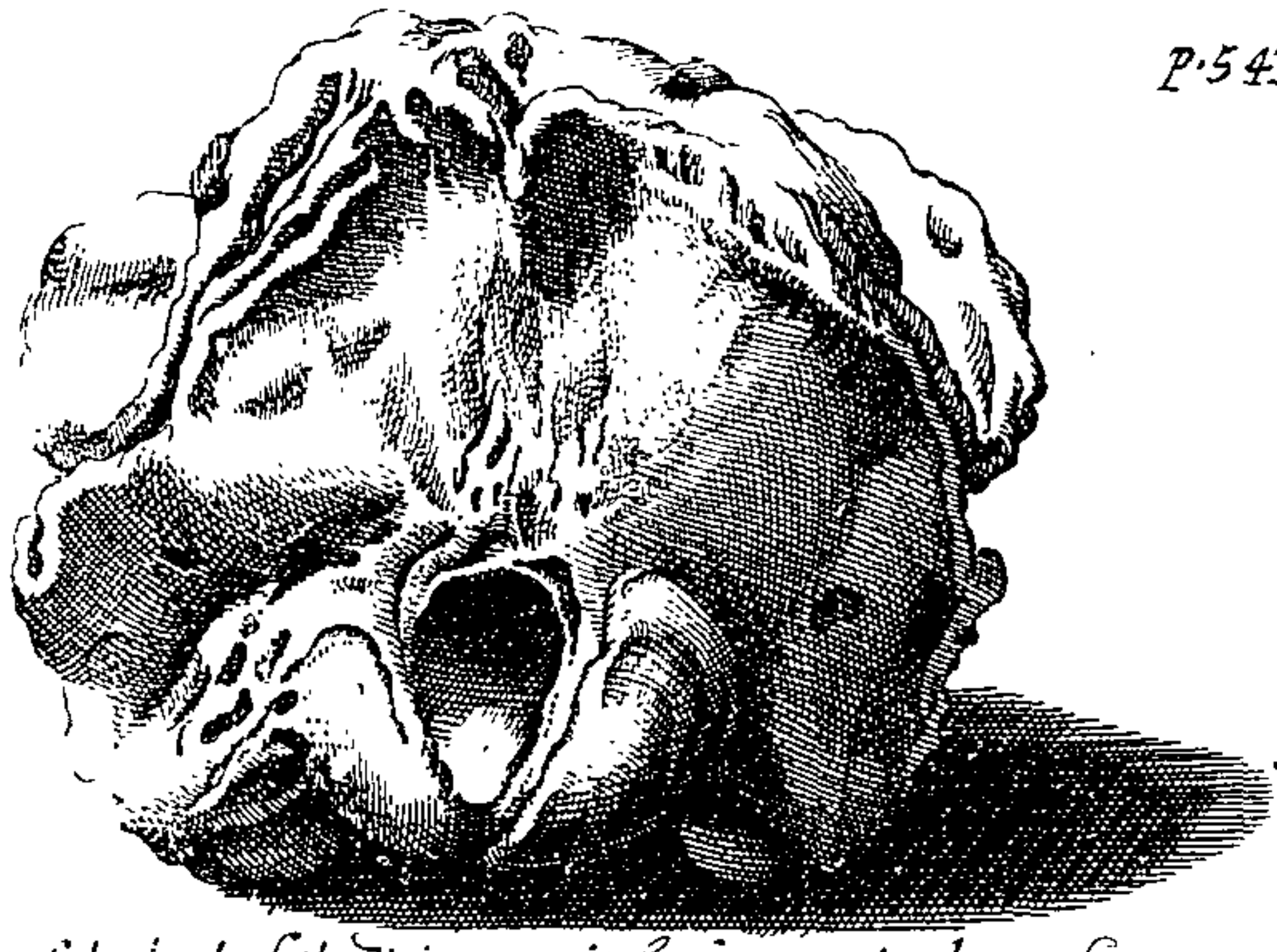
There is another thing worthy our obſervation, which is, that whenever one of the forementioned Kings, Dukes or Lords, happens to die, their Servants (to teſtify their Love to their deceaſed Maſters) rip up their Bellies with a Knife to accompany them, as they ſay, to the other World; and to teſtify to the World, that they will never ſhrink from the Duty and Obedience due to their Lords, but will ſerve them with the ſame faithfulneſs even after their Death.

FINIS.

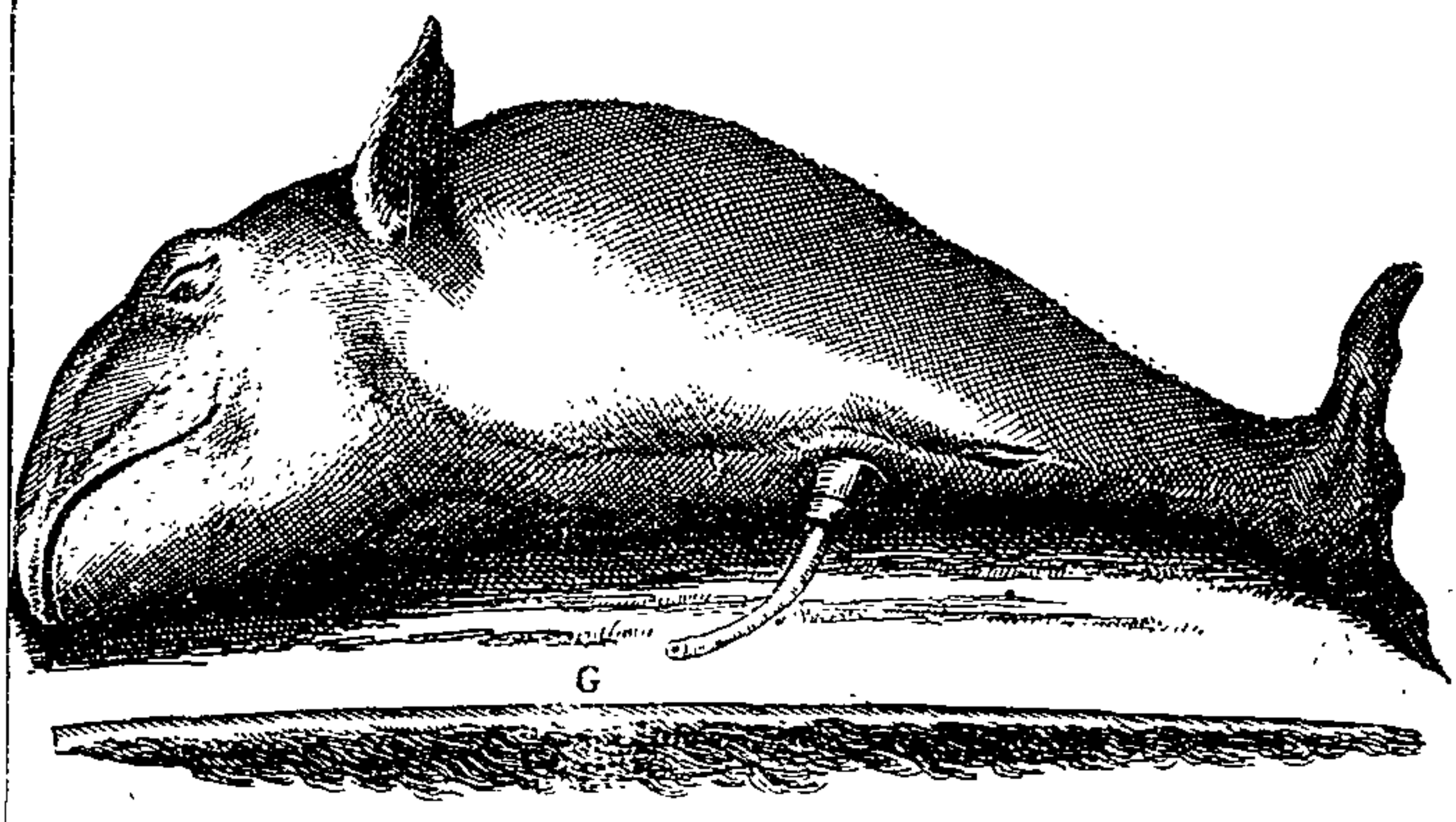
AN
ACCOUNT
Of a moſt Dangerous
VOYAGE
Perform'd by the Famous
Capt. John Monck,
In the Years 1619, and 1620.

By the ſpecial Command of *CRISTIAN* IV. King of *Denmark*, *Norway*, &c. to *Hudſon's Straits*, in order to diſcover a Paſſage on that ſide, betwixt *Greenland* and *America* to the *Weſt-Indies*. With a Deſcription of the *Old* and *New Greenland*, for the better Elucidation of the ſaid Treatiſe.

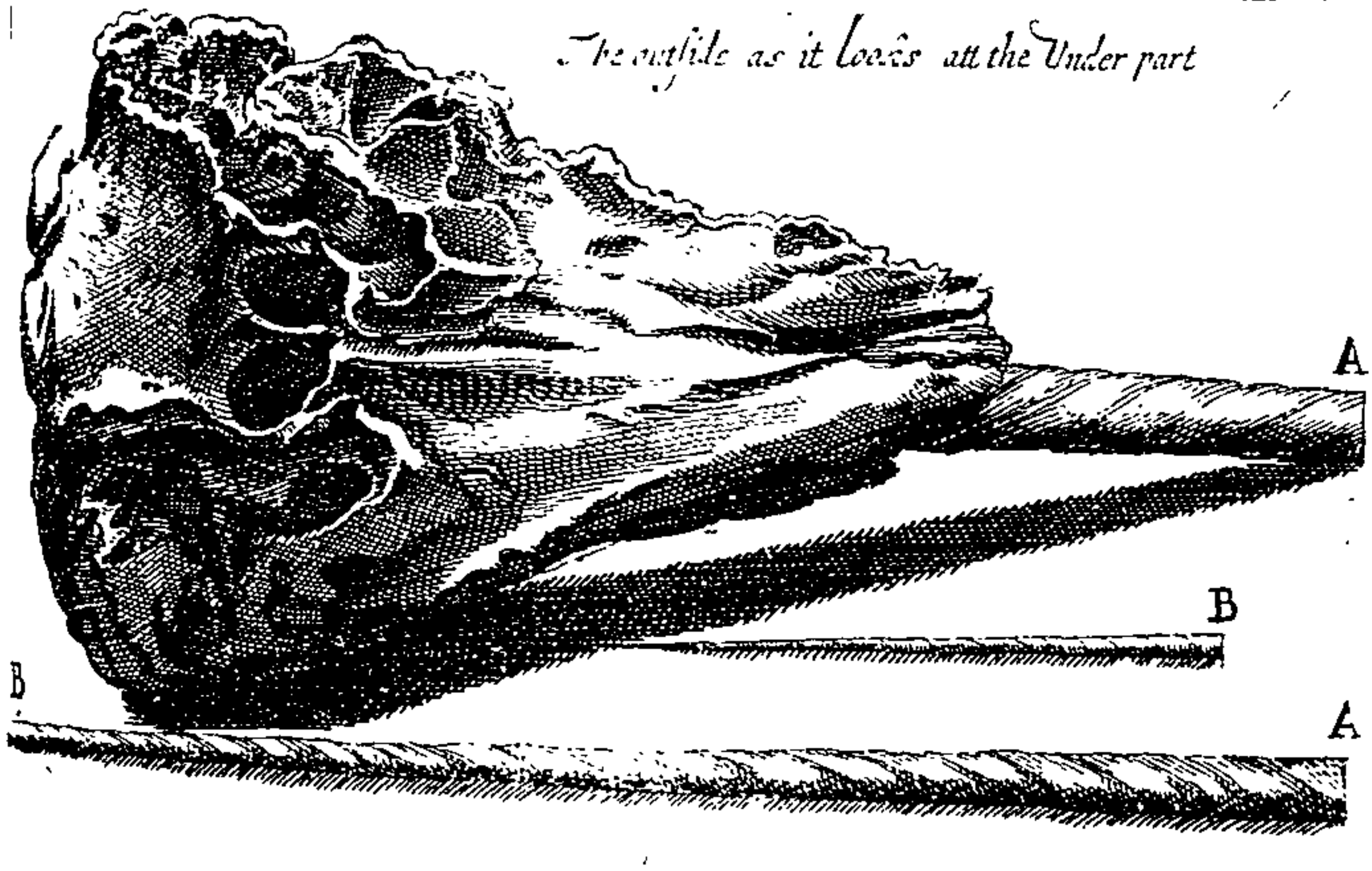
Tranſlated from the High-Dutch *Original, printed at* Frankford *upon the* Maine, 1650.



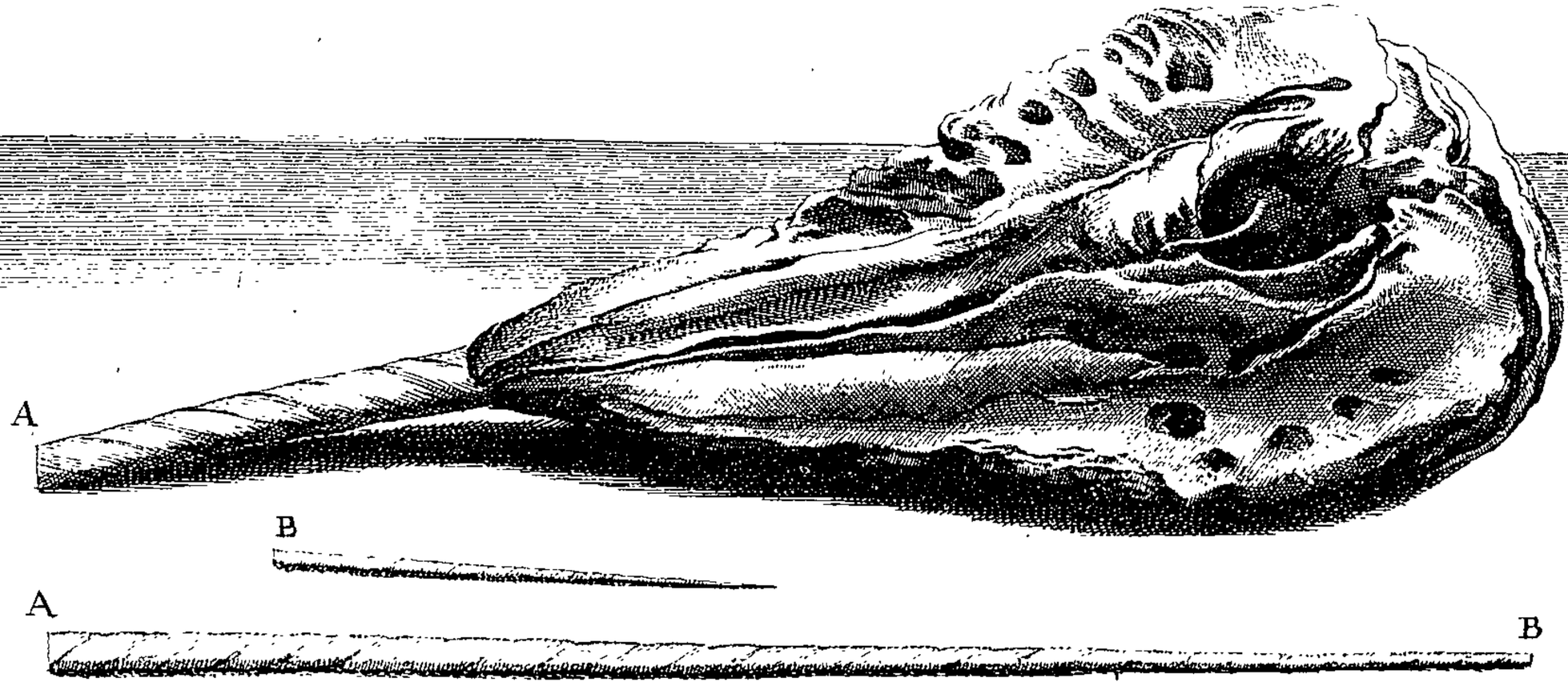
The hinder part of the head of the Unicorn as it looks towards the neck



The outside as it looks att the Under part



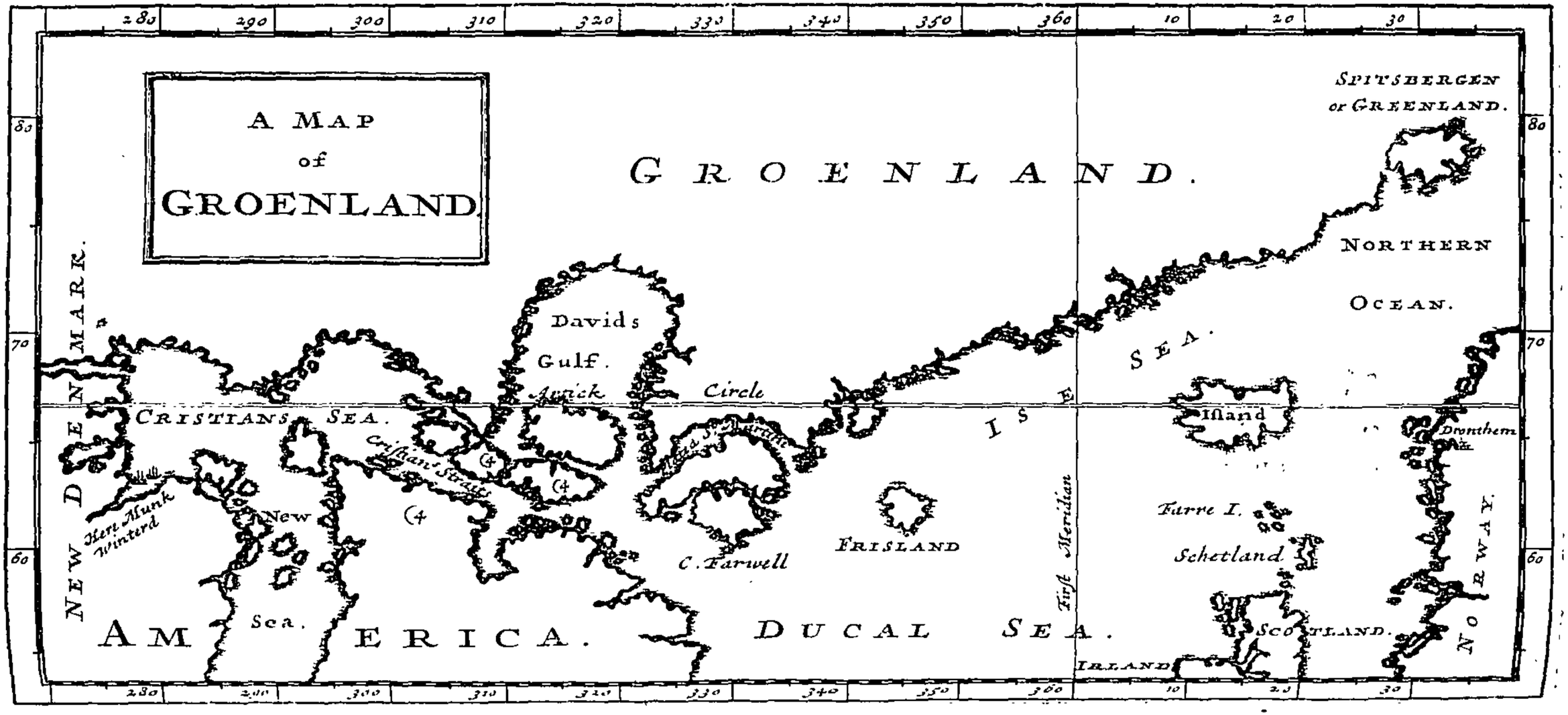
The Outside of the head of the Unicorn as it looks all the Upper part.



The PREFACE.

THERE are four principal Points worth the curious Reader's Obſervation in the following Treatiſe; (1.) A Deſcription of the Old and New Greenland, their firſt Diſcovery, Names, Fertility, Living Creatures, &c. among the laſt of which thoſe which produce the noted Unicorns, being none of the leaſt remarkable, I had the curioſity to get an exact Draught thereof from my Brother Mr. Michael le Blou, who living at Amſterdam, purchaſed the ſame from the Greenland Company. This Horn was found on the Sea-ſhore, with part of the Body of the Fiſh; the Head of which, together with the Horn, being cut off, was brought intire to Amſterdam; the Horn being ſo white that no Ivory was to compare to it; tho we were obliged for want of ſufficient extent of the Paper, to repreſent it in the annexed Draughts in ſeveral Pieces. The whole length of the Horn is 4 Foot 9 Inches; the Head 1. Foot and 10 Inches, making together 6 Foot and 7 Inches. (2.) An account of divers Voyages, made by the Command of Chriſtian IV. King of Denmark, &c. for the Diſcovery of a Paſſage betwixt Greenland and America to the Eaſt-Indies; the ſucceſs of which proved very unfortunate, as will be evident from the enſuing Treatiſe. (3.) A repreſentation of that part of Greenland known by the name of Spitſbergen. (4.) A ſuccinct account of that monſtrous Fiſh call'd the Whale, and the manner how it is taken, having not been treated of ſo circumſtantially, as far as I know, by any other Author before: The whole of which I have comprehended in ſeveral Draughts, mark'd with A.B. C.D. E. F. and G. Farewel.

An


A MAP
of
GROENLAND.
GROENLAND.
SPITSBERGEN
or GREENLAND.
NORTHERN
OCEAN.
DENMARK.
Davids
Gulf.
Arctick
Circle
CRISTIANS SEA.
Cristians Straits
Hen. Munk
Winterd
New
AMERICA.
Sea.
C. Farwell
FRISLAND
DUCAL SEA.
First Meridian
ISLAND
Iland
Drontheim
Farre I.
Schetland
SCOTLAND.
IRELAND
NORWAY
280
290
300
310
320
330
340
350
360
10
20
30
80
70
60

Monck.

Advertisement concerning the Map of

GREENLAND

THIS Map is regulated according to four ſeveral Elevations, which were beſt known to us; to wit, of Cape *Farewel*, of *Iceland*, of *Spitsbergen*, and of that place in *Chriſtians Sea*, where Capt. *Monck* paſs'd the Winter in his Voyage, which in this Map is to be found under the name of *Monck*'s *Winter-Harbour*. The Longitude of Places is taken from the *Meridian* fix'd to the Ile call'd *Inſula del Ferro*, one of the *Canary* Iſlands, in which we have follow'd the Footſteps of the moſt and ableſt Mathematicians of *Europe*. The Longitude of *Monck*'s Harbour is remarkable above the reſt, by an Eclipſe of the Moon mentioned in Capt. *Monck*'s Relation, to have appear'd there in the Year 1619, the 20*th* day of *December*, about eight a Clock at Night. The ſame Eclipſe did, according to the beſt Computation, appear at *Paris* in the ſame Year on the 21*ſt* day of *December* about three a Clock in the Morning; from whence it is evident, that there was no more than ſeven Hours difference betwixt them. Now if you allow fifteen Degrees to each Hour, it is plain that the Difference betwixt the Meridian of *Paris*, and the Meridian of *Monck*'s Harbour, is of 105 Degrees: And ſuppoſing *Paris* under 23½ Degree of Longitude, the beforementioned Harbour muſt conſequently be put under the 278½ Degree, or 81½ Degrees beyond the *Canary* Iſlands. And ſuppoſing twelve *French* Leagues to make a Degree (for two of thoſe Degrees make but one in the greater Circles) the Product will amount to 1260 Leagues, the true diſtance betwixt *Paris* and this Harbour.

The Southern ſide of *Greenland* is repreſented in this Map as if it were compoſed of two Iſlands: in which we have followed a Map compoſed by the direction of a certain Maſter of a Ship living at the *Briel* in *Holland*; who having made two ſeveral Voyages, to wit, in the Year 1624, and 1625, to *Greenland*, ſtiles it an *Iſland*, tho it be uncertain whether it be an Iſle, or compoſed out of ſeveral Iſlands; or whether it be annex'd to the Continent.

The Coaſt from Cape *Farewel* to *Hudſon*'s Straits, and ſo further to *Monck*'s Harbor in *Chriſtians Sea*, is taken from a Map drawn by Capt. *Monck*'s own Hands; which we were the more willing to follow, becauſe it agreed with *Hudſon*'s Map (who was the firſt that entred thoſe Seas) I will not pretend to determine whether the Weſtern Coaſt betwixt *Davis*'s Straits, and *Monck*'s Harbour, is really a part of *Greenland*; it being not impoſſible but that this Country may be ſeparated from the Continent of *Greenland*, either by ſome other Channel, or perhaps by an Inland-Sea, and that conſequently it may be annexed to *America*: And in *Denmark* they are not ſo very poſitive as to this Point, as they are in relating of the Coaſt from Cape *Farewel* to *Spitsbergen*, which they unqueſtionably account a part of *Greenland*. What Account they make of it in *England* and *Holland* I am not able to tell, my Intention being only to inform the Reader of what I could find out in *Denmark*.

Monck.

Memoirs concerning the Old and New GREENLAND.

Situation. GREENLAND is call'd that Country lying to the utmoſt point of the North, which extends from South to Eaſt, from Cape *Farewell* through the *Mare Glaciale*, or frozen Sea, as far as *Spitsbergen* and *Nova Zembla*. Some are of opinion, that it adjoins to the *Great Tartary*, but without any certain reaſon, as ſhall be ſhown hereafter. To the Eaſt it borders upon the frozen Sea, to the South upon the Ocean, to the Weſt upon *Hudſon*'s Straits, by which it is ſeparated from *America*, and its Bounds to the North are unknown hitherto. Some are of opinion, that it is upon the ſame Continent with *America*, becauſe the ſuppoſed Straits, call'd *Davis*'s Straits, have ſince been found to be no more than a Bay; but Capt. *Monck* who attempted the ſame Paſſage, gives us great reaſon to believe that it is ſeparated from *America*, as will appear from his own Relation.

Two different Chronicles of Greenland. In this preſent Deſcription of *Greenland* we have followed the footſteps of two Chronicles, one of which was very antient, and written in the *Iceland* Tongue originally, but tranſlated into *Daniſh*; the ſecond being a *Daniſh* Chronicle of a newer date. The Author of the *Iceland* Chronicle was one *Snorro Storleſon*, who in his life-time was a Judg in that Country. The ſecond is compoſed by a *Daniſh* Miniſter, call'd *Claudius Chriſtoferſon*, who about twenty years ago writ the ſame in Verſe.

The *Daniſh* Chronicle makes the firſt Inhabitants of *Greenland Armenians*, who being by Tempeſt forc'd upon that Coaſt, ſettled and continued there for ſome time; till afterwards paſſing over to *Norway*, they fix'd their Habitations among the Rocks. But this favours much of the Antients Fables, who uſed to fetch their Origin from far diſtant Countries; it being much more probable that the *Norwegians* were the firſt Inhabitants of *Greenland*, which they poſſeſs'd themſelves of in the following manner.

Firſt diſcovery of it. A certain *Norwegian* Gentleman of conſiderable Quality, call'd *Torwald*, and his Son *Erick*, having committed ſeveral Murders, were forced to fly to *Iceland*. *Torwald* died there ſoon after; and his Son *Erick*, ſirnamed *Red Hair*, being of a turbulent Spirit, and being proſecuted on the account of another Murder committed there, went to Sea in queſt of a Country, which lying Weſt off of *Iceland*, was call'd *Gundebiurn*; he was not long at Sea before he diſcovered two Promontorys, one of which jetted out into the Sea from the Continent, the other from an Iſland very near to the ſhoar. The Promontory on the Iſland was call'd *Witſercken*, that on the Continent *Warf*; betwixt both is a good Bay, where there is ſafe riding at Anchor: unto this he gave the Name of *Sand Staſn*. The Promontory of *Witſercken* exceeds the other both in height and circumference. *Erick Red Hair* call'd this Promontory of the Iſland *Muckla Jockel*, which is as much as to ſay, the *great Ice Shoal*; afterwards it got the Name of *Blowſtrckan*, which is as much as *Blewſhirt*; and laſtly it was call'd *Witſercken*, or *Whiteſhirt*, queſtionleſs from the colour of the Ice and Snow, which covers a great part of it all the year round. *Erick*'s firſt landing place was in the Iſle which he call'd *Erickſund*, where he paſs'd the firſt Winter.

The next Spring he paſſed over to the Continent, where meeting with ſome Graſs he gave it the Name of *Greenland*; the place where he landed was call'd by him *Ericksforden*, near which he built a Caſtle call'd *Oſterburg*. About the fall of the Leaf he built another towards the Weſt, unto which accordingly he gave the Name of *Weſterburg*. The next Winter he paſs'd over to *Erickun*, and the next following Summer again to the North of *Greenland*, where he met with vaſt Rocks, which he call'd *Snowrocks*; and not far from thence with a very good Harbour, which by reaſon of the great number of Ravens he ſaw thereabouts, he gave the Name of *Ravensforden*. This Harbour lies directly North from *Ericksforden*, which is to the *South*, being ſeparated from one another by a Branch of the Sea. *Erick* after he had continued

Fretum Davis.

three

three years in thoſe parts, took a Reſolution to go over into *Iceland*, where he gave ſuch an advantageous account of the good Paſturage, and plenty of Cattel, Fiſh and Fowl of his new found Country, that a great number of the Inhabitants embark'd themſelves to follow him into *Greenland*.

Erick had a Son whoſe Name was *Leif*, he had follow'd his Father formerly into *Greenland*, and whilſt he was in *Iceland* went over to *Norway* to give an account to *Olaus Trugger*, who (as the *Iceland* Chronicle relates) then reign'd in *Norway*, of the Condition of *Greenland*: This King, who had lately embraced the Chriſtian Religion, took care to have *Leif* inſtructed in the Chriſtian Doctrine; and after he was baptized, ſent him back the next following Summer to his Father in company of a Prieſt, who was to propagate the Chriſtian Faith in *Greenland*. *Leif* was joyfully received by the Inhatants there, being ſirnamed by them the *Fortunate*, becauſe he had happily eſcaped ſeveral Dangers; but he met not with the ſame reception at his Father's hands, becauſe he brought along with him ſeveral foreign Seamen, whom he had ſav'd from a Shipwrack; his Father not thinking it for his Intereſt to have the Condition of the Country diſcovered to Strangers. But the matter was compoſed at laſt, and the Father received Baptiſm with all that were under his Juriſdiction.

Thus much is recorded concerning *Erick Red Hair*, and his Son *Leif*, and the *Norwegians* who made the firſt diſcovery of *Greenland*. The *Iceland* Chronicle mentions *Torwald* and his Son *Erick* to have left the Harbour of *Jedren* in *Norway* under the Reigns of King *Hacon Jarls*, ſirnamed the *Rich*, and of King *Olaus Trugger*, which is computed to have been near the year of Chriſt 982. But the *Daniſh* Chronicle, which goes back as far as to the year 779. ſeems to come nearer to the true Computation of Time; it being unqueſtionable that under the Reign of the Emperor *Lewis*, ſirnamed the *Pious*, (when the *Daniſh* Kings firſt received the Chriſtian Religion) *Greenland* was already become famous; for in the Chronicle of *Bremen* there is extant a Bull of Pope *Gregory* IV. by which *Anſgarius* the then Biſhop of *Bremen* was conſtituted Archbiſhop of the North, but particularly of *Norway*, and the Iſlands thereunto belonging, *viz.* of *Iceland* and *Greenland*: which Bull was written after the year of Chriſt 800, to wit, in the year 835.

The *Daniſh* Chronicle aſſures us that the Poſterity of *Erick* and his Followers did multiply conſiderably in *Greenland*; and that advancing deeper into the Country they met with fertile Ground, good Paſtures, and Springs of freſh Water. They divided it into the Eaſtern and Weſtern *Greenland*, according to the ſituation of the two before-mentioned Caſtles: In the *Eaſt Greenland* they built a City call'd *Garde*, whither the *Norwegians* uſed to come every year to traffick with the Inhabitants. Afterwards they built alſo another City unto which they gave the Name of *Alb*, and (being great Zealots) laid the Foundation of a Monaſtery dedicated to St. *Thomas*, at a ſmall diſtance from the Sea-ſhoar. The City of *Garde* was the Epiſcopal Reſidence, where the Cathedral was dedicated to St. *Nicholas* the Patron of Seafaring Men. *Monck.* *The Diviſion of Greenland.*

One *Arngrim Jonas* a Native of *Iceland*, has written a Treatiſe, which he intitles *Specimen Iſlandicum*, wherein he gives us a Catalogue of the Biſhops of *Greenland*, from their beginning till the year 1389. And *Pontanus* in his *Daniſh* Hiſtory takes notice of a certain Biſhop of *Garde* nam'd *Henry*, who in the ſame year 1389. was preſent at the Aſſembly of the States of *Denmark* held in the City of *Niewburg* in the Iſle of *Fichnen*. As *Greenland* had a dependency on *Norway* in Temporal Matters, ſo it acknowledged the Juriſdiction of the Biſhop of *Drunthein* in *Norway* in Spiritual Affairs, ſo that their Biſhops uſed ſometimes to come thither to confer with them concerning Matters of moment. *Greenland* was govern'd according to the Laws received in *Iceland*, under a Governor ſent thither by the Kings of *Norway*, whoſe Names and chief Actions are related by *Arngrim Jonas* in his before-mentioned Treatiſe. *The Biſhops of Greenland.*

The *Daniſh* Chronicle ſpeaks of a Rebellion which happened in *Greenland* in the year 1256. they refuſing to pay the annual Tribute to *Magnus* the then King of *Norway*. But *Erick* King of *Denmark* ſending a good Fleet to the Aſſiſtance of *Magnus* his Brother-in-law, the *Greenlanders* were ſo terrified at the ſight of it, that they quickly ſued for Peace, which was concluded in the year 1261. The ſame is made mention of by *Arngrim Jonas*, who inſerts the Names of the three Plenipotentiaries of *Greenland* ſent to conclude this Peace, by virtue of which they ſubmitted to a perpetual annual Tribute to be paid to the Crown of *Norway*. *Greenland rebels.*

Monck. The *Iceland* Chronicle has a whole Chapter intitled, a Deſcription of *Greenland*, containing a Summary account of what the *Norwegians* were poſſeſs'd of in that Country, but without any order or Chronological Computation. It runs thus: The City which lies moſt Eaſterly is call'd *Scagenfiord*, near an unacceſſible Rock, the whole Sea-ſhore thereabouts being ſurrounded likewiſe with Rocks, which make the Harbour of difficult acceſs, unleſs with a very high Tide; at which time alſo, eſpecially if it be ſtormy Weather, Whales and many other ſorts of Fiſh are catch'd. A little beyond it to the Eaſt is another ſmall Harbour, call'd *Funchebudet*, from a certain Gentleman belonging to *Olaus* then King of *Norway*, who ſuffred Shipwrack near that place. At ſome ſmall diſtance from thence, oppoſite to the *Ice-rocks*, there is an Iſle call'd *Roanſen*, full of all ſorts of wild Beaſts, but eſpecially of White Bears; beyond which there is nothing but Ice to be ſeen.

A confus'd Deſcription of Greenland.

On the Weſt ſide is *Kindelſiord*, ſurrounded by a Branch of the Sea; it has a Church call'd *Kroskirck*, the Dioceſs of which extends to *Peterſwyck*; near which is *Wandelenburgh*, and beyond this a Monaſtery dedicated to St. *Olaus* and St. *Auſtin*, the Juriſdiction of which extends as far as *Bolten*. Not far from *Kindelſiord* is *Rempeſingfiord*, where there is a Nunnery, ſurrounded with many ſmall Iſlands, in which you meet with many hot Springs, which riſe to ſuch an exceſſive degree of Heat in the Winter, that they are quite uſeleſs, but are made uſe of with great ſucceſs in the Summer ſeaſon. Near this is *Eynotsfiord*; and betwixt this and *Rempeſingfiord*, a Royal Palace call'd *Fos*, with a large Church adjoining to it, dedicated to St. *Nicholas*. Near *Limesfiord* is a great Promontory, near which jets out a Neck of Land into the Sea, call'd *Grantwig*, where there is a Seat call'd *Daller*, belonging to the Cathedral Church of *Greenland*; as does likewiſe *Limesfiord*, and that large Iſland which lies oppoſite to *Eynotsfiord*, unto which they have given the name of *Reyatſen*, from the Rain-deer which are there in great numbers. The ſame Iſle produces alſo a certain Stone, call'd *Talckſtone*, which is proof againſt Fire, and nevertheleſs ſo ſoft as to be frequently cut out into Drinking and Kitchin-Veſſels. Further to the Weſt you ſee another Iſland call'd *Langen*, which contains eight Farms. Not far from *Egnotsfiord* is another Royal Palace, nam'd *Helleſtatt*, and next to this *Ericksfiord*; and at the Entrance of the Bay of the Iſle of *Herricoen*, one half of which belongs to the Cathedral Church of *Greenland*, the other half to the Church call'd *Dittines*, being the firſt you meet with in *Greenland* from *Erickfiord* ſide; which extends its Juriſdiction to *Midſiord*, a Tract of Ground running North-weſt from *Erickfiord*. To the North of it is *Bondefiord*, near which you may ſee many ſmall Iſlands, and ſeveral good Landing-places. The Country betwixt *Eaſterburg* and *Weſterburg* is deſtitute of Inhabitants, tho there remains as yet a Church call'd *Stroſnes*, which was formerly the Cathedral of *Greenland*, where was alſo the Epiſcopal Reſidence. The *Skreglingers*, or *Scherlingers*, are in poſſeſſion of the whole Country of *Weſterburg*, tho we met with no People there, neither Pagans nor Chriſtians, but with abundance of Oxen, Horſes and Sheep. This was the Verbal account of one *Iver Boty*, who being a Steward of the Epiſcopal Court of *Greenland*, was ſent by the Governour to chaſe the *Scherlingers* out of the Country, but met with nothing but Cattle, of which they took ſo much as their Ships were able to carry. Beyond *Weſterburg* they ſaw a large entire Rock, call'd *Himmelradsfield*, beyond which no body dares to venture at Sea, by reaſon of the many Whirlpools.

Thus far the *Iceland* Chronicle. And becauſe we are deſtitute of Maps, or any other Hiſtory relating to this Country, we are obliged to acquieſce in what this Author has left us; tho at the ſame time it is taken for granted by all, that the Epiſcopal Seat of *Greenland* was in the City of *Garde*, which this Author attributes to the Church of *Stroſnes* betwixt *Eaſterburg* and *Weſterburg*: for the *Daniſh* Chronicle lamenting the loſs of this Country, ſays expreſly, that if the City of *Garde* were yet in being, we ſhould queſtionleſs not be deſtitute of ſome antient Records, which might give us a ſufficient inſight into the Hiſtory of *Greenland*. *Arngrim Jonas* ſpeaking of the Epiſcopal Reſidence, has theſe words, *Fundata in Barcum* (inſtead of *Gardum*) *Epiſcopali reſidentia in ſinu Eynotsfiord Groenlandiæ Orientalis*. I am apt to believe the forementioned *Iver Boty* was no very nice Hiſtorian, for he does not as much as tell us who were thoſe *Skreglingers*, againſt whom he was ſent; tho it is very probable that they were the antient Inhabitants of the Country, who lived beyond *Kindelfiord*. 'Tis true, our Author affirms them

Hiſtory of Greenland.

them to have been in poſſeſſion of the whole Country of *Weſterburg*, which muſt be underſtood of ſome part only, the reſt being inhabited by the *Norwegians*, who perhaps having made an Excurſion from *Kindelfiord*, were put to the rout by the Savages; to revenge which the Governour or Judg (as they term him there) ſent ſome Men and Ships to chaſtiſe their Inſolence. It is more than probable that theſe Savages at the approach of the *Norwegians* left their Habitations, and ſought for ſhelter among the Rocks; which has queſtionleſs miſled our Author, to affirm there were no Men, but abundance of Cattel to be found there. From whence it alſo appears, that *Greenland* was inhabited before the *Norwegians* got footing there, who defended their Country againſt them. This is confirm'd by the *Iceland* Chronicle, where it is ſaid, that all that part of *Greenland* which was poſſeſs'd by the *Norwegians*, was only accounted one third part of a Biſhoprick, which are not very conſiderable in *Denmark*. The *Daniſh* Chronicle is more poſitive upon this account, for it is expreſly ſaid there, that the *Norwegians* were not poſſeſs'd of above a hundredth part of *Greenland*, the reſt being inhabited by the Natives, diſtinguiſhed into ſeveral Nations and Principalities, whereof very few were known to the *Norwegians*.

The *Iceland* Chronicle ſpeaks very differently concerning the fertility of the Country. In ſome places it is ſaid, that the Soil produces very good Corn, and Oak-trees bearing Acorns as big as our Apples; whereas in other places it is expreſs'd that the Soil of *Greenland* is barren by reaſon of the exceſſive Cold, and that the Inhabitants don't ſo much as know what Bread is. The *Daniſh* Hiſtory ſeems to agree with the laſt, when it relates of *Erick Redhair*, that at his firſt Landing he was forced to live upon Fiſh, the Soil not producing any thing for the ſuſtenance of human life; tho at the ſame time it is to be obſerved, that the ſaid Chronicle ſays in another place, that the Poſterity of *Erick* being advanced deeper into the Country, met with very fertile Grounds, Paſtures and freſh Water-ſprings, which were not diſcovered in *Erick*'s time. What is alledged concerning the exceſſive Cold is of no great moment, it being evident, that that part of *Greenland* inhabited by the *Norwegians* lies under the ſame Elevation of the Poll with *Upland* in *Swedeland*, where grows abundance of very good Corn. And the ſame Chronicle in a certain paſſage aſſures us, that it is not ſo cold in *Greenland* as in *Norway*, where alſo there grows Corn; and not only that, but in ſome places they ſow and reap twice in a Summer, which tho it ſeems almoſt incredible, yet being confirm'd by Perſons of unqueſtionable credit, can't be abſolutely rejected, eſpecially if we trace the true cauſe of it, which is, that theſe Grounds being Valleys encloſed within the Rocks, the Rays of the Sun reflecting from theſe Mountains upon them during the three Months of *June*, *July* and *Auguſt*, have ſuch a powerful influence upon them, that in ſix Weeks time they ſow and reap their Corn; and theſe Grounds being continually moiſtned by the melted Snow, which is conveyed thither from the Rocks, affords the Country-man another Harveſt at the end of the other ſix Weeks. *Monck.*

It ſeems very probable that in *Greenland* as well as in other Countrys there are barren as well as fertile Grounds; tho at the ſame time it is unqueſtionable, that this Country is full of Rocks; and the *Iceland* Chronicle ſays that it affords great ſtore of Marble of all ſorts of Colours: but this does not hinder but that the Vallys afford good Paſturage for Horſes, Deer, Hares, and Rain-deer, beſides Wolves and Bears. There are alſo Martins to be found here, not inferior to ſome Jabels, as alſo great ſtore of the beſt Falcons, that were formerly in great eſteem among Perſons of Quality. *Beaſts in Greenland.*

The Sea about *Greenland* affords ſome Fiſh, ſuch as Sea-wolves, Sea-dogs, and Sea-calves; but eſpecially Whales. I ſuppoſe the great White *Greenland* Bears ought to be numbred among the amphibious Creatures; for the Black Bears which are always aſhore never eat any Fiſh, whereas the White ones are always to be ſeen upon the Ice, and live upon Fiſh; they exceed the Black ones in bigneſs, and are more Savage. The Sea-Dogs and Wolves are their beſt Dainties, eſpecially the young ones, which the old ones caſt upon the Ice, for fear of the Whales; they being their Enemies as well as they are to the Bears, who for that reaſon are very cautious of venturing far to Sea, when the Ice begins to melt; tho it happens ſometimes that they are forced along with the great Ice-ſhoals upon the Coaſts of *Iceland* and *Norway*, when being enraged by hunger they tear in pieces all that they meet in their way; of which there are many inſtances in thoſe Countrys. *White Bears, &c. in the Greenland Sea.*

Green-

Monck.

Unicorns found in Greenland

Greenland likewiſe furniſhes us with thoſe Horns which are commonly called Unicorns, of which there are ſeveral to be ſeen in *Denmark* entire, and many Pieces, great and ſmall ones. Theſe do altogether reſemble thoſe Horns which in other places are ſhewn for the true Unicorn; and that which the King of *Denmark* keeps at *Fredericksburg*, exceeds that of St. *Denis* in *France* in bigneſs: they are accounted an excellent Antidote, and are found on the head of a certain kind of Whales: concerning which I think it not beyond our purpoſe, to inſert here a Letter of a certain *Daniſh* Gentleman, call'd Mr. *Wormen*, who had the reputation of a Perſon of great Learning.

Account of them.

Being ſome years ago with my Lord Chancellor, I among other Diſcourſes began to complain of the careleſneſs of *Daniſh* Seamen and Merchants, who all this while had not made the leaſt enquiry after the Beaſt from which theſe Horns were taken, and they have brought of late years into *Denmark*; and how unaccountable a thing it was, that they ſhould not bring ſome of their Fleſh or Skin, from whence judgment might be given of their Nature and Conſtitution. My Lord Chancellor reply'd, Sir, they are not ſo careleſs as you imagin, and thereupon ordered his Servants to bring a large Scull, on which was fix'd a piece of a Horn of about four foot long. Being extremely glad to meet with ſuch a rarity, this made me deſire my Lord to ſend it to my houſe, that I might make my Speculations upon it, at my own leiſure. The Scull appear'd like that of a Whale, with two holes or pipes, through which this Creature evacuates the Water which it has ſwallow'd before; the Horn (as it is call'd) being fix'd to the upper part of the left Jaw-bone. I ſent for a Painter, who in the preſence of ſeveral of my Friends, who were eye-witneſſes that it was drawn exactly after the Original, made a Draught of it. I was at the ſame time credibly inform'd, that ſometime before, ſuch another Fiſh had been brought into *Iceland*; which made me write to *Thorlac Scalonius*, the Biſhop of that Iſland, whom I had formerly known a Student at *Copenhagen*, to ſend me an exact Draught of it, which he did accordingly, and writ me word, that the ſaid Fiſh was call'd by the *Icelanders*, *Narwall*, which implys as much as a *Whale living upon dead Carcaſes*; *Wall* ſignifying as much as a Whale in their Tongue, and *Nar* a dead Carcaſe. Thus far Mr. *Wormen*.

It is ſufficiently known that the name of Unicorn is attributed to a Beaſt call'd *Onik*, and likewiſe to the *Indian* Aſs by *Ariſtotle*; and *Pliny* gives us a deſcription of a certain wild Beaſt, whoſe Head is like that of a Deer, his Body like that of a Horſe, and his Feet reſembling the Elephant's Feet, with a long Horn in the Forehead, very ſwift and ſtrong; which probably is the ſame Creature, of which mention is made in the Holy Scripture in ſeveral places, but eſpecially by *Moſes*, who when he gives us an account of God's Attributes, compares him to the Unicorn, by reaſon of its Vigor and Cheerfulneſs: and it being evident out of ſeveral other paſſages of Scripture, where this Beaſt is deſcribed as a four-leg'd Creature, that it ought to be numbred amongſt the Terreſtrial Creatures, we muſt conſequently ſuppoſe two kinds of Unicorns, to wit, the Land and the Sea Unicorns; as there are Sea-wolves and Sea-Calves. But it ſeems to be worth our enquiry, whether this Horn of the Whale may properly come under the denomination of a Horn, it being evident from the preceding deſcription, that it reſembles rather a Tooth, as being fix'd to the Jaw-bone. *Arngrim Jonas* in his before mentioned Treatiſe, call'd *Specimen Iſlandicum*, ſpeaking of ſeveral things that were caſt aſhore, after a Ship, in which was a *Greenland* Biſhop, had been ſhipwrack'd upon the Coaſt of *Norway* in the Year 1126, ſays among other things, ſeveral Whales Teeth of great value were caſt aſhore, mark'd with *Daniſh* Letters writ upon them with ſome glutinous matter, ſcarce to be effaced by the art of Men. Theſe Whales Teeth are the ſame that are call'd Unicorns; tho in my opinion they ſhould rather be call'd Teeth, they being fix'd to the Jaw-bone, and not to the front of this Creature, as has been mentioned in the preceding deſcription.

They are however not inferior to thoſe Horns, (both in reſpect of their ſhape and virtue) that are generally ſo much in requeſt among the Phyſicians; and the *Danes* uſed in former ages to ſell them at a very high rate; and being always very cautious of diſcovering to the World, that theſe Horns or Teeth belonged to a Sea-fiſh, which is the reaſon they were taken for the true Unicorn.

It is not many Years ago that the *Greenland* Company of *Copenhagen* ſent one of their Factors into *Muſcovy* with a good Cargo of theſe Teeth; there being one

one among the reſt of a conſiderable bigneſs: it was offered to ſale to the Great Duke, who taking a Fancy to it, offer'd a good Sum; but had the cunning to let it be firſt examined by his Phyſicians, who all approv'd of it but one, who being more skilful than the others, aſſur'd the Great Duke that it was the Tooth of a Fiſh, and not the true Unicorn. So that the Factor miſſing his Aim, was fain to return into *Denmark*, where the beſt excuſe he could make for himſelf was, to rail at the Doctor who had ſpoil'd his Market: But was anſwered by one of the Company, that if he had not been a Fool, he might have dazled the Doctor's Eyes by the means of two or three hundred Ducats, ſo as that he would not have been able to find out the difference. But it is time to return to *Greenland*.

Of Greenland.

The *Iceland* Chronicle ſays, that the Air in *Greenland* is not altogether ſo ſharp as in *Norway*; that it ſnows leſs there, and the Cold is not quite ſo violent; not but that it freezes there very hard, and is very tempeſtuous Weather: but theſe happen not very frequently, and continue not long.

The *Daniſh* Chronicle mentions ſuch a Tempeſt as ſomething extraordinary, which happened there in the Year 1308, when a Church in *Greenland*, call'd *Sealholt*, was burnt down to the ground by the Thunder and Lightning, which was followed by ſuch a Hurricane, as tore to pieces the points of ſeveral Rocks, which threw out ſuch a vaſt quantity of Aſhes, as covered all the circumjacent Country, the Inhabitants being in great fear of being buried under them.

The next following Winter proved ſo exceſſive violent, that the Ice did not melt all that Year: which ſeems to intimate that there are ſulphureous burning Mountains, as well in *Greenland* as in *Iceland*; of which the many hot Springs in *Greenland*, which are intolerable hot in the Winter, ſeem to be an evident proof.

Summer.

The Summer Air is very clear in *Greenland*, both Day and Night, tho the laſt is no more than a *medium* betwixt both, like our dusky part of the Evening as long as the Summer laſts; as in the Winter the days are extreamly ſhort, the reſt being Night.

The *Iceland* Chronicle makes mention of a certain Wonder of Nature, which ought not to be paſt by in ſilence; This is a certain Meteor of an oblong ſquare Figure, which always appearing at the time of the New Moon, gives a Light no leſs than if it were Full Moon; and the darker the Nights are, the more conſpicuous it is. It conſtantly keeps its Courſe in the North, moves backward and forward, and leaves thick Vapours behind it; neither does it ceaſe till the Sun riſes, its Motion being ſo ſwift, as not to be imagin'd but by thoſe that have ſeen it: It is commonly call'd the *North Light*, and there are ſome who aſſure us, that in very clear Weather it has been ſeen as far as in *Iceland*, nay in ſome parts of *Norway* it ſelf. It is not improbable but that this Meteor may be of the ſame nature with that which appear'd in the Year 1621, on the 13*th* of *September* all over *France*; and was obſerv'd, among others, by that famous *French* Philoſopher *Gaſſendus*, who ſtiles it *Auroram Borealem*, or the *Northern Morning-Light*. *Aſtronomical.*

The *Daniſh* Chronicle mentions, that in the Year 1271, a prodigious quantity of Ice, with white Bears upon it, being forced upon the Coaſt of *Iceland* by a ſtrong North-weſt Wind, they began to be of opinion that *Greenland* extended much farther to the North than they had hitherto believed; which made the *Icelanders* ſend ſeveral Ships that way, but met with nothing but Ice. Since which time the Kings of *Denmark* and *Norway* have ſeveral times ſent their Ships thither, but with no better ſucceſs.

Vain Endeavours to diſcover the Northern Parts of Greenland

The eagerneſs of diſcovering the North part of *Greenland*, was occaſioned by a certain Opinion they had, that there was good ſtore of Gold and Silver, and precious Stones in thoſe Parts: for the *Daniſh* Chronicle ſays expreſly, that in former Ages ſome Ships brought great Treaſures from thence; and that under the Reign of *Olaus*, ſirnamed *The Holy*, King of *Norway*, ſome *Frieſlanders* attempting the diſcovery of the Paſſage thither, were at laſt by Tempeſt forced into a ſmall Creek of the Northern *Greenland*; where being gone aſhore, they ſaw not far from thence ſome miſerable Huts, half under-ground, and a great quantity of metallick Stones, of which they took as many as they were able to carry. But whilſt they were making the beſt of their way to the Sea-ſide, they were ſet upon by the Savages of the Country, who ſallying out from their Huts, armed with Slings, Bows and Arrows, put them ſo hard to it, that they were glad to get aboard their Ship again, with the loſs of one of their Comerades, who having the misfortune of being taken by them, was torn in pieces in their ſight.

Monck. In the *Iceland* Chronicle, there is among the reſt, a Chapter under this following Title, *The Courſe taken by the Ships from* Norway *into* Greenland.

What Courſe the Ships take from Norway to Greenland.

The true Courſe to *Greenland* (as has been related by the *Greenlanders* themſelves, or elſe by ſuch as have often performed this Voyage) is from *Northſtat Sundmur* in *Norway* directly to the Weſt towards *Horenſund*, ſituated on the Eaſtern ſide of *Iceland*. From *Schmkels Jokel*, a noted ſulphureous Mountain in *Iceland*, to *Greenland*, is ſeven days Voyage: The ſhorteſt Courſe is the Weſtern Courſe; about half way you ſee *Gundeburn Skeer*. This was the true Courſe taken by the Antients, before the vaſt quantities of Ice that were forced that from the North, had rendred thoſe Seas ſo dangerous, if not quite unpaſſable. Another Paſſage in the ſame Chronicle ſays thus: From *Langenes* in *Iceland*, which is the uttermoſt Northern Point of *Iceland*, to *Eaſterhorn*, are eighteen Leagues; from thence to *Walsbrette*, is a Voyage of twice four and twenty hours. It is certain that the Voyages to *Greenland* have at all times been very dangerous, as is evident from the Voyage of *Leif*, and of the Biſhop *Arnold*, who ſuffer'd Shipwrecks, and from the dangerous Undertaking of the *Frieſlanders*. There is another Chapter in the *Iceland* Chronicle, under the following Title; *An Account of* Greenland, *taken out of an antient Treatiſe, called* Speculum Regale.

Three Monſters in the Seas of Greenland.

Three very remarkable Sea-monſters (ſay they) were in former Ages obſerved in the Seas of *Greenland*: The firſt was called by the *Norwegians*, *Haſſtramb*, appearing in the ſhape of a Man as far as the Girdle, with the ſame Eyes, Noſe, and Head; the laſt of which was ſomewhat ſharper on the top as the Head of other Men, with very broad Shoulders, and two Arms, but without Hands. It never appear'd above Water below the Girdle; and being tranſparent like Ice, it was always look'd upon as the forerunner of a violent Tempeſt. The ſecond being call'd *Margugwer*, appear'd like a Woman, with large Breaſts, long Hair, and Fingers at the Arms end, which were join'd together like Geeſe-feet. This Monſter has been ſeen to catch Fiſh with its hands, and to devour them in an inſtant; this was likewiſe the forerunner of an imminent Tempeſt: And if the Monſter did turn its Face towards the Ship, they look'd upon it as a good Omen, that they ſhould eſcape the danger; but if it turn'd its back as it was going under Water, they gave themſelves over for loſt. The third was, properly ſpeaking, nothing elſe but a Whirlpool, occaſioned by the Hurricanes and Whirlwinds, which raiſing the Waves to a moſt prodigious height, ſuch Ships as had the misfortune to fall in betwixt them, were commonly ſwallowed up in the bottomleſs Abyſs of the Sea. The ſame Treatiſe mentions that the Ice-ſhoals ſometimes repreſent various Figures of a dreadful aſpect, and adviſes thoſe who undertake the Voyage to *Greenland*, to keep to the South-weſt, before they attempt to get aſhore; becauſe that often-times all the Summer long there is a vaſt quantity of Ice near the Shore. It further gives this Advice to thoſe who are got betwixt the Ice, *viz.* to put all their Proviſions in their Chalops, which they may put upon the Ice, and ſtay either till it melts; or if they fail in that, they may draw them to the Shore upon the Ice.

Thus far reaches the Hiſtory of the old *Greenland*, which is, in the *Daniſh* Chronicle, ended with the Year 1348, when an Epidemical Diſtemper ſwept moſt of the *Greenland* Merchants and Seamen away; ſince which time the correſpondence with *Greenland* was firſt interrupted, and quite ceaſed at laſt.

There is an antient Manuſcript *Daniſh* Chronicle, in which it is related, that about the Year 1484, under the Reign of King *John*, there were at *Bergen* in *Norway* about forty Seamen left, who once a Year ſail'd to *Greenland*, and brought ſeveral good Commodities from thence; which they refuſing to ſell at a certain time to ſome *German* Merchants, they were by them invited to Supper, and all murdered at once.

But this carries but little probability along with it, the *Greenland* Voyages being too dangerous to be perform'd at ſo eaſy a rate, as is evident from what has been related before, and from what will be ſaid hereafter upon this Head.

Revenue of Greenland.

It is to be obſerved, that the Revenue ariſing from *Greenland*, was allotted for the Kings of *Norway*'s Table; ſo that none were allow'd to ſail thither without a Paſs, under the forfeiture of their Lives. It happened in the Year 1389, when the States of *Denmark* were aſſembled in *Finland*, under the Reign of Queen *Margaret* (who united the two Kingdoms of *Denmark* and *Norway* under one Head) where alſo a Biſhop of *Greenland* was preſent; that ſeveral Merchants and Seamen were accuſed of having been

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in *Greenland* without Licence; which being fully proved againſt them, they were in danger of having paid for it with their Lives, if they had not unanimouſly declared that they were forced thither by a Tempeſt; ſo that upon their Oaths they were at laſt diſmiſſed, after they had ſuffered great Hardſhip in Priſon. But this ill Treatment, which was followed by a ſevere Proclamation, forbidding all her Subjects to traffick in *Greenland* without ſpecial Leave, had ſuch an influence upon the Merchants and Mariners, that they did ſeldom attempt it afterwards. Sometime after the Queen equipped ſome Ships at her own Coſt and Charge; which being ſent into *Greenland*, were never ſeen or heard of afterwards, being ſuppoſed to be loſt among the Ice. This ſo terrified the reſt of the Seamen who uſed to ſail thither, that they ſhew'd but little inclination to venture on that Voyage any more: And the Queen being afterwards engaged in a War with *Sweden*, had more weighty Affairs upon her hands, than to trouble her ſelf much about *Greenland*, which at laſt proved the occaſion of the total loſs of that Country.

The ſame *Daniſh* Chronicle further mentions, that in the Year 1406, the then Biſhop of *Drontheim* in *Norway*, called *Eskild*, ſent one *Andrew* to *Greenland*, to ſucceed Biſhop *Henry* in his Function there if he were dead; and if not, to bring him ſome Tidings from thence: for ſince the ſaid Biſhop had left the beforementioned Aſſembly of the Eſtates, they had not had the leaſt news from him. But queſtionleſs the ſame Fate attended *Andrew* that had attended Biſhop *Henry*, for neither of them was ever heard of afterwards, he being the laſt Biſhop that was ſent from *Norway* into *Greenland*.

The *Daniſh* Chronicle gives us a Catalogue of all the Kings who have reign'd ſince the Death of Queen *Margaret*, with an account of their Endeavours for the recovery of *Greenland*; of which we will inſert the chief Heads, foraſmuch as they will give us a true inſight into the Reaſon of the Loſs of *Greenland*, which was ſo much frequented in former Ages.

Erick Duke of *Pomerania* ſucceeded Queen *Margaret* in the Throne; but being a Foreigner, and conſequently not well verſed in the Northern Affairs, did not in the leaſt trouble himſelf about *Greenland*.

King *Chriſtopher* Duke of *Bavaria*, his Succeſſor, bent all his Thoughts againſt the *Hanſe Towns*, with whom he was engaged in War. *Monck.*

Among thoſe of the *Oldenburgh* Line, which obtain'd the Royal Dignity in the Year 1448, *Chriſtiern* I. ſpent his time in a Pilgrimage to *Rome*, where he obtain'd from the Emperor and the Pope, the Inveſtiture of the Country of *Ditmarſen*, and a Bull to erect an Univerſity at *Copenhagen*.

Chriſtiern II. obliged himſelf by his Coronation Oath, to endeavour the Recovery of *Greenland*; but inſtead of bringing new Acquiſitions to the Crown, he loſt both the Crowns of *Sweden* and *Denmark*, being depoſed by his Subjects; which is the reaſon he is always painted with a broken Scepter.

Under his Reign one *Erick Walckandor*, a brave *Daniſh* Lord, was Lord Chancellor of *Denmark*; who being after his Maſter's Diſgrace conſtituted Biſhop of *Drontheim* in *Norway*, bent all his Thoughts on the Recovery of *Greenland*. For which reaſon he ſearch'd all the antient Records, and adviſed with the oldeſt and ableſt Mariners, who were ſuppoſed to have any knowledg of that Country: But whilſt he was laying the Foundation of this Deſign, a Quarrel aroſe betwixt him and another great Lord in *Norway*, in the Year 1524. who being too powerful for him, procured his baniſhment to *Rome*, where he died.

Frederick II. *Chriſtiern*'s Uncle, being got into the Poſſeſſion of the two Kingdoms of *Denmark* and *Norway*, was buſy in perſecuting thoſe whom he believed to have the leaſt kindneſs for *Chriſtiern*; which made him encourage the baniſhment of *Walckendor*, who was thereby diſabled from proſecuting his Deſign of the Recovery of *Greenland*.

Chriſtiern III. ſucceeded *Frederick* I. attempted the Recovery of *Greenland*, but without ſucceſs, which made him recal the ſevere prohibition of going to *Greenland* without licence. But *Norway* being at that time reduced to great Poverty, and not in a condition to undertake ſuch a Deſign, this Remedy proved likewiſe ineffectual.

King *Frederick* II. ſucceeded his Father in the Throne, and being willing to endeavour the recovery of *Greenland*, ſent one *Magnus Henningſon* to proſecute this deſign. If what is related in the Chronicle may be taken for authentick, there muſt be ſome fatality which prevented the diſcovery of *Greenland* at that time: for this *Henningſon*, after he had been toſſed up and down at Sea by Tempeſts

Monck. for a long time, came at last in sight of the Shore; but, to his great amazement, found his Ship to stop in the open Sea, where there was neither Ice nor Sands: So that after he found all his Endeavours of getting near the Shore, to be in vain, he was forced to return to *Denmark*, where he gave an account to the King of what had befal'n him, and laid the fault of his Miscarriage upon the Magnet-Stones, which he believed to be in prodigious Quantities thereabouts, in the bottom of the Sea. If he had been acquainted with what is related concerning the Fish *Remora*, he might perhaps have come off better. This happened in the Year 1588.

Not many Years before, *viz.* in the Year 1577. *Martin Forbisher* an *English* Man, made the first discovery of that Country, which is now called *New Greenland*; and because his Account contains many remarkable things concerning the Inhabitants and their Manners, we will give the Reader some of the most material Passages of it here.

Forbishers Voyage to Greenland.

This *Martin Forbisher* set sail from *England* in the Year 1577, to endeavour the discovery of *Greenland*, which he got sight of at last; but by reason of the vast quantities of Ice, and the approaching Winter, not being able to reach the Shore, was forced to return home, where he gave an account of his Voyage to Queen *Elizabeth*, who then sway'd the Scepter in *England*.

This Great Queen sent him the next following Spring, with three other Ships, to pursue the former Design, when he got safely to *Greenland*. But the Inhabitants at the approach of the *English* leaving their Huts, retired among the Rocks, from whence several precipitated themselves into the Sea.

Their Habitations.

The *English*, after they had in vain endeavoured to mollify these Savages, went to their Huts, which were Tents made of the Skins of Sea-calves and Whales, fix'd to strong Poles, and sow'd together with the Sinews of Beasts: They had an opening towards the South and West, but were closely and very artificially join'd together to the East and North, the better to defend themselves against the coldness of those Winds. They met with no living Creature there, except an old Woman, with a Child in her hand, which they took from her, and she made a most miserable outcry for the loss of it.

From thence they sail'd along the Coast, where they saw a Sea-monster's Head above Water, with a Horn about three or four foot long. They landed again, and found the Surface of the Earth Rocky, but very good Grounds beneath it; they also met with great store of glistering Sand like Gold, of which they took 300 Tuns along with them.

They used their utmost endeavours to enter into discourse with the Savages, who seemingly shew'd no great aversion to them, and gave them to understand, by certain signs, that if they would row up higher the River, their expectation should be answered: Accordingly *Martin Forbisher* got into a Boat with some Soldiers, and having ordered his Ships to follow him, went up the River; and seeing a great number of the Savages posted among the Rocks, he did not think fit to expose himself by approaching too near the Banks. At last three among them, who appear'd somewhat better than the rest, having made a signal for him to land, he resolved to do it, all the rest being at a considerable distance; but his Boat scarce touch'd the Bank of the River, when the Savages began to appear in great numbers, which made him soon chuse the stream again. Nevertheless the Savages endeavoured to perswade them by signs to come ashore, throwing to them some raw Flesh. But finding the *English* mistrustful, they resolved to draw them thither by the following Stratagem: They laid one of their Men upon the Bank, who pretending to be lame, they supposed the *English* would come to take him, whilst they pretended to be retired at a further distance, being all out of sight behind the adjacent Rocks. But the *English* being aware of the Snare, discharged a Gun at him, which made him soon recover his Legs; and the Savages coming to his Aid, pelted the *English* in the Boat with Stones and Arrows, but were soon dispersed by their great Guns.

These Savages are very treacherous and barbarous, not to be mollified by fair Words or Presents. They are strong and well set, of an Olive Colour; their Clothes being made of the Skins of *Sea-calves*, sew'd together with the Sinews of Beasts. The Womens Apparel is not different from that of the Men, for they wear Breeches, with many Pockets in them, in which they carry their Knives, Needles, Yarn and Looking-glasses, which they either get from Strangers, or else are cast ashore by the Sea. Their Faces are painted with Blue, and some let their Hair grown very long, hanging down over

over their Shoulders untwisted. Their Shirts are made of Fish-guts sow'd together with Sinews, their Garments loose fastned about the middle with a Girdle; they are naturally very nasty, and freely expose their privy Members. All their Riches consist in their Slings, Bows, Arrows, and Boats. Their Bows are very slender, and their Arrows thin, tipp'd at the end with a pointed Bow or Horn; they manage them with great dexterity, and hit the Fishes as they are swimming in the Water. Their Boats are covered all over with the Skins of Sea-Calves, and fitted only for one single Person. Their larger Vessels are made of Wood, and covered with the Skins of Whales, they are big enough to contain twenty Men at a time: Their Sails are made of the same Materials with their Shirts, and notwithstanding there is not the least Iron-work about them, are so strong, that the Savages venture with them very deep at Sea.

No venomous Creature is to be found here unless they be Spiders, and the Nats are very busy in the Summer-time; they have no fresh Springs, but this defect is supply'd by the melted Snow. They have Dogs of a prodigious bigness, which they use before their Sleds instead of Horses. But we must return to *Denmark*.

Among all the *Danish* Kings no body has been more zealous to promote the discovery of *Greenland* than King *Christian* IV. for which purpose he sent for an expert Seaman out of *England*, who being acquainted with those Seas, he gave him three Ships under the Command of *Gotske Lindenau*, a *Danish* Gentleman. They set sail from the *Sound* in the year 1605. in the Summer, and continuing their Course for some time together, the *Englishman* at last turn'd to the South-west to avoid the Ice, whilst the Admiral steered his course to the North-East, and arriv'd safely in *Greenland*. He had no sooner cast Anchor near the Shoar, but the Savages came with their Boats all about his Ship, and were welcom'd with some Wine, which however they did not relish very well; but seeing some Oil of Whales, they begg'd some of it, which being given them, they drank it off very greedily. They had brought along with them good store of Skins of Bears and *Sea-calves*, and several pieces of the Unicorn, which they exchanged for Needles, Knives, Looking-glasses, and such other Toys. They did not seem to put any value upon Gold or Silver, but were extremely fond of Iron, for which they would exchange their Bows, Arrows, Boats, Oars, nay their Shirts. The Admiral *Gotske Lindenau* tarried three days on this Coast, but durst not venture ashore. On the fourth day, being ready to set sail again, he detain'd two of the Savages who happen'd to be aboard of him, and were so outragious that they were forced to bind them; the rest seeing their Companions in danger of being carried away, made a most horrible outcry, and shot at the *Danes* with their Arrows, but were soon put to flight by the discharge of a Cannon; after which the said Admiral return'd happily into *Denmark*. *Monck.*

The *Englishman* had in the mean while landed on the other side of *Greenland*, where he met with several good Harbours and plenty of Pasturage. The Savages exchanged their Commodities with him, as they had done with the Admiral, but seem'd more mistrustful; for no sooner had they got any thing from the *Danes*, but away they went in all haste to their Ships, as if they had stoln it. The *Danes* being desirous to take a view of the Country, went ashoar well arm'd, and met with good Grounds, but rocky like *Norway*. The smell of sulphureous Vapours, which was not a little offensive to their Nostrils, seem'd to intimate that there were sulphureous Mountains not far from thence. They found also a certain Silver Oar, of which they carried a certain quantity into *Denmark*, a hundred weight of which yielded about twenty Ounces of Silver. As they were returning to their Ship, they took four Savages, one of whom was so refractory, that they were forced to knock him down with the But-end of their Musquets, which frightned the others into a more pliable Temper. But the Savages having taken the alarm, pursued the *Danes* to relieve their Companions, and had found means to cut off their Passage to the Ship; but by the help of their Fire-arms, and the great Cannons from the Ship, they soon cleared their way, and got safely aboard with the other three Savages, whom after their return into *Denmark* they presented to the King; they were found better proportion'd, and more civiliz'd than those that were brought over by *Lindenau*, from whom they likewise differ'd as well in their Manners and Languages, as in their Apparel.

The King being very well satisfied with

Monck. what progreſs they had made in this Voyage, did order the before-mentioned *Lindenau* in the year 1506. to go with five Ships a ſecond time to *Greenland*. They ſet ſail from *Denmark* on the 8*th* of *May*, taking along with them the ſame three Savages that were brought from *Davis's Straits* by the before-named *Engliſhman*, they being to ſerve for Interpreters; at which they ſeem'd exceedingly pleaſed, yet one of them died by the way. *Lindenau* taking the ſame courſe the *Engliſhman* had done, arrived on the third day of *Auguſt* with four Ships in *Greenland*, the fifth being ſeparated from them by Storm. The Savages appear'd in great numbers near the Sea-ſide, but were as miſtruſtful of the *Danes* as they were of them, which made them ſail in queſt of another Harbour, which they reach'd ſoon after, but found the Savages of the ſame Temper with the others, appearing in a poſture to fight them if they ſhould attempt to land. The *Danes* who, by reaſon of the vaſt number of the Savages thought themſelves no equal match for them, ſail'd along the Coaſt; and the Savages would follow them at ſome little diſtance in their Boats, of whom they took ſix, and then carried them together with their Boats and Oars aboard their Ships.

One day as they were riding at Anchor in a certain ſmall Bay, the Admiral *Lindenau*'s Gentleman being a reſolute Fellow, very earneſtly deſired his Maſter to give him leave to go aſhoar, to try whether he could treat with the Savages; or if that would not do, he did not queſtion to make his way back again: which being granted, at laſt he went aſhoar, but had ſcarce walk'd a few paces, when the Savages falling upon him cut him to pieces in an inſtant. Their Knives and Cutlaſhes are made of Unicorn, ſo ſharp edg'd by whetting them againſt Stones, that they cut as well as if they were made of the beſt Steel. *Lindenau* finding but little hopes of ſucceeding in his Enterpriſe, return'd to *Denmark*; and one of the Savages being not able to brook his Captivity, drowned himſelf. In his return he met with the ſame Ship that was ſeparated from them before by ſtreſs of Weather; but another Storm ariſing ſoon after, they were again diſperſed, and did not meet again till near a month after, when they purſued their Voyage to *Denmark*, and arrived at *Copenhagen* on the fifth day of *October*, after a ſecond dangerous and troubleſom Voyage.

Liberality of a Dane.

The ſame King ſent a third time two ſtout Ships to *Greenland*, under the Command of *Carſten Richartſon* a *Holſteiner*, who having aboard ſome of the moſt experienced Mariners of *Norway* and *Iceland*, ſet ſail from the *Sound* on the 13*th* day of *May*, and got ſight of *Greenland* on the 8*th* of *June*, but could not approach the Shoar by reaſon of the Ice, which lay heap'd up like Mountains, ſome Leagues deep at Sea; for it is to be obſerved, that there are ſome years when the Ice continues all the Summer long without being melted: which obliged the *Holſteiner*, who had been ſeparated from the other Ship, and was afraid of being intangled in the Ice paſt retreating, to return to *Denmark*, where he notwithſtanding his Miſcarriage, was well received by the King.

The Savages which were taken and brought into *Denmark* in the two firſt Voyages, had liberty to walk about where they pleaſed, under the Guard of ſome Waiters. They liv'd upon Milk, Cheeſe, Butter, raw Fleſh and Fiſh, according to their own Cuſtom, being averſe to Bread and boil'd Meat, but much more to Wine; the Oil of Whales being their beloved Liquor. They would frequently turn their Faces to the North, and fetch a heavy ſigh. One time their Waiters being careleſs in obſerving them, ſome of theſe Savages got to their little Boats, and without more ado put to Sea, but by a ſtrong Wind were forced twelve Leagues beyond the *Sound*, aſhoar in *Shonen*, where being taken by the Country People they were ſent back to *Copenhagen*. This ſerv'd as a warning to their Waiters to be better upon their Guard for the future: but they pined themſelves at laſt to death one after another.

At a certain time, when a *Spaniſh* Ambaſſador was ſent into *Denmark*, there being five of thoſe Savages as yet living, the King ordered that for the Diverſion of the Ambaſſador they ſhould row upon the Sea in their little Boats; theſe Boats were ſhaped not unlike a Weaver's Shuttle, being about ten or twelve foot long: they are made of Whale-bones of an Inch thick join'd together by the help of the ſinews of Beaſts, and covered all over with the skins of Whales: there is in the middle a hole big enough for one Man to put his Body in. Thus they go to Sea putting their Legs underneath; and if any ſpace be left round their Body they ſtop it up with their Jackets which are made of the Skin of *Sea-Calves*, and that ſo titely that no Water can enter; which done, they are proof againſt all Storms and

and Tempeſts beyond what may be expected from Ships of a conſiderable bulk; for tho they are oftentimes turn'd topſy turvy, they always turn again upright. They make uſe only of one Oar, which they manage with the ſame dexterity as the Rope-dancers do their Poles, to keep an even ballance, and with this they row ſo ſwiftly, that (as it was try'd at the ſame time) they could keep pace with a Boat with ſixteen Oars.

The Ambaſſador extremely well ſatisfied with this Spectacle, gave each of them a very good Preſent, wherewith they bought themſelves Clothes made after the *German* faſhion, and other Accoutrements, ſuch as Boots, Spurs and Feathers, and afterwards offer'd to ſerve the King on Horſe-back. But this gay humour was of no long continuance, for the deſire of returning to their Native Country being ſoon reviv'd, two of thoſe who had once before ventured to make their eſcape at Sea, and conſequently were not in the leaſt miſtruſted of attempting ſo dangerous an Undertaking a ſecond time, did once more attempt to reach *Greenland* in their Boats. They were purſued with all imaginable ſpeed, but one was only overtaken, the other being queſtionleſs ſwallowed up in the Waves. It was obſervable in him who eſcaped, that whenever he ſaw a Woman with a Child in her Arms he uſed to fetch a deep ſigh, which made the *Danes* believe that he had left a Wife and Children behind. The reſt were more narrowly watch'd, which ſerved only to increaſe their Melancholy, of which they dy'd one after another.

There remain'd however at laſt two alive, who liv'd near twelve years after all the reſt of their Companions were dead: They were cheriſh'd with all the fair Promiſes imaginable, which ſeem'd to be ſome Comfort to them; but they could never be brought to the true underſtanding of the Chriſtian Faith, being quite ignorant of the *Daniſh* Tongue. They were ſometimes obſerv'd to lift up their Eyes towards Heaven, and to adore the riſing Sun. One of them died whilſt he was employ'd in Pearl-fiſhing at *Coldingen*. For it is to be obſerv'd that the Muſcles thereabouts contain generally ſome Pearl duſt, and among them are ſometimes found Pearls of a good bigneſs. This *Greenlander* having given them to underſtand one day, that he was very dexterous at fiſhing of Pearls, the Governor of *Coldingen* took him along with him to make uſe of him upon that account, which the Savage perform'd with ſo much dexterity, that he ſeldom return'd without ſome good Pearls. The Governor, who was very avaricious, being over eager after ſuch a Booty, would not ſtay till the next Spring; but forcing the poor Savage to dive in the midſt of Winter under the Ice, no otherwiſe than if he had been a Spanel Dog, he fell ill and died. His Comrade remaining now alone inconſolable for the death of his Companion, found means the next Spring to get to Sea in his little Boat unperceiv'd by any body; he was however purſued with all ſpeed, but having the ſtart of them was got thirty Leagues out at Sea before he could be retaken. They gave him to underſtand by certain ſigns, that it would have been impoſſible for him to have reach'd *Greenland*, but that he muſt have periſhed among the Waves; at which he made certain ſigns to ſhew that he intended to have run along the Coaſt of *Norway* to a certain height, from whence he would have croſs'd the Seas, taking his Directions by the Stars. He was brought back to *Copenhagen*, where he died ſoon after with Melancholy. *Monck.*

This was the end of theſe unfortunate *Greenlanders*, who approach'd in Stature to the *Laplanders*, being well ſet, but ſhort, of a ſwarthy Colour, with flat Noſes and thick Lips. Their Boats, Apparel, and other Implements are to be ſeen to this day at *Copenhagen*, as alſo a *Greenland* Almanack, compoſed of 28 or 30 ſmall Sticks faſtened to a Leather String, by which they uſed to diſtinguiſh their time. *Stature of the Greenlanders.*

Since that time the King of *Denmark* did not think fit to ſend any more Ships at his own Charge to *Greenland*: But ſome Merchants of *Copenhagen* being join'd in a Company (in which ſeveral Perſons of Quality had likewiſe a ſhare) call'd the *Greenland Company*, they ſent in the year 1636. two Ships to *Davis's Straits*, where they were no ſooner come to an Anchor, but eight Savages came in their little Boats aboard of them. Whilſt they were buſy in laying out their *Sea-Calves* and Fur-skins, and ſeveral pieces of Unicorn, in order to exchange them with the *Danes* for Needles, Knives and Looking-glaſſes, it happen'd accidentally that a Gun was diſcharged aboard the Ship, which put the Savages into ſuch a fear, that they all leapt over-board under Water, and did not ſo much as put out their Heads again till they were at leaſt two hundred paces diſtant from the Ship; but being given to underſtand by certain *Seal.*

ſigns

signs that they intended them no harm, they return'd and continued to traffick, as before.

Monck.

How they traffick.

Their manner of dealing is thus: They chooſe among the *European* Commodities what they like beſt, which being laid on one ſide, they lay down as much of theirs as they think fit to give in exchange, and this is continued thus till both Parties are agreed. They ſaw at the ſame time a dead Fiſh upon the ſhoar, with a Horn or rather Tooth on one ſide of his Head, which the Savages had broken in pieces, and ſold them to the *Danes*. This Fiſh is of a prodigious Strength, and a declared Enemy of the Whales, juſt as the *Rhinoceros* is to the *Elephant* among the Terreſtrial Creatures; for if he meets the Whale, he ſtrikes his Horn into his ſides as deep as it will reach. Some aſſure us, that it ſometimes runs with ſuch a force againſt the Ships, that thereby they become leeky.

How the Danes were deceived in their Expectation.

But the intention of the *Danes* was not ſo much to exchange their Commodities with them, as to take a full view of the Country; and the Mate of one of the Ships having taken notice near a certain River where he landed, that the Sand reſembled both in weight and colour true Gold Sand, loaded his whole Ship with it, and with great Joy return'd ſtraitways to *Denmark*, telling his Ship's Crew as they were under ſail, that now they were all rich enough. The Lord High Steward of *Denmark*, who had a conſiderable ſhare in the Ship, being ſurpriſed at the ſudden return of this Ship, the Mate told him how he was freighted with Gold, which made the Lord High Steward ſend ſome quantity of it to the Goldſmiths of *Copenhagen*, to try whether they could bring any quantity out of it; but theſe being not able to produce one Grain from this Sand, he was ſo much exaſperated at this Diſappointment, that he immediately commanded the Mate to go out to Sea, and to throw his pretended Gold-ſand into the bottom of it, without ſpeaking one word more of it to any body. The poor Mate was forced to obey, but with ſo much reluctancy, that finding himſelf diſappointed in the hopes of his ſuppoſed Treaſure, he died ſoon after for Grief. Neither was it long before the Lord High Steward repented himſelf of his raſhneſs; for ſome Sand altogether reſembling this was found in the Mines of *Norway*, from whence ſeveral Perſons who were well verſed in the Separation of Metallick Bodies, drew a pretty quantity of very good Gold, which the unexperienced Goldſmiths of *Copenhagen* would not have done in this any more than in the before-mentioned Sand.

In this Voyage it was they brought that before-mentioned piece of the Unicorn from *Greenland*, which was to have been ſold to the Great Duke of *Muſcovy*; it is ſtill to be ſeen at *Copenhagen*, and valued at 6000 Crowns. The *Danes* had likewiſe taken two Savages, whom they tied to the Maſts till they were a great way at Sea, when they were untied again; but they no ſooner found themſelves at liberty, but leap'd into the Sea, in hopes, as may be ſuppoſed, to reach the ſhoar by ſwimming, which was impoſſible for them to do by reaſon of the great diſtance from thence.

This is all I have been able to meet with concerning the *Old* and *New Greenland*; of the *Old Greenland* formerly inhabited by the *Norwegians*; of the *New Greenland*, diſcovered by the *Engliſh*, *Danes*, and *Norwegians*, as they went in ſearch after the *Old Greenland*. It is moſt probable that the Ice from the North-Weſt has quite ſtopt up that Paſſage betwixt *Iceland* and *Greenland*, and that whilſt the Mariners were endeavouring to make their way through this Paſſage, they were drove upon the *Cape Farewel* and *Davis's Straits*, or rather *Gulph*, and ſo diſcovered that part of the Country which now is ſtiled *New Greenland*.

It is evident out of the *Iceland* Chronicle, that betwixt *Iceland* and the *Old Greenland* there were ſeveral Iſlands and Rocks; as for inſtance, that which they call'd *Gundebior Scheer*, which ſtrengthens our opinion, it being eaſy to imagine that the Ice might with leſs difficulty be heap'd betwixt thoſe Iſlands; which being of ſuch a thickneſs as not to be melted by the Beams of the Sun, has rendered the Sea betwixt *Iceland* and *Greenland* quite impaſſible, ſo that 'tis impoſſible to give an account of the Poſterity of the antient *Norwegians* who ſettled there: perhaps they bore their ſhare in the Plague which raged ſo furiouſly in *Norway* in the year 1348. and almoſt depopulated that Kingdom. It is not altogether improbable but that *Gotske Lindenaw*, who in his firſt Voyage ſteer'd his Courſe to the North-Eaſt, may have caſt Anchor near the *Old Greenland*, and that perhaps theſe two Savages were deſcended from the antient *Norwegians*; but tho they differ'd from the other Savages that were brought over from *Davis's Straits* both in Manners and Language, yet had theirs not the leaſt affinity with the *Daniſh* or

Norway

Norway Tongues: The *Danish* Chronicle tells us that the three Savages brought over by the *Englishman* did talk so swiftly, that it was impossible for any body to distinguish one word from another, unless it were the two words *Oka indecha*, the meaning of which no body understood. Thus much is unquestionable, that what was call'd *Old Greenland*, was no more than a small Point of the Northern part of *Greenland*, *viz.* where it lay nearest to *Iceland*, and that the antient *Norwegians* durst not venture very far into the Country, no more than those who have since discover'd the *New Greenland*. The *Danes* in their before-mentioned Voyage to *Greenland*, in the year 1636. did by certain signs enquire of the Savages, whether there were any considerable number of Inhabitants in the inland Countries there; upon which the Savages gave them to understand by signs, that there were as many People there as they had hairs upon their Heads, that they were very tall, arm'd with large Bows and Arrows, wherewith they kill'd every thing they met in their way. From whence we may draw this Conclusion, that neither these People nor their Country, no more than the *Old Greenland*, are in the least known to us at this time. *Monck.*

A particular Account of the Voyage performed by Capt. Monck.

Christiern IV. King of *Denmark* being desirous to find out a Passage betwixt *Greenland* and *America*, to facilitate the Voyage to the *East-Indies*, did order one Capt. *Monck*, a Person of great Bravery, to sail with two stout Ships to the *Straits*, which were not many years before discover'd by one Mr. *Hudson* an *English*-Man.

This Mr. *Hudson* having been several times before on the Northern Coasts, was at last prevail'd upon by some *English* Merchants to try his Fortune, whether he could find out a Passage betwixt *Greenland* and *America* to the *East-Indies*; accordingly he set sail from *England* with one Ship only in the year 1610. and passing along the Coast of *Greenland* was, what with the Fogs and what with Storms, forc'd into a strait Passage, which at last brought him into an open Sea; which made him begin to conceive certain hopes that he had been so fortunate as to be the Discoverer of the said Passage. But after he had for a considerable time cruised up and down this Sea, without being able to discover the desired Passage, he resolv'd (contrary to the opinion of the rest) to pass the Winter thereabouts, tho he was not sufficiently stor'd with Provisions for so long a time: and they must infallibly have perished for want of Food, if they had not met with several sorts of Birds, and among the rest with white Partridges, of whom they catch'd above a hundred dozen; and these leaving that part of the Country towards the Spring, they were in their stead supplied with Swans, Ducks, Geese, and other such like Water-Fowl, which were easily catch'd. Besides they met with a certain Tree there of a most miraculous nature, its Leaves being green inclining to yellow, had a strong taste of Spice, and being boil'd afforded a Balsamick Oil; the Decoction it self being a present Remedy against the Scurvy, the Sciatick, and other Distempers occasioned by cold and viscous Humours. The approaching Spring furnish'd them with such store of Fish, as would be sufficient to freight their whole Ship, if Mr. *Hudson* had not been more intent upon his intended Discovery than any thing else; which however being not able to effect, he saw himself under a necessity of bending his Course back to *England*. In the mean while there happen'd a Mutiny against the Captain, carried on by one *Green* his Clerk, who being educated by him, but by reason of his Misbehaviour threatned as well as some others of the Ship's Crew who had been wanting in their Duty, and dreaded the Punishment, did force his Cabin, from whence they took him and his Son, and putting them with seven more in a Chalop, committed them to the mercy of the Sea. In this place I cannot pass by in silence the Generosity of one *Philip Staf*, who being a Carpenter and a good Seaman, would not stay behind with those Villains, tho they press'd him earnestly to it, but rather chose to go along with his Captain in the Chalop than to tarry among those perfidious Wretches. What is become of them is unknown, tho it be probable that they either perished for want of Food, or else were

were murdered by the Savages. The ſame
Monck. fate attended the Ring-leaders of this mu-
tiny, who were ſlain by the Savages; the reſt arrived not till the following year 1611, on the *6th* day of *September* in *England*, after they had ſuffered to the utmoſt extremity for want of Proviſions, being forced to live upon Graſs, and the Skins of Birds, the fleſh whereof they had eaten long before.

But we muſt return to Capt. *Monck*, who ſet Sail from the *Sound* with two Ships, one man'd with 48 Men, the other with 16, on the *16th* day of *May* in the Year 1619: He arrived on the *20th* of *June* near *Cape Farewell*, being very Rocky, cover'd with Ice and Snow, and ſituate under 62½ Degree. From thence ſteering his Courſe to the North-weſt, towards *Hudſon*'s Straits, he was much incommoded by the Ice, which however did him no conſiderable damage, he having Sea-room enough. Among other accidents that befel him, it froze ſo violently on the *18th* of *June* at Night, and the Winds blew ſo hard and cold, that his Sails were rendred uſeleſs by reaſon of the Ice that adhered to them; yet the next following day proved ſo exceſſive hot in the Afternoon, that they were forced to lay by their Clothes, and to go in their Shirts only.

Chriſtiern's Straits.

He did not arrive in *Hudſon*'s Straits till the *17th* of *July*, which he call'd after the King of *Denmark*, *Chriſtiern*'s Straits. His firſt Landing was in an Iſland, directly oppoſite to *Greenland*; and having ſent ſome of his People to take a view of the Country, they found no Men, but by their footſteps were convinced there were ſome in this Iſland. The next following day they ſaw ſome of the Savages, who ſeeming to be ſurprized at the ſight of the *Danes*, hid their Arms behind a great Stone-heap, and then advanced toward them in a friendly poſture, but kept continually a watchful eye upon their Arms, for fear the *Danes* ſhould come too near them. Notwithſtanding which they found means to get betwixt them and their Arms, which they ſeized. The Savages ſeem'd to be exceedingly troubled at this loſs, and in an humble poſture beg'd the *Danes* to have them reſtored, without which they were not able to ſubſiſt, Hunting being their only Livelihood. They offered to exchange their Clothes for them, which moved the *Danes* at laſt to compaſſion; ſo that they not only gave them back their Arms, but alſo preſented them with ſeveral Toys, which they received very thankfully, and in lieu of them brought the *Danes* ſeveral ſorts of Fowl and Fiſh. One among them having got a ſmall Looking-glaſs, and ſeeing himſelf in it, was ſo overjoyed, that he put it into his Boſom, and did run away as faſt as his Legs could carry him. The *Danes* laugh'd heartily at his ſimplicity; but what diverted them more than all the reſt was, that they perceived ſome of theſe Savages to make their Courtſhip, after their way, to one of their Ship's Crew, who having long Black Hair, and being of a ſwarthy Complexion, with a flattiſh Noſe, they took him for one of their Country-men, who perhaps had been carried away from *Greenland* ſome time before; which often furniſhed them afterwards with matter of Laughter, ſo that the poor Fellow was always jeer'd as long as the Voyage laſted.

On the *19th* of the ſame Month Capt. *Monck* ordred the Sails to be hoiſted up in order to leave this Iſland, but was forced to return into the ſame Harbour, by reaſon of the Ice, which obſtructed his paſſage. In the mean while they left no ſtone unturn'd to find out ſome of the Inhabitants, but in vain; they found ſome Nets ſpread near the Sea-ſhore, on which they hung Knives, Looking-glaſſes, and other ſuch like Toys, in hopes to allure them to the Sea-ſide; but no body appear'd, whether out of fear of the *Danes*, or becauſe they were commanded to the contrary by their Superiors, is uncertain. Capt. *Monck* being diſappointed in his hopes of meeting with the Inhabitants, ordered a wild Rain-deer to be ſhot, of which there were great numbers there; wherefore he gave the Name of *Reenſund* to the Iſland, and to the Harbour that of *Monckepes*, being ſituated under the 64 Degr. and 20 Min. and after he had planted the *Daniſh* Arms there, he once more left the ſaid Iſland on the *22d* of *July*, but met with ſuch bad Weather, and ſo many vaſt Ice-ſhoals at Sea, that on the *28th* of the ſame Month he was forced to ſeek for ſhelter betwixt two Iſlands, near one of which he came to an Anchor: but finding it unſafe to continue thus, he brought his Ships as near the Shore as poſſible he could, ſo that at low Water they lay upon the Sand; and the high Tide carried ſuch a prodigious quantity of Ice to the Shore, that they were in no ſmall danger, if by their induſtry they had not prevented it. There was a great Ice-ſhoal, near fifty foot thick, which being looſened by the violence of the Sea, carried

ried all before it, and among the reſt their Chalops which narrowly eſcaped ſinking.

Aſhore they ſaw ſeveral footſteps of Men, a ſign that the place was not deſtitute of Inhabitants; but whatever care they took, they could not get ſight of any. They alſo found there ſome Mineral ſtones, and very good Talck, of which they carried off ſeveral Tunweight. There were ſeveral other ſmall Iſlands thereabouts, but the Sea did run ſo high near the Shore, that the *Danes* durſt not venture to land. Theſe Iſlands are ſituate under 62 Degrees, 20 Min. about fifty Leagues within *Hudſon*'s, or as *Monck* calls it, *Chriſtians Straits*. The Bay where he came to an Anchor, he call'd *Hareford*, from the great number of Hares they met with there. He again ſet up the Arms of *Denmark*, and the initial Letter of his Royal Maſter, *viz.* *C.* IV. ſignifying *Chriſtian* IV.

On the *9th* of *Auguſt* he ſet Sail again from this place with a North-weſt Wind, ſteering his courſe Weſt South-weſt, and on the *10th* came to the South of the Straits of *America*, and caſt his Anchor near a large Iſland, unto which he gave the name of *Snow-Iſland*, becauſe it was all covered with Snow.

On the *20th* of *Auguſt* he directed his courſe to the North-weſt, being then (as his own Diary teſtifies) exactly under the Elevation of 62 Degr. 20 Min. but there fell ſo much Snow, and the Wind did blow ſo violently that they could ſee no Land, tho the Straits were not above 16 Leagues over thereabouts, which ſhews, that they are broader in ſome other places. After having paſt theſe Straits, he got into *Hudſon*'s Sea, which he furniſhed with another Name, or rather gave it two Names inſtead of one. For that part of it which waſhes the *American* Shore he call'd *Mare novum*, or the *New Sea*. To the other part which extends to *Greenland* (if it be really *Greenland*) he gave the name of *Mare Chriſtianum*, or *Chriſtians Sea*: He continued his courſe Weſt North-Weſt till he came to 63 Degrees, 20 Min. when finding himſelf ſurrounded on all ſides by the Ice, he reſolved to paſs the Winter there; the Harbour he call'd *Monck*'s *Winter Harbour*, and the Country *New Denmark*. In his relation he makes only mention of two Iſlands in the *Chriſtian Sea*, which he ſtiles the two Sifters; and in the *New Sea*, but of one called *Dichles Oeland*. He adviſes thoſe who undertake the Voyage through theſe Straits, to keep as much as poſſibly they can in the middle, to avoid being carried away by the ſtormy Tides, and the great Ice-ſhoals which are of ſuch a thickneſs there, that if a Ship happen to get betwixt them, it ſeldom eſcapes. He ſays that it flows exactly five hours in the *Chriſtians Sea*, the Tide being regulated by the Moon. *Monck.*

On the *7th* of *September* Capt. *Monck* caſt Anchor there, and after his People had refreſhed themſelves for ſome days, he ordered them to bring the Ships into a little Creek, where they were ſheltered againſt the violence of the Winds and Ice. The next thing they had to do was to provide themſelves good Huts againſt the approaching Winter-ſeaſon. This Harbour lay near the Entrance of a River, which was not frozen up in *October*, tho the Sea was full of Ice all round about.

On the *7th* day of the ſame Month, Capt. *Monck* had a mind to go up the River in a Boat, but could not go further than about a League and a half, by reaſon of the Cataracts, or Rocky Water-falls that oppoſed his Paſſage. He then march'd with ſome of his Men about four Leagues deep into the Country, to ſee whether he could meet with any of the Inhabitants; but no body appearing, he reſolved to return another way. Here he met with a certain Stone raiſed above the Ground, upon which was painted an Image reſembling the Devil, with Claws and Horns; near this Stone was a place of about eight foot ſquare, encloſed with leſſer Stones. On one ſide of this Encloſure there lay a heap of ſmall flat Stones, intermixt with Moſs of Trees; on the oppoſite ſide was a large flat Stone laid upon two others in the ſhape of an Altar, upon which they found three Coals laid acroſs. They ſaw ſeveral more of thoſe Altars, as they were walking about, and ſome footſteps of Men near each of them; tho they did not come in ſight at that time. It is very likely that the Inhabitants uſed to ſacrifice upon thoſe Altars, either with Fire, or perhaps offer their Sacrifices to the Fire it ſelf; for round about them they ſaw abundance of Bones, which probably were the Bones of the ſacrificed Beaſts, whoſe Fleſh the Savages had devoured raw, according to their cuſtom. They met alſo with many Trees, cut down to the Roots with Iron Inſtruments; and with Dogs that were muzled. But what moſt confirmed them in their opinion, that this Iſle was not deſtitute of Inhabitants, was, that in many places they could diſcover the Holes where they

had fix'd the Poles belonging to their *Monck.* Tents, and found many pieces of Skins of Bears, Wolves, Dogs and Sea-calves, wherewith they uſed to cover them; which ſeem'd to intimate, that the Inhabitants here did lead a Vagabond life like the *Tartars* and *Lapponians.*

After the *Danes* had planted their Huts, they cut good ſtore of Wood to be laid up for the Winter, and kill'd abundance of Wild Fowl. Captain *Monck* kill'd a white Bear with his own hands, which they eat; and he ſays expreſly, that it agreed very well with them. They catch'd likewiſe abundance of Hares, Partridges, and other Fowl, beſides four Black Foxes, and ſome Sables.

The Danes provide against the Winter.

On the 27*th* of *November* there appeared three Suns to them, and on the next following 24*th* of *January* two. On the 10*th* of *December* Old Stile, there happened an Eclipſe of the Moon, which they ſaw about Eight a Clock at Night; after which they ſaw the ſame Night the Moon ſurrounded with a very bright Circle, through the middle of which was a Croſs, which divided the Moon in two. This ſeem'd to be the forerunner of thoſe Evils which theſe poor Wretches were to ſuffer hereafter, as will appear out of the following Account.

The Cold began to encreaſe with the Winter-ſeaſon, to ſuch a degree, that they ſaw Ice of 300, nay 360 foot thick: no Beer, no Wine, or Brandy was ſtrong enough to be proof againſt it, but froze to the bottom, and the Veſſels ſplit in pieces; ſo that they cut the frozen Liquor with Hatchets, and melted it before the fire, before they could drink it. If they happened to leave any quantity of Water in their Copper or Tin Veſſels, they found them all in pieces the next morning: Neither were the poor *Danes* able to reſiſt ſo exceſſive a Froſt, which maſtered the Metals, for they all fell ſick, and their Sickneſſes encreaſed with the Cold; they were generally ſeized with a Griping Looſeneſs, which did not leave them till it put an end to their days. Thus they dropt away one after another, ſo that about the beginning of *March* the Captain was fain to do Duty as a Sentry, for want of others. The worſt was, that the Spring did augment their Diſtemper, for their Teeth were ready to fall out, and their Gums ſwell'd to that degree, that they could not take any other nouriſhment but Bread ſoak'd in Water. The poor remnants of theſe unfortunate Wretches were in the next following *May* ſeized with another Looſeneſs, with ſuch violent pricking pains in their Limbs, as made them look like meer Shadows; their Arms and Legs being quite lame, and full of Blew ſpots, as if they had been beaten; being a Diſtemper not unknown to Seamen, by whom it is commonly call'd the Scurvy. So many of them died, that there were not enough left to bury them, the reſt being likewiſe ſick and very weak: and to compleat their miſery they began to want Bread, inſtead of which they made uſe of Rasberrys which they dig'd out from under the Snow, which ſupply'd the defect of Bread; but they were fain to eat them as ſoon as they were taken from under the Snow, where they kept freſh, but ſoon grew uſeleſs afterwards.

On the twelfth day of *April* it rain'd the firſt time after ſeven Months; and toward the end of *May* there appear'd again all ſorts of Fowl, ſuch as wild Geeſe and Ducks, Swans, Swallows, Partridges, Ravens, Snipes, Faulcons, and Eagles, but they were too weak to catch them.

On the 4*th* of *June* Captain *Monck* himſelf fell ſo dangerouſly ill, that he did take no food for four days together; and expecting nothing elſe but preſent death, he made his laſt Will, in which he deſired thoſe that might by chance come to this place to bury his Corps, and to ſend the Diary of his Voyage to the King of *Denmark.* After four days were paſt he began however to recover a little, and with much ado got out of his Hut, to ſee whether there were any of his Ship's Crew left alive, of whom he found no more than two of Sixty four Perſons he brought along with him. Theſe two being over joyed to ſee their Captain in a condition to ſtir abroad, took him in their Arms, and carried him to a Fire, to refreſh his Spirits. They now began to encourage one another, promiſing to ſtand by one another to the laſt gaſp. They dig'd every where among the Snow, till at laſt they met with a certain Root, which being both Reſtorative and Food to them, they were reſtored in few days. The Ice began now to melt apace, ſo that on the 18*th* of *June* they catch'd ſome Salmons, and other Fiſh, which with what exerciſe they uſed in Hunting, ſo ſtrengthened them in a little time, that they reſolved to return to *Denmark.*

The

The Summer Seaſon approaching, they were extremely peſtered with Gnats, which made them haſten their departure; ſo that on the 16*th* of *July* they went aboard their leſſer Ship (leaving the biggeſt behind) and ſteer'd their Courſe towards *Monck*'s Harbour; they were much incommoded by the Ice, and loſt their Boat and Rudder. Whilſt they were buſy in making a new one, they faſtened their Ship to an Ice-rock; which being looſened by the Tide, their Ship was carried away with it; but the Ice being melted ſoon after, they got clear again, and met with their Boat which they had loſt ten days before. It was not long before they got faſt within the Ice once more; but the Weather changing almoſt every day, they were ſoon releaſed again. Having at laſt repaſt the *Straits*, they ſail'd by Cape *Farewel* into the Ocean; but were on the 8*th* of *September* overtaken by a moſt terrible Tempeſt, which threatned no leſs than their total deſtruction, they being quite tired out, and not able to manage the Ship: ſo that leaving themſelves to the mercy of the Winds, they loſt their Maſt, and the Sails blew over-board, which however they made ſhift to ſave.

In this condition they were forced upon the Coaſt of *Norway*, where they caſt a piece of an Anchor (the only one they had left) in a ſmall Creek, where they hoped to ſhelter themſelves againſt the Storm; but found themſelves deceived in their Hopes, for they were in moſt imminent danger of being daſh'd to pieces againſt the Rocks, if by good fortune they had not got betwixt them and the Shore; where after they had refreſh'd themſelves for ſome days, they purſued their Voyage, and arrived at laſt in *Denmark*.

Capt *Monck* had no ſooner ſet foot aſhore, but he went to *Copenhagen* to give the King an account of his unfortunate Voyage; who not imagining him to be ſtill among the Living, received him with all imaginable marks of his Favour. Thus we have ſeen the brave Capt. *Monck* return to the *Daniſh* Shore, which, as might reaſonably be ſuppoſed, would put an end to all his Sufferings; but it ſeems his ill Deſtiny had preſerved him for *Monck*more, which was to put an unhappy period to the Life of this brave Man.

For whilſt he was in *Denmark*, he uſed often to ruminate upon his paſt Adventures; and being by degrees convinced of what had been the chief cauſe of his miſcarriage in his Voyage through the *Straits*, he took a reſolution to try his Fortune once more, in which he hoped to ſupply the Defects of the former, ariſen from the want of knowledg of thoſe Seas, and ſome other circumſtances. Accordingly he propoſed his Deſign to ſome Perſons of Quality; who approving of it, equip'd two Ships, which he was to command in chief.

Having provided himſelf withall Neceſſaries for ſuch a Voyage, he was ready to ſet ſail, when (as his ill Fortune would have it) the King ſent for him, and happening, among other things, to ſpeak of his former unfortunate Voyage, told him, that he had loſt two Ships by his want of Conduct. Which the Captain anſwering ſomewhat briskly, the King took his Cane and puſh'd it in anger againſt his Breaſt. The Captain took this Affront ſo heinouſly, that he immediately went home to bed, and would not be perſwaded to take the leaſt nouriſhment; ſo that in ten days after he died for Melancholy and want of Food.

The preceding Account ſeems to intimate, that there is a Paſſage of a conſiderable length and breadth betwixt *Greenland* and *America*, and beyond that a large Sea, the extent of which is not known hitherto, nor whether it be an open or only an incloſed Sea; tho it ſeems Capt. *Monck* was of opinion that *Greenland* was ſeparated from *America* by this Sea, which was queſtionleſs the reaſon which induced him to try his Fortune a ſecond time; in which, as we told you before, he met with ſuch Encouragement from ſeveral Perſons of Note in *Denmark*, that in all likelihood he would have ventured his utmoſt for the diſcovery of the Truth, if he had not been prevented by this ſiniſter Accident.

F I N I S.

Monck.

An Account of that Country commonly call'd Spitsbergen, *being reckoned a part of* Greenland.

With the manner of its firſt diſcovery, and what method is uſed in catching the Whales on that Coaſt.

AFTER the *Portugueſes* had found out the way to the *Cape of Good-Hope*, and from thence to *China* and *Japan*, ſeveral other Nations being invited by the Treaſures of thoſe Countrys, did endeavour to diſcover a ſhorter Paſſage thither by the North, of which we have ſeveral Accounts abroad, ſome having attempted to find out the ſaid Paſſage on the North-weſt ſide of *America:* which Courſe was taken by the *Engliſh*, viz. by *Forbiſher*, *Davis* and *Hudſon*, and likewiſe by Capt. *Monck*, whoſe unfortunate Voyage we have ſpoken of in the preceding Treatiſe.

Others have attempted to paſs to the North-Eaſt by *Nova-Zembla* (as the *Ruſſians* call it) and the *Great Tartary*; of which number are the *Hollanders*, who in 1594, and the following Years, have (tho with ill ſucceſs) endeavoured to open their way on that ſide to *China*.

The Engliſh firſt attempted the North-Eaſt Paſſage.

The *Engliſh* were however the firſt who attempted to find out this Paſſage: For in the Year 1553, under the Reign of King *Edward* VI. ſeveral Perſons of Note entered into a Society, which they call'd, *The Company for the diſcovery of Unknown Countries*. The chief Director of this Company was the famous *Sebaſtian Cabot*, who under the Reign of King *Henry* VII. firſt diſcovered the Northern part of *America*; from whence in ſome antient Maps that part is called *Sebaſtian Cabot's Country*.

This Company equip'd three Ships, under the command of Sir *Hugh Willoughby* an *Engliſh* Knight, and *Richard Chancellour* Vice-Commodore, with Orders to endeavour to find out a Paſſage to the North-Eaſt through the *Tartarean-Sea* to *China*.

Thoſe three Ships purſued their Voyage together, without any ſiniſter Accident, till they came to the height of *Wardhuis* and *Lapland*, where *Richard Chancellour* being ſeparated from the reſt by foggy and ſtormy Weather, he cruiſed up and down on thoſe Seas, in hopes to meet with them again; till at laſt he arrived accidentally in the Bay of St. *Nicholas*, under the *Muſcovite* Juriſdiction, but unfrequented by any *Europeans* before. Being got into the acquaintance of ſome *Muſcovites*, he reſolved to wait in Perſon on the then Great Duke *John Baſilovitz*; who being then engaged in the *Livonian* War, which had much interrupted the *Eaſtland* Trade, was very willing to encourage the *Engliſh*, by granting them conſiderable Privileges for the promoting of Trade; which has been ſince carried on by the *Engliſh* to their no ſmall Advantage.

Sir *Hugh Willoughby*, after he had been toſs'd up and down for a long time, did at laſt (according to the Diary writ by his own hand) *viz.* on the 14*th* of *Auguſt*, come to an anchor near a Country ſituate under the 72*d* Degree; which Country ſince has been ſtiled in many Maps, Sir *Hugh Willoughby's Country*. From thence he purſued his Voyage along thoſe Coaſts, till the ſudden approaching Winter obliged him to enter a certain Harbour, where to paſs the Winter. He ſent abroad three of his Men to the South-Weſt to view the Country, and to endeavour to diſcover ſome of the Inhabitants: But theſe returning without ſucceſs, within three days after he ordered three others to the Weſt ſide; but theſe alſo failing in their hopes, three more were diſpatch'd towards the South-Eaſt, who likewiſe returned without having been able to find out any Inhabitants. Thus far Sir *Hugh Willoughby's* Diary. He himſelf was found frozen to death, with the Ships Crew of his two Ships, conſiſting of ſeventy Perſons, in an obſcure Harbour of *Lapland*, call'd *Arcina Kecca*, being diſcovered by ſome *Ruſſian* Fiſhermen who accidentally came that way;

way; for it is the cuſtom of the *Laplanders* to dwell all the Summer ſeaſon near the Sea-ſide, for the conveniency of fiſhing; but with the approaching Winter they retire to the Inland parts of the Country, which makes the Coaſt to be quite deſolate as long as the Froſt laſts. The ſaid Sir *Hugh Willoughby*'s Corps was afterwards, by ſome *Engliſh* Ships trading to *Muſcovy*, carried to *England*, where he, with ſome of his Company, was honourably interr'd at *London*.

The *Engliſh* Ships trading to *Muſcovy*, becoming thereby acquainted with thoſe Northern Coaſts, had obſerved a great number of Sea-Horſes in thoſe Seas; ſo that ſeveral Ships were ſent out from *England* to catch them, chiefly for their Teeth-ſake, which were ſold at a very dear Rate in *Muſcovy*.

Deſcription of Sea-Horſes.

The Sea-Horſes are very ſtrong Creatures, approaching to the bigneſs of a moderate Ox, having four Legs (the two hindermoſt being very unſhapable) and a very thick Hide; there have been ſome ſeen at *Amſterdam* that weigh'd above 400 weight. Their Heads are vaſtly large, having two Teeth each of above a foot long, as white as the beſt Ivory, which is what they are purſued for with ſo much eagerneſs. They bring forth ſometimes one, ſometimes two young ones at a time, of whom they are very fond. They live both in the Sea, and upon Ice; they are not eaſy to come at whilſt they keep in the Sea, by reaſon of their prodigious ſtrength; but when they are catch'd upon the Ice, they are not able to make any conſiderable reſiſtance, by reaſon of the ſhortneſs of their Legs and unweildineſs; but they muſt be hit in the Head, their Skin being impenetrable. If they happen to ſee one of their own Kind dead upon the Ice, as many of them lay themſelves upon it, till it is covered all over and corrupted. The *Engliſh* call them *Sea-Horſes*; the *Dutch*, *Wallniſſets*; and the *Muſcovites*, *Morſes*.

It was in the Year 1593, that the *Engliſh* ſent the firſt time their Ships to catch thoſe Sea-Horſes. They landed in an Iſland, called by the *Hollanders* the *Iſland of Bears*; by the *Engliſh*, *Cherry-Iſle*, from one of the chief Directors of their Company. The Sea-Horſes are in great numbers thereabouts, of which they kill'd a great many, kept their Teeth, and made Oil out of their Fleſh. Which Trade they continued with great Advantage for ſeveral Years after.

But in proceſs of time the Sea-Horſes began to be ſo ſhy, that as ſoon as they perceived any Men they got into the Sea; which rendring the catching of thoſe Beaſts the more difficult, and ſubject to great danger, the Whales began to be purſued by the induſtrious Mariners. *Monck.*

In the Year 1610, the beforementioned *Engliſh* Company ſent one *John Pool* into the frozen Sea, who diſcovered that Country, which indeed was found out by the *Hollanders* before, in their third Voyage to *Nova-Zembla*, made in the Years 1596; and being by them taken for a part of *Greenland*, was, by reaſon of the highland piqued Mountains which are ſeen a good way off at Sea, call'd *Spitſbergen*.

Mr. *Pool* having made his particular Obſervations upon the great number of Whales found thereabouts, gave an account of it after his return to the Company, who the next following Year ſent him thither with two Ships; and they had the good fortune to catch good ſtore both of Whales and Sea-Horſes; but by an unfortunate miſhap loſt both their Ships, the Ships Crew being carried back to *England* by another *Engliſh* Ship which came that way accidentally: theſe were the firſt Ships that came on that Coaſt on the account of catching of Whales.

First catching of Whales.

In the Year 1612, the *Engliſh* ſent two Ships more thither, who meeting with a *Dutch* Veſſel which was ſent thither upon the ſame errand, they obliged them to return home without any Booty.

Difference between the Engliſh *and* Dutch *about* Spitsbergen.

The next following Year 1613, they purſued the ſame Deſign with more vigour than before: for having obtained a Patent from King *James*, forbidding all others, as well Foreigners as Natives (except the *Muſcovia* Companys) to ſail to *Spitsbergen*; they equipp'd ſeven Men of War, wherewith they chaſed the *Dutch*, *French*, thoſe of *Biſcay*, nay the *Engliſh* themſelves that were Interlopers, from thence.

In the Year 1614 the *Hollanders* and *Zelanders* appear'd near *Spitsbergen* with eighteen ſtout Veſſels, under convoy of four Frigats of thirty Guns each; ſo that the *Engliſh* who were but fifteen ſtrong, durſt not enter into a Diſpute with them at that time. The ſame happened in the next following Year, 1615.

In the next following two Years the *Engliſh* had the better of the *Dutch*; but in the Year 1618, the *Zelanders* came with a ſtrong Squadron, and diſputing the preference with the *Engliſh*, plundred their Ships, and forced them to retreat.

This

Monk. This Conteſt betwixt theſe two Nations continued for ſome Years after, till both ſides being weary of it, the Paſſage thither was left free and open to all Nations.

The *Engliſh* alledged in their behalf, that they having been the firſt Diſcoverers of that Country, it was but reaſon they ſhould reap the Benefit of what Expences they had been at. But the *Dutch* pleading a precedency, as having been there in 1596, the *Engliſh* anſwered, That the Country found out by Sir *Hugh Willoughby*, could be no other but *Spitsbergen*, there being no other Country ſituate under thoſe Degrees; and that perhaps he had miſtaken the Numbers, in putting 72 for 77. But theſe Diſputes are of little weight where the Sword decides the Quarrel.

The King of *Denmark* did likewiſe lay a Claim to *Spitsbergen*, founded upon this Suppoſition, that it was a part of the *Old Greenland*, which depended on the Crown of *Norway*, and conſequently on him. This Claim was back'd by ſome Men of War, but they were not ſtrong enough to oblige the other Nations (as their intention was) to pay them a certain Cuſtom.

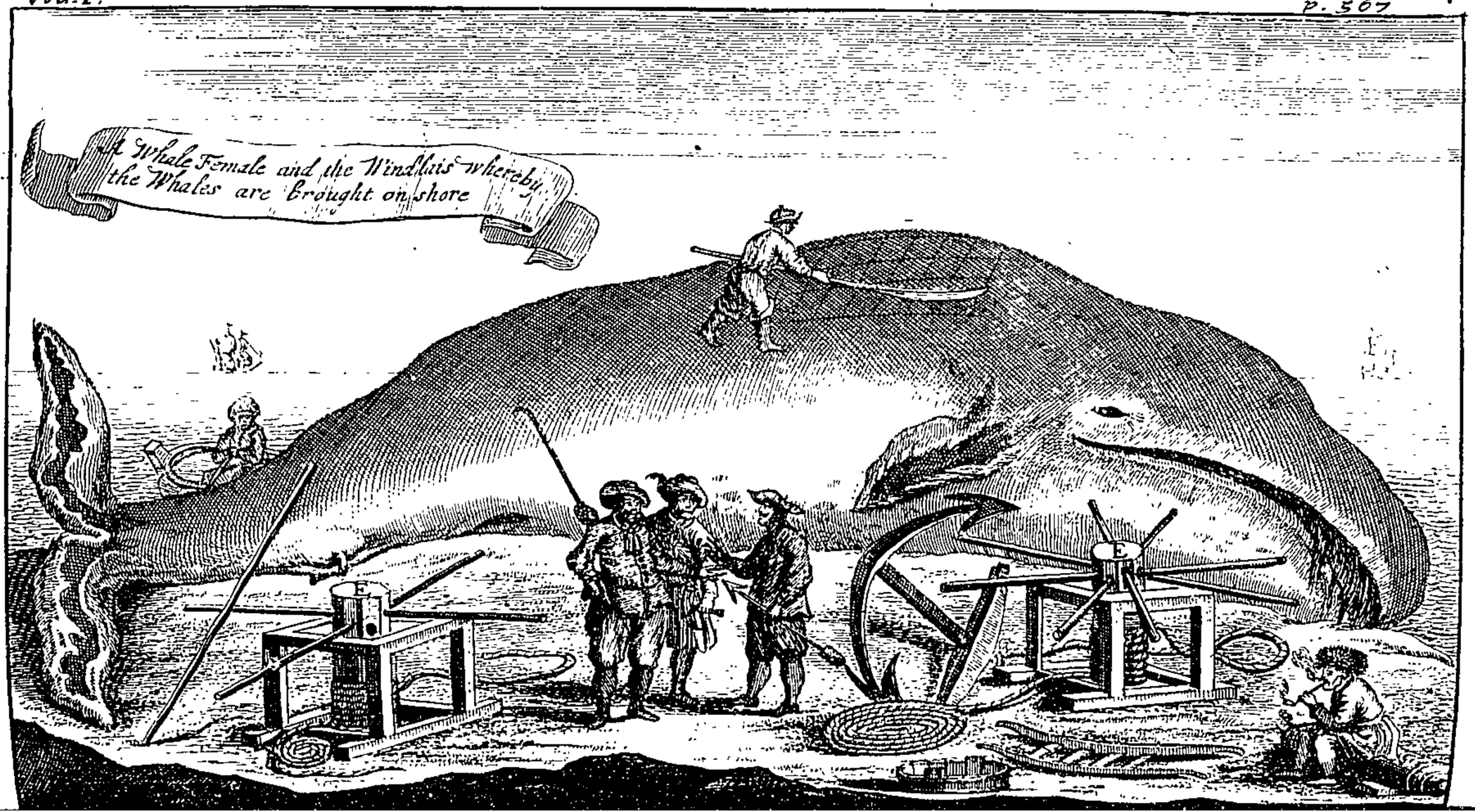
Situation of Spitsbergen, and its Name. This part of *Greenland*, or *Spitsbergen*, is the moſt Northern part of the World, which hitherto is come to our knowledg, being ſituated betwixt *Nova-Zembla*, and *Greenland*, and extends from the 76 to the 80 Degree. It is call'd *Spitsbergen* from its high and piqued Mountains which are ſeen at Sea. Theſe Mountains are of a coarſe Sand, intermix'd with ſmall flat Stones like our Slates, and conſequently have no firm bottom.

Three ſorts of four-leg'd Beaſts here. The Country it ſelf is uninhabited, but affords three ſeveral kinds of four-leg'd Beaſts, *viz.* white Bears, not inferior in bulk and ſtrength to our Oxen, they live for the moſt part upon the Ice. Beſides theſe there are likewiſe Foxes here, gray, white, and black; and *Rain-deer*, ſomewhat ſmaller than a Stag, but very like them in ſhape, and every thing elſe, only their Horns are not ſo ſmooth. Their Food is a certain green Moſs, inclining to a yellowiſh colour, which ſprouts out among the Sand and Stones, being for the reſt not unlike that which grows upon Trees. Some are of opinion that deeper in the Country there grows ſome Graſs; and probably there may be ſome hot Springs there, as has been obſerved before in *Greenland*, and perhaps alſo ſome Grounds not ſo much expoſed to the Snow, which afford ſome ſuſtenance in Winter to thoſe Beaſts.

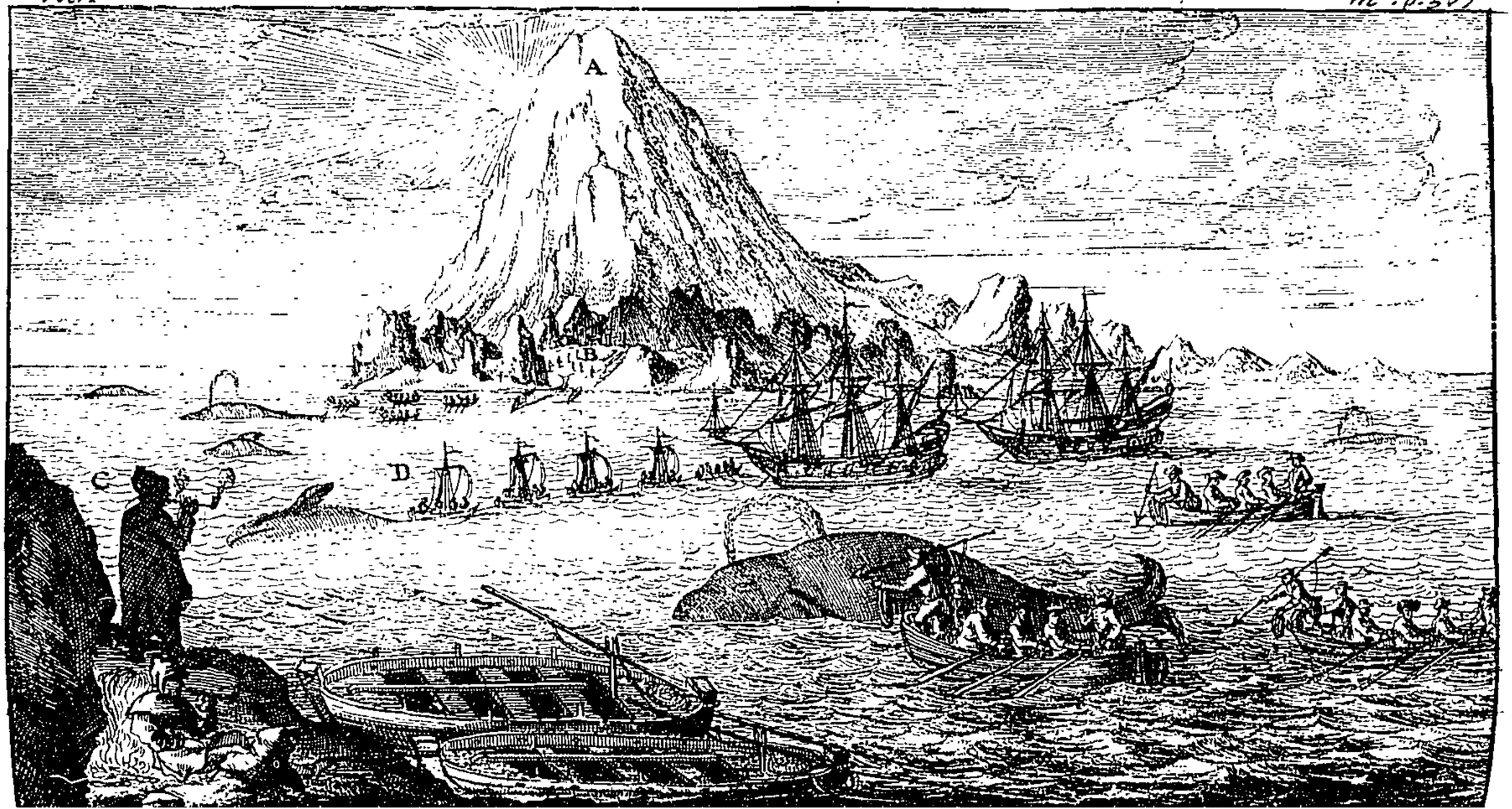
In the beginning of *June*, when the Foreign Ships commonly firſt appear on theſe Coaſts, the Country is all over (as far as you can ſee) covered with Snow; and the *Rain-deer* are ſo lean, that they can ſcarce hang together: But in ſix Weeks after, when the Snow is melted away, they thrive to that degree, that they have two inches of Fat on their Ribs. They don't fly from Men, but rather meet them, and that ſo near, that ſometimes you may lay hold of them, or at leaſt can't fail to hit them with a Gun; at the noiſe of which the reſt diſperſe, but return ſoon after to the ſame place.

Exceſſive Cold at Spitsbergen. The Country is exceeding cold; and tho the whole Summer is but one continued Day, the Sun not going below the Horizon for ſix Weeks together, yet is this but a ſlender allay to the Cold, which is there the more fierce, the more clear the Sky appears, as may be likewiſe obſerv'd with us in Winter-time; the Mountains eſpecially ſend forth ſuch cold Damps as are intolerable. The Air is frequently foggy here, to ſuch a degree, that you cannot ſee the length of a Ship from you; ſo that nothing but a thirſt after Lucre could induce Mankind to expoſe themſelves to ſo many Inconveniences.

Plenty of Fuel. It is further to be obſerved, that tho this Country affords neither Trees nor Shrubs, yet thoſe who are imployed in boiling the Oil aſhore, are never in want of Fuel; this defect being ſupplied by a great quantity of Trees, with their Roots and Branches, which are caſt aſhore there by the Sea: And not only here, but likewiſe in all the other Northern Countries, *viz.* in *Nova-Zembla*, *Greenland*, and the *Iſle of Bears*. From whence thoſe Trees come is variouſly conjectured, ſome will have them come from the *Tartarian* Rivers, which exonerating themſelves into thoſe Seas, are frozen up in the Winter; and in the Spring a ſudden Thaw enſuing, the thick Ice-ſholes, forced along by the ſwiftneſs of the Current, tear up many Trees, nay ſometimes whole Foreſts by the Roots; which being carried into the Sea, are caſt on thoſe Northern ſhores. But to this it is objected, that ſince it is evident that the Winter-ſeaſon has been the ſame many Years ago in thoſe parts, it muſt neceſſarily follow that the Ice would have forced away all the Trees at any reaſonable diſtance from thoſe Rivers long before this time; and that conſequently thoſe Rivers could not furniſh ſo vaſt a quantity


A Whale Female and the Windlass whereby the Whales are brought on shore
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tity every Year, it being impoſſible theſe Trees ſhould grow ſo faſt, being eſpecially kept back by the continual overflowings of thoſe Rivers. Thus much however is certain, that the two great Rivers *Oby* and *Petzora*, carry a conſiderable number of Trees every Year into the Sea; but thoſe cannot come in any compariſon with that prodigious quantity which is caſt on the Northern ſhores.

Wild Fowl here. *Spitsbergen* has ſome Water-fowl, ſuch as wild Ducks of two ſeveral kinds. The Northern Parrots, they reſemble the other Parrots both in their Bills, and Colour of their Feathers, but their Feet reſemble the Ducks Feet and wild Geeſe. The Sea is alſo barren of Fiſh, ſuch as are fit for nouriſhment, unleſs it be now and then a Haddock.

The many Ships which are every Year ſent thither from *England*, *France*, *Spain*, *Denmark*, and the *Netherlands*, coming only on the account of the Whales, from whence they draw an Oil by boiling; each Nation having its own Station, Bay or Harbour for that purpoſe.

Different kinds of Whales. It is further to be obſerved, that there are ſeveral different kinds of Whales in the frozen Sea, not to ſpeak here of ſome Sea-monſters, which are mentioned by ſome upon the very credit of the Mariners who pretend to have ſeen them. The Whales may conveniently be divided into White and Black ones. The Black are again of two different Kinds, for ſome have only one Hole or Pipe, and thoſe are all of one ſort; out of the Head of thoſe is taken that Matter which is call'd by the Apothecaries *Sperma Ceti*: others have two, and theſe are again diſtinguiſh'd by their different degrees of bigneſs. The biggeſt kind is called *Grand-bay*, the reſt are ſubdivided into five ſeveral ſorts; all which agree in this, that they have no Fins on their Backs. There is one kind which is never found without them, and for that reaſon has got the name of *Fin-fiſh*; but being a fierce Beaſt, and commonly very lean, is not much ſought for. The white Whales are ſo call'd, becauſe their Backs are covered with many white Cockle-ſhells. *Monck.*

Every Nation, as I told you before, has its own Station or Harbour, where they have fix'd their Coppers, Huts, and other Inſtruments fitted for the boiling of the Whale Oil, which are always left behind.

The States General of *Holland* have granted a Patent to a certain Company to catch Whales at *Spitsbergen*, with excluſion to all others of their Subjects: But ſuch as did not belong to the ſaid Company, and yet were willing to carry on a Trade with Whale-Oil, being inform'd that not only near *Greenland*, but alſo in many other parts of thoſe Seas, there were a great many Whales; have ſince ſent abroad their Veſſels, which never came aſhore, but purſue them in the open Sea till they catch them; when they cut them into ſmall pieces, and putting them up in Barrels, carry them thus into *Holland*, where they boil the Oil in the ſame manner as they do in *Spitsbergen*. But it is to be obſerved, that this Oil has a certain rankneſs and ill ſmell contracted by the keeping of the Fleſh ſo long in the Barrels. We will now come to a concluſion, after we have given you a ſhort account of the manner of catching the Whales.

An Account of the Manner of the catching of the Whales.

Grand-bay the beſt of Whales. AMong the before-mentioned ſeveral ſorts of Whales, that kind which is called *Grand-bay*, is commonly eſteemed the beſt, by reaſon of his bigneſs, and the great quantity of Fat which affords the moſt Oil; as alſo becauſe he is the moſt unweildy, and the eaſieſt to be catch'd; this Beaſt being as lumpiſh as it is bulky: the Head makes up one third part of the whole Body, with very ſmall Eyes in the midſt of it, no bigger than Oxens Eyes; the Eye-balls being no bigger than a good Pea. Inſtead of the Ears, appear on the out-ſide only two Holes, ſo ſmall, that they are ſcarce to be found out, and will ſcarce admit of a ſingle Straw; but within the Head they have a larger Orifice, and are formed like Ears, which afford them a ſharp hearing. On the top of the Head he has two Pipes, for the drawing in and out of the Air, and the diſcharging the Water which he ſwallows in his Mouth, which is forced out through theſe Holes in a vaſt quantity, and to a great height. His Tongue is about 18 Foot long, and ten broad, weighing commonly near 600 weight; of ſuch a bulk, that when it lies upon the ground, the talleſt Man cannot look over it. This Tongue is incloſed within a good quantity of Hair, not unlike to Horſe-hair, which are faſtned

ned to and cover that we commonly call *Whalebone*; of thoſe there are about 800 within the compaſs of the Mouth great and ſmall; the broad ends are join'd together on both ſides of the Palate, as the leſſer are below: thoſe would queſtionleſs wound the Tongue by their ſharp Edges if they were not covered with Hair, which are like a Bed for the Whales Tongue to reſt in. He is deſtitute of Teeth, and after he is opened you ſcarce find any thing within but a few Sea-Spiders, and ſome Sea-moſs which is caſt up from the bottom of the Sea; from whence it ſeems probable that neither of thoſe are the ordinary Food of this monſtrous Creature, but the Sea-Water, which conveys thoſe Spiders and Moſs into his Belly; tho at the ſame time the Mariners look upon it as an infallible ſign that Whales are near at hand when they meet with many of thoſe Spiders, which ſometimes cover the ſurface of the Sea. His Mouth is about four or five fathom wide, with thick and broad Lips weighing ſometimes 6000 weight. He is very thick from the Head to the middle, but thinner and ſharper towards the Tail; the Fins of which don't ſtand upright in ſwimming like other Fiſh, but are on both ſides like our Crawfiſh; thoſe he makes uſe of in ſwimming with incredible ſwiftneſs. The Tail it ſelf is about 27 foot long, and at the end one and a half or two foot thick; the Fins are very ſtrong, wherewith he performs Miracles, his whole Strength conſiſting in them. The privy Members of the Whale are [illegible] outſide like the four-leg'd Creature; the Yard being about 14 foot long, and in the thickeſt part about a foot in circumference. The Female commonly exceeds the others in bigneſs, its privy Members are within the Body, not unlike thoſe of Women, and open and ſhut as occaſion requires. They are to be ſeen next by their Breaſts, (where you alſo find thoſe of the Males) as you may ſee in the Cut; ſhe never brings forth more than one young one, which follows the old one every where, and ſucks her two Breaſts.

Monck.

The whole length of a Whale.

The whole length of a Whale is about 70 or 80 foot, having on each ſide a Fin of a fathom in length, and half a one broad. There is a certain Fiſh in thoſe Seas call'd the *Swordfiſh*, or *Finfiſh*, who is the declar'd Enemy of the Whale; it is not above ſeven or eight foot long, but not eaſily to be catch'd by reaſon of its Strength and Vigor; there being Inſtances, that ſuch a Fiſh after it has been wounded by the Harpun, has ſwam ſo long and with ſuch ſwiftneſs afterwards, that the Chalops being tired in the purſuit, have been glad to cut the Line. Theſe Fiſh, as we ſaid before, are dangerous Enemies to the Whale, who flies before them with all his might; but they ſurround him in vaſt numbers, pinch and pull out his Fins by degrees, whilſt he makes the beſt of his way from them, and endeavours to keep them off with his Tail. But after they have bereaved him of his chiefeſt ſtrength, I mean his Fins, they get into his Mouth, where they devour his Tongue, nothing being more common than to find dead Whales floating upon the Water without Tongues.

The Sword fiſh his Enemy.

How the Whale is kill'd.

The manner of catching and killing of the Whale is perform'd thus: As ſoon as they eſpy a Whale either from the Shore or Ship, they put out three Chalops, man'd with ſix Men each, among whom is one who being call'd the *Harpuncer*, is the Perſon who is firſt to wound the Whale with his *Harpun*. Thoſe three Chalops row as faſt as poſſibly they can after the Whale, but muſt be very cautious they don't come too near his Tail; when they come pretty near him, they are as ſilent and make as little noiſe with their Oars as poſſibly they can, for fear the Whale ſhould take to the bottom of the Sea. When they are near enough, the *Harpuncer* of one of theſe Chalops, who believes himſelf to be within reach, throws his *Harpun* at him with all his force; this *Harpun* is about three foot long, having on both ſides Hooks or Notches to prevent its being torn out again, after it once is fixed in the Body of the Whale: it has a wooden Handle, the better to ballance it for the conveniency of throwing, and a Line faſtned at the end, which being about 200 fathom long, is laid in a Veſſel in the Chalop; for no ſooner finds the Whale himſelf to be wounded, but with incredible ſwiftneſs he goes towards the bottom of the Sea; ſo that the Line ſmoaks, being rub'd againſt the ſides of the Chalop, and would certainly take fire if the Men did not continually pour Water upon it. There is alſo one whoſe buſineſs it is to take care that the Line be not entangled; for if that ſhould happen, they have nothing to do but to cut the Line, for elſe it would overſet the Chalop. If they find one of the Lines fall ſhort, thoſe of the next Chalop furniſh them with theirs, which they faſten to it: But all this would ſtand them in little

little ſtead, if the nature of this Fiſh were ſuch as to be able to abide long under Water; whereas after he has run ſome hundred fathoms deep, he is forc'd to come up again to take breath, at what time he ſends forth ſuch a terrible ſound through his Pipes, that it may be heard at half a League diſtance, tho ſome make a much greater noiſe than others. As ſoon as the Fiſh appears upon the ſurface of the Water, the Chalops purſue him, being directed by the Line which ſhows them the way. The *Harpuneer* who comes firſt neareſt to him, throws another *Harpun* into his Body, which makes him once more take towards the bottom; but after he comes up again the ſecond time, they don't make any further uſe of the *Harpuns*, but of certain ſmall Pikes, not unlike a Lance, of which there are two ſorts, throwing-Lances and puſhing-Lances. The throwing-Lances reſemble an Arrow, and are uſed much in the ſame manner, but have no Hooks at the end; for they are thrown into the Body of the Whale, and drawn out again, the intention of which is to tire the Fiſh by ſo many Wounds till they dare venture at him with the puſhing-Lances; for whilſt he is in his full ſtrength nobody dares to come near him, for whatever he hits with his Tail and Fins he batters in pieces, as has been ſeen ſometimes in ſome Chalops, which have been torn in flitters, and the Men thrown up to a great height into the Air. When they find him almoſt tir'd, and his Strength conſiderably abated, they draw nearer to him, and make uſe of the other Lances, which reſemble our Pikes; with thoſe they wound him, but eſpecially near the Fins, where this Creature is moſt ſenſible; and this they hold ſo long till they have hit his Lungs or Liver, at which time the Fiſh ſpouts out a vaſt quantity of Blood through the Pipes, which riſes into the Air as high as the Maſt: then they deſiſt, and the Fiſh finding himſelf wounded in ſo ſenſible a part, begins to rage moſt furiouſly, battering the Sea and his Body with his Fins and Tail, till the Sea is all in a foam; and when he ſtrikes the Fins againſt his Body, and his Tail at the Waves, you may hear it half a League diſtance, the ſound being no leſs than if a great Cannon was diſcharged. This ſtruggling affords ſo agreeable a Spectacle to the Beholders, that thoſe who have ſeen it aſſure us, that they could never be tired with the ſight of it. Whilſt the Whale is making his laſt Efforts, the Chalops are obliged to follow him ſometimes for two Leagues together, till having loſt all his Strength he turns upon one ſide, and as ſoon as he is dead upon his back: then they draw him with Ropes either aſhore (if it be near *Spitsbergen*) or elſe to the Ship, where he is kept ſo long till he riſes above the Water; for the firſt day he lies almoſt even with the Surface of the Water, the ſecond he riſes about ſix or ſeven foot above it, and the third ſometimes as high as the ſides of the Ship. On board each Ship there is one whoſe buſineſs it is to open the Fiſh, who after he has put on his Garment fitted for that purpoſe, cuts open his Belly with a very large Knife, which is not done without a roaring noiſe, and an intolerable ſmell ſent forth from the Entrails of this Beaſt: But notwithſtanding the Man proceeds in his buſineſs, ſeparating the Fleſh from the Bones by pieces of two or three hundred weight, which are convey'd thus either aſhoar or on board the Veſſel, where they are cut again in ſmaller pieces. The Tail of this Creature ſerves for a hacking Block, being ſo very nervous and ſtrong, that it exceeds any Wood whatſoever for this uſe. Being thus cut into ſmall pieces, thoſe who have their Settlements at *Spitsbergen* extract the Oil immediately by boiling it aſhoar, which being put into Barrels, is thus tranſported to the reſpective places to which the Ships belong. But thoſe who want this conveniency, and go only abroad to catch the Whales in the open Sea, are fain to put up thoſe pieces in Barrels, which they carry home, and boil them after the ſame manner as they do at *Spitsbergen*; but this is of leſs value than the other, as having a very diſagreeable ſcent. Each Fiſh is computed to afford from 60 to 100 Barrels of Oil, at three or four Pounds *Sterling* the Barrel, according as the Market goes. There are three Harpuneers to each Ship, every one of whom has 10 *l.* for every Whale that is kill'd; and ſometimes one Ship catches ten Whales in a Voyage. *Monck.*

FINIS.

A
DESCRIPTION
OF
UKRAINE,
CONTAINING SEVERAL
PROVINCES
OF THE
Kingdom of Poland,

Lying between the Confines of *Muſcovy*, and the Borders of *Tranſylvania.*

Together with their Cuſtoms, Manner of Life, and how they manage their Wars.

Written in French *by the* Sieur de BEAUPLAN.

THE Sieur de Beauplan, *Author of this ſmall Account, had a long time to make himſelf perfect in it, having ſerv'd, as he tells us,* 17 *years in the* Ukraine, *as Ingineer to the King of* Poland. *He gives a particular account of the Manners of the* Poles *and* Coſſacks, *with whom in ſo many years he could not but be extraordinary well acquainted: he deſcribes their Perſons, particularizes much upon their manner of making War, which was his Profeſſion, ſets down to a tittle the manner of the* Coſſacks *making their Irruptions into* Turky *and* Tartary *by way of the Black Sea, deſcribes the Country, and particularly the River* Boriſthenes, *with that exactneſs, as may be expected from a Mathematician who had view'd all thoſe parts, and made ſpecial Obſervations, not only for his own curioſity, but to fulfil the duty of his Employment, which was to erect Forts, and even build Towns in convenient places. Tho he calls this only a Deſcription of* Ukraine, *yet he ſtops not there, but ſets down the manner of electing the Kings of* Poland, *the Greatneſs of their Nobility, and way of Treating in ſolemn Feaſts. Nor is this all, but he runs into* Tartary, *and beſides deſcribing the Country of* Crim *and* Budziak, *takes his courſe quite round the Black Sea, obſerving all Places of note upon it, and not only acquaints us with the Manners and Cuſtoms of both thoſe People, but very particularly informs us, how they make their Irruptions into* Poland *and the* Ukraine, *both in Summer and Winter, and how they do to avoid coming to Battel when purſu'd. Nothing is wanting, but the Map which in ſome places he refers to; but in a ſhort Advertiſment he informs the Reader, that all his Papers and Draughts, which it ſeems he had left to be engrav'd in* Poland, *had been there ſeiz'd by the King, which has depriv'd us of the Satisfaction of ſo exact a Map as we might reaſonably expect from him.*

Beauplan.

A Deſcription of Ukraine, *and the River* Boriſthenes, *commonly call'd the* Nieper, *or* Dnieper, *from* Kiow *down to the Sea into which it falls.*

The City Kiow.

KIOW, otherwiſe call'd *Kiovia*, was one of the antienteſt Citys in *Europe*, as may be ſeen ſtill by the Remains there of Antiquity: As for inſtance, the height and breadth of its Ramparts, the depth of its Ditches, the ruins of Churches, the old Tombs of ſeveral Kings found within them. Of the Churches only two remain as a Memorial, which are thoſe of S. *Sophia* and S. *Michael*; for of all the reſt there is nothing left but Ruins, as of that of S. *Baſil*, whoſe Walls are yet ſtanding five or ſix foot high, with *Greek* Inſcriptions on them of above 1400 Years, ſtanding upon Alabaſter Stones, but now almoſt worn out with Age. Among the Ruins of thoſe Churches are to be ſeen the Tombs of ſeveral Princes of *Ruſſia*.

The Churches of S. *Sophia* and S. *Michael* have been rebuilt after the antient manner. That of S. *Sophia* makes a fine Front, and looks graceful on every ſide, for the Walls are adorn'd with ſeveral Hiſtories and *Moſaick* Figures: Which Work is made of very ſmall Bits of ſeveral colours, ſhining like Glaſs; and ſo well put together, that it is hard to diſcern whether it is Painting or Tapeſtry: The Arch is made only with earthen Pots fill'd and plaiſter'd all about. In this Church are the Tombs of ſeveral Kings; and the *Archmandrita* or Chief of all the Monks reſide there. S. *Michael*'s Church is call'd the *Golden Roof*, becauſe it is cover'd with gilt Plates. The Body of S. *Barbara* is ſhown there, ſaid to be brought thither during the Wars of *Nicomedia*.

This antient City is ſeated on a Plain that is at the top of a Hill, which commands all the Country on the one ſide, and the *Boriſthenes* on the other, that River running along the foot of the Hill; between which and the Water ſtands New *Kiow*, a Town at preſent but little inhabited, there being not above five or ſix thouſand People in it. It is about four miles in length along the *Boriſthenes*, and 3 miles in breadth from the *Boriſthenes* to the Hill, being incloſ'd with a ſcurvy Ditch 25 foot wide. Its ſhape is triangular, encompaſſed with a wooden Wall, and Towers of the ſame material. The Caſtle ſtands on the ridg of a Hill commanding the lower Town, but commanded by Old *Kiow*.

The *Roman* Catholicks have four Churches in this Town, which are, the Cathedral, that of the *Dominicans* in the Market-place, the *Bernardines* under the Hill, and of late Years the *Jeſuits*, who have taken up their Quarters between the *Bernardins* and the River. The *Greek Ruſſians* may have about ten Churches, which they call *Cerkuils*; one of which is near the Town-Hall, where is an Univerſity or Academy, call'd by them *Bracha Cerkuils*, and another at the foot of the Caſtle, call'd S. *Nicoly*: if I miſtake not, the reſt are in ſeveral Parts of the Town, which I don't particularly remember.

This Town has but three good Streets, all the others being neither ſtrait nor regularly bending, but running in and out like a Labyrinth. It is look'd upon as divided into two Towns, one of which is called the *Biſhop's Town*, where the Cathedral is; the other the *Common* or *Publick*, in which the other three Catholick and *Greek* Churches are. There is a good Trade, conſidering the Country: The principal Commodities are, Corn, Furs, Wax, Honey, Tallow, Salt, Fiſh, *&c.* There belong to it, a *Biſhop*, a *Palatin*, a *Caſtelane*, a *Taroſta*, and a *Grod*. And there are four ſeveral Juriſdictions, or Courts; that of the Biſhop, that of the Palatin or *Taroſta*, which is the ſame; the third of the *Wouyt*, and the laſt of the Conſuls or Sheriffs.

The Houſes are built after the manner of *Muſcovy*, all upon a Floor, low enough, and ſeldom above one ſtory high. They uſe Candles made of Sticks of Wood, ſo cheap, that for a Double, which is leſs than

Beauplan.

than a Farthing, there are more of them than will ſerve the longeſt Winter night. The Chimneys are ſold in the Market; which is very comical, as is their manner of dreſſing Meat. Their Weddings, and other Ceremonies, we ſhall ſpeak of hereafter. And yet from hence came that brave People, known at preſent by the name of *Zaporousky Coſſacks*, ſpread of late Years into ſo many Places along *Boriſthenes*, and the neighbouring Parts, whoſe number at preſent amounts to 12:000 diſciplin'd Men, and ready in leſs than eight days upon the leaſt command they receive from the King. Theſe are the People, who very often, and almoſt every Year, make excurſions upon the *Euxine* Sea, to the great detriment of the *Turks*. They have ſeveral times plunder'd the *Crim Tartary*, ravag'd *Anatolia*, ſack'd *Trebiſond*, and run to the Mouth of the *Black Sea*, within three Leagues of *Conſtantinople*, where they have put all to Fire and Sword, and then return'd home with a rich Booty, and ſome Slaves, which are generally young Children whom they breed up to ſerve them, or preſent them to ſome Lord of their Country; for they keep none that are grown up, unleſs they think them rich enough to pay a good Ranſom. They are never more than between ſix and ten thouſand Men when they make their Ravages, and croſs the Sea miraculouſly in pitiful Boats they make themſelves, and of whoſe ſhape and ſtructure I ſhall ſpeak hereafter.

Zaporouſky Coſſacks.

Having mention'd the Bravery of the *Coſſacks*, it will not be amiſs to give an account of their Manners and Employment. It is therefore to be underſtood, that among thoſe People in general there are Men expert in all ſorts of Trades neceſſary for human Life, as Houſe and Ship-Carpenters, Cartwrights, Smiths, Armourers, Tanners, Curriers, Shoomakers, Coopers, Tailors, *&c.* They are very expert at preparing of Salt-peter, whereof there is great plenty in thoſe Parts, and make excellent Cannon-Powder. The Women ſpin Flax and Wool, whereof they make Cloth and Stuffs for their own uſe. They all underſtand Tilling, Sowing, Reaping, making of Bread, dreſſing of Meal, brewing of Beer, making of *Hydromel*, *Breha*, *Aqua Vitæ*, &c. There is no body among them, of what Age, Sex, or Condition ſoever, that does not ſtrive to outdo another in drinking, and carouſing effectually; and no Chriſtians trouble themſelves leſs for to morrow than they do.

There is no doubt but all of them in general are capable of all Arts; yet ſome are more expert than others in certain Profeſſions, and others there are more univerſally knowing than the common ſort. In ſhort, they are all ingenious enough, but they go no further than what is neceſſary and profitable, particularly in Country Affairs.

The Land is ſo fruitful, it often produces ſuch plenty of Corn, they know not what to do with it, becauſe they have no navigable Rivers that fall into the Sea, except the *Boriſthenes*, which is not navigable 50 Leagues below *Kiow*, or *Kiovia*, by reaſon of 13 Falls on it, the laſt of which is ſeven Leagues diſtant from the firſt, which makes a good days Journey, as may be ſeen in the Map. This it is that hinders them carrying their Corn to *Conſtantinople*, and is the cauſe of their ſloth, and that they will not work but juſt when Neceſſity obliges them, and that they have not wherewithal to buy what they ſtand in need of, chuſing rather to borrow of the *Turks*, their good Neighbours, than to take pains to earn it. So they have Meat and Drink, they are ſatisfy'd.

They are of the *Greek* Church, which in their Language they call *Rus*; have a great veneration for Feſtivals, and Faſting-days, which take up eight or nine Months of the Year, and conſiſt in abſtaining from Fleſh. They are ſo poſitive in this Formality, that they believe their Salvation depends on this diſtinction of Meats: and I believe there is no Nation in the World like this for liberty in Drinking; for no ſooner is one drunken Fit off, but they take a Hair of the ſame Dog. But this is to be underſtood when they are at leaſure; for whilſt they are in War, or projecting ſome Enterprize, they are extraordinary ſober. Nothing belonging to them is ſo coarſe as their Habit, for they are ſubtil and crafty, ingenious and free-hearted, without any deſign or thought of growing Rich; but are great lovers of their Liberty, without which they do not deſire to live: and for this reaſon it is, they are ſo ſubject to revolt, and rebel againſt the Lords of the Country, when they ſee themſelves cruſh'd, ſo that they are ſcarce ſeven or eight Years without mutinying againſt them. In other reſpects they are a faithleſs People, treacherous, perfidious, and not to be truſted but upon good Security.

Their Language.

They are of a ſtrong Conſtitution, able to endure Heat and Cold, Hunger and Thirſt;

Thirſt; indefatigable in War, bold, reſolute, or rather raſh, not valuing their Lives.

They ſhow moſt Valour and Conduct when they fight in their * *Tabords*, and cover'd with their Carts (for they are very expert at their Fire-arms, their uſual Weapons) and in defending ſtrong Places. At Sea they are not bad, nor very good a Horſeback. I remember I have ſeen two hundred *Poliſh* Horſe, rout two thouſand of their beſt Men: True it is, a hundred of theſe *Coſſacks*, under the ſhelter of their *Tabords*, do not fear a thouſand *Polanders*, nor as many *Tartars*; and were they as brave a Horſeback as they are afoot, I ſhould think them invincible. They are well made, ſtrong and ſinewy; love to be well clad, and make it appear when they have been plundering among their Neighbours, for otherwiſe their Garments are indifferent enough. Naturally they are very healthy, and free enough even from that Diſtemper peculiar to *Poland*, which the Phyſicians call *Blica*, becauſe all the Hair of the Head is ſenſible of it, tangles and clots together in a moſt unaccountable manner; the People of the Country call it *Goſches*. Few there die of Sickneſs, unleſs they be of a very great Age, moſt of them dying in the Bed of Honour, being kill'd in War.

The Nobility among them, whereof there is but a very ſmall number, hold of that of *Poland*, and ſeems to be aſham'd to be of any other Religion but the Catholick, to which they daily go over; tho all the great Men, and thoſe that are call'd Princes, are come out of the *Greek* Church.

The Peaſants there are very miſerable, being oblig'd to work three days a Week, themſelves and their Horſes, for their Lord; and to pay, proportionably to the Land they hold, ſuch a quantity of Wheat, abundance of Capons, Pullets, Hens, and Gollins; that is, at *Eaſter*, *Whitſontide*, and *Chriſtmas*: Beſides all this, to carry Wood for the ſaid Lord, and a thouſand other Jobs they ought not to do; beſides the ready Mony they exact from them, as alſo the Tithe of their Sheep, Swine, Honey, and all ſorts of Fruit, and every third Year the third Beef. In ſhort, they are oblig'd to give their Maſters what they pleaſe to demand; ſo that it is no wonder thoſe Wretches never lay up any thing, being under ſuch hard Circumſtances. Yet this is not all, for their Lords have an abſolute Power, not only over their Goods, but their Lives, ſo great is the Prerogative of the *Poliſh* Nobility (who live as if they were in Heaven, and the Peaſants in Purgatory) ſo that if it happens that thoſe wretched Peaſants fall under the ſervitude of bad Lords, they are in a worſe condition than Galley-ſlaves. This Slavery makes many of them run away, and the boldeſt of them fly to the *Zaporouys*, which is the *Coſſacks* place of retreat in the *Boriſthenes*; and after having paſs'd ſome time there, and been once at Sea, they are reputed *Zaporouſky Coſſacks*; and this ſort of deſertion much increaſes the number of their Troops. This the preſent Revolt ſufficiently teſtifys, theſe *Coſſacks* after the defeat of the *Polanders*, riſing in Rebellion to the number of 200000; who being Maſters of the Field, have poſſeſs'd themſelves of a Country above 120 Leagues in length, and 60 in breadth. I had forgot to obſerve, that in time of Peace, Hunting and Fiſhing are the uſual Employments of the *Coſſacks*; and this is what I had to ſay in general of the Manners and Cuſtoms of theſe People.

Beauplan.

The Country along the River Boriſthenes.

Now to return to the Matter in hand: It is believ'd that at the time when the antient *Kiow*, or *Kievia*, was in its ſplendor, the Channel in the Sea which runs to *Conſtantinople* was not open; and there are grounds to conjecture, or rather certain proofs, that the Plains on the other ſide the *Boriſthenes*, which ſtretch out as far as *Muſcovy*, were once all under Water, as appears by the Anchors, and other Tokens found of late Years about *Loſſiczа*, upon the River *Sula*. Moreover, all the Towns built on thoſe Plains, ſeem to be new Structures erected within ſome few Centuries. I had the curioſity to inquire into the Hiſtorys of the *Ruſſians*, thinking to learn ſomething concerning the Antiquity of thoſe Parts, but without ſucceſs; for having ask'd ſome of the moſt knowing among them, I could only be inform'd that the great and bloody Wars which have always haraſs'd their Country from end to end, had not ſpar'd their Libraries, which even from the beginning had been burnt; but that they remembred it was deliver'd to them by antient Tradition, that formerly the Sea cover'd all thoſe Plains, as has been ſaid, which was about 2000 Years ſince; and that it was about 900 Years ſince Old *Kiow* had been totally ruin'd, excepting thoſe two Churches before mention'd. Another powerful Reaſon is alledg'd to prove that the Sea extended as far as *Muſcovy*, which is, that all

Beauplan.

all the Ruins of old Caſtles and antient Towns in thoſe parts are upon high places, and Mountains, and not ſo much as one on the Plain, which gives cauſe to believe it was under water. Beſides all this, in ſome of thoſe Ruins there have been found Cellars full of a ſort of Copper Coin with this Impreſſion.



However it was, I ſhall only add, that all the Plain reaching from the *Boriſthenes* to *Muſcovy*, and further, is very low and Sandy, except only the Northern Bank of *Sula*, and thoſe of *Worsko*, and *Pſczol*, as may be ſeen much better in the Map. It is further to be obſerv'd, that the motion of theſe Rivers is almoſt undiſcernable, and much like a ſtanding water: and if you add all theſe reaſons to the violent and rapid motion of the Channel in the Black-Sea, which running before *Conſtantinople* falls into the White-Sea, you will find it no difficult matter to grant that theſe places have been formerly under water.

Let us go on with the deſcription of our *Boriſthenes*. A League above *Kiow*, and on the other ſide of it, the River *Deſna* falls into the *Boriſthenes*, which comes from near the City *Moſcko*, and is above 100 Leagues in length.

Half a League below *Kiow* is a Burrough, and in it a great Monaſtery, the uſual Reſidence of the Metropolitan, or Patriarch. Under the Mountain, that is, near the Monaſtery, there are abundance of Caves in the nature of Mines, full of great number of Bodies, preſerv'd there theſe 1500 Years, in the nature of the *Egyptian* Mummies. It is believ'd the Primitive Chriſtian Hermits dig'd thoſe Subterraneous places to ſerve God there in private, and liv'd peaceably in thoſe Caverns during the Heathen Perſecutions. There they ſhow a certain *S. John*, who is intire down to the Waſte, being ſo far bury'd in the Ground. The Religious Men of that Place told me, that the ſaid *S. John* finding the hour of his Death draw near, dig'd his own Grave, not at length after the uſual manner, but in depth. His time being come, for which he had long before prepar'd, and having taken leave of his Brethren, he put himſelf into the Earth; but Divine Providence ſo ordain'd it, that he could go but half way in, tho the Hole was deep enough. There is alſo to be ſeen one *Helen*, whom they hold in great veneration, and an Iron Chain, wherewith they ſay the Devil beat *S. Antony*; and that it has the virtue of expelling thoſe wicked Spirits out of ſuch Bodies as are bound with it. There are alſo three Mens Heads on Diſhes, from which there daily diſtils an Oil of Sovereign uſe for curing of certain Diſtempers. In thoſe places are kept alſo the Bodies of ſeveral Perſons of Note, and among the reſt thoſe of twelve Maſons, who built the Church; and theſe are preſerv'd like ſo many precious Relicks to be ſhown to curious Perſons, as they did to me ſeveral times; I having once my Winter Quarters at *Kiow*, where I had leiſure to learn all theſe particulars. For my part, as I ſaid before, I find no great difference between theſe Bodies and the *Egyptian* Mummies, but that their Fleſh is neither ſo black, nor ſo hard; and I believe it is the Nature of thoſe Caves or Mines that preſerves them from corruption, they being of a ſort of petrefy'd Sand, hot and dry in Winter, and cold and dry in Summer, without any dampneſs. There are abundance of Monks in that Monaſtery, where, as has been ſaid, the Patriarch of all *Ruſſia* reſides, and owns no Superiour but him of *Conſtantinople*. Before this Monaſtery there is another where a great many Nuns live, to the number of a hundred, who work at their Needle, and make abundance of fine Works on curious Handkerchiefs, to ſell to thoſe that come to viſit them. They have the liberty to go abroad when they will, and their uſual Walk is to *Kiow*, about half a League diſtant from their Monaſtery. Their Habit is all Black, and they go two and two together, as moſt Catholick Religious Men do. I remember I have ſeen as fine Faces among thoſe Nuns as any in all *Poland*.

On the Mountain that looks towards the River between *Kiow* and *Piecharre*, there is a Monaſtery of *Ruſſian* Monks, which has a very fine Proſpect, and is call'd *S. Nicoly*. Thoſe Monks eat nothing but Fiſh, but they have the liberty to go abroad when they pleaſe, to divert themſelves, and make Viſits.

In a Bottom under *Piecharre*, is a Burrough which they call *Tripoly*.

Below that is *Stayky* on the top of a Mountain; the Town is antient, and there is a Ferry-boat to paſs over the River.

Then

Then follows *Richow* ſeated in the ſame manner on a Mountain. This is a place of conſequence, and deſerves to be fortify'd, becauſe the River there is eaſy to paſs.

Lower yet is *Tretemirof* a Monaſtery of *Ruſſians*, ſeated amidſt Precipices, encompaſs'd with inacceſſible Rocks. Thither it is the *Coſſacks* convey their beſt Goods; there is another Ferry over the River.

A League from thence, on the other ſide, you come to *Pereaſlaw*, a Town that ſeems not to be very antient, becauſe ſtanding low, yet very conſiderable for its ſituation, naturally ſtrong, and there might eaſily be built a conſiderable Citadel, to ſerve as a place of Arms againſt the *Muſcovites* and *Coſſacks*. The place has about 6000 Houſes, and the *Coſſacks* keep a Regiment there.

Lower towards *Ruſſia* is *Kaniow*, a very antient Town and Caſtle, in which a Regiment of *Coſſacks* always keeps Gariſon, and there is a Ferry.

Below ſtill on the other ſide are *Bohuſka*, and *Domonton*, places of ſmall note.

Lower yet, and ſtill on the ſide of *Ruſſia*, ſtands *Cirkacre* a very antient City, well ſeated, and eaſy to be fortify'd. I have ſeen it in its ſplendor, when it was in a manner the Center of the *Coſſacks* places of refuge, the General reſiding there; but we burnt it in the Year 1637, on the 18th of *December*, two days after we had gain'd a Victory over the ſaid *Coſſacks*. During that War they kept a Regiment of theirs in this place, and there is a Ferry upon the River.

Further yet are *Borowiche*, *Bougia Woronowka*; and on the other ſide *Czerelin*, about a quarter of a League from *Ambrowa*; as alſo *Krilow*, on the *Ruſſian* ſide upon the River *Ytazemien*, a League from the *Boriſthenes*.

Lower ſtill on the ſide of *Muſcovy* is *Kremierkzow*; there are ſome antient Ruins, on which I deſign'd a Caſtle in the Year 1635. This place is very pleaſant and convenient to live in, and is the laſt Town, for beyond it is all a Deſert Country.

A League below it is the mouth of *Pſczol*, a River abounding in Fiſh; and beyond it on the ſide of *Ruſſia* is a little River they call *Omelnick*, which falls into the *Boriſthenes*, and is very full of Crayfiſh. Lower on the ſame ſide is another little River, call'd *Drug Omielnik*, like the other very full of Crayfiſh. Oppoſite to it is *Worsko*, a good large River, abounding in Fiſh, and runs into the *Nieper*; and on the ſame ſide is *Orel*, ſtill richer in Fiſh than the others. At the mouth of this River it was I ſaw above 2000 Fiſhes taken at one draught of a Net, the leaſt of which was a foot long. *Beauplan.*

On the other ſide, which is next *Ruſſia*, there are ſeveral Lakes, ſo very full of Fiſh, that the great quantity which dies for want of room in that ſtanding water, cauſes an extraordinary corruption, which infects the very Water. They call thoſe places *Zamokain*, about which I have ſeen Dwarf Cherry-trees two foot and a half high, or thereabout, which bear very ſweet Cherries, as big as Plums, but are not ripe till the beginning of *Auguſt*. There are whole Thickets of theſe little Cherry-trees, very thick, and ſometimes half a League in length, but not above two or three hundred paces over. It is pleaſant at that time of the Year to ſee thoſe little Groves of Cherry-trees, whereof there are many in the Plains, and for the moſt part in the bottom of Valleys. There are alſo abundance of Dwarf Almond-trees, but wild, and the Fruit very bitter; nor are there ſuch numbers as to make one of thoſe little Woods, as there is of the Cherries, which are as good as if they were cultivated. I muſt confeſs that my curioſity prevailing with me to tranſplant ſome of thoſe Cherry and Almond-trees to *Bar*, my uſual place of Reſidence, the Fruit grew bigger, and better reliſh'd, and the Tree outgrew its natural ſmallneſs. Above thoſe places is a ſmall River, call'd *Demokant*, full of Crayfiſh, above nine Inches long. There they gather Water-nuts, which are like Water-Colthrops, very good to eat boil'd. *Lakes.*

Lower ſtill is *Romanow*, which is a fort of a Mount where the *Coſſacks* ſometimes meet to conſult together, and bring their Troops into a Body. It would be a convenient and pleaſant place to build a Town.

Below this is an Iſland half a League long, and 150 Paces over, which in Spring is overflow'd, they call it *Romanow*; ſeveral Fiſhermen from *Kiow* and other places put in there. At the end of this Iſland, the River has its full breadth, without being any more divided or ſtop'd by Iſlands. For which reaſon the *Tartars* are not afraid to paſs over there, being in no danger of Ambuſhes, eſpecially above the Iſland. *Iſlands on the Boriſthenes.*

Lower ſtill on the *Ruſſian* ſide, is a place call'd *Tarenski Rog*, one of the pleaſanteſt I ever ſaw to live in, and of great conſequence to build a Fort, which would command the River; for there it has its

Beauplan.

full breadth, and is not above 200 paces over, and I remember I ſhot a Carabine which carried from one Bank to the other. The farther Bank is ſomewhrt higher, and is call'd *Socogura*; to add to the conveniency of the place, it is all encompaſs'd with Channels abounding in Fiſh, which run among the Iſlands.

Below is the Iſland of the Monaſtery all hemm'd in with Rocks and very high, with Precipices all round 25 or 30 foot high, ſave only towards the upper end, where it is lower, and for that reaſon it is never overflow'd. There was formerly a Monaſtery in it, whence the Name was given it. Were not this Iſland commanded from the ſhore, it would be good living there; the length of it is about 1000 paces, the breadth 80 or 100: In it there are abundance of Snakes and other Serpents.

Next is *Konesky Oſtro*, near three quarters of a League long, and a quarter over at the upper end, full of Woods and Bogs, and flooded in Spring. In this Iſland there are abundance of Fiſhermen, who for want of Salt preſerve their Fiſh with Aſhes, and dry a great deal. They fiſh in the River *Samar*, which on the other ſide falls into the *Nieper*, upon the right of the upper end of *Konesky Oſtro*. This River of *Samar* and its Territory is very conſiderable, not only for its plenty of Fiſh, but for the Hony, Wax, Deer, and Wood for building, whereof it has greater ſtore than any other. Thence was brought all the Wood uſed to build *Kudac*, of which place we ſhall ſoon ſpeak. This River runs very ſlow becauſe of its windings; the *Coſſacks* call it the Holy River, perhaps on account of its Fruitfulneſs. I have ſeen Herrings and Sturgeon caught there in the Spring, for there are none at any other time.

Below the end of *Konesky Oſtro*, is *Kniarow Oſtro*, a little Iſland all of ſolid Rock about 5 or 600 paces long, and 100 broad, free from being flooded, as is *Koracky Oſtro* ſtill lower, all Rock too, without Wood, but full of Snakes.

Within Cannon-ſhot lower is *Kudac*, which is the firſt *Poroug*, that is, a ridg of Rocks running quite croſs the River, and hindering Navigation. There is a Fort which I caus'd to be erected in *July* 1635. but in *Auguſt* following, after I was gone, one *Solyman* General of certain rebellious *Coſſacks*, in his return from the Sea, perceiving that Caſtle obſtructed his return into the Country, ſurpriz'd it, and cut the Gariſon in pieces, which then conſiſted of about 200 Men under the Command of Col. *Marcon*: and *Solyman*, after taking and plundering the Fort, return'd with the *Coſſacks* to *Zaporouy*; yet they continued not long Maſters of it, being beſieg'd and taken by the other Loyal *Coſſacks*, under the Command of the Great *Koniekſpolsky* Caſtelan of *Cracosky*; and laſtly, that General of the Rebels was taken with all his Followers, and carried to *Warſaw*, where he was quarter'd. The *Polanders* afterwards neglected that Fort, which made the *Coſſacks* inſolent, and gave them the means to revolt in the year 1637. when we met them, being 18000 ſtrong, in their *Tabors* at *Komaity*, on the 16*th* of *December* the ſame year, about noon; and tho our Army conſiſted but of 4000 fighting Men, we fell on and routed them. The Fight laſted till Midnight, of them about 6000 were kill'd upon the ſpot, and five pieces of Cannon taken; the reſt eſcap'd by the aſſiſtance of the Night then very dark, leaving us maſters of the Field. We loſt about 100 Men, and had 1000 wounded, and among them ſeveral Commanders. *Monſieur de Morueil* a *French* Gentleman, who as Lieutenant Colonel loſt his Life, together with his Enſign. Captain *Juſkesby* was kill'd, and the Lieutenant to *Monſieur la Croſade*, beſides ſeveral other Strangers. After this Defeat the War with the *Coſſacks* laſted till *October* following, and then Peace was concluded. That Great and Noble *Koniecſpolsky* went in Perſon to *Kudak* with 4000 Men, and continued there till the Fort was made tenable, which was done in a month, or thereabouts: Then the General went away, carrying along with him 2000 Men, and commanded me with ſome Forces and pieces of Cannon to take a view of the Country as far as the laſt *Porouys*, and at my return order'd me to come up the River in their Boats with my Lord *Oſtrorok* Great Chamberlain, which gave me the opportunity of ſeeing thirteen Falls of the Water, and of making the Map as you ſee it. In thoſe parts 100 Men nor 1000 do not travel in ſafety; nor ought Armies to march but in good order, for thoſe Plains are the uſual abode of the *Tartars*, who having no ſettled place to be in, are continually ranging up and down thoſe vaſt Plains, and never go fewer than 5 or 6000, and ſometimes 10000 in a body. We leave it to another place to give an account of their Manners, and way of making War. In this place I will only ſay, that I have ſeen and obſerv'd all the 13 Falls, and paſs'd over them all in one ſingle Boat, going

going up the River, which at firſt ſight ſeems impoſſible; ſome of thoſe Falls we have made way through, being 7 or 8 foot high; judg whether thoſe were not places to ply the Oars. Among them none can be admitted as a *Coſſack*, that has not gone up all the *Porouys*; ſo that by their rule I may be a *Coſſack*, and that is the Honour I acquir'd by that Voyage.

To give you the true definition of the word *Porouy*, I muſt inform you that it is a *Ruſſian* word ſignifying a Stone or Rock; and this *Porouy* is a ridg of ſuch Stones reaching quite croſs the River, whereof ſome are under Water, others level with the ſurface, and others 8 or 10 foot above it. They are as big as a Houſe, and very cloſe to one another, ſo that it reſembles a Dam or Bank to ſtop the courſe of the River, which then falls down five or ſix foot in ſome places, and ſix or ſeven in others, according as the *Boriſthenes* is ſwoln. For in Spring when the Snow melts, all the *Porouys* are cover'd with Water, except the ſeventh, call'd *Nienaſtites*, which alone obſtructs Navigation at that time of the year. In Summer and Autumn when the Waters are very low, the Falls are ſometimes 10 or 15 foot; and between theſe 13 Falls there is but one place, which is betwixt *Budilou* the 10*th* and *Tawolzane* the 11*th*, where the *Tartars* can ſwim over, the Banks there being very eaſy to get up. In all the diſtance from the firſt to the laſt *Porouy*, I obſerv'd but two Iſlands that are not flooded: The firſt is athwart the fourth Fall call'd *Strelezi*, which is all Rock 30 foot high, all Precipices quite round; it is about 580 paces long, and 70 or 80 over: I know not whether there is any Water in it, for no Creature goes into it but the Birds, yet all about it is cover'd with wild Vines. The ſecond is much bigger, all Rock too, but not ſo full of Precipices as the other. The place is naturally ſtrong and pleaſant to dwell in. In this Iſland there grows abundance of *Tavala*, which is a red Wood as hard as Box, whoſe quality is to make Horſes ſtale. The Iſland is call'd *Tawolzany*, the name of the 11*th* Fall, as has been ſaid before. The 13*th* *Porouy* is call'd *Wolny*, and is a very convenient place to build either a Town or Fort.

A Cannon-ſhot above it is a little Rocky Iſland call'd by the *Coſſacks Kaczawanicze*, which ſignifies boiling of Millet, to expreſs their ſatisfaction for being come down all the Falls in ſafety; therefore they feaſt in this little Iſland, and it is with Millet that they treat themſelves on their Voyages. *Beauplan.*

Below *Kaczawanicze*, and as far as *Kuockoſow*, there are pleaſant places to inhabit. *Kuockoſow* is a little River which falls into the *Nieper* or *Boriſthenes* on the ſide of *Tartary*, and which gives Name to a Neck of Land encloſed by the ſaid *Boriſthenes*, and hemm'd in by two inacceſſible Precipices, as appears in the Map, ſo that there is no coming at it but on the Land-ſide through a place about 2000 paces in breadth and low enough. It were need only to cloſe up this place to make a fine ſtrong Town. It is true that the ground not being plain, it makes a ſort of hollow, ſo that the *Tartar* Banks command theſe places, and they again command the *Tartar* Banks. Theſe places are very high, the River is there free and undivided, and very narrow, eſpecially towards the South, which you will find mark'd down in the Map by pricks. Thoſe are the narroweſt parts I have ſo mark'd, and I have ſeen *Polanders* with a Bow ſhoot acroſs the River, and the Arrow has fallen above 100 paces beyond the Bank. There is the beſt and ſafeſt Ford the *Tartars* have, for there the Channel cannot be above 150 paces over; the Banks are eaſy, and the Country open, ſo that they have no Ambuſhes to fear: This Paſs is alſo call'd *Kuiskoſow*. Half a League lower is the head of *Chortizza*, but I having gone no further on that ſide, ſhall only tell you what I learn'd by information from others, and therefore I do not deliver it as undeniable. They ſay that Iſland is conſiderable becauſe of its great height, and being almoſt hemm'd in with Precipices, therefore not very acceſſible. It is two Leagues in length, and half a League in breadth, eſpecially towards the upper end, for it grows narrower and lower towards the Weſt: it is not ſubject to Floods, has abundance of Oaks, and would be a very good place to build a Town; which would be as it were a Watch-tower over the *Tartars*. Below this Iſland the River grows very wide.

Below it is *Wielsky Oſtro*, an Iſland two Leagues long, and all plain; it is of no great conſequence, becauſe in Spring it is flooded, only about the middle, where there remains a place dry of about 1500 or 2000 Paces Diameter. Oppoſite to this Iſland on the *Tartar* ſide there riſes a River which falls into the *Nieper*, and is call'd *Konſekawoda*, very rapid, makes a Channel apart, and holds its own till two Leagues below the Iſland of *Tawan*,

Beauplan.

along the *Tartar* Banks; ſometimes it breaks out of the River, then returns to it again, leaving great Banks of Sand between its courſe and the *Nieper*.

Tomahowka is an Iſland about the third part of a League diameter, or thereabouts, almoſt round, very high and lofty, like a half Globe, all cover'd with Wood: From the top of it may be ſeen all the *Nieper* from *Chortika* to *Tawan*. This Iſland is very pleaſant, I could not learn after what manner the Banks of it are, but that it is nearer *Ruſſia* than *Tartary*. *Chemiſky* had made choice of this place for his Retreat when he was threatned with a Siege, and it was there they began to rendevouz when they rebell'd and took the field in *May* 1648. and won the Battel on the 26*th* of *May* near *Korſum*.

A little below the River of *Czertomelik* about the middle of the *Nieper* is a pretty big Iſland, with ſome Ruins. It is encompaſs'd by above 10000 other Iſlands, lying every way in very confuſe and irregular manner, ſome of them dry, others fenny; beſides they are all covered with great Reeds like Pikes, which obſtructs ſeeing the Channels that part them: and into thoſe confuſe places the *Coſſacks* make their retreat, which they call *Skarbniza Woyskowa*, that is, the Treaſure of the Army. All theſe Iſlands are drowned in Spring, and only the place on which the Ruins are remains dry. The River is full a League between the two Banks. In theſe places it is that all the Power of the *Turks* can do no good; many *Turkiſh* Gallies have been loſt there as they purſu'd the *Coſſacks* returning from the Black Sea: for being got into this Labyrinth, they could not find their way back, and the *Coſſacks* with their Boats play'd upon them, drawing them in athwart the Reeds. Ever ſince then the Gallies do not go up the River above four or five Leagues. It is believ'd that there are many pieces of Cannon in *Scobnicza Woyskowa*, hid there by the *Coſſacks* in the Channels, and none of the *Polanders* could find them out: for beſides that they do not go unto thoſe parts, the *Coſſacks* who are very cloſe will not reveal the Secret to them, and there are but few *Coſſacks* that know it. All the Cannon they take from the *Turks* they ſink; nay their Mony is hid there too, and they only take it out as they have occaſion, every *Coſſack* having his particular hiding-place. For after pillaging among the *Turks* they divide the Spoil, when they return to theſe parts; then every one hides his little Concern, as has been ſaid, that is, ſuch things as will not decay under Water.

In theſe places they make their *Cholna*, that is, Boats to croſs the Sea, which are about ſixty foot long, ten or twelve in breadth, and eight in depth, with two Rudders, as we ſhall ſhow in their Draught.

Kair is an Iſland five or ſix Leagues long, all plain, and cover'd partly with Reeds, and partly with Willows: when the Channel runs on the *Ruſſian* ſide, the Iſland is larger towards *Tartary*. The Weſt ſide is never drowned.

Wielesky Woda, that is, the great Water oppoſite to *Skorouke*, where there are but few Iſlands, and in the midſt of the River an empty ſpace without any.

Noſokouka is an Iſland above two Leagues long, without any Wood, and drowned in Spring. The *Tartars* paſs over acroſs this Iſland, as they do acroſs *Kair Koſmaka*, which is but half a League. Betwixt this Iſland and *Ruſſia* is a Channel call'd *Koſmaka*, down which the *Coſſacks* ſlip when they go to Sea, for fear of being diſcover'd by the Guard kept at the antient Ruins of the Caſtle of *Aſlan Karadicke* upon the Strait of *Tawan*, for there the *Turks* always keep Guard.

Tawan is a ſtreight and great Paſſage of the *Tartars*, becauſe there the River runs all clear without interruption, and is not above 500 paces over. The *Ruſſian* ſide is very high and ſteep, but the other Bank is low, which is the Iſland of *Tawan*, yet not ſubject to be drowned, and is a proper place to erect a Fort, to curb the *Coſſacks*, and prevent their going to Sea. The River runs altogether, that is, it makes but one Channel till two Leagues below, where it begins to ſpread and make Iſlands and Channels again.

The Iſland of *Tawan* is about two Leagues and a half long, and a third part of a League over. The Channel between the ſaid Iſland and *Tartary* is *Konskawoda*, whereof we have ſpoken. When the River is not ſwollen, it is fordable; about half the Iſland floods on the Weſt-ſide.

The Iſland *Koſaky* is about half a League long, but drowned.

The Iſland *Burbanka* about the ſame length, and flooded, but is a place where the *Tartars* paſs over, tho there are three Channels there, *viz.* the *Konskawoda*, and the *Dnieper* twice, and none of theſe Channels are fordable.

Between *Kuockaſow* and *Orzakow* there are five places where the *Tartars* may paſs over. *Fords the Tartars paſs over.*

The

The firſt is *Kuczkaſow.*

The ſecond *Noſowka:* This Paſs is very troubleſom, being at leaſt three quarters of a League over; being full of Iſlands and Reeds troubleſom to paſs, and ſeveral Channels: Beſides, the *Tartars* are afraid of the *Coſſacks*, who are not generally far from thoſe Parts, and lay ambuſhes for them.

The third and beſt is *Tawan*, being the moſt convenient, as well in regard it is but a days Journey from *Crim Tartary*, as becauſe the Paſſage is eaſier, there being but two Channels; the firſt *Konskawoda*, commonly fordable in that place; then the *Dnieper*, that muſt be ſwam, but it is not very wide, yet may be about five or ſix hundred Paces.

The fourth is *Burbanka*, not ſo good as the laſt; there are three very large Channels to croſs, *viz. Konskawodo*, and the *Dnieper* twice, all three not fordable.

The fifth and laſt is *Oczakow*, which is the Mouth of the *Dnieper*, a large *French* League over. The *Tartars* paſs it thus, they have flat Boats, acroſs which they lay Poles, to which they tie their Horſes one before another, and as many on the one ſide as on the other to ballance equally; they put their Baggage into the Boats, make the Beaſts ſwim: the Horſes ſo ty'd, follow, and eaſily croſs the Mouth of the River; it puts them out of Breath, but being tied ſhort to the Pole which bears them up, and the Boats going gently along, they get over with eaſe; this is to be underſtood in fair calm Weather. In my time the *Turks* paſs'd all their Cavalry over in this manner, and it conſiſted of 40000 Horſe, when the Grand Seignior ſent to beſiege *Ozow*, or *Azak*, a Town upon the *Don*, which the *Muſcovite Coſſacks* had taken the Year before, which was 1642, from the *Turks*, and he carry'd it.

Three Leagues above *Douczakow* is the Mouth of *Bog*, where there is a triangular Iſland half a League long oppoſite to *Semenwiruk.* *Bog*

Above *Semenwiruk* on the *Bog*, is *Winaradnakricza*, which is a Fountain of Water on a Precipice; a pleaſant place, and fit to be inhabited, as well for the conveniency of Wood, as for the Mills that might be made there. *Andre Oſtro* is an Iſland about a League long, and a quarter over, full of Wood. *Piczane Brod* is very fordable, the River does not carry there above three foot of Water; is narrow, and the Banks of eaſy aſcent, ſo that heavy Cannon might paſs over there. Below that place the River is navigable, and above fordable in many places, as may be obſerv'd in the Map. *Beauplan.*

Krzeminczow is an Iſland about 1500 or 2000 Paces in length, 1000 in breadth, and between 20 and 25 Foot high; upright on the North ſide, and low on the South. Wood for building is but half a League off towards *Oczakow.* North of the ſaid Iſland on the Shore, there is a convenient Place enough to erect a Caſtle or Fort, encompaſs'd with deep Valleys like Precipices. *Oucze Sauram*, or *Koneſpol Nowe*, is the laſt dwelling-place the *Polanders* have towards *Oczakow*, which I founded in the Year 1634, and in 1635 I caus'd a Fort Royal to be built there; a good place of Arms might be there made againſt the *Turk.*

Let us return to *Oczakow*, to inform the Reader, that it is a Town belonging to the *Turk* upon the Mouth of the *Dnieper*, call'd in the *Turkiſh* Language *Dziancrimenda.* This Town ſecures the Galleys that guard the Mouth of the *Boriſthenes*, to hinder the *Coſſacks* from running down into the *Black Sea.* There is no Harbour, but only good Anchoring. Under the Caſtle there are two Towns ſeated on a Hill inclining on one ſide, and an abſolute Precipice on the other, well ſecured from the South-weſt to the North-weſt. The Walls of the Caſtle are about 25 Foot high, but thoſe about the Town are much lower. In the Town there are about 2000 Inhabitants. South of thoſe Towns there is another little Caſtle in the nature of a Platform, on which ſome pieces of Cannon are planted to ſhoot croſs the River to the other ſide of the *Boriſthenes* (which is at leaſt a League wide of the Mouth) where there is a Tower in which the *Turks* keep guard to diſcover the *Coſſacks* at a diſtance on the Sea, and give the Signal to the Galleys. But the *Coſſacks* laugh at that, for they can paſs and repaſs, as I ſhall ſhow hereafter. Oczakow a Turkiſh Gariſon.

About a League from *Oczakow* towards the South-weſt there is a good Harbour, call'd *Berezan*, the Mouth of it is at leaſt 2000 Paces over; there is no paſſing it without a Boat; it is deep enough for Galleys, which can run two Leagues up the River that makes the Harbour, its name is *Anczakrick.*

Jezero, that is, Lake *Teligol*, is eight Leagues long, and between the 7th and 8th part of a League over; there is a natural Dike or Bank along the Sea-ſhore to hinder the Lake and Sea from mixing. It breeds ſuch abundance of Fiſh, that the

the Water ſtinks for want of an Outlet.

Beauplan.

Jezero Kuialik is 2000 Paces from the Sea, and is as full of Fiſh as the other. There go Caravans to theſe two Lakes from above 50 Leagues off for Fiſh. There are Carps and Pikes of a wonderful bigneſs.

Bielegrod is ſeated a League from the Sea upon the River *Nieſter*, which the *Turks* call *Kierman*. This Town is alſo ſubject to the *Turk*.

Killa another Gariſon.

Killa is another *Turkiſh* Town, wall'd round, and with a Counterſcarp. The Caſtle is ſeated above the Town upon the River *Danube*, a League from its Mouth. On the other Bank oppoſite to it is Old *Kilia*, of which ſome Ruins are ſtill to be ſeen.

Budziak.

Budziak is between *Bielegrod* and *Kilia*, where is a Plain about twelve Leagues in length, and five or ſix in breadth, whither the mutinous *Tartars*, who own neither the *Cham* nor *Turk*, retire. There are about eighty or ninety Villages of thoſe Libertine *Tartars*, who daily run into the Deſert Plains to ſteal Chriſtians and ſell them to the Galleys, for they live upon Rapine like Birds of Prey. They ſometimes break into the *Ukraine* and *Podolia*, but make no long ſtay there, and are forc'd to retire haſtily, becauſe they are not above four or five thouſand *Tartars*; but they are continually upon the Borders, and in the Deſert places. Their Villages are moveable, and their Houſes built upon two Wheels, like the Shepherds Huts in *France*; for when they have eaten up the Graſs in one Valley, they raiſe the Camp and remove, as I ſhall at laſt relate.

Tendra is an Iſland three or four Leagues from the Mouths of the *Dnieper*, but plain, with ſome Buſhes: In it there is very good freſh Water, and all about it good anchoring.

Two Leagues from the Mouth of the *Danube* is a low Iſland about two Leagues in Compaſs, in which there is alſo freſh Water; the *Turks* call it *Illanada*, that is, Iſland of Serpents.

Smil is a *Turkiſh* Town, not wall'd: A League above *Smil* is the Place where *Oſman* the Great *Turk* laid a Bridg over, in 1620, when he came into *Podolia* with 600000 fighting Men; it is a Cannon-ſhot below *Oblizicza*, and yet he did nothing but take a poor Caſtle call'd *Koſin*, which is upon the River *Nieſter* in *Walachia*; and the *Polanders* deliver'd it up on condition the *Turk* ſhould return to *Conſtantinople*; which he did, after loſing above 80000 Men, either by the Sword or Diſtempers that rag'd in his Army. The River in that place is very narrow, not above five or ſix hundred Paces over, for the *Turks* with their Bows ſhoot over it. Below that Bridg the *Danube* divides into ſeveral Branches, and the chief Channel runs down to *Kilia*. Smil on the Danube.

Between *Rene* and *Obliſczica* are two Iſlands, as may be ſeen; *Palleco* is a ſmall Iſland between the *Danube* and the Sea, about 2000 Paces in circumference, being round and encompaſs'd with Precipices, and all wooded; but every Year the *Danube* carrys away ſome Port, its Current being very rapid, and the Iſland of a ſandy Soil.

Galas is in *Walachia*, the Inhabitants *Greek* Chriſtians; it is ſeated on the *Danube* betwixt the Mouths of the Rivers *Seretk* and *Prut*.

South of it is *Warna*, a Port on the *Black Sea* in *Bulgaria*: There is no other place in the *Black Sea* till you come to *Conſtantinople*. but only the Towers of the *Black Sea*, which are upon the Mouth of the *Strait* three Leagues from *Conſtantinople*.

Of the Crim Tartary.

Tartars.

CRIM is a great Peninſula in the *Black Sea*, South of *Muſcovy*: It is full of *Tartars* come out of the Great *Tartary*, who have a King whom they call *Cam*, who holds of the Great *Turk*; and theſe are the *Tartars* who ſo often make Inroads into *Poland* and *Muſcovy*, to the number of 80000, who burn and ravage all they find in their way; and then return home with fifty or ſixty thouſand *Ruſſian* Slaves, and ſell them to ſerve aboard the Galleys, for theſe People live only upon Rapine.

Deſcription of Crim Tartary.

This Peninſula's Iſthmus is not above half a League over, which if cut it would be an Iſland: Upon it there is a pitiful Town without any Wall, with only a Ditch about it, twenty foot wide, and ſix or ſeven Foot deep, half fill'd up, encompaſs'd with a poor Rampart ſix or ſeven Foot high, and about fifteen Foot thick. This Town is ſeated about three hundred Paces from the Eaſtern ſhore; has a ſtone Caſtle, enclos'd within another

ther Caſtle, which encompaſſes it round. And from this Town to the Weſtern ſhore there is about half a League, and a Ditch that reaches to the Sea. In the Town there are not above four hundred Inhabitants: The *Tartars* call it *Or*, and the *Polanders*, *Perecop*, that is in *Engliſh*, a Land trench'd about; for which reaſon Geographers call that part of *Tartary*, *Tartaria Precopenſis*.

Koſeſow is an antient Town Eaſtward, belonging to the *Cham*; it may contain about two thouſand Inhabitants, and has a Harbour.

Gopetorkan, or *Cherſonne*, is an antient ruin'd Place.

Baciefary is the *Cham* of *Tartary*'s Place of abode, and has about two thouſand Inhabitants.

Alma, or *Foczola*, is a Village where there is a Catholick Church dedicated to St. *John*, it contains about fifty Houſes.

Baluclawa, a Port and Town, where they build the Grand Seignior's Ships, Galleys, and Galleons. The Mouth of the Harbour is about forty Paces over, the Port it ſelf about 800 Paces in length, and 450 in breadth: What Water it has I could not learn, or what Bottom, whether Sand, Owze, or Rock; but it is likely to be above fifteen Foot, ſince Veſſels of above 500 Tun go in loaded. This Borough has not above 120 Houſes. It is one of the pleaſanteſt Places, and beſt Harbours in the World, for a Ship is always afloat in it; and whatever Storm blows, it is not toſs'd, for it is ſhelter'd from all Winds by high Mountains that encloſe the Harbour.

Mancupo is a pitiful Caſtle, upon a Mountain call'd *Baba*: All the Inhabitants are *Jews*, and there cannot be above ſixty Houſes.

Caffa the Capital of Tartary.

Caffa is the Capital City of *Crim Tartary*, where there is a *Turkiſh* Governour for the Grand Seignior. The *Tartars* do not much live in this City; but moſt of the Inhabitants are Chriſtians, ſerv'd by Slaves they buy of the *Tartars*, who take them in *Poland* and *Muſcovy*. In this Town there are twelve *Greek* Churches, two and thirty of *Armenians*, and one of *Catholicks*, call'd S. *Peter*: It may contain five or ſix thouſand Houſes, but there are in it thirty thouſand Slaves, for in that Country they make uſe of no other Servants. This is a City of great Trade, and deals to *Conſtantinople*, *Trebiſond*, *Sinope*, and other Places; and in ſhort to all Parts, as well within the *Black Sea*, as throughout all the *Archipelago* and *Mediterranean*.

Beaulan.

Crimenda is very antient, belongs to the *Cham*, and has about an hundred Houſes.

Other Towns.

Karaſu alſo belongs to the *Cham*, and has about two thouſand Houſes.

Tuſla, where the Saltpits are, has about eighty Houſes.

Combas about two thouſand Houſes.

Kercy about 100 Houſes.

Ackmeccry about 150 Houſes.

Arabat, or *Orboſec*, is a Stone Caſtle which has a Tower ſeated on the Neck of a Peninſula, encloſed by the Sea of *Limen* and *Tineka Woda*; and this Neck is not above half a quarter of a League over, and is paliſado'd from Sea to Sea. The Peninſula is call'd by our *Coſſacks*, *Coſa*, becauſe it is ſhap'd like a Sithe; there it is the *Cham* keeps his Breed, which is accounted to amount to above 70000 Horſes.

Tinkawoda is a *Strait* between the Continent and *Coſa*, is but 200 Paces over, and fordable in calm Weather. The *Coſſacks* paſs over in the *Tabort*, when they go to ſteal the *Chams* Horſes, as we ſhall mention hereafter.

From *Balcclawa* to *Caffa*, the Sea-Coaſt is very high, and perpendicular, all the reſt of the Peninſula is low and plain. On the South ſide towards *Or*, there are abundance of moving Villages of *Tartars*, living upon Carts with two Wheels like thoſe of *Budziak*.

The Mountains of *Balaclawa* and *Caroſu*, are call'd Mountains of *Baba*, whence ſpring ſeven Rivers that water all the Peninſula, and are all ſhaded with Trees.

The River *Kabats* produces Vines.

On the River *Sagre* are abundance of Gardens, and much Fruit.

The *Strait* between *Kercy* and *Taman*, is not above three or four *French* Leagues over.

Taman is a Town belonging to the *Turk*, in the Country of *Circaſſia*. This Borough has a poor Caſtle, where about thirty *Janichares* keep guard; as is the like at *Temruk*, that ſecures the Paſs at *Azak*, or at *Zouf*, which is a Town of note. At the Mouth of the River *Donnais*, Eaſt of *Taman*, is the Country of the *Circaſſians*, who are Chriſtian *Tartars*, and look'd upon as the faithfulleſt.

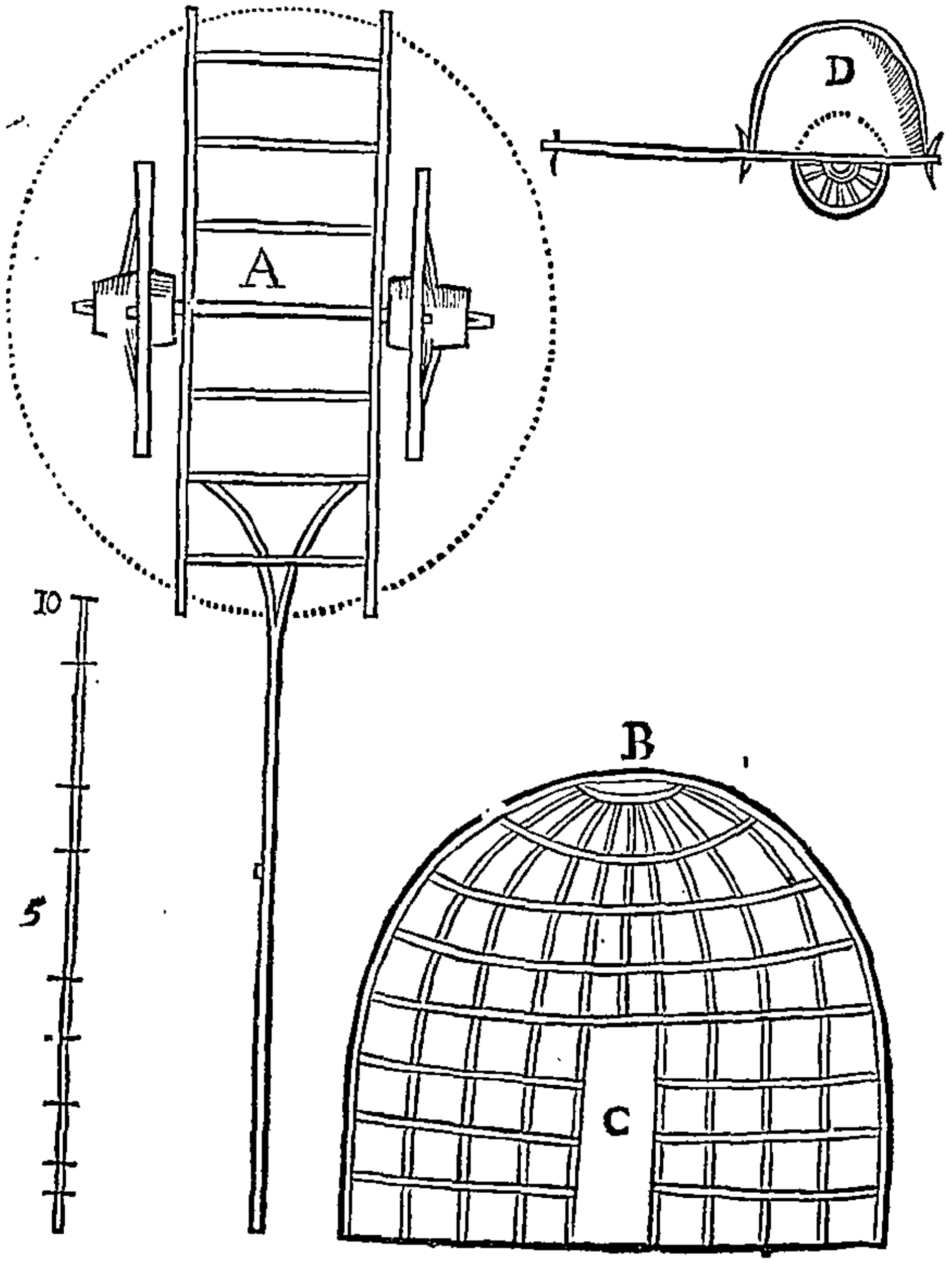
Of the Crim Tartars.

Beauplan.

Nature and Qualities of the Tartars.

SInce we are upon the *Tartar* Country, I think it will not be amiſs to ſay ſomewhat of their Manners, way of living, how they make War in the Field, what order they obſerve in marching through an Enemy's Country, and how they make their Retreats into the Deſert Plains.

The *Tartars* for ſeveral days after they are born, do not open their Eyes, like the Dogs and other Creatures; their Stature is low, for the talleſt of them are ſcarce above our midling Men; they are rather ſlender than groſs, but luſty and bony, their Stomach high and large, their Shoulders thick, their Neck ſhort, their Head big, their Face almoſt round, their Forehead high, their Eyes narrow, black and long, their Noſe ſhort, their Teeth as white as Ivory, their Complexion ſallow, their Hair very black and harſh, like a Horſe's Mane. In ſhort, they have quite another Phyſiognomy than Chriſtians, and a Man may know them at firſt ſight. Their Shape and Countenance is ſomewhat like that of the *American Indians* about *Maragnon*, and of thoſe they call *Caraibes*. They are all of them luſty and bold Soldiers, hardy to endure Fatigue, and all the ſorts of Weather. For from ſeven years of age when they come out of their *Cantares*, that is, their Houſes or Huts upon two Wheels, they never lie under any other Roof but the Canopy of Heaven, and after that age they never give them any thing to eat but what they fetch down with their Arrows. Thus they teach their Children to hit a Mark, and when they come to twelve years of age they ſend them to the Wars. It is their Mothers care when their Children are very young, to bath them every day in Water that has Salt diſſolv'd in it, to harden their Skin, and make them leſs ſenſible of the Cold, when they are forced to ſwim Rivers in Winter.



Crim Tartars. We ſhall take notice of two ſorts of *Tartars*, the one call'd *Hayſky*, and the other *Crimſky*; theſe laſt are of that Peninſula we have mention'd, in the Black-Sea, commonly call'd *Scythia Taurica*. But thoſe of *Nabayſky* are divided into two ſorts, that is the great *Nabayſky*, and the little *Nabayſky*, both of them inhabiting between the River *Don*, and that of *Kuban*, but moving, and as it were Savage; part of them are ſubject to the *Cham*, or King of *Crim Tartary*, and others to the *Muſcovites*. There are ſome of them ſubject to no body. Theſe *Tartars* are not of ſo generous a Temper as thoſe of *Crim Tartary*, nor theſe ſo brave as thoſe of *Budziak*. They are cloth'd after this manner, they wear a ſhort Shirt of Cotton, which reaches but half a foot below their Waſte, Drawers and cloſe Cloth Breeches, and the common ſort of Cotton Cloth pink'd; the fineſt among them have a *Caffetan* of pink'd Cotton Cloth, and over it a Cloth Gown, lin'd with Fox-skins, or Sables, their Cap of the ſame, and their Boots of Red *Turky* Leather without Spurs.

Their Habit. The common ſort wear only a Caſſock of Sheep-skins, with the Wool outwards in hot or rainy Weather; and to meet them unexpectedly in the Field in this Garb is frightful, for a Man would take them for White Bears a Horſeback. But in Winter and cold Weather, they turn their Caſſock, wearing the Wool on the inſide, and make a Cap of the ſame Skin, and in the ſame manner.

Their Weapons are a Scimiter, a Bow and Quiver, with eighteen or twenty Arrows, a Knife ſtuck in at their Girdle, a Flint to ſtrike fire, a Nawl, with five or ſix fadom of ſmall Leather-thongs, to bind the Priſoners they catch. Every one of them carrys a Sun-dial in his Pocket. Only the richeſt wear Coats of Mail, the others for want of better Proviſion go to the War without any Armour. They are all good Horſemen, and reſolute, but ſit ill, their Legs being bent, becauſe they ride ſhort, ſo they ſit a Horſeback as a Monkey would upon a Hare; yet for all that they are very active a Horſeback, and ſo expert, that as they ride a large Trot, they will leap off one Horſe when he is tir'd upon another they lead, that they may fly the better when purſu'd, and the Horſe as ſoon as eas'd of his Maſter's weight comes about to his right hand, and keeps along even with him, to be ready to receive him again when he has occaſion to mount him, according to their uſual manner of activity. Thus are the Horſes taught to attend their Maſters. In other regards the Horſes are ugly and ill ſhap'd, but good to endure Fatigue; for thoſe *Baquemates* (ſo they call that ſort of Horſes) that have a very thick Main, and hanging down to the Ground, and their Tail in the ſame manner, are the only Beaſts for running twenty or thirty Leagues without drawing bit. *Beauplan.*

Their Diet. Moſt of the common ſort of thoſe that remove from place to place do not eat Bread, unleſs they be among us. They had rather eat Horſe-fleſh than Beef, Yew-mutton, or Goats, for they know nothing of Weather-mutton; and they kill no Horſe till he is very ſick, and no hopes left of his being ever ſerviceable; and tho the Horſe ſhould die naturally of any Diſtemper whatſoever, they will not forbear eating of him, for it is to be conceiv'd that they are not at all dainty. They that go to War live after the ſame manner, and join Ten in a Meſs; and when any Horſe among them is not able to travel, they cut his Throat; and if they can get any Meal they mix it with the Blood, as if it were Hogs-blood to make Puddings; then they boil it in a Pot, and eat that as a curious Diſh. The Fleſh they dreſs thus, they quarter the Horſe, and lend their Comrades that want three Quarters, keeping for themſelves only a Hind-quarter, which they cut out in as large ſlices as they can in the fleſhieſt part, and only an Inch or two thick; this they lay upon their Horſe's back, and the Saddle over it, girding him as tight as they can: then they mount, ride three or four Hours a Gallop, for all the Army goes the ſame pace. Then they alight, unſaddle, turn their ſlice of Meat, and ſtroking up the Horſes ſweat with their hand, baſte the Fleſh with it, that it may not grow dry; then they ſaddle again, and girt hard as before, riding on three or four Hours longer, and by that time the Fleſh is dreſt to their mind, as if it were ſtew'd, and this is their Dainty and Cookery. As for the reſt which cannot be cut into Slices, they boil it with a little Salt, but never skim it, for they are of opinion that in skimming the Pot they throw away all the juice and reliſh of the Meat. Thus that miſerable People lives, drinking fair Water when they can meet with it, which is but very ſeldom, for all the Winter they drink nothing but melted Snow. Such as are able, as for inſtance the *Morzas*, that is Gentlemen, and others who have Mares, or ſhe-Aſſes, drink their Milk, which ſerves them inſtead of

Beauplan.

Wine and Brandy. The Horſe's Fat they mix with Millet or Barley, or Buckwheat Meal, for they loſe nothing; and of the Hide they make Thongs, Bridles, Saddles, Whips (being skilful at all theſe Trades) to put on their Horſes, for they wear no Spurs. Thoſe that do not go to War, eat as it happens, or according to the ſeaſon, Ewe, Ram, Kid, Hens, and other Fowl, (as for Swines-fleſh, they eat none of it no more than the *Jews*) if they can get Meal, they bake Cakes in the Embers; and their moſt common food is Millet, Barley, and Buckwheat Meal. Theſe ſorts of Grain are ſow'd among them, and they eat Rice brought from abroad. As for Fruit they have very little, but Honey is common among them, and they are great lovers of it, and make a ſort of Drink, but not boil'd, ſo that it cauſes terrible Gripes. Thoſe that dwell in Towns are more civiliz'd, they make Bread ſomewhat like ours; their common Drink is *Breba*, made of boil'd Millet. This Liquor is as thick as Milk, and will make a Man drunk. They alſo drink Brandy brought them from *Conſtantinople*. There is another ſort of Liquor which the Poor who cannot buy *Breba*, make thus: They put Cows, Sheeps, and Goats Milk into a Churn, and churn it very well, make a little Butter, and keep the Butter-milk to drink; but this ſoon growing ſour, they make it freſh every day. They are a ſober People, eat little Salt with their Meat, but a great deal of Spice, and among the reſt *Guinea* Pepper. They make another ſort of Liquor, like that us'd by the People of *Madagaſcar*, which is when they boil their Meat with a little Salt without Skimming, as has been ſaid, they keep the Broth, and call it *Chourbe*, warming it when they drink. When they roaſt, they ſpit a whole Ewe or Ram; when roaſted, they cut it out into pieces a Foot long, and four Inches broad. Thus thoſe People feed.

Since we have ſaid how they live in the Field, we will now give an account how they enter an Enemy's Country to pillage, and burn and carry away Slaves.

Manner of making War.

When the *Cham*, their Lord, receives Orders from the Grand Signior to break into *Poland*, he with all Expedition gathers his Troops, that is, 80000 Men, when he goes in Perſon, for at other times their Armies conſiſt but of 40 or 50000 Men, when a *Morza* commands them. Their Irruptions are generally about the beginning of *January*, but always in Winter, that they may meet with no obſtacles in their way, and that the Rivers and Marſhes may not hinder them from ranging whereſoever they are directed. Being aſſembled and muſter'd, they advance; but the Reader muſt obſerve, that tho *Crim Tartary* lies between 46 and 47 Degrees of North Latitude, yet the Deſert Plains that lie North of them, are cover'd all the Winter with Snow till *March*, and this encourages them to undertake ſuch a long courſe, becauſe their Horſes are not ſhod, and the Snow ſaves their Feet, which could not be were the Ground bare, for the hardneſs of the Froſt would batter their hoofs. The greateſt and richeſt Men among them ſhoo their Horſes with Horn, and faſten it to the Hoof with Leather, but that is not laſting; for which reaſon they dread a Winter when the Snow does not lie, and the Froſt, where their Horſes that are beſt ſhod will ſlip. Their Marches are but ſhort, generally about ſix *French* Leagues, and ſo move on day after day, laying their buſineſs ſo that they may be back before the Froſt breaks, and make their Retreat in ſafety. Thus they come to the Frontiers of *Poland*, ſtill travelling along the Valleys they are acquainted with, and which ſeem to ſucceed one another: and this they do to ſecure themſelves in the open Country, and prevent being repuls'd by the *Coſſacks* who lie in wait in ſeveral places to diſcover when they come, and what way they take, to alarm the Country. But the *Tartars* are ſo cunning, as I obſerv'd, that they travel through the deep Valleys only, and at Night when they encamp, they make no fire; for the ſame reaſon they ſend out parties to diſcover, and endeavour to take ſome *Coſſacks* that may give them intelligence of their Enemies: ſo the watchfulleſt and cunningſt ſurprizes his Enemy. Thus the *Tartars* march 100 in front, that is 300 Horſes, for every one of them leads two, which ſerve for relays, as has been ſaid before: their Front may extend 800 or 1000 Paces, and they are 800 or 1000 in File, which reaches three long Leagues, or four when they keep cloſe, for at other times they extend above ten Leagues. This is wonderful to thoſe that have not ſeen it, for 80000 *Tartars* make up above 200000 Horſes: Trees are not thicker in the Woods than Horſes are at that time in the Field; and to ſee them at a diſtance, they look like a Cloud riſing in the Horizon, which increaſes as it riſes, and ſtrikes a terror into the boldeſt, I mean thoſe who are not us'd

to

to ſee ſuch multitudes together. Thus theſe mighty Armies march, halting every hour, about half a quarter of an hour, to give their Horſes time to Stall; and they are ſo well manag'd, that they do it as ſoon as they ſtop; then the *Tartars* alight and piſs too. They remount immediately, and go on, all which is done only by the Signal of a Whiſtle; and when they are come within three or four Leagues of the Borders, they lie ſtill two or three days in ſome place choſen on purpoſe, where they think they are conceal'd; there they give out Orders, and refreſh their Army, which they diſpoſe in this manner. They divide it into three parts, two thirds are to compoſe one Body, the other third is ſubdivided into two parts, each of theſe two making a Wing, one on the right, the other on the left. In this order they enter the Country. The main Body moves ſlowly (which in their Language they call *Cloche*) with the Wings, but continually without halting day or night, allowing but an hour to refreſh, till they are got ſixty or eighty Leagues into the Country without doing any harm. But as ſoon as they begin to march back, the Body holds the ſame pace: then the General diſmiſſes the two Wings, which have liberty each on its own ſide to ſtray ten or twelve Leagues from the main Body, but that is to be underſtood half of the way forward, and the other half Sideways. I had almoſt forgot to ſay, that each Wing, which may conſiſt of eight or ten thouſand Men, is again ſubdivided into ten or twelve Squadrons, of five or ſix hundred Men each, who run up and down to the Villages, encompaſs them, making four *Corps de Garde* about each Village, and great Fires all the night, for fear any Peaſant ſhould eſcape them: then they fall to Pillaging and Burning, kill all that make any reſiſtance, and take and carry away all that ſubmit, not only Men, Women, and Sucking Babes, but the Cattel, Horſes, Cows, Oxen, Sheep, Goats, *&c.* As for the Swine, they drive and ſhut them up in a Barn or ſuch like place, and fire the four corners, ſo great is the loathing they have for thoſe Creatures. The Wings being allow'd to ſtray but ten or twelve Leagues (as has been ſaid) return with their Booty to their main Body, which is eaſily done; for they leave a great track, marching above fifty in front, ſo that they have nothing to do but to follow; and in four or five hours they join their Body again, where as ſoon as they are come, two other VVings conſiſting of the like number as the former, go out on the right and left to make much the ſame havock: then they come in, and two others go out, and ſo continue their Excurſions without ever diminiſhing their Body, which, as has been mention'd, makes two thirds of the Army, and move gently, to be always in breath, and ready to fight the *Poliſh* Army, if they ſhould meet it, tho their deſign is not to meet but avoid it, as near as poſſible. They never return the ſame way they broke in, but take a compaſs, the better to eſcape the *Poliſh* Army: for they always fight in their own defence, nay and they muſt be forced to it, without they knew themſelves to be ten to one; and yet would they conſider of it before they fell on, for theſe Robbers (ſo we may call the *Tartars*) do not enter *Poland* to fight, but to pillage and rob by way of Surprize. When the *Polanders* meet them, they make work, forcing them to get home faſter than their uſual pace. At other times after they have ſufficiently ſtray'd, plunder'd and rob'd, they enter upon the Deſart Plains in the Frontiers, thirty or forty Leagues in length; and being in that place of ſafety make a great halt, recovering breath, and putting themſelves into order, if they were in any confuſion on account of meeting the *Polanders*.

Beauplan.

That day ſev'night they bring together all their Booty, which conſiſts in Slaves and Cattel, and divide it among themſelves. It is a ſight would grieve the moſt ſtony heart to ſee a Husband parted from his Wife, and the Mother from her Daughter, without hopes of ever ſeeing one another, being fallen into miſerable Slavery under *Mahometan* Infidels, who uſe them inhumanly. Their brutiſh Nature cauſing them to commit a thouſand Enormities, as raviſhing of Maids, forcing of Women in the ſight of their Parents and Husbands, and circumciſing their Children in their preſence to devote them to *Mahomet*. In ſhort, it would move the moſt inſenſible to compaſſion, to hear the cries and lamentations of thoſe wretched *Ruſſians*; for thoſe People ſing and roar when they cry. Theſe poor Creatures are diſpers'd ſeveral ways, ſome for *Conſtantinople*, ſome for *Crim Tartary*, and ſome for *Anatolia*, &c.

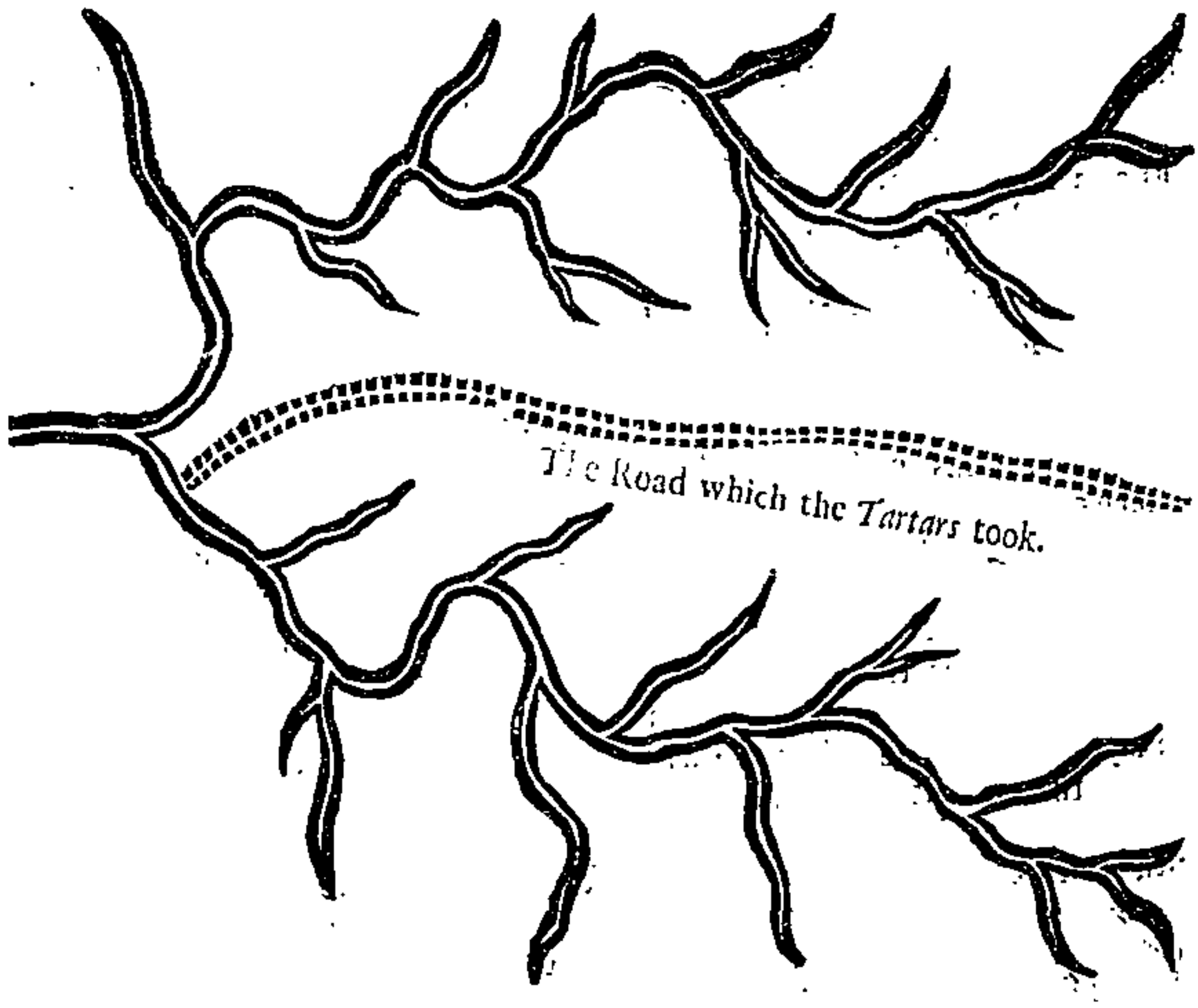
Thus the *Tartars* gather and carry away above 50000 Souls in leſs than a Fortnight: thus they uſe their Slaves when they have ſhar'd them, and then ſell them if they think fit, when they return into their Country.

Beauplan.

Their Summer Expeditions.

Now let us relate how the *Tartars* enter *Poland* in Summer, being generally but 10 or 12000 ſtrong, becauſe if they came in a greater number, they would be too ſoon diſcover'd. Thus it is.

When they are within 20 or 30 Leagues of the Frontiers, they divide their Army into 10 or 12 Squadrons, each of them containing about 1000 Horſe: Five or ſix of theſe Troops they ſend to the right, about a League or a League and a half diſtant from one another; the other five or ſix Squadrons doing the ſame on the left, that their Front may extend 10 or 12 Leagues, ſending out careful Scouts above a League before them to get intelligence, that they may know how to proceed. In this manner they travel athwart, keeping cloſe together, appointing to meet again upon a day prefix'd at a certain place of rendevouz, two or three Leagues from the Frontiers, like ſeveral Beams joining in one common Center. The reaſon why they march in ſeveral diſtinct Bodies, is, that if the *Coſſacks*, who lie two or three Leagues out in the Plains as Sentinels to obſerve their motions, ſhould ſpy them, they may not judg them to be ſo great a number, being able to give an account but of the Squadron they ſee. For theſe *Coſſacks* having diſcover'd the *Tartars* at a diſtance, immediately retire to alarm the Country, and ſeeing but 1000 or thereabouts, are not much frighted at that number, but are ſurpriz'd ſome days after they have receiv'd the News. The *Tartars* enter upon the Frontier after this manner, they run along between two great Rivers, and always keep the upper Country, ſeeking the heads of little Rivers that fall into the great ones, ſome into one and ſome into another: by this means they meet with no Obſtruction in their Inroads, plunder and ravage as the others do in Winter, but never go above 10 or 12 Leagues up the Country, and immediately return. At moſt they ſtay but two days in the Country, and then retire as we ſaid before, divide the Spoil, and every one returns home.



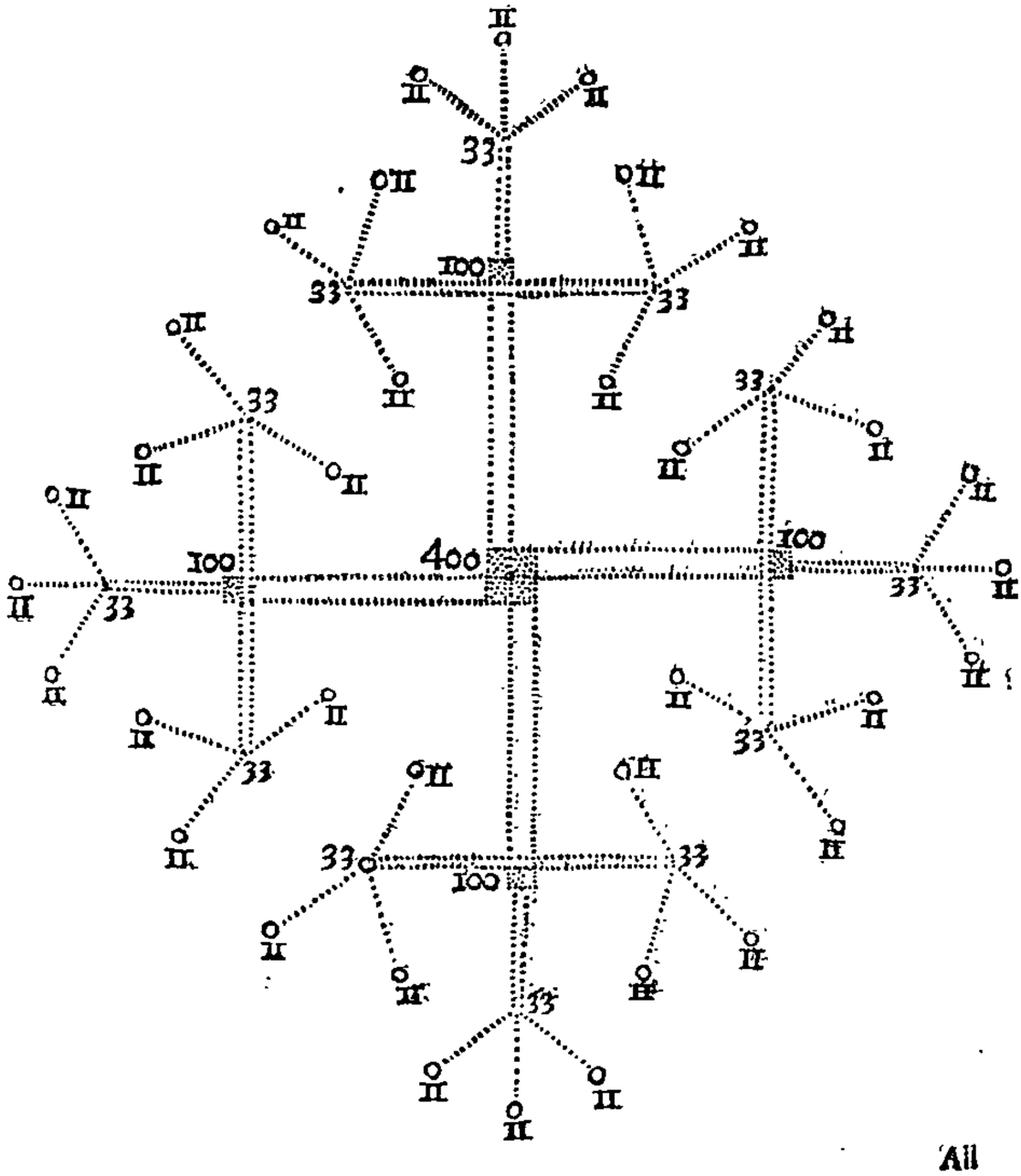
Theſe *Tartars* are Libertines, who obey neither the *Cham* nor *Turk*, and live in *Budziak*, which is a Plain lying between the mouths of the *Nieſter* and the *Danube*, as was ſaid before, where in my time there were at leaſt 20000 of them that had fled, or were baniſh'd thither. They are braver than the *Tartars* that dwell in *Crim-Tartary*, being better exercis'd, and daily upon Action: They are alſo better mounted than the others. The Plains lying between *Budziak* and the *Ukrain* are generally ſtor'd with 8 or 10000 *Tartars*, who live divided in Troops of about 1000 each, 10 or 12 Leagues aſunder, to ſeek their fortune: and becauſe of the danger there is in croſſing thoſe Plains, the *Coſſacks* go in *Tabors*, that is, they travel in the middle of their Carts, which march in two Files on their Flanks, eight or

Tabor the ſame with Caravan.

or ten of them in the Front, and as many in the Rear: they themſelves are in the middle with Firelocks, and half-Pikes and Scythes upon long Poles; the beſt mounted among them about their *Taborts*, with a Sentinel a quarter of a League before them, another at the ſame diſtance behind, and one upon each Flank. If theſe diſcover *Tartars*, they make a ſign, and the *Tabort* halts. If the *Tartars* are diſcover'd firſt, the *Coſſacks* beat them; and if the *Tartars*, diſcover the *Coſſacks* firſt, they give them a fierce Aſſault by way of ſurprize in their *Tabort*. In ſhort, they who travel over thoſe Plains muſt have, as the *Italians* term it, good Feet and good Eyes. I have often met them in the field at leaſt 500 together, who aſſaulted us in our *Tabort*; and tho I had but 50 or 60 *Coſſacks* with me, they could do us no harm, nor could we gain any advantage over them, for they would not come within the reach of our Arms, but after making ſeveral Eſſays as if they would fall upon us, and let fall ſhowers of Arrows on our heads, for they ſhoot flights twice as far as our Arms will carry, they go off and cunningly hide themſelves in the Plains to ſurprize ſome *Caravan* before they are diſcover'd. You muſt underſtand that thoſe Plains are cover'd with Graſs two foot high, ſo that they cannot go without treading it down, which leaves ſuch a track as it is eaſy to gueſs what number they were, and which way they went; and therefore for fear of being purſued by a greater Power, they have found out this contrivance, that if there are 400 in a Troop, they will make four Ranks of about an hundred Men each, ſome march North, others South, others Eaſt, and others Weſt: Every one of them goes about a League and a half ſtrait on its way, and then each little Parcel divides into three of about 33 in a Company, who move, as is mention'd before, excepting towards the River; then at about half a League diſtance they divide into three again, and ſo travel till they come to be but ten or twelve together, as may be better conceiv'd by the Draught than can be explain'd by words.

Beauplan.

How the Tartars ſhun the Coſſacks.



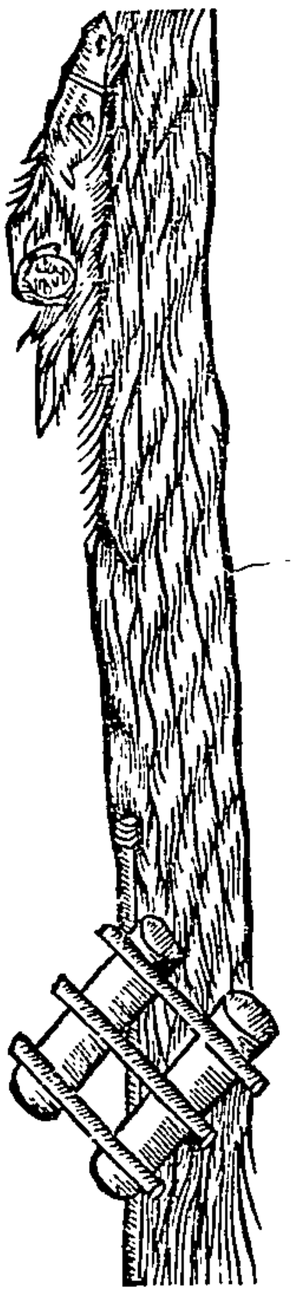
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Beauplan.

All this is done in leſs than an hour and a half, and riding a large trot; for when they are diſcover'd they can never make haſte enough; they have all of them theſe tricks at their fingers ends, and know all the Plains as well as Pilots know their Harbours. Every little Squadron of ten or eleven croſſes the Country at diſcretion, without ever meeting in their Range, but at a day appointed they rendevouz 10 or 12 Leagues from the place where they broke up, in ſome Bottom where there is Water and good Graſs, for there they lie. Every little Troop travels by it ſelf, ſome have but a little way to the Rendevouz, but others by reaſon of their windings and the compaſs they take, have a long Journy; and the Graſs trod but by eleven Horſes, riſes again the next day, ſo that no ſign remains. When together, they lie hid ſome days, then move in a body, and fall upon ſome open Town on the Frontiers, which they ſurprize and carry; which done, they fly, as has been ſaid before. This crafty method have the *Tartars* found out to conceal themſelves in the Plains, and the better to delude the *Coſſacks*, who purſue them hotly, knowing they are not above 5 or 600: the *Coſſacks* mount to the number of 1000 or 1200, purſue them, ſeek the tracks, and having found them, follow them to the Maze abovemention'd, where their Meaſures are broken, and they know not where to look for them, becauſe the track goes every way, which obliges them to return home, and ſay they could ſee nothing. You ſee how difficult a matter it is to find thoſe *Tartars*, unleſs they light upon them by chance, eating or drinking, or reſting at night, but always upon their guard. Their Eyes are ſharper and clearer than ours, becauſe they are not ſo open, and therefore the Rays are ſtronger, and they ſee better than we do: They diſcover us before we do them, and Policy, not Strength, carries it. If they meet in the Morning or Evening an hour before Sunriſing, or after his ſetting, they both contrive to have the Sun in their back, as two Ships at Sea ſtrive for the Wind. If the *Polanders* fall in with the *Tartars*, and they find they are not ſtrong enough to ſtand them with Sword in hand, they will ſcatter like Flies, and run every one a ſeveral way, ſhooting with their Bow as they gallop full ſpeed, ſo dexterouſly that they never miſs their Man at 60 or 100 paces diſtance. The *Polanders* cannot purſue them, their Horſes being ſhorter winded than the *Tartars*. Theſe rally again a quarter of a League off, and give a freſh charge upon the *Polanders*, and when drove diſperſe again, ſhooting over their left Shoulder, for they cannot over the right, and ſo tire the *Polanders* that they are forced to go off: and this is when the *Tartars*, as I ſaid before, perceive they are ten to one, otherwiſe they go clear off without looking back. Thus thoſe People made War in that Country.

How they fight.

Now let us give an account how the *Tartars* ſwim Rivers, and thoſe the biggeſt in *Europe*. All their Horſes ſwim well, eſpecially in that Country which is cold, and the Water heavier than ours in *France*, as not being ſo well purg'd by the Sun: but I am ſatisfied that were their Horſes brought into *France*, they would not croſs the *Seine* as they do the *Boriſthenes*; for, as I ſaid, the Water is heavier, and conſequently bears other Bodies better, as I have found by Experience. When their Army would croſs the *Boriſthenes*, which is the greateſt River in that Country, they ſeek out where the Banks are eaſieſt on both ſides, and every one provides Ruſhes, or Reeds, as they find, and makes two little Truſſes three foot long, and ten or twelve Inches thick, about a foot diſtant from one another, and join'd together with three Sticks well bound at top, and one under from corner to corner, well faſtned and tied to the Horſes Tail. Then the *Tartar* puts his Saddle upon his Float, ſtrips himſelf, lays his Clothes on the Saddle, and on that his Bow, Arrows and Scimeter, all well bound and faſtened together; then enters the River ſtark naked with a Whip in his hand, and drives on his Horſe with his Bridle on his Neck, which yet he holds ſometimes with one hand and ſometimes with the other, together with the Mane; and ſo putting on his Horſe, makes him ſwim, and he ſwims with one hand, holding the Mane with the other, and the Bridle which he never quits; and thus leads his Horſe, putting him on with the Whip till he has paſs'd the River. Then when his Horſe finds his feet upon the other ſide, and the Water reaches but to his Belly, he ſtops him, takes the Float from his Tail, and carries it aſhoar. All of them paſs together in this manner, for they make a Front half a League in length upon the River. All the Cattel paſſes in the ſame manner. This is what I could learn of the *Tartars*.



Of the Coſſacks & their Cuſtoms.

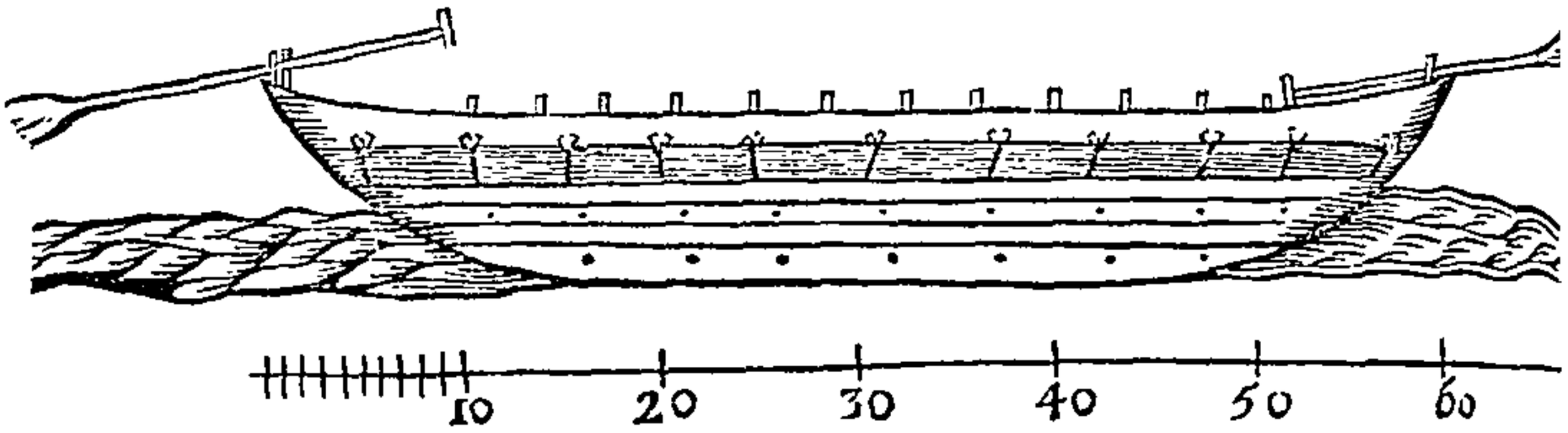
It remains that we perform what we promis'd before, which is, how the *Coſſacks* chooſe their General, as alſo how they make their Excurſions, croſſing all the Black Sea even to *Anatolia*, to make War upon the *Turks*. Thus it is they chooſe their General: when all the old Colonels and antient *Coſſacks*, who are in eſteem among them, are aſſembled together, every one gives his Vote for the Man he thinks fitteſt for the Employment, and he that has moſt Voices carries it. If he that is choſen will not accept of the place, excuſing himſelf as being incapable of it, or for want of Experience, or his great Age, that does him no good, for they make no other anſwer, but that he is not worthy of that Honour, and immediately kill him upon the ſpot as a Traitor; and it is they themſelves that are treacherous in ſo doing, which you may remember I ſaid they were when I ſpoke of their Manners and frequent Infidelity. If the *Coſſack* elected accepts of the General-ſhip, he thanks the Aſſembly for the Honour done him, tho unworthy and uncapable of that Poſt, yet proteſts he will uſe his utmoſt Endeavours to become worthy to ſerve them either in general or in particular, and that his Life ſhall be always expos'd for the Service of his Brethren (ſo they call one another): Having ſpoke theſe words, they all ſhout, *Vivat, vivat*, &c. then they go in order to pay their Reſpects to him, and the General gives them his Hand, which is the manner of ſaluting one another among them. This is the manner of chooſing their General, which is often done in the Deſert Plains. They are very obedient to him, and in their Language he is call'd *Hettman*. His Power is abſolute, and he can behead and impale thoſe that are faulty. They are very ſevere, but do nothing without the Council of War, which they call *Ruds*. The General may fall into Diſgrace if he have not ſuch Conduct when he leads them out to War that no Diſaſter befal them, and if he does not appear brave and politick upon any unexpected or unlucky Accidents; for if he commits any act of Cowardice, they kill him as a Traitor. Immediately they chooſe another among themſelves in the uſual manner, as was ſaid before. It is a troubleſom Employment to lead and command them, and unfortunate to him it falls upon; for during ſeventeen years I ſerv'd in the Country, all that had this Poſt dy'd miſerably. *Beauplan.*

How the Coſſacks go out to rob on the Black Sea.

When they intend to go to Sea, it is without the King's leave, but they take it of their General, and then they hold a *Ruds*, that is, a Council, and chooſe a General to command them during that Expedition, obſerving the ſame Ceremonies we have mention'd in the Election of their great General, but this now choſen is but for a time. Then they march to their *Sczabeuiſza Worskowa*, that is, their place of rendevouz, and there build Boats about 60 foot long, 10 or 12 foot wide, and 12 foot deep; theſe Boats have no Keel, but are built upon Bottoms made of the Wood of the Willow about 45 foot in length, and rais'd with Planks 10 or 12 foot long, and about a foot broad, which they pin or nail one over another, like the common Boats upon Rivers, till they come to 12 foot in height, and 60 in length, ſtretching out in length and breadth the higher they go. This will be better underſtood by the rough Draught I have inſerted here.

You





You may obſerve they have great Bundles of large Reeds put together as thick as a Barrel end to end, and reaching the whole length of the Veſſel, well bound with Bands made of Lime or Cherry-tree; they build them as our Carpenters do with Ribs and croſs-pieces, and then pitch them, and have two Rudders one at each end, as appears in the Draught, becauſe the Boats being ſo very long, they ſhould loſe much time in coming about when they are forced to fly back. They have commonly ten or fifteen Oars of a ſide, and row faſter than the *Turkiſh* Gallies: They have alſo one Maſt, which carries an ill-ſhap'd Sail made uſe of only in very fair Weather, for they had rather row when it blows hard. Theſe Veſſels have no Deck, and when they are full of Water, the Reeds above-mention'd ty'd quite round the Boat, keep it from ſinking. Their Bisket is in a Tun ten foot long, and four foot diameter faſt bound, and they take out the Bisket at the Bung. They have alſo a Puncheon or half Tun of boil'd Millet, and another of Dough diſſolv'd in Water, which they eat mix'd with the Millet, and make great account of it: This ſerves for Meat and Drink, and taſtes ſowriſh; they call it *Salamake*, that is, a dainty Food. For my part I found no delicacy in it, and when I made uſe of it upon my Voyages it was for want of better. Theſe People are very ſober, and if there be a Drunkard found among them, the General cauſes him to be turn'd out; therefore they are not permitted to carry any Brandy, being very obſervant of Sobriety in their Expeditions and Enterprizes.

When they reſolve to make War upon the *Tartars* in revenge for the Miſchiefs receiv'd from them, they take their opportunity in Autumn. To this purpoſe they ſend all Neceſſaries for their Voyage and Enterprize, and for the building of Ships and other uſes to the *Zaporouys*: then 5 or 6000 *Coſſacks* all good able Men well arm'd take the field, and repair to *Zaporouy* to build their Boats: Sixty of them go about a Boat, and finiſh it in a fortnight; for, as has been ſaid, they are of all Trades. Thus in three weeks time they make ready 80 or 100 Boats, ſuch as I deſcrib'd above; between 50 and 70 Men go aboard each Veſſel, with each of them two Firelocks and a Scimiter, carry four or five Falconets upon the ſides of the Veſſel, and Proviſions proper for them. They wear a Shirt and Drawers, have a Shift, a pitiful Gown, a Cap, ſix Pounds of Cannon Powder, and Ball enough for their ſmall Arms and Falconets, and every one carries a Quadrant. This is the flying Army of the *Coſſacks* on the Black Sea, able to terrify the beſt Towns in *Anatolia*.

Thus provided, they run down the *Boriſthenes*; the Admiral carries his Diſtinction upon the Maſt, and generally has the Van, their Boats keeping ſo cloſe that the Oars almoſt claſh. The *Turk* has commonly notice of their coming, and keeps ſeveral Gallies ready at the mouth of the *Boriſthenes* to hinder their coming out, but the *Coſſacks* who are cunninger ſlip out in a dark night about the New Moon,

They ſet out at the full of the Moon in Midſummer, to be back at the latter end of September coming of Autumn.

Moon, lying hid among the Reeds that are three or four Leagues up the *Boriſthenes*, where the Gallies dare not go, having far'd ill there formerly, and think it enough to wait their coming out, in which they are always ſurpriz'd: Yet the *Coſſacks* cannot ſlip by ſo ſwiftly but they are diſcover'd, then all the Country takes the alarm, and it runs as far as *Conſtantinople*. The Grand Signior ſends Expreſſes all along the Coaſts of *Anatolia*, *Bulgaria*, and *Romania*, that all People may be upon their Guard, giving them notice that the *Coſſacks* are at Sea. But all this is to no purpoſe, for they make ſuch uſe of their time, that in thirty ſix or forty hours time they are in *Anatolia*, where they land with every Man his Firelock, leaving but two Men and two Boys to keep each Boat: There they ſurprize Towns, take, pillage and burn them, and ſometimes go a League up the Country, but return immediately, and go aboard with their Booty, haſting away to try their fortune in another place. If by chance they meet with any, they fall on; if not, they return home with their Booty. If they find any *Turkiſh* Gallies or other Ships, they purſue, attack and make themſelves maſters of them, which they do in this manner: Their Boats are not above two foot and a half above Water, and they diſcover a Ship or Gally before they themſelves can be perceiv'd by them: Then they ſtrike their Maſts, obſerve how the Enemy winds, and endeavour to have the Sun upon their backs at night; then an hour before Sunſetting they row with all their might towards the Ship or Gally till they come within a League of it, for fear of loſing ſight of it, and ſo continue: Then about midnight (the Signal being given) they pull up again amain towards the Veſſel, half the Crew ready to fight, only expecting when they come together to board. Thoſe in the Ship or Gally are aſtoniſh'd to be attack'd by 80 or 100 Veſſels, which fill them full of Men, and in a moment bear all down: This done, they pillage what they find in Silver, or Goods of no great bulk, that cannot be ſpoil'd by the Water, as alſo the braſs Guns, and what they think can ſerve them, then ſink the Veſſel and Men in it. This is the practice of the *Coſſacks*: had they Skill to manage a Ship or Gally, they might carry it away, but they have not that knack. When they are to return home, the Guards are doubled upon the mouth of the *Boriſthenes*; but tho weak they laugh at that, for when they have been forced to fight, they have often loſt many Men, and the Sea has ſwallow'd ſome of their Veſſels, for they cannot be all ſo good, but ſome muſt fail. Therefore they land in a Creek three or four Leagues Eaſt of *Oczakow*, where there is a Valley very low, about a quarter of a League in length, the Spring Tides ſometimes overflowing it half a foot deep, and is about three Leagues over to the *Boriſthenes*: there two or three hundred *Coſſacks* draw their Boats acroſs one after another, and in two or three days they are in the *Boriſthenes* with their Booty. Thus they avoid fighting the Gallies that keep the mouth of the River of *Oczakow*. To conclude, they return to their *Karbenicza*, where they ſhare the Spoil, as was ſaid before. Beſides this they have another Refuge, they return by the mouth of *Don* through a Strait that lies between *Taman* and *Kercy*, and run up the mouth to the River *Aſius*, and as far as this River is navigable, from whence to *Taczawoda* is but a League, and *Taczawoda* falls into the *Samar*, which runs into the *Dnieper* a League above *Kudac*, as may be ſeen in the Map. But they rarely return this way, becauſe it is too long for them to return to *Zaporouy*. Sometimes they go this way out to Sea, when there is a great Force at the mouth of the *Boriſthenes* to obſtruct their coming out, or that they have but twenty or twenty five Boats.

Beauplan.

When the Gallies meet them at Sea in the day time, they ſet them hard with their Guns, ſcattering them like ſo many Rooks, ſink ſeveral, and put them in ſuch a Conſternation, that thoſe who eſcape make haſte to put in whereſoever they can. But when they fight with the Gallies, they do not ply their Oars, which are laſh'd to the ſide by Withs; and when they have fir'd a Muſquet, their Comrades give them another ready loaden to fire again, and thus they ply it without ceaſing, and effectually. The Gallies are not able to board one of them, but their Cannon does them much harm. Upon theſe occaſions they commonly loſe two thirds of their Men, and ſeldom come off with half; but they bring rich Booty, as *Spaniſh* Pieces of Eight, *Arabian* Sequines, Carpets, Cloth of Gold, Cotton, Silks, and other Commodities of great value. Thus the *Coſſacks* live, and theſe are their Revenues; for as for Trades they uſe none, but drinking and debauching among their Friends when they return home.

Beauplan.

To proceed in the performance of what I promis'd, ſomething muſt be ſaid of the Cuſtoms they obſerve in ſome of their Marriages, and how they make Love, which will ſeem odd and incredible to ſome Perſons. There, contrary to the practice of all other Nations, the Maids make Love to thoſe young Men they take a liking to; and a certain Superſtition they have among them, and obſerve punctually, is the cauſe they ſeldom miſs of their aim, and they are more ſure to ſucceed than the Men would be, if Application were made by them. This is the manner of it.

How the Maids court the young Men.

The Maid that is in Love goes to the young Man's Father's Houſe, at ſuch a time as ſhe judges ſhe may find the Father, Mother, and Gallant together. Coming into the Room, ſhe ſays, *Pomagaboa*, that is, God bleſs you, the common Salutation us'd at entering their Houſes. Having taken her place, ſhe compliments him that has won her Heart, and ſpeaks to him in theſe words, *Juan*, *Fediur*, *Demitre*, *Woitek Mitika*, &c. (in ſhort, ſhe calls him by one of theſe Names, which are moſt uſual among them) perceiving a certain Goodneſs in your Countenance, which ſhows you will know how to rule and love your Wife; and hoping from your Virtue that you will be a good *Doſpodorge*: Theſe good Qualities make me humbly beſeech you to accept of me for your Wife. Then ſhe ſays as much to the Father and Mother, praying them to conſent to the Match. If they refuſe her, or make ſome excuſe, ſaying, he is too young, and not fit to marry; ſhe anſwers, She will never depart till ſhe has marry'd him, as long as he and ſhe live. Theſe words being ſpoken, and the Maid perſiſting, and poſitively aſſerting ſhe will not depart the room till ſhe has obtain'd her Deſire; after ſome Weeks the Father and Mother are forced, not only to conſent, but alſo to perſwade their Son to look favourably upon her, that is, as one that is to be his Wife. The Youth perceiving the Maid fully bent upon loving him, begins to look upon her as one that is in time to be Miſtreſs of his Inclinations, and therefore intreats his Father and Mother to give him leave to place his Affections upon that Maid. And thus amorous Maids in that Country cannot miſs of being ſoon provided, for by perſiſting they force the Father, Mother, and Son, to comply with them; and this, as I ſaid above, for fear of incurring God's Wrath, and that ſome Diſaſter may not befal them; for to thruſt the Maid out would be an affront to all her Kindred, who would reſent it; and in this caſe they cannot uſe violence, without incurring, as I was ſaying, the Indignation and Puniſhment of the Church, which is very ſevere in theſe Affairs, impoſing, when ſuch a thing happens, Penances, and great Fines, and declaring the Family infamous. Being kept in awe by theſe Superſtitions, they, as near as may be, avoid the Misfortunes they believe, as firmly as they do their Articles of Faith, will befal them, by refuſing to give their Sons to thoſe Maids that demand them. And this Cuſtom holds only among People of equal Rank, for in that Country the Peaſants are all rich alike, and there is but little difference as to their Worth.

Now I will ſpeak of other unequal Amours between a Peaſant and a Gentlewoman, allow'd by antient Cuſtom and Privilege kept up among them.

It is the Cuſtom in all the Villages of that Country, for all the Peaſants, with their Wives and Children, to meet at the uſual place of Rendevouz, every Sunday and Holy-day after Dinner. The place of Rendevouz is the Tavern, where they ſpend the reſt of the Day a merry-making together; but only the Men and Women drink, while the Youth ſpend their time in dancing to a *Douda*, that is, a Horn-pipe. The Lord of the Place is uſually there with all his Family to ſee them dance. Sometimes the Lord makes them dance before his Caſtle, which is the moſt uſual Place; and there he dances himſelf, with his Wife and Children. At that time the Gentry and Peaſants mix together; and it is to be obſerv'd, that all the Villages of *Podolia* and *Ukraine* are for the moſt part encompaſs'd with Underwoods, where there are lurking-places for the Peaſants to retire in Summer, when they are alarm'd with the coming of the *Tartars*. Theſe Underwoods may be half a League over; and tho the Peaſants are kept under like Slaves, nevertheleſs they have this antient Right and Privilege of conveying away if they can, out of this dancing Aſſembly, a young Maiden Gentlewoman, tho ſhe were their own Lord's Daughter, provided he does it ſo dexterouſly as to come off well, otherwiſe he is a loſt Man, and that he can fly into the Neighbouring Copſes, where if he can lie hid four and twenty Hours, without being diſcover'd, he is clear'd of the Rape committed; and if the Maid he has ſtole will marry him, he cannot refuſe her without loſing

loſing his Head; if not, he is acquitted of the Crime, and cannot be puniſh'd: but if it happen that he is taken within the 24 Hours, his Head is immediately chopt off, without any Form of Law. Tho I liv'd there ſeventeen Years, I never heard that this was once done. I have ſeen the Maids make love to the young Men, and often ſucceed, as I ſaid above; but this laſt practice is too dangerous, for a Man muſt have good Heels to carry away a Maid by force, and run away with her in ſight of a conſiderable Company, without being overtaken; and it would be yet harder, unleſs the Maid was conſenting to it; beſides that at preſent the Peaſants are more kept under than they were formerly, and the Nobility is grown more haughty and imperious. It is likely this Privilege was granted the Peaſants when the *Polanders* at the Election of their Kings, prefer'd him that ran ſwifteſt barefoot, looking upon him as the braveſt and beſt Men, as if Valour and Worth conſiſted in ſwiftneſs and activity of Body. Hence I ſuppoſe it came too, that the Nobility make the King ſwear, the day after his Election, before the Altar, that he will impriſon no Nobleman for any Crime whatſoever, except Treaſon againſt the State, or himſelf, four and twenty Hours after the Fact committed, to ſhow they had as great value for thoſe that ran well and were nimble. And this may be further obſerv'd by the great Value they put upon Fleet-Horſes, for that is all they look for, and give any thing for them, ſo they run well: And this, I gueſs, is that they may overtake a flying Enemy, and fly themſelves ſwiftly when purſued.

Since we have ſpoken of the Amours of the *Ruſſians*, let us ſay ſomewhat of the Wedding-Feaſts and Ceremonies obſerv'd at it.

Of their Weddings. The Nuptial Ceremonies are theſe. The Youth on both ſides are invited, and have Orders from the Bride and Bridegroom to bring all their Kindred, to be preſent at the *Weſellé*, that is, the Wedding, to authorize them for performing this Duty; each of them has a Garland of Flowers given him, which he puts upon his Arm, carrying a Liſt of all the Gueſts invited, to whoſe Houſes they go the day before the Wedding, by two and two. The firſt of them who delivers the Meſſage, and makes the Speech, has a Rod in his hand. I ſhall not ſpend time to give an account of the Diſhes, and what Varieties are ſerv'd up to Table; I ſhall only inform you, that the Bride being well dreſs'd after their manner, that is, in a long Gown of ſad colour Cloth hanging on the Ground, ſtiffned with Whalebone all round, which makes her ſpread, and lac'd with broad Laces, half Silk and half Woollen, her Head bare, her Hair ſpread on her Back, ſhowing nothing naked but her Face, and a Garland of ſuch Flowers as the Seaſon will afford on her Head; her Father, Brother, and neareſt Kinſman, leads her to Church, a Violin, Hornpipe, or Cimbal going before. After ſhe is marry'd, one of her near Relations takes her by the Hand, and leads her home again with the ſame Muſick. I omit the Rejoicings at the Wedding-entertainment, tho they are extraordinary, and wherein they are nothing inferior to other Nations; and ſhall only obſerve, that what encourages them the more to Debauchery, to which they are naturally inclin'd, is, that upon Weddings, and Chriſtning of their Children, the Lord of the Place gives them leave to brew Beer, which liberty makes them drink it the cheaper, and much more extravagantly; for it is to be obſerv'd, that at other times the Lords have common Brewhouſes, where all his Vaſſals are oblig'd to buy their Store. *Beauplan.*

When it is time to put the Bride to bed, the Bridegoom's female Kindred carry her into a Room, where they ſtrip her ſtark naked, and ſearch her all round, even her Ears, Hair, between her Toes, and other parts of her Body, to ſee whether there is no Blood, Pin, or Cotton dip'd in ſome red Liquor hid about her; and ſhould they find any ſuch thing, it would diſcompoſe the Wedding, and cauſe much diſorder: but if they find nothing, they put her on a fine Smock of Cotton Cloth, very white and new; and then lay her between two Sheets, making the Bridegroom ſteal to Bed to her. When they are together, they draw the Curtains, and yet moſt of the People at the Wedding come into the Room, with the Horn-pipe, dancing, and every one with a Glaſs in his hand. The Women dance and skip, and clap their hands, till the Matrimony be abſolutely conſummated; and if ſhe makes any demonſtration of Joy at that happy Moment, all the Company leaps, and clapping their hands, give great acclamations of Joy. The Bridegroom's Kindred are ſtill watching about the Bed to hear what is doing, waiting to draw the Curtain as ſoon as the Sport is over. Then they give the Bride a clean Smock, and if on that they take from her they find the Tokens of a

Beauplan. Maiden-head, they make the Houſe ring with joyful Acclamations, in which all the Kindred joins. After that, when ſhe is dreſs'd, it is after the faſhion of Women, into which number ſhe is admitted, that is, her Head is cover'd, which is only allow'd to them, for Maids never wear any thing but their Hair, and would look upon it as a diſgrace.

Next day another no leſs comical part is acted, which to thoſe who have not ſeen it muſt ſeem very ſtrange, which is, that they run a Staff through both the Smock Sleeves, turning it the wrong ſide outwards, and ſo in great ſtate walk with it all about the Town, like a Banner bearing the honourable Tokens of the Combat, that all the People may be witneſſes, both of the Bride's Virginity, and the Bridegroom's Manhood. All the Gueſts follow with the Muſick, ſinging and dancing more eagerly than before. And in this Proceſſion, the young Men leading the young Maids that were at the Wedding, walk all about the Town; all the Multitude runs out, hearing the noiſe, and follow them till they return to the Houſe of the new-marry'd Couple.

But if on the other ſide they ſhould not find the Marks of Honour, every Man throws down his Glaſs, and the Women forbear ſinging, for then the Feaſt is ſpoil'd, and the Bride's Kindred diſgraced, and out of countenance. There ends the Wedding: then they commit a-thouſand Extravagancies in the Houſe, make Holes in the Pots the Meat was dreſs'd in, break off the Mouths of the earthen Cups they drank out of, put a Horſe Collar about the Bride's Mother's Neck; then ſet her upon a Table, and ſing a thouſand filthy beaſtly Songs to her, giving her to drink in one of thoſe broken-mouth'd Cups, and upbraid her unmercifully for not having been watchful in preſerving her Daughter's Honour. In ſhort, after having us'd all the vile Language they can think of to her, every one goes home vex'd to have been at ſo diſagreeable an Entertainment. Eſpecially the Kindred of the Bride keep in their Houſes as if they abſconded, and continue there ſome time without ſtirring abroad, becauſe of the ſhame of that Misfortune. As for the Husband, it is left to his choice to keep or leave her; but if he will keep her, he muſt reſolve to put up all Affronts that ſhall be offer'd him upon that account.

Coſſack Women chaſt. I muſt add this one word more upon this Subject, concerning the Manners of their Women, and allow them the Honour of being chaſt when faſting; but the liberty allow'd them of drinking *Aqua Vitæ*, and their Liquor made of Honey, would render them more eaſy of acceſs, were it not for fear of publick Shame, and the diſhonour done to Maids if they will marry, as has been ſhown above, without having the Tokens of their Virginity.

Before I conclude this Diſcourſe, I will ſay ſomething of the Ceremonies they obſerve at *Eaſter*. Upon Holy *Saturday* they go to Church (which they call *Cerkeil*) to be preſent at the Ceremonies perform'd there, which are putting an Image of our Saviour into a Sepulcher, whence they draw it out with great ſolemnity: Which Repreſentation being ended, all the Men, Women, and Children go in their turns, and kneel down before the Biſhop (whom they call *Wladik*) and preſent him an Egg painted red, or yellow, ſpeaking theſe words, *Chriſtos vos Chriſt*; and the Biſhop lifting up each Perſon ſays, *Oyſtinos vos Chriſtos*, and at the ſame time kiſſes the Women and Maids. Thus the Biſhop, in leſs than two hours, gathers above five or ſix thouſand Eggs, and has the ſatisfaction of kiſſing the handſomeſt Women and Maids in his Church: true it is, it would be ſome trouble to him, and diſpleaſing, to kiſs the old Women; but he has ways to make a diſtinction between them, for when he does not like the Faces, he only gives them his hand to kiſs. The Metropolitan call'd *Moquilla*, who is Head of all the Biſhops, exercis'd this Function at *Kiow*, as do all the meaneſt Curats, whom they call *Doſpodé*. *Ceremonies at Eaſter.*

For eight days there is no going about the Streets, without a quantity of thoſe painted Eggs, to give ſuch of your Acquaintance as you meet, ſaying the ſame words they do to the *Wladik*, or *Doſpodé*. Then the Friend, whether Man or Woman, anſwering as above, they embrace one another and kiſs; and he or ſhe thus ſaluted, is oblig'd to return another Egg, performing the ſame Ceremony over again.

On *Eaſter* Monday, very early in the Morning, they have another pleaſant Cuſtom, which is, that ſeveral young Fellows go about the Streets together, and take up all the young Maids they meet, whom they carry to the brink of a Well to bathe them, throwing five or ſix Pails of Water over their Heads, that they may be wet all over. This Sport is only allow'd till Noon.

On

On Tueſday following the Maids have their Revenge, but more cunningly: ſeveral of them hide themſelves in a Houſe, with each of them a Pitcher full of Water ready, and have a little Girl that ſtands Sentinel, and gives notice by ſome ſign, when a young Man goes by; then all the Maids run out into the Streets, and ſeize the Man with great Shouts; which the Neighbours hearing, all the Maids flock to their aſſiſtance, and two or three of the ſtrongeſt holding him, the reſt pour all their Pitchers of Water down his Neck, and let him not go till he is well waſh'd. This is the Sport between young Men and Maids at *Eaſter*.

The Men play another Game on *Eaſter* Monday, which is, that they go in the Morning in a body to the Caſtle to meet the Lord, who devoutly expects them; and after making their Obeyſance, every one draws near, and preſents him with Pullets, or ſome other ſort of Fowl. The Lord in return for theſe Offerings, treats his Vaſſals with *Aqua Vitæ*, cauſing the Head to be beat out of a Cask, which is ſet upon the other Head in the middle of the Court: Then all the Peaſants make a Ring about it, and the Lord comes with a great Ladle, which he fills, and drinks to the eldeſt in the Company, then gives the Ladle to him he drank to; ſo they all drink round, and begin again till the Cask is out; and if it be out before Night (which often happens) the Lord muſt cauſe another full Cask to be brought inſtead of the empty one, for he is bound to treat them after this manner till Sun-ſet, if the Peaſants can hold out; but after Sun-ſet they ſound a Retreat. Thoſe that are able go home, thoſe that cannot lie down in the Street and ſleep it out, unleſs their Wives and Children have ſo much charity as to lay them on a Hand-barrow and carry them home; but they who have over-charg'd themſelves, remain in the Court of the Caſtle to ſleep their fill. It is an odious thing to ſee thoſe Wretches ſo drunk, without having eaten a morſel of Bread, rolling in their filth like Swine: And I have ſeen one of thoſe brutal Fellows carry'd away dead upon a Cart, and it was not then above two a Clock in the Afternoon. Thoſe are ſtrange Cuſtoms which make Men die miſerably; and how brutiſh is the Proverb they have always in their Mouths, *That a Man had as good drink fair Water, if he does not feel the Effects of drinking?* Thoſe People can hardly ſleep after their common Meals, but when they are drunk they ſleep ſound; ſo that the next Morning they remember nothing that happen'd the day before, Drunkenneſs ſo drowning their Reaſon that they have nothing left but the ſhape of Men. Upon theſe Occaſions, ſuch as deſign to get any thing from them by way of Gift, do pretend to be drunk with them; and when they ſee them hot-headed (for then they are very free-hearted) they beg ſomething they have a mind to of them, which is immediately granted and deliver'd, which he that receives takes and ſends away; but in the Morning they are ſurpriz'd, for having forgot what they did, and not finding what they gave away, they grow ſad, being concern'd at their Prodigality, but comfort themſelves with the hopes of catching another the ſame way to make up their loſs.

Beau-plan.

Since we are entred upon the Subject of our *Ruſſians*, or *Coſſacks*, it will not be amiſs to relate what more we know of them, and ſpeak of their manner of Behaviour upon ſeveral other occaſions. I have ſeen *Coſſacks* ſick of a Fever, who take no other Medicine but half a Bandaleer of Cannon-Powder, and diſſolve it in half a pint of *Aqua Vitæ*; and having ſtir'd it well together, drink it off, and go to bed upon it, and riſe in the Morning in perfect health. I had a Coachman whom I have ſeen do it ſeveral times, and who has often cur'd himſelf with this Drench, which the Phyſicians and Apothecaries would never think on. I have ſeen others take Aſhes, and mix them with *Aqua Vitæ*, temper'd as above, which they have drank with ſucceſs. I have often ſeen them wounded with Arrows, and being far from Surgeons, dreſs themſelves with a little Earth, temper'd in their hand with their own Spittle, which heal'd them as well as the beſt Salve; which ſhews that Neceſſity exerts its ingenuity as well in this Country as any other.

Cure of the Coſſacks.

This puts me in mind of a *Coſſack* I once met upon the River *Samar*, who was boiling Fiſh in a wooden Bowl, which the *Polanders* and *Coſſacks* carry behind them on the Saddle to give their Horſes water: To do this he heated flat Stones in the Fire, and threw them into the Bowl; which he did till the Water boil'd, and the Fiſh was ready, an Invention which at firſt ſight has but an indifferent aſpect, and yet is ingenious enough.

I remember I once made mention of a Diſeaſe they call *Goſchoſt*, to which they are ſubject, and whereof it will not be amiſs to ſpeak a few words.

The

Beauplan.

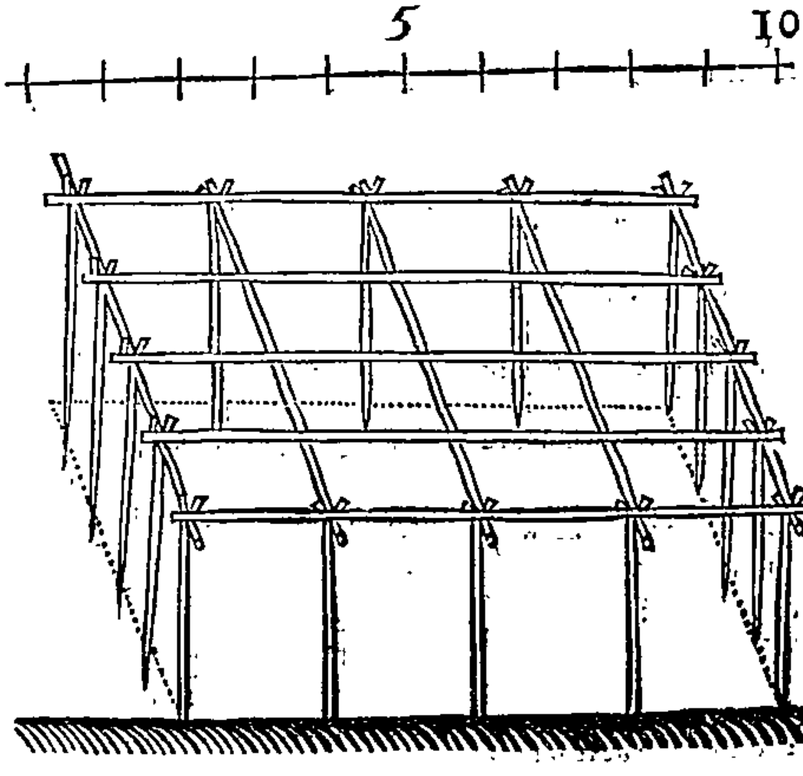
Goſcheſt *a Diſeaſe among the* Coſſacks.

The Perſons afflicted with this Diſeaſe (which the *French* call *Coltons*) are lame of all their Limbs for a Year, as if they were ſtruck with a Dead-Palſy; but endure great pains in all their Sinews, ſo that they are continually crying out. After a Year is expir'd, their Head falls ſome night into a great ſweat, ſo that in the morning they find all their Hair clung together, and flat, like a Tail of ſalt Fiſh. Then the ſick Perſon finds much eaſe, and ſome days after is perfectly well, nay better in health than ever he was before, only that his Hair looks ſcurvily, and cannot be comb'd; and if he ſhould happen to cut it off within two days, the Humour that purges out at the Pores of the Hair would fall upon his Eyes, and he would be quite blind.

Among them they look upon this Diſeaſe as incurable; but I have cur'd ſeveral after the ſame manner as we do the Pox in *France*. Some perceiving this Diſeaſe come upon them, go away for a while into other Countrys for change of Air, which is another Remedy that cures them inſenſibly. This Diſeaſe is not got by drinking out of the ſame Glaſs with thoſe that have it; but if one Perſon lies with another that has it, the Husband gives it his Wife, and the Wife the Husband. The Phyſicians make a diſtinction between Male and Female, and ſay, that old *Babas*, as they term them, poiſon the Men and give them this Diſtemper, making them eat of certain Cakes. Others giving it in the ſteam of hot Water; ſo that he who receives it, finds his Brain diſturb'd, and falls ill within a few days after. There are Children born with their Hair clotted together; but that is a good ſign, for as they grow it looſens, and thoſe Children can never after have this Diſtemper.

Plagues of Flys.

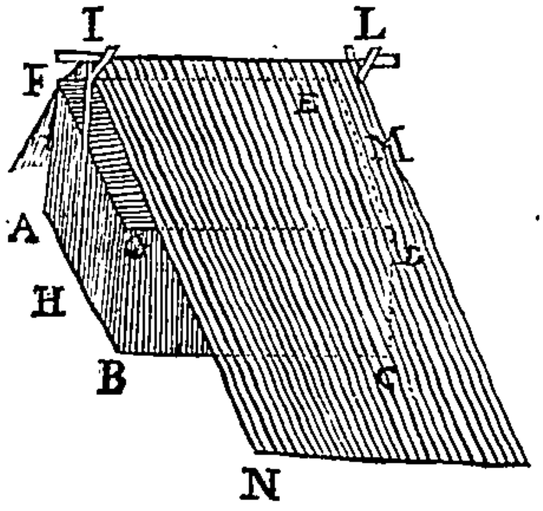
I muſt further add, as a thing very remarkable in that Country, that there is an infinite number of Flys along the Banks of the *Boriſthenes*. In the Morning there are thoſe of the common ſort which do no harm; at Noon others as thick as a Man's Thumb, which trouble Horſes very much, and ſting them through the Skin, ſo that they are all over bloody; but at Night it is ſtill worſe along that River becauſe of the Knats, and *Of Gnats.* other Inſects, ſo that there is no ſleeping without a *Polené* as the *Coſſacks* call it, which is like a little Tent, under which they lie to ſecure themſelves againſt thoſe Vermin, and without which in the Morning their Faces would be all ſwollen. I once felt it, and can give an account of it; three days paſs'd before my Face came to it ſelf, and I could ſcarce ſee or open my Eyes, for my Eye-lids were ſwell'd, and I look'd monſtrouſly. But, as I ſaid, the *Coſſacks* have a *Polené* made after this manner; They cut fifteen little Forks of Hazle, about an inch thick, and two foot and a half long, or thereabouts: Theſe they fix in the ground about two foot one from the other, and breadth-way a foot diſtance. Then they lay five croſs pieces of the ſame Hazle upon the Forks, and five more athwart them, and bind all together with a Withy. Over this they lay a Cotton-Cloth made on purpoſe, and ſew'd, to fit this bigneſs; which covers not only the top, but all the ſides, about a foot or



more

more lying on the ground, which is tuck'd in under the Quilt or Bed for fear the Flys ſhould get in: thus two Perſons lie very well. Only principal Officers uſe this, for all People have not the little Tent or Pavilion. When they ſee it will rain, they cover themſelves as in the following Draught, which will better demonſtrate it than all I can ſay. In ſhort, they are ſo perſecuted in that Country, that they are fain to make a fire continually, that the ſmoke may drive away the Inſects.

A B C D E F G is the *Polene* cover'd with Cloth, H I and L M are two Forks on which a croſs Pole I L reſts, which ſupports the *Turky* Carpet made of twiſted thred, which the Rain cannot pierce, and ſerves as a Roof to the *Polene*.



Locuſts. After the Flies, let us talk of the Graſhoppers, or Locuſts, which are there ſo numerous that they put me in mind of the Scourge God ſent upon *Egypt*, when he would puniſh *Pharaoh*. I have ſeen this Plague for ſeveral years one after another, particularly in 1645, and 1646: thoſe Creatures do not only come in Legions, but in whole Clouds, five or ſix Leagues in length, and two or three in breadth, and generally come from towards *Tartary*, which happens in a dry Spring; for *Tartary* and the Countrys Eaſt of it, as *Circaſſia*, *Bazza*, and *Mingrelia*, are ſeldom free from them. Theſe Vermine being drove by an Eaſt, or South-Eaſt Wind, come into *Ukrain*, where they do much miſchief, eating up all ſorts of Grain and Graſs: ſo that whereſoever they come, in leſs than two hours they crop all they find, which cauſes great ſcarcity of Proviſions; and if the Locuſts remain there in Autumn, and the Month of *October*, which is the time when they die after laying at leaſt 300 Eggs apiece, which hatch next Spring if it be dry, then the Country is 300 times worſe peſter'd. But if it rains when they begin to hatch, they all die, and the Country eſcapes that year, unleſs they come from other parts. It is not eaſie to expreſs their numbers, for all the Air is full and darkned; and I cannot better repreſent their flight to you than by comparing it to the fleaks of Snow in cloudy weather drove about by the Wind: and when they alight upon the Ground to feed, the Plains are all cover'd, and they make a murmuring noiſe as they eat, where in leſs than two hours they devour all cloſe to the Ground; then riſing, they ſuffer themſelves to be carry'd away by the Wind; and when they fly, tho the Sun ſhines never ſo bright, it is no lighter than when moſt clouded. In *June* 1646, having ſtay'd two Months in a new Town call'd *Novogrod*, where I was building a Citadel, I was aſtoniſh'd to ſee ſo vaſt a multitude, for it was prodigious to behold them, becauſe they were hatch'd there that Spring; and being as yet ſcarce able to fly, the Ground was all cover'd, and the Air ſo full of them, that I could not eat in my Chamber without a Candle, all the Houſes being full of them, even the Stables, Barns, Chambers, Garrets, and Cellars. I caus'd Cannon-powder and Sulphur to be burnt to expel them, but all to no purpoſe; for when the door was open'd, an infinite number came in, and the others went out fluttering about, and it was a troubleſome thing when a Man went abroad to be hit on the Face by thoſe Creatures, ſometimes on the Noſe, ſometimes the Eyes, and ſometimes the Cheeks; ſo that there was no opening ones Mouth, but ſome would get in. Yet all this was nothing, for when we were to eat, thoſe Creatures gave us no reſpite; and when we went to cut a bit of Meat, we cut a Locuſt with it; and when a Man open'd his mouth to put in a morſel, he was ſure to chew one of them. In ſhort, the wiſeſt Men were confounded to ſee ſuch innumerable multitudes, which were ſuch as cannot be expreſs'd; and they that would conceive it, ſhould have ſeen it, as I did. After they had deſtroy'd all that grew in the Country for a Fortnight together, and having gather'd ſtrength to fly further, the Wind took them up and carry'd them away to do as much miſchief in ſome other place. I have ſeen them at night when they ſit to reſt them, that the Roads were four Inches thick of them one upon another; ſo that the Horſes

Beauplan.

Beauplan.

ſes would not trample over them, but as they were put on with much laſhing, pricking up their ears, ſnorting and treading very fearfully. The Wheels of our Carts, and the Feet of our Horſes bruiſing thoſe Creatures, there came from them ſuch a ſtink as not only offended the Noſe but the Brain. I was not able to endure that ſtench, but was forced to waſh my Noſe in Vinegar, and hold a Handkerchief dip'd in it continually at my Noſtrils. The Swine feaſt upon them as a Dainty, and grow fat, but no body will eat of them ſo fatned, only becauſe they abhor that ſort of Vermine that does them ſo much harm. Theſe Vermine increaſe and multiply thus: They generate in *October*, and with their Tails make a Hole in the Ground, and having laid 300 Eggs in it, and cover'd them with their Feet, they die, for they never live above ſix Months and a half; and tho the Rains ſhould come then, it would not deſtroy the Eggs, nor does the Froſt, tho never ſo ſharp, hurt them, but they continue till Spring, which is about mid-*April*, when the Sun warming the Earth, they hatch and leap all about, being ſix Weeks before they can fly, without going far from the place where they receiv'd life; but when ſtronger, and that they can fly, they go wherever the Wind carrys them. If it ſhould happen that the North-Eaſt prevails when they firſt take their flight, it carrys them all into the Black Sea; but if the Wind blows from any other Quarter, they go into ſome other Country to do miſchief. But if the Rains fall when they begin to hatch, and continue but eight or ten days, all the Eggs are loſt, and ſo in Summer eight or ten days continual Rain kills all the Locuſts upon the Ground, for they cannot fly, and ſo the People are deliver'd from them. But if the Summer prove dry (which is moſt uſual) they are tormented with them till they die in *October*. This is what I have obſerv'd ſeveral years in thoſe parts concerning the Locuſts, which are as thick as a Man's finger, and three or four Inches long. I have been told there by Perſons that underſtand Languages well, that theſe words are writ on their Wings in *Chaldee* Letters, *Boze Gnion*, in *Engliſh*, *Scourge of God*; for the truth of it I rely on thoſe that told me ſo, and underſtand the Language.

Now let us proceed to what I found moſt remarkable beyond the *Dnieper*, where there are two Rivers, one call'd *Sula*, the other *Supoy*, which both fall into the *Nieper*, between which Rivers there are little Creatures which they call *Bobaques*, in ſhape and bigneſs much reſembling the *Barbary* Rabbets, which have but four Teeth, two above, and two below, their Hair and Colour like a Badger. They make Burroughs like Rabbets, and in *October* ſhut themſelves up, and do not come out again till *April*, when they run about to feed, and ſpend all the Winter under Ground, eating what they have laid up in Summer. They are great ſleepers, and good managers, Nature directing them to lay up their Proviſion, in ſo much that one would think there were Slaves among them, for they take thoſe that are lazy and lay them on their Backs, then lay a great handful of dry Herbage upon their Bellies, which they hold faſt with their Paws, or rather Hands, becauſe they make uſe of them almoſt as the Monkeys do; then the others drag thoſe Drones to the mouths of their Furrows, and ſo thoſe Creatures ſerve inſtead of Barrows, whence they make them carry the Proviſion into their Holes. I have often ſeen them practiſe this, and have had the curioſity to obſerve them whole days together, making them run to their Burrows to ſee their Apartments, and have found ſeveral Holes parted like little Chambers, ſome ſerve for Store-houſes, others for Burying-places, whither they carry the Dead; and others for other uſes. They live eight or ten in a Family together, and every one has its Apartment by it ſelf, where they live very orderly; and their Government is nothing inferior to that of the Bees or Ants, of whom ſo much has been writ. I muſt add that all theſe Creatures are Hermaphrodites, and being taken young in *May* are eaſily tam'd. In the Market they do not coſt above a penny or three half-pence. I have bred ſeveral of them, and they are pleaſant in the Houſe, being as diverting as Monkeys or Squirrels, eating the ſame ſort of food.

Bobaques little Creatures like Barbary Rabbets.

I had forgot to ſay that theſe Creatures are very cunning; for they never go abroad without poſting a Sentinel upon ſome high ground, to give notice to the others whilſt they are feeding. As ſoon as the Sentinel ſees any body, it ſtands up on its hind-legs, and whiſtles. Upon which Signal they all fly into their Burrows, and the Sentinel after them, ſtaying there till they think the People are gone by.

The

The diſtance between theſe two Rivers of *Sula* and *Supoy* is not above ſix Leagues; and from the *Nieper* to the Borders of *Muſcovy*, is not above fifteen or twenty Leagues. Theſe Creatures I have deſcrib'd live there, and are not to be found elſewhere. There is no good Galloping in thoſe parts, becauſe the Ground is full of little Burrows (like a Warren) and if a Horſe treads into a Hole, he falls and is in danger of breaking his Legs; I have been catch'd ſo ſeveral times. In *May* and *June* the Peaſants catch them after this manner, they pour five or ſix Pails of Water into their Burrows, which makes them come out, and clapping a Sack or Net at the mouth of it, take them in it. The young ones tho never ſo tame, cannot forget their own Nature; and in *October*, if they are not ſecur'd, they will earth in the Houſe, and hide themſelves to ſleep a long time; and perhaps if they were let alone, would ſleep out ſix whole Months, as the Dor-mice and Mountain-mice do. Mice have been hid a Fortnight, and after much ſeeking we found a Hole; I caus'd them to be dig'd out, and found them quite wild.

Quails. There is a ſort of Quails in thoſe parts with blew Feet, which are preſent death to any that eat of them.

In the Deſert Plains toward the *Porouys* along the River *Nieper*, I have met a Beaſt about as tall as a Gooſe, but its Hair very fine and ſmooth, and ſoft as Sattin, when it has caſt its Coat, for afterwards it grows harſher, and is of a Cheſnut colour. This Creature has two white ſhining Horns, in the *Ruſſian* Language they call it *Sounaky*. Its Legs and Feet are very ſlender, has no bone in its Noſe; and when it will goes backward, not being able to graze otherwiſe. I have eaten of it, and the fleſh is as good as Kid; the Horns which I keep as a rarity, being white, ſhining, and ſmooth.

Sounaky a Ruſſian Beaſt.

In thoſe ſame parts there are alſo Stags, Hinds, troops of wild Goats, wild Boars of a vaſt bigneſs, and wild Horſes, who keep in flocks of fifty or ſixty, and have often alarm'd us, for at a diſtance we took them for *Tartars*. Theſe Horſes are not ſerviceable, and the Colts tho taken up and broke, are good for nothing but to eat: their Fleſh is very dainty to look to, and tenderer than Veal; yet in my opinion not ſo well reliſh'd, but unſavory. Thoſe People who eat Pepper, as we do Peaſe, took away all its ſweetneſs with their Spice; the old ones being no way to be broke, or only fit for the Shambles, where their Fleſh is ſold as common as Beef and Mutton. Beſides, their Feet are ſpoil'd; for the Hoof does ſo bind their Feet that they cannot be ſhod nor par'd down, and conſequently cannot run, which ſhows the Providence of God, and that this Beaſt is wholly deſign'd for the uſe of Man, becauſe when out of his hands, it becomes unfit for uſe, and unable to run.

Wild Horſes.

Beaufplan.

There are alſo along this River Birds, that have ſuch a large Neck, that within it there is as it were a Pond, where they keep live Fiſh, to eat when they have occaſion. I have ſeen ſome of the ſame ſort in the *Indies*. The other moſt remarkable Birds there, and moſt numerous, are the Cranes, of which there are vaſt multitudes. As for Buffaloes, and other large Creatures, they are on the Frontiers of *Muſcovy*; as are the white Hares and wild Cats. There are alſo in that Country, but towards *Walachia*, Sheep with long Wool, their Tails ſhorter than uſual, but much broader and triangular. The Tails of ſome of them have weigh'd above ten Pounds, generally it is above ten Inches broad, and more in length ending in a point, all of it excellent fat. The Great Men of the Country have fine Horſes ſpotted like Leopards, beautiful to behold, which draw their Coaches when they go to Court.

Strange Birds.

The greateſt inconveniency in that Country of *Ukraine* is the want of Salt, and to ſupply that want they have it brought from *Pocouche*, a Country belonging to *Poland*, on the Frontiers of *Tranſylvania*, above eighty or a hundred Leagues in length, as will appear in the Map. In that Country all the Wells are of Salt-water, which they boil, as we do white Salt, and make little Cakes an Inch thick, and two Inches long, giving 300 of them for a Penny. This Salt is very pleaſant to eat, but does not ſalt ſo much as ours. They make another ſort of Elder and Oak, which is good to eat with Bread; they call this Salt *Kolomcy*. About *Cracow* they have Mines of Salt, as clear as Chriſtal; that Place is call'd *Wieliczka*. That Country is alſo ill furniſh'd with good water; I believe it is that which in ſome meaſure breeds the Diſtemper they call *Goſchets*, whereof we have ſpoken before.

No Salt in Ukraine.

Notwithſtanding thoſe Countrys are near in the ſame Latitude with *Normandy*, yet the Cold is much more ſevere and ſharp than in *France*, as we will make appear. Among other things to beobſerv'd there,

Exceſſive Cold.

Beauplan.

there, is the Cold, which ſome years is ſo violent, and exceſſive, that it is inſupportable, not only for Men, eſpecially to thoſe that belong to the Army, but to the brute Beaſts themſelves, as Horſes and other ſerviceable Creatures. Such as are expos'd to the rigor of it, if they loſe not their lives, come off well with the loſs of any part, as Fingers or Toes, the Noſe, Cheeks, Ears, and even that part modeſty forbids to be nam'd, the natural heat of which Parts is ſometimes put out in a moment, and it produces a mortification. Sometimes thoſe Parts eſcape a ſudden mortification, but if not ſpeedily reliev'd are ſubject to cancerous Tumours, as painful as thoſe proceeding from a malignant burning Humour, which made me ſenſible whilſt I was there that Cold has as much power and force to deſtroy any thing as Fire has to conſume. The beginning of thoſe Tumours is ſo ſmall, that the place where the pain is at firſt is not ſo big as a Pea; but in a few days, nay ſometimes a few hours, it grows ſo big, and ſpreads ſo that it deſtroys all the part: and thus two Perſons I am acquainted with, in a trice loſt the pleaſanteſt part of them.

Sometimes, and that very frequently, it ſeizes Men ſo violently, that there is no poſſibility of eſcaping it, eſpecially when both inward and outward precautions have not been us'd, and it kills two ways. The one is quick, being violent, and may be ſaid to be eaſy, becauſe a Man is not long in pain, and dies in his ſleep. For they that are abroad, whether a Horſe-back, in Coach, or Waggon, if they have not us'd the neceſſary Precautions, and are not well clad and lin'd, and naturally of a diſpoſition fit to endure ſuch terrible Cold, it ſeizes the extreme parts of their Hands and Feet, and by degrees all the reſt of thoſe parts, in ſuch manner that being become inſenſible of the Cold, they are taken with a ſort of Lethargick heavineſs, which cauſes an extraordinary inclination to ſleep; which if they are ſuffer'd to give way to, they ſleep, but never wake again; but if they uſe all poſſible means to ſhake off that drowzineſs, they eſcape death. And thus have I eſcap'd it ſeveral times, being very near it; for my Servants who were ſtronger, and more us'd to the like inclemencys of the Air, awak'd me. The other ſort of death, tho not ſo ſudden, is ſo cruelly painful and inſupportable, that it almoſt diſtracts thoſe that endure it. This it is that happens to the ſtrongeſt Conſtitutions, the Cold ſeizes the Body on the right ſide of the Reins, and all about the Waſte, the Troopers under their Armour; ſo pinching and ſtraitning thoſe parts, that it freezes up all their Belly, eſpecially the Stomach and Entrails; ſo that tho they are always hungry, if they eat ſuch things as are of eaſieſt digeſtion, ſuch as Broths or Gravy, when they are to be had, they are forced to caſt them up as ſoon as they have ſwallow'd them, with ſuch violent pains, and intolerable Gripes, as are not to be expreſs'd. Thoſe Perſons who are thus ſeiz'd and tormented, are continually complaining, loudly and frequently crying out that all their Bowels and other parts of their Belly are torn to pieces. I leave it to the ableſt Phyſicians to examine into the cauſe of ſuch horrible Pains; and this being none of my Province, I ſhall think it enough to relate what I have ſeen, aſſiſted by the Curioſity of ſome of that Country, who being deſirous to ſee what was the effect of ſo violent and irreſiſtible a Diſtemper, caus'd ſome that dy'd of it to be open'd, the greateſt part of whoſe Bowels they found black, burnt up, and as it were glew'd together; which made them ſenſible that ſuch Diſeaſes are generally incurable, and that as their Intrails conſum'd and mortify'd, they were forced to complain and cry out day and night without reſpite, which rendred their Death terrible, tedious, and without intermiſſion.

This terrible Cold aſſaulted us in the Year 1646, when the Poliſh Army entred *Muſcovy*, to expect the return of the *Tartars*, who had made an irruption, to fight and take from them all the Priſoners they had ſeized. The Cold was ſo violent and cutting, that we were forced to remove our Camp, with the loſs of above 2000 Men, moſt of whom dy'd in the cruel manner above mention'd, and the reſt were maim'd. This Cold did not only kill the Men, but the Horſes too, tho much more hardy and ſtrong; for that Campagn above 1000 were ſpoil'd, that being ſeized with that cold fit, were never able to go, and among them ſix Horſes belonging to Lieutenant General *Potoski*'s Kitchin, he who is now Generaliſſimo and Caſtellan of *Cracow*. This Cold came upon us when we were near the River *Merlo*, which falls into the *Boriſthenes*. All Remedies generally us'd are only by way of Precaution, as being well clad and provided with all things that warm and repel ſuch violent Cold. For my part being in a Coach or Waggon, I kept a Dog upon my Feet to warm them,

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covering them with a thick Woollen Blanket, or a Wolf's Skin, and waſh'd my Face with good Spirit of Wine, as alſo my Hands and Feet, and wrapp'd them in Cloths dipp'd in the ſame Liquor, which I never ſuffer'd to dry up: and by theſe means, with the aſſiſtance of God, I prevented all the ill Conſequences before-mention'd, to which a Man is more ſubject if he does not take ſome hot Meat or Drink, ſuch as for example what they uſually take three times a day; which is made of hot Bear, a little Butter, Pepper, and Bread, and ſerves them inſtead of Pottage, fortifying their Bowels againſt the Cold.

The King being dead, the Archbiſhop of *Gneſna* takes upon him the adminiſtration of Affairs; and two or three Weeks after the King's Death, holds a great Aſſembly at *Warſaw*, where he preſides: All the Senators meet there to debate and conclude upon the Time and Place for electing a new King. This Point being ſettled, every Senator returns to his Palatinate, there to hold a little Diet of that Territory; that is, he aſſembles all the Nobility under his direction, at a certain Time and Place appointed, where none of them fail to come; and being all together, they confer about naming a new King. Every one ſhows Reaſons, according to his Inclinations; and after all their Conteſts and Debates, they fix upon ſeveral Princes; one of whom the Deputies appointed for the Election make choice of, and no other, after every one has ſhown his Commiſſion for being at the Election, and conſenting to one of thoſe five or ſix nam'd, ſo that every one of the Senators has done the ſame thing in his Palatinate at the ſame time. Thus all the Deputies of the Palatinates, or Provinces, are the firſt Voters, and have the plurality of Voices in the Diets above the Palatines; yet they always deliver themſelves in the Name of all, for before they come there they have all conferr'd Notes, and are agreed upon what is to be done without contradicting one another; ſo that all depends on them, for nothing can be concluded on there, which all the Deputies have not conſented to; and if there be but one that oppoſes, and cries out aloud *Nievolena* (which is, you are not allow'd it) all would come to nothing: for they have this Power, not only at the Election of Kings, but may in any Diet whatſoever break and diſappoint all that the Senators have concluded upon; for they hold theſe as Fundamental Maxims in their Dominions. *Beauplan.*

1. That no Nobleman can pretend to the Crown, or name or give his Vote for another to be ſo.

2. That whoſoever is choſen King, muſt be of the *Roman* Catholick and Apoſtolick Religion.

3. That he who is elected be a Foreign Prince, that he may have no Lands in their Dominions: and tho the Sons of the Kings of *Poland* are Princes, and born within their Territories, yet that does not hinder them from being look'd upon as ſtranger Princes among them; and they may not purchaſe Lands of Inheritance as the Native Nobility may: And for this reaſon they may be choſen Kings, as happened to *Uladiſlaus* the 4th, who was then eldeſt Prince, after the death of *Sigiſmund* the 3d his Father, who was ſucceeded by *John Caſimir* his Brother now reigning; and yet this is to be no Precedent to render the Crown Hereditary.

The manner of their Elections is thus: It is generally made in open Field half a League from *Warſaw*, the Capital of *Maſovia*, where the King uſually reſides; and in the Caſtle of which Place the Diets are commonly held, that Town being as it were the Center of all the Provinces belonging to the Crown of *Poland*. The Place of Election is half a League from *Warſaw* towards *Dantzick*, where there was a ſmall Incloſure made about 1000 or 1200 Paces in compaſs, incloſ'd by a pitiful Ditch about five or ſix foot wide, which ſerves only to hinder Horſes from going into the ſaid Incloſure; in which there are two great Tents, one for the Election where all the Senators ſit, and the other where all the Deputies of Provinces meet, who confer together before they go into the Great Audience of the Senate. Every one ſhows his Commiſſion, and what he may conſent to; and in this Conference they all agree upon what they may oppoſe or grant. They meet thus every day before the Audience, which every time laſts ſix or ſeven hours; during which time they propoſe all they can think on towards preſerving their Liberties. At leaſt a fortnight was ſpent at the Election of the late King *Uladiſlaus*; during which time there were no leſs than 80000 Horſe about that little Incloſure, all Soldiers following the Senators; for every one of them had a little Army, ſome greater, ſome leſs, as the Palatine of *Cracow* who then had ſeven thouſand Men; and ſo others according

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ing to their Power; for every one is attended by his Friends and Subjects in the beſt condition they can, being well diſciplin'd, and with a Reſolution to fight in caſe they cannot agree. Obſerve, that during the time of the Election, all the Nobility of the Country was upon its Guard, every one with his foot in the Stirrup ready to mount upon the leaſt diſagreement or falling out, to fall upon thoſe that ſhould attempt to infringe their Liberties. At length, after ſeveral Sittings and Audiences, they agreed upon a Prince for their King; every one, or at leaſt the chief of the Senators and Deputies, put his Hand to it, but did not publiſh it till next day. Then every one returning to his Quarters, gives Orders to his Troops to be ready to draw up, according to the Great General's command (for then they all put themſelves under the great Standard of the Crown) and were ready to cry, *Long live the King*, calling him by his Name. After three ſhouts they fir'd Volleys of all the Cannon and ſmall Arms, expreſſing their ſatisfaction, and repeating it three times. Then all the Senate roſe, and the principal Senators went to the Elder Prince who had been choſen King, and was then at a Village half a League off. After ſaluting him in the Name of all the Republick, they made a Speech, declaring how they had choſen him for their King, deſiring him to accept of it, and to receive them under the Government of his Wiſdom, aſſuring him they would be his moſt faithful and moſt obedient Subjects. The King accepting, the Senators ſhew'd him their Laws and Statutes (tho he was not ignorant of them) which he promis'd to obſerve inviolably. Next day they conducted him to St. *John*'s Church at *Warſaw*, where before the Altar the King took his Oath; theſe that follow were the Articles read to him in the preſence of all the Aſſembly.

Articles the King ſwears to obſerve.

1. *That he ſhall never enjoy any Demeſn of the Crown but what is aſſign'd him; ſo they term their State.*

2. *That it ſhall not be in his Power to purchaſe or poſſeſs one foot of Land in it.*

3. *That he ſhall not give out Commiſſions for raiſing of Men, unleſs they have been appointed in the Diet.*

4. *That it ſhall not be in his Power, after the expiration of 24 hours, to cauſe any Poliſh Gentleman to be impriſoned, unleſs it be for High Treaſon againſt his Perſon, or the State.*

5. *That he ſhall not declare War, nor ſo much as ſend an Ambaſſador upon Affairs of State, without the Conſent of the Republick.*

6. *That he ſhall always allow three Senators to be near his Perſon to aſſiſt him in Council; and that they ſhall have an eye upon his Actions, for fear he ſhould contrive any thing to their Prejudice.* Theſe three Senators ſerve quarterly, ſo that the King can bring about nothing but what muſt be preſently known.

7. *The King ſhall not marry, make any Alliances, nor go out of the Kingdom, without Conſent of the Senate.*

8. *It ſhall not be in his Power to make any Commoner Noble for any Service done, unleſs it be to the State, and then the Senate muſt conſent to it.*

The King, tho thus ty'd to Conditions, yet has the Power, not only of beſtowing all Eccleſiaſtical Benefices, but all Lands belonging to the Crown, as they fall, but it muſt be to Gentlemen that are Subjects of the Crown; and particularly to ſuch as have merited by their Service, either in War or Embaſſies, or other publick Service, that this may be a Reward, and make others vie to be uſeful and vertuous. *The King's Power.*

He has alſo the Sovereign Power to grant leave to burn Wood in thoſe Lands and Governments he beſtows, for making of Pot and other Aſhes, which yield a great Revenue, tho it deſtroys much Wood.

He has alſo the Right of beſtowing all Offices, from the higheſt to the loweſt, and that for Life; for no Man can be removed from his Employment without his own Conſent, or being proceeded againſt according to Law.

He appoints the meeting of Diets, which are uſually held every two Years. When he goes to War, he may oblige all the Gentry of any Province to attend him by way of Arrier-Ban; and whoſoever fails, forfeits his Head, his Race loſes its Nobility, and his Goods are confiſcated to the Crown. This is the Extent of his Power; and tho he be a King, his Hands are tied up in many Caſes, not doing as he thinks fit, but being forced to conſent to many things againſt his Inclination. Nevertheleſs he is Head of the Republick, and all things are done in his Name, tho he can do nothing of himſelf.

The *Poliſh* Nobility are all equal, there being no Superiority among them, as is uſual in *France*, *Germany*, *Italy*, *Spain*, &c. where there are Dukes, Marqueſſes, Earls, Barons, *Poliſh Nobility.*

Barons; for they have no other Title but that of *Taroſta*, which are Governments and Demeſns the King beſtows on the Nobility; for all the Lands of Noblemen are held without any mention of Feoffe, or Under-feoffe, ſo that the pooreſt Gentleman thinks himſelf no way inferior to one much richer than himſelf; but they pay a Reſpect to thoſe that are Officers of the Crown. The meaneſt of them pretend they are capable of being Senators, when it ſhall ſo pleaſe the King; and to this purpoſe they all from their Infancy learn *Latin*, becauſe all their Laws are writ in that Language. They all aſpire to hold ſome Lands belonging to the Demeſn of the Crown, and this makes them ſtrive to outdo one another in Virtue, and to appear in the Army, and there to perform ſome notable Exploits upon occaſion, that they may be taken notice of by their General, and be recommended to the King, who rewards them with ſome of thoſe Eſtates.

The Nobility, as has been ſaid, has the Power of chuſing their King, who cannot after 24 hours impriſon any of them for any Crime whatſoever, except Treaſon. Nor can any of them be impriſon'd till his Cauſe be try'd, Judgment given, and he thrice ſummon'd to appear. So that the Nobility have liberty to come and go, to make Intereſt with their Judges, and be preſent at the examination of Witneſſes who depoſe againſt them, without fearing to be apprehended before Sentence is paſt; after which they have time to withdraw into a Monaſtery, which very often is the Sanctuary of wicked Men, who are not able to ſupport themſelves by main force; for the great Lords laugh at Juſtice, and travel with Company enough to oppoſe them that have caus'd them to be convicted. The Sentence is uſually to be beheaded, and their Goods forfeited. Then they are three times ſummon'd by a Crier to appear, and come before the Court of Juſtice in an Hour: But they are no ſuch Fools to put themſelves into the hands of the Hangman, knowing they are condemn'd to die. They not appearing, Infamy is added to the Sentence; that is, any one that meets, is authoriz'd and allow'd to kill them; and they that eat or drink with them are accounted guilty of the ſame Crime. Then the Plaintiff being too weak for the Party condemn'd, comes to ſome Compoſition, and for a Sum of Mony diſcharges the other: After which the Criminal may ſue out the King's Pardon, which coſts two or three thouſand Livers; by which he is clear'd of his Crime, and of the Infamy, and reſtor'd to his Goods. *Beauplan.* But when the Criminal is not ſo powerful as the Party grieved, he muſt fly the Country to ſave his Life, and his Goods are forfeited to the Crown. Theſe are the Benefits the King cannot enjoy, and which he gives the Nobility for Life. But, as they ſay, Guilt wears out in time; for after ſome Years paſt, Friends endeavour to make up the Buſineſs, either becauſe the Party concern'd is dead, or that he relents and forgives, or through ſome other means, after which the Criminal may eaſily recover his Goods, if he has any Intereſt.

It is not ſo among Soldiers, for upon the leaſt Offence they are ſecur'd, without being look'd upon as Gentlemen, but as Soldiers, and are accordingly try'd by a Council of War, and Judgment no ſooner given than executed.

The Nobility may farm Land without any diſparagement, and ſell the Product of the Earth; but they are not allow'd to trade, any more than in *France*.

No ſingle Duels.

In private Quarrels they are not oblig'd to ſeek Satisfaction of the Wrong done them, Man to Man. When they think themſelves injur'd, they gather all their Friends, and the moſt reſolute of their Vaſſals, and march out with the greateſt ſtrength they can make, to attack and worſt their Enemies whereſoever they can meet them, and do not lay down their Arms till they have fought, or elſe ſome Friends have interpos'd and reconcil'd them, and inſtead of a Scimiter put into their hands a great Glaſs full of the Liquor they call *Toquaye*, to drink one anothers health.

They have alſo the liberty of wearing little Crowns over their Arms, as being Petty Sovereigns, to caſt as much Cannon as they pleaſe, and to build as conſiderable Forts as they are able, without being obſtructed by the King or Republick; and they only want the privilege of Coining, to be abſolute Sovereigns. Formerly Mony was coin'd in the Name of the Republick, at preſent in the King's Name only. In ſhort, it appears at the beginning of this Relation, that they have Sovereign and Abſolute Authority over the Peaſants that hold of them; that is, who are their Vaſſals in their Hereditary Poſſeſſions: for they have not ſuch full Power over the Peaſants that live upon Crown-Lands, which they hold only for Life; for of theſe they can put none to death with legal Proceſs, nor

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ſeize their Goods without ſhowing a reaſon for it; the Peaſants of the Crown, when moleſted, having their Complaints heard before the King, who protects them, and keeps their Privileges.

A Gentleman cannot be condemn'd to death for killing a Peaſant belonging to another Gentleman, but is by Law to pay 40 *Grivenes* to the Heirs of the Party kill'd to have their Diſcharge; a *Grivene* is worth 32 *Sols*. In theſe Caſes the Teſtimony of two Gentlemen is ſufficient to condemn a Peaſant, but there muſt be fourteen Peaſants to convict a Gentleman.

Strangers, Peaſants, and Burgers.

Strangers may not purchaſe Land there, nor the native Peaſants, who never can poſſeſs any of their own; but they and their Children hold their Farms for Life, pay great Rents to their Lords, and cannot ſell or mortgage, but the Lord can enter upon them when he pleaſes. In Towns the Burgers may buy Houſes and Gardens, about the ſame Towns within their Liberties. By this it appears that all the Lands in that Republick are poſſeſs'd by the Nobility, who are very rich, excepting only the Lands remitted to the Crown (which are not Hereditary, like thoſe we have ſpoken of) where there are certain Villages depending of the Crown, which the Kings have given to *Boyars*, who are a ſort of People inferior to the Gentry, and above the trading ſort, to whom the King has given Eſtates for them and their Heirs, who enjoy them upon condition they ſhall ſerve in the Wars at their own Expence, as often as the Great General requires, and do all they are commanded for the Service of the State. Tho moſt of theſe are very rich, yet there are ſome among them poor enough; but the Nobility is rich, as has been ſaid. In *Maſovia*, where there is a great number of them, being at leaſt the ſixth part of the Inhabitants, they are not ſo well to paſs; for which reaſon a great many of them go to Plow, and ſerve great Men as Gentlemen-Followers, which is more honourable than to be Coachmen, as the moſt ſtupid of them are forc'd to be. Of this ſort were two that ſerv'd me as Coachmen ſeveral Years, whilſt I was in that Country imploy'd as firſt Captain of the Artillery, and the King's Ingineer, tho they were Gentlemen of good Birth.

The Patrimony of the Nobility is free from Winter-Quarters, and Gariſons; and the Army is only permitted to march through, being never allow'd to be in Gariſon, but upon the Demeans of the Crown.

When ſeveral Brothers are Coheirs, the eldeſt divides, and the youngeſt chuſes.

A Widow marrying again, may, if ſhe pleaſes, give all ſhe has to him that marries her, and ſo diſappoint her Children: This Law makes Children obedient to their Parents.

Manners of the Poliſh Nobility.

The *Poliſh* Nobility are humble, and complaiſant enough towards Superiors, ſuch as the *Palatines* and other Officers of the Crown; courteous and well-bred to their Equals and Countrymen, but haughty and inſolent to their Inferiors; affable to Strangers, whom yet they do not much affect, or willingly converſe with: as for inſtance, the *Turks* and *Tartars*, whom they ſeldom ſee but in War, and with Sword in hand. As for the *Muſcovites*, by reaſon of their Brutality, they do not aſſociate, or deal with them; nor with the *Swedes* and *Germans*, for whom they have ſo great an averſion that they cannot bear with them, but hate them mortally; and whenſoever they make uſe of *Germans*, it is for very great need. On the contrary, they call the *French* Brothers, ſimpathizing with, and being ally'd to them in Behaviour, as well in their free way of delivering themſelves without Diſſimulation, as in their eaſy jovial Temper, which inclines them to laugh and ſing without any melancholy. So the *French* who converſe with thoſe People, have a great eſteem for them, becauſe generally they are good-natur'd, generous, void of Malice, not given to Revenge, witty; and thoſe that apply themſelves, improve mightily. They have excellent Memories; are magnificent, honourable, expenſive in their Habit, wearing rich Linings; and I have ſeen ſome of Sables worth above two thouſand Crowns, adorn'd with large Gold Buttons ſet with Rubies, Emeralds, Diamonds, and other precious Stones. They carry abundance of Servants after them; are very courageous, reſolute and skilful at their Weapons, wherein they outdo all their Neighbours, as making it their common Exerciſe, for they are ſeldom or never without War againſt ſome of the powerful Princes of *Europe*, as the *Turks*, *Tartars*, *Muſcovites*, *Swedes*, *Germans*; and ſometimes two or three of them together, as happen'd in the Years 1632, and 1633, when they were at War with the *Turks*, *Tartars*, and *Muſcovites*, and came off very well, after ſeveral Victories obtain'd over them, follow'd by that over the *Swedes* in 1635.

After

After which Peace was concluded between the two Crowns of *Sweden* and *Poland*, by the Mediation of Monſieur *Davavy*, his moſt Chriſtian Majeſty's Ambaſſador, to the ſatisfaction of both Kings. Beſides their Generoſity in other reſpects, they entertain their Friends in their Houſes very civilly, being honour'd and viſited by them; nay, they are moſt obliging to Strangers they never ſaw before in their lives, and treat them with the ſame civility as if they had been long acquainted.

There are in that Country ſome very rich Lords, for there are thoſe whoſe Perſonal Eſtates amount to 800000 Livers *per Annum*, without reckoning thoſe that hold by Gift of the Crown, which are the *6th* part of the Kingdom; and the cauſe of this great Wealth is, becauſe the Peaſants can have no Inheritance, ſo that all belongs to the Nobility, being fallen in to them, either by Conqueſt, or by Confiſcations from Rebels and turbulent Perſons, whoſe Eſtates have been confiſcated, and annext to the Demeſn. The Nobility fearing leſt the King, if poſſeſs'd of ſuch vaſt Eſtates, might make himſelf abſolute, they obſtruct his being maſter of them, and are themſelves gainers by it.

Theſe People, when they go to War, ſerve after a ſtrange manner; and ſhould we ſee ſuch as them in our Armys, we ſhould rather gaze at than fear them, tho they are loaded with all ſorts of Offenſive Arms. I will give a deſcription of them by what I ſaw my ſelf in the Perſon of Monſieur *Deczeinsky* [1] *Roſtemaſter* of a Troop of [2] *Coſſacks*, who was thus arm'd. In the firſt place he had his Scimiter over his Coat of Mail, his Headpiece, which is a Steel Cap, with Labels of the ſame ſort as his Coat of Mail, hanging down on both ſides, and behind over his back, his Carabine, or elſe his Bow and Quiver; there hung about his Waſte a [3] *Czidela*, a [4] Steel, a Knife, ſix ſilver Spoons made to lie one within another in a Purſe of red Turky-Leather; a Piſtol in his Girdle, a fine Handkerchief, a Purſe of dreſs'd Leather that folds, holding about a pint and half, which they uſe to take up Water to drink in the Field; a [5] *Sabletas*, a [6] *Naiyque*, two or three fathom of ſilk Rope about the thickneſs of half a Man's little Finger to bind the Priſoners they take. All theſe things hang on the ſide oppoſite to the Scimeter, and beſides all this a Horn to drench their Horſes. There alſo hung by the Saddle on the off-ſide, a wooden Bowl that would hold half a Pail to water his Horſe; alſo three [7] *Noganſt* of Leather to hold his Horſe whilſt he feeds. Beſides, when he had not his Bow, inſtead of it he carried his Carbine at his Belt: he had, moreover, a [8] *Ladonnequis*, a Worm for the Carbine, and a Flask. Judg whether a Man thus loaded be in a condition to fight. *Beauplan.*

The *Houſarts* are Lancers, and all of them Gentlemen of conſiderable Eſtates, as far as 50000 Livers a Year; are excellently mounted, the worſt of their Horſes worth 200 Ducats, being all *Turkiſh* Horſes brought from *Caramania*, a Province in *Anatolia*. Every one of them ſerves with five Horſes, for in a Company of a hundred Lancers, there are but twenty Maſters, who all march in the Front, being File-leaders; and the four other Ranks are their Servants each in his File. Their Lances are nineteen foot long, the Spear hollow, the reſt of ſolid Wood. At the point of their Lances they wear a Streamer or Flag red and white, or blue and green, or black and white, but always of two Colours, four or five Ells long, which, I ſuppoſe, is to fright the Enemies Horſes; for when they have couch'd their Lances, running with all the ſwiftneſs their Horſes heels can carry them, theſe Streamers twirle about, and diſcompoſe the Enemies Horſes they are to charge. They are arm'd Back and Breaſt, Arms, Head, *&c.* By their ſide they have only their Scimiter, a Palache under the left Thigh; and on the right ſide of the pomel of the Saddle is faſtned a long Sword, broad at hand, and tapering downwards with a ſquare Point, which is to run a Man thro as he lies on the Ground if he is not yet dead; and therefore this Sword is five foot long, and has a round Pomel that they may the better thruſt againſt the Ground

[1] *That is, a Captain.*

[2] *Who are Horſemen with Bows and Arrows.*

[3] *An Awl.*

[4] *This Steel ſerves to ſharpen his Scimeter and Knife, and to ſtrike fire.*

[5] *It is a great flat Pouch of red Cloth to carry Papers, their Combs, and their Mony.*

[6] *A little leather Whip to put on his Horſe.*

[7] *Leather Fetters, holding three of the Horſes Legs as he feeds.*

[8] *A Cartridg Box for Carbine and Piſtol.*

to

Beauplan.

to pierce the Coat of Mail; the *Palache* is to cut fleſh, and the Scimiter to hack and hew the Coats of Mail. They alſo carry Battel-axes weighing at leaſt ſix Pounds made like our ſquare Pick-axes, well temper'd, with a long Handle to ſtrike upon the Helmet, and Enemys Armour, which they pierce with theſe Inſtruments.

Poliſh Entertainments.

As their Armour and manner of waging War ſeems to us very different from ours, we will let you ſee by what follows, that their Banquets and their Behaviour at them, is different from what is us'd by moſt Nations in the World. For the Lords who value themſelves moſt upon this particular, the People that are very rich, and thoſe that are in a medium, treat very ſplendidly accordingly to their ability; and I can with truth affirm, that their common Meals do much exceed our Feaſts in all points, by which ſenſible Men judg what they do when they debauch and make extraordinary Treats. The Great Lords of the Kingdom, and other Officers of the Crown, upon leiſure days, when they are excus'd from going to the Senate, and hold the Diet at *Warſaw*, have made Entertainments that have coſt 50, and even 60000 *Livres*, a very great Expence, conſidering what is ſerv'd in, and how it is ſerv'd. For it is not there as in thoſe Countrys, where Amber, Musk, Pearls, and coſtly dreſſing ariſe to prodigious Sums. All that is ſerv'd here is very ordinary and coarſely dreſt, but in prodigious quantities, tho it be but for a ſmall occaſion. But the waſt their Servants and Family make, as ſhall be ſhown hereafter, is what enhances the Charge. Now that you may gueſs at the value of the whole by a ſmall Sample, I muſt inform you upon my own knowledg, that very often (according to the Bills of the Expence which I have ſeen) there has been one only Article which mention'd 100 Crowns in Glaſſes only, and they were not curious ones, but only a Penny a piece. When they begin, they are generally only four or five Lords Senators, and ſometimes the Embaſſadors that are at Court join with them, which is but a ſmall number for ſo great an Expence, as we have ſpoke of, but increas'd by the number of their Gentlemen Followers, to the number of twelve or 15, who are all bid welcome, and in all make ſeventy or eighty Perſons, who all ſit down to a Table, made of three Tables put end to end, and near 100 Foot in length, generally cover'd with three fine large Table-Clothes, and all the Service gilt; upon every Plate a Loaf under a very little Napkin, no bigger than a Handkerchief, with a Spoon but no Knife. Theſe Tables ſo placed are commonly in a ſpacious Hall, at the end of which is a Sideboard full of Plate, with a Rail about it, within which no body is to go but the Butler and his Aſſiſtants; upon that Sideboard there are often eight or ten Heaps of Silver Diſhes, and as many Plates as will reach the height of a Man, and they are no ſhort ones in that Country. Oppoſite to this Sideboard, and generally over the Door, is a Gallery for the Muſicians, as well Vocal as Inſtrumental, which are not to be heard confuſedly all together, but begin with the Violins, which are follow'd by Cornets in a proportionable number, after them come the Voices with Children that make an Harmonious Conſort enough. All theſe ſeveral ſorts begin again alternatively, and laſt as long as the Feaſt. The Muſicians have always eaten and drank before the Feaſt begins, during which, being bound to attend their buſineſs, they could have no leiſure to eat or drink. All things being thus in order, the Tables are cover'd with all ſorts of Varieties; then the Lords are led into the Hall, in the midſt whereof there are four Gentlemen, two of whom hold a Gilt Baſon, at leaſt three foot Diameter, to waſh in, and the Ewer proportionable to it. The Gentlemen drawing near the Lords, give them Water for their Hands, and withdrawing give way to the other two, who hold a Towel about three Ells long, each holding an End, and offering it to the Lords, who dry their Hands. After this, the Maſter of the Houſe having perform'd the Honours due, gives to every one his proper place, according to his Rank and Dignity. Being thus ſeated, they are ſerv'd by Gentlemen Carvers, three at each Table, and treated with the Varieties which are dreſs'd and ſeaſon'd after their manner, that is, ſome with Saffron, whoſe Sauce is Yellow; others with Juice of Cherrys, which makes the Sauce Red; others with the Juice of Prunes, and that Sauce is Black; others with Juice of boil'd Onions ſtrain'd, and this makes a Greyiſh, and is by them call'd *Gonche*. All theſe ſorts of Meat in their ſeveral Sauces are cut into bits as big as a Ball, that every one may take what he pleaſes. No Soupe is ſerv'd up to Table, becauſe the Meat has its Broth with it in the Diſhes, among which there are ſome Paſties. Every one of the Gueſts

Gueſts eats according as the Sauce pleaſes him, which are never any more than thoſe four we have mention'd, beſides the ſeveral ſorts of Meat. They ſerve up Beef, Mutton, Veal and Pullets without Sauce, well ſeaſon'd according to the Cuſtom of that Country, with Salt and Spice, and ſo well that they have no need of Salts, which are therefore never us'd. As ſoon as one Diſh is empty'd, they ſet on another, as Salt-Cabbidg, with a piece of Salt-Pork, or Millet, or boil'd Dough (I ſuppoſe Dumplins) which they eat as a great Dainty. They make another ſort of Sauce of a Root they call *Creſen*, which they bruiſe and ſteep in Vinegar, and has the reliſh of delicious excellent Muſtard, fit to eat either with freſh or ſalt Beef, and with all ſorts of Fiſh. The firſt Courſe being thus over, and the Diſhes empty'd, moſt of the Meat not eaten by the Gueſts but their Servants, as we ſhall mention more fully hereafter, they take off, and not only the Diſhes, but the firſt Table-cloth with them, and then comes the ſecond Courſe of Roaſt-meat, as Beef, Mutton and Veal, cut into large pieces; Capons, Chickens, Pullets, Goſlins, Ducks, Hares, Veniſon, Kid, Wild-Boar, and all other ſorts, as Partridges, Quails, Larks, and other ſmall Birds, whereof they have great plenty. As for Pigeons they never uſe them, becauſe they are rare in that Country, as are Rabbets, and Woodcocks. All theſe ſorts are ſerv'd up without any order, but confuſely, intermixing them with ſeveral Salads of divers ſorts. This ſecond Courſe is attended by an Entermeſs of ſeveral ſorts of ſtrain'd Peaſe with a good piece of Bacon, whereof every one takes part, and cuts it into Bits, which they eat with a Spoon dipping in the Soupe, and look upon this as a Dainty Diſh, ſwallowing it without chewing; and the value they put upon it is ſo great, that they think they have not been well treated if it be wanting; as alſo if they have not Millet butter'd, and husk'd Barley dreſs'd in the ſame manner, which they call *Cacha*, and the *Dutch*, *Gru*. They have alſo bits of Paſte like Macaroons fry'd in Butter full of Cheeſe; and another ſort made of Buck-wheat, like very thin Cakes, which they dip in the Juice of white Poppy-ſeed, which I ſuppoſe they eat to fill them up quite, and diſpoſe them to ſleep. This ſecond Courſe being taken away, as the firſt was, the Deſert is brought in, ſuch as the ſeaſon and opportunity will allow of, as Cream, Cheeſe, and many other things I cannot at preſent call to mind. All which Diſhes and Dainties are ſo far inferiour to the meaneſt of ours, that I ſhould value one *French* Diſh above ten of theirs. But for Fiſh they underſtand it wonderful well, for they not only have that which is very good, but dreſs it to perfection, and give it ſo fine a reliſh that it will raiſe a decay'd Appetite, wherein they exceed all other Nations, not only in my opinion, but by the general conſent of all *French* and other ſtrangers, who have been entertain'd by them. Nor is it any wonder, for they ſpare neither Wine, nor Oil, Spice, Currants, Pine Apple-kernels, nor any other thing which with their Ingenuity can contribute to ſeaſon it well. During Dinner they drink but little, to lay a good foundation, and what they drink is Beer out of long round Glaſſes as big as a *French* Pot, into which they put toſted Bread ſprinkled with Oil. It was above mention'd, that tho the Diſhes of firſt and ſecond Courſe were taken from Table almoſt empty, yet the Gueſts had eaten the leaſt part; which is very true, for it is to be obſerv'd that every one of thoſe that is at Table has one or two Servants, and when they would have clean Plates, they fill their foul ones with what is next them, and give them heap'd to the ſaid Servants, who being well provided, get together to devour it in ſome corner of the Room, as it were by ſtealth, making an undecent noiſe, which yet their Maſters do not hinder, but cauſe it by ſupporting ſuch a Cuſtom. After the Maſters have eaten heartily at Table without much drinking, and the Servants gormandiz'd what their Maſters have given them in the corners of the Hall, then they begin in earneſt to drink one anothers Healths, not in Beer as before, but in their Wine, which is the beſt and nobleſt in the World; and tho it be white, yet it makes their Faces red, and enhances the expence of their Treats, for they conſume abundance, and it coſts four *Livres* a Pot, paying ſo much rather for its goodneſs than ſcarcity. When one has drank his Friends health, he gives him the ſame Glaſs of that Wine that he may pledg him, which they do eaſily without the help of Servants, the Tables being cover'd with great Pots of Wine and Glaſſes, which are as ſoon fill'd as empty'd: ſo that an hour or two after this pleaſant work begins, it is no leſs pleaſant to ſee the vaſt number of Glaſſes every one has before him, to ſuch a prodigious quantity that it is impoſſible he ſhould drink

Beauplan.

Beauplan.

drink them off, than to obſerve the Forms and Figures they ſtand in, for ſometimes they are Squares, ſometimes Triangles, ſometimes Oblongs, and ſometimes Circles; and theſe Glaſſes are ſo variouſly mov'd, and in ſo many ſeveral Forms, that I cannot believe the motion of the Planets can be more irregular and diſagreeing than that which is caus'd by that excellent pleaſing white Wine. When they have ſpent four or five Hours at this notable but not laborious exerciſe, ſome of them overcome, fall aſleep; others go out to make water, and return more able to carry on the work; others diſcourſe of their brave Actions on the like occaſions, and of what Advantages they gain'd over their Companions. But all the Maſters do, is nothing compar'd with the behaviour of the Servants, for if they were expenſive in eating, they are ſo much more in drinking, and deſtroy ten times as much Wine as their Maſters, and conſequently they commit unparallel'd Inſolencies, rubbing the dirty Greaſy Plates againſt the Hangings, tho never ſo rich, or elſe againſt their Maſters Hanging-ſleeves, without any reſpect to them or their rich Garments; and to crown the work, they all drink to ſuch a pitch that none of them goes off without feeling the effects of Wine, for Maſters, Servants and Muſicians are all drunk. Yet they that have the charge of the Plate, are not generally ſo gorg'd, but that they take care, as near as they can, that no Man ſhall get out of the Houſe till all the Plate be ſecur'd by thoſe to whom it is committed: but theſe Officers generally making uſe of their time, cannot perform their duty ſo well as they ſhould, ſo that there is generally ſomething loſt.

To conclude; this is what at preſent I can call to mind of what I have ſeen and heard in that Northern Country, as to its Situation, the People inhabiting it, their Religion, Manners, and way of making War; if my memory which has furniſh'd me with what hitherto I have found to divert you, ſhall bring to light any thing elſe I ſhall think worthy to preſent you with, I ſhall not forget my duty, but will moſt willingly acquaint you with it, hoping that if this I have preſented you with does not anſwer your expectation, you will eaſily excuſe my inability to write more politely, which I thought improper for a Souldier, who has ſpent all his days in throwing up Works, caſting of Cannon, and burning of Salt-petre.

F I N I S.

A Curious and Exact

ACCOUNT OF A VOYAGE TO CONGO,

In the Years 1666, and 1667.

By the R. R. F. F. MICHAEL ANGELO *of* Gattina, *and* DENIS DE CARLI *of* Piacenza, *Capuchins, and Apoſtolick Miſſioners into the ſaid Kingdom of* Congo.

To the Reader.

THE *Authors of this ſmall Work being two Perſons who travel'd not out of any vain Curioſity, or out of any deſign of gathering Wealth, but only out of a pure zeal to propagate the Chriſtian Religion; it would appear ſomewhat unchriſtian to call in queſtion the Truth of their Relation. No worldly Intereſt could biaſs them, who propos'd to themſelves no Gain, nor indeed were they capable of any, their Profeſſion not permitting them to poſſeſs any thing. It is needleſs to ſay much in vindication of them; for in truth whoſoever reads, will ſcarce find any thing but what is credible enough, unleſs they be ſuch Perſons as being altogether ſtrangers to the World, will credit nothing but what they ſee is frequent in their own Country. I do not pretend to apologize for the Book, every Man will give his judgment whatever I can ſay for it. Therefore all I ſhall add is, that to ſome the Account of* Congo *will not appear ſo diverting as they perhaps might have conceited it, becauſe they always expect things very ſurprizing from Countrys very remote. This is not a Hiſtory of a Country, or of its Conqueſt, and therefore there are no warlike Expeditions to pleaſe the Reader. The People are rude and ignorant, and therefore there are no fine Deſcriptions of Citys and noble Structures. The Authors were Religious Men, and therefore added no Romantick Invention of their own to make their Writings taking. The Account is very particular, it ſpeaks not only of* Congo, *but of* Brazil *and ſome parts of* Europe, *the firſt part being made out of the Letters of F.* Michael Angelo *who died in* Congo, *and the reſt compos'd by F.* Denis *who return'd home, and ſets down particularly all that befel him there in his way back to* Italy. *The Tranſlation is faithful, without adding or diminiſhing in the leaſt; and even the Stile of the Authors, which is plain and eaſy, is follow'd: which is all that I think requiſite the Reader ſhould know before he enters upon the Voyage.*

Angelo.

A Voyage to Congo, *in the Years* 1666, *and* 1667. *By the R. R. F. F.* Michael Angelo *of* Gattina, *and* Denis de Carli *of* Piacenza, *Capuchins, and Apoſtolick Miſſioners to the ſaid Kingdom of* Congo.

TO ſatisfy the Curioſity of ſeveral Perſons, who preſs me in ſuch an obliging manner as I cannot eaſily withſtand, to give them an exact Account of what I have ſeen and learn'd during the long Voyage, from which I am lately return'd, I will write a Relation of the Kingdom of *Congo* and of *Africk*, where the Duty of my Miſſion made me acquainted with ſeveral ſtrange Cuſtoms, and go through abundance of Hardſhips, omitting at preſent to ſpeak of *Braſil*, and ſome other parts of *America*, whither we were firſt carried, and of which I ſhall ſay but very little.

The Author ſpeaks of his Miſſion.

In the year 1666, *Alexander* the 7th being Pope, fifteen Capuchin Miſſioners, of which I was one, were diſpatch'd by the Cardinals *de propaganda fide*, and receiv'd the Commiſſions or Patents at *Bononiæ*, where I then reſided, at the hands of F. *Stephen de Ceſa*, of the Noble Family of *Clermont*, whoſe Virtue has been ſince rewarded with the Poſt of General of the ſaid Order. Our Patents contain'd the following Privileges: To diſpenſe with any Irregularity except incur'd by Bigamy, or wilful Murder: To diſpenſe and commute ſimple Vows even to that of Chaſtity, but not that of Religion: To diſpenſe with Marriages within the ſecond and third degrees, and for *Pagans* converted to keep one of their Wives: To abſolve in Caſes reſerv'd to the Pope: To bleſs Church-ſtuff, Churches, and Chalices: To give leave to eat Fleſh and Whitemeats, and to ſay two Maſſes a day in caſe of neceſſity: To grant plenary Indulgences: To deliver a Soul out of Purgatory, according to the intention of the Prieſt, in a Maſs for the dead ſaid on Monday and Tueſday: To wear Secular Clothes in caſe of neceſſity: To ſay the Roſary for want of a Breviary, or any other Impediment: To read forbidden Books, except *Macchiavel*.

His Voyage to Lisbon.

As ſoon as theſe Letters Patents were deliver'd to me, I ſet out for *Piacenza* my Native Country, arriv'd there at the beginning of Advent, and receiv'd Orders to expect F. *Michael Angelo* of *Rheggio*, who was to be my Companion in this Voyage. He being come, we went together to *Genoa*, where all the Miſſioners were to embark: Thence we ſail'd for *Lisbon*, and having reſided there ſome Months, took the opportunity of a *Portugueſe* Veſſel bound for *Braſil* to load there, and ſail over to *Africk* to the Coaſt of *Congo*.

To Brasil.

We ſpent three Months in our Paſſage from *Lisbon* to *Braſil*, the fair Winds uſually on theſe Seas befriending us. By the way we had often the ſatisfaction to ſee the flying Fiſhes about our Ship: This is a very white Fiſh about a foot long, with two Wings or Fins proportionable to the Body; it is not unlike a Herring, ſave that its back is of an Azure Colour, and its Fins larger, and fitter to ſerve inſtead of Wings. This Fiſh flying from another call'd the *Dorado* or *Dory*, which purſues to devour it, ſprings out of the Water, and flies as long as any moiſture is in the Fins, which once dried by the Air it falls back into the Sea, and is devour'd by its Enemy, who never loſes ſight of it, or elſe is taken and eaten by the Seamen if it happens to fall into the Ship, or is ſometimes catch'd in the Air by ſome Bird of Prey. So that this wretched Creature, as it were baniſh'd by Nature, can ſcarce find any place of ſafety in the Air, in the Sea, or on the Earth, the delicacy of its fleſh being the cauſe of its unhappineſs. There is another ſort of Fiſh in thoſe Seas call'd a

Shark,

Angelo.

Shark, very greedy of Man's Fleſh: they catch it with a Rope and a Chain at the end of it, to which is faſtned a ſtrong Hook baited with a piece of Fleſh: The *Shark* perceiving it ſwallows the Fleſh, Hook, and moſt of the Chain; then the Sailors draw the Head above Water, and batter it with Clubs; after which they bind the Tail where its greateſt ſtrength lies, and bringing it aboard cut it in pieces.

Drawing near the Coaſt of *Guinea*, we began to feel much heat from the Sun, which is there in the Zenith; and as we went farther it grew ſo violent, that in a few days we were ſo weak that we could neither eat nor ſleep; and to add to our Sufferings, the Proviſions and Drink were full of Maggots. This laſted for fifteen days we ſail'd under the Line, ſo that 'tis a ſort of Miracle we ſhould live amidſt ſo many Hardſhips, tho it was then the Month of *Auguſt*, the moſt temperate time of the year in thoſe parts.

Sports at Sea.

The *Portugueſes* uſe generally to make ſome rejoicing, and keep holy-day, to beg of God a good iſſue of that dangerous Voyage. They alſo obſerve this antient Cuſtom: Thoſe who have never been under the Line are oblig'd to give the Sailors either a piece of Mony, or ſomething to eat or drink, or at leaſt Mony's worth, from which no Man is excuſed, not even the *Capuchins*, of whom they take Beads, *Agnus Dei*'s, or ſuch like things; which being expos'd to ſale, what they yield is given to ſay Maſſes for the Souls in Purgatory. If any Man happen to be ſuch a Miſer as to deny paying this Duty, the Sailors cloth'd like Officers carry him bound to a Tribunal, on which a Seaman is ſeated in a long Robe, who acting the part of a Judg, examines him, hears what he has to ſay, and gives Judment againſt him to be thrice duck'd in the Sea after this manner: The Perſon condemn'd is ty'd faſt with a Rope, and the other end of it run through a Pully at the Yard-Arm, by which he is hoiſted up, and then let run amain three times under Water; and there ſeldom fails to be one or other that gives the reſt this Diverſion. The ſame is practis'd in paſſing the Straits of *Gibralter*, and Cape of *Good-Hope*.

Having paſs'd the Line, the Wind ſtill continued right aſtern, but ſo very violent, that if it had not pleaſed God we had met with ſo rapid a Current of Water as ſtemm'd our furious courſe, I know not how we could have eſcap'd. Some time after when we had made conſiderable way, the Wind calm'd, and conſequently we loſt that Refreſhment we had ſo much need of in the great Heat, which had not yet ceas'd; this Calm faling out no leſs unluckily for our Proviſions, which we were afraid would ſoon fall ſhort. What increas'd our Fear was, the Impreſſion remaining in us of the Diſaſter lately had happen'd to the Ship call'd *Catarinetta*, which the Reader will not be diſpleas'd to be acquainted with.

Strange Accident of a Ship.

That Veſſel being laden with Commodities of great value ſet ſail from *Goa*, and meeting with a proſperous Wind, arriv'd ſafe in *Brazil*; whence putting to Sea with as fair a Wind as could be wiſh'd, it took its Courſe for *Lisbon*, but in paſſing the Line the Maſter dy'd, overcome with the violent Heat of the Climate, and ſoon after him all the beſt Sailers: ſo that the Ship being left, like a Horſe that has ſhook off the Bridle, to the mercy of the Waves, drove about in a pitecus manner upon the Sea for ſeven Months, which forced ſuch as were left alive, after conſuming all their Proviſions, to eat the Cats, Dogs, and Rats that were in the Ship, and to dreſs their Shoos and any other Leather, which they endeavour'd the beſt they could to make eatable. At laſt nothing being left, only five remain'd of four hundred Men they were at firſt. One of theſe five was the Captain, who being diſtracted with the diſmal thoughts which a miſerable Death near at hand is wont to inſpire, fancy'd that Death would not be the greateſt of his Misfortunes, but that together with his Life he ſhould loſe his Reputation; and that Fame which commonly ſpreads abroad falſe News, would report, that he was fled into ſome far Country to make his advantage of the great Treaſure he was entruſted with, and enjoy the Fruits of his Diſhoneſty out of danger. So that being ardently deſirous that at leaſt ſome one of them might ſurvive to carry home the News of their Misfortune, he propos'd to his Companions to caſt Lots which of them ſhould be kill'd to ſerve for Food to the other four. Not one of them contradicted that inhumane Propoſal, but only they would exempt their Captain from being ſubject to the rigour of it. They us'd their utmoſt endeavours to make him conſent; but after much contending, he ſolemnly ſwore he would not be exempt from falling a Sacrifice to the reſt, if it fell to his lot, ſince abſolute Neceſſity made that Courſe juſt and reaſonable. In ſhort, having caſt Dice, the Lot fell upon

on the unhappy Captain, who was already offering up his Soul to God; but the others bewailing their Misfortune, began to conclude it was better they ſhould all die like good Catholicks, than like *Barbarians* to imbrue their hands in the Blood of their Companion. God inſpiring them in return for this good Reſolution, one of them went up to the Top-maſt Head, from whence looking about on all ſides, he ſpy'd at a great diſtance ſomething dark, which he told the Captain; who going up with a Proſpective Glaſs, diſcern'd that it was the Coaſt of the Continent. They ſteer'd that way the beſt they could, and being come up with the Shore, found it was a Port then in peace with *Portugal*. Being landed, with God's aſſiſtance, they went immediately to the Governor, whom they acquainted with their Misfortune. The Governour gave them good entertainment, and furniſh'd them with all they ſtood in need of. During their ſtay there they were adviſ'd by Phyſicians to make uſe of ſome Medicines, and proper Reſtoratives to recover their Health, and return to Sea; yet two of them, more ſpent than the reſt, gave up their Ghoſts; the other three, with the help of the good Medicines apply'd, were perfectly recover'd. They gave Thanks to God for his Mercy, and to the Governor for his Civility, refitted their Veſſel, and ſet ſail again for *Lisbon*. As ſoon as they came thither, one of the three who relapſed by the way, dy'd. To conclude, the Captain and Sailer that remain'd, landed, and were immediately introduc'd to the King of *Portugal*, to whom they gave a diſtinct account of their Adventures, which turn'd to their Advantage; for the King mov'd at their Sufferings, comforted, and gave them Gifts of Value, making the Captain Admiral of the Fleet, and the Sailer Captain of the beſt Ship.

Now I return to our Voyage.

Being in ten Degrees of South Latitude, we diſcover'd about Evening Cape S. *Auguſtin* at a great diſtance; and in the Morning it pleas'd God, we ſaw abundance of Land-Fowls flying near about us, and Whales, which ſpouting up great ſtreams of Water, at that diſtance look'd to us like fine Fountains guſhing in the midſt of the Sea. There are ſuch numbers of them in that Sea, that I ſhall ſcarce be believ'd, if I ſay a Merchant pays the King of *Portugal* 50000 Crowns in Gold for the Patent to make Oil, tho nothing be more true.

Paſſing by our Lady of *Nazareth*, we all ſaluted her with three *Ave Maries*, *Angelo*. and a triple diſcharge of our Cannon. This Church is but five Miles from the Town of *Fernambuco*; near to which place *Francis de Brito* a *Portugueſe* Nobleman, travelling before the Church was built, the good Lord who had a ſpecial devotion for the Bleſſed Virgin, met a poor Woman clad in White, with a Child in her Arms, who humbly begg'd an Alms of him. He putting his hand into his Pocket, gave her a Ducat; and whilſt he was giving, and ſhe receiving, the Woman's Face ſeem'd to him to be altogether chang'd. *Brito* following on his way at a ſmall diſtance from the place, as if he were quite ſurpriz'd at what he had ſeen, turn'd about ſeveral times to ſee the Perſon that had won his Heart; but tho it was a plain Field, where there was no place to be conceal'd, nor any thing to obſtruct the ſight, he could never ſee the beautiful Beggar again. This breeding a diſſatisfaction in his Mind, he return'd to the very place where he left his Alms, and his Thoughts, and only found the print of two Feet upon the Earth, which made him conclude that the poor Woman was the Bleſſed Virgin, that had inflam'd his Heart with her Heavenly Eyes, and raviſh'd his Soul with her Divine Beauty; and therefore in that very place he erected a ſtately Church in honour of the moſt Holy Virgin, endowing it with a Revenue, and Chaplains proportionable to the Worth and Generoſity of that noble Gentleman.

Story of a Church in Brazil.

When we were under the Tower, which ſerves as a Fort to the Harbour of *Fernambuco*, we caſt Anchor there, ſaluting the Town after the uſual manner, the Port being too little for Ships to lie in.

Port of Fernambuco.

The Captain went away in the Pinace, to get leave for us to land. Whilſt he was gone, we obſerv'd that a Wall runs from the Tower, which the People there call *Arrecife*, which creditable People ſay is natural, running three hundred Miles, one part of it incloſing the Harbor, and ſecuring it againſt any Weather. This ſame Wall in like manner parts the Sea from a River that runs through the middle of the City; and when the Sea grows boiſterous, it ſometimes raiſes its Waves above the Wall, mixing its Salt with the freſh Waters of the River, which is the cauſe that the People catch freſh and ſalt-Water Fiſh indifferently in the River, and in the Sea, as if by a ſort of Metamorphoſis the Sea were become a River, and the River Sea.

As

Angelo. As ſoon as we landed in the Port of *Fernambuco*, we ſaw a great croud of People, as well Blacks as Whites, about us, and among them a Black Woman, who kneel'd, beat her Breaſt, and clapt her Hands upon the Ground. I enquir'd what the good Woman meant by all thoſe motions with her Hands; and a *Portugueſe* anſwer'd me: Father, the meaning of it is, that ſhe is of the Kingdom of *Congo*, and was baptiz'd by a Capuchin; and being inform'd you are going thither to baptize, ſhe rejoices, and expreſſes her joy by thoſe outward tokens.

In going to the Houſe appointed for our Entertainment, we paſs'd through the middle of the Town, which we found to be indifferent for bigneſs, but very full of People, eſpecially of Black Slaves they bring from *Angola*, *Congo*, *Dongo*, and *Mattamba* every Year, to the number of 10000, whom they employ about their Tobacco, Sugar-works, and to gather Cotton, abundance of which grows there upon Shrubs, about the height of a Man; as alſo to cut Wood for Dying of Silk, and other Stuffs of value, and to work in Coco and Ivory.

Indians of America. As for the Original Natives of *Braſil*, or South *America*, the *Portugueſes* have not been able to ſubdue them to this day, they being a People too fierce and barbarous. They call them *Tapuges*, or *Caboclos*, and the colour of their Skin is a dark Tawny. They go quite naked, and carry a Bow an Ell and half long, with Arrows made part of Cane, and part of a hard Wood ſharpned towards the Point like a Saw, that where it hits it may make the Wound bigger, more troubleſome, and be the harder to be drawn out; and it is moſt certain that when they ſhoot with a deſign, and their beſt, they ſtrike a Board or Plank through and through at a Musket-ſhot diſtance. Theſe *Tapuges*, when they can, eat Man's fleſh; and when they have none of their Enemies about them, they feaſt upon ſuch Strangers as they can catch in their Country.

They wear little bits of Wood and Stone of ſeveral Colours ſet in their Faces; I know not whether for Ornament, or to appear more terrible. At their Ears they have Pendants, not of Lead as our Lap-dogs have, but great pieces of the ſame ſort of Wood. They live upon ſuch Beaſts as they hunt, and upon Men; for when any one among them takes his Bed, they aſſign him a certain time to recover, which if he does not within the time limited, they kill him without mercy and eat him, to put an end charitably to his Sufferings. The ſame favour or inhumanity they uſe towards their Parents, and old People, become unfit for Hunting, whom the Children kill and eat with their near Relations, invited by them to that cruel Feaſt; thus killing thoſe to whom they owe their Life, and burying thoſe in their Bowels, from whoſe Bowels they came. In ſhort, they are miſerable Pagans plung'd in Idolatry. The reſt of the Inhabitants of that New World, whether good or bad, are Chriſtians, or at leaſt bear the name.

At the place of our Reception we found two of our Companions ſick of a Fever, and we our ſelves felt ſome indiſpoſition, which oblig'd us to go into the Doctor's hands, it being uſual and almoſt inevitable for all who come into that Country to fall ſick, whether it proceed from the change of Air or Food.

One Morning we heard an admirable Conſort of Trumpets all aboard the Fleet, as well within as without the Port, ſounding, to the number of Eighty Ships, including ours, which was loading with Sugar, of which ſhe carry'd no leſs than 1000 Cheſts. Nothing could be pleaſanter than that Proſpect, which ſeem'd to repreſent a Town where the Houſes were toſt at the pleaſure of the Waves, or like a Foreſt floating about as drove by the Wind. There we receiv'd the news of the death of *John Mary Mandelli* of *Pavia*, Prefect to the two Miſſions of *Angola* and *Congo*, who dy'd among thoſe People with the reputation of Sanctity, after enduring a thouſand hardſhips for their Spiritual advantage during 25 Years he liv'd there.

Town of Olinda. We took a time to go ſee the Town of *Olinda*, but three Miles diſtant from *Fernambuco*. It was formerly a great Town, but at this time almoſt ruin'd, ſince the *Dutch* made a deſcent there. In a Marſhy Field we were ſhown certain Trees, which like others have their Roots in the Ground, but have others above, the Leaves being all cover'd with them. There we ſaw abundance of great Parrots, ſeveral ſorts of *Macacos*, that is Monkeys or Apes, of which the leaſt call'd *Sagorini* are moſt valu'd. We went this way in a Canoo, which is a large Trunk of a Tree hollow'd; and our Watermen were two Blacks, naked like the People of *Braſil*, having only a little Rag before them for decency.

The temper of that Climate tho very hot is not bad, nor the great dampneſs of

of the Moon dangerous, ſo that there is good travelling enough by night as well as by day. Silver and Gold Money in this Town goes as it does in other parts of *Braſil*, they give two Teſtons for a Maſs, and thirty or forty for a Sermon. The Country produces neither Wheat nor Wine, but there is enough carry'd out of *Europe*, and ſold dear enough. The The Ground being ſandy, the Natives and Travellers are troubled with a kind of Inſects, which ſome call *Pharaoh*'s Lice, alledging that was one of the ten Plagues wherewith God formerly puniſh'd *Egypt*. They are leſs than Lice, and work themſelves inſenſibly in between the fleſh and the skin, and in a days time grow as big as a Kidney-bean, or other ſmall Bean. Some experienced Black undertakes the cure, for were they left unregarded, they would corrupt all the Foot in a very ſhort time. Obſerving two days after I came, that ſomething hindred my walking, I caus'd a Black to ſearch me, who took out four of thoſe Inſects pretty big grown, and there was not a day but they came and took out ten or twelve apiece from us. It is no ſmall misfortune, if any one eſcapes undiſcover'd by the Blacks, for they gnaw and torment the Feet.

During our ſtay at *Fernambuco* there was a great Feaſt of the Roſary kept in the Great Church call'd *Corpo Santo*, or the Holy Body. The Order of it was very magnificent. The Church was hung with 10000 Ells of Silk of a Fire-colour, and other rich Stuffs: The Tabernacle which was lofty, cover'd with Silk embroider'd full of Flames of Gold, and a Silver Galloon over it, which dazled the Eyes: The Muſick of Harps, Violins, and Cornets, making a Conſort to the Holy Hymns. The Religious are not at this great Expence, but chuſe the richeſt Merchant in the City, who looks upon it as a point of Honour to open his Purſe freely upon ſuch an occaſion. He that bore the charge that Year, proteſted to us the next day, that he had ſpent 4000 Ducats in Boneſires, the night before; but he meant thus: We being impatient to go over into *Africk* as ſoon as poſſible to perform the duty of our Miſſion, went to ſee that Merchant, who had a great kindneſs for us, to beg of him that when a Ship of his bound for *Africk*, was laden and ready to ſail, he would be ſo charitable as to aſſign us the great Cabin to go in, which he readily granted. The Veſſel being found unfit for the Voyage, was unloaded, all the Iron-work and Rigging taken out, and the Timber burnt, which he ſaid coſt him four thouſand Ducats, that being the coſt of the Ship. *Angelo.*

To divert us we went one day to ſee Sugar-works, which is a great curioſity. The Engine they uſe is a great Wheel turn'd violently about by a number of Blacks; it turns a Preſs of maſſy Iron, in which the Sugar-canes cut in pieces are bruis'd, the moiſture that runs from them falling into a great Cauldron over the Fire. It is wonderful to ſee the Blacks, who are naturally lazy, labour ſo hard, and clap the Canes ſo dexterouſly under that maſs of Iron, without leaving their Hands or Arms behind them. *Sugar-works.*

The Fruit in that Country, which generally laſts all the Year upon the Trees, is very delicious, and among the reſt the *Niceffes*, which are like our Lemmons. They grow on a ſtalk like an *Indian* Cane, and two of its Leaves would clothe the biggeſt Man. This Stalk ſometimes produces but one Bunch, in which there are about fifty *Niceffes*. To ripen them, they muſt be cut off Green and hung in the Air, where they grow Yellow in a little time. When they are cut through the middle, there appears on both ſides the exact Figure of a Crucifix. When the Bunch is cut off, the Stalk withers, and another ſoon grows out of the ſame Root. The *Bananas* is much of the ſame nature, only the *Niceffe* is three Foot high, and the *Banana* twice as much. *Fruit.*

The *Ananas* are like a Pine-apple, about a ſpan long, and the Plant produces but one. The Rind being taken off, they look Yellow, and the Juice of them is like that of a Muſcadine Grape, but it muſt be eaten with moderation, being hot in the third degree. There are other ſorts of Fruit, as that call'd *Fruta do Conde*, or the Count's Fruit, which grows on a Plant as high as an Orange-tree, of a very pleaſant flavour. *Manaques*, like our ſmall Melons, and growing on very large Trees. *Marracoupias*, like a great round Apple, and Yellow without, of which I ſent the Draughts, as I did of ſeveral other curious ſorts of Fruits, to the *Sieur Jaques Zanoni* Apothecary of *Bononia*, who will make them publick in his Book of Plants now in the Preſs.

As for *European* Fruits, ſuch as Grapes, Pomgranates, Melons, Figs, Gourds, Cucumbers, Oranges, Lemmons and Citrons, they grow there to a wonder; and theſe laſt are like our Gourds in *Italy*, by reaſon of the goodneſs of the radical moiſture of the Earth. So the *Portugueſe* Orange-trees do not only multiply there,

but improve very much; and the young Plants grow up to vaſt high Trees. Little other Meat is eaten there but Beef and ſome Pullets. Wine is dearer than Saffron, for it is brought from the *Maderas*, that is above 650 Leagues, and pays above eight Piſtols a Pipe Cuſtom. All the Whites in that Country are either *Portugueſes*, or deſcended from them, and drink little Wine. The Commonalty drink all Water, which is none of the beſt. Inſtead of Bread they eat Cakes made of the Meal of a Root call'd *Manioca*. In that Country there are properly but two Seaſons, Spring which is temperate enough but rainy, during which the Trees don't loſe their Leaves; and Summer, which is very hot and dry, inſomuch that did not the Dew make ſome amends, the Country would be quite dry'd and parch'd up. The Town of S. *Paul*, and Country about it, which lies furtheſt up in *Braſil*, may be call'd the true Lubberland, or Country of Pleaſure. Any Stranger that comes thither, tho never ſo poor, is welcome, and preſently meets with a Wife to his liking, provided he ſubmit to the Conditions, which are to think of nothing but Eating, Drinking, and Walking, but particularly of being kind to no Woman but his own. If he gives the leaſt cauſe to ſuſpect he will make his eſcape, ſhe certainly poiſons him; but if he agrees well with her, he is cheriſh'd and made much of, every one ſtriving to out-do another in kindneſs.

Angelo.

A happy Country.

Their Wealth comes out of a River that waters the Country, and which is ſo rich, that it can relieve the miſerableſt Wretch who implores its aſſiſtance; for they need only take the Sand of the River, and ſeparate the Gold from it, which abundantly requites their trouble, there being only the fifth part due to the King by way of acknowledgment. Much more curious and extraordinary is reported of that Country; but not having been there my ſelf, becauſe it lies in the furtheſt part of *Braſil*, and near to the River of *Plate*, I dare not avouch all for truth, tho in reality nothing ought to appear incredible to thoſe who are well acquainted with the extravagant Cuſtoms, and abſurd Manners of thoſe Barbarous Nations.

The Author ſails for Congo.

At length on the ſecond of *November* 1667, we ſet Sail for the Kingdom of *Congo*, and were forced to avoid contrary Winds to run into 29 Degrees of South Latitude, even with the Cape of *Good Hope*; which might better be call'd the *Cape of Death*, becauſe of the continual fear of death they are in who come near it. For the ſpace of eight days we were toſs'd in a terrible manner; ſometimes lifted up to the Clouds, and ſometimes caſt down to the deep, either way dreading to periſh. At laſt the Wind fell, the Waves ſetled, and we ſaw ſome Bones of Cuttle-fiſh, which the Goldſmiths make uſe of for Caſting, float upon the Water, eſteem'd a token of fair Weather, and of being within ſixty Leagues of the Continent, that Fiſh never going far from ſhore.

In ſhort, next day we ſaw Land, and began to hope well of the ſucceſs of our Voyage, becauſe there are never any Storms on that Coaſt, and Ships may run along within Musket-ſhot of it, without any danger of Sands. Our Boat being out for ſeveral days, ſounding to diſcover ſome Rocks that lie under Water along the Shore; we fiſh'd as we went, and always brought aboard a great deal of Fiſh. Among the reſt we caught one that weigh'd about 15 or 16 Pound, which the Captain ſaid he would treat us with. The colour of it was Red, the Head large and round, the Eyes ſparkling like fire, the Noſtrils flat upon the Forehead, the Fins beating, the Scales ruſtling together, the whole Body toſſing and puffing in a hideous manner. The Captain knowing it to be one of the moſt delicious Fiſhes in thoſe Seas, would dreſs it for us himſelf, making a ſort of white Sauce with Sugar, Spice, and Juice of Oranges and Lemmons; ſo that it being all like a Diſh of Curds, we eat it with Spoons, and could not diſtinguiſh whether the Sauce made the Fiſh good, or the Fiſh mended the Sauce.

I had a great mind to go aſhore, but the Maſter would not ſuffer it, aſſuring me there were Blacks along that Coaſt that eat Man's fleſh. We diſcover'd two of them, who as ſoon as they ſaw us, ran away far enough, which made the Maſter put off from Shore, for fear thoſe Blacks were gone to call ſome Magician to ſink our Boat, and ſeize us. Some days after the Maſter went out of the Boat aſhore to comply with ſome Corporal neceſſity; but as ſoon as he got behind a little Rock, he ran back to the Water out of breath, calling to us to come to his aſſiſtance, as we did with all poſſible ſpeed. The cauſe of his fright was that behind the Rock he ſaw a Fire lighted, near to which there was a ſtring of Fiſhes a drying, a certain token that ſome Blacks liv'd near, which ſo terrify'd him, that for-

Africk.

forgetting the need he was in, he had no occasion for three days after.

When we had pass'd that Coast, which is hideous to look to by reason of a long Ridg of barren Mountains, about the Latitude of 14 Degrees we discover'd some green Trees, and a pleasanter Shore, in which there were good Ports made by Nature, capable of containing two or three thousand Ships. Upon *Christmas* Eve we touch'd at *Benguela*, Capital of the Kingdom of the same name, where there is a *Portugueſe* Governour and Garison; and we found about two hundred white Inhabitants, and abundance of *Blacks*. The Houses are built with Mud and Straw, the Church and Fort being made of no better Materials.

Abundance of small Boats came aboard us, each carrying two *Black* Fishermen, who came to exchange Fish with the Seamen for *Brazil* Roll-Tobacco.

The Father Superior and I went ashore, where I preach'd the first time in *Portugueſe*. The temper of that Climate is so bad, that it gives the Food the Country produces so pernicious a quality, that those who eat of it at their first coming certainly die, or at least contract some dangerous Distemper; which is the reason that Passengers take care not to go ashore, nor to drink the Water, which looks like Lye. This made us unwilling to accept of the Dinner the Governour invited us to, tho he assur'd us there should be none of the Country Provisions, and we should drink Wine brought by Sea; which he perform'd, giving us a Treat altogether after the fashion of *Europe*. After which he further expres'd his Kindness, sending very good *European* Fruit aboard after us, with a whole Beef Head, but little, and without Horns, very well tasted, as is all the Meat of the Country, whereof there is great plenty and very cheap.

Any body that sees the *Whites* who live in that Country, may easily discern how little that Air agrees with them; they look as if they were dug out of their Graves, their Voices are broken, and they hold their Breath in a manner between their Teeth; which made me, in the most obliging manner I could, refuse the Governor's Request, who wanting Priests would have kept me there some time to administer the Holy Mysteries. The Courts at *Lisbon*, as a Punishment for some hainous Crime, often banish Criminals to *Angola* and *Benguela*, looking upon those Countrys as the most wretched and infectious of any the *Portugueſes* poſ- *Angelo.*
sess: Therefore the *Whites* there are the most deceitful and wickedest of Men.

Having taken leave of the Governor, we went aboard again, and proceeded on our Voyage, which we ended happily before the Wind, arriving on *Twelfth-day* at the Port of *Loanda*, which is the finest and largest I ever yet saw. My Companion and I landed, and were receiv'd by an infinite number of *Whites* and *Blacks*, who strove to outdo one another in expressing their Joy for our arrival, kissing our Habits, and embracing us. Attended by this Croud, we proceeded to our *Hospitium* or House for our reception, in the Church whereof we found above three hundred Persons, with the chief Men of the Town, who came out to meet us. Having ador'd the Bless'd Sacrament, and return'd Thanks to God for our prosperous Voyage, we went into the Convent, where we found three Fathers, an old Layman threescore and ten years of Age, an under-Guardian of *Congo* recovering after a fit of Sickness, and one of *Angola* in a Fever. We were inform'd, to our great regret, that two Religious Men of our Company, who came away a little before us from *Genoa*, dy'd both of them as soon as they arriv'd, one at *Loanda*, and the other at *Messangrana* not far off. Those Fathers, who were of a vigorous Constitution, now injoy the Reward of their pious Intention, which they had not the power to put in execution, being prevented by Death. Soon after the Sub-Guardian of *Congo* intended to set out and conduct me and my Companion to the County of *Songo*, and thence to the County of *Bamba*, there to be expos'd to all those Fatigues for which we had prepar'd our selves. The County of *Bamba* is no less in extent than the Kingdoms of *Naples* and *Sicily* together.

Loanda is an Island and Town of the same name, being the Capital of all those Countries the *Portugueſes* possess in those vast Regions of the *Blacks*. The *Dutch* once made themselves masters of it, but the *Portugueſes* with much bravery beat them out. There is a good number of Jesuits, who are allow'd by the King of *Portugal* a Pension of 2000 *Cruzadoes* a Year, that is, 266 *l.* 13 *s.* 4 *d.* They keep Schools, preach, and perform other Functions for the Salvation of Souls. To requite their Labours, the People of that Country have given them the Property of several Houses, and of 12000 Slaves of sundry Trades, as Smiths, Joiners, Turners, and Stone-cutters, who when they have *Description of* Loanda.

Angelo. no Employment at home, ſerve the Publick, and bring their Maſters in a *Cruzado* a day. We alſo found *Carmelites* there, and ſome of the third Order of S. *Francis*, all of them religious Men, of a very exemplary Life.

The City *Loanda* is large and beautiful enough. The Houſes of the *Whites* are of Lime and Stone, and cover'd with Tiles; thoſe of the *Blacks* are of Mud and Straw. One part of the City ſtretches to the brink of the Sea, the other riſes up to the top of the Hill. There are about 3000 *Whites*, and a prodigious multitude of *Blacks*, whoſe number is not known: They ſerve as Slaves to the *Whites*, ſome of whom have fifty, ſome an hundred, two or three hundred, and even to three thouſand. He who has moſt is richeſt, for they being all of ſome Calling, when their Maſters have no uſe for them, they go work with any that wants them; and beſides, ſaving their Maſters their Diet, they bring home their Earnings.

The *Whites* when they go about the Town, are follow'd by two *Blacks*, with an Hammock of Network, which is the conveniency us'd for carrying of People even when they travel. Another *Black* walks by his Maſter's ſide, holding a large Umbrello over him to keep off the Sun, which is violent hot. When any two that have buſineſs meet, they join their Umbrelloes, and walk ſide by ſide in the ſhade. When the *White* Women go abroad, which is very ſeldom, they are carry'd in a cover'd Net, as is us'd in *Brazil*, with attendance of Slaves. The Slaves, both Men and Women, kneel when they ſpeak to their Maſter.

At *Loanda* they eat abundance of Fiſh, Cow-beef, which is the beſt ſort of Fleſh, Goat and Mutton. Each of the laſt may be ſaid to have five Quarters, the Tail being the biggeſt of them; but it is not wholeſom becauſe of its great fatneſs, nor indeed is any Fleſh in that Country. Inſtead of Bread they uſe the Root of *Manjoza*, as they do at *Brazil*, and *Indian* Wheat, of which they make little Cakes, and other things of Paſte, which yet are not ſo good as Bread. The Water they drink is very bad: It is brought from a neighbouring Iſland, where they dig a Trench even with the Sea, and the Water freſhens as it ſtrains through the Sand, but not throughly. Elſe they go for it to a River twelve or fourteen miles from *Loanda*, and load their Canoos, which are Boats made of one piece of Timber. Theſe Canoos have a hole at the bottom, which they open when they are in the River, and ſtop it up when the Canoo is full enough. When they come home, they ſtrain it from the dirt, and let it ſtand ſome days to ſettle. Wine brought from *Europe* is ſold for 60 *Mil Reys* the Pipe, that is 20 pounds *Sterling*; when there is a Scarcity, it riſes to 100 *Mil Reys* a Pipe, and ſometimes there is none at all to be had.

There is but little Mony paſſes in that Country; but inſtead of it they buy and ſell with *Maccutes*, *Birames*, and *Indian* Pieces, or *Mulecbes*. The *Maccutes* are pieces of Cloth made of Straw a yard long, ten of which are worth 100 *Reys*. The *Birames* are pieces of coarſe Cotton Cloth made in the *Indies* five Ells long, and coſt 200 *Reys* the Piece. The *Indian* Pieces, or *Mulecbes*, are young *Blacks* about 20 years of Age, worth 20 *Mil Reys* each. If they are younger, they are valu'd by People who have judgment in them. Young Women are of the ſame Value as Men. Beſides theſe there are Shells they call *Zimbi* which come from *Congo*, for which all things are to be bought as if they were Mony; two thouſand of them are worth a *Maccute*. The People of *Congo* value theſe Shells, tho they are of no uſe to them, but only to trade with other *Africans* who adore the Sea, and call theſe Shells which their Country does not afford, *God's Children*: For which reaſon they look upon them as a Treaſure, and take them in exchange for any ſort of Goods they have. Among them he is richeſt and happieſt who has moſt of them.

The Inhabitants of *Loanda* courted us to ſtay with them for a Year at leaſt, to uſe our ſelves to the Air and Proviſions, before we ventur'd further into thoſe Deſerts and unhealthy Countrys of *Bamba*, where our Lives would be in danger. We anſwer'd, it would be a happy exchange to meet with Death that would purchaſe us true Life, and to loſe our Bodys to find ſo many Souls, for whoſe Salvation Providence had brought us thither.

All that follows to the End is writ by F. Denis Carli. Carli.

Kingdom of Congo. WE ſet out both of us for our Miſſion of *Bamba*, where a great Duke ſubject to the King of *Congo* reſided; for in that Kingdom there are five Provinces. The firſt is that of S. *Salvador*, or S. *Saviour*, where the King of *Congo*, whoſe name is *D. Alvaro*, reſides. It takes name of the capital City call'd S. *Salvador*, which is beſt ſeated, and in the wholeſomeſt Air in the Kingdom, built upon a Hill. In it there are ſcarce any Flys or Gnats, Fleas or Bugs, as there are in the reſt of the Kingdom; but it is not free from Ants, which are very troubleſom. The King's Palace is almoſt a League in compaſs. Formerly it was the only Houſe that was boarded, but the *Portugueſes* who have ſettled there have put the Great Men in the way of adorning and furniſhing their Houſes. The Cathedral is built with Stone like thoſe of our *Lady*, S. *Peter* and S. *Anthony* of *Padua*, in which are the Tombs of the Kings of *Congo*. That of the Jeſuits dedicated to S. *Ignatius* is not the meaneſt. Our *Lady* of *Victory* is made of Mud, but whitened both within and without; it was given to the *Capuchins* by King *Alphonſo* the Third. The ſecond Province is that of *Bamba*, where the Great Duke call'd *D. Theodoſio* rules. The Third that of *Sondi*, where there is another Duke. The Fourth that of *Pemba*, where a Marqueſs reſides; and the Fifth that of *Songo*, in which there is a Count who has not own'd the King of *Congo* for ſome Years: He reſides in the Town of *Songo*, a League from the River *Zaire*.

Province of S. Salvador.

Having provided all things neceſſary, F. *Michael Angelo* and I went aboard, and coaſting along the Continent, in two days came to *Dante*, on the Frontiers of the Kingdom of *Angola*, where the *Portugueſes* have a Fort. We went to wait upon the Governour, and ſhow'd him the Letters we brought from the Lords of the Council of *Loanda*, who then govern'd the Kingdom, the Viceroy that was expected not being yet come; they were Letters of Recommendation for him to help us to *Blacks* to carry us and our Goods. During two days we ſtay'd there, the Governor ſent out a fiſhing, and ſalted the Fiſh for us; and among other ſorts there were Soles and Pilchards above a Span long. Our Proviſion being ready, and thirty *Blacks* appointed to carry us and our Equipage, Hammocks were provided for us; the Gentlemen of that City giving us to underſtand, that it was impoſſible for us to go afoot, being clad and equipp'd as we were: ſo that there being no other Remedy, we comply'd with the Cuſtom of the Country.

Way of Travelling.

We ſet out, and there being no great Roads in thoſe wild Countrys, but only Paths, were forced to go in File. Some *Blacks* went before us with their Burdens, next F. *Michael* in his Hammock follow'd by ſome *Blacks*; then came I carry'd in my Net, which to me ſeem'd an eaſy ſort of Carriage; and after me follow'd the reſt of the *Blacks*, to relieve thoſe that carry when they are weary. It is wonderful to ſee how ſoft they go tho loaded. They were arm'd with Bows and Arrows, and were to carry us to one of their Towns, which in their Language they call *Libattes*, as we ſhall always call them in this Relation. There we were to provide other Carriers.

How the People live.

The Lord or Governour of the *Libatte*, whom in their Language they call the *Macolonte*, came immediately to viſit us, and aſſign'd us two of the beſt Cottages in the place; for throughout all the Kingdom there is never a ſtone Houſe, but only of Straw and Stubble; and the fineſt are of mud Walls, and thatch'd, moſt of them without Windows, the Door ſerving for a Window. We muſt except the City of S. *Salvador*, as was ſaid above.

The *Macolonte* was clad after this manner: He only wore a Clout of the bigneſs of a Handkerchief made of Palm-tree Leaves, for decency-ſake, to cover that which modeſty requires ſhould be cover'd, and a Cloke of *European* Cloth reaching down to the ground; it was Blue, a Colour much eſteem'd among them; the reſt of his Body was naked. The *Blacks* that attended the *Macolonte*, and who were his Officers, had only one of thoſe Handkerchiefs, which they ſend to be dy'd Blue at *Loanda*: The reſt of the People had only Leaves of Trees, and Monkeys Skins; and thoſe who live in the open Country, and lie under the Trees, whether Men or Women, wear nothing at all, but go quite naked without any ſenſe of ſhame.

This firſt *Libatte* was pretty large, conſiſting of about a hundred Cottages, ſeparate from one another, and without

any

any order: It may be ſaid they don't live in them in the day-time, for the Men go abroad a walking, to take their Diverſion, to converſe together, and play upon certain Inſtruments, which are wretched and ridiculous enough, till night, being altogether ſtrangers to Melancholy. The Women on the other ſide, go out in the morning to till the Ground, carry a Basket at their backs, into which they put a black earthen Pot, which they call *Quionſon*, and one of their Children, carrying the youngeſt in their Arms, who takes the Breaſt without the Mother's help. They lead one by the hand, and very often carry another in their Belly, for theſe People are fruitful and incontinent. The reſt of the Children, if there be more, follow the Mother; but when they are grown ſomewhat big, they let them go where they will, without taking any more care of them than if they were not their Children. *Carli.*

We preſented the *Macolonte* with a ſtring of Beads of *Venice* Glaſs, which they call *Miſſanga*, and hang about their Neck, having no Pocket or other place to keep it. The *Macolonte* having receiv'd and return'd his Compliments, ſends a *Black* all about the *Libatte*, to order the Inhabitants to bring their Children to be baptiz'd; the Youth being almoſt all baptiz'd before, we having had that Miſſion thirty Years. They acquaint them that a *Capuchin* is come, whom in their Language they call *Gramga*, adding, by way of reſpect, the word *Fomet*, which is as much as Father, or Maſter. As ſoon as they hear of our coming, they all flock in, bringing their Children, and by way of Alms two of their Handkerchiefs of Palm-tree Leaves, or elſe 3500 little Shells, which, as has been ſaid, is the Mony of the Country, call'd by them *Zimbi*; or elſe a Pullet, for a quantity of them was once carry'd thither, but the Wars have almoſt deſtroy'd them. They alſo bring a little Salt upon a Leaf to bleſs the Water, and give one of the Preſents above-mention'd for baptizing their Children; and if they have nothing to give, they are chriſten'd for God's ſake. In this firſt place we baptiz'd thirty, each of us fifteen, to our great ſatisfaction, they being the firſt we had made Chriſtians. I ſpoke to the *Macolonte* to prepare things to ſay Maſs next day; and immediately he ſent out ſeveral *Blacks* to cut Wood, and Palm-tree Leaves, wherewith they erected a little green Chappel, as was the Altar, I having given them the height, and breadth; and then we furniſh'd it, all the Miſſioners carrying a Cheſt along with them, containing all things neceſſary for the Holy Sacrifice. Whilſt my Companion ſaid Maſs, the *Macolonte* ſent notice to other *Blacks* that were at a ſmall diſtance from thence, who came time enough to hear the ſecond Maſs: after which we baptiz'd ten Children of that neighbouring *Libatte*. There was a great number of People preſent, the Chappel having been erected on a riſing ground, to the end they might at leaſt ſee, if they could not hear the Maſs. Next we catechis'd, dividing the People into two parts, and explaining what we ſaid to them by the help of an Interpreter.

That done, they fell a playing upon ſeveral Inſtruments, a dancing, and ſhouting ſo loud, that they might be heard half a League off. I will deſcribe but one of their Inſtruments, which is the moſt ingenious and agreeable of them all, and the chief of thoſe in uſe among them. They take a piece of a Stake, which they tie and bend like a Bow, and bind to it fifteen long, dry, and empty Gourds, or *Calabaſhes* of ſeveral ſizes, to ſound ſeveral Notes, with a hole at top, and a leſſer hole four fingers lower, and ſtop it up half way, covering alſo that at the top with a little thin bit of Board, ſomewhat lifted above the hole. Then they take a Cord made of the Bark of a Tree, and faſtning it to both ends of the Inſtrument, hang it about their Neck. To play upon it they uſe two Sticks, the ends whereof are cover'd with a bit of Rag, with which they ſtrike upon thoſe little Boards, and ſo make the Gourds gather Wind, which in ſome manner reſembles the ſound of an Organ, and makes a prety agreeable Harmony, eſpecially when three or four of them play together. *A Muſical Inſtrument.*

They beat their Drums with open hand, and they are made after this manner: They cut the Trunk of a Tree three quarters of an Ell long, or more; for when they hang them about their Necks, they reach down almoſt to the ground: They hollow it within, and cover it top and bottom with the Skin of a Tiger, or ſome other Beaſt, which makes a hideous noiſe when they beat it after their manner. *Drums.*

The Gentlemen or Gentlemens Sons, carry in their hand two Iron Bells, ſuch as the Cattel among us wear, and ſtrike ſometimes the one, ſometimes the other, with a Stick, which is ſeldom ſeen among them, this Inſtrument being only carry'd

ry'd by the Sons of Great Men, who are not very numerous among them.

We preparing to be gone, our *Macolonte* made a ſign for his *Blacks* to ſtand ſtill, and be ſilent, which was done in a moment, and they had need enough of it, being all in a ſweat. Having given them our Bleſſing we ſet out, and they began afreſh to play, dance and hollow, ſo that we could hear them two miles off, not without ſurprize and ſatisfaction, it being a Conſort of ſo many curious, and to us ſtrange Inſtruments.

Beaſts. By the way we ſaw ſeveral ſorts of Creatures, particularly little Monkeys, and abundance of Apes of divers Colours, who all fled to the tops of the higheſt Trees. We diſcover'd two *Pacaſſes*, Beaſts ſomewhat like *Buffaloes*, that roar like Lions: The Male and Female go always together, they are white, with black and red Spots; have Ears half an Ell long, and their Horns ſtreight: When they ſee any body, they neither run away, nor do any harm, but look upon ſuch as paſs by. We ſaw another Beaſt with black and yellow Hair upon a Mountain; the Interpreter told us it was a Leopard, but it was far enough from us. There is alſo in thoſe Parts a Beaſt ſhap'd like, and as ſtrong as a Mule; but its Hair is diſtinguiſh'd by white, black, and yellow Streaks, which go round the Body from the Back-bone under the Belly, which is very beautiful, and looks as if it were done by Art, it is call'd *Zebra*.

Going on our Journey we came, before we were aware of it, upon a Beaſt that lay aſleep, and was wak'd by the ſhouting of the *Blacks* as they travel; it roſe, took a great leap, and fled; the Body was like that of a Wolf, whereof there are abundance, but its Head was like a Bullock, which is diſproportionable and frightful to behold: I ask'd what Beaſt it was, and they aſſur'd me it muſt be ſome Monſter. There were abundance of Beaſts like our Goats, which ran away, and then ſtaid for one another; and a multitude of wild Hens, bigger than the tame, which taſte like a Hare.

Nothing extraordinary hapned to us at the ſecond *Libatte*, and we did there as we had done at the firſt. One Night when we were got into one of thoſe *Libattes*, they ſhut the Door which was made of dry'd Thorns, all the Incloſure, like the Walls of our Towns, being Hedges of Thorn as high as a Pike. Cottages were aſſign'd us to paſs the Night; but the Heat being exceſſive, I choſe rather to lie in the open Air in my Hammock, faſtning one end of it to the top of the Cottage, and the other to two Poles ſet up acroſs one another; F. *Michael Angelo* did ſo too. About Midnight came three Lions roaring that they made the Earth ſhake, which wak'd me thoroughly; and had it not been for the thorny Hedg, F. *Denis* had never ſeen *Italy* again. I lifted up my Head to try whether by the Moon-light I could diſcern one of them; but the Hedg was ſo cloſe and full of Leaves, that I could perceive nothing, tho I was ſenſible they were not far from it. I was almoſt reſolv'd to go back into the Cottage, but thinking it impoſſible they ſhould leap ſuch high Hedges, I lay quiet till day, not without panting for fear now and then. Day being come, I went to ask F. *Michael Angelo*, who was in a Cottage hard by, whether he had heard the Lions in the Night; to which he anſwer'd, he never ſlept better, becauſe the Night was freſh, and had heard nothing. You are happy, ſaid I, for if they had broke in, you had gone to Heaven without knowing which way. He reply'd, That God's Providence always watches over his Elect, and that it was not his Will that they ſhould be expos'd to the cruelty of thoſe mercileſs Beaſts.

Carli.

After baptizing ſeveral Children we ſet out, and having travell'd till Noon, the *Blacks* told us we muſt ſtay and reſt, there being a little River of good Water hard by. Being ſet down, we got into the ſhade under ſome Trees, there to make ready our Dinner. Some of our Men went to gather Buck-wheat, others to bring Wood to make Fire. F. *Michael Angelo* would have made uſe of his Steel to light it; but a *Black* who was Cook, ſaid, Father, we have no need of that; and taking a piece of Wood about two fingers thick, with many holes in it which did not go quite through, then taking another little Stick about the thickneſs of ones Finger, and putting it into one of thoſe holes, turn'd, rub'd the two Sticks haſtily one againſt another with both hands, and the little one took fire, which is their way of lighting it. The others who came loaded with Buck-wheat, ſhook it out of the Ear, and put it into four Pots to make Broth, and boil'd *Batataes*, which are tolerable good Roots.

Whilſt every one was buſy about the Cookery, on a ſudden we diſcover'd an Elephant, not much leſs than a Cart loaden with Hay in *Lombardy*, his Head hanging a little, one of his Teeth being already

already dropt: All the Blacks got up *Carli.* haſtily, and laying hold of their Bows, began to let fly Arrows at him with their uſual Cries; but one of them more cunning than the reſt, took a Firebrand and ran to ſet fire to a neighbouring thatch'd Cottage: The Elephant ſeeing that great Flame preſently fled with three Arrows in his Body. The Fire of the Cottage being ſpread by the Wind laid hold of the next Herbage, which being dry'd up with the exceſſive heat of the Sun, and very high, burnt ſo that the Conflagration ſpread for above a League, conſuming the Graſs, Trees, and all it met with; ſo that all the Beaſts thereabouts being frighted, we could continue our Journey to the next *Libatte* in all manner of ſafety, tho now and then my Fancy repreſented to me that terrible Beaſt which frighted us.

Another day being upon our Journy, we ſaw a great Serpent draw near to us; it was without any Hyperbole 25 foot long, which I ſhould not be ſo ready to aſſert, had I not ſeen and meaſur'd the Skin of ſuch another, nothing inferior to it, which was preſented to *F. Michael Angelo*, and which he ſent with ſome other Curioſities to his Father. This Creature had a Head as big as a Calf, and what frighted us more was, that it came along the ſame Path we were upon. The Blacks according to cuſtom gave a great ſhout, and ſtriking out of the way, made us go up a riſing ground to give it time either to go back or move forwards. I obſerv'd that in going on it made as much Herbage ſhake, as if there had been twenty People. We waited above an hour for it to paſs, after which we came down and went on our way. F. *Michael* told me in *Italian*, that he might not be underſtood; I thought being ſo many of us we were ſafe, but I perceive theſe Blacks are more fearful than we. To which I anſwer'd, We were to expect no further Aſſiſtance from them but what their Heels could afford us, carrying us the beſt they could, and rather flying from Enemies than attacking them. And to ſay the truth, we often wiſh'd we had brought a Gun along with us, which would have been very uſeful, being often at ſuch a non-plus and in ſo great danger, that without God's ſpecial Aſſiſtance we could never have come off, being forced throughout the Journy either to fly, or to fire the Herbage to ſecure our ſelves from wild Beaſts.

One day as we drew near a River, where we were told there was never a *Libatte*, but only two thatch'd Houſes, to entertain and lodg the Blacks that go from *Loanda* to *S. Salvador* the Capital of the Kingdom, being come within ſight of the River, we diſcover'd a number of Cottages, and heard a great noiſe of People ſounding Trumpets, and playing on Drums, Fifes, and other Inſtruments. The Blacks halting a little, ſaid, Perhaps that might be the great Duke Lord of the Province; but coming up, we perceiv'd they were all new Cottages encompaſs'd with a thick Hedg of Thorn to ſecure them againſt the wild Beaſts that come to drink at the Rivers. We ask'd a Black what there was in that place, and he told us there was the Brother of the Captain-Major of *Dante*, of whom mention has been made before. That Gentleman hearing of our approach, ſent four *Mulattoes* with Muſkets to meet us. *Mulattoes* are the Children of a White and a Black: With them came many Blacks with Fifes and Trumpets. We went to wait upon that Gentleman, who receiv'd us with much Courteſy, and told us that every Evening whereſoever Night came upon him, he caus'd ſuch a Village to be built enclos'd with Thorns.

That worthy Gentleman ſhow'd us abundance of reſpect, and treated us with Pullets and Fruit of the Country. We would have ſtaid there till he was gone, eſpecially becauſe there was no *Libatte* on the other ſide of the River; but he ſaid it was better we ſhould croſs whilſt he was preſent, becauſe there were ſeveral Blacks well acquainted with thoſe parts, who would take care we ſhould receive no harm. He bore us company to the River with all the Inſtruments, and there was ſuch a multitude of People with him, that a Man would have thought it had been the King of *Ethiopia*, there being above 1800 Men, beſides Women and Children, which was the reaſon we had been forced to ſtay two days at *Dante*, where we found not Men enow to bear us company. He had ſo much patience as to ſee us carried over and out of danger; and having ſaluted him, he return'd to his Cottage, where he caus'd his People to make ready to march, which we had the pleaſure to ſee. Among the reſt he had 24 *Mulattoes*, who are bold, daring, and undaunted Fellows in all dangers; they were arm'd with Muſquets and Scimeters, the Blacks had Bows and Arrows, and Half-pikes: The Inſtruments ſounded, and the Cries were redoubled at their departure, which made us admire to

ſee

ſee with what State and Attendance great Men travel in thoſe parts.

We went from the River, and the Sun being very low, had ſcarce travell'd half a Mile when we ſtopp'd at the two Cottages, but perceiv'd we ſhould not be very ſafe there from wild Beaſts, becauſe there were no Thorny Hedges, only four Trees where Watch might be kept, and where we might reſt that night, there being little Huts on the tops of them. The Blacks told us we might go into one of the Cottages, and that ſome of them would ſtand Sentinel all night upon the Trees, and the reſt would go into the other Hut. F. *Michael Angelo* ſaid we ſhould be ſafer if we got up the Trees; but the Blacks aſſur'd us we could not ſleep there, telling us we need not take care, for they would watch all night in their turns. We went into the beſt Cottage, and caus'd ſome Straw to be brought to lie on, as we did, after eating of what that Black Gentleman had charitably beſtow'd on us, and giving thanks to God for having brought us ſafe ſo far. After making the ſign of the Croſs we gave our ſelves up to ſleep.

About midnight we were diſturb'd by a Lion and ſhe Tiger that came ſporting together towards our Huts; and perceiving their roaring drew nearer and nearer, I ask'd my Companion, whether he had heard the Lion? Too much of it, ſaid he, and it would not be amiſs whatſoever may happen that we ſhould hear one another's Confeſſions. Having done ſo, we look'd through the Crevices of the Cottage whether we could perceive them by the light of the Moon: It was eaſy to ſee them, they not being a ſtones throw off; and any body may believe it was not without ſome heart-aking that we ſilently expected how God would be pleas'd to diſpoſe of us. We heard the Blacks on the Trees, and thoſe in the other Cottage talk together; and ſoon after they lighted fire, which made thoſe Beaſts fly towards the River. Thus were we again deliver'd from that danger, through the Mercy of God, to whom we had heartily recommended our ſelves.

The next day, having travell'd half our Journy to the next *Libatte*, we heard a great noiſe of People, and drawing near them, found they were Blacks carrying a *Portugueſe* to be Canon of *S. Saviour*, where the Cathedral of all the Country is. Having view'd him, and remembring we had ſeen one another at *Loanda*, where he came every day to ſay Maſs in our Church, we expreſt the great ſatisfaction we receiv'd in meeting ſo fortunately, and travell'd together the remaining part of the day. We ask'd him how he could leave ſo fine a City as *Lisbon* his Native Country, to come into thoſe wretched and deſert Countries. To which he anſwer'd he had a good Penſion allow'd him of 50 *Mil. Reys* a year, which is about 17 *l. Sterling*. I would not undertake ſuch a Task, ſaid I to him, for a thouſand Millions of Gold. What do you come to do here then, quoth he? It is for the Love of God and of our Neighbour, reply'd we, that we left *Italy*; and we ſhall think all our Care and Fatigues ſufficiently rewarded, if but one Soul purchaſes Heaven through our means. Diſcourſing in this manner we came to the *Libatte*, where we found but few People, which troubled us, becauſe there were not Blacks enough to convey us all; which made us deſire the Canon to go before, and we would ſtay till his Carriers came back, but we could never prevail with him, tho it had prov'd better for him, for he dy'd a few days after at *Bombi*, whence we were gone before he came, and where we might have comforted and done the laſt Duties towards him, if he were paſt the others. *Carli.*

Bombi is a very great *Libatte*, where there reſides a Marqueſs ſubject to the great Duke of *Bamba*, as he is to the King of *Congo*. There we found a Son of the Marqueſs who ſpoke *Portugueſe*, and offer'd to go along and be our Interpreter, not only on our Journy, but during our ſtay at *Bamba*, which we accepted of with the conſent of his Father the Marqueſs. When the Sun was up, we ſet out better pleas'd than before, becauſe we had that Youth of 25 years of Age with us, who expreſs'd himſelf well in *Portugueſe*; yet we ſuffer'd never the leſs for that, for when we leaſt thought of it, we perceiv'd at a diſtance a great Fire the Blacks had lighted among the Herbage, which running on before the Wind, drove all the wild Beaſts towards us: Our Men ſaid, Fathers, we muſt ſhun the Fury of theſe Beaſts, for perhaps there are Lions and Tigers among them, the beſt way is to climb the Trees. Hearing this, and being ſenſible there was no other Remedy, we open'd one of our Trunks, and took out a Ladder of Ropes made in *Brazil*; then we made a Black get up a Tree to faſten it, after which my Companion and I, and the Marqueſs's Son went up, drawing up the Ladder after us, all the reſt getting up other Trees. And in truth we were in the right not to loſe

time, for that troop of wild Beasts was *Carli.* with us immediately, and their number was so great, that as many as we were we should all of us have scarce made one good Meal for them. There were Tigers, Lions, Wolves, Pocasses and Rhinoceroses, which have a Horn over their Nose, and several other sorts of Creatures, who as they passed by lifted up their Heads, and look'd at us. Our Blacks who had Arrows for the most poison'd with Juice of Herbs, wounded some of them, but that did not make them run so much as the Fire they felt drawing near. This danger being pass'd we came down, and went on our way, giving thanks to God for having deliver'd us from such danger of Death.

The next day we came to a *Libatte*, where we found but very few People; they told us they were gone to the War with the Duke of *Bamba* against the Count of *Songo*, who had been long revolted against the King of *Congo:* That after some were destroy'd on both sides, the rest concluded a Truce, and some time after took up Arms again.

There being but few Men in that place, we resolved to part, that so one might expect the return of those that carried him who went first. F. *Michael Angelo* offer'd to go before, our Residence at *Bamba* not being far off, and send me twenty Men from thence to carry me and our Burden which was to remain behind. I staid six days with the Marquess's Son, both of us living upon Kidney-beans, which in their Language they call *Cazacaza*, and the young Man gather'd them every day: But perceiving that Food of Kidney-beans did not nourish me, and that I could scarce stand upon my Legs through weakness, I began to string Beads, sitting upon a little Straw at the door of my Cottage; which the Blacks observing, who were most of them good old Men, they flock'd about me, admiring those Beads with Silk Tossels, to which the Medal was fastned, and earnestly intreated me to give them a pair of Beads for the *Macolonte.* I told them I would, provided they gave me a Pullet, having seen a great many about the *Libatte*, which they did. Necessity oblig'd me to do so, there being never a Child to baptize there, and they being little acquainted with giving Alms for God's sake. In short, with the help of the Beads I liv'd the best I could.

At last the Blacks my Companion sent me came; and being on our way not far from the *Libatte*, where we were to lie that night, we were surpriz'd to meet a Lion so wounded that he could scarce go, and left a track of Blood wheresoever he went. The Blacks in a fright set down their Burdens and me so hastily, that I had much ado to get loose out of my Net: They laid hold of their Bows, and one of them taking the two Sticks, as I describ'd them before, lighted fire, and put it to the Herbage which immediately flamed, it being then almost dry, very tall and thick, because it was the Month of *March*, contrary to what is usual in our *European* Countries: The Flames rising, and the Blacks continuing their Cries, the Lion who was coming towards us in a fury turn'd about and took another way. We came to the *Libatte* an hour before night, but it had no incloſure of Thorns like the rest, and went to the great place in it, where we found all the People gather'd about a wounded Man: I came down from my Hammock, and ask'd what the matter was; they told me it was the *Macolonte* who had fought a Lion. They made way for me, and drawing near I saluted him, telling him he was in the wrong in not making a Thorn Hedg about the *Libatte* as was about others. Father, said he, as long as I live there will be no need of a Hedg; when I am dead, they may do as they think fit. His Wound was but *A kind* slight, and I desir'd him to tell me how *Encounter* he had fenced with the Lion. Father, *with a Li-* said he, as I was standing here talking *on.* with my People, a hungry Lion led by the scent of Mans Flesh came upon us so unexpectedly, without roaring as is usual, that my People who were all disarm'd had scarce time to make their escape; I who am not us'd to run away, clapt one Knee and one Hand on the ground, and holding up my Knife with the other struck him with all my force in the Belly; he finding himself wounded roar'd, and came upon me so furiously, that he wounded himself again in the Throat, but at the same time with his Talon he tore a piece of Skin off my side: However my People returning with their Weapons, the Lion wounded in two places ran away swiftly, losing much Blood. That was the Lion which we met, certainly in a bad condition, being wounded with a Knife made after the manner of a *Genoese* Bayonet, guided by the Hand of so brave a Man as the *Macolonte.*

I was further inform'd by him, that the great Duke of *Bamba*, who had fought with the Count of *Songo*, was made the King's Generalissimo. At this time

time they brought me a handſom young Black Woman ſtark naked to be baptiz'd. Being oblig'd to catechiſe her, I caus'd her to be cover'd with ſome Leaves, and reprov'd her for deferring to be baptiz'd ſo long, it being a long time ſince the Kingdom had receiv'd the Faith of Jeſus Chriſt. She anſwer'd, That ſhe liv'd in the open Country, as many others do, who lie under Trees; and that ſhe had but then heard of the coming of the Capuchins. Having inſtructed her in the Principles of Chriſtianity, and it being St. *Joachim*'s day, I call'd her *Anne*. The Ceremonies of Baptiſm being perform'd, all the Blacks of the *Libatte*, Men, Women, and young Lads, whom they call *Mulecbes*, made a Ring, and took her in the midſt of them, dancing, playing on their Inſtruments, and crying, Long live *Anne*, Long live *Anne*, with ſuch a noiſe and hubbub, that I was quite ſtunn'd and beſides my ſelf. F. *Michael Angelo* having gone before me, there were no Children to baptize. I only baptiz'd ſome of the Country, who will not draw into the *Libattes*, that they may be more at liberty, tho it be not without danger.

Next Morning I continu'd my Journey towards *Bamba*, and being forced to alight in a great Valley, becauſe the way was bad, I got out of the Net, and walk'd about half a League in a ſtony way, a very rare thing in that Country, where till then I had not ſeen one ſtone. The Blacks who were barefooted ſuffer'd much, and I was not without fatigue, the Heat being exceſſive, and the Path narrow; beſides, the Graſs which was high and thick beat againſt my Legs, which flead them, and they were ſore for two Months after. My Companion had far'd no better, for I found his Legs ſwath'd.

Through the midſt of the Valley there ran a River, narrow, but very deep. The Blacks ſounded the Ford to carry us over where there was leaſt water, which was four Foot deep. We lay in our Hammocks, and two of the luſtieſt Carriers held the Staff over their Heads, not without danger of falling together into the Water; but they only laugh'd at it, and ſtopp'd to bath themſelves. We took notice of abundance of very beautiful Birds of ſeveral Colours, Green, Red, Yellow, and ſome which I thought the fineſt with White Feathers, and Black Fillets, looking like the Scales of Fiſh; their Tail, Eyes, Beak, and Feet, of the colour of Fire. Theſe are *Ethiopian* Parrots, which talk like thoſe of *America*, and are rarely brought into *Europe*, but ſcarce ever into *Italy*.

Birds.

Being very near *Bamba*, I heard a Bell, which they told me belong'd to our Convent, ſeated on a Hill. F. *Michael Angelo* had made it ring to Maſs, and having ſaid it, came to meet us with ſeveral Blacks playing on Inſtruments after their manner. After performing my Devotions in the Church for my good Journey, I went into the Convent, where I found four little Cells of Mud-walls cover'd with Straw, an Entry and Porch, and Sacriſty or Veſtry, and Church all built with the ſame Materials. Whilſt we were giving one another an account of what had happen'd to us, there came a Black from the Great Dutcheſs to bid me welcome, and let me know ſhe was deſirous to ſee me. Finding my ſelf very much weaken'd and ſpent with continual ſweating, I deſir'd him to excuſe me to her, and aſſure her that as ſoon as I was a little recover'd I would not fail of going to pay my reſpects to her. I had great need of reſt, but being in a ſtrange Country where every thing was new to me, curioſity made me go out to ſee our Garden, where I could not ſufficiently admire ſuch variety of Fruits of the Earth not only of *Africk*, but of *America* and *Europe*, obſerving all thoſe ſorts there which I had before ſeen in *Braſil*. Thoſe of *Europe* were Grapes, Fennel, Cardoons, or Thiſtles, all ſorts of Sallating, Gourds, Cucumbers, and many other ſorts, but no Pears, Apples, Nuts, or ſuch like Fruits as require a cold Climate. At night the Dutcheſs ſent me a Bottle of Wine made of the Palm-tree, as white as Milk. I taſted a little, but neither I nor F. *Michael Angelo* liking it, we gave it to our Blacks, who look'd upon it as a great Dainty, often repeating the word *Maiaf*, which among them ſignifies Wine.

Carli.

It is to be obſerv'd that in the Kingdom of *Congo* there are two Harveſts every Year; they begin to ſow in *January*, and reap in *April*. After that they have their Winter when our Summer is; but that Winter is like a ſweet Spring or Autumn in *Italy*. The Heat begins again in *September*, when they ſow again, and have a Harveſt in *December*.

Two Harveſts in a Year.

F. *Michael Angelo* had already taken ſeveral Blacks into our Service, and ſetled the affairs of the Houſe. The Houſe and Church being old, and threatning ruin, he had thoughts of building new ones. He had appointed two of our Blacks to be Gardiners, one to be Cook, one Sacriſtan, two to go fetch Water to drink and dreſs our Meat, one to look

Carli. after the little Shells which ſerve inſtead of Money in that Country, and to buy Honey, Wax, Fruit, Meal, Buck-wheat; and our Interpreter, who continu'd with us. We found a great many Blacks, who underſtood *Portugueſe*, *Bamba* being in the Road to go to S. *Salvador*; theſe Blacks having often occaſion to ſpeak that Language with thoſe who carry'd ſuch Merchandize as the *Portugueſe* Merchants at *Loanda* tranſport to S. *Salvador*. *Bamba* is a great Town, 70 Leagues from the Sea, the Capital of the Province of that Name, and well peopled becauſe of the Great Duke's reſiding there.

Journey to Pemba. I went to viſit the Great Dutcheſs, and we agreed together to ſend a Black to the Great Duke to adviſe him to make a Truce with the Enemy, and return to his own Eſtate. But being inform'd that the King of *Congo* was come to *Pemba*, diſtant ten days Journey from *Bamba*, F. *Michael Angelo* told me we ought to lay hold of that opportunity to go both of us to pay our reſpects to him, and the more becauſe our labour would not be loſt; for whatſoever place we went through, we ſhould find Children and Youth to baptize and inſtruct, and might preach our Holy Faith. We ſet out the next day with ſeveral Blacks allow'd us by the Great Dutcheſs, rather for our Guard than any thing elſe, we carrying nothing with us but what was neceſſary for ſaying Maſs, and for our ſubſiſtence, leaving the reſt in our Houſe. We being to paſs over ſome very Deſert Mountains, were told that abundance of Lions were abroad, and that it was requiſite to give them time to get further off and loſe themſelves in the Wood; which mov'd us, that we might force them away the ſooner, and not loſe our time to no purpoſe, to ſet fire to the Fields, as we had done in the way to *Bamba*, and it ſucceeded with us; for the Wind ſpreading the flame every way, made the Lions go off very ſoon.

We found abundance of Children to baptize by the way as we had foreſeen; and being come to *Pemba*, went to our *Hoſpitium*, or little Houſe of Reception, where F. *Antony de Saraverre* a Capuchin of the Province of *Tuſcany* reſided, who receiv'd us very courteouſly, and was aſtoniſh'd to ſee us ſo young, for we could not make up ſixty years between us. Having told him our deſign, which was to pay our reſpects to his Majeſty, and return immediately to our Miſſion of *Bamba*; we preſently heard a great noiſe of Trumpets, Fifes, Drums and Cornets,

The King of Congo. which drew near us; and F. *Antony* told us, it was certainly his Majeſty, and we might go out and ſalute him. No ſooner were we out of the Convent, but we met the King, who was a young Black about twenty years of age, all clad with a Scarlet Cloak and Gold Buttons. He commonly wears white Buskins upon Carnation Silk Stockins, or of any other colour; but they ſay he has New Clothes every day, which I could hardly believe in a Country where fine Stuffs and good Tailors are ſcarce. Before him went 24 young Blacks, all Sons of Dukes or Marquiſſes, who wore about their middle a Handkerchief of Palm-tree dy'd Black, and a Cloak of Blew *European* Cloth hanging down to the Ground, but all of them bare-headed and footed. All his Officers being about an hundred, were much in the ſame dreſs. After them came a Croud of other Blacks, with only thoſe black Handkerchiefs.

Near to his Majeſty was a Black, who carry'd his Umbrello of Silk, of a Fire-colour, laced with Gold; and another who carry'd a Chair of Carnation Velvet, with Gold Nails, and the Wood all gilt. Two others clad in Red Coats, carry'd his red Hammock, but I know not whether it was Silk, or dy'd Cotton; the Staff was cover'd with red Velvet. We bow'd and ſaluted his Majeſty, whoſe Name was *D. Alvaro*, the ſecond King of *Congo*. He told us we had oblig'd him in coming into his Kingdom for the good of his Subjects, but that it would be more pleaſing to him, if we would go along with him to S. *Salvador*. We humbly thank'd him, and anſwer'd, that there was more need of us at *Bamba*, there being never a Prieſt in all that Province, whereas there were many at S. *Salvador*. After this we talk'd with him of ſeveral matters concerning *Italy* and *Portugal*; after which he order'd his Secretary, who was a *Mulatto*, to give us Letters of Recommendation to the Great Duke, that upon all occaſions whatſoever he might not fail to aſſiſt us in all things relating to our Miſſion, or our private concern.

Being thus diſmiſs'd by his Majeſty, he made us ſeveral Preſents, as we did of ſeveral Jewels of Devotion, which were very acceptable to him, he being a Perſon very Religious and affable. We took leave of F. *Antony*, and thank'd him, returning very well ſatisfy'd that we had ſaluted the King, and ſeen in what State he goes, carrying ſuch a number of People about with him. King *Alphonſo* the

3d

3*d* in 1646, when he gave Audience to ſome Miſſioners of our Order, was more richly clad. He had on a Veſt of Cloth of Gold ſet with Precious Stones, and on his Hat a Crown of Diamonds, beſides other Stones of great value. He ſat on a Chair under a Canopy of rich Crimſon Velvet with gilt Nails, after the manner of *Europe*; and under his Feet was a great Carpet, with two Stools of the ſame colour and Silk, laced with Gold.

A Bird cry's like a Child.

We went through our Journey eaſily enough, meeting with no particular obſtacle, and every day ſaw all ſorts of Beaſts, ſo that one would have thought they had rendevouz'd there from all parts of the Earth. One day as we were upon the Road I heard the crying as it were of a little Child; and making the Blacks, who went very faſt, ſtop, bid them take notice of that Voice, to go ſee what it was. We hear it, ſaid they laughing, but it is a great Bird that crys ſo. Which was true, for within a moment after we ſaw it riſe off the Ground and fly away. It was a Bird bigger than an Eagle, of a dark yellow. During this Expedition both going and coming home, we had certainly ſtarv'd had we not been paid for our Eccleſiaſtical Functions. It is true, the People of the Country are very charitable among themſelves; for if we gave one of them any thing to eat, he would give a little of it to the next he met, and ſo all of them eat together, which ought to put many *Europeans* to the bluſh, who let the Poor ſtarve rather than give them a bit of Bread. This I ſay without any reflection upon thoſe who have more compaſſion for their Neighbours wants.

How theſe People live.

Being come again to *Bamba*, they began to bring us Children to baptize, from all the Country about. Others came to be marry'd, but theſe were few, and only ſome of the beſt ſort and moſt civiliz'd; for the main difficulty lies in bringing the multitude to keep but one Wife, they being wholly averſe to that Law. Others ſent us their Children to School, which we were fain to keep in the Church, becauſe of the great number of them, inſomuch that upon Holy-days not only the Church, but all the Place before it was full. We often ſaid two Maſſes a day: true it is, we uſually went to ſay the ſecond in another *Libatte*, where the *Macolonte* treated us with Kidney-beans, common Beans, and other things the Women ſow in the Country, ſcarce eating any thing elſe, whilſt they are there, and at work. When Harveſt is over, which is twice a year, they put all the Kidney-beans into one heap, the *Indian Carli*. Wheat into another, and ſo of other Grain: then giving the *Macolonte* enough for his maintenance, and laying aſide what they deſign for Sowing, the reſt is divided at ſo much to every Cottage, according to the number of People each contains. Then all the Women together, till and ſow the Land for a new Harveſt, the Earth being fruitful and black like the People.

So they have ſomething to eat, they don't trouble themſelves about laying in great ſtore of Proviſions, ſcarce minding in the Morning whether they ſhall have any thing at Night for Supper. It has often hapned, when I have been travelling with them, that having nothing to give them, becauſe I had it not for my ſelf, they without any concern would take a piece of Wood, which they cut, and ſhap'd ſo as to ſerve inſtead of a Mattock, and ſitting down on the Ground would cut up the Graſs, and near the Roots found certain little white Balls which they fed on: which did not a little ſurprize me, for having taſted of them, I could not for my life ſwallow one of them; and yet after ſuch a wretched Meal, they would skip, dance, and laugh, as if they had been at a Feaſt. What greater happineſs can there be, than not to be afflicted when a Man has nothing, nor ſo much as to deſire what he has not? So when they have any thing good to eat, they expreſs no more ſatisfaction than when they have the worſt.

Our Employment continu'd as uſual. There was never a day but we baptiz'd eight or ten Children, and ſometimes fifteen or twenty, the poor People coming many Leagues to us, which we conſidering reſolv'd to divide, one to ſtay in the Monaſtery, and the other to go into the Country. F. *Michael Angelo* offer'd to go abroad firſt, promiſing not to ſtay above a Fortnight, and to let me hear from him, I being to take my turn after the ſame manner, to the end that by this means both the Town and Country might receive ſome Spiritual comfort. During his abſence I continu'd adminiſtring Baptiſm, and teaching School. The Great Dutcheſs had two Sons, *D. Peter*, and *D. Sebaſtian*, who never miſs'd coming, eſpecially to learn *Portugueſe*. At the ſame time I inſtructed them in the Myſteries of Faith, and their Genius appear'd to be ſutable to their Birth, tho Blacks; being of a ſharp and ready Wit, learning all I taught

taught them, and behaving themſelves as became ſuch Princes. Now and then ſome Black would come to me to complain that a Wolf had devour'd one of his Children in the Night; to which I anſwer'd, What would you have me to do? if you who are the Father or Mother do not take care of them, muſt I look to them, who do not know where they go? For to ſay the truth, they take no more care of them when they are big, than if they were none of their own. *Carli.*

I began then to be ſenſible what it was to live without eating Bread, or drinking Wine: for tho I was well in health, I had very much to do to ſtand upon my Legs, I was ſo ſpent with living upon that Food which has ſo little nouriſhment, and with which I was forced to be ſatisfy'd in thoſe parts. So I recommended my ſelf to God, that it might pleaſe him to preſerve my health, for the benefit of thoſe poor Blacks; not ſo much, to ſay the truth, becauſe I found my ſelf incapable of undergoing very long the fatigue of our continual Employment, as becauſe of the little likelihood there was of ſeeing any other Miſſioners come into that Country to ſucceed us, and to eaſe me of that Employment, which I found to be above my ſtrength.

Devotion of the Blacks.

One Evening an hour after Sun-ſet, I heard abundance of People ſinging, but in ſuch a doleful tone as caus'd horror. I enquir'd of my Domeſticks what that meant? They anſwer'd, It was the People of ſome *Libatte*, that came with their *Macolonte* to diſcipline themſelves in the Church, becauſe it was a *Friday* in *March*. This ſurpriz'd me, and I preſently ſent to open the Church-doors, light two Candles, and ring the Bell. Before they came in, they continu'd a quarter of an hour on their Knees before the Church, ſinging the *Salve Regina* in their Language, with a very doleful harmony; then being come into the Church, I gave them all Holy Water. They were about 200 Men carrying great Logs of Wood of a vaſt weight, for the greater Penance. I ſpoke a few words to them of the benefit of Penance, which if we will not undergo in this World, we ſhall be forced to endure in the next. They were all on their Knees, and beat their Breaſts. I caus'd the Candles to be put out, and they diſciplin'd themſelves a whole Hour with Leather-thongs and Cords made of the Bark of Trees. After that we ſaid the Litanies of our Lady of *Loretto*; and having diſmiſs'd them, they return'd home, leaving the Branches of Trees they brought without the Church, which ſerv'd us in the Garden. This action, ſo much to be admir'd in thoſe poor People, comforted and encourag'd me, conſidering how it pleas'd God thoſe miſerable *Ethiopians* almoſt deſtitute of all Spiritual aſſiſtance, ſhould one day upbraid the *Europeans* for their negligence, ſince they are ſo far from doing any thing, tho they have full liberty and conveniency, that they even deſpiſe thoſe that do, and in contemptible manner call them, *Hermits, Executioners of Chriſt, and wry Necks.* Be this ſaid without offence to thoſe who do not approve of ſuch injurious words, and whoſe thoughts are more agreeable to their Character of Catholicks.

Another Night after the *Ave Mary* Bell, our Blacks that were in the Garden call'd me to ſee the Heaven burn. I went out, imagining it might be ſome Fire on a Mountain, but found it was one of the greateſt Blazing Stars I ever ſaw in my life. I told them how it was call'd, and that it foreboded ſome ill to the World; that therefore they ſhould do Penance for the Sins they had committed againſt the Majeſty of ſo Great a God, who is merciful to bear with Sinners, but juſt with thoſe that are impenitent. It was in *March* 1668 that this Comet appeared.

One day they brought me a quantity of round Roots like our *Truffes* (*inſtead of the English Pignuts*) but theſe grow on Trees and are as big as a Lemmon: opening them, there appear four or five ſuch Nuts red within. To keep them freſh, they put Earth about them; when they will eat of them, they waſh them, taſt a little of each, and drink of their Water. In eating of them they have a little biteriſhneſs, but the Water drunk after makes them very ſweet. In their Language they call them *Colla*; and I having obſerv'd that the *Portugueſes* made great account of them at *Loanda*, had ſome ſought out, and ſent them to thoſe Gentlemen my good Patrons, who in return ſent me ſome Preſents come from *Europe*. *Colla.*

F. *Michael Angelo* return'd, well-pleas'd with his Progreſs, having baptiz'd abundance of Infants and Youths, who had never ſeen Prieſts, for there are but ſix *Capuchins* in the whole Kingdom, except at S. *Salvador*; and theſe have the hardeſt task in the World to preſerve their Health; and when any one of them dies,

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as it often happens, it is a matter of no ſmall difficulty to get another into his place. My Companion being come home, he apply'd himſelf to cultivate the Garden, whence we had our chief Nouriſhment; and finding there ſome Vine-Plants, he tranſplanted them to a riſing Ground. He ſow'd ſeveral ſorts of *European* Grain, which all came up in perfection. He had brought with him a great many Iron Tools; for having baptiz'd very many in a *Libatte* that was near an Iron Mine, he had caus'd Spades, Shovels, Hooks, Axes, and other Utenſils to be made of it for the Garden, and cutting of Wood. He alſo caus'd to be made twelve ſharp Spears two foot in length, to be fixt upon Staves, to ſerve the *Blacks* to defend themſelves againſt the wild Beaſts when they go through the Deſarts; for being ſometimes ſurpriz'd when they leaſt think of it, they can make no uſe of their Bows.

The Father told me what had happen'd to him during his abſence; and particularly, that flying once from the Paws of a Tiger, he was forced to run a great way into a thicket of Brambles, there being never a Tree to get up, without which ſhift he muſt have loſt his Life, as one of the *Blacks* did; who to avoid pricking his Skin among the Briars, truſted to the ſwiftneſs of his Heels, which could not deliver him from Death, that mercileſs Beaſt ſoon overtaking him. The *Capuchin* Habit did the Father a kindneſs to keep off the Prickles of the Thorns, which had made as many holes in his Legs as in a Cullender.

I ſet out in my turn, after ſaying Maſs, with twenty of thoſe who had accompany'd F. *Michael Angelo*, and came to ſeveral Places where no *Capuchin* had been of many Years; ſo that in ſome *Libattes* I baptiz'd above a hundred Children, taking ſomething of thoſe that would give, and beſtowing my Charity for God's ſake on thoſe that had nothing. I accepted of the Preſents of the *Macolontes*, which were Beans, and Kidney-Beans, to maintain thoſe that went with me, who were ſatisfy'd to attend us, provided we maintain'd them. In ſome Places they fled as ſoon as they ſaw me, having in all probability never ſeen any *Capuchins*. After fifteen days travel, during which time I never return'd to the ſame place, I came back to our Houſe, where I found my Companion buſy in the Garden, which he had made up after the manner of *Italy*, and planted Vines, Orange and Lemmon-Trees, ſo that one would have thought it was not the ſame Garden we found there at our coming. *Carli.*

Since that Nation has receiv'd the Faith of Jeſus Chriſt, there ſtill remain among them abundance of Sorcerers and Inchanters (as there are Hereticks in *Europe*) who are the ruin of thoſe People, otherwiſe tractable enough. It is in a manner impoſſible for the King to root them out, inſomuch as that Prince, who is a very good Chriſtian and zealous Catholick, has given leave to ſeveral of his great Men, who know their lurking-places, to fire their Cottages; but they having Spies abroad, tho they meet at Night, make their eſcape, and are very ſeldom taken. *Wizards.*

The Great Duke was now come home, and frequented our Convent every day. He was ſurpriz'd to ſee the Alteration of our Garden; and the more, becauſe in thoſe parts the Country is always green; and when the Ground is burnt any where, the Graſs ſprings up again immediately. I enquir'd once of the Great Duke, where he had left his Army, which conſiſted of 150000 *Blacks*. He told me he had dropt them in the *Libattes* as he came along, to which they belong'd; and when he came to *Bamba*, he had but 10000 left. It is not to be admir'd there ſhould be ſo many People, for there being no ſort of Religious Perſon, and moſt of them keeping as many Wives as they pleaſe, the Country cannot chuſe but be well peopled. One of the Kings of *Congo* led 900000 *Blacks* to the War againſt the *Portugueſes*, an Army one would think ſhould make all the World ſhake; and yet the *Portugueſes* gave him battel with 400 Musketeers, and two Field-pieces. The terror of that Cannon loaded with Partridg ſhot, and the Death of the King, put them to flight. I ſpoke with the very *Portugueſe* who cut off that King's Head, and he aſſur'd me they found all the Utenſils belonging to him of beaten Gold. For that reaſon they don't at preſent work in the Gold Mines, which are near thoſe of Iron we have ſpoken of, leſt the *Portugueſes* ſhould make War upon them; for what Miſchief will not Gold ſtir up Men to? *The Country very populous.*

There was ſcarce a day but the Duke, who liv'd near us, came to our Church, in which there was a Chappel of Timber-work pretty big, where were the Tombs of the Dukes deceas'd, over which there were Figures made of Clay like our Mortars, colour'd with red. He once told us he had refus'd to be King, that he might be *Great Duke of* Bamba.

be nearer the *Portugueſes*, to have the opportunity ſometimes of drinking Wine and Brandy. We underſtood him perfectly well, but would not ſeem to do ſo, to prevent uſing him to ſuch Familiarity; for it is difficult to get Wine to ſay Maſs, there being none but what is brought out of *Europe*. This Duke went habited like the King, but with fewer Attendance. He wore a Coat down to his Knees made of Palm-tree Leaves dy'd black, and over it a Cloak of blue Cloth; a red Cap with a Gold Galloom about it; about his Neck he had a large pair of Beads with above fifty Medals, his Legs and Feet bare like the reſt. The Son of ſome Lord carry'd his Hat, another his Scimiter, and a third his Arrows. Fifty *Blacks* went before him playing confuſedly on ſeveral Inſtruments; 25 Men of note, and 100 Archers follow'd him. It is no difficult matter to find ſuch abundance of Soldiers, the Men exerciſing no Trade, except ſome few who work in Iron, or make thoſe Clothes of Palm-tree Leaves.

Carli.

The Women of Quality wear the fineſt Cloth of *Europe*, whereof they make Petticoats down to their Heels. They cover their Back, Breaſt, and left Arm, with a ſhort Mantle of the ſame ſort, leaving their right Arm naked. The inferior ſort wear Stuffs of leſs Value, and the Commonalty Stuffs made of Palm-tree Leaves, whereof they have only a Petticoat.

F. Angelo *diſs.*

F. *Michael Angelo* one day told me he found himſelf much ſpent, and preſently after he fell into a Fever; which troubled me very much, and the more, becauſe in that Country there are neither Phyſicians nor Medicines, but all muſt be left to Nature. Bleeding is the only Remedy us'd, and to that purpoſe I ſent to the Great Duke's Surgeon: He was a *Black*, who had learn'd that Profeſſion at *Loanda*; for being us'd to bleed the *Blacks*, it was eaſier for him to practiſe upon the *Whites*, whoſe Veins are more viſible. During his Sickneſs, F. *Philip* our Superior came to *Bamba*, which was a great relief to me, becauſe he ſpoke the Language of the Country, and knew the manner of curing ſick Perſons in thoſe Parts. I was ſenſible I ſhould ſoon have need of his aſſiſtance, not being very well my ſelf. Our ſick Man let me underſtand that Diſeaſe would be his laſt, becauſe he found it prevail'd upon him. I ſpoke ſome words of comfort to him, ſignifying that his Diſeaſe being but a Double Tertian, he might hope to recover, but however adviſ'd him to leave all to God, and reſign himſelf up to his Holy Will. Soon after he complain'd of a pain in his left Ear, which ſpread over his Neck. I miſtruſted it might be an Ulceration in the Almonds of his Ears, and acquainted the Superior with my Thoughts, who was of the ſame Opinion. We anointed him with Oil of *Angelico* made at *Rome*, which ſeem'd to work a wonderful Effect, taking away the Pain; but it remov'd to the other ſide, and the ſwelling in the Throat increas'd, which made us forbear uſing our Oil, for fear it might do more harm than good; and to ſay the truth, hearing him complain with ſo ſlight a Fever, I concluded he was worſe inwardly than appear'd outwardly. In ſhort, notwithſtanding all the care we took of him, I had the mortification to ſee him die the 15*th* day, having receiv'd all the Sacraments, and expreſs'd a Saint-like Reſignation; hoping that the Lord, who does not forget to reward his Servants, lets him now enjoy the Recompence of all his Labours.

My Heart was more ſenſible of my trouble for this loſs than my Pen can expreſs; and without doubt, had not our Superior been there, ſent by God's ſpecial direction in ſo ſorrowful a Conjuncture, and giving us all worldly and ſpiritual Aſſiſtance, I had dy'd too, having already loſt half my Life, in that of the dear Companion of my Travels ſnatch'd away by Death. He had been blooded fifteen times; and being apprehenſive it was too much, I gave an account at my return of his Diſtemper to the Phyſician at *Angola*. He told me it had been better to have bled him thirty times; but his Hour was come, and it was the Will of God.

F. Carli *ſick.*

The Superior finding me in a Fever, which increaſed, thought Providence had ſent him to bury us both, and would not go away till he had ſeen the end of it: However he reſolv'd to try Means to cure me, cauſing me to be blooded twice a day, which I ſuffer'd to be done without ſpeaking one word: But in truth that uſage in a few days brought me into a deſperate condition, having been forty times blooded, and the Fever never decreaſing. I confeſs'd, and receiv'd the Holy *Viaticum*, being nothing but Skin and Bones. The Father, but for whoſe Charity I believe I had dy'd like a Beaſt, perceiving the Diſeaſe was like to be tedious, the fury of the Fever abating, gave me to underſtand, that for the good of the Miſſion he muſt of neceſſity be gone. I had ſcarce ſtrength, bowing my

ſelf to tell him, that ſince he could not ſtay longer, he ſhould inform my *Blacks* how they ought to manage me; and that he would pleaſe to ſend F. *Michael de Orvietto* to me, with whom I had travel'd, and who knew how to look to the Sick. He promis'd to do ſo, but his Orders miſcarrying, he came not. I was left in my Bed, not able to turn my ſelf; and the worſt was, that ſo much bleeding had almoſt blinded me. In that condition, half alive and half dead, I was left to the mercy of thoſe *Blacks*, who ſtole what they could, and brought me, when they thought of it, a Porringer of Broth; I being able to ſwallow nothing of ſubſtance, and loathing all Suſtenance.

One day when I was more caſt down with Melancholy and Sadneſs than the Diſtemper it ſelf, I receiv'd a Viſit from a *Portugueſe* Jeſuit, who came from *S. Salvador*, and was returning to the College at *Loanda*. When he ſaw me in that miſerable condition, How now, Father, ſaid he, are you ſo ſick, and yet ſtay in this Deſart? I came, ſaid I, very well in health into this Country, but after loſing my Companion, I fell ſick, and have been now ſome Months ſtruggling with Death; but I perceive it is not God's Will it ſhould have the upper hand, tho it was one of my Wiſhes. Two days he ſtaid comforting me, and preſented me with ſome Pullets, which were more acceptable for coming from his hand, than for their own rarity. We confeſs'd to one another, he declaring it was a ſatisfaction to him to be thus provided, being to paſs through many places, where the firing of the dry Herbage made the wild Beaſts run about the Country. He aſſur'd me that as he came, he was forced to get up a Tree, tho there were ſixty *Blacks* with him, to avoid Death threatned them by two Tigers. Therefore we are not to believe what ſome Authors have writ, that the Tigers do not aſſault *Whites*, but only *Blacks*.

After his departure I remain'd with my continual Diſtemper; but what comforted me was, that every day I baptiz'd ten or twelve Children; and not being able to ſit up alone in my Bed, was held up by two *Blacks*, another holding the Book, and another the Baſon, receiving what Alms they gave me; not for my own ſake, for I could eat nothing, but for my Family, who would all of them have forſaken me had they wanted Meat. I marry'd ſeveral of the chief People; one of them gave me a She-Goat, whoſe Milk I drank every day, which indeed was little in quantity, but counted a great Dainty in that Country. This happineſs I had in my Indiſpoſition, that I ſlept all night, which is twelve hours long, never varying half an hour all the year round. I would willingly have eaten an Egg, but ſick People there are forbid Eggs, they being look'd upon as unwholeſom for thoſe that are ill, being too hot in thoſe parts. Whilſt I lay thus in bed, ſeveral Cripples came to beg of me, and I gave them ſome of thoſe Shells that ſerve inſtead of Mony, of which 3500 make the value of a Piſtol; ſo many are given for a Pullet, for at *Lisbon* a Pullet is worth a Crown, in *Braſil* a Piece of Eight, at *Angola* ten Shillings, and at *Congo* a Piſtol, which ſeems to me cheaper than a Crown at *Lisbon*. *Carli.*

My Bed was againſt the Wall, which was of fat Clay ill put together, and might well be call'd a Neſt of Rats; for there were ſo many of them and ſo large, that they troubled me very much, running over me every night, and biting my Toes, which broke my Reſt very much. To prevent this I caus'd my Bed to be laid in the middle of the Room, but to no purpoſe, for thoſe curſed Creatures knew where to find me. I caus'd Mats to be laid all about my Bed for my Blacks to lie on, and defend me not only againſt the Rats, but any other wild Creatures that might come. This Precaution ſtood me in no ſtead, for there was no Night but the Rats diſturb'd me. Another Conſideration mov'd me to keep thoſe Blacks in my Chamber, which was, that they might ſee how I liv'd, and be Witneſſes of my Behaviour, that Country being no more free from Detraction than others.

I took the freedom to acquaint the Great Duke with the trouble I had from the Rats, and the Stink of my Blacks, who had always ſome wild and diſagreeable Smell. He ſaid he would give me an infallible Remedy againſt thoſe two Inconveniences, and that had he known it ſooner, he would not have fail'd of ſending it: This was a little Monky that would ſecure me againſt the Rats by blowing on them when he ſpy'd them, and would expel the ill ſcent by that of his Skin, which ſmelt of Musk. I gave him a thouſand thanks for his Charity towards me, and ſaid I ſhould expect that favour from him. He ſent me that tame Monkey, whom I laid at the feet of my Bed, and who perform'd his Duty exactly; for when the Rats came as they were wont, the Monkey blew hard at them two or three times, and made them *A uſeful Monkey.*

Carli. run away; and the ſcent of Musk with which he perfum'd my Chamber, corrected the ill ſmell of the Blacks. Theſe Monkeys are not the ſame Creatures as the Civet Cats, for I have ſeen ſeveral of thoſe Cats at *Loanda*, where they keep them ſhut up in a wooden Cage, and faſten'd with an Iron or Silver Chain, and the Owner of them once a week with a Spoon takes off the Civet, which they call *Angeglia*, and which is found in a Purſe between the hind Legs. In ſhort, the little Monkey did me extraordinary ſervice, not only for thoſe uſes already mention'd, but to keep my Head and Beard clean and comb'd, better than any of the Blacks would have done: and to ſay the truth, it is eaſier to teach thoſe Monkeys than the Blacks; for theſe have enough to do to learn one thing well, but the others do every thing they are put to dexterouſly.

Strange multitudes of Piſmires.

I juſt began to mend, tho the Fever had not left me, when one night as I lay aſleep, I felt the Monkey had leap'd upon my head; I thought the Rats had frighted him, and made much of him to ſtill him, but at the ſame time the Blacks aroſe, crying, Out, out Father. Being thoroughly awake, I ask'd them what was the matter? The Ants, ſaid they, are broke out, and there is no time to be loſt. There being no poſſibility for me to ſtir, I bid them carry me into the Garden, which they did, four of them lifting me upon my Straw Bed: Their Nimbleneſs ſtood me in good ſtead, for the Ants began already to run up my Legs, and get to my Body. After ſhaking them off, they took Straw, and fir'd it on the floor of four Rooms, where the Ants were already above half a foot thick; and there muſt needs be a wonderful quantity, for beſides the Chambers, the Porch and walking place were full. They being deſtroy'd by fire, as I ſaid, I was carried back to my Chamber, where the Stink was ſo great that I was forc'd to hold the Monkey cloſe to my face. Having caus'd the Mats to be ſhaken, we had ſcarce ſlept half an hour before I was awaked by the light of a flame of Fire at the Chamber-door: I call'd my People to ſee what it was, they found the Fire had taken hold of the Thatch of the Houſe, and fearing the Fire might increaſe with the Wind, I caus'd my ſelf to be carried again into the Garden. The Fire being put out, we endeavour'd to go to ſleep again, but all this hurry had diſcompos'd me too much; and before the troubleſome Night was quite over, I heard a great noiſe near us: I wak'd my Blacks that they might be in a readineſs, in caſe there was ſome other Army of Beaſts to engage. One of them laid hold of one of the Halbards F. *Michael Angelo* had caus'd to be made, and went out to ſee who made all that hurlyburly: He came back again to tell us, that the Piſmires having again broke into a neighbouring Cottage, they had burnt them as we did; but the Hut being all of Straw, it was conſum'd as well as the Ants, which made the Blacks get out of their Houſes for fear the Wind ſhould carry about the Flame, and burn all that quarter. I got off, cauſing my ſelf to be once more carried into the Garden, giving God Thanks that he had deliver'd me from the Piſmires; for had I been alone faſt in my Bed, and unable to ſtir, as I then was, it is certain they had eaten me up alive. This often happens in the Kingdom of *Angola*, where in the Morning there are Cows found devour'd in the Night by Ants, and nothing left of them but the Bones. It is no ſmall deliverance to eſcape them, for there are ſome that fly, and are hard to be remov'd from the place where they lay hold: but God be praiſed that my Body was not devour'd by them alive.

I had a young Tiger given me, which I did not care to keep, eſpecially becauſe the Monkey would not lie upon the Bed with him: I gave it Goat's Milk to preſerve it, but it did not live long, and I was not ſorry for it, it being no ſatisfaction to me to ſee that fine Beaſt, tho little, and as yet unfit to do like the old ones. The Great Duke's Viſits were a great Comfort to me, and when he could not come himſelf, he ſent ſome of his chief Men, who would ſtay three or four hours ſitting about me upon Mats; but they always having their Pipes in their Mouths, and the Smoak offending my Head, I was forc'd to tell them they would oblige me in coming, but that I beg'd of them for God's ſake not to take Tabacco in our Houſe, and that the rather becauſe their Pipes which are an Ell long have great bowls like a little Pot, which are never out. They were ſo obliging as to comply with me, and when they came left their Pipes in the Garden.

The Author returns to Loanda.

I found no other Remedy for my Diſtemper but to recommend my ſelf to God, through the Interceſſion of the glorious S. *Antony* of *Padua*. In ſhort, after long continuing irreſolute, I reſolv'd to cauſe my ſelf to be carried to *Loanda*, notwithſtanding I was ſenſible of the Fatigue

Fatigue of the Journy, and could find no Black that would go along to be my Interpreter. I ſpoke to the Great Duke, who promis'd me a great many Blacks, but he found not enough to carry all my Baggage, part whereof was therefore left behind to be ſtolen. I took another way different from that we came, and did not paſs through *Dante:* All the poor Blacks flocking about me at my departure, came to expreſs their concern for loſing me, and I comforted them with the hopes of my return, if it ſhould pleaſe God to reſtore my Health.

I went as far as the next *Libatte* without an Interpreter, but could ſpeak enough to be underſtood. I endur'd all that can be imagin'd in ſuch a Condition, for my Conſcience check'd me for putting my ſelf into ſuch danger, as if I would have tempted God; but I had ſuch Confidence in S. *Antony*, whom I had taken for my Advocate, that I fancied I ſaw him before my Hammock. During all this Journy, which laſted 25 days, I could not open my Mouth till night, ſo that the Blacks often came to ſee whether I was not dead. One day being to paſs through a River, they diſcover'd about 25 Elephants that were gone to drink, which troubl'd them very much, and made them ſtay till they were gone another way from us. Having croſs'd the River with ſome danger, the two Blacks who carried me going up a Hill, did not hold the Staff faſt, and let me fall plum on the ground, which put me quite beſide my ſelf, the Staff having hit me on the Head, and almoſt broke it: They took me up again, and I bound my Head with a Handkerchief without ſpeaking one word, fearing if I complain'd of being hurt, they might leave me there, and fly unto the Woods; therefore I thought it better to hold my tongue, than talk to People that have no Compaſſion.

Being come to a *Libatte*, they left me alone in a Cottage upon a little Straw, and carry'd away my Staff I had brought out of *Italy*, but I was reſolv'd to be concern'd at nothing. I look'd whether any body would come in, being very weak for want of ſuſtenance; but no body appear'd all day till Sunſetting, when the Women return'd with their Children from their Labour in the fields; I deſir'd them to boil me a Pullet I had brought with me: They having dreſs'd it very well, I took the Broth, and gave them the Fowl, which made a great Feaſt among them. All my Suſtenance during the Journy was a Porringer of Broth a day. They gave me two *Niceſtas*, which are ſo refreſhing and dainty, that I could not forbear eating of them, tho cautiouſly, for fear of cauſing my Diſtemper to increaſe upon me. *Carli.*

Next day they carry'd me to a *Libatte*, where I found all the People made Staffs of Palm-Tree Leaves, and therefore would not leave their buſineſs to carry me. Finding them poſitive, and not knowing what other way to take, I bethought my ſelf of a Bag of thoſe Shells they call *Zimbi*, I had along with me, and began to call them, but they were deaf to me, tho ſitting in the next Cottages on the ground about their Fire: That is their uſual poſture. After night-fall, that the Women are return'd out of the fields with their Children, they light a fire in the middle of their Cottage, ſit round it on the ground, and eat of what they have brought; then they talk till ſleep makes them fall backwards, and ſo they ſpend the Night without any further Ceremony. Finding it was to no purpoſe to call and ſpend my Breath, I drag'd out of the Bed where they had laid me, which was about a foot from the ground, and crawling upon all four to the Cottage Door, call'd a *Muleche*, or young Lad, who was playing with his Companions, and getting him to help me, open'd my Portmantua, whence I drew the Bag of *Zimbis*, and ſhaking the Bag that they might ſound, drew thoſe hard-hearted Blacks to me, and told them I would pay them in *Zimbis* if they would carry me to the next *Libatte:* they agreed to it, but being too few to carry all my Goods, part of them was left to their Diſcretion. There was no remedy but Patience, and at length by the help of *Zimbis*, Beads and Medals, I came to *Bamba*, the firſt place belonging to the *Portugueſes*.

There I was met by a *Portugueſe* who liv'd in the place, with a Prieſt of *Portugueſe* Extraction, but born in *Africk*; they carried me to their Houſe, and ſeeing my Countenance as yellow as Saffron, ſaid to me, Father, How came you to travel through theſe Deſerts in ſuch a Condition? I could not anſwer them, nor open my Eyes. They underſtanding by my Carriers that I had eaten but one Porrenger of Broth a day, and never ſpoke all the way, endeavour'd to bring me to my ſelf with Malmſey and new-laid Eggs. Being a little recover'd, I found all their People weeping about me. I told them nothing had befallen me but what I had foreſeen when I left *Italy*, and that I had concluded I ſhould not return out of that

Country, as is the common fate of the Missioners sent thither. I continued there two days, and having thank'd them for the Civility and Charity they had used towards me, went away to *Loanda*. The *Portuguese* Gentleman would needs bear me company thither. I was kindly receiv'd by the chief Men of my Acquaintance, who wonder'd to see me alive still with that dead Countenance. They sent me some Refreshment, which I did not taste for want of Appetite: There I continued six Months without being able to stir out of my Bed, and never quit of the Fever: I loath'd Flesh, and could eat nothing but a little Fish. After that I bled at Nose, and lost three or four Pounds a day, as if I had not been blooded during my Sickness; the Heat I endur'd going on the Hammock contributed much towards it: It was surprizing to me that there should be so much Blood in a Mans Body. The Physician told me that all the Water I drank turn'd to Blood, and I drank five or six Bottles a day, for they allow the sick to drink as much as they will. The Physician had me blooded 24 times by way of revulsion; for I kept account how often I was blooded during my three years sickness, which was 97 times, without reckoning the Blood that ran in great quantities at my Nose, Mouth, and Ears, which to me seems prodigious.

Carli.

During my stay at *Loanda*, the *R. F. John Chrysostome*, Superior of *Loanda*, came thither with two or three Capuchins of our Mission, who had much ado to know me, and were yet more surpriz'd to hear that most of our Fellows were dead in that Country. The Father Superior resolving to provide the Province of *Messangrano*, one of the chiefest in the Kingdom, with Missioners, sent thither F. *Peter de Barchi*, and F. *Joseph Mary de Busette*; and within a few days news was brought that one of them was dead, and the other at the point of death, which much troubled the Superior, who had taken a great deal of pains to bring them from *Italy*, which shows how little that Climat agrees with our Bodies. I desir'd the Father Superior to send me to *Colombo*, two days journey from *Loanda*, to try to recover my Health. I went thither with F. *John Baptist de Sallizan* to a House of our Father's near the River *Coanza*, where there are abundance of Crocodiles. We have there a very fine Garden, in which are Orange and Lemmon Trees, and other sort of Fruit. There is a sort of Fruit in *Africk* like our S. *John* Apple, at the end of which is a Chesnut little differing from ours: The Apple is not eaten because it is full of Fibers, but they suck the Juice which has a Muscadine taste. The Chesnut is boil'd, and tastes like our Almonds, is very hot, but the Apple cold, it is call'd *Besou*.

Near that place live several *Portuguese* Farmers, who keep a number of Swine, Cows and Sheep, but know not how to make Cheese, it being very difficult there to bring the Milk to Curd. We sometimes took the cool Air under a fine row of Trees ten paces distant, reaching from the Church to the River. These Trees bear a certain sort of Fruit like great Plums, but very harsh; they hold their Leaves all the year round. One day as we were walking under those Trees, we discover'd a great Serpent crossing the River to our side: We would have made it go back by shouting, and throwing clods of Earth for want of Stones, which are not to be found, but in spite of us it came over, and went to take up its post in a little Thicket of Reeds near the House. There are some of them there 25 foot long, and as thick as a good Colt, that make but a mouthful of a Sheep; when they have swallow'd one, they go into the Sun to digest it: the Blacks who know the manner of it watch and kill them, to make a good Meal of them, for they are as fat as Pork; and having flead them, they throw away nothing but the Head, the Tail and the Entrails.

Of the Country of Cafangi.

F. *John Baptist* gave me an account of his Travels in those parts of *Africk*, and among the rest of his being at *Cassangi*, where a Black Prince resides who rules a large Country, and is call'd Great Lord: That he came there at a time when that Prince's Birth-day was celebrated after an odd manner: He makes all the People of his Country that can travel come into a great Plain; they leave only one place empty, in which there are several Trees, on which there are Huts built for the great Lord and principal Men of his Kingdom, who go up thither with several musical Instruments sounding. One of the furiousest Lions in the Country is fastened to a Tree standing at some distance from the rest. The Signal being given, the String that holds him is cut, and then after some roaring he falls upon the first he meets: They instead of flying run together from all parts to kill him, being oblig'd to do it without any Weapon, and thinking themselves happy in dying before their Prince. The Lion

before

before he is tir'd kills ſeveral of them, and revenges his own death ſufficiently, being at laſt born down by the multitude. After that the Survivers eat the Dead, and accompany their King with abundance of joyful Acclamations to his Palace, making all parts reſound, *Long live the Great Lord of* Caſſangi. Thus they ſolemnize this Feſtival, which the Father aſſur'd me he had been an Eye-witneſs of. A Helliſh Invention, and fit for thoſe barbarous People!

Of the Place call'd Colombo.

He alſo told me he would go to the Kingdom of *Malemba* or *Mattemba*, where of late Years Queen *Singa* had reign'd, who dy'd a Catholick; but that after her death the People forſook the Chriſtian Religion, and return'd to their antient Superſtitions. I agreed with him to go thither, if he could gain admittance into the Country, provided he ſent for me; but when he was gone, I heard no more from him, and was left alone with two *Blacks* at *Colombo*. I baptiz'd but very few there, the Country about being poſſeſt by the *Portugueſes*, but ſometimes there came Boats full of Slaves who were baptiz'd; they brought me Salt to uſe in the Baptiſmal Water, dug out of the Mountains, which when pounded is very white. Whilſt I was there, the Fiſhermen took a great Fiſh as round as a Coach-wheel; in the middle it had two Tets, and upon it ſeveral holes through which it ſees, hears, and eats, the Mouth being a ſpan long: The Fiſh is delicious, and the Fleſh of it like fine Veal. Of the Ribs of it they make Beeds to ſtop bleeding; but having try'd them upon my ſelf, they did me no good, this Diſtemper growing upon me, inſomuch that they once thought I was dead, which obliged the Father Superior to make me return to *Loanda*. The dread of going to Sea again, made me unwilling to go from *Colombo*, tho in other reſpects the place was ſcarce to be endur'd, being tormented day and night with infinite numbers of Gnats and Flys, which almoſt darken the Air; beſides the continual fear of Serpents, Crocodiles, and Lions, who ſeldom fail'd a night of devouring ſome Cow, Calf, or Sheep.

At that time a Veſſel was loading at *Loanda* for *Brazil*. Having obtain'd leave to return to *Italy*, I ſpoke with the Captain, who was very willing to receive me, thinking himſelf happy in having a Prieſt, and eſpecially a *Capuchin*, with him; for not only the *Portugueſes* but the *Blacks* themſelves, cannot ſufficiently admire to ſee us take Progreſſes into thoſe barbarous Countrys, without propoſing to our ſelves any other Intereſt but the ſpiritual Good of our Neighbour, and the Propagation of the Catholick Faith. I remember the Great Duke of *Bambâ* one day ſent me ſeveral *Blacks* to be my Slaves; which I would not accept of, but ſent them back to him. I afterwards told him, I came not into his Country to make Slaves, but rather to deliver thoſe from the ſlavery of the Devil whom he kept in miſerable thraldom. *Carli.*

The Ship I went aboard of, when it was ready to ſail, was loaded with Elephants Teeth and Slaves, to the number of 680 Men, Women, and Children. It was a pitiful ſight to behold, how all thoſe People were beſtow'd. The Men were ſtanding in the Hold, faſtned one to another with Stakes, for fear they ſhould riſe and kill the *Whites*. The Women were between the Decks, and thoſe that were with Child in the great Cabin; the Children in the Steeridg preſs'd together like Herrings in a Barrel, which caus'd an intolerable heat and ſtench. The Captain had made me a Bed upon the Quarter-deck, with Mats to keep me from the Rain and Dew.

This Voyage is generally perform'd in 30 or 35 days at fartheſt, becauſe there is no occaſion for going to the *Cape of Good-Hope* for a Wind; but they ſail in a Line: However we were fifty days, being many of them becalm'd, during which time we endur'd great Heat under the Line. Being we made no way, the Captain deſir'd me to baptize ſome *Blacks* that came laſt aboard, it being forbid, under pain of Excommunication, to carry any *Blacks* to *Brazil* that are not baptiz'd; which I did, inſtructing them in the Principles of Chriſtianity.

The *Portugueſes*, who knew there was Danger in that Calm we were in, either in regard of the great Heat of the Sun, or becauſe among ſo many Mouths the Proviſions grew ſhort, one day took the Image of S. *Antony*, which they ſet againſt one of the Maſts, ſaying theſe words on their Knees, *S.* Antony, *our Countryman, you ſhall be pleas'd to ſtand there, till you have given us a fair Wind to continue our Voyage.* This done, and ſome Prayers ſaid, ſome little Wind came up, which ſet us forward, and made us rejoice. We paſs'd very cloſe by the Iſland call'd the *Aſſumption of our Lady*; where we did not touch, thinking we had no need of any thing. Nevertheleſs the Voyage holding longer than we had imagin'd, a few days after we began to want Proviſions,

Carli.

A dangerous Calm.

ſions, the Proveditor not having rightly conſider'd how great a number of Mouths there was to feed.

The Captain came to be full of Affliction, and ſaid, Father, we are all dead Men, there is no remedy for it. My uſual Fever being upon me, and a diſh of Blood before me, I told him that was no ſurpriſing News to me, and that having loſt ſo much Blood, I did not expect to live long. He made me ſenſible he ſpoke of all the Ship in general, and that they wanted Proviſions, being ſtill far out at Sea without diſcovering any Land. To comfort him in ſome meaſure, I bid him look into the Stern-lockers, for I remember'd my Friends had given me ſome Proviſions, which might keep the *Whites* aboard alive ſome time; and as for the *Blacks*, he muſt have patience if they dy'd, ſince there was no poſſibility of relieving them; but that nevertheleſs ſince there were ſtill forty Buts of Water, they ſhould give them as much as was neceſſary; and the Climate being hot, they might live two days at leaſt upon Water only: That yet God might relieve us, and we ought to confide in him, and not give way to deſpair.

I would have ſpoke ſome words of comfort to the Ships-Crew, and ſilenced them; but the diſmal news I thought to acquaint them with being already come to their knowledg, the Children began to cry for Mercy; the Women hearing them, ſet up the ſame Cry, and the Men made up the diſmal Harmony, which would have daunted the boldeſt Heart. In fine, when they were a little pacify'd, I began in *Portugueſe* to exhort them to confide in the Mercy of God, who never forſakes thoſe who ſincerely rely on him; adding, that God ſent us that Affliction to puniſh our Sins, and for the Blaſphemies wherewith they diſhonour'd his Holy Name, and perhaps becauſe ſome of them were come abord without confeſſing. Then turning to the *Whites*, I told them, that the ill Example they gave theſe new Chriſtians, making themſelves drunk every day with Brandy, had drawn that Puniſhment upon them: That the Bleſſed Virgin was alſo offended at them, becauſe they had given her Name, to which all reſpect was due, to a Rope's-end with which they beat the *Blacks*, vvhich vvas not the vvay to perſvvade them that vve believ'd her to be the Mother of God. This Diſcourſe made them again cry, *Mercy*, but with a more ſincere Intention than at firſt. After the Hymns of the Holy Virgin, vvhich I caus'd them to repeat, they made a Vow to cauſe eighty Maſſes to be ſaid, forty for the Souls in Purgatory, and forty in honour of S. *Antony*.

Their Minds being a little ſettled, the Captain order'd every *Black* a Porringer of Water; but thoſe poor Wretches, eſpecially the Children, began to cry for hunger. The compaſſion their Crys mov'd in me, vvithout any means of relieving them, made me retire to my Cabin of Mats. I continu'd ſo a day without eating, for fear of ſharpning their Hunger if they ſaw me eat. It was likely that unleſs God wrought ſome Miracle, we were all loſt.

As I lay full of theſe Thoughts, I heard ſome begin to talk of living upon Man's Fleſh, ſo far had Deſpair diſorder'd them; for vvhich I reprov'd them ſeverely, proteſting that rather than ſuffer any one to be kill'd to maintain another, I would ſacrifice my own Life if it might any way contribute to prolong theirs. Notwithſtanding all this Affliction, there were thoſe abroad who did not forbear doing ſome vile Actions. The Maſter being drunk, mortally wounded a Sailer; but he being the ableſt and moſt experienc'd Seaman in the Ship, it was requiſite to pardon him, and wink at it. At length God taking compaſſion on us, we diſcover'd Land; three days we continued without eating, and the Water was ſpent before we got to the Shore. Who can expreſs the Joy which ſucceeded the former Sorrow! To hear all their diſcourſe, one would have thought all the People in the Ship had been out of their right Senſes. I obſerv'd the Ship lay much more to one ſide than the other, and oblig'd the Captain to redreſs it, the burden of Men being greater on that ſide which inclin'd. He did it, by filling four Cask with Sea-water, and faſtning them to the other ſide.

Baya de todos os Santos.

We diſcover'd Cape S. *Auguſtin*, well known to the *Portugueſes*, and on Sunday entred the Port of *Baya de todos os Santos*, or the Bay of all Saints, the Capital Town of all *Brazil*, where the Viceroy reſides. There we found ſeveral Veſſels of all Nations. Next Morning ſeveral Boats came to us with Merchants and others who had Slaves abroad. Underſtanding we had been fifty days at Sea, they concluded that moſt of the Blacks were dead, and were pleaſingly ſurpriz'd when they were told there wanted but thirty three of the number, it often happening, that half of them die in that paſſage. They thank'd God for that Miracle wrought in their behalf,

behalf, for it would have been a very conſiderable loſs, if all the Slaves had been dead.

I went aſhore as well as the reſt, but my weakneſs was ſuch, I had no uſe of my Legs. A good Woman into whoſe Shop I went, had compaſſion on me, and lent me her Hammock to carry me in to the *Franciſcans*, who receiv'd me very courteouſly. A *Genoeſe* Captain of my acquaintance would have carry'd me to his Houſe, but I excus'd my ſelf on account of the obliging Reception I had met with in the Convent, declaring, that unleſs I found I was a burden to them, I would not leave it till my departure out of the Country. The Governor of the Iſland of S. *Thomas*, which is under the Line, ſent his Steward to make me a Viſit, and to deſire me to come to his Palace to ſee a *Capuchin* that kept his Bed, and had been ſixteen Years in *Africk*, either in the aforeſaid Iſland, or the Kingdom of *Benin* and *Overola*. I could not go immediately, but went afterwards ſeveral times to ſee that Father, being carry'd in a Hammock. He wondered to hear I was ſo obedient to my Phyſician, who was the ſame that had him in hand; but the Phyſician told me, that according to his way he could not live long; and ſo it prov'd, for he dy'd ſoon after at *Liſbon*.

A Proceſſion. In this Convent there is a Chappel of the third Order of S. *Francis*. On *Maunday-Thurſday* the Fathers made a Proceſſion, in which all the Images of Saints of the third Order were carry'd. Then follow'd three hundred *Blacks*, carrying whole Trees for mortification; others had their Arms bound to a great Beam in the nature of a Croſs, and others after other manners. I was told their Fathers Confeſſors had enjoin'd them that Penance for robbing their Maſters, and committing other Sins. It is not the cuſtom there to make Sepulchers that Week, but they expoſe the Bleſſed Sacrament with an infinite number of white Wax-lights, whereof there is great plenty there as well as of Honey.

The *Genoeſe* Captain, who was to ſail for *Liſbon*, had given me my Paſſage aboard his Ship. Being ready to ſail, the Viceroy ſent to deſire the Captain, that ſince he had a good fighting Ship, he would, for the King's ſake, convoy the Merchants Ships that were ready to ſail, for fear they might fall into the hands of the *Turks* when they came near the Coaſt of *Portugal*; that kept us till *Holy-Saturday*. Leave to depart being obtain'd of the Viceroy, the Captain ſent me word to come aboard; which I did, againſt my Will, not liking to begin ſo long and dangerous a Voyage upon a Holy Saturday; but he carrying me out of Charity, I muſt ſubmit to his Will. We ſail'd, firing all the Cannon, and all the Bells in the Town clattering. *Carli.*

The Ship was like *Noah*'s Ark, for there were aboard it ſo many ſeveral ſorts of Beaſts, that what with the noiſe, and the talk of ſo many People as were aboard, we could not hear one another ſpeak. The Loading was 1000 Cheſts of Sugar, 3000 Rolls of Tobacco, abundance of rich Wood for dying, and making of Cabinets, Elephants Teeth; beſides the proviſion of Wood, Coals, Water, Wine, Brandy, Sheep, Hogs, and Turkeys: Beſides all this, abundance of Monkeys of ſeveral ſorts, Apes, Baboons, Parrots, and ſome of thoſe Birds of *Brazil*, which they call *Arracas*. The Ship carry'd fifty Guns, four and twenty Pedreroes, and other Neceſſaries. The People aboard were of ſeveral Nations, as *Italians*, *Portugueſes*, *Engliſh*, *Dutch*, *Spaniards*, and *Indian* Slaves who follow'd their Maſters. The Great Cabin was hir'd by a rich *Portugueſe* Merchant, whoſe name was *Amaro*, and who was returning to *Liſbon* with all his Family, that is, Wife and four Children; gave 1000 Crowns for his Paſſage, and had laid out 2000 upon Proviſions and Neceſſaries for ſo long a Voyage. That honeſt Man ſeeing me ſo ſick, freely offer'd me a place in his Cabin, which was large, painted and gilt. I accepted of his Offer, his Wife giving her conſent, who being a vertuous Lady, was glad to have a religious Man's company. He would have allow'd me his Table, but I told him I was ingag'd to the Captain, but that I I might breakfaſt with him ſometimes after Maſs, which I ſaid every day in the Great Cabin during the Voyage, which laſted three months, excepting only three days of ſtormy Weather; and not only he, but all the *Portugueſes* aboard were at it. The Chaplain of the Ship ſaid upon Deck to the Seamen and Officers of the Ship. *Voyage to Liſbon.*

As we were under ſail, having ſcarce run two Leagues, and being buſy placing the Trunks and Goods aboard us, it pleas'd God to mortify us, who thought our ſelves the ſafeſt of the five Ships; that we might learn to honour Holy-days better; for we ſtruck five times furiouſly upon a Bank, which threw both the Men and Goods not yet laſh'd to, from ſide to ſide, and put all into a great *The Ship a Pound.*

Con-

Carli. Conſternation, the Veſſel ſticking faſt upon the Flat. The Officers and Pilots in a fright thought to ſave themſelves from imminent danger of death which threatned, and leap'd haſtily into the Boat to get to Land, vvhich vvas not far off, for vve vvere ſtill in the Harbour, it being four Leagues in length. The Sailers and Paſſengers ſeeing themſelves forſaken, began to cry aloud, *We are all dead, we are all dead.* And who can be able to deſcribe vvhat a ſad Spectacle that Ship was, which but juſt before look'd like a Caſtle on the Sea? This confuſion made me riſe from a Mat on which I lay ſtruggling with the Fever; and being upon Deck, perceiv'd we made no way, tho the Sails were all looſe, and a Plank floating upon the Sea, which made it appear the Ship was faſt.

Nothing could be heard but Crys and Complaints. Some caſt a Barrel into the Sea, others a Roll of Tobacco, others a Cheſt of Sugar to lighten the Ship, and every one did ſomething to ſave his Life; only the Captain ſat ſtill like a Statue, without being able to ſpeak or ſtir, tho he had fought ſix *Turks* in that ſame Ship. They would have fir'd a Cannon for the others to come to our aſſiſtance, but in that hurry they could neither find Gunner, Powder, nor Match. The ſeveral ſorts of Animals hearing ſuch a noiſe, began to play their part and increaſe the confuſion. In this general conſternation both *Whites* and *Blacks* came to caſt themſelves at my Feet, crying, *Father*, *Father*, *Confeſſion*, *Abſolution.* Having caus'd them to make an Act of Contrition, I gave them Abſolution, wanting time to hear them ſingly. I met the Chaplain of the Ship in his Shirt, his Countenance alter'd, and looking gaſtly, tho he was one of the braveſt Men aboard, as he had often made it appear, fighting with the *Turks* upon ſeveral occaſions. After hearing his Confeſſion according to his deſire, I ask'd him, What he intended to do in that caſe? *O God*, ſaid he, *I had no mind to come aboard, but I ſuffer'd my ſelf to be deluded.* I would have encourag'd, and made him conceive, that God had not altogether forſaken us, but we might yet eſcape that danger. *Suppoſe it does ſo fall out*, reply'd he, *I am reſolv'd to ſwim for it and get aſhore.* The others hearing his Reſolution, renew'd their Complaints and Exclamations. I went into the Great Cabin, and found that *Portugueſe* Lady ſitting on a Carpet, and leaning upon two Cuſhions, with her four Children on their Knees, their hands claſp'd together in a fright, and crying, *Mercy*; the Husband ſitting on a Chair, rather dead than alive. I comforted them both the beſt I could, and heard their Confeſſions.

In the mean while there came aboard us a Captain, who was a Friend to *Senhor Amaro*, to carry him and his Family away to his Ship. He ſeeing the horrid confuſion we were in, began to encourage all the People, and ſent two of his Men to the Pump, and into the Hold, to ſee what harm was done. They neither found Water, nor any thing broken, and perceiv'd that the Plank we had ſeen on the Water, was only ſome of the Sheathing which had given way. Our Captain taking heart, order'd to caſt the Lead, and found but little Water for ſo great a Ship. Then he caus'd the Ship's Head to be brought about, which made the Veſſel move; and it was well for us there happen'd to be but little Wind, for had it blown hard we muſt have been beaten to pieces. They that were aſhore ſeeing us make way, came back with the Boat; and we continu'd our Voyage towards *Fernambuco*, a hundred Leagues diſtant from *Baga de Todos* or *Santos* There we came to an Anchor five miles from the Town, the Harbour being unfit for great Ships.

The Governor kept us there five days before he diſpatch'd us. As we were weighing Anchor, when it was already above Water, it broke off ſo ſuddenly, that all the Men who work'd at hoiſting it, being forty of them, fell down and hurt themſelves, ſome on the Head, ſome the Sides, and others in other places. They would have recover'd it, but there was no doing of it, becauſe it dropt in a place that was very foul and full of ſmall Rocks.

It was pleaſant to ſee our Ship, where every Tradeſman work'd at his Trade, as if he had been in his Shop; there were Gunſmiths, Armorers, Butchers, Shoomakers, Tailors, Coopers and Cooks. Others mended the Colours, there being an hundred of ſeveral ſorts very fine upon great Days, and particularly the Pendant at the Main Top-maſt head, eight Ells long, and all of Carnation Taffety. When the Weather would permit, the other Veſſels bore up to us, and gave us a conſort of Drums and Trumpets, ſaluting us with three Huzza's all the Sailers gave, taking the Signal from the Boatſwain's Whiſtle. The Captain exercis'd his Men in firing Volleys. Theſe Diverſions were one day interrupted by this

Acci-

accident. Eleven *Engliſhmen* came together to complain to the Captain that they were not allow'd Water enough to drink, which put him into ſuch a paſſion that he went to lay hold of a Sword, and had done them ſome miſchief had not care been taken to appeaſe him. He caus'd one to be put into the Bilboes with two Men to ſtand Sentinel over him, till we came to *Lisbon*, for fear he ſhould raiſe ſome mutiny among his Comrades; for that *Engliſhmen* was wonderful ſtrong, would manage a Cannon as another Man would a Musket, and had formerly blown up ſome Ships, ſetting fire to the Powder. He puniſh'd him after this manner to teach the reſt, not to come in a Body like Mutineers to make their Complaints to him, whereas one alone ſhould come when they wanted any thing. There was another *Engliſhman* whom they call'd *Kill Turk*, whom he alſo put into the Bilboes, becauſe he had made himſelf drunk with two Bottles of Brandy, and was not ſober again in three days. He was ſo ſtrong, that they ſaid he had cleft a Man with his Cutlaſs, and therefore it was fear'd he might do ſome miſchief in the Ship, being in that condition.

One Morning before Sun-riſing, being near the Coaſt of *Portugal*, we heard a Cannon fire, and the Shot fell not far from us. I turn'd out to ſee what was the matter, and obſerv'd that Captain *Joſeph*, Brother to our Captain, had put up the Red Antient, which was a Signal of Battel. Our Captain took a Proſpective Glaſs to diſcover what it was that had occaſion'd it, and a moment after told us his Brother was miſtaken, and that thoſe Sails we diſcover'd to the number of 500 were Fiſhing Boats that ſail with any Wind. The Sun riſing, it appear'd he was in the right, and we perceiv'd without the help of a Glaſs a prodigious number of Boats covering all the Coaſt. It is not to be admir'd that there is ſo much Fiſhing, for moſt of the People in *Lisbon* eat Fiſh at Night, even upon Fleſh-days, which cauſes an infinite conſumption, and it is not ſold by weight, but by the Barrel.

Arrives at Lisbon. We arriv'd at *Caſcais*, a little Town without the Bar, and ſail'd on to Fort S. *Julian*, where we fir'd ſo many Guns that the report reach'd the City. Being come to the mouth of the River *Tagus*, we ſaw abundance of Boats coming towards us, as well *Italians* as *Portugueſes*, that ſeem'd to cover all the Harbour; They were Merchants and others who had ſome concern aboard us. I knew ſeveral who did not know me. They were ſurpriz'd to ſee me alive, after they had receiv'd an account that I was dead, and expreſs'd much joy that the news had prov'd falſe. Having taken in Pilots belonging to the Port, as is the cuſtom, we came to an Anchor juſt before his Highneſs Prince *Peter* then Regent of *Portugal*'s Palace, the King being ſent away to the Iſlands *Terceras*. All that came aboard the Ship had put on ſuch fine Clothes, that I ſcarce knew them again. This they do at every Port, being but meanly apparel'd, as long as they are at Sea. After my Compliments to all thoſe who had been kind to me during the Voyage, and particularly to our Captain, I went aſhore to our Convent, to expect ſome Ship bound for *Spain*. *Carli.*

Imbarks again. It was not long before an opportunity offer'd: Captain *Dominick*, a Native of *Corſica*, who was deſirous to have a Prieſt aboard him, came to offer me my paſſage in his Ship, which was to ſail in company of two other, the *Loretto* and the *Princeſs*. His Ship was call'd the *Paradiſe*, and it was too good an Omen to refuſe to be Chaplain to the *Paradiſe*. Several *Dominicans*, *Benedictines*, and other Religious Men went aboard with me, inſomuch that one ſaid, We were afraid we ſhould want a Chaplain, but here are enough to keep a Choir. However thoſe good Religious Men, who were very much afraid of death, were no ſooner under ſail, but they kept themſelves ſo cloſe under Deck, that not one was to be ſeen. They admir'd that I being indiſpos'd, the Sea did me no more harm than if I had been aſhore: but I ſaid to them, Fathers, you need but go to the *Indies*, and then you will be no more afraid of the Sea than I am.

During this Voyage I fell into Diſcourſe with an *Iriſh* Man, tho he was a Heretick, becauſe I found ſome diſpoſition towards gaining that Soul to Jeſus Chriſt, and the more becauſe he was of an inoffenſive nature. He obſerv'd what I did, eſpecially when I ſaid Maſs, and was pleas'd to hear the truth; ſo that in a few days, with God's aſſiſtance, without which the endeavours of the ableſt Men are uſeleſs, I brought him to waver in his opinion. He told me he would have abjur'd in publick immediately, but that he would firſt go viſit a Brother of his at *Cadiz* to receive Abſolution. In fine, I was inform'd by him in that very Town, that he was become a Catholick, which nevertheleſs I would not publiſh, tho I

Carli.

ſaw him more pleaſant than he us'd to be, fearing he might do like many others, who ſometimes appear very zealous, and yet afterwards forſake the good way they were in.

Tho our Ship was the biggeſt of the three our Convoy conſiſted of, yet our Captain had conſented that the Captain of the *Loretto*, as being the Elder, ſhould be Commadore. One day we diſcover'd a Ship, and it being our Captain's duty to know what ſhe was, he made all the ſail he could. We fetch'd her up in a quarter of an hour, and fir'd a Gun without Ball to make her ſtrike, as the ſtrongeſt uſually do. They inſtead of anſwering our expectation, crouded up all the Sail they could, as if they would fly, their Veſſel being much leſs than ours; that made our Captain ſuſpect they might be *Turks*, ſince they had put out no Antient. He fir'd at them with Ball, and put up the Red Antient, which made them anſwer with one Gun but without Bullet. Being very near, the Captain made a Trumpeter, who ſpoke ſeveral Languages, Hail them. He ſpoke to them in *French*, becauſe they had put up White Colours, but we ſuſpecting it was a Cheat, bid them ſend ſome body aboard. They lanch'd their Pinnace, and the Maſter came aboard, by whom we were inform'd that the imagin'd *Turk* was a Veſſel laden with Salt-fiſh from *Nantes*, and bound for the Iſlands *Maderas*. They drank the Healths of the Moſt Chriſtian King, and the Republick of *Genoa*, and every one made the beſt of his way.

Arrives at Cadiz.

At laſt we came to an Anchor in that Great and Noble Port of *Cadiz*, one of the famouſeſt in *Europe*, full of an infinite number of Ships, Galleys, Barks, Caravels, Tartans, and other Veſſels, which I was aſſur'd at that time amounted to an hundred Sail. Juſt at the entrance of the Harbour we ſaw twenty five Ships of an extraordinary Bulk. There is a continual reſort of Ships from all parts of the World, even from the *Indies*; and it is uſual there to ſee thirty or forty Sail come in or go out in a day, as if they were but little Boats. I went aſhore with an *Italian* Gentleman, and ſome *Spaniſh* Merchants, and we were all of us preſently ſtopp'd by the Cuſtom-houſe Officers: I gave an account of my ſelf, and ſo did the Gentleman; but he added he was a Souldier in the King's Service, and they let him paſs: the *Spaniards* ſaid ſo too, and we caus'd our Goods to be loaded to go to our ſeveral homes. No ſooner were we in the Town, but the chief Officer of the Cuſtom-houſe with his Followers ſtopp'd the Porters, and bid them carry the Goods to the Cuſtom-houſe. The *Spaniards* ſaid they were all clear'd, and there was no need of further ſearch. The Cuſtomer gave a ſurly anſwer; one word drew on another, ſo they came to ill language, and from ill language to blows. An hundred Swords were drawn in a moment, but they were throng'd ſo cloſe together, that they fought with the Points of their Swords up, ſtriking one another with the Pummels, and making ſuch a noiſe, that one would have thought they were going to cut one another in pieces. The duſt flew ſo thick there was no ſeeing one another, and the field of Battel being near the Harbour, the People ran thither in crouds, fearing there were many kill'd and wounded. There was much crouding to part the Combatants, hearing their crys, and the clattering of their Swords; but what abundance of rational ſober People could not do, was done in a moment by four drunken *Engliſhmen*, who to make way to go to their Ships, began to throw Stones ſo furiouſly, that every Man thought himſelf happy enough that his Legs were found to run away. Thoſe who were fighting, not thinking it ſafe to ſtand that ſhower of Stones, made their eſcape in an inſtant, ſome one way, and ſome another.

Sails from Porto.

I repair'd to our Monaſtery, where my Fever which had granted me no reſpite increas'd, and kept me in Bed a Month, being forced in that time to be ſix times blooded again, and that while our Ships were gone. Before I could continue my Journey into *Italy*, I took the opportunity of going to the Shrine of S. *James* the Apoſtle in *Galicia*, and to that purpoſe aſſociated my ſelf with a *Milaneſe* Religious Man of the third Order of S. *Francis*, with whom I imbark'd for *Porto*. A ſtormy ſort of Gale carry'd us thither in a few hours, from thence we went by Sea to *Birona*, and from *Birona* with much difficulty afoot to *Compoſtella*, where we viſited the famous Church of S. *James* the Apoſtle. The Canons of this Church are all clad in Scarlet, and call'd Cardinals. They told us that none muſt ſay Maſs at the Saints Altar but Prelates and Grandees of *Spain*, for which reaſon the Sacriſtan would not permit us to ſay at that Altar. The Saint's Shrine is placed on the Altar with his Image upon it, ſo that the Pilgrims who go thither for their Devotion, aſcend four or five ſteps, and put their Hat on the Head of

Account of Compoſtella.

that

that Effigies, which is clad like a Pilgrim. There are abundance of Silver Lamps about it, but they are all black, as if they were of Wood. Having ſaid a *Pater* and *Ave*, we went away; and the Father told me, that if he had thought it was as he found it, he would never have come into the Country. I lodg'd at a Goldſmith's, who treated us at Table with *Florence* Wine, *Bolonia* Sauſages, and *Parmeſan* Cheeſe; which made me admire that *Italian* Wines and Proviſions ſhould be found in ſo diſtant a Country, and we may weil ſay, it is the Garden of the World.

Takes Ship at Corunna for Cadiz.

We had receiv'd information that at Cape *Finiſterré*, there was a Ship ready to ſail for *Cadiz*, which made us haſten our departure. Juſt as the Captain was going into his Boat to imbark we got thither; and tho I knew he was a Heretick, I begg'd of him to give me my Paſſage to *Cadiz* aboard his Ship for God's ſake. He without anſwering made me a ſign to go into the Boat, which when I had done, ſeeing he had not anſwer'd me, and perhaps becauſe he did not underſtand *Spaniſh*. I ſpoke to him in *Portugueſe*, then he anſwer'd I was welcome, and that he would not only carry me to *Cadiz*, but to *Sevil* if I would. I thank'd him for his charitable offer; but my Companion, who would have been glad to be in ſuch a habit as mine, was forced to pay for his paſſage. It was a great *Engliſh* Man of War of 70 Guns, and 300 Men, loaden with Anchors, and other Naval Stores. It was bound by order of his *Britannick* Majeſty to all the Ports of *Spain*, to find out twenty four Frigats belonging to that Crown, ſent againſt the *Turks*, and was to furniſh them with what they wanted.

When we were out at Sea, I ſaw the Captain with a Proſpective Glaſs endeavour'd to diſcover ſome Sails that appear'd at a great diſtance; after which he went into his Cabbin, and talk'd to his Officers in *Engliſh*, who went to give out Orders, and preſently after the Drums began to beat, and the Souldiers to take their Poſts. My Companion and I gueſt they were making ready to fight, tho we ſaw no Ships, but they had ſeen them. We directed our courſe towards them, ſailing with a Side-wind, and adding two ſmall Sails on the Sides of the Main Sheet; ſo that having fourteen Sails abroad, we flew like the Wind it ſelf, and cut the Water in a moſt violent manner.

Carli.

A Sea-fight.

Within an hour we came up with the two Ships the Captain had deſcry'd, and they having put out no Colours, he gave them a Gun to bring them in; but they ſeeing they were two to one, and doubtleſs never imagining our Ship was ſo well mann'd, anſwer'd with a Bullet, and at the ſame time we heard from one of thoſe Ships a confuſed noiſe of Voices as it were of People that complain'd. Our Captain ſaid he did not queſtion but one was a *Turkiſh* Veſſel that had taken the other which was a Chriſtian, and it prov'd ſo. At the ſame time he furl'd his Sails, and gave them a broad ſide of twenty Guns, which made ſuch a thundering as would daunt the braveſt heart. It was happy for us we had the Wind, which carry'd all our Smoke upon the *Turks*. Yet they fir'd like mad Men from both Ships, for the Prize was mann'd with *Turkiſh* Sailers and Souldiers, and the poor Chriſtians were forced againſt their will to help at the Guns, the chief of them being put into Irons. The Cannonading continu'd an Hour and a half, and not knowing what the event might be, the Father of the third Order and I confeſs'd to one another. He was vex'd at heart to be in that buſineſs, but I arm'd my ſelf with patience againſt whatever might happen, whilſt no Ball reach'd me.

Our Captain perceiving the Fight was like to hold, caus'd one of the Enemies to be boarded, grapling with them to come to handy ſtrokes. Then it was we began to hear the groans and crys of the poor wounded Men lying about the Deck one upon another, and ſerving to ſhelter thoſe that fought. The Attack was furious, and the reſiſtance vigorous; but the Enemy being inferiour in number, began to give way and yield. Our Men without loſing time leap'd aboard, put the *Turks* in Irons, and ſet the Chriſtians at liberty, who took up Arms to be reveng'd of the Infidels, and to ſecure the liberty they had newly obtain'd. The other Veſſel being left alone fled for it, but our brave Captain ſoon had all things in order, and put Men aboard the Prize, which being leſs than his Ship, could better purſue the other that fled, which being loaded with Goods taken from Chriſtians was ſoon fetch'd up by the other we had taken, that had nothing aboard but Proviſions and Ammunition. They fir'd ſome Guns, but perceiving our Great Ship came up and was within Cannon-ſhot, yielded. The Lieutenant, who had the Command of the firſt given him, went to take poſſeſſion of the other, putting

Carli. the *Turks* in Irons, and releasing the Christians, who were in number fourscore in all, Sailers, Merchants and Passengers, besides twelve that were kill'd: Of the *Turks* there were 130, the rest being either kill'd or dangerously wounded.

The three Ships drew close together, and our Captain order'd all the Christians to be brought before him, who all knelt down to thank him for their deliverance out of the hands of those Barbarians: He as'd who was their Captain; and a lusty Man half strip'd told him in *Spanish* it was he; and afterwards in *Portugueſe*, which our Captain understood better, gave an account how they had been taken: That sailing from *Malaga* laden with Wine, and being out of the Straits near Cape *S. Vincent*, that *Turkish* Ship which carried no Goods, but was well man'd with about 225 Souldiers and Sailors, had attack'd him, and being much the stronger made themselves Masters of his Vessel after some resistance. The Captain bid them go dress themselves, and take possession of his Ship again, making the *English* come out. They return'd him abundance of Thanks, and beg'd of him to convoy them to *Cadiz*, since he was bound thither as well as they, which our Captain granted them. The *English* divided themselves, some aboard our Ship, and some aboard the *Turk*, put all things in order, and held on their course rejoicing that they had kill'd two Birds with one stone, having taken the *Turk*, and deliver'd the *Spaniard*, among whom there were some *Neapolitans*, *Milaneſes* and *Flemings*.

As we proceeded on our Voyage, making all the sail we could, the Sky began to grow dark on a sudden; and fearing some Storm was gathering, we lower'd our Sails, which indeed was done just in time, for but a moment after the Wind blew so outrageously that there was no keeping the Ship to her course, but she was left to the mercy of the Wind. Then were there heard throughout the Vessel such hollowing and calling as increas'd the terror of approaching Death; yet the Captain bid us fear nothing, for that the Ship being new would certainly bring us off: However we did not cease to offer up our fervent Prayers. The Father seeing we were every moment in danger of perishing, told me we had done ill in going aboard those Hereticks, who are always under Excommunication; but I answer'd, Those who travel about the World must make a Virtue of Necessity. In the mean while the Man at the Topmast-head cry'd, Land, Land. The Captain ran up, and perceiv'd we were on the Coast of *Barbary*, the Storm having carry'd us a great way up the *Mediterranean*; for which reason before any *Turks* might discover us, he gave orders to steer towards *Oran*, a strong place belonging to the King of *Spain*. We got thither in less than an hour, the Wind blowing so hard, and gave God thanks for delivering us from the *Turks*, the Wind if we had not minded it carrying us directly to *Algier*.

Our Captain went ashore next morning with some of his Officers and the *Spanish* Captain; they went to the Governor, and gave him an account of our Fight, and he in the Name of his Catholick Majesty thank'd the *English*. This Fortress seems to be of great consequence, and in a manner impregnable: It is well provided with Cannon, and very serviceable to Christians when they are drove by Storms upon the Coast of *Barbary*, there being no other place where Christians can put in. Next morning the Wind being fair, we weigh'd Anchor, and soon arriv'd at *Cadiz*. I had thoughts of going ashore to our Monastery, but the Captain told me, that he having some business at *Sevil* had hir'd a Bark to go thither, and that if I pleas'd he would carry me in it for God's sake, which made me not neglect so good an opportunity. I staid about a day till he had dispatch'd some business he had at *Cadiz*, and then we set out, carrying 30 Men with us to row in case the Wind fail'd us. We touch'd at *S. Lucar*, staid there some hours, and having kept going all night, arriv'd at *Sevil*. I thank'd him for so many Favours I had receiv'd of him, declaring I was so much the more sensible of their Greatness, because I could not have receiv'd more from a Catholick. He made me such an Answer, as imply'd that *Capuchins* were in good esteem among them.

Arrives at Oran in the Coast of Africk.

I went to our Monastery, which is great considering our Poverty, and has a considerable number of Religious Men. There I continued eight days, as well to rest my self, as to see the Town, which would not be unlike *Milan* were the Streets handsome and wide: The *Dome* in nothing inferior to that at *Milan*, only that it is not of Marble, but of a Stone somewhat like it, yet softer and easier to work. It is the custom throughout all *Spain* to make the Choir and high Altar in the middle of the Church, particularly in Cathedrals, which is very inconvenient where there is a great resort of

Comes to Sevil.

People,

People, tho otherwiſe they are great and ſtately Structures. The Steeple is ſo large and well built, that a Man may go up to it a Horſeback, or in a Litter: Going up to it, I was ſurpriz'd to ſee ſo many Bells, for there are no leſs than three and thirty. Whilſt we were there they came to ring them, and all being to ring but two or three that belong to the Clock, we made haſte down for fear of being ſtun'd with the terrible noiſe of their clattering: As ſoon as we were in the Street, they began to ring with ſuch a noiſe, that it ſounded as if all the Bells in the Town had been rung.

I went to ſee the King's Garden, which is fine enough, and has abundance of Waterworks, Orange and Lemmon Trees, yet there is nothing in it but what we have in *Italy* in greater plenty. I viſited the Convent of the *Recolets*, which is very large, but of an antient Structure; there are in it above 150 Religious Men, beſides thoſe in the Infirmary. The Bell they ring to call to the Refectory is twice as big as that which ſerves our Church. The Canons of this City are very rich, and always go in Coaches drawn by four Mules: They then expected Monſignieur *Spinola* an *Italian*, who had the Archbiſhoprick of that City confer'd on him.

I ſet out from thence afoot for *Cordova*, paſſing through *Carmona*, and other ſmall places, of which I will give no account for fear of tiring the Reader; yet I cannot forget the wretched Road, where there is neither Houſe nor Tree, nor ſo much as Water to cool ones Mouth to be found. This made me provide a Bottle of Wine, which I had through the aſſiſtance of a Gentleman I met on the Road, who bought it for me, there being no hopes of having it given me for God's ſake by the Inn-keeper. And were it not for People of Quality that relieve us, it would be impoſſible for *Capuchins* to live upon Charity according to their ways, the People being wholly ſtrangers to giving of Alms. Being in a Town where we have no Convent, I beg'd ſome Bread for God's ſake of a Baker, which was ſo ſurprizing to him, that he ſtood in a maze like a Man beſides himſelf: I left him and his Bread, for fear if I ſhould beg any longer of him, he would be quite beſide himſelf. I continued my Journy, begging of God that he would ſoon let me get out of a Country where there was ſo little Charity.

Cordova. Being come to *Cordova* I went to our Monaſtery, where I was forced to be ſatisfy'd with the *Spaniſh* Diſh they call *Olla Podrida*, ſignifying a rotten Pot; which name is not improper, for it is an extravagant medly of ſeveral things, as Onions, Garlick, Pumkin, Cucumber, white Beets, a bit of Pork and two of Mutton, which being boil'd with the reſt are almoſt loſt. The Fathers as'd me whether I lik'd it: I told them it was very fit to kill me, being as I was almoſt ſick, and ſo weak that I had need of ſome better Reſtorative than that *Podrida*, to which I was not us'd. They put ſo much Saffron into it, that had I not been yellow enough already with my Diſtemper, that alone might have been enough to dye my Skin of that colour. It is a great Dainty for *Spaniards*, but a ſcurvy meſs for thoſe that are not us'd to it. *Carli.*

The Cathedral on the outſide look'd to me bigger than all the Town, and I was not deceiv'd, for being in it, I was amaz'd to behold a Church ſo large, that from one ſide of it a Man can ſcarce ſee the Wall on the other; and were it proportionable in height, it would be one of the Wonders of the World: There are on the inſide ten rows of Pillars, and fifteen Pillars in each row: The middle Iſle is very ſpacious after the modern manner, and gilt about the high Altar and Choir. A Canon told me there were in it 366 Altars; on the chief of them is a very large Tabernacle all of precious Stones, which has a Revenue of 3000 Livers appropriated to it. In a large Chappel there is a great Silver *Ciborium* that weighs 96 Ounces. I obſerv'd upon a Pillar ſtanding by it ſelf, a Man painted kneeling: They told me it was the Picture of a Chriſtian who had been many years a Slave in that Town when it was in the poſſeſſion of the *Moors*, and had with his Nails carv'd a Croſs upon that Pillar: It was ſhow'd me, and a Man would have thought it had been done with a Penknife. I believe he was very long about it, for the Pillar is very fine Marble. This City is ſeated in a great Vale, a River running by the Walls; formerly it ran through the midſt of the City, which was then very large, but at preſent indifferent, and has in it nothing elſe remarkable that I know of. *A vaſt Church.*

I ſet out for *Alcala la Real*, and met with ſome *Spaniards* who told me, that *Andaluſia* was the Garden of *Spain*: Whereupon I ſaid to my ſelf, God keep me from the reſt of *Spain* if this be the Garden, I had better return to Sea. That Town ſtands upon a Hill, and I ſaw nothing remarkable in it. *Granada*, whither I went next, is a beautiful and very large *Alcala.* *Granada.*

large City, but yet inferior to *Sevil*. Our *Carli*. Fathers have two Monaſteries there, one for a Novitiate, the other to ſtudy: The Cathedral is not yet finiſh'd. The Palace of the *Mooriſh* Kings, call'd the *Alhambra*, ſtands upon a Hill, which tho very high has plenty of Water. There are ſuch abundance of Rooms in this Palace, that a Man may loſe himſelf, as if he were in a Labyrinth. There are two Baths where the *Moors* us'd to waſh themſelves, one of hot Water, the other of cold: The Cielings of the Rooms are very curious, being made of a colour'd Plaiſter that ſtill looks new. There is another Hill on which the Infidels did put holy Martyrs to death, and where abundance of Relicks are kept.

Lerenna. From *Granada* I went to *Lerenna*, the Wine of which place is look'd upon to be the beſt in *Spain*, but the People ſpeak ſuch ill *Spaniſh*, that they are hardly to be underſtood: They call them *Biſcalins*.

Antequera. I held on my Journy to *Antequera*, a Town as big as a City. I reſted there eight days in one of our Monaſteries, and the Guardian who did me a thouſand good turns would have kept me there as long again. Thence I went to *Malaga*, which is an indifferent good Sea-port Town, very populous, and full of Trade. The Archbiſhop is a Dominican, Brother to *Don John* of *Auſtria*: I was told his Revenue was worth 80000 Ducats a year.

I lay there waiting ſome opportunity of Shipping, and finding my ſelf ſtill very ill, my bleeding at the Noſe, Ears and Mouth, not being yet over, I put my ſelf into the hands of an *Engliſh* Phyſician, who had ſo much ſucceſs as to mend my Condition, for I bled only at the Noſe: For eight days I was pretty well, and then relaps'd as bad as ever. After waitting ſome weeks, a very good opportunity offer'd: Six *Spaniſh* Gallies returning from the Straits of *Gibralter*, came to an Anchor in the Port, to take in freſh Proviſions, and go winter at *Carthagena*: I apply'd my ſelf to the Marqueſs of *Bayona* who commanded them, he was then call'd Spaniſh Gallies. Marqueſs *de Santa Cruz*, having reſign'd the Title of *Bayona* to his Son, who is now General of the Gallies of *Sicily*. That noble Lord underſtanding I was an *Italian*, did not only grant me my Paſſage, but would have me aboard his Gally; and tho I could ſpeak *Spaniſh*, would have me converſe with him in my Mother Tongue, becauſe he ſpoke *Italian* to perfection, having been formerly General of the Gallies of *Naples* and *Sicily*. The Prieſt belonging to thoſe Gallies having been left ſick at *Carthagena*, during our Paſſage I had the Poſt of Chaplain, and Confeſſor to his Excellency.

Our Voyage laſted fifteen days, and in that ſhort time I found what it was to be at Sea in Gallies: I envy'd their happineſs who were aboard great Ships, which are more commodious and expeditious than Gallies. The bad Weather made us put back three times; a Calm enſuing, we made way with our Oars; diſcovering a Sail by the Moon-light, the Oars were hard ply'd to fetch it up: when we were near, ſhe ſet up *Engliſh* Colours, yet we hemm'd her in, and gave her a Gun. She anſwer'd, and the Captain lanching his Boat, came aboard his Excellency. That Veſſel appear'd like a Mountain to us that were aboard the Gallies, the Stern was all gilt; they were cruizing upon the *Turks*, whom they mortally hate: and did all Princes follow their Example, I believe thoſe wicked Pirats would ſcarce ſhow their heads at Sea.

We held on our courſe to *Almeria*, Almeria. where we continued two days laying in Water and other freſh Proviſions: The Town is neither large nor populous, but ſeems to have been conſiderable in the time of the *Moors*, being incompaſs'd by Mountains, and defended by a good Fort: It is adorn'd with abundance of Fountains of very pure and wholeſom Water. As I was there quenching my Thirſt proceeding from the Fever and Effuſion of Blood, I heard the warning-piece for ſailing, and return'd aboard the Gallies. We ſet out about night-fall, being ſaluted by the Fort, and in our way took three *Turkiſh* Brigantines; the Men were diſtributed among the Gallies, and the Veſſels man'd with Chriſtians and *Turkiſh* Slaves. At laſt we arriv'd at *Carthagena*, Carthagena. where is an excellent Port form'd by Nature, ſhut in with Mountains and very ſafe, eſpecially for Gallies. The Town ſeems to have been formerly conſiderable, but is at preſent the moſt wretched place in *Spain*; for after the Inhabitants had ſton'd their Biſhop, they were ſeven years without Rain, but it ſeems God took Compaſſion on them after that, for now it rains twice or thrice a year: However the Country is barren, and they carry Bisket thither out of *Italy* to maintain the People belonging to the Gallies that winter there. Thence I went to *Caravaca*, where I ſaw the holy Croſs Caravaca. brought by an Angel from Heaven, and ſet on an Altar where a Prieſt was ſaying Maſs without a Croſs. I went on to *Valencia*,

Valencia. *Valencia*, a very fine City, delightful for its Gardens, the pleasanteſt of which
Murcia. is the Archbiſhop's. Thence to *Murcia*
Alicant. and *Alicant*, a little Town, but of good Trade, the Houſes high and well built: Having ſtaid there five days, I continu'd
Tortoſa. my Journy through *Tortoſa* and *Tarra-*
Tarragona. *gona*, where there is a beautiful Dome,
Monſerratte. and then came to *Monſerratte:* This place inſpires Reſpect, and draws Tears from the Eyes of thoſe who go thither with a true Spirit of Devotion. There are as many Chappels as Myſteries of the holy Roſary. One would think all the way to it was hew'd out, it being all through a Rock. There is a very great number of Silver and Gold Lamps, and ſome of Amber, the Ornaments of the Altars being anſwerable to that Grandure. There are continually Pilgrims on the Road going thither, or returning from thence.

From our Lady of *Monſerrate*, I went
Barcelona. to *Barcelona*, the Capital City of *Catalonia*, and a Biſhoprick: I reſided there ſix weeks, becauſe of a Pain I felt, which made me unfit even to ride a Horſeback. Three Monaſteries we have there, are out of the Town: That of *S. Matrona* is upon the ſide of a Hill under the Fort, and in the Church is the Body of that Saint. The ſecond is that of *S. Eulalia*, where that Saint's Houſe ſtood, among the Mountains two miles from the City, and that is the Novitiate. The third is that of Mount *Calvary*, not that it is ſeated on a Mountain, but it is ſo call'd becauſe of three Croſſes there are in it: To this it was I betook my ſelf, becauſe it is the greateſt, and has an Infirmary. Thoſe *Catalonian* Fathers receiv'd me with extraordinary Civility, eſpecially when they underſtood I came from ſo far a Country. The City is large and beautiful, abounding in all things neceſſary for Human Life, and would be the moſt conſiderable place in thoſe parts, had it a ſafe Harbour for great Ships. I took notice of the Muſick they uſe upon Rejoicings, for inſtead of Violins at Weddings they have Fifes and Trumpets, which make the Church ſhake.

During my ſtay at *Barcelona* there came thither one of our Lay-Brothers, whoſe Name was *Peter de Saſſari*, from *Argier*, where he had been ranſom'd among other Slaves by the Catholick King: He had been taken ſix Months before with *F. Luis* of *Palermo* in their way from *Cagliari* to *Saſſari*. Thoſe two *Capuchins* being carried to *Argier*, *F. Luis* found no difficulty to get his Living by Preaching, Maſſes, and hearing Confeſſions, and could beſides pay his Maſter to whoſe ſhare he fell, ſo much a Month as they agreed upon, for which reaſon he was not put to the Oar, but was allow'd to go about the Town freely: So when they were about ranſoming of him, his Maſter ſet him at 3000 Ducats, whereas the Brother was ſold for 300, being only fit for the Oar; and it being eaſier to raiſe that Sum, he was firſt ranſom'd. I propos'd to him to go into *Italy*, and his Head was ſo poſſeſs'd with his late Misfortune, that he gave me to underſtand that his only deſign was to return home as ſoon as he could. We reſolv'd therefore to lay hold of the opportunity of a Bark bound for *Sardinia*, the Captain whereof, *D. Carlos de Piſa*, a very devout *Catalonian*, receiv'd us very courteouſly: We were 250 Souls aboard that Bark, which ſet ſail with a fair Gale. The Wind being very brisk, we had made much way, and were entring the Gulph of *Lions*, when the Weather becoming boiſterous, it grew to one of the moſt terrible Storms imaginable, the Waves toſſing our Bark like a Nut-ſhell, and Mountains of Water covering of it every foot. The Diſorder, Confuſion, and eſpecially the Cries of the Women terrify'd thoſe that were moſt inur'd to ſuch Tempeſts. The worſt of it was, that the Seamen could not hear one another with the noiſe of the Sea and of the Paſſengers, which oblig'd the Captain to draw his Sword to drive all thoſe under Deck who could not help, but only ſerv'd to hinder the Sailors: All upon the Deck and in the Cabin were [illegible]; the Veſſel ſeem'd to be ready to overſet with the beating of the Sea, which drove all the People to that ſide which inclin'd, when a Wave ſtruck againſt it with ſuch violence that it broke the laſhings of one of the Guns. The Cannon being looſe ran down to the lower ſide with ſuch fury, and gave ſuch a ſhock, that it was a wonder the Bark was not ſtav'd: The noiſe it made increas'd the Terror, which the darkneſs of the Night ſpread. The Sailors wet and ſpent, reſolv'd to let the Bark run before the Wind, provided ſhe did not run aground. I thought with my ſelf, how comes it about that I who have twice croſs'd the Ocean, ſhould come now to be drown'd in a puddle of Water; for to ſay the truth, I never thought my ſelf ſo near being caſt away as that time, ſeeing one of the Maſts ſpent, the Sails half rent, the Bark batter'd, and the Seamen all caſt down. This Storm laſted all night, ſo that we knew not whither we were going. About day-

Carli.

He ſails for Sardinia.

Carli. day-break the Sea ſeem'd to grow ſomewhat ſtiller, and the Sky clearing by the riſing of the Sun, we diſcover'd Mountains, which were not above a League from us, and found we were on the Coaſt of *Spain* near Cape *Gata*. So that perceiving I was drove back, and had in ſix hours ſpace loſt near as much ground as I made in ſix months, I reſolv'd to go no more to Sea. However we ſoon took heart, for whilſt we were making to ſhore, there ſtarted up ſuch a freſh Gale from the North, that the Pilot thought it would not be amiſs in ſome meaſure to regain the time and ground we had loſt. We bent our Courſe for *Catalonia*, and in a few hours arriv'd at *Mattalona*, our Pilot's native Country.

Being come to an Anchor, I landed with my Companion whom I had not ſeen during the Storm, and went to reſt us at our Convent, which ſtands on a Hill without the Town. I deſign'd to have ſtaid there ſome time, but underſtanding the Pilot would ſail up to *Ablana*, which is a better Harbor, I ſuffer'd my ſelf to be tempted to make uſe of that Conveniency, being willing to put to Sea again, as ſoon as I was aſhore, becauſe of the diſtemper I ſtill labor'd under. In a few hours we got to *Ablana*, and went to our Monaſtery ſeated on a Rock in a Peninſula join'd to the Town by a ſmall Neck of Land; ſo that the Sea ſerves for an Incloſure to the Monaſtery and Garden, which I thought the fineſt ſituation of any Convent of our Order, the Air being very temperate. I acquainted my Companion that I intended to ſtay there ſome time, in order to return home through *France*, a more worthy Object for my Curioſity than *Sardinia*. The Crew of our Veſſel, and particularly the Officers, who were all *Italians*, hearing of it, came to Confeſſion to me, expreſſing how much they were concern'd that I ſhould leave them. They ſailing again for *Sardinia*, I reſted eight days in that delicious place, and then ſet out with two Companions for *Girona*; ſo that I ſaw almoſt all *Catalonia*, which is a very fruitful Country, and the People extraordinary well temper'd. From *Girona* I went to *Higueras* on the Borders of *Spain*; whence croſſing ſome Mountains, I entered upon the Earldom of *Rouſſillon*, and the firſt Town of it called *Cerat*.

Rouſillon. From *Cerat* I went to *Tony* in the Vale of *Perpignan*, and I remember I there paſs'd over a River upon a Bridg, that has but one Arch, the Feet whereof reſt upon two Hills, ſo that the middle of it is a prodigious height, and frightful to look down. They ſay there is not ſo high an Arch in all *France*, and for my part I muſt own I have not ſeen any like it in all thoſe parts of the World where I have been. I ſaw all the Country about full of Soldiers; and asking what might be the reaſon, was told, That Country had once belong'd to the Crown of *Spain*; but being ſince under the Dominion of *France*, and the price of Salt being raiſed, the People had revolted; for which reaſon Troops had been ſent thither from *Languedoc* to quell them.

Perpignan, which I ſaw next, is a Fort Royal ſeated on a high Rock, encompaſs'd by three lofty Walls with good Ditches, and well ſtor'd with Cannon. To appearance it looks impregnable, yet the moſt Chriſtian King took it after a Siege of eight months; which was the eaſier for him to do, becauſe there is a very populous Town adjoining to the Fort; for had it been a Fort alone without a Town, eight months had not been enough to ſtarve the place, where they might have laid up three years Proviſion. Our Monaſtery there is without the Town. Perpign.

Having paſs'd the Mountains, I came to *Narbonne*, through the midſt of which there runs a River that falls into the Sea a League off. The City is not large, but very populous, as are all the Citys and Towns in *France*. The Churches are not beautiful, but there is ſuch a reſort of People to them, eſpecially upon Holy-days, that there is ſcarce room for the Prieſt to turn himſelf at the Altar. The Prieſts of the Church of S. *Juſtus* are habited like Monks. The two Steeples have a notable Eccho, which is pleaſant to hear. Narbonn.

Next I ſaw the Towns of *Languedoc* and *Provence* that lay in my Road, whereof I ſhall ſay but little. *Beziers* ſtands on a Hill in a delightful Country, and well water'd: I went to the Cathedral to ſee the Arch-biſhop *Monſignieur de Bonzy* a *Florentine*, but he was then abſent. He has been ſince made Arch-biſhop of *Tolouſe*, and his moſt Chriſtian Majeſty's Ambaſſador at *Madrid*. Yet the King allows him the Revenue of his Biſhoprick, till it is beſtow'd on another. In this Church I took notice of a very large Organ over the great Gate, where there are only thoſe Pipes that appear outward in ſight, the others being diſtributed by three and three among the Pillars, which makes the Church ſhake when they play, tho it is extraordinary great, which is a notable piece of curioſity. Beziers.

Tolouſe

Tolouſe. *Tolouſe* is a City worth ſeeing, for the great number of Relicks kept there, as alſo for its greatneſs, and the number of its Inhabitants; which made me take care not to go by the Churches when Maſs or Veſpers were ending, the Throng being ſo great that it would have forced me back.

Agde. *Agde* an antient Town, where was held the Council call'd *Agatenſe*. In our Monaſtery, which is on the Strand, there is a miraculous Image of our *Lady*; for the Sea having three times ſwell'd up to the Town, has never incroach'd ſince the Image was placed there, but rather gone back, for which reaſon it is call'd *Noſtre Dame du Gué*.

Arles. *Arles* an Arch-biſhoprick, and populous enough.

Martegues. *Martegues* a Place curious to behold, for it is divided into four Hamlets built upon the Sea, with Bridges from one to the other. We have two Monaſteries, one at each end of the Town; in one of which there are fourteen Religious Men, and twelve in the other; and there being none of any other Order, they hear Confeſſions there, as they do in *France*, *Spain*, *Germany*, and ſome parts of *Italy*. The only ſupport of this Town almoſt, is Fiſhing, there being eight hundred Tartans for this purpoſe, beſides a vaſt number of little Boats that cover a great part of the Sea.

Aix. Marſeilles. Thence I went to *Aix* the Capital City of *Provence*, and to *Marſeilles*, a conſiderable Town, and of great Trade, yet not ſo large as I had fancy'd it. The Harbour is very handſome and ſafe, more eſpecially for Barks and Galleys, becauſe great Ships cannot go in loaden. There I ſaw 25 Galleys laid up cloſe by one another, and in the midſt of them the Royal Galley, which all Veſſels that come into that Port ſalute with a Gun. Her Stern is finely carv'd, and gilt. True it is, ſhe is not ſo big as the Royal Galley of *Spain* I ſaw at *Carthagena*, which carry'd the Empreſs: This Town has three Forts, of which the new one at the Mouth of the Harbour has three Walls, and four on one ſide. His moſt Chriſtian Majeſty has caus'd the Wall that enclos'd the ſide next to the Hill to be thrown down to enlarge its compaſs, which has brought our Monaſtery into the Town, and will make it much more conſiderable, being fill'd with a vaſt multitude of People of all Nations: Several Bodies of Saints, and abundance of Relicks are to be ſeen there, particularly S. *Andrew*'s Croſs. I went to ſee the Churches of S. *Maximin*, and S. *Beaume*; they are places that inſpire Devotion, and draw Tears from the hardeſt Hearts. *Carli.*

I took Ship for *Cietat* and *Toulon*. This Toulon. is an indifferent Town, but the Port very conſiderable, and capable of receiving any number of the biggeſt Veſſels: I ſaw the Royal *Luis*, which muſt be finiſh'd by this time, and carrys 120 Guns; it has three Galleries, and the Stern all Gilt, as are the Sides, Head, and Cabins. The Gilder that was about it told me they had already laid out 3000 Crowns in Leaf-Gold. I took the opportunity of a Veſſel bound for *Savona*: The firſt day we ſail'd right afore the Wind, and at night put into S. *Trompes*; but the next day the bad Weather forced us into a place where there were but two Houſes, at a great diſtance from the City *Graſſe*, which Graſſe. ſtands on a Hill encompaſſed by other Hills, ſo that we could ſcarce ſee it at Sea, and therefore we muſt either go thither, or ſtarve. Finding my ſelf ſomewhat hot of that which the Phyſicians at *Marſeilles* call'd a *Hectick Fever*, and made me unfit to travel; I lay down to ſleep under a Tree, but Hunger would not ſuffer me to cloſe my Eyes. Being thus weary of my ſelf, and not able to go to *Graſſe* as the others did, I knew not what courſe to take, when God, who has always reliev'd me in diſtreſs, as I have often found by experience in my Travels, ordain'd that I ſhould meet a Perſon that to me ſeem'd of ſome note, and ſaid to me, Father, what do you here all alone? My Diſtemper, ſaid I, which you may diſcern by my Looks, has made me ſtay here; but at preſent Hunger torments me more than my Fever. He anſwer'd, I am come in that cover'd Felucca you ſee near that Rock, and it is mine; I have caught ſome Pilchers, if you pleaſe we will ſup together. The Offer was very pleaſing to me, as any Man may imagine, and ſo I follow'd him very readily. We went into the Felucca, where two Seamen had made all ready. How ſhall we do, ſaid he, for we have no Bread but Biſket? Any thing is good in a time of need, ſaid I, and I have been often without either Bread or Biſket. That good Man talk'd to me in *Portugueſe*, which I admir'd, being ſo far from that Country, and therefore I aſk'd him whether he was a *Portugueſe*. He told me he was not, but that he had been there ſomeime. *A ſtrange Story.*

We began to eat and drink, without regarding that the Sun ſhin'd violent hot in our Faces, Hunger making me lay about me, and giving an excellent reliſh

to any ſort of Meat. Having eaten, and
Carli. given Thanks to Almighty God, we walk'd along the Shore diſcourſing together: I ſtep'd forwards alone to ſee a Dolphin that made a noiſe in the Water, as if he had been fighting with another Fiſh, and was buſy throwing ſome Stones at him. When I had done, I look'd about and found that good Man did not follow me, which made me turn back for fear he ſhould be gone before I could return him Thanks; but I ſought him in vain, nor could I diſcover the Felucca. I went back to the place where it lay, and ſaw nothing, which put me almoſt beſide my ſelf. And indeed when I reflect upon it, I cannot tell what to think. One thing I know, which is, that having carefully examin'd thoſe that were left aboard our Brigantine, whether they had ſeen that Felucca that came to the Shore with three Men in it; they anſwer'd, they had ſeen no Creature, tho they had been all the while aſhore fiſhing in that little Creek. I held my peace, and in my heart thank'd God, the Source of all that is Good, for that he had been pleas'd, without any deſert of mine, to relieve me in that diſtreſs, into which I was fallen for his ſake. Whether it was by the hands of a Man, or of an Angel, I could not tell, but I felt an unſpeakable comfort; and ſuch it was, that had my Health permitted, I ſhould have certainly return'd to *Congo*, ſince I could ſtill make uſe of my Miſſioner's Patent which was not yet expir'd.

Next day we went aboard, and ſailing before the Wind, arriv'd near to *Nice*; but the Port not being ſafe, went on to *Villafranca*, where I went to our Monaſtery, which looks like a Paradiſe amidſt ſo many high Mountains, and ſo many uncouth Rocks. Three days after I ſet out aboard a *Genoeſe* Galley, which carry'd me ſafe to *Monaco*: This is a place of conſiderable ſtrength, very pleaſant and delightful. Thence I took the opportunity of a Brigantine bound for *Savona*; but we had like to have periſh'd in a Storm, and were forced back. I would not truſt the Sea again, after finding it ſo mercileſs and uncertain, for fear, leſt after ſo many dangers as I had gone through, I ſhould at laſt be ſhipwrack'd in the very Harbour. I thought the Land would be more favourable to me, and making ſhort Journeys, took my way through *Menton S. Remy*, which is as it were the Paradiſe of *Italy*, *Savona*, *Seſtri di Ponente*, and *Genoa*. In the Monaſtery call'd the *Conception*, which is without that City, I expected my Superior's Orders, having ſent them an account of my Return. A violent Fever which held me forty days, had like to have done the Work, a Hectick Fever could not perform in three Years. It was a comfort for me to be among my Acquaintance, who did me abundance of Favours.

During that time Brother *Michael de Orvietto* came to *Genoa* from *Congo*, being ſent to *Rome* by the Superior, to repreſent to the Holy Congregation *de Propaganda Fide*, to what a low condition that Miſſion was reduced, moſt of the Miſſioners dying in a ſhort time, and only three remaining in the whole Kingdom. He brought us news of the Death of *D. Alvaro* King of *Congo*, and the Election of another as devout as he. Beſides, he told us that the *Blacks* had eaten F. *Philip de Galeſia*, a Miſſioner of the Province of *Rome*, which happen'd in this manner: The Great Men having obtain'd leave of the King to burn ſuch Sorcerers as they could find, went to a place where they knew they were got together, and ſet fire to their Cottages. As ſoon as the Flame began to riſe, they fled, and meeting with F. *Philip* in their way, fell upon, kill'd, and eat him; which the *Blacks* who purſu'd them ſaw by the light of the Flames, and carry'd the news to S. *Salvador*. This happen'd in the Province of *Sonde*, where a Duke who is the King's Subject reſides. *A Capuchin eaten by Blacks.*

Contrary to all expectation I recover'd, and paſſing through *Piacenza*, came to *Bononia*, where, God be prais'd, I am at this time with ſome Relicks of my Diſtemper, left me by the great Fatigues of my Travels, thinking my time well enough ſpent, if but one of 2700 Children and Youths I baptiz'd, obtains Salvation through my Miniſtry. F. *Michael Angelo*, before he departed this Life, told me he had baptiz'd 316; and it is no wonder we ſhould baptize ſo many in ſo ſhort a time, the People being innumerable. A *Black* told me, that a *Macolonte* had got 52 Children upon ſeveral Women. God of his Mercy preſerve thoſe that for the future ſhall be appointed for this Miſſion, for fear if they fail, all thoſe People ſhould turn Pagans. Be it all to the Glory of God, whoſe Judgments are incomprehenſible, and the means he uſes for our Salvation various and wonderful in all reſpects. I deſire the Readers to pray for thoſe poor converted *Ethiopians*, that they may perſevere in the Faith of our Lord Jeſus Chriſt, and that we may altogether attain to our deſired Port of the Kingdom of Heaven. *Amen.*

FINIS.

A

VOYAGE TO CONGO,

And several other

COUNTRIES,

Chiefly in

Southern-Africk.

By Father *Jerom Merolla da Sorrento*, a Capucin and Apostolick Missioner, in the Year 1682.

Made English *from the* Italian.

The Author's Preface.

THE Author of our Salvation *Chriſt Jeſus*, the only begotten Son of God, deſcending from the Boſom of his Father to viſit our tottering Manſions here on Earth, never had greater deſires than to teach us by his Word and Works the ſecure and infallible way to Heaven, and thereby to deliver us from the horrid and deplorable Slavery deſign'd us by the Devil and his Miniſters, and wherein we were all miſerably involv'd by the Sin of our firſt Parents. Hence it is that after his moſt glorious Aſcenſion he commanded his Diſciples to go preaching his moſt holy Word through all the habitable parts of the Earth; and that in defence thereof, if neceſſity ſo require, they ſhould be ready to ſhed their deareſt Blood, which all the Apoſtles and Martyrs have accordingly done in Obedience to his moſt holy Commands, and for the Good and Propagation of the only true Catholick Church. Now becauſe the preaching of this Word of God to a People that were wholly ignorant thereof before, was one of the greateſt of ſpiritual Undertakings, Father *Francis da Montelione*, a *Capuchin* Frier and Native of the Province of *Sardinia*, determin'd to go to *Congo*, and other neighbouring Kingdoms, to expoſe his Life for that purpoſe, and the rather by reaſon that thoſe People, eſpecially the *Giaghi*, were ſo far from paying any Adoration to the true God, that they ſacrificed directly to the Devil; and what is yet worſe, their Oblations were not Sheep and Oxen, but Men and Women. Being thus earneſtly reſolv'd, this *Frier*, enflam'd ſolely by fervent Charity, requeſted of the ſacred College *de propaganda fide*, Permiſſion for himſelf and his Companions to effect what he had thus propos'd; and to the end he might not be thought to have any regard to Self-intereſt, he proffer'd to go *Gratis*, thereby depriving himſelf of what had always been accuſtom'd to be given by that College to *Miſſioners*, and truſting entirely to Divine Providence for Support. Having obtain'd leave for himſelf, he further begg'd of the ſaid College that I might go as his Companion, which being likewiſe granted, I accepted the Honour and great Favour done me, tho I was but little capable of ſo difficult an Undertaking, either in reſpect of my Health or Ability. What follows is the Product of ſome few years Obſervations in thoſe Parts, which, tho ſhort and imperfect, yet I aſſure my Readers is wholly true, and that eſpecially which I have affirm'd my ſelf to have been an Eye-witneſs of.

Authori pro Argumento Operis.

Quisquis amat **Congi** *fines peragrare nigrantes,*
Africæ *&* **Æthiopum** *cernere Regna, Domus;*
Æthram flammantem, multiplex Clima locorum,
Diversum tegmen corporis, atque Togas;
Quadrupedum variam **Sobolem**, *variumque Ferarum*
Ortum, **Serpentum** *Lethiferumque genus;*
Nubivagas Acium turbas, volucresque loquaces,
Fluminis, & Ponti squamigerumque Pecus;
Obliquos Amnes, jucundo murmure Rivos
Currentes, vastos æquoreosque sinus;
Arboreos Fœtus, ridentes gramine Ripas,
Plantarum Sylvas, fructiferumque Nemus;
Multiplices Fructus, Epulas, Escasque, Cibosque,
Quas humus **Europæ** *fundere nostra nequit;*
Affectus, Mores, Naturas, Prælia, Ritus,
Facta, Gubernaculum, Jus Muliebre simul;
Eventus, Casus, præstantia Mira stuporem,
Auribus ac menti, luminibusque suis.
Perlegat hunc Librum, quæ dixi namque videbit,
Ut propriâ spectans luce MEROLLA *refert.*

Fr. Angelus de Neap. Piccardus.

A

Voyage to *CONGO*, &c.

PART I.

The Author sets out, 1682.

ON the 5*th* of *May*, in the Year of our Lord 1682. and under the Pontificat of his Holineſs Pope *Innocent* XI. we ſet ſail from *Naples* in a Felucca for *Corſica* and *Sardinia*, and arriv'd at *Baſtia* the Capital City of the former, on *Whitſunday*; where meeting with a *Genoeſe* Ship ready to go for the Salt-Pits, the Wind being favourable, we immediately went on board her, and ſoon came up with a large *Genoeſe* Sloop with only three Men on board. We hal'd her, and beg'd of the Maſter to tranſport us Miſſioners to the Bay of *Algheri* in *Sardinia*, whither we were bound in queſt of ſome of our Companions. Our Requeſt being readily granted, we exchanged our Veſſel, and coaſted along the Iſland, often endeavouring to enter the Bay; but the Wind proving contrary, were as often forced back to Sea. We had recourſe to our Prayers, becauſe in great diſtreſs for want of Proviſions: However the Divine Providence, that orders all things for the beſt, ſaw it not convenient that we ſhould be ſo heard as to land where we deſir'd; and therefore inſtead of ſuffering us to proceed on our Voyoge, we were driven back to a ſmall Port near the Point. Here my Companion being well acquainted with the Country, would needs go aſhore and climb a ſmall Mountain, intending to beg a Lamb for Charity of any Shepherd he could meet: As ſoon as he had reached the top, he began to call out to us below with great earneſtneſs, requiring us ſpeedily to come up to him; where when we came, we plainly perceiv'd that had we turn'd the Point, we had infallibly fallen into the Clutches of a *Turkiſh* Corſair that lay there upon the catch. To be the better convinc'd of this, we took our Glaſſes, and found what he ſhew'd us to be real; beſides that, ſome Coral Barks he had chas'd aſſur'd us of the truth of it. Then began our Maſter to lift up his Hands to Heaven, and to offer up Acknowledgments with a flood of Tears to St. *Francis* for having delivered both him and his Companions from ſo imminent a danger on our account.

A great Point.

Stay at Corſica.

The Night following the Pirat being wholly out of ſight, and we probably out of danger, we went again on board our Sloop to proſecute our interrupted Voyage. In few hours after arriving at *Algheri*, we ſaw near an hundred *Genoeſe* Barks fiſhing for Coral, which it ſeems greatly abounds in thoſe Seas; as alſo for Tunny-fiſh, and ſeveral other ſorts, whereof there is great plenty. At our landing in the Bay, we immediately diſpatch'd a Meſſenger to the Father Guardian of our Monaſtery, to acquaint him that we were come aſhore, and to deſire of him to ſend us a Horſe to carry our Baggage to the Convent. Inſtead of a Horſe he ſent an Ox, that being the Beaſt of Burden commonly made uſe of in this Country. This ſeem'd very ſtrange to me, eſpecially when I underſtood that he was likewiſe a Pad upon occaſion, and all this by reaſon of the extreme ſmalneſs of their Horſes. Which I was the more eaſily induc'd to believe, when ſome *Portugueſe* Gentlemen told me, that the ſame was done in the Iſland of *Cabo Verde*, ſubject to them, where there was a Breed between Oxen and She-Aſſes, which they compaſs'd by binding a freſh Cow's Hide upon the She-Aſs, and this to the end that the Cattel bred of them might be expeditious. The conſideration whereof I refer to Philoſophers.

Civility of a Biſhop.

In this City I ſtaid about a month waiting for my Companion, who was gone about the Iſland in ſearch of the other Miſſioners who were to go with us to

the

the Kingdom of *Congo*. During my ſtay the Biſhop of the Dioceſs made a ſolemn entry into the City, and ſhew'd himſelf to be much devoted, and well-affected to our Order; for the next day after his arrival at his Palace, he came to our Convent to viſit us. Moreover on the Feaſt of St. *John Baptiſt*, the Patron of our Church, he aſſiſted with us at Maſs. Likewiſe as a farther Inſtance of his Favour, having been inform'd by ſome of our Brothers, that I was going on a Miſſion to the *Southern Africk*, without any extraordinary proviſion of Neceſſaries: He gave me a Letter of Recommendation to ſeveral of his Friends in *Spain* to ſupply me with what I wanted. Which Kindneſs of his, as it happen'd, was of no uſe to us, becauſe we touch'd at no Port in *Spain*.

Merolla.

Departure. My Companion returning, brought along with him only one Frier, nam'd Father *Francis da Bitti* a Preacher, the reſt having been detain'd by ſome Buſineſs. All things being now diſpatch'd here, and finding a Ship of *Provence* ready in the Harbour, we immediately imbark'd and ſail'd towards that Country. The Captain being Nephew and Brother to two of our Order, us'd us very courteouſly, not only while we were on board him, but after our landing, inviting us to his Houſe, where we ſtaid for ſome time. And to compleat his Civility towards us, underſtanding that the King of *Portugal*'s Fleet waited at *Villafranca* to carry his Royal Highneſs the Duke of *Savoy* to *Portugal* (whither he was going to ſolemnize his Nuptials with the *Infanta* of that Kingdom) he would needs take a Felucca at his own charge to conduct us to that Port, where we ſoon after arriv'd, and were receiv'd with great Joy and Civilities by the *Portugueſe* Commanders, telling us that if we could not find Conveniences elſewhere in their Ships, we might oblige them in accepting of their own Cabins.

Land at Villafranca. Our Superior Father *John da Romano* coming from *Genoa*, with Father *Amedeo da Vienna*, and a Secular Prieſt of *Piedmont*, we all ſix went aſhore to a Convent of our Order, where we remain'd three months, and had every week a charitable Subſiſtance of two Weathers, a ſmall Cask of Wine, and ſufficient Bread ſent us by thoſe Gentlemen, beſides other Preſents made to the Monaſtery on our account.

The delay the Fleet made to ſet ſail laſted in all ſix months, and which was occaſion'd by the Duke of *Savoy*'s falling ſick, and growing worſe every time he reſolv'd upon his departure; which Politicians tell us happen'd through the Providence of God, and for the Benefit of *Italy*.

Voyage continued. Not before the 4*th* of *October*, being the Feaſt of our glorious Patron St. *Franciſcus*, did the Fleet put to Sea, the Wind North. For our better accommodation our Superior had order'd our Company to go but two in a Ship. Himſelf and his *Piemonteſe* Companion went on board the Admiral, the Count of St. *Vincent* Commander. I and Father *Amedeo* were in the Ship call'd the *Fiſcal*, commanded by Signior *Gonſalo de Caſta*; and the other two in *Don Lewis Lobo*'s Ship, nam'd the *St. Benedict*. This laſt Perſon had been Vice-Roy of the Kingdom of *Angola* in *Ethiopia*. His ſingular Piety and Kindneſs to us was ſo remarkable, that I cannot omit giving one particular Inſtance of it. The firſt of *November* being come, when we were to bid a farewel to Fleſh, and the Land of *Portugal* being in view, but which we could not reach that day, he ſent a Boat aſhore on purpoſe to fetch us Refreſhment, to the end we might paſs the laſt Day of our Carnival with the greater ſatisfaction.

Arrival at Lisbon. On the ſecond of *November*, being *All-Souls* day, we enter'd the Port of *Lisbon* about Sun-ſet. The Waters here are a proportionable mixture of Salt and Sweet, the latter being plentifully pour'd out by the River *Tagus*, ſo famous for its Golden Sands, and not unlike the *Lydian Pactolus*, according to *Juvenal* and others.

Quod Tagus, *& rutilâ* Pactolus *volvit arenâ.* Juvenal.
Hic certant Pactole *tibi* Duriuſque Taguſque. Sil. Ital.
Quod ſuo Tagus *amne vehit, fluit Ignibus Aurum.* Ovid.

Landing. Here we were oblig'd to make uſe of a Pilot (this Port being near as dangerous as the *Fare* of *Meſſina*) and that by the King's Orders, to prevent any more Wrecks, too many having happen'd here already. This Kindneſs is us'd towards Friends, but as for Enemys they are left to the mercy of many ſharp Rocks, and of ſeveral well-fortify'd Caſtles and Forts.

Our Veſſel coming to an Anchor, we enter'd our Boats and landed, not at the uſual place *Belem*, or *Bethlehem*, by reaſon of the too ſwift Eddy that ran there, but

but at the Palace Royal between the hours of one and two at Night. Not knowing the way to our Monastery, we endeavour'd to get a Guide, but there was none to be had, tho a Religious Man that came with us, and was well provided, offer'd a considerable Reward to any that would shew us the way. At last a *Negro* Native of *Congo*, conducted us *gratis*, protesting the many Favours and Civilities his Country-men had receiv'd from the Religious Men of our Nation mov'd him to it. As soon as we came to the Monastery, after ringing the Bell our Guide was ready to be gone: We entreated him to accept of some Reward, or at least of a Glass or two of Wine for a Refreshment; but tho the People of that Nation are immoderate Lovers thereof, yet could he not be prevail'd upon to accept of a drop, which made me have a more than ordinary Affection for the People of *Congo*.

De- Whilst I was at *Lisbon* I visited the *scription* House where St. *Anthony* of *Padua* was born: It is now converted into a Church, and tho rich in respect of its Ornaments, is good in regard of its Structure, being both low, and built in the Angle of a Street. I visited likewise the Parochial Church and Font of Baptism of the same Saint: The Church is now called St. *Engraca*, which after it had been many years building with a vast Expence, fell down, and was at this time erecting again. I likewise paid my Devotion to the Convent of the *Canons Regulars*, amongst whom St. *Anthony* liv'd for some time, and whose Statue in the Habit of this *Order*, is placed over their high Altar. Their Church is also the Chappel Royal, and the burying place of the Kings, and of several Heroes of *Portugal*.

Lisbon. I shall not busy my self in any farther Description of this famous City of *Lisbon*, its Worth being already sufficiently known, and its Situation admir'd. I shall only add, that its Port is so large that it runs out 30 Miles in length, tho the Bay before the City is but six Miles over, and that its Custom-house is considerably employ'd with Entries of Pearl, Incense, and Ebony, from *Arabia*, of Rubies and Emeralds from *Bengala*, of Cassia and Ambergreace from *Ethiopia*, of Cloves, Cinnamon and Nutmegs from the *Moluccoes*, of Slaves, Ivory and Civet from *Congo* and *Angola*, of great varieties of Silk and Linen from *India*, of Sugars, Tobacco, and several sorts of Wood from *Brazil*, and of divers Commodities from other places, which I have neither room nor leisure to enumerate here. *Merolla.*

Not having spent above a Month in this City, I look'd out every day for a Ship to proceed onward on my Voyage: For this purpose I addrest my self to a Captain of a Ship, and desir'd of him to let me go as his Chaplain to *Brazil*: He told me he could not accept of me as a Chaplain, having one aboard him already, but go with him I might if I pleased as a Passenger. I thank'd him kindly for his proffer, but withal acquainted him, that my *Superior* had commanded me to go in no other Capacity; and so I took my leave of him. *Uneasiness to be gone.*

It happen'd a little after that another Ship bound for *Brazil*, having paid off her Chaplain and left him ashore, set sail with all imaginable Expedition; but she had not been many days at Sea before she was toss'd with so violent a Tempest, and threatned so many ways with Destruction, that she was glad of a turn of Wind to drive her back again to *Lisbon*: The Captain vowing never to sail again without his Spiritual Guide at whatever rate. Upon his landing therefore, being acquainted that some of us had a mind to go for *Brazil*, he courteously receiv'd and promis'd me all the Accommodation his Vessel could afford, my Companions being already provided. This coming to the first Captain's Ear whom I before had apply'd my self to, he began, with what reason I know not, to be in a great Passion, affirming that I ought not to have promis'd another, since he had first proffer'd to carry me. The cause of this stickling about us I guess'd to be by reason that we were to do our Office at easier rates, for *Capuchins* are to have only their Table free: When by the Laws of *Portugal*, a Priest or other Religious Person is to have not only his Diet, but likewise a Stipend of so much a Month, and when he comes to land must have moreover a House hir'd for him, and three *Carlino's* a day allow'd him. This put the Captain into such a Passion, that he threatned to challenge him that had taken me aboard, and would have done it had not all the rest blam'd and condemn'd his proceeding. *Accepts a Proffer.*

The first of *December* we went on board, but for want of a Wind could not sail till the 8*th*, being the Feast of the *Immaculate Conception*: We were in all five Ships, in two of which were our other two Companions, Father *Amedeo da Vienna*, and Father *Francis da Bitti*. Having left *Lisbon*, I wafted a farewel *Goes on board.*

ſigh towards the beautiful and happy *Europe*, and immediately after we fell into the Gulph of *Mares*, ſo call'd from the furious Agitation of its Waves. We had now over againſt us the Iſland of *Madera*, which before its being inhabited was all over woody, and thence had its Name *Madera*, in *Spaniſh* ſignifying Wood, but after being diſcover'd it was by Fire render'd exceeding fertile. Its preſent Inhabitants have a more than ordinary deſire to a Convent of our *Order* among them; but for want of Religious Men thoſe pious Inclinations have been laid aſide. I am very ſure that a Gentleman of that Iſland came once to *Lisbon* on purpoſe to ſollicite that Affair with the King of *Portugal*, at the requeſt of the devout Inhabitants. *Merolla.*

Courſe of ſailing. From *Madera* to the Iſland of *Palma* are threeſcore and ten Leagues: This *Palma* is one of the *Canaries*, and whither we muſt go from *Madera* with a ſtrong Convoy to prevent Pirats: From thence we may ſail forward unguarded without any fear of danger. Thoſe that are bound for *Brazil* ſteer towards the height of *Cape Verd*, ſituate in 14 degrees of *North* Latitude, and diſtant from *Palma* about two hundred and ſixteen Leagues. Sailing near three hundred Leagues, more you come into the Torrid Zone, and have the Sun perpendicularly over your Head. Hence the Latitude of either *Poll* is reckon'd by Degrees, each of which is generally computed at ſixty Leagues; but becauſe the Degrees may differ in many reſpects, I ſhall leave their number of Leagues undetermined.

Great Heat. Our Voyage now was ſo proſperous, that every ſhort ſpace of time we found our ſelves conſiderably advanc'd: But notwithſtanding the many brisk Gales of Wind we had, the Heat, by reaſon of the propinquity of the Sun, was ſtill prevalent; and tho we were in the midſt of Winter, made us conſiderably ſweat and languiſh. At length by the Grace of God we paſs'd the *Equinoctial*, when it has often happen'd that others have been kept under it for ſome time with no ſmall prejudice to their Health, and frequent danger of their Lives.

Ceremony among Mariners. I think I ſhall not much interrupt the thred of my Relation, if I mention here a certain Ceremony us'd by the Mariners the day they cut the *Line*. A ſort of Court is erected among them, and by conſent of the Commanders: Then two Judges dreſs'd accordingly ſit at a Table, where they take full cognizance of all ſuch as have not yet paſt the *Line*; thoſe they find they upbraid with having liv'd ſo many years, and not having yet cut the *Line*; and then, as if it were a great Crime, they mulct them according to their quality: Such as are not ready to pay their Fines, or at leaſt willing to offer ſomething, are ſeiz'd in a trice, and by a Rope about their middles haul'd up to the Main-yard-Arm, whence they are let thrice ſucceſſively into the Sea. From this Puniſhment or a Fine none are exempt, and 'tis ſaid that with the latter they maintain a Church.

Whilſt the Winds gently play'd their parts, we now began to devote our ſelves to ſpiritual Exerciſes, continually celebrating Maſs; Morning and Night we ſung the *Roſary*, and in the Evening the *Litany*. On Holy-days we had always a Sermon preach'd by one or other of us. Our Ship was dedicated to our Saviour, the bleſſed Virgin, and St. *Joſeph*, which made us to celebrate the Holy Nativity with more than ordinary Solemnity. Thoſe Merchants that were on board us not only adorn'd the Altar with the richeſt things they had, but likewiſe hung the out-ſides of our Ship with ſeveral Carpets and rich Cloths, the Air being at that time ſerene, and the Sea calm. Having juſt then finiſh'd my *Lent*, and it happening to fall out on a *Friday*, when we were oblig'd to faſt by the Rules of our *Order*, Providence ſo order'd it, that that very Night a flying Fiſh of a conſiderable bigneſs darted againſt our Sails, and dropt down into our Ship: This Fiſh with a great deal of pleaſure our Captain preſented me, and which was received with no ſmall thanks by me, for God knows how much I had ſuffered during that whole courſe of my Abſtinence, Fleſh being the only Proviſion of our Ship, and my conſtant Diet boil'd Lentiles, Bisket, and ſtinking Water. The difficulty of getting Fiſh I believe was partly contriv'd by the Seamen on purpoſe to make me break my *Lent*, they having often told me, thut in ſpch long Voyages as this, there was no Obligation to abſtain from Fleſh; but I thank God, notwithſtanding their Opinion, I ſtill perſever'd in my Duty. *Dolphins.* *A Friday.*

On Twelfth-day about two in the Morning, we diſcover'd a Star ſo large and luminous, as is almoſt incredible to believe: The Captain declar'd he had never ſeen the like, tho he had ſail'd thoſe Seas forty times. This, ſaid others, may probably be that Guide which on this day conducted the *Magi* to *Bethlem*. But for my part, I am of opinion *A wonderful Star.*

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it was no other than the Planet *Jupiter*.

Fishing. During all this time we had but only one calm half Day, and that the Captain propos'd to spend in fishing. Here it is most wonderful, that having cast the Lead in that vast Ocean, and ten degrees from the Line, we found but ninety foot Water. Among other Fish we took one call'd the *Dorado* or *Gilt Fish*, and truly not without reason, having perfect rays of Gold on his Back, and being moreover excellent Meat. This seems to me to be the Fish *Martial* speaks of in his thirteenth Book, where he says,

Non omnis pretium laudemq; Aurata meretur.

The Prey this Fish most delights in is the flying Fish, with which these Seas greatly abound, and which is like to our Sea-Swallows, and unlike them only in that it has a blue Back: The flying Fish has this particular unhappiness, that it is neither safe in the Air nor in the Sea, being persecuted by the Birds in the former, and by the Golden Fish in the latter.

Arrival in America. On the 17*th* of *January* we arriv'd at *Baia*, or the City of *San Salvador* in *Brazil*, situate in 13 degrees of *South* Latitude. The Port of this City is not a little remarkable, whether it be for its Capaciousness, or its Security for Shipping, the latter being occasion'd by two Mountains on either side the Entrance of it, as likewise by its distance from the Sea.

Landing in Small. At our landing we met a Widow carry'd in a Net with a Poll through it, on the Shoulders of two black Slaves, with mourning Clothes wrapp'd about them, and the Net cover'd with a Quilt, at the four Corners whereof marched four Women Slaves. This at first sight being a thing new to me, I took to be a Corps going to be buried, and upon enquiry found it to be a *Portuguese* Widow. I thereupon demanded, *Why being a Christian she had not a Cross carried before her*; and immediately out of pure Charity and Devotion fell to saying the *de profundis* for her Soul. This occasion'd an immoderate laughter in the Standers-by, who began to gather about me, whilst I hanging down my head, and perceiving my mistake of a living Woman for a dead, was glad to steal off as fast as I could.

Way of travelling. The ordinary sort of these Nets I spoke of have only one Pillow or Cushion in them whereon either to lie or sit: Those for the Women have a Carpet under to sit on, and another over; and the Women Slaves, whom they call *Moccomas*, *Mcrolla*. being the same that wait on them in their Chambers, walk by their sides. The richer sort of People have these Coverings like to the tops of Coaches, with Curtains on each side, but then the Nets change their Names to *Palangas*, and are much in use not only in *Brazil*, but likewise all over *Ethiopia*.

Description of the chief Town. This City of *Baia* or *San Salvador* is the Metropolis of all *Brazil*, and has both a Governor equal in Power to a *Vice-Roy*, and an Arch-bishop. The Shores of this Kingdom are chiefly inhabited by *Portugueses*, beginning at the River *della Plata*, and extending to that of the *Amazons*, as likewise up as far as possible into the Country. Beyond the Natives have their residence. The principal Traffick here *Traffick.* is for Tobacco and Sugars, of which every year great quantities are fetch'd away by the *Portuguese* Ships, and that not only from this City, but likewise down the Rivers of *San Francisco* and *Jamciro*.

Sugar-Works. To uphold the Sugar-Works a vast number of Slaves is requir'd as well to plant and cultivate the Canes, as to provide sufficient Fuel for the prodigious Furnaces that are employ'd both night and day: Some there are who have no less than 500 Slaves for this purpose, and whose Labour is so hard, and their Sustenance so small, that they are reckon'd to live long if they hold out seven years.

So great is the Application of the *Brasilians* to this Traffick of Tobacco and Sugars, that few or none take care to till the Ground, or sow Corn. Hence it is that all manner of Provisions are excessive dear in these parts. Their Bread is generally made of the Root of the Herb *Mandioca*: The way they have to propagate it is by tearing off a Branch of it, and burying it in the Earth, when in a short time it will cast forth a Root, and shoot up a Stalk and Leaves like to our *Lupins*. At certain seasons of the year they press the Juice out of the Stalks and Leaves by a sort of Hand-mill, and that serves them either for Drink or Broth. The same Custom is us'd likewise in the Kingdom of *Angola*, and other places.

Fish dear in these Parts. Fish is extreme dear in this Country, there being but very few that apply themselves to catch it. Flesh likewise is at a great rate, and that by reason of the great distance of Pastures, insomuch that Cattel often either die by the way in bringing, or else are harass'd to Skin and Bone by their Journey. Water also, *Water scarce.* that necessary Element, is scarce, and what

they have is for the moſt part brackiſh; ſo that a Traveller in theſe parts muſt of neceſſity provide himſelf as well with this as with Victuals. *Viroſſa.*

Fruit. Fruit they have here of many excellent kinds, and which, tho different from ours of *Europe*, yet is no leſs palatable and nouriſhing. Amongſt others there is a ſort of Palm call'd *Cocco*, whoſe Nuts ſhoot out with a Stalk in a Cluſter to the number of twenty, more or leſs, at the bottom of a thick croud of long ſharp and banding Leaves, not unlike Scythes: Each of theſe Nuts is of the bigneſs of a Flask with its ſtraw clothing, with two Rinds, whereof the latter being ſaw'd aſunder ſerves for Cups to drink out of. Its Fruit is of an excellent Savour, and white as Milk, but very ſubſtantial: In the midſt of it there is about an ordinary Glaſs full of Liquor, which while the Fruit is green is in greater quantity, tho not ſo pleaſant, but, as they ſay, cooling; yet when ripe, they ſay it becomes hot. This ſort of Palm is to be found in *Æthiopia* and in the *Eaſt-Indies*, and in time of year by tapping, affords a great deal of Wine. Here is another kind of Fruit call'd *Mamao*, which grows on a Tree moſtly without Branches, and whoſe Trunk is like to a Beam adorn'd with Leaves and Fruit; each Leaf produces its Fruit like to Melons or Pumpkins in ſhew as well as taſte: The Seed is like Pepper, and has ſomething of the taſte of it: The Stalks on which the Leaves grow are long like the ſhoots of our Vines in *Europe*, bowing with the weight of the large Leaves, and four or five ſpans long.

Another ſort of Fruit-Tree is the *Banana*, but which may rather be term'd an Aſſemblage of Leaves interwoven and twiſted together ſo neatly, that they form a Plant about fifteen Spans high: At the top it throws out one Cluſter of Fruit like to a bunch of thoſe Grapes which we in *Italian* call *Corniole*, and which is of it ſelf a ſufficient Burden for one Man: Every Berry of this Cluſter is about a ſpan long, and as thick as ones Wriſt, with a Rind like to an *Orange*. When the Fruit is once gather'd, you cut down the Tree to make it ſprout anew, inſomuch that being once planted, and thus order'd, it will often be ready to offer a grateful return to its Planter. This Fruit the Natives call'd *Cacchio*, and which even while green they gather and hang up in their Houſes, where by degrees it ripens, and grows as yellow as Gold: When dry, they cut it acroſs the middle, and it taſtes much like to a dry'd Fig of *Calabria*. The Leaves of this Plant are ſo neatly ſtreak'd and ſleek'd, that one would think they were rather the work of Art than Nature: They are generally about ten ſpans long, and about three in breadth. Many are of opinion, and argue that theſe were the Leaves our firſt Parents cover'd their Nakedneſs with after tranſgreſſing the Divine Precept in Paradiſe; which is not unlikely, becauſe of their length and breadth before mention'd, and becauſe in ſome Countries this ſort of Fruit is call'd a Fig; and the Scripture tells us they made them Aprons of Fig-leaves; unleſs it were that Fig in *India*, which the *Arabs* and *Perſians* call *Mouz*, and the *Portugueſes* the *Indian* Fig, one Leaf whereof ſerves for a Table-Cloth at a Feaſt.

The Fruit *Niceſi* are much of the ſame kind with the former, being produc'd by a like Plant, and diſagreeing only in that theſe are ſomewhat leſs. This Fruit being cut in the middle, or any ways except in length, ſhews a ſort of a Sketch or rough Draught of a Crucifix, and which I take to be more wonderful than that of the Fruit of the Plant *Baruth*, vulgarly call'd the *Paradiſe-Fig*, wherein when cut is to be plainly ſeen the Impreſſion of the *Greek* Letter *Tau*, when in this our Fruit is as eaſy to be diſcover'd the Figure of our Saviour upon the Croſs. *Niceſi.*

For want of a conveniency to carry me farther up into the Country, I was fain ſometimes to rely upon the Relations of others, but then I always took care to take them from Perſons of Credit, and Natives of the Place. I was told that up higher there were vaſt Woods of large Citron-Trees, which ſeems not improbable if we conſider the great quantity of candied Citron-Peel preſerv'd and brought yearly from thence. To ripen them they bend down the tendereſt Branches of the Tree, and cover the Citrons with Earth, whereby they ſoon become ſoft and yellow, and are pleaſant to eat. I forbear to mention the many Fruits that are to be found in theſe Woods, and will confine my ſelf to ſpeak briefly of the Trees. *Candied Citron.*

The Trees in the Foreſt are ſome of them ſo vaſtly great, that large Boats call'd *Canoos*, are made out of them all of a piece. One of theſe I ſaw in the Port of *Baia*, higher than one of our *Felucca's*, as broad, and of length ſufficient for ten or eleven Men to row with long Oars, having only the Rudder added to it from another Tree. This I muſt tell you was ſomething extraordinary, for common- *Trees and their Vir-tues.*

commonly they row theſe Boats with Oars like Shovels, and that ſtanding more or leſs on a ſide as occaſion ſerves. The *Indian* Fiſhers have other ſorts of Boats made of Reeds raddled together, and which ſerve their turn well enough, for they value not the Waters coming in, having no Clothes to ſpoil. In this Country there is great quantity of the Wood call'd *Brazile* Wood, ſome red of the colour of *Porphyry*, and another ſort quite black like *Ebony*. Here are alſo ſome Trees that diſtil the true Balm, others that produce a kind of Oil call'd by the Natives *Copaiua*, and which is an abſolute Cure for Green Wounds, as likewiſe a Remedy againſt old Aches, and good to comfort the Stomach. A third ſort call'd *Almeſega*, which diſtils a Liquor like to Frankincenſe, and ſerves to heal Contuſions and Bruiſes in any part of the Body, and moreover comforts the Stomach if taken inwardly. There are alſo ſome Plants to be met with here nam'd *Bicoiua*, or Nutmeg, whoſe Juice is a great Relief againſt, if not an abſolute Cure for Fluxes and Gripes.

Not many years ſince Cinnamon was firſt order'd to be brought hither by the King of *Portugal* from the *Eaſt-Indies*, with expreſs Command to the Captains of Ships, that they ſhould deliver it to the Reverend Fathers of the Society of *Jeſus*, who about four Miles from the City of *Bain* have a Marſh belonging to them, where it has thriv'd to a Miracle. The Birds likewiſe by picking the Seed and dropping it about the Country, have mightily contributed towards its encreaſe; for when I was there I ſaw many little Trees of it in ſeveral places, and which could not have come thither by any other means. Alſo at my being there, the Trees that were firſt planted were begun to be ſtaw'd, and about 14 Pound of the Bark ready to be ſent as firſt-fruits to the King.

I imagine I ſhall not much ſtray from my Subject, if I give ſome light here into the Origin of the Natives of this Country from a certain *Franciſcan* Writer, who writ in the *Portugueſe* Tongue, and had his Information from the *Hollanders*. He ſays that theſe People came from the Iſlands of *Swedland*, either becauſe of the great Colds that reign there, or being thrown on theſe Coaſts by a Tempeſt. The *Indian* Natives of *Brazil* have the Name of *Tabareos*, and thoſe born of a *Portugueſe* and a Native are call'd *Caboclos*. The former ſort are of a browniſh Complexion, have long ſtrait Hair, with little round Eyes, and thick well-ſet Bodies of a middle ſize: Their Clothing is no more than they came into the World with: They maintain themſelves with Hunting and Fruit, which is the reaſon that they ſeldom continue long in one place, but wander about according to the Seaſons proper for their purpoſe. Sometimes they feed upon Man's Fleſh, and that upon the following occaſion: When any one of their Relations or Friends falls deſperately ſick, before he grows worſe they knock him on the head, and cutting his Body to pieces diſtribute it amongſt the reſt to eat; alledging *that it is much more honourable for him to be devour'd by them than to be prey'd upon by Worms and Inſects.* And thus as they have liv'd like Beaſts, ſo like Beaſts they die. *Merolla.*

I was told by one Father *Martin a Capuchin*, who had liv'd fourteen years in thoſe parts, and was then Superiour, that theſe ſort of People are very apprehenſive and docible, and that tho they could not read, yet they would ſing and aſſiſt at *Maſs*, and Veſpers. This Father told me likewiſe, that he had brought over great numbers of them to the true Faith, and that they were in appearance ſo good Chriſtians, that when they were at Church (I ſpeak this to our Confuſion and Shame) they might be ſeen kneeling on both Knees like Statues, without the leaſt Motion; and tho they heard any Noiſe, not one of them would offer to look behind him, or ſpeak the leaſt word, thinking it a Sacrilege. He added further, that at firſt he found great difficulties in learning their Language, but that at length in the ſpace of four years he made himſelf an abſolute Maſter of it. *Very docible.*

And becauſe that theſe People liv'd without a Ruler and Government, when he came among them, the ſame Father choſe out the beſt among them for their Governor, and whom the reſt readily obey'd. He then reduc'd them to our way of living, and brought them to eat their Meat at due times of the day, whereas before the Pot was always ready, and they did little elſe but eat and drink. He taught them alſo to plant their *Mandioca* ſpoken of before, and inſtructed them in the Art of ſpinning and weaving their Cotton, to the end that they might conceal thoſe parts which Decency requires ſhould be hid. He told me likewiſe that before that time he had met with but one among a great number that had any thing to cover his Naked-

Reduced to Government.

neſs,

neſs, and that was given him by a Miſ-
Merolla. ſioner.

Converſion and Zeal. This Father in proceſs of time becoming perfectly skill'd in their Language, and being moreover well-beloved by them, had a more than ordinary opportunity to inculcate Religion into them; and which undertaking of his was likewiſe facilitated by their having no Idols or Worſhip among them at the time of his attempting it. Their Notions of a Deity are, that there are two great Perſons much in favour with God, and they pray for them continually; but who theſe Perſons are they can't tell yet, which may be eaſily excus'd, in regard that ſome of them believe nothing at all. How zealous they are for their new Religion, may be ſeen by the following Inſtance: A certain Wizard, inſtructed perhaps in his helliſh Science by ſome *Blacks* that had run from their Maſters, was on a time ſeiz'd by them, and carry'd before Father *Martin*, by whom being ſharply reproved for his wicked Practices, he was let go on condition that he ſhould forſake his horrid Profeſſion. But this readineſs of his to promiſe, rather proceeded from want of Liberty, than from any Inclination to recant; inſomuch that in a very ſhort time he relaps'd into his former Error, and was ſeiz'd a ſecond time by ſuch as did not think fit to releaſe him any more without the loſs of his Head. This done, they drag'd his Body before Father *Martin*, to whom they addreſs'd themſelves in theſe words; *O dear Father, you are too forward in forgiving. Theſe ſort of People may prove a great Check to the growth of our New Religion, and therefore we have lop'd off the Head of this wicked Wizard, to prevent his doing any more miſchief among us. Here are his Head and Body to diſpoſe of as you ſhall beſt think fit.* And to give 'em their due, they are more than ordinarily careful to protect the Sacred Truths eſtabliſh'd among them.

ittles. The Fleſh they eat is generally that of wild Creatures, kill'd by them in great abundance with their Bows; and eſpecially of a ſort of Serpent call'd *Bomma*, which they love inordinately. This Serpent after he has well fill'd his Belly, falls aſleep; and being ſo found by the Hunters, they dart their Arrows into him and kill him. They ſay his Fleſh is exceeding white, and well reliſh'd, and in fatneſs much like a Hog. After they have cut off his Head, and torn away his Bowels, they devour the reſt of it greedily. At a certain Feaſt in *Baia*, I obſerv'd the Windows, inſtead of Tapeſtry and Arras, adorn'd with the Skins of theſe Serpents, as wide as that of a large Ox, and long in proportion.

Father *Martin* having taken care that *Trade.* the *Indian* Governer elected by him ſhould pay obedience to the *Portugueſe*, it ſoon happen'd that a mutual Commerce was eſtabliſh'd between both Nations; and tho the Merchandize of the former was but of ſmall Returns, yet it nevertheleſs ſerv'd them to clothe their Nakedneſs, and to furniſh them with Iron for their Uſes. The things they traded in were chiefly *Brazil* Wood, Skins of Beaſts, divers ſorts of Monkies, Parrots of all kinds, and the like. Of theſe laſt the Hens are called in the *Indian* Language *Coricas*, and are obſerv'd to be far more loquacious than the Cocks. *Araras* are another ſort, theſe are about the bigneſs of our Capons, and have long Tails of divers Colours. The Parokets are equal to our Thruſhes in bigneſs, and generally Green, whereas the others for the moſt part are Grey and Crimſon; They all imitate the human Voice when taught.

Apes and Monkies likewiſe they have *Apes et Munkies.* of all kinds, but none without Tails. One of theſe ſorts is very much eſteem'd, but no leſs difficult to tranſport into any part of *Europe*, becauſe of the Cold; they are call'd *Sagoris*, or *Sagorini*, are no bigger than Dormice, and are kept in Cotton in Muffs. Thoſe few Monkies that are brought to *Portugal*, are bought by the Ladies there for about a Piſtol a-piece; and if they be of both Sexes, the Price is much greater, and they ſerve for a conſiderable Preſent. Theſe, and many other things no leſs curious than gallant, are brought by theſe People to ſell to the *Portugueſes* all along the Coaſts of *Brazil*. Such among them as have no Genius to trading, voluntarily liſt themſelves in the *Portugueſe* Service for ſo much a Month or a Year.

Becauſe I have before begun to ſpeak *The Oſtridg.* of Birds, I will here give ſome ſhort Account of the Oſtridg, if I may have leave to call that a Bird which is more beholden to its Legs than its Wings. In this Country the Oſtridg is call'd *Hiema*, and is of that largeneſs as may be gueſs'd at by the Dimenſions of its Egg; I have ſeen both young and old, little and great of them: Their Feathers are of a light Brown, and their Wings ſtrengthned by a double Joint. They eat all ſorts of Food, and will digeſt Wood and Iron, both which they greedily devour. Their

Eggs

Eggs they lay in the Sand wherewith they cover them, I know whether out of design, that it should serve them for a Tomb or a Cradle; for it often happens that not remembring where they have laid them, they by a Mistake hatch those of another, and the Chicken is no sooner out of the Shell, but it shifts for it self. When they run from you, they only raise one Wing, and for the rest trust to their Feet, whereon they have but two Claws on each. They are so swift, that providing they have the Wind for them (which they always take a great deal of care to procure) they will out-run a Horse in his full career. When the Hunters have a mind to take them, they always follow them full speed, and with a long Hook stretch'd forth catch them, if they can, by the Neck; which if accomplish'd, they soon conquer, and have enough to boast of all the remainder of their Lives.

Vermine. Before I leave *Brazil* to proceed on my Voyage, I may take notice of another sort of hunting there, and that not of Animals by Men, but on the contrary of Men by Animals, and those of the smallest size. You must know then that here is a sort of Worms almost invisible, which are call'd in the Country Language *Nigua*, which hopping upon Mens Toes for some time like Fleas, afterwards penetrate the Skin, and hide themselves between the Flesh and Nails of the Toes. This at first gives a pleasant tickling, but at length they grow to the bigness of a Vetch, and occasion a great deal of pain, reducing the Patient, if not timely prevented, to a manifest danger of either losing his Toe or Foot. When they are thus enter'd the Skin, the only way to get rid of them, and restore the Part, is by paring away the Flesh so far at least as is infected; for they are of a sort of venomous nature, and will rot and corrupt whatever they lie long upon. For my part I have experienc'd both the Pain and the Danger of them. But a certain *French* Frier of our Order was more particularly plagu'd with them, for had he not had speedy recourse to a skilful Surgeon, he had infallibly lost all his Toes.

Conjecture. Some will needs have these Worms to be one of the ten Plagues of *Egypt* sent by God to humble *Pharaoh*; and Father *Michael Angelo de Guattini*, a Capuchin Missioner to the Kingdom of *Congo*, hints as much in a Letter to his Father from *Fernambuco*.

Other Vermin. In the Islands of *Cape Verde* there are another sort of Worms that penetrate the Heel, and thence creep up under the Skin like a Horse-hair. The way to extirpate these, is either to scarify the Flesh as before, and so stop their progress; or else to seize them by one end, and by little and little to draw them out whole. Of this sort *Della Valle* speaks in his Travels; but his, it seems, were of a more contagious kind, and of a much longer size. *Merolla.*

Pursuit of the Voyage. During my stay at *Baia*, however diverted, my mind still ran on pursuing my Voyage, and consequently my chiefest Business was to enquire after Ships bound for *Africa*. We were but three of us, and heard of one, but that was not to part in four Months; therefore so great delay could not at all sute with our desires to be gone. At last we lighted on a Smack or Brigantine, which was to set sail the first fair Wind, and whose Captain proffer'd to carry us to *Angola*. His Kindness we readily accepted: But whilst we thought our selves secure of a Passage, the Governour of *Brazil* commanded him to transport nine Prisoners in Chains to *Angola*, amongst whom was his own Secretary, disgrac'd for speaking disrespectfully of his Master; and for his greater punishment chain'd by the Leg and Arm with a *Black* Slave. The Captain having receiv'd these Orders, excus'd himself of his Promise to us, alledging that he had not room in his Ship for us all, and therefore desir'd we would provide our selves elsewhere. This however did not discourage us, for we immediately apply'd our selves to the Governor, and beg'd of him to let part at least of the Prisoners be left ashore, that we might proceed on our Mission. He was so far from yielding to our Request, that he commanded that we likewise should be gone on board, not caring whether there were any Accommodations for us in the Ship or no. He was obey'd, but scarce were we got out of Port, before the Captain (whether mov'd by Zeal, or Gold, I won't determine) call'd me to his Crew, and ask'd them, *Where we poor Capuchins should lie, alledging that it was both his and their Duty to take care of us.* And so hoisting out the Long-Boat, he put the Secretary and two other Prisoners into it, and sent them ashore, and I believe he had done as much for the rest had they presented him, by which means we got some Accommodation. We afterwards heard that this Secretary prov'd so great a Thorn in his Master's Side, and secretly rais'd

rais'd ſo powerful a Faction againſt him, that in a ſhort time he occaſion'd him to be ſeiz'd and ſent to *Lisbon*. This it ſeems has been a common practice in the *Portugueſe* Colonies at ſo great diſtance from Court; for whenever they do not like a Governour, they forthwith embark and ſend him home, and he ought to be thankful if he ſcapes ſo. The ſame has been ſometimes done in the Kingdom of *Angola*, and elſewhere in the *Portugal* Dominions. If the ſucceeding Governor does not bring a general Pardon for all Delinquents, he is not admitted aſhore; and this becauſe of their once having been call'd to account, and ſeverely puniſh'd for want of ſuch Policy. *Merolla.*

Sight of Land. Seventy ſeven Days were we coop'd up in this Smack without diſcovering Land; but what moſt griev'd us was, that we could not ſay in all that time that we had ſeen either Sky or Sea, being kept down in the Hold continually to avoid the Rain or Waves. Towards the *Cape of Good Hope*, we met a furious Tempeſt, whoſe vehemence broke down part of our Prow, and we ſaw our ſelves at Death's Door; but at length, through God's Grace, and the Diligence of the Seamen, that Danger was removed. All the while the Pilot was extremely concern'd that we ſaw no Land, when by his computation it ſhould have appear'd at leaſt eight days before. Nevertheleſs at length we had ſight of it, and found our ſelves much nearer to it than we thought we had been. Then began Joy to ſhine out in each Man's Countenance, and a Feaſt was order'd throughout the whole Ship; and the Pilot was ſo well pleas'd, that he gave the Seaman a pair of Silk-ſtockings who firſt brought him News of the Land.

A Providence. After this we put our Boat to Sea, and ſome of the Ship's Company going in her a Fiſhing, had ſo good luck in a very ſhort time, as almoſt to fill her with excellent Fiſh. This ſight ſurpriz'd me, and put me in mind of the Sea of *Geneſarette*, where the Apoſtles through our Saviour's Bleſſing had the like good Fortune. We left the Boat at Sea all that Night, faſtned only with a Rope to our Smack, and with two Men in her. About five hours after Night a Whale hapning to paſs between the Boat and the Smack, broke the Rope in two, and ſet the Boat adrift; which was not all, for ſhe gave ſuch a ſhock to the Veſſel, as put out the Light at the Bittake, and the Steerſman being in the dark, we were in evident danger of being loſt, and muſt have inevitably periſh'd, had ſhe taken us acroſs the middle of our Keel. The Night was exceeding dark, inſomuch that we could by no means diſcover which way the Men and Boat were driven; therefore we furl'd our Sails, and lay by, and at the ſame threw up ſome Fire-works in the Air to ſerve for a Guide to thoſe miſerable Wretches to find us; who at length appear'd when we had given them over to be loſt.

Amongſt other Fiſh obſerv'd by me in theſe dangerous Seas, is the Shark: His nature is to follow Ships in hopes of Prey. His Head is like that of a Dog, and his bigneſs more or leſs according to his Age; but generally at full growth as thick as an Ox. He has a very large Mouth, and a treble row of exceeding ſharp Teeth. When he eats, his upper Jaw only moves; and Man's Fleſh is one of the greateſt of his Daintys. Our Mariners with a Bait of Salt-Beef took one of them, but in hoiſting him up to the Ship he eſcaped; yet throwing in the Hook ſpeedily he was taken again. Having open'd his Belly, we found therein a great many of the Bones of Meat which we had thrown for ſeveral days into the Sea; and whereby it appeared that he had follow'd us for ſome time. I obſerving that his Heart beat long after it was torn from his Intrails, took it up and kept it till the next day; when going to view it again, to my great wonder, it ſtill panted. This Fiſh always ſwims, attended by a great many little ones of divers colours, and which ſome will have to ſubſiſt upon the Steam that flys from his Mouth. Theſe little Fiſh are call'd by the *Portugueſes*, *Romeiros*, which ſignifies *Pilgrims*. There are another ſort of about a Span long which ſtick to him, with their Bellys upwards, and Noſes like Nutmeg-graters; theſe have the name of *Pegadores*, that is, ſtickers, from this Action. They are mention'd by *F. di Gennaro*, in his *Sacred Oriental*, Lib. 1. c. 7. *Fish.*

That this Shark-fiſh is more than ordinarily greedy of Man's Fleſh, may appear by the following Inſtance. Our Ship having a brisk Gale of Wind moſt of the way between *Lisbon* and *Brazil*, a poor Mariner about break of day happen'd to drop off the Yard-arm into the Sea. At this Accident the Centry immediately gave notice, which occaſion'd us all to come ſpeedily running to the Man's Aſſiſtance: Some threw over-board to him whatever Planks they could find, whilſt others endeavour'd to tack about the Ship; but all in vain, for being *The Shark.*

under

under ſo full ſail we made too much way. At laſt finding all means to ſave him fruitleſs, I caus'd one to call out to him from the Poop of the Ship to give a Sign of Confeſſion; which the unhappy Wretch immediately did, by holding up his Arm; which I perceiving, gave him Abſolution, and then he ſoon ſunk. Not long after I ſpied a Shark-fiſh, half above and half under-water, rather flying than ſwimming towards the Body; which was a terrible ſight to all, but more particularly touch'd me to the Heart.

Another ſort of Fiſh we ſaw, whoſe name is *Bonitto*, as large as the Lantern-fiſh, and of a yellow and green Colour; but which the more pleaſing it was to our ſight, the more pernicious it would have prov'd to us had we eaten of it, for it cauſes ſudden death, which makes the Fiſhermen as ſoon as taken to throw it away.

Birds. The Birds that fly moſt about in theſe Seas are *Alcatraci*, a ſort of Sea-Gulls as big as Geeſe, of a browniſh Colour, with long Beaks, wherewith they take Fiſh; and which they feed on, either upon the ſurface of the Water, or after they are up in the Air. At Night when they are diſpos'd to ſleep, they dart themſelves aloft as high as poſſible, and putting their Head under one Wing, ſupport themſelves for ſome time with the other; but becauſe the weight of their Bodys muſt needs force them down again at laſt, they no ſooner come to the Water but they retake their flight, and both which being often repeated, they may in a manner be ſaid to ſleep waking. Oftentimes it happens that they fall into the Ships as they ſail, and into ours there fell two one night, and one another: Thoſe that know the nature of them, farther ſay, that in time of year they always go on ſhore to build their Neſts, and that in the higheſt places, whereby they facilitate their flight, having but ſhort Feet, and thoſe large like unto a Gooſe. Of this we made an Experiment upon them that fell into our Ship, and found that being left at liberty upon the plain Deck, they could by no means raiſe themſelves.

Other ſorts. Before we had a ſight of the *Cape of Good Hope*, we ſaw ſeveral other Birds called *Velvet-Sleeves*, as large as Geeſe; exceeding white, and with long black Bills. Theſe, like the Pigeons out of the Ark, were as ſo many Meſſengers to inform us that the Land was at hand, their cuſtom being adays to flutter about upon the Waves, and at night to return to the ſhore to reſt: The ſight of them makes the Seamen leap, and cry out for joy like Madmen. *Merolla.*

A ſign of Land. There are alſo other Signs of Land being near, as thoſe they call the *Caravels of Britany*, being Weeds, or rather Reeds like the *Indian* Canes; or rather like Graſs, but as thick as ones Finger, thrown out by the Rivers, and which ſeem at a diſtance to be a ſmall Iſland fix'd in the Ocean, being met ſometimes an hundred miles at Sea. Whilſt we ſail'd along the Coaſts, ſome of the Seamen would needs ſhew me a great Croſs cut in a Mountain, and which they told me was made there long before thoſe Countrys were diſcover'd by the *Europeans*. But notwithſtanding all the diligence I could uſe, with the help of a Proſpective-Glaſs, I could not perceive it by reaſon of the great motion of the Ship. I ask'd them who was ſuppos'd to have introduced this Sign of our Salvation amongſt theſe ignorant Pagans? But they could give me no manner of ſatisfaction.

Natives of Good-Hope. Now we are coaſting along the Shore of the *Cape of Good Hope*, I imagine it will not ſeem any ways improper to diſcourſe of ſomething relating to the Inhabitants of this Country. By the Relations of many, theſe People are ſaid not to have the Gift of Human Voice, but to underſtand each other only by a ſort of hiſſing Tone, and motion of the Lips: Likewiſe that whatever pains has been taken with them, they could never hitherto be brought to ſpeak articulately. Inſtead of clothing in Winter-time, they generally anoint their Bodys all over with a certain Liquor diſtill'd from a Tree; and which the better to ſettle upon their Skins, they bedawb themſelves ſufficiently with wild Oxes Dung, which when dry'd and hardned, cannot be eaſily got off. When they would take off that cruſted Coat, they do it with hot Water, which leaves them naked as before, as they go in hot Weather, and eat much Fleſh. Which makes me ſay with *Ovid* in his *de Triſtibus*, lib. 5. El. 7.

Sive Homines, non ſunt Homines hoc nomine digni.

The *Portugueſes* call them *Papagentes*, that is, Men-eaters, on account of ſome accidents that have happen'd there, one of which that was told me I will inſert.

Barbarous. In one of the Ports form'd by Nature, where there are many on theſe Coaſts capable of receiving two or three thouſand Ships each, a certain Veſſel came to an-

chor; The Captain with ſome of his *Merolla.* Crew going aſhore, well arm'd, and happening to ſtray a little farther than ordinary from his Companions, ſaw two Women entirely black and naked carrying of Wood. Theſe Women at the ſight of a White Man, began to ſtand ſtill; which he perceiving, and being willing to encourage them, threw them down ſeveral Trifles, ſuch as fine Knives, Glaſs, Coral, and the like. At this they immediately caſt away their Burdens, and fell to gathering up the Toys, leaping and dancing about the Captain. This pleas'd him ſo well, that he was reſolved to have as much of it as he could, and for that end ſquat himſelf down on the Graſs. They perceiving his ſecurity, continued their Gambols for ſome time; but at length one of them ſeizing him behind acroſs the Arms, and the other catching up his Feet at the ſame time, flew away with him with ſuch dexterity and ſwiftneſs, that it was impoſſible for his Companions, who both ſaw and heard him cry out, either to reſcue or come near him. Being depriv'd of all hopes of recovering him, they thought it adviſable to return to their Ship, where they reflected on the barbarous Banquet thoſe, rather Beaſts than human Creatures, were to make that Night.

To confirm the probability of this Story, Father *Michael Angelo de Guattini*, relates in a Letter to his Father from *Loanda*, a City in this Country, that whilſt he was ſailing along theſe Coaſts, not above a Musket-ſhot from ſhore, the Pilot of the Ship went aſhore to eaſe himſelf; but ſcarce was he out of the Long-boat before he leap'd back again with great ſurprize and amazement, having it ſeems diſcover'd behind a Rock, abundance of Fiſh drying at a great Fire, by which he underſtood the *Papagentes* were not far off, and put him into ſuch a fright, that he never thought of the buſineſs he went about in three days after.

Marſilers. Another Story I have heard as follows. The Captain of a certain Ship having been in a great Storm, drove into one of theſe Ports to repair his Damage; his Paſſengers going aſhore to look about them, diſcover'd at a diſtance a ſort of Sea-Monſters like unto Men, and that not only in their Figures, but likewiſe in their Actions; for they ſaw them plainly gather a great quantity of a certain Herb, with which they immediately plung'd themſelves into the Sea. Having obſerv'd what ſort of Herb this was, the Paſſengers gather'd ſeveral Bundles of it likewiſe, and laid the ſame upon the Shore; the Sea-Monſters returning, and finding it ready gather'd to their hands, took it up and plung'd into the Sea as before. But O the great Example of Gratitude that reigns even in the Deeps! Theſe Creatures knowing themſelves to have been oblig'd, forthwith drew from the bottom of the Sea a great quantity of Coral, and other Sea-Herbs, and carrying them aſhore, laid them in the ſame place where they had found the Herbs. This being repeated ſeveral times, the Paſſengers thought theſe Creatures endeavoured to exceed them in Benefits; and therefore as a great Rarity, ſcarce to be parallel'd even in Rational Animals, they reſolv'd if poſſible to take them. For this purpoſe they procur'd a Net from the Ship, and pitch'd it in a proper place; but tho their Deſign ſucceeded ſo far as to take them, yet could not they hold them, they ſhewing them another human Trick, which was, by lifting up the Net and making their eſcape, never appearing there after as long as the Ship ſtaid.

Another Relation I have had made me, which may not be improper to inſert here: The *Portugueſes*, for the conveniency of ſailing thoſe ſtormy Seas, would needs ſome Years ſince make a certain Experiment on theſe Parts. For this end they brought from *Lisbon* ſix or eight condemned Perſons, and left them in one of the three Points of the *Cape of Good Hope*, with Proviſions of all things ſufficient for a Year. Theſe Men they commanded to take ſtrict notice of all Mutations of Seaſons, of the Climate, the Land and the Sea; and withal enjoin'd them to let nothing paſs of any moment each day they were there; promiſing them withal, that if they obſerv'd theſe their Commands, they would come the next Year and fetch them away, and give them their Liberty to boot. Theſe Wretches being thus left, inſtead of eſcaping Deſtruction, met a more than common Fate by theſe means; for in a ſhort time through the exceſſive Cold that reigns there, more than in any other of the Points of the ſaid *Cape*, they were all frozen to death. At the return of the Ships, the laſt of them that ſurviv'd having obſerv'd many Particulars, and related the manner of his other Companions deaths, was found frozen to a Stone with his Pen in his hand. The laſt thing remark'd by him was, *That the greateſt Fire was ſcarce capable of overcoming the moſt intenſe Cold of this Country.* But all this I muſt ſubmit to the Reader,

Excuſes Coll.

Reader, having it only by hearſay, and not having experienc'd it my ſelf.

After three or four days ſailing along theſe Coaſts right afore the Wind, we enter'd a Port in the Kingdom of *Banchella*, or *Binquella*, a Conqueſt of the *Portugueſes*. Here the People through a bad Temperature of the Air, which infects their Victuals, have all the Countenances of Death, ſpeak with broken Voices, and as one may ſay, can ſcarce keep their Souls between their Teeth.

Charity and Civility.

Our arrival being but juſt known, the Vicar-General came to viſit us at one a Clock in the Morning, bringing along with him ſeveral Refreſhments of Fleſh, Fruit, and Herbs. At this unexpected Charity and Civility, we were at firſt ſurpriz'd; but after we came to know that both he, and four of his Brethren, had been bred in our Monaſteries, that Wonder ceas'd. This Vicar may be ſaid to be General only over himſelf, there being no Catholick Prieſt in all this Country but he.

Some Years paſt there was another Miſſion of our Order into theſe Parts; but becauſe the chief Man gave no good Example himſelf, few of the *Blacks* were converted, and theſe that were gave but little attention to what was taught them, giving for reaſon, *That if the Law of God was ſo negligently obſerv'd by* Whites, *how could they be expected to practiſe it more devoutly?* The two laſt of the Friers employ'd at that time, di'd Martyrs to their Lenity; for they chuſing rather to admoniſh than correct, to exhort than reprove a certain Great Man of a ſcandalous Life, in about eight days time died of Poiſon, thereby terminating both their Miſſion and their Lives: The Truth of this ought not to be doubted of, becauſe it was the common Talk when I was there. The other *Pagans* that live up higher in the Country, lead the Infamous Life of the *Giaghi*, a People that ſhall be ſpoken of more at large hereafter.

Ceremonies at Landing.

As ſoon as day-light appeared we went on ſhore to return Thanks to Almighty God for our ſafe arrival. Here the firſt thing I obſerv'd was, a great abundance of Date-Trees, which it ſeems of all Lower *Æthiopia* flouriſh moſt in theſe Parts, tho in goodneſs they are far inferior to thoſe of the Eaſt. I likewiſe took notice of many Arbours and Walks of Vines, which by reaſon of the moiſtneſs of the Earth, Springs being every where near the Surface, produce Grapes twice a Year in great plenty. Nevertheleſs no Wine is made, becauſe the exceſſive Heat that reigns here, would rather putrefy than purge it. Every Houſe hereabouts has Spring-water, it lying not above two foot deep; and which is the greater wonder, by reaſon that it is ſo near the Sea. *Merolla.*

Beaſts and their Virtues.

If this Country abounds with bad Men, it is no leſs productive of good Beaſts. Of Elephants here are many, which with their Ivory Teeth bring great Profit to thoſe that take them. The Elk likewiſe, that ſo-much deſir'd and ſalutiferous Beaſt, is frequently to be met with in theſe Parts; and which for the virtue of one of his Feet, has deſervedly obtain'd, in the *Congolan* Language, the name of *Ncocco*, ſignifying *The Excellent Beaſt*. It is only call'd in *Spain la Gran Beſtia*, or the *Great Beaſt*. The way to find out in which Foot the Virtue lies, is by knocking him down; when to recover himſelf of the Blow, he will immediately lift up that Leg which is moſt efficacious, and ſcratch his Ear. Then muſt you be ready with a ſharp Scymeter to lop off the Medicinal Limb, and you ſhall find an infallible Remedy againſt the Falling-Sickneſs treaſur'd up in his Claws. *Peter Cobero Sebaſtian* ſays, in his Travels, that he has ſeen many of theſe Beaſts in *Poland*. Thoſe ſeen by me were of about the bigneſs of little Aſſes, of a browniſh Colour, with long broad Ears hanging down like to thoſe of *Engliſh* Spaniels.

In theſe Woods may be alſo found another Creature, call'd by the Natives *Engalla*, and much like unto a Wild-Boar: The two Tuſks of which Beaſt being reduced to Pouder, expel Fevers, evacuating by way of Sweat the Malignity of the Diſtemper. This Pouder being likewiſe made up with the Juice of a Palm-Tree, call'd *Mateba*, compoſes an admirable Antidote. Here is alſo the Unicorn, call'd by the *Congolans*, *Abada*, whoſe Medicinal Virtue being ſufficiently known, needs not to be taken notice of. Theſe Unicorns are very different from thoſe commonly mention'd by Authors; and if you will believe what I have heard ſay, there are none of that ſort now to be found. A *Theatine* Miſſioner to the *Eaſt-Indies* told me, at his return from *Goa*, that he had endeavour'd to get one of theſe laſt; but whatever diligence he uſed, he could by no means obtain it. He added moreover, that he had heard ſeveral of the *Eaſtern* People, eſpecially the *Chineſe* Aſtrologers, ſay, that according to their Computations thoſe Unicorns all dy'd the ſame day that our Saviour dy'd. What

Aſcrolla. alluſion theſe can have to our Saviour may probably be from their Chaſtity, but I muſt leave all to my Reader, who will condemn and approve as he thinks fit. The Unicorn or *Abada* of this Country commonly arrives to the bigneſs of an Ox, and the Male only has a Horn in his Forehead: Theſe have the ſame virtue as the other ſort, if taken young, and before they have coupled; for the old ones loſe much of their virtue by coupling.

Theſe Foreſts likewiſe breed another four-footed Animal call'd *Zerba*, not unlike a wild Mule: The Skin of this Creature is ſo beautiful, that one would rather take it for a fine woven Silk than a Hide: Its Beauty conſiſts in ſeveral Equidiſtant Streaks four fingers broad of white and black, border'd on both ſides with Ruſſet. This Animal is no leſs ſwift than beautiful, inſomuch that if the Natives can but tame one of them, no Price is thought too great to offer for it. Our Superior, Father *da Romano*, amongſt other things ſent ſeveral Skins of this Beaſt as a Preſent to the Great Duke of *Tuſcany*.

A ridiculous Superſtition. Here are alſo abundance of another kind of Beaſts call'd by the Negroes *Impallanche*, of about the bigneſs of the foregoing, and in colour much like to what we call in Horſes a *Sorrel*: Theſe have ſtrait twiſted Horns, by the ſeveral degrees of which wreathing, their Age comes to be known. They have in like manner ſome reſemblance of a Mule, their Fleſh is white, and would be more in eſteem were it not ſpungy and inſipid; but in rutting time, ſay the Natives, it ought by no means to be eaten, for fear of doing harm. The ſame is reported of the wild Goat, that if it be eaten when it is luſtful, it cauſes ſuch a rot in the Feet that the Toe-nails drop off. This is held to be ſo infallible, that it can never miſs. An Inſtance whereof happened in my time in the following manner. Some Hunters having taken one of theſe Goats, ſuſpected of being in the aforeſaid condition, brought it to our Monaſtery at *Sogno* to ſell: Our Fathers not knowing the nature of it, eat part of it, reſerving the reſt for another time. This coming to the *Count*'s Ears, he came in mighty haſte to our Convent with a numerous Attendance, and going directly into the Kitchen, he commanded all the Fleſh to be thrown away, the Veſſels that it had touch'd to be broken, and would moreover have ſet fire to the Houſe as infectious, had not our Fathers remonſtrated to him in an humble manner, *that they were ſenſible of no harm it had done them, and that they verily believ'd there was none to be fear'd upon that occaſion: As alſo that whatever Miſchief had formerly happned, it was rather to be attributed to ſome other Accident, than to any Peſtilential Quality in the Goat.* With theſe and the like reaſons they at length prevail'd upon the *Count* to depart, without doing them any further damage. When theſe wild Goats are old, there are certain Stones to be found in their Bellies not unlike to *Bezoar* Stones, and whereof thoſe produc'd by the Male are of the nobler kind, being experienc'd Remedies in ſeveral caſes, eſpecially in that of Poiſon. At the firſt taking them out they are ſoft and tender, but having been a while in the Air they begin to harden, and in a ſhort time become perfect Stone. They muſt be taken as ſoon as ever the Beaſt is kill'd, otherwiſe they will ſoon diſſolve.

Another ſort of Beaſts in this Country are the *Impanguazze*, ſo call'd by the Natives: Theſe are a kind of wild Cows, whereof ſome are red, others Aſh-colour, and ſome quite black: They are all very ſwift-footed, and have a pair of exceeding long Horns in their Foreheads. When they are wounded in the Chaſe, like wild Bulls or *Buffalo*'s, they immediately face the Aſſaulter, and if he does not inſtantly take care to ſave himſelf in ſome Tree or other, inſtead of killing he will be in no common danger of being miſerably kill'd. The Fleſh of this Beaſt is very well reliſh'd and ſubſtantial; its Marrow is an infallible Remedy againſt cold Humours and Aches: Of its Skin the *Negroes* make Targets, which will reſiſt the ſwifteſt force of Arrow, ſo that if a Man ſtands bowing behind it he is altogether ſafe.

A brutiſh Cuſtom. 'Tis now high time to leave the wild Beaſts to range in the Woods, and to come to ſpeak of a certain brutiſh Cuſtom theſe People have amongſt them in making of Slaves, which I take not to be lawful for any Perſon of a good Conſcience to buy here. Every one of theſe *Negroes* takes to Wife as many Women, be they Slaves or Free 'tis no matter, as he can poſſibly get: Theſe Women by his conſent make it their buſineſs to charm Men to their Embraces, which when they have done ſo as to make them commit the Act, they preſently accuſe them to their *Barracan*, ſo they call their ſuppoſed Husband, who feigning himſelf to be in a great rage, immediately runs and impriſons the Lovers, afterwards in a ſhort time ſells them to Strangers,

gers, without being ſubject to any account for ſo doing: With the Mony he has thus unjuſtly got he buys other She-Slaves, which are permitted to do the ſame thing; ſo that from time to time he is ſuffer'd to go on in this wicked round without any manner of Controul. Of theſe Women I fancy *Tibullus* ſpeaks when he cries out,

Ah credule Genus! Nec fidum femina Nomen.
Ah pereat! didicit fallere ſiqua Virum.

There are others who, not by means of Women but of themſelves, going up into the Country thro pretence of Juriſdiction, ſeize Men upon any trifling Offence, and ſell them for Slaves.

Coin. The current Coin of this Kingdom is little bits of Glaſs Coral brought hither by the *Portugueſes*, and which the Natives call *Miſangas*: This they make uſe of not only for Mony, but likewiſe for Ornament, making of them both Bracelets and Necklaces. The Forts and Houſes of the *Whites* here are compos'd of Wood and Clay after this manner. Two rows of ſtrong Poſts are fixt in the Earth about two ſpans aſunder, and join'd together at top by ſeveral tranſverſe pieces of a ſmaller ſize. The ſpace between theſe rows is fill'd up with Clay well beaten, and ſmooth'd within ſide and without, and which being chequer'd with Creaſes ſeems at firſt ſight to be a Stone-Wall. The Roofs are made with Reeds laid over Rafters, as with us. This is all I could obſerve of this Country, having been but one day in it, and that in a continual hurry in preparing for our farther Voyage.

Forts and Houſes.

Arrival at Angola. After our departure hence, in four days ſail we reach'd the Port of *Angola*, the utmoſt end of our deſires, on the 6*th* of *May*, in about a year from our leaving of *Naples*.

Its Port. I reſerve the Deſcription of this City of *Angola* for another place, intending at preſent to ſpeak only of its Port: This is as ſecure as famous, being form'd neither by Art nor Nature, but only by Chance, having a long ſlip of Sand thrown up by the Sea, and forming a plain Iſland about ten Leagues in length, about a Mile from the City, behind which the Ships ride: The Entrance into it is by two narrow Paſſages at the extremities of the ſlip. Here all the Drinking Water us'd in the City is taken up, and the greateſt wonder is, that it is freſheſt at the Flood, and ſalteſt at the Ebb.

Freſh Water.

Here, and no where elſe on theſe Coaſts, are caught Crabs and Lobſters, as likewiſe *Cuttle* Fiſh, and thoſe little Shell-fiſh call'd *Zimbi*, which paſs for Mony. Heretofore the King of *Congo* reſerv'd the right of fiſhing for theſe only to himſelf, but now the *Portugueſes* uſurp that liberty upon him. In the aforeſaid pleaſant Iſland the Citizens of *Angola* delight themſelves as much as the *Neapolitans* do in their Retirement to *Poſilippo*: For this purpoſe they have ſeveral little Houſes there, which being intermix'd with verdant Trees afford a very delightful Proſpect. They likewiſe cultivate the Earth in that Iſland, which being well water'd proves not a little fertile.

Merolla. *Shell-fiſh.* *A pleaſant Iſland.*

Being got into Port, and our Arrival known, the Governor immediately gave notice thereof to our Father Superior, who forthwith ſent Father *Joſeph da Seſtri*, and Father *Francis da Pavia* to bring us aſhore. At our landing in the City I could perceive joy in every Countenance on the occaſion, and which was ſeconded by the great Civilities ſhewn us by the Citizens; for as we paſs'd by their Houſes, they not only ſent us *Umbrella's* to defend us from the ſcorching Heat, but likewiſe to honour us. Being come to the Church, our Fathers ſing *Te Deum* for our ſafe arrival. For eight days together we receiv'd Viſits and Treats from the principal Perſons of the City, in return whereof we preſented them with ſome ſmall Relicks brought from *Italy*, which were nevertheleſs accepted with a great deal of Devotion and Thanks. The accuſtom'd Ceremony us'd at the arrival of *Miſſioners* or a Prefect, was not ſhewn for us, by reaſon that we were only three. The Ceremony is this. No ſooner is the News ſpread abroad that there are ſeveral *Capuchin Miſſioners* come into Port, but our Brethren accompanied by the Nobility and Gentry of the City go out to meet them: Having receiv'd them into a Barge, they conduct them aſhore, where are poſted a great number of white Singing-Boys dreſs'd like *Capuchins*, who going before in Proceſſion ſing all the way to the Church, and afterwards perform *Te Deum* there: Then the Governor, and all the Clergy, and Laity of the place come to pay them their Reſpects.

Landing. *Ceremony on that occaſion.*

In about a fortnight's time I was obliig'd to depart from hence with ſome of our *Fathers*, who altho they had been here above nine Months, were not yet gone out on their *Miſſion*, and that by reaſon of their expecting the Heat ſhould abate, which

Departure on our Miſſion.

which it ſeems it is wont to about this *Merolla.* Month of *May*, juſt contrary to our Country, where the cool Weather begins with *September* Rains. Father *Joſeph Maria da Baſſetto*, a Man of great Learning and Experience, choſe me for his Companion in his *Miſſion* to *Sogno*, and ask'd me of our Prefect, Father *Paul Francis da Portomauritio*. Tho I found my ſelf not altogether recover'd of my laſt Fatigue, yet conſidering the eaſieſt way of travelling was by Sea, as alſo that this *Miſſion* of *Sogno* was not only the antienteſt, but likewiſe the beſt we had, thro the commodiouſneſs of its River, and the diſpoſition of its Inhabitants, I readily conſented to accompany this Father thither. Hereupon the day appointed for our departure being come, we went on board a Skiff, and in four days arriv'd at the mouth of the River *Zaire*, the Port of *Sogno*. At our entring this River the Wind blew ſo hard, and the Waves roſe ſo high, that we were not a little afraid of being loſt. At length having weathered the firſt Point, we ſpy'd ſome Fiſhermen ready as we thought to aſſiſt us, but expected to be call'd; yet we taking them for Heathens, and fearing that inſtead of helping they might rather hinder us by their Sorceries, gave them no ſign.

Enter the Zaire. My Companion conjur'd the Winds and Seas, but I having ſaid my Prayers betook my ſelf to an Oar, at which I tugg'd heartily for ſome time, till at length by the ſole Mercy of God we were courteouſly receiv'd into the Embraces of the River. After having paſs'd the firſt reach, our Souls began to revive, and we took pleaſure in caſting our Eyes about towards both Shores, which ſeem'd to be ſtrew'd with vegetable Emeralds; or might be taken at firſt ſight rather for the induſtrious Workmanſhip of *Pallas*, than the capricious Product of Nature. The Water alſo appear'd more like a Criſtal Cauſway, than any part of the inconſtant Element. As we row'd along the winding Banks of this River, we were continually ſhrowded with Trees call'd *Mangas*, not unlike the Royal Laurels: Theſe Trees at the joining of each Branch ſprout forth a long hanging Root, which at length reaching the Mud, and taking root ſhoots up anew, and in a ſhort time of one Tree forms a kind of little Wood, in a manner that you can hardly diſtinguiſh the Suckers from the Plant. I was ſhewn one of theſe Trees quite wither'd and decay'd, and was inform'd that a certain Biſhop of *Congo* having been ill treated by ſome of theſe People, made the ſign of the Croſs upon it, whereupon it immediately dy'd like the Fig-tree curs'd by our Saviour.

Altho my buſineſs ſhould be to write only what I obſerv'd in my Voyage, and not to take notice of other matters, yet cannot I forbear ſpeaking of ſome Particulars relating to this large and famous River: Its Mouth then is about ten Leagues wide, tho ſome Writers will needs have it to be thirty; but their miſtake I preſume ariſes from including the Mouth of another Branch of it, not far diſtant from the former. The Waters of this River are ſomething yellowiſh, by which they are known above 30 Leagues at Sea, and which was likewiſe the cauſe of this Country's being firſt diſcover'd; for the King of *Portugal Don John* II. having ſent a Fleet under the Command of *Don Diego Cano* to make Diſcoveries on this Southern Coaſt of *Africa*, that Admiral gueſs'd at the nearneſs of the Land by nothing ſo much as by the Complexion of the Waters of *Zaire*; and putting into it, he ask'd of the *Negroes* what River and Country that was; who not underſtanding him anſwer'd, *Zayoco*, which in the *Congolan* Tongue is as much as to ſay, *I can't tell:* From whence tho the word be corrupted, it has been ſince call'd *Zaire*. After this on one of the *Points* of this River the *Portugueſes* firſt planted a Croſs of fine Marble, which ſome time after being found out by the *Hollanders*, they out of Envy broke it to pieces; nevertheleſs ſo much remain'd of it when I was there, as to diſcover plainly the *Portugueſe* Arms on the Ruins of the *Baſis*, with an Inſcription under them in *Gothick* Characters, tho not eaſy to be read.

Occaſion of its Name.

The firſt diſcovery of this part of the World by the *Portugueſes* happen'd in the Year, ſo fortunate for them, 1485. and becauſe they had been ſo courteouſly receiv'd by the *Negroes*, and admitted among them with ſo many tokens of Love and Affection, this Kingdom of *Congo* has never yet been ſubjected by the *Whites*, when it far'd quite contrary with the Queen of *Singa* and others. The firſt Religious Perſons that ſet footing here, were three *Dominican* Friers, as is teſtified by Father *Maffeus* a *Jeſuit*, in the firſt Book of his Hiſtory of the *Indies*. One of theſe was kill'd by the *Giaghi* at the time when they over-ran the Kingdom of *Congo*, and routed the *Congolan* Army under the Conduct of their General *Zimbo*. This Barbarian of a Conqueror amongſt other Spoils ſeiz'd upon the ſa-

Congo diſcover'd 1485.

Firſt Miſſionaries.

cred

cred Veſtments and Utenſils of this unhappy Frier, and not contented with the bare poſſeſſion of them, would needs ridicule and profane them by putting them on, as likewiſe by appearing at the head of his Followers with the *Chálice* in his hand. As for the other two *Miſſioners*, they dy'd in a ſhort time after their arrival, through the exceſſive Heat of the Climat, which is often fatal to us *Europeans*.

To theſe ſucceeded twelve *Franciſcans* of the Order of *Obſervants*, who were carry'd hither by the ſame *Don Diego Cano* in his third Voyage into theſe parts. Some attribute the whole Converſion of this Country to theſe Fathers, not allowing that the three that were there before through the ſhortneſs of their continuance, could have time to do any thing towards it. But for my part I am of opinion that it is next to impoſſible, thoſe who had been ſo courteouſly receiv'd, and who found the People ſo eaſy to be wrought upon, ſhould not convert many of them before they dy'd. Likewiſe it is certain that the Frier that was kill'd by the *Giagbi* had been Chaplain to the *Congolan* Army, and conſequently was in a Poſt to do with them even what he pleas'd. Nevertheleſs not to carry the Argument farther, let me be allow'd to ſay, that it is probable the firſt Friers might ſow the Seed, and that the laſt were thoſe that cultivated and caus'd it to flouriſh.

Several other Evangelical Labourers had been ſent out from time to time into this Vineyard, and at length at the requeſt of *Don Alvaro* VI. King of *Congo* made to Pope *Urban* VIII. that his Holineſs would be pleas'd to ſend ſome more *Capuchin Miſſioners* into his Kingdom, there were others ſent with Letters Patents from the ſaid Pope in the year 1640. altho though the many rubs and difficulties they met with, partly occaſion'd by *Philip* III. King of *Spain*'s death, and the ſeizing of the Crown of *Portugal* by the Duke of *Braganza*, they did not arrive till the year 1645. which was under the Pontificat of Pope *Innocent* X. and in the Reign of *Don Garcia* II. Succeſſor to the before-named *Don Alvaro*. Theſe Fathers entering the River *Zaire*, the firſt place they landed at was the Country of *Sogno*, where they were receiv'd with extraordinary demonſtrations of Love and Joy by the People, and eſpecially by the Count, who went out to meet them many Miles from the place of his Reſidence, and aſſiſted with them at Maſs with great Devotion in the Church of *Pinda*, a Town near the Mouth of *Zaire*, adorning their Altars moreover with the richeſt Furniture in his Wardrobe. Hither flock'd an infinite number of People upon this occaſion, as well out of Curioſity to ſee theſe new Apoſtles (whoſe awful Deportment fill'd them with Wonder and Amazement) as to vie with each other which ſhould ſhew moſt Obedience to the Goſpel. But this is no wonder, ſince the firſt Converts made by the aforeſaid *Franciſcan* Friers were the *Sogneſes*, and who ſtill ſeem'd to have lively Impreſſions left upon them of their former Inſtructions. The firſt that were baptiz'd among theſe *Negroes* were the Count and one of his Sons, whereof the former had the Name given him of *Don Emanuel*, and the other of *Don Antonio*. This *Emanuel* dying, beſides the Funeral commonly made for other Counts, he had a particular Ceremony paid to his Memory every year after, and which I my ſelf have more than once perform'd on his account. After the Count of *Sogno*, the King and Queen of *Congo*, together with their eldeſt Son, were prevail'd upon to be baptiz'd, the two former taking the Names of *Don John* and *Donna Eleonora*, the King and Queen of *Portugal*, and the latter that of the King's Son the *Infante*. Thus began the Chriſtian Faith to be firſt eſtabliſh'd in theſe parts, and which has been all along ſince maintain'd thro the Grace of God, and by the Labours of ſeveral poor *Miſſioners* ſucceſſively ſent in the Service of the Goſpel.

But let us return to ſpeak farther of the River *Zaire*. This River is commonly ſaid to take its riſe in the Kingdom of *Matamba*, ſubject to the Queen of *Singa*; which Kingdom being altogether govern'd by the Female Sex, I may number it among thoſe Nations deſcrib'd by *Claudian in Eutrop.* l. 1. v. 323.

——— Medis, Levibuſq; Sabæis
Imperat hic Sexus, Reginarumq; ſub Armis
Barbariæ pars magna jacet.

In this *Matamba* there is a vaſt Collection of Water, which dividing it ſelf into two principal Streams, one runs through *Ethiopia*, and is this River *Zaire*, and the other flows towards *Egypt*, being the *Nile*: This laſt was formerly ador'd by the *Egyptians* as a God, and that becauſe of their being not able to find out its Source, imagining that therefore it had none. I believe the cauſe why they could not diſcover its Head, was by reaſon they could

could not go far up it, being hinder'd *Merolla.* by the Cataracts which fall in ſuch a dreadful manner, that they at the ſame time offend both the Eye and the Ear. In *Monſters.* this vaſt Lake before-mentioned, before it divides it ſelf into the aforeſaid Rivers, are to be found ſeveral Water-Monſters, amongſt which there is one ſort which differs from Human kind only in want of Reaſon and Speech. Father *Francis da Pavia*, one of our *Miſſioners* living in this Country, would by no means believe that there were any ſuch Monſters in this Lake, affirming they were only Illuſions deviſ'd by the *Negroes*; whereupon the Queen of *Singa* being inform'd of his Infidelity, invited him one day to go a fiſhing for them: Scarce had the Fiſhermen thrown in their Nets, but they diſcover'd thirteen upon the ſurface of the Water, whereof they could nevertheleſs take but one Female, which was big with young. The colour of this Fiſh was black, it had long Hair and large Nails upon very long Fingers, which perhaps were given it by Nature to help its ſwimming: It liv'd not above 24 hours out of the Water, and during all that time would not taſte any the leaſt Food that was offer'd it.

The Mermaid, and its Virtues. Throughout all the River *Zaire* there is to be found the *Mermaid*, which from the middle upwards has ſome reſemblance of a Woman, as in its Breaſt, Nipples, Hands, and Arms, but downwards it is altogether a Fiſh, ending in a long Tail forked: Its Head is round, and Face like to that of a Calf: It hath a large ugly Mouth, little Ears, and round full Eyes: Upon its Back it has a large Hide tack'd, perforated in ſeveral places. This Hide or Skin ſeems to have been deſign'd by Nature for a ſort of Mantle to cover it, being contriv'd either to open or ſhut. The Ribs of this Fiſh are proper to ſtanch Blood, but the greateſt of its Phyſical Virtues lies in two little bones in its Ears. I have eat of this Fiſh divers times, and it ſeems to be well-reliſh'd, and not unlike Swines-Fleſh, which its Entrails likewiſe reſemble. For this reaſon the *Negroes* name it *Ngulla à Maſa* (the Water-Sow) but the *Portugueſes* call'd it *Peixe Molker* (the Woman-fiſh) Altho it feeds on the Herbs that grow on the ſides of the River, yet does it not nevertheleſs ever go out of the Water, but only hold its Head out. For the moſt part it is to be taken only when it rains, for then the Waters being diſturb'd it cannot ſo well diſcern the approach of the Fiſhermen. Thoſe that go to take them have a little Boat for that purpoſe, in which they paddle up ſoftly till they come to the place where the Fiſh lies, and which they know by the motion it cauſes in the Water; then having a Lance ready, they immediately dart it with all their force into her, and if through the ſmallneſs of their Boat, or for want of ſtrength, they cannot hold her, they let go the Lance and leave the Fiſh at liberty, well knowing that being exceeding long the Lance muſt neceſſarily diſcover where ſhe flies with it. But if on the other hand they can maintain their ſtroke with another Lance, they dart a ſecond time, by which means at laſt they eaſily tire and take the Fiſh. After the ſame manner, but with leſs trouble they take Pilchards, which are fat, and as large as Herrings, and they have no other way to take them but this. I ſhould have told you what ſort of faſhion'd Lances theſe were, becauſe they differ ſomething from ours of *Europe*; they have a very long round Staff made of Wood, but as hard as Iron, round, and ſo thick, that as many Darts are made faſt to it a ſmall diſtance from one another, that they take up ſix or ſeven ſpans in compaſs.

The Sea-Horſe and its Virtues. There is alſo in this River the Water or Sea-Horſe, as large as two Land ones: He has ſhort thick Legs, round Feet, a large wide Mouth, with a double row of hook Teeth, and long Tusks beſides in the lower Jaw like to thoſe of a large wild Boar, with which when he is in fury he tears whatever comes near him. As I was once ſailing along this River, I ſaw one of theſe Horſes floating near our Boat, and neighing like a Horſe, of which he has great reſemblance: Anights he goes aſhore to feed, but in the day-time he keeps for the moſt part cloſe in the Water; but whereſoever they are, the Female is always at hand, in whoſe defence the Male fights deſperately; and when the Female is with young, or has lately dropt her Colt (which ſhe generally does in the Fens where there is but little Water) the Male is moſt furious, and being exceeding jealous will aſſault the Barks as they paſs along the River, and ſometimes if they be ſmall overturn them with his Heels: This makes thoſe that know his nature to avoid the Marſhes at that time, not caring how far they go about, ſo they can but have their Paſſage ſafe. The time to hunt them is anights, when they go to feed upon the Land: Then the Hunters block up their way back to the River with

with Boats, and afterwards wait for their return. Being return'd, they let fly their Arrows at them like Hail; but wo be to him that happens to be in any one of their ways after being wounded, for he will then assuredly tear him to pieces, if they have not Trees to save themselves on, which they generally take care to procure. Sometimes these Creatures will fly away after they are wounded, and not finding a Passage open to the River, will run to the next Precipice, and leap off from thence into the Water, whereby they break their Legs, and then are easily taken. The Flesh of these Animals is little valued, being generally esteemed Food for the meaner sort of People, allow'd by Divines to be Fish because they live and breed in the Water, tho they feed on Land. The Yard of the Male, and the two Stones found in his Ears, as large as Hen-Eggs, are good to dissolve the Stone, as well in the Kidneys as the Bladder. This last is likewise a Remedy against a stoppage of Urin, being pulveriz'd and dissolv'd in fair Water, and given about a Spoonful at a time. As I was once going up this River, I observ'd in a low Island hard by, several small Houses set upon Stakes, about ten foot from the Ground, with a Ladder at the Door to draw up and let down. Having inquired what these meant, I was told that they were built in that manner to prevent the Inhabitants from being injur'd by the Sea-Horses, that always feed thereabouts anights. The like sort of Houses I have seen near the Forests, to prevent the ravage of Lions and Tigers: But what makes me wonder most of all is, at the Name of these Sea-Horses, it being their nature to keep always out of the Salt-Water, which they hate and cannot subsist in.

Of Fish. Here are no Crocodiles as in other Rivers, but there are nevertheless several kinds of excellent Fish which are taken various ways, tho never in any great number, by reason of the slothfulness of the Inhabitants, who are naturally Enemies to hard Labour. The Night of fishing with Nets is wholly reserv'd to the Prince, who nevertheless is accustom'd to give leave to do it to any that will ask it of him; and when he wants Fish, he sends his Servants with his own Nets for it.

Progress up the River, and Landing. Having sail'd up this River, about midnight we arriv'd at the Town of *Pinda*, twelve miles from the Sea. Landing immediately, we retir'd to a Church, the first built here by the *Portugueses*, and dedicated to the Virgin *Mary*, whose Statue of *Bassorelievo*, is constantly worship'd every Sunday by a vast number of *Negroes* who flock hither for that purpose. Here likewise was formerly a Convent of our Order, but by reason of the badness of the Air, being too near the River, it was thought advisable to remove it to the City of *Sogno* where the Count resides, about two miles off. Hither we went next morning with a great deal of willingness, tho I could not say I had wanted for Satisfaction all the way I came up this River. Being got to our Convent, the Count came immediately thither to congratulate and welcome our arrival, and that more especially on account of my Companion who had been there three Years before. After his Visit he order'd us a Present of several things of the Product of the Country. In this our Convent we found only one Priest named Father *Paul da Varese*, and he return'd to *Loanda* in a few days in the same Skiff that brought us; there remaining then with us only a Lay-Brother, one *Leonard da Nardo*, an old Man of a good Life, and extraordinarily well vers'd in the Customs of the Country, through the long stay he had made there.

Reception by the Count.

Application to Business. We now began forthwith to apply ourselves to the Business of our Mission, and it fell to my share to celebrate the first Mass; but not knowing much of the Language, I could not pretend to preach in publick. I therefore hastily compos'd a short Sermon, and preach'd it in the Congregation adjoining to our Church, which consists of the better Sort of Persons, and who generally understand something of *Portuguese*. Out of some of this Congregation 'tis that the Counts are mostly chosen, provided they are of the *Sangre de Cadera*, as they call it, which is an Expression borrow'd from *Portuguese*, and signifys *The Blood of the Throne*. My Companion always preach'd publickly every Holy-day; but we were fain to say Mass late, because of the Count and his Followers, who never came till then. He always came in great pomp, being better attended than any Prince of the lower *Æthiopia* is wont to be. The fifth Sunday after *Whitsontide* it hap'ned, that when I was just ready to come out to say Mass, the Count came in. My Companion, and Superior, presently spy'd him, and turning to me, bid me preach that Sermon in publick, which I had prepar'd for the private Congregation, that the Count might not go with-

out a Sermon on that Day. I began to shrug up my Shoulders, and to excuse it, not thinking my self yet qualify'd to speak in Publick; till at length he bid me obey, and God would assist me. I began Mass; and after the Gospel, the usual time of Preaching, took for my Text the words of the Commandments, *Thou shalt not kill.* From this Text I took occasion to inveigh against Wizards, who bear a mighty sway in this Country, proving, *That it was much worse to kill the Soul, by inclining it to Diabolical Illusions, than to murder the Body.* Now because I often repeated the word *Kill* in my Sermon, the People began to give a great Hum. I nevertheless went on, and was rather encourag'd thereby to exaggerate the heinousness of the Offence, than affrighted from speaking against it. But the more I rais'd my Voice, the greater was the Murmur, I might have said Clamour; the Count only all this while continued silent. At length the Sermon being ended, and the Substance of it explain'd by the Interpreter according to custom, I and my Superior were in a thousand Doubts about this Humming. We enquir'd of every one we met concerning it, yet none durst satisfy us therein; but all went away smiling. When all the rest were gone, we took one into the House, and treating him with *Aqua Vitæ* and Roll Tobacco, intreated him to tell us the cause of the Disturbance in the Church, believing it could not be caus'd by the Sermon, in which nothing was to be condemn'd, either as to the Subject or Language.

Merolla.

The Discourse, said he, *was most excellent, tho not design'd by the Father; for the People, tho not well skill'd in the* Portuguese *Language, imagin that the Fathers Missioners know all that has hapned, and that Hum was a Token of their Approbation, they having taken his Words in another sense.* Pray tell me what has hapned, said F. *Joseph: I will so*, reply'd he; *but take notice, there is no less Penalty than Death for him that discovers it to the Missioners, and therefore your Reverence must take care that you do not make me lose my Life.* Being assur'd we would keep his Secret, he proceeded thus; *Your Reverence must then know, that in the time of Holy Week, Father* Paul da Varese *officiating in the Church, great multitudes of this Principality flock'd hither from all parts to join with him in Devotion. At the same time the Devil, who is never wanting to promote his Interest as often as he sees occasion, took the opportunity to put it in the Count's and his Relations head, that several of this Congregation, under pretence of Religion, were met together with a treacherous Design. Hereupon a great number of the Count's Vassals and Friends being assembled to wish him a Merry* Easter, *that Prince order'd them to see the Oath taken* (what this Oath is shall be explain'd hereafter) *by such and such as he then pointed out in three several places of his Dominions, and whereby* (continued he) *there are many already dead, and more and more die thereof every day. Is it so?* (quoth Father *Joseph*) *for the future you shall have no reason to fear any more dying by these means. Neither shall you* (said he to the *Negro*) *be in any danger for your discovery of these deviliſh Practices.* The second Mass after the same Father preach'd, and resuming the Subject which I had been upon before, took occasion from thence to hint something against this scandal.

Towards Night we both went to Court, and desir'd private Audience of the Count; which was readily granted us. The first that began with him was my Companion Father *Joseph*, who warmly represented to him, *That being a Christian, he had behav'd himself like a Pagan, commanding those poor People to make such a deviliſh Oath on a groundless Suspicion.* To this smart Charge the Count at first gave no Answer, being no doubt surpriz'd with so unexpected a Reproof; but instead thereof, tho a *Black*, became almost Pale, and thereby convinc'd us at the same time both of his Guilt and Remorse. This strange and sudden Alteration put me in mind of what the Poet said of Queen *Dido.*

The Authors goes to Court.

——————*Maculisq; trementes*
Interfusa genas, & pallida Morte futurâ.

Virg. l. 4. Æneid.

I cannot believe, added the Father, *that Don* Antonio Bareto da Silva (so was this Prince's Name) *could do this of his own head, but rather imagine it to have been contriv'd by his Counsellors or Relations.* The poor Count immediately fell on his Knees, weeping and lamenting like another *David* before *Nathan* the Prophet, and confessing his Crime in the following words; *Truly* (said he) *I have been exceedingly to blame, in ordering so barbarous a Test of my Subjects Loyalty: But since I have sinned like* David, *like him I also beg Pardon.* To which Father *Joseph* reply'd, in the words of St. *Ambrose* spoken to *Theodosius* the Emperor, *Since you have imitated a King in his Sin, follow him in his Repentance.* The Effect of this was, that the Count the same Night countermanded his

his Orders, and thereby all further Miſchief was prevented.

Manner of giving an Oath. The aforeſaid Oath *Bolungo* is adminiſter'd to the ſuppos'd Traitor, by a ſort of Wizard call'd *Cangazumbo*, who making a certain Compoſition out of the Juice of Herbs, Serpents Fleſh, Pulp of Fruit, and divers other things, gives it to the ſuppos'd Delinquent to drink, who if guilty (as they tell you) will immediately fall down in a ſwoon, or trembling, to the ground, inſomuch that if they did not preſently give him an Antidote, he would infallibly die away; but if not guilty, no harm would happen to him. A manifeſt and open Cheat this, tho not diſcover'd through the blindneſs of this People; for the Wizard in caſe he has a mind to acquit the Accus'd, omits thoſe Ingredients in the Compoſition which he puts in where he deſigns to condemn him. This Order *A Teſt of Loyalty.* from the Count was an abſolutely new thing, and never practis'd before; for he had commanded every one of his Subjects, not excepting any, to go to one of thoſe three places where theſe Miniſters of the Devil reſide, and there to undergo a Teſt of their Loyalty, after the following manner: The ſuppos'd Traitor was made to look into a great Vat of Water, wherein if he fell he had immediately his Head ſtruck off; but if he was innocent, he came away ſafe and ſound. Whence it proceeded that they did, or did not fall, time muſt diſcover; but they that perform'd this Work being Heathens, it is to be ſuppos'd that they poiſon'd the Water.

Other ſorts of Oaths. Now we are upon the Subject of theſe Oaths or Teſts, give me leave to inform you of ſeveral other ſorts now in uſe among theſe wicked People: One of theſe is called *Chilumbo*, and which might rather be ſaid to be apply'd than adminiſter'd; for the Perſon accus'd hath a red hot Iron paſs'd over his naked Leg; which if it cauſes any Bliſter, he is forthwith thought guilty; but if not, he is releas'd. The deceit of this is, that if the Patient be determin'd to be acquitted, the ſubtil Wizard has a certain Preparation conceal'd in his Hand, of an exceeding cold nature, with which ſtroaking gently over the Part, the Fire when apply'd there loſes its Force; but if he be to be found guilty, that Remedy is omitted, and then the Iron is left to cauſe its Effect.

A ſtrange Relation. The following Paſſage happen'd when I was in my Miſſion at *Bengo* in the Kingdom of *Angola*, on the account of my Health: The Son of a *Mulatto* being ſick, was order'd by a Phyſician to be let Blood; and a Slave of his that had been a Surgeon, undertaking to perform the Operation, through an unſteady guidance of his Lance, happen'd to prick an Artery, whereby ſoon follow'd a Gangreen, and in a ſhort time the Patient dy'd. The Father of this Youth ſuppoſing that the Slave had done what he did on purpoſe, reſolv'd to have him undergo the trial of *Chilumbo*, and thereupon immediately caus'd him to be ſeiz'd and carry'd to one of thoſe three beforemention'd Places where the Wizards live. This done, he was ſoon brought to the Teſt, and had not only the red hot Iron paſs'd over his Thigh, which burnt him miſerably; but the enraged Father likewiſe not contented with what he had already ſuffer'd, would needs bind him hand and foot, and after that thruſt a flaming Torch ſeveral times into his Face. The knowledg of this coming to my ear the next day, by means of a Courier belonging to the Biſhop of *Loanda*, who likewiſe heightned the Fact, alledging that the *Muletto* had moreover burnt the Slave alive, and afterwards thrown his Aſhes into the River; I told the Courier that I could give no credit to what he related, unleſs he would bring two Witneſſes to vouch the Truth thereof. Hereupon they were preſently produc'd, but could only affirm that they ſaw the *Mulatto* thruſt the Torch ſeveral times in the Slave's Face; and that they afterwards heard he was burnt and thrown into the River. Upon theſe Depoſitions I us'd all the means I could to get the Wizard into my Power, that had perform'd this Helliſh Ceremony; but found it impoſſible, becauſe he had ſuſpected I ſhould be inform'd of it, and ſo fled away. The next thing I had to do was to catch the *Mulatto*, which I ſoon accompliſh'd by the diligence of ſome ſpecial Friends. Being brought before me, he accoſted me after this manner: *I would fain know* (quoth he) *for what reaſon I am brought before you? For having wickedly burnt your Slave* (ſaid I). *That's not ſo* (anſwer'd he) *for he is yet alive. Bring him then hither* (ſaid I) *that I may ſee whether he be or not.* Hereupon he immediately order'd ſome others of his Slaves to bring him in; which they forthwith did, but bound after that barbarous manner, that it was impoſſible to looſe him without cutting the Cords. Then I demanded of the *Mulatto*, *Why he had us'd his Slave ſo barbarouſly?* He anſwer'd,

ſword, *For having murder'd his only Child.* *Merolla.* *That was his Misfortune, rather than his Fault* (ſaid I) *and therefore you have not done what you can juſtify. I will juſtify it* (ſaid he) *before any Magiſtrate whatſoever. Then you ſhall do it* (reply'd I) *to the Biſhop of* Loanda. And accordingly I order'd both him and his Slave to be ſent away to that City. I afterwards heard that the ſaid Biſhop had diſcharg'd the Slave, but ſhut up his Maſter in Priſon till he had ſatisfy'd for his Offence.

Account of Oaths continued. There are many other Species of this Teſt of *Chilumbo*, but which I ſhall only hint at here, they having been more at large deſcrib'd already by Father *Montecuccolo* in his *Hiſtorical Deſcriptions*.

The ſecond way of adminiſtring this *Chilumbo* Teſt is, by taking a tender and ſoft Root of the Tree *Banana*, which is put into the Mouth of the Perſon accus'd. Now if this Root ſtick to his Mouth, and make him ſeem to be eating of ſome thing clammy, then he is immediately thought guilty, and worthy of puniſhment; or if it happen otherwiſe, then is he forthwith diſcharged.

The third way is, by eating the Fruit of a certain Palm call'd *Embá*, which yields Oil: This being firſt taſted by the Wizard, to ſhew that there is no danger in it to the Innocent, is afterwards poiſon'd and given to the Perſon intended to be convicted; but if that Perſon be wary, and has a mind to come off ſafe, he muſt greaſe the Fiſts of the Diſtributors, and by thoſe means may eſcape.

The fourth trial is, by a Pot of boiling Water, into which the Wizard throws a Stone, or any other thing of the like nature, and then takes it out himſelf with his naked hand, ordering the reſt to do the ſame; they that take it without being ſcalded, are ſuppos'd innocent, whereas the contrary declares their Guilt.

The fifth, and which is chiefly practis'd in the Kingdom of *Congo*, is to clap ſeveral Snail-ſhells to the accus'd Perſons Temples; where if they ſtick he is condemn'd, but if not, diſcharg'd. Let the Reader judg if there may not be any fallacy in this way, or not.

The ſixth, moſt in uſe among the *Blacks*, is to light a Torch made of a certain *Bitumen* diſtill'd from Trees, and to quench the ſame in Water; and afterwards to give that Water to the ſuppos'd Criminal to drink; which, if he be guilty, will do him harm; but if not, will cauſe no alteration in him.

The ſeventh is practis'd only by Smiths, who are ſometimes Wizards, and is call'd by the Natives *Nole fianzumdu*. The manner of adminiſtring this *Chilumbo*, is by heating an Iron red hot, and afterwards quenching it in Water as before; which Water is immediately given to drink to thoſe that take the Oath. Now if it is obſerv'd that they cannot eaſily get it down, as it ſometimes happens, thro Apprehenſion only, then are they pronounc'd Guilty without any farther proof; or elſe, by their eaſy ſwallowing of it, diſcharg'd.

Others make this trial, by the Water wherein their Lord's Feet have been waſh'd, and which is call'd *Nſy-a-maſa*. The reſt of the Kinds I ſhall omit ſpeaking of, for the Reaſons before mentioned.

There are other ways of diſcovering Theft and Sorcery, as likewiſe for abſolving any that have taken the aforeſaid Oaths.

As for the firſt, a ſubtil Wizard is commiſſion'd with the name of *Nbaci*, who takes a long Thred in his Hand, either of Linen or Woollen, and holding one end himſelf, gives the other to hold to him that is the ſuppoſed Thief. This done, he applys a red hot Iron to the middle of the ſaid Thred, and if it burns, the Delinquent is fin'd to the Value; or if the Theft be great, he is made a Slave; but if otherwiſe, abſolv'd. Whether the Devil has any hand in this I cannot decide, not being throughly acquainted with the matter of Fact.

Concerning the Second, To diſcover who has been dealing with the Devil, they make the following Experiment: The Root of a certain Tree call'd *Ncaſſa*, is diſſolv'd in Water; and after diſſolution that Water is put up in Veſſels, and given to the Perſon accus'd to drink. Afterwards he is delivered into the hands of ſeveral ſtrong Men to miſuſe, and ſhake about in a manner, that in a very ſhort time he falls down in a ſwoon; ſome imagine that this is rather occaſion'd by Poiſon given him inſtead of the ſaid Root. This Tree is pretty tall, and of a red colour, and has a wonderful Virtue for curing the Tooth-ach and ſore Gums. It is likewiſe extremely pernicious to Birds who fly from it; for if they ſhould once ſettle on its Boughs, they would immediately fall down dead to the ground.

As for the third, To abſolve from any ſort of Oath, it is perform'd by a Miniſter call'd *Ganga*, or *Nzi*, who rubs the Tongue of the Perſon to be abſolv'd with

with the fruit of the Palm that produces Oil, and after muttering ſome few words to himſelf he thereby frees him from his Oath, and ſo ſends him home to his Houſe.

Laſtly, there is another ſort of Trial, which is perform'd not by the deceitful hand of a Wizard, but by a Perſon of ſome Quality, after the following manner. Two obſtinate Fellows being at Law together, and the Truth being hard to be got out of them, the Judg ſummons them both to appear before him, where being come he fixes to each of their Foreheads a Sea-ſhell, and at the ſame time commands them to bow down their Heads; now he that the Shell firſt drops from is taken for the Lier, and the other acquitted.

A Wizard condemn'd, but pardon'd.

Whilſt I was in *Bengo* above-mention'd, my Companion Father *Francis da Monte Leone*, having ſeiz'd upon one of the aforeſaid Wizards, ſent him to the *Portugueſe* Governour to puniſh, who immediately upon Conviction condemn'd him to death: His time of ſuffering being come, he was exhorted by Father *Francis* to confeſs his Crime, but inſtead thereof, being an obſtinate Fellow, he gave this Anſwer, *What! would you have me to accuſe my ſelf where I have committed no Crime? My Practice has always hitherto been to do good to all Men and not evil; for when the poor People of my Country have ſow'd, and the Earth became afterwards dry for want of Rain, if I out of mere Charity have caus'd the Clouds to diſſolve to ſupply that Neceſſity, was this a Crime? If I have convers'd with Tigers, Serpents, Lions, and other wild Animals, and they have anſwer'd me, was there any harm in it? If at a time when there was no Boat to be found in the River, I out of pure Compaſſion call'd Crocodiles to carry us over, muſt this be accounted a Sin?* After this and the like manner he juſtified his Crime for ſome time, yet however at length thought fit to own himſelf guilty; but becauſe he had been proſecuted by a *Miſſioner*, he was afterwards pardon'd his Life, and ſent bound to *Brazil*.

The Count reprimanded.

We had not been many months in *Sogno* before the People, through remorſe of Conſcience, diſcover'd to us that the Siſter of a certain Nobleman of that Country cur'd Perſons publickly by the help of Magick; and that moreover to make her ſelf the better known for a Sorcerer, ſhe went cloth'd like a Witch, and wore long diſhevell'd Hair, contrary to the Cuſtom of theſe Parts. They further inform'd us, that ſhe frequently had a Drum beat before her to publiſh her Profeſſion, and likewiſe that ſhe had a Son who practis'd the ſame Art, and liv'd with her in the Houſe. This being heard by us with great abhorrence, we immediately drew up a Charge againſt both Mother and Son, and at the ſame time made uſe of our utmoſt Endeavours to get them apprehended: But the former being timely acquainted with our deſigns, eſcap'd up in the Country, while the latter fell into our Snares, and was ſent by us bound to the Count. This Prince, notwithſtanding our diligence to ſeize the Priſoner, gave him nevertheleſs ſo much liberty, that he ſoon found means, tho bound, to get to his Father's Houſe, by whom he was inſtantly loos'd and ſent to an Iſland in the *Zaire* to be protected. This was the firſt Diſpleaſure we receiv'd from the Count, whom we afterwards ſeverely upbraided with deſtroying the tender Plants of Chriſtianity in his Country, and putting a ſtop to all the good Works we had begun there; telling him, he imitated but ill his Predeceſſor Count *Stephen*, who after having extirpated theſe wicked Wizards almoſt totally out of his Dominions, commanded his Governors that where-ever they were found at any time to have return'd, they ſhould immediately be ſeiz'd, and have their Heads lop'd off without any further Ceremony; and in caſe any of his Officers did not put this Law in Execution, he was liable to the ſame Sentence. After this manner were our Miſſioners aſſiſted in their Endeavours during Count *Stephen*'s Reign: Nay, he was ſo zealous in his Aſſiſtance, that he would travel about with them himſelf, and obſerve how things paſs'd with his own Eyes; and if he found any Whoremonger, he would reprove him in the following words: *Either this Woman pleaſes you, or not; if ſhe does pleaſe you, why don't you marry her? and if not, why does ſhe continue with you?*

Merolla.

A cunning Trick.

This Reprimand we gave the Count ſucceeded ſo well, that he ſeem'd afterwards inclinable in ſome meaſure to comply with our deſires, alledging that he would willingly bring thoſe Offenders to Puniſhment, but that he could not catch them, by reaſon of their being remov'd too far up into the Country. Notwithſtanding the Father that had before releas'd his Son without Authority, being afraid of being impriſon'd himſelf for ſo doing, thought it adviſable to feign himſelf ſick to evade that danger, and conſequently ſent for me to confeſs him: I

immedi-

immediately comply'd with his desires, and confess'd him, but soon found that what he had done was more out of Hypocrisy than Sincerity; for it is a Custom in this Country, that where any Person has receiv'd Absolution, he forthwith becomes free from any Crime, and may consequently depart at liberty, tho he were in hold before. The reason they give for this is, *That if God has pardon'd them, how can Man pretend to find them guilty?* The same was answer'd us by the Count, when we requested him upon finding out the fellow's Dissimulation, to have him imprison'd again. *Have ye not absolv'd him?* (quoth he) *Is he not free? How then can I pretend to lay hands upon him?* Nor would he hear any reason to the contrary, because the Offender was his Kinsman. *Merolla.*

A Wizard escapes, but retaken.

A while after the Count sent us another of these Wizards, with an assurance that for the future he would let none escape that came into his Power. This Person we immediately carried into a room to examine; but while my Companion went into an adjoining Apartment to fetch a Paper, leaving the Prisoner for me and the Interpreter to keep, he, notwithstanding our diligence, and the great number of People in the next room, got from us. A Dog we had in the House being alarm'd at the noise, immediately run after him, while I by another way pursu'd him so luckily that I soon met him, and trip'd up his heels, and at the same instant follow'd his Fall and leap'dupon his back, belabouring him with all my might, notwithstanding the fear the People have here of meddling with Wizards, with the Cord of my *Order*, invoking all the while St. *Michael* and the rest of the Saints to my Assistance. At the same interim my Companion came in, and could not forbear laughing to observe how lustily I laid him on. A little after the People that had brought him to us, came up and bound him in such manner that he could not stir; for you must observe they were not afraid to touch him by reason of the *Agnus* and other Preservatives that we had furnish'd them with. Being thus in our Power, we soon brought him to abjure his Errors, and afterwards set him at liberty. The Laws of this Country as to these cases being as follows: If the Wizard that is taken be a Freeman, and abjures, for the first Offence he is only enjoyn'd Penance; for the second he pays an *Indian* Piece of about the value of a Slave; but if he offends a third time, he is forthwith sold for a Slave, and the Price of him distributed among the Poor: If he be a Slave himself that offends, altho it be the first time, he is nevertheless presently sold, and sent among the *Whites*, a thing so much abhor'd by them that they would almost purchase their Redemption with the Price of their Lives. When any of these three last Cases happens, a Person is deputed either to receive the Mony and distribute it as before, or else to take in exchange so much Linen as amounts to the value, and this to wrap the dead Poor in, after the Custom of the Country. All which is done without our concerning our selves; lest it should occasion some evil-spirited People to suggest that what we did was rather through a Motive of Covetousness than any of Charity or Religion.

Treachery in a Jaile.

So many cases of this nature hapen'd to me during my *Mission*, that would suffice to make a Volume apart; nevertheless not to be too tiresome to my Reader, I shall content my self with relating only the most remarkable. Upon a time a certain Wizard more famous than ordinary was brought before me, whom, not to trust any more to the Count, I committed to the Custody of the Keeper of the Church (an Office of great Gain and much Honour, and which is not confer'd by us but upon Persons best qualify'd) to the end that he might imprison him the safer in his own House. This good Man, notwithstanding my particular Injunctions, not long after set his Prisoner at liberty, and plac'd in his room and in Chains a poor Slave. At my coming a little while after to examine the Offender, not finding him to be the same that I sent, I began to demand of the Keeper *what was become of him?* He answer'd me, *that was he.* Then I ask'd the Prisoner *if he were the Person?* To which he reply'd, *He was.* Hereupon I seem'd to believe both, yet being certain that I was impos'd upon, I was resolv'd to know the truth: For this end I call'd one of the Slaves belonging to the Church to me, and commanded him to go immediately and cut off the pretended Wizard's Head. Hereat the imprison'd Slave being affrighted, especially when he saw the Ax brought, began to tremble, and cry out, *I am not He, I am not the Wizard, but such a one is* (naming him) *whom the Keeper has set free, and put me in his stead.* Then turning to the Keeper, I said, *What say you to this?* He answer'd, *Father, the Wizard is gone forth to seek a Livelihood, and has left this Person here as a Pledg till he returns.* *But* (continu'd he) *I'll immediately*

mediately go and look after him, and don't question but to find him. Hereupon I went along with him, but to no purpose, for the subtile Conjurer had very prudently given us both the slip. For this Offence I could do no less than deprive the Keeper of his Place, and he was not a little thankful that I left him his Life. Moreover, Prisoners escape many times here through the slightness of their Prisons, for being most commonly built with Reeds they can't be suppos'd to be very strong. To remedy this, we generally took care at the arrival of any *European* Vessel to embark our Prisoners on board, and to transport them to other Countries.

Physicians why, and their cunning.

The infernal Practice of Sorcery is even abhor'd by the Natives, and those that make use of it are for the most part the meanest sort of People, serving here either for Physicians or Surgeons, there being no others in the Country. The Remedies they have are generally the natural ones, and therefore they have recourse to Witchcraft to credit their Art, and to make People believe that the Virtues of their Medicines are communicated to them by the Devil. If their Physick fails, they excuse themselves, and say, *A certain ominous Bird flew over their heads, and hinder'd the Operation of it:* or else they assert some other ridiculous Lie. These sort of Incantations are always practis'd in the night-time. The first thing they say to the sick Person after he comes under their Cure is, *If you have a mind to be cur'd, before not to send for any Confessor, for his Presence will not only take away the Virtue of the Remedy, but likewise deprive you of your Life.* When any one dies under their hands, they affirm that there were other occasions of his Death than those of his Distemper, which puts the Parents upon divers cursed methods of finding out the suppos'd Murderers, they being generally of Opinion that nobody dies a natural Death.

A strange Judgment.

Dreadful to be remembred, tho not unworthy of Memory, was a Case that happen'd in our time, as follows: A certain Child had languish'd for some time under a desperate Disease, and which by being the only one its Parents had, was their chiefest Comfort and Support: The Relations often solicited them to send for some Wizard or other to recover its Health, but they would by no means hear of such a Proposal, alledging that they never yet had had recourse to any such People upon any occasion whatever. To this the Relations reply'd, and ask'd them, *What they thought the World would say, that they who had but one only Child, should suffer it to die for want of being at the expence of a Magician?* This they urg'd so home, and made use of so many other Arguments of the like nature, that they at length prevail'd upon the deluded Parents to send for a Wizard hard by: When he came into the House, the Mother had her sick Child in her Arms, which the Magician stretching forth his Arm to touch in order to begin his Charm, at the same time both the Child and the Wizard expir'd: This occasion'd so excessive an Affliction in the Father and the Mother, that blaming themselves for this impious Credulity, and looking upon this Accident as no better than Parricide in them, before they would bury the Body of their unhappy Infant, they came to Confession at our Convent. *Merolla.*

Another Judgment.

Not unlike this was another Accident that happen'd in this Country while I was there. A certain sick Person sent to a Magician to come and cure him: The Magician came accordingly, but as he was stretching forth his hand, as in the foregoing Case, he fell down dead to the ground, miserably losing his own Life, at the same time that he endeavour'd by wretched means to prolong that of another Man.

A further account of Oaths.

But let us return to speak a little more of the wicked Oaths practis'd among these People. They have another sort of Oath which they call *Orioncio:* The way of administring this is, by putting exceeding strong Poison into the Fruit call'd *Nicesi*, sufficiently spoken of before, and afterwards giving that Fruit to the suppos'd guilty Person to eat: He has no sooner tasted of it, but his Tongue and Throat begin to swell to that excess, that if the Wizard did not speedily apply an Antidote, he must inevitably soon perish under the Experiment, and tho innocent he commonly remains tortur'd for many days.

The Oath call'd *Oluchenche* is given after the following manner: The Person that takes it has his Limbs bound tighter or looser, to force out the Truth as they term it, according to the Wizard's Inclination, to find him either guilty or innocent.

As I pass'd through the Kingdom of *Angola*, one of the aforesaid sorts of the Oath call'd *Bolungo* was administred to a *Mafucca* (so they call the Receiver among the Whites) a Relation to the King of *Congo*, and to him of *Loango*, one of the powerfullest along that Coast, and whose Son, as they told me, was to succeed

ſucceed in that Kingdom. To this Per-
Merolla. ſon the *Scinghili* (Gods of the Earth, be-
ing the Name they have for their Wizards) attributed the Cauſe of its not raining in the Month of *March*, at which time it always had accuſtom'd to have rain'd. He therefore, to ſatisfy the Rage of the People, was to undergo this dangerous Teſt, which he accordingly did, and unexpectedly came off acquitted. Theſe *Scinghili* or Wizards boaſt that it is in their power to grant or prevent either wet Weather or a Drought.

A Wizard deceiv'd. We having put aſhore in one of the Ports of this Kingdom, as we were on our Voyage to *Congo*, and the People having underſtood who I was, and that I was of a contrary Opinion to that of their *Scinghili*, they began immediately to murmur againſt me. Their Wizards, to confirm their Belief, and to oppoſe mine, foretold that there ſhould be no Rain all that Summer. But it ſo fell out, and Providence I believe had ſo order'd it, that ſcarce was I got aſhore to ſay Maſs, but the Heavens began to pour forth their watry Wrath againſt theſe Infidels in ſuch a manner, that theſe very Wizards were afterwards forc'd to own to me that their Knowledg in theſe Matters was not infallible.

Strange Superſtition. In our Convent at *Sogno* our Fathers had built one Apartment two Stories high, on purpoſe to keep ſome of the Church Utenſils by themſelves. No Rain having happen'd that Seaſon, the *Scinghili* attributed the Cauſe thereof to our raiſing our Building contrary to the Cuſtom of the Country. Hereupon the too credulous People came one day in a great rage to pull down that Apartment; when one of our Fathers immediately going out, demanded of them *what they would have?* Whom they anſwer'd in great fury, *That they muſt either pull down that Building, or they ſhould always want Rain.* This ſoon fir'd the pious Father, and made him to go on with a great deal of Zeal, firſt reproaching their unwarrantable Folly, and after giving them to underſtand that God was the only Diſpoſer of all Gifts, whether in Heaven, Earth or Sea, ſometimes giving and ſometimes witholding, according as he beſt ſaw fit and convenient; and that the Miniſters of the Prince of Darkneſs, ſuch as their *Scinghili*, were only qualify'd to deſtroy Men both here and hereafter, inſtead of doing them the leaſt kindneſs. Make a devout Proceſſion, ſaid he, to our Lady of *Pinda*, I aſſure you God will relieve your Wants. So they did, and ſo it fell out, the Earth being ſoak'd with the Rain, the Houſe remaining untouch'd, and the People ſatisfy'd. Since then they have us'd this in time of Diſtreſs, and it has happen'd they have gone from the *Banza* with fair Weather, and return'd well ſoak'd from *Pinda*.

A Wizard diſappointed. Whilſt my Companion Father *Joſeph* was formerly travelling on his Miſſion in *Sogno*, he came to an open Country at a time when the Clouds were juſt ready to diſembogue their Burdens. He there overtook a Traveller likewiſe, who was ſtanding ſtock ſtill, and murmuring ſtrange Words to himſelf. After which he mounted his Bow, and ſhot an Arrow up into the Air with great indignation. The Father perceiving this, and gueſſing it to be ſome of the deviliſh Practices of this Country, immediately came up to him, and after having ſharply reprov'd him for his Offence, acquainted him, *That he believed all his Helliſh Art would not ſuffice to keep it from raining that day:* and as he gueſs'd, ſo it ſoon hapned; for preſently after there fell ſo great a Shower, that the Father was wet to the Skin, which he was nevertheleſs pleas'd with by reaſon that it had ſo plentifully diſappointed the wicked Sorcerer. At this the Wretch was much ſurpriz'd, but would not nevertheleſs be convinc'd of his Error, affirming, *That this had hapned thro the Power of thoſe that went before him, who were greater Proficients in Magick than himſelf.* Theſe provoking Words caus'd the Black Chriſtians that were along with the Father to ſeize upon the Wizard, and to give him that Chaſtiſement which his Crime deſerv'd.

Impium Obſtinacy. In the Country about *Coanza*, a River to be paſs'd in the way to *Singa*, a certain *Soüa* or Lord of a Mannor caus'd himſelf to be accounted a *Scinghili*, requiring his Vaſſals to make their Addreſſes to him when they wanted Rain. One of our Fathers coming thither, and deteſting the impious Abuſe, did what lay in his power to get him ſeiz'd; but being diſappointed thro the Quality of the Perſon, he was forc'd to have recourſe to a milder Remedy; and no doubt inſpir'd by God, he told the Inhabitants, *That if they did not rid out of their Hearts that curſed Opinion, they'd never have any Rain.* As the *Father* propheſy'd, ſo it happen'd; for ever ſince, for 17 Years together, they have not had one Drop in thoſe Parts, whereby the Earth is become ſo dry, eſpecially conſidering the Climate, that it has yawn'd wide in moſt Places, and ſeems with ſo many Mouths to beg Pardon of the

the Almighty Diſpenſer of Benefits for the Blaſphemy of their Lord. 'Tis true, the beſt *Come-off* they have for this Offence is, that the ſaid *Father*, after their Diſobedience, curs'd the Air, and ſo caus'd it to withold its Favours from them. Notwithſtanding the Curſe on his Country, and the Loſs of his Vaſſals, who went to live in other Parts, the obſtinate *Sona*, unwilling to own his Error, ſtill continued to pretend to the ſame Power.

Another Judgment. To conclude ſpeaking any more of Oaths, I will give one terrible Inſtance relating to them, which hapned in the Kingdom of *Matamba*, being the Dominions of the Queen of *Singa*, and related to me by Father *Francis dà Pavia* a Miſſioner there. Upon an Affair ſomething more conſiderable than ordinary, a certain Frier of our Order thought fitting to give an Oath on the Holy Evangeliſts to two of the greateſt Magicians, Counſellors to the Queen. At firſt they refuſed to take it, but at length conſented, ſaying to themſelves, *What harm can happen to us by ſo doing? We had better ſatisfy the Father in ſo indifferent a Matter, than diſoblige him by a Refuſal.* Hereupon they preſently agreed to take it, and ſwore, but falſely, when a ſtrange Accident hapned. The firſt of theſe burſt, and fell down dead, while he had his Hand on the Maſs-book; and the other languiſh'd away, and dy'd in about ſix hours after. Which taught others to be more cautious how they jeſted with God.

A Diabolical Cuſtom. From the Death of theſe two Magicians of the higher Rank, let us proceed to ſpeak of other Wizards, who moſt commonly die violent Deaths, and that for the moſt part voluntarily. For the preſent I ſhall only ſpeak of the Head or Chief of theſe Wretches, from whom the reſt take example. He is ſtil'd in the Country Language *Ganga Chitorne*, being reputed God of the Earth, and to whom is conſequently paid the firſt Fruits of all it produces, due to him, as they ſay, as its Author, and not either to the ordinary Work of Nature, or to the extraordinary one of Providence. This Power he alſo boaſts to be able to communicate to others, when and as often as he pleaſes. He further aſſerts, that his Body is not capable of ſuffering a natural Death; and therefore to confirm his Adorers in that Opinion, whenever he finds his End approaching either thro Age or a Diſeaſe, he calls for ſuch a one of his Diſciples as he deſigns to ſucceed him, and pretends to communicate to him his great Power; and afterwards in Publick (where this Tragedy is always acted) he commands him to tie a Halter about his Neck, and to ſtrangle him therewith, or elſe to take a great Club, and knock him down dead. This Command being once pronounc'd, is ſoon executed, and the Wizard thereby ſent a Martyr to the Devil. The reaſon that this is done in Publick, is to make known the Succeſſor ordain'd by the laſt Breath of the Predeceſſor, and to ſhew that he has the ſame Power of producing Rain, and the like. If this Office were not thus continually fill'd, the Inhabitants ſay, *That the Earth would ſoon become barren, and Mankind conſequently periſh.* In my time one of theſe Magicians was caſt into the Sea, another into a River, a Mother and her Son put to death, and many others baniſh'd by our Order, as has been ſaid. *Merolla.*

Great Treachery. In the firſt Year of our Arrival in theſe Parts there happen'd a Paſſage worthy to be remember'd, which before I can begin with, I muſt go ſome years back with my Story. Upon the late King of *Congo*'s Death, two very conſiderable Perſons pretended to that Crown, either of whom did all that in him lay to procure the Count of *Sogno*, a powerful Elector, on his ſide. One of theſe, whoſe Name was *Simantamba*, made him ſeveral Preſents of Slaves for that purpoſe, but which had been all taken by Force; and therefore the Fathers that were then at his Court adviſ'd him by no means to accept of them. To this the Count anſwer'd, *That he had already conſider'd of the Matter, and was inclinable to be of their opinion, that he ought not to accept of them.* Some time after the ſame *Simantamba*, to ingratiate himſelf the further into this Prince, and to engage him in a ſtricter Tie of Friendſhip, requeſted his Siſter of him for a Wife. To this the Count ſo readily conſented, that he not only ſent him her forthwith, but likewiſe the Crown it ſelf, which it ſeems he had then in his poſſeſſion, together with a Velvet Throne, ſeveral other things of great Value, and divers arm'd Troops. *Simantamba* having advice of the Approach of his Spouſe, went out ſeveral days Journey to meet her; and the better to avoid the Snares that might be laid for him by his Rival in the Crown, thought it proper to ſet down and fortify himſelf in a very ſtrong Wood. The Count's Army arriving ſome time after with Songs, Muſick, and Dancing, enter'd the Wood with great Alacrity, which *Simantamba*'s Followers perceiving,

Merolla. ing, and fearing ſome Treachery by reaſon of ſo great a number of People ſent by the Count, adviſ'd their Maſter to oppoſe their Entrance: But he truſting too much to his Security, rejected their Advice, and conſequently ſoon became a Martyr to his Credulity; for the Count's Army had no ſooner got poſſeſſion of the Wood, but they ſet upon both him and his Followers with Piſtols, and killing the greateſt part, forced the reſt to fly. Thus inſtead of a joyful *Hymen*, this Prince met with a barbarous Death, and which together with that of his Friends, ſuted with the Deſcription made by *Virgil* in the 2*d* Book of his *Æneæids*,

Luctus ubiq; Pavor, & plurima Mortis imago.

Odd Stories. Some time after the Brother of this deceaſed Prince got together a great number of People to revenge his Brother's Death; and his firſt Exploit was the taking of a great part of the County of *Chiovachianza* belonging to *Sogno*. To recover which, the Count, at our being there, rais'd a great Army likewiſe, and march'd directly towards the chief City of his Antagoniſt. At his Arrival he found all the Inhabitants fled; whereupon the *Sogneſe* Soldiers fell immediately to rifling of the Houſes, and moreover began to kill all the Living Creatures they met in their way, to ſatisfy their Hunger. Amongſt the reſt they found a Cock of a larger ſize than ordinary, with a great Ring of Iron about one of his Legs, which occaſion'd one of the wiſeſt among them to cry out, *Surely this Cock muſt be bewitch'd, and is not at all proper for us to meddle with.* To which the reſt anſwered, *Be it what it will, we are reſolved to eat it.* For this end they immediately kill'd, and tore it to pieces after the manner of the *Negroes*, and afterwards put it into a Pot to boil. When it was enough, they took it out into a Platter, and two, according to the Cuſtom, having ſaid Grace, five of them ſat down to it with great Greedineſs. But before they had touch'd a Bit, to their great wonder and amazement, the boil'd Pieces of the Cock, tho ſodden, and near diſſolv'd, began to move about, and unite into the Form they were in before, and being ſo united, the reſtor'd Cock immediately rais'd himſelf up, and jump'd out of the Platter upon the Ground, where he walk'd about as well as when he was firſt taken. Afterwards he leap'd upon an adjoining Wall, where he became new feather'd all of a ſudden, and then took his Flight to a Tree hard by, where fixing himſelf, he after three Claps of his Wings, made a moſt hideous Noiſe, and then diſappear'd. Every one may eaſily imagine what a terrible Fright the Spectators were in at this Sight, who leaping with a thouſand *Ave Marias* in their Mouths from the Place where this had hapned, were contented to obſerve moſt of the Particulars at a diſtance. The cauſe of their Preſervation they attributed to the Grace that was ſaid before they ſat down; otherwiſe they were of opinion that they ſhould all have been either poſſeſs'd or kill'd. I having related this Story to Father *Thomas da Seſtola*, one of our Order, who had been Superior of a Miſſion to *Congo* and *Angola* for above 7 years, he told me that whilſt he liv'd in *Congo* he heard two Perſons aver that the before-mention'd *Simantamba* had a very large Cock, from whoſe Manner and Time of Crowing he obſerv'd with great Superſtition whether his Undertakings ſhould be unlucky or proſperous. But notwithſtanding the Infallibility of his Oracle, we find he was deceiv'd when he made that laſt Expedition wherein he loſt his Life. Whether this Cock of his was the ſame mention'd before to have been reſtor'd to Life after a moſt miraculous manner, I ſhall not take upon me to determine.

The ſame Father *Thomas* acquainted me how he and his Companion had been ſo *Portugueſes* abus'd in their Miſſion at *Sogno*, and ſent *the Sogneſes.* among the Pagans into the Kingdom of *Angoij*, which was after the following manner. A King of *Congo* being deſirous to be crown'd, had recourſe to the *Portugueſes* of the Kingdom of *Angola* for their Aſſiſtance, with condition that in caſe he ſucceeded in his Deſign, he would give them the Country of *Sogno*, and two Mines of Gold to boot. This Proffer being not unwelcome to the *Portugueſes*, they immediately aſſembled themſelves to take poſſeſſion of it, to the end that thereby they might be more ſecure of having their Bargain perform'd after they had done their Work. At the ſame time the King gather'd great numbers of his Subjects together to join the *Portugueſes*, adding moreover a certain Company of *Giaghi* under their *Calandola* (a Chief among this barbarous People, that delight in feeding on Man's Fleſh) all which immediately ſet forward towards *Sogno*. The Count being ſoon acquainted with theſe Proceedings, rais'd

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a prodigious Army likewiſe, and therewith went out to meet his bold Invaders. But it ſo happen'd, that by reaſon the *Sogneſe* Army were wholly unacquainted with the Fire-Arms and manner of the *Portugueſe* Fighting, they were ſoon diſcomfited and routed, leaving the Field, and an innumerable Company of Priſoners, together with the dead Body of their Count, to the Conquerors.

He routed the Portugueſes.

After this Victory obtain'd, the aforeſaid *Calangola* propos'd to the *Portugueſe* Captain to have all the Priſoners kill'd, and given to his Soldiers to eat, alledging that *the next day they ſhould take as many more, and they would then not be able to keep both.* This Propoſal the Captain either thro Clemency or Intereſt refuſed to conſent to, telling the *Calangola*, that his Men, if they pleaſed, might feed for the preſent on the dead Bodies, and in the mean time he would conſider of his Requeſt. Whilſt this paſs'd, the Counteſs Dowager, together with all the People, petition'd the ſaid Captain, *That he would proceed no further with his Hoſtilities, and he ſhould be fully ſatisfied in what he demanded.* To which the Captain anſwer'd, *That he was reſolv'd to go on as far as the farthest* *Banza, *to teach the* Sogneſe *People the Bounds of their Obedience to* Congo. Hereat the People being extremely enraged, one of the principal among them being of the Blood of the Counts, ſtood up, and told them, *That if they would elect him for their Count, he would ſoon rid them of their Fears of the* Portugueſes. To this the affrighted People immediately conſented, and at the ſame time choſe him for their Sovereign. Being thus choſen, he began to unite and fortify the diſtracted Minds of his Subjects; and to the end they might quickly be in a condition to take the Field, he gave them the following Inſtructions. Firſt he order'd them to ſhave their Heads (which Cuſtom continues even to this day among theſe People, whether Males or Females.) Next he commanded them to bind Palm-leaves about their Temples, to the end that in the Battel they might be thereby diſtinguiſhed from thoſe Blacks that accompanied the *Portugueſes*. He further adviſ'd them not to be afraid either of the Noiſe or Flaſhings of Guns, ſince they were only as Bugbears fit to fright Children, and not Men of Courage. He moreover caution'd them againſt minding thoſe *European* Trifles which their Enemies the Whites were accuſtomed to throw among them; when they had a mind to diſorder and make them break their Ranks *. He likewiſe order'd them to ſhoot always at the Men, and not the Horſes, theſe laſt being inconſiderable in War, and nothing like to the Nature of Tygers, Lions and Elephants. He commanded them moreover that if any among them turn'd his back, they ſhould immediately ſtrike off his Head; and if more than one did the ſame, the reſt ſhould ſerve him the like: *For* (ſays he) *we are all reſolv'd to die a glorious Death, rather than live a miſerable Life.* Laſtly, to the end that his Followers might go on under him with the leſs concern, he commanded them to kill all their domeſtick Animals; and the better to encourage them therein, was the firſt that ſet them an example, by killing his own in their ſight. This he did likewiſe to prevent the *Portugueſes* (in caſe they ſhould have the better of him) from having any thing to triumph over, and feaſt with in his Dominions, and rather choſe to have his Subjects feed on them, to hearten and ſtrengthen them for Battel, than to have his Enemies fatten and regale on his Spoils. Now becauſe his Orders had been ſo punctually obſerv'd in this particular, the whole Race of theſe Beaſts, eſpecially of Cows, has almoſt been totally deſtroy'd ever ſince; inſomuch that I my ſelf have known a young Maid ſold here for a Calf, and a Woman for a Cow. To reinforce this his Army, the laſt thing this Count did was to call in his Neighbours to his aſſiſtance, together with whom and his own Subjects having compos'd a wondrous Force, he forthwith march'd out into the Field. His Enemies through too great a Negligence and Contempt of his Power, ſoon betray'd themſelves into his hands; for marching on without the leaſt Order, they gave opportunity to an Ambuſh that lay ready for them, to break, and put them eaſily to flight. The firſt that fled were the *Giaghi*, being the Troops under their *Calangola*, and the Forces of the King of *Congo* follow'd ſoon after. The Slaves that had been taken in the Battel before, finding here an opportunity to eſcape, run like Madmen in amongſt their Friends, and having their Arms unloos'd by them, preſently turn'd all their Fury upon the remaining *Portugueſes*, who ſtill kept

Merolla.

* Banza *is a Name given to the Cities here.*

* *The* Portugueſes *to put them into diſorder, us'd to ſcatter Knives, Bits of Coral and of Cloth about, which they ran out to pick up, and ſo were diſperſ'd.*

Merolla. their Ground; but at length being over-power'd by Numbers, they were forc'd to give back, and were all kill'd in the purſuit, except ſix who were taken Priſoners, and brought before the Count; who demanded of them, *If they would chuſe to die with their Companions, or ſurvive to be made Slaves?* To which they anſwer'd, with an accuſtom'd *Spaniſh* Reſolution, *Never did* Whites *yet yield to be made Slaves to* Blacks, *neither would they.* Which Anſwer ſoon caus'd their deſtruction, for ſcarce were the words out of their Mouths, but they were all kill'd upon the Spot. All the Artillery and Baggage was taken by the *Sogneſe* Army; the former of which, together with ſome pieces of Cannon bought of the *Hollanders*, ſerv'd to furniſh a Fortreſs built with Earth at the Mouth of the River *Zaire*, which commands both the ſaid River and the Sea.

In further danger. Before they left *Loanda*, the *Portugueſe* Army had deſir'd of the Commander of the *Armadilia* (ſo they call'd their Fleet by reaſon of the ſmallneſs of it) *that as he ſail'd along the Coaſts of* Sogno, *wherever he ſaw great Fires burning he ſhould anchor.* Now after the obtain'd Victory, the *Sogneſe* Soldiers ſpent all their Nights in Jollity and Merriment about ſuch Fires, as had been deſcrib'd; which the Ships immediately perceiving, dropt their Anchors hard by, and were preparing to land their Force; while diſcovering from the Shore a *Portugueſe* Slave that hal'd them, they ſoon took him into a Boat, and found he had been ſent by the Count to the Governor of *Loanda* with a Leg and an Arm of a *White*; together with this inſulting Meſſage, *Go carry the news of your defeat, together with this Preſent, to the Governor of* Loanda *your Maſter.* Thus you may perceive the Seamen, if they had landed, had been in the ſame caſe with the Landmen, and inſtead of impriſoning the *Blacks* in the Shackles they had carry'd along with them for that purpoſe, had been undoubtedly in the like condition themſelves, and had been at leaſt made Slaves of, if they came off with their Lives.

The Sogneſes Vindication. What the *Sogneſes* ſay for themſelves in juſtification of this Quarrel, is as follows: They ask firſt, *What Right the King of* Congo *had to give away their Country of* Sogno *to the* Portugueſes, *when it was none of his, but a Sovereignty of it ſelf?* And next they would know, *Why the* Portugueſes, *who were not unacquainted with that Particular, ſhould be ſo unjuſt as to be ready to accept of it, and that in an hoſtile manner?* They alledg'd moreover, *That when the* Hollanders *ſome Years ſince had got poſſeſſion of the Kingdom of* Angola, *a great number of* Portugueſes *being outed thence, fled to* Sogno, *where they were courteouſly entertain'd by the Count, who gave them the Iſland of* Horſes *to live in; and moreover furniſh'd them with all manner of Proviſions* gratis. *Now they could not but much wonder that thoſe People whom they had ſo hoſpitably reliev'd, ſhould have the ingratitude to endeavour to take their Country away from them.* Theſe Jars ariſing upon this occaſion, could not but be extremely prejudicial to the Infant Growth of Chriſtianity in this Country, inſomuch that one of our Order who liv'd at *Sogno* dy'd for mere grief thereof: And I my ſelf met with ſeveral People in *Chitombo*, the Place where the Battel was fought, who would come no more to Confeſſion upon that account.

Batta dies. Now to return to our Story: The Count having receiv'd in the aforeſaid Battel about thirteen Wounds, in near the compaſs of a Month, died thereof; and a new own being ſoon choſen in his ſtead, he nouriſhed in his Heart ſo great a hatred to the *Portugueſes*, that he reſolv'd for the future to have no more dealings neither with them nor the *Capucins*, whom he look'd upon to belong to them. Whereupon ſending for ſome *Flemiſh* Merchants that were juſt then upon their departure out of his Country for *Flanders*, he writ by them to the Pope's Nuncio there, to furniſh his Dominion with new Prieſts. The pious Prelate upon the receipt of this Letter, ſent him two *Franciſcans* and one Lay-Brother, with ſtrict command to them, that if there were any *Capucins* in the Country, they ſhould ſubmit to them as their Superiors. Theſe three Religious Perſons being arriv'd, were receiv'd with all the Courteſy imaginable, and afterwards conducted to our Convent. The Count perceiving that he had now got other Prieſts, made uſe of ſeveral falſe Pretexts to ſend ours away; and at laſt being not able to prove any Crimes againſt them, he had recourſe to the moſt barbarous and arbitrary uſage that could be thought on, commanding that they ſhould be dragg'd out of his Dominions for the ſpace of two Miles together. This was forthwith executed with the greateſt rigour, for the Officers of this cruel Maſter, not only tore them along in their own Cords, with their Faces grating downwards upon the Sands, but likewiſe revil'd them all the way with unmerited Reproaches and Calumnies. All

which

which notwithstanding these Pious Fathers underwent with the greatest chearfulness, well remembring what greater Punishments and Indignities their Saviour had suffered for them before. So great nevertheless were the Injuries offer'd to these Fathers, that in no long time after one of them dy'd; and the other, who was the aforesaid Father *Thomas*, hardly escap'd with his Life. Being thus misus'd, and withal unprovided of all Necessaries, they were at last left on the Confines of the Count's Dominions, in a little uninhabited Island of the River *Zaire*. Here they made shift to support themselves for two or three days; F. *Thomas*, who was the least hurt of the two, going out to hunt for their Subsistance: but at length they were unexpectedly delivered from hence by some *Pagan* Fishermen, who took them on board them, and carry'd them to a City of theirs call'd *Bombangoij* in the Kingdom of *Angoij*. Here arriving at Night, they were very courteously entertain'd by an *Infidel* of the Place, who gave them a Supper, and moreover assign'd them a House, and three Women to wait on them after the manner of that Country. But our Fathers not caring to trust themselves among these People, soon after they had supp'd, sending away their Women, meditated an Escape. For this purpose Father *Thomas*, who was the best able to walk, took his lame Companion upon his Back, and march'd out of the House; but he had not gone far, but he was forc'd, through weakness, to set down his Burden under a great shady Tree; which as soon as day appear'd, for fear of discovery, they made shift to get up into. Their Patron coming that Morning to visit his Guests, and finding them gone, much wonder'd; and well knowing they could not be got far, by reason of the condition he left them in, immediately went about to search after them. Coming at last near the place where they were, and not having yet found them, a *Pagan* thought came into his Head that they might have been carry'd away by some Spirits, and which he express'd after this manner; *If the Devil has carry'd them away, I suppose he did it that they might make me no Recompence for my Kindness.* Our Fathers hearing this, could not forbear laughing, even amidst their Miseries and Misfortunes, and putting out their Heads from the Tree, cry'd out, *We are here, Friend, never doubt our Gratitude, for we only went out of the House to refresh our selves with the Rays of the rising Sun.* Hereat the old Man being exceedingly rejoyc'd, immeditely took them down, and putting them into two Nets, sent them away to *Capinda*, a Port of the Kingdom of *Angoij*, about two days Journey from *Bombangoij*. Here, if I am not mistaken, the Father that had been most haras'd, dy'd; and Father *Thomas* embarking himself not long after, on board a Vessel that lay there, departed for *Loanda* in the Kingdom of *Angola*. One of the two *Franciscans* that remain'd yet in *Sogno*, the other having been gone for *Angola* some time before, being extremely affronted at the ill usage of these two *Capucins*, signify'd to the Count that he thought himself oblig'd in Charity to go in quest to his banish'd Brethren, and that either to support them if alive, or bury them if dead. This Request the Count highly approv'd of, and consequently gave him leave to go. Having hereby obtain'd his desire, he soon set out for *Capinda*, but never return'd, thinking it rather advisable to go on board the same Vessel with Father *Thomas* for *Loanda*. *Merolla.*

His Companion the Lay-Brother not finding him to return, obtain'd leave likewise to go on the same Errand, as well as under pretence of hastening his return; but being once out of sight, he also was no more to be seen. Our Convent thus being depriv'd of all its Inhabitants, only one Lay-Brother remaining behind, whom the Count kept lock'd up for fear of losing him; the People rose in great fury against their Prince, and that for depriving them of the Mission design'd for their good. No Prudence being capable of opposing this Mutiny, they at last went so far that they seiz'd upon their Count, and sent him bound to an Island of his Dominions in the *Zaire*; where, that he might not be absolutely idle, they left him liberty to command, and afterwards chose a new Count. This Prince being but little satisfy'd with his Confinement, did all that in him lay to get himself restor'd, intriguing incessantly with the neighbouring Nations for that purpose. But which coming timely to his Subjects Ears, they once more seiz'd upon him, and tying a huge Weight to his Neck, threw him in a rage into the Sea, with these words; *Over this River you made the poor innocent* Capucins *to pass into banishment for no Offence, and into the same go you barbarous and inhumane Monster, for so doing.* Thus ended the Life of a Persecutor of poor harmless Men, who offended him only in that they were either *The Count confin'd.*

either really, or elſe ſuſpected to be *Portugueſes.*

Merolla.

A Capucin welcom'd.

Whilſt Matters went thus, Father *Joſeph Maria*, who lived then at *Loanda*, after ſome time came to *Sogno*, under pretence of carrying away the Lay-Brother before-mention'd, with ſome Church-Utenſils belonging to the Miſſion, tho in reality his buſineſs was to ſound the Minds of the *Sogneſe* People. After his arrival at the Mouth of the River *Zaire*, call'd by the *Portugueſes Pionta del Padron*, before he would ſet foot aſhore, he ſent a Meſſenger to acquaint the Count with his being there. As ſoon as the People heard of it, they hurry'd away in great numbers to ſee him, and preſently acquainted him *how they had diſpatch'd the Enemy of the* Capucins *into that River, and that for the future they would defend thoſe Holy Men to the laſt drop of their Blood.* This Promiſe they afterwards confirm'd by an Oath at the Holy Altar. They alſo at the ſame time earneſtly entreated this Father *that he would continue among them, and depart no more for* Loanda. To this Requeſt Father *Joſeph* anſwer'd, *That his Commiſſion from his Superior extended no farther than to bring away Father* Leonard, *together with the Church Goods.* In ſhort, ſo very urgent were their Intreaties, and ſo powerful their Reaſons, that he was at length prevail'd upon to tarry with them; and that eſpecially at the return of the Meſſenger who brought him the ſame Deſires from the New Count. All this gain'd ſo far upon him, that he not only conſented to ſtay himſelf, but likewiſe, as a farther Token of Good-will, and pardoning their late Offence, procur'd alſo the injur'd Father *Thomas* to return once more among them; and even from thence-forward our Order has liv'd in that Country without the leaſt moleſtation.

Many baptiz'd.

This Earldom is very large, even if you except *Chiovachianza* ſpoken of before. In it there were formerly about ſix Miſſioners, but there are now for the moſt part but one or two, when there is occaſion for a much greater number. In the firſt Miſſion my Companion went on into theſe Parts, above five hundred, as well Men and Women, as Children, were baptiz'd by him in a day. I have alſo known here abundance of Mothers come five or ſix days Journey, with their Infants in their Arms, to have them chriſtned, or elſe to confeſs themſelves, paying the Interpreter to boot. How often does it happen among *Europeans*, that many put off the Sacrament of the Bleſſed Supper from time to time, with no ſmall hazard to their Souls? whereas in this Country there is only a want of Apoſtolick Labourers to make the People ſtrict obſervers of the Commandments, and conſtant in the Faith.

Prieſts Office.

To preſerve as much as poſſible this new-planted Chriſtianity, it has been order'd that in every City, or Place of any Note, there ſhould be one Church at leaſt, and at my being here there were in all about 18 throughout the Count's Dominions. To every of theſe there is ſent ſome Perſon that has been bred up in our Convent, who three times a Week is to ſay over the *Roſary* to the People, and withal to teach every Sunday. On all Holy-days, inſtead of Maſs the Litany is only ſung, and the Chriſtian Doctrine expounded; and on the firſt Sunday of every Month there is a Proceſſion to be of the *Roſary*. As often as any Dedication-day of a Church happens, the Miſſioner takes care to be preſent himſelf if he can poſſible, when great Numbers appear, either to baptize their Children, to marry, or to receive the Sacrament.

Great Abuſes.

Herein nevertheleſs there did not want Abuſes, introduced for the moſt part by Foreigners, rather than the Natives, of whom there are many, who through the Grace of God live ſuch good Lives, that ſometimes in their Confeſſions there has ſcarce been matter for Abſolution. The firſt Abuſe was in Matrimony, after the following manner: Theſe People were accuſtom'd to converſe with their Wives ſometime before they marry'd them, to try if they could like them; and after the ſame manner the Wives were to experience their Husbands. The Contracts were made thus: A Father and Mother ſeeing their Son arriv'd to an Age fit for marriage, ſend a Preſent (which goes alſo for a Portion) according to their Ability, to the Father and Mother of the Perſon that he fancys, requeſting their Daughter of them for a Wife to their Son. Together with this Preſent there is likewiſe ſent an earthen Pot full of Palm-Wine, call'd by the Natives *Cietto à Mclaffo.* Before the intended Wife's Parents receive the Preſent, they and their Company are to drink up the Wine: Firſt, the Father is to drink, then the Mother; and after them it is handed about among the ſtanders by: If this laſt Ceremony were omitted, it would be accounted a conſiderable Affront. After all this is done, the Father is to return an Anſwer either one way or other: If he rejects the Offer, he

muſt

muſt make his excuſes; but if he accept it, he only retains the Portion. When the laſt happens, the Husband with his Friends and Relations goes immediately, upon notice that the Preſent has been accepted, to his Wife's Father's Houſe; and having there receiv'd her of her Parents, conducts her to his own. The way of marrying, *in facie Eccleſiæ*, is not at all approv'd of by them, for they muſt firſt be ſatisfy'd whether their Wife will have Children, of which they are very ſolicitous; whether ſhe will be diligent in her daily Labour; and laſtly, whether ſhe will prove obedient before they will marry her. If they find her faulty in any of theſe Points, they immediately ſend her back again to her Parents. When the Fault proceeds from the Wife's ſide, the Husband muſt have the Preſent he made her reſtor'd; but when it happens on his part, he can recover nothing. Tho the Woman through any defect, either in Perſon or Behaviour, be return'd, yet is ſhe not nevertheleſs look'd upon as the worſe for it, but ſoon after generally undergoes another Trial. Being oblig'd by us to marry, when once they are become ſo, they will live ſo Chriſtian-like and lovingly together, that the Wife would ſooner ſuffer her ſelf to be cut to pieces, than conſent to defile her Huſband's Bed. If it at any time happens otherwiſe, which I'm confident rarely does, the Adulterer is oblig'd to give the value of a Slave to the Husband of the Adultereſs, and ſhe is to go forthwith and beg her Husband's Pardon for the Wrong ſhe has done him; otherwiſe if he comes to know of her Crime, he may eaſily obtain a Divorce. Such as are found to cohabit together without being lawfully marry'd, are fin'd ſo much of the Country Mony as amounts to the Value of nine of our Crowns.

It muſt be obſerv'd, that the Father of the Bride, when he receives the Preſent for her, tho it be never ſo little, muſt not complain, for that would be no better than ſelling his Daughter. Wherefore to prevent ſuch a Crime, all Men are tax'd by the Publick in thoſe Matters how much they ſhall give, and which is always rated according to their Qualities and Conditions.

All that the Bride's Parents receive upon this Account, they look upon as due to them for maintaining their Daughter to the time of her Marriage; ſo that you may perceive he is to be eſteemed the richeſt Perſon here who has moſt Daughters.

A notable Abuſe is this other, tho practis'd by the meaner ſort of People, and that but ſeldom. When a Man happens to draw near his End, who has taken a Woman for his Wife, but whom he had not yet married, to ſave returning the Portion, he leaves the Concubine to ſome Kinſman. To prevent the which, we have order'd that he who receives a Woman in that nature ſhall be baſtinado'd. One of theſe *Negroes* that had taken his Couſin to Wife, was once brought before me. This Perſon was of the better ſort; but I thought the greater his Quality was, the greater would be the Scandal if I ſhould let him go unpuniſh'd; and therefore having firſt us'd Admonitions to him, and finding them fruitleſs, I proceeded to Menaces; but all the effect they had was, that inſtead of quitting her, he made a new Preſent to her Father, and thereby inſinuated that he had fulfill'd the Law. Hereupon I caus'd him to be again apprehended, together with his Spouſe: and having made a ſhort Sermon to them both, and the reſt of the People, to ſhew the heinouſneſs of this Crime, upon their further Obſtinacy, I delivered them up to the People to be dealt with as they thought fit; who taking them into their cuſtody, before they parted with them, ſeverely ſcourg'd them both, and moreover depriv'd the Man of a certain Office he held, which brought him in great profit. *Meroll.*

I ſaid before, that Women would have experience of their Husbands before they marry'd them, in like manner as the Men were to have of them; and in this particular I can aver, that they are commonly much more obſtinate or fickle than Men, for I have known many of theſe laſt that were willing to be marry'd, and the Women always hung back, and either fled away or made Excuſes.

Amongſt the many caſes of this nature that hapned to me in my Miſſion, I ſhall relate only one more. Being call'd to confeſs a ſick Woman that had a Daughter who liv'd with a Man upon trial; before I confeſs'd her, I told her, *That I could not make her partaker of the benefit of Abſolution, unleſs ſhe withdrew her Daughter from the ſtate of Sin ſhe liv'd in, and obliged her to marry.* To which the ſick Woman readily anſwer'd, *Father, I will never conſent that my Daughter ſhall have occaſion from me to curſe me after I am dead, for obliging her to marry where ſhe does not fancy.* Then I reply'd, *What, do you then ſtand more in awe of a Temporal, than an Eternal Curſe?* And at the ſame time calling

ling the Daughter to me, I demanded of her, *If she would be willing that her Mother should go to Hell upon her Account?* The Wretch hearing this, began immediately to tremble and weep, and calling her feign'd Husband to her, swore before me, that she would be sure to marry him the first Holy-day that came: And accordingly she did, for soon after going a fishing with her Husband, they hapned to have good luck, and therewith they solemniz'd their Nuptials. Hereupon I presently confess'd the sick Mother, and she not long after dy'd in Peace. Notwithstanding this, some obstinate Mothers have rather chosen to die unconfess'd, than to concern themselves with the Marriage of their Daughters.

Merolla.

The Oeconomy observ'd between Husband and Wife is as follows: The Man is oblig'd to procure a Habitation, to clothe his Wife according to her Condition, to prune the Trees, to grub up Roots from the Fields where there is occasion, and also to carry home the Palm-Wine to their House as often as it rises. The Woman on her part is to find Meat for her Husband and Children, and therefore only they have the care of marketting. As soon as Rain comes, she goes into the Fields, and works till Noon, at which time she is to return home to get her Husband's Dinner. Being got ready, she sets it down before him, who sits only at Table, and who after he has satisfy'd himself, gives the rest to her, and she forthwith divides it between her self and Children. I should have told you also, that the Wives here wait on their Husbands at Table.

Another Abuse is, that when the Women are with Child, they clothe themselves from the Loins to the Knees, after the Country Fashion, with a sort of Rind taken off a Tree, which is like a coarse Cloth, and so neatly interwove, that it rather seems the Work of the Loom, than the Product of the Earth. This Tree is call'd *Mirrone*, the Wood whereof is very hard, the Leaves like those of the Orange-Tree, and every Bough sends down abundance of Roots to the Ground. It is generally planted near the Houses, as if it were the Tutelar God of the Dwelling, the *Gentiles* adoring it as one of their Idols: And in some places they leave *Calabashes* full of Wine of the Palm-Tree at the foot of them, for them to drink when they are thirsty; nor do they dare tread upon its Leaves, any more than we would on the Holy Cross. But if they perceive any Branch broke, they no longer worship it, but presently take off the Bark, or Rind, whereof the Women with Child make those Garments, receiving them at the hands of the Wizards, who tell them, they ease the Burden of the great Belly, and cause them to be easily deliver'd. It is not to be imagin'd how careful the Women are of this Tree, believing it delivers them from all the Dangers that attends Child bearing. Nevertheless understanding there was one in the Liberty of our Mission, I went, well attended, and cut it down. The Woman it belong'd to ask'd, Why it was cut down? I told her I wanted it to cut into Planks; and she went into her House without speaking one word more.

The fourth Abuse is, That whilst their Children are young, these People bind them about with certain superstitious Cords made by the Wizards; who likewise teach them to utter a kind of Spell while they are binding them. They also at the same time hang about them Bones and Teeth of divers Animals, being Preservatives, as they say, against the Power of any Disease. Likewise there are some Mothers so foolish, that they will hang *Agnus Dei*'s, Medals and Relicks to the aforesaid Cords. When these Women bring their Children to be christened, if we find any of these Cords about them, we presently order them to be stop'd in their Proceedings, and instead thereof to receive several Scourges on their Knees, till such time as they recant their Error. I will relate only one of the several Cases of this nature that hapned to me. A Woman came to me to have her Son baptiz'd, and who at the same time had the Magick Cord about his Waste: I immediately order'd the Mother to be whipp'd; but scarce had she receiv'd one stroke before she fell down on her Knees, and in great consternation directed her self to me after this manner: *Father, pardon me, I beseech you, for the Love of God, because that my Child having had four of these Cords on, I took off three while we were upon the Road, and the fourth I design'd to take away as soon as I had opportunity, but forgot it.* This caus'd great laughter in the standers-by, but in me it rais'd an Effect of Pity of the simplicity of the Woman, insomuch that giving her only a smart Reproof, I sent her away unpunish'd.

The fifth is, That being to wean any one of their Children, the Father and Mother together lay him on the Ground; and whilst they do that, which Modesty will

will not permit me to name; the Father lifts him by the Arm, and ſo holds him for ſome time hanging in the Air, falſly believing that by thoſe means he will become more ſtrong and robuſt. This Ceremony they call the lifting of a Child, and is in my opinion the moſt impudent and ſuperſtitious that could be imagin'd. Theſe People moreover keep their young Children always naked upon the ground, to the end they may thereby grow hardy and active; and ſcarce are they able to walk alone, but they tie a Bell about them, to give notice where they are to be found when they have ſtray'd.

A ſixth Abuſe is, that the Mothers are accuſtom'd to preſent their Infants to the Wizards as ſoon as born, that they may foretel what good or evil Fortune is likely to befal them: For this purpoſe the falſe Prophet takes the Child in his Arms, and turning and winding it about makes his pretended Obſervations upon the Muſcles and other parts of its Body, and afterwards tells the Parents what he thinks fit. The ſame Obſervations are made upon ſick Perſons, to know what has been the occaſion of their Diſeaſes: If they happen to gueſs wrong, and the Patient comes to die, they never want for Excuſes to clear themſelves.

Seventhly, It is a cuſtom that either the Parents or the Wizards give certain Rules to be inviolably obſerv'd by the young People, and which they call *Chegilla:* Theſe are to abſtain from eating either ſome ſorts of Poultry, the Fleſh of ſome kinds of wild Beaſts, ſuch and ſuch Fruits, Roots either raw or boil'd after this or another manner, with ſeveral other ridiculous Injunctions of the like nature, too many to be enumerated here. You would wonder with what religious Obſervance theſe Commands are obey'd. Theſe young People would ſooner chuſe to faſt ſeveral days together, than to taſte the leaſt bit of what has been forbidden them; and if it ſometimes happen that the *Chegilla* has been neglected to have been given them by their Parents, they think they ſhall preſently die unleſs they go immediately to receive it from the Wizards. A certain young *Negro* being upon a Journey, lodg'd in a Friend's Houſe by the way: His Friend before he went out the next morning, had got a wild Hen ready for his Breakfaſt, they being much better than the tame ones. The *Negro* hereupon demanded *if it were a wild Hen?* His Hoſt anſwer'd, *No:* Then he fell on heartily, and afterwards proceeded on his Journey. About four years after theſe two met together again, and the aforeſaid *Negro* being not yet married, his old Friend ask'd him, *If he would eat a wild Hen?* To which he anſwer'd, *That he had receiv'd the* Chegilla, *and therefore could not.* Hereat the Hoſt began immediately to laugh, enquiring of him, *What made him to refuſe it now, when he had eaten one at his Table about four years ago?* At the hearing of this the *Negro* immediately fell a trembling, and ſuffer'd himſelf to be ſo far poſſeſs'd with the Effects of Imagination, that he dy'd in leſs than 24 hours after. *Merolla.*

Eighthly; the Maids have a Cuſtom, that in what place ſoever they firſt have their Courſes come upon them they muſt continue, tho without doors, till one of their Kindred comes to carry them into the Houſe; then they have two Maids and a ſeparate Apartment aſſign'd them, where they muſt keep lock'd up for two or three Months together, and obſerve certain ſuperſtitious Ceremonies, ſuch as *not to ſpeak to any Man, to waſh ſo many times aday, to anoint themſelves with* Taculla, which is the Duſt of a red Wood temper'd with Water, and the like. If they ſhould not do this, they are of opinion that they ſhould never be fit for Procreation, tho Experience ſhews them the contrary. This Superſtition is by them call'd the *Casket* of Water or Fire.

On the Feaſt of the Purification of the Virgin *Mary*, I had a mind to preach a Sermon againſt theſe Practices; and the better to move the People, I had before plac'd the Image *in Relievo* of this bleſſed Saint cover'd on the Altar with a Dagger ſtruck through her Breaſt, and which the Blood follow'd: This done, I began to diſcourſe againſt thoſe Women that obſerv'd the helliſh Deluſions before-mention'd, proving that they thereby not only offended their loving Saviour, but likewiſe did great Injury to his Immaculate Mother. At the ſame inſtant I drew aſide the Curtain, and diſcover'd the Image, which the People perceiving ſo wounded and bloody, began immediately to relent, and broke out into the extremeſt Grief. Among the many preſent there was one Father of a Family that had a Daughter then ſhut up upon the foregoing account; who returning home in a great Paſſion, fell upon both Wife and Daughter, and bang'd them to that degree, that they were glad to come immediately to our Church to be confeſs'd.

The ninth, and laſt Abuſe is, That all the Fields of this Country being without

Fences, their Owners to preſerve their Corn plant about them ſeveral rows of Stakes, which being bound round with bundles of Herbs by the Wizards, they tell you will kill any ſuch as ſhall offer either to rob or do them damage.

Merolla.

Laws and Ordinances.

To remedy as much as poſſible all theſe Diſorders, which for the moſt part are practis'd either by Women or Men of no Conſideration, we have thought proper to iſſue forth the following Ordinances.

Firſt; That all the *Mani*'s or Governors either of Provinces or Cities, who are not lawfully married, ſhall be forthwith depriv'd of their Governments, to the end that they may not by their ill Examples withhold the common People from their Duty. To get this the better obſerv'd, we drew on our ſide all the principal Courtiers, whom we perſwaded to marry their Wives without deſiring to have any foregoing Experience of them. This pious Endeavour of ours through the Grace of God ſucceeded ſo well, that all that embrac'd it were eſteem'd, and ſuch as oppos'd it either deſpis'd or puniſh'd.

Secondly; That all the Women which were great with Child ſhould be confeſs'd, and communicate oftner than they were wont to do, and eſpecially ſuch as were near their time; both whom we likewiſe enjoin'd to wear Religious Relicks inſtead of the Wizards Mats.

Thirdly; That all Mothers ſhould make the Cords they bound their Infants with of Palm-leaves that had been conſecrated on Palm-Sunday, and moreover guard them well with other ſuch Relicks as we are accuſtom'd to make uſe of at the time of Baptiſm.

Fourthly; That all Fathers and Mothers ſhould at certain times offer up their Children to God, and that in the Church before ſome Image of our Saviour.

Fifthly; That all Mothers after the Birth of their firſt-born ſhould carry it to the Church, and perform the Ceremony, which is call'd *entring into* the holy Place; and if it be ſick, we order'd its Mother to recommend it to the Lord, together with ſome ſort of Vow.

Sixthly; That the Parents ſhould enjoyn their Children to obſerve ſome particular Devotion, ſuch as to repeat ſo many times aday the *Roſary* or the *Crown* in honour of the bleſſed Virgin, to faſt on Saturdays, to eat no Fleſh a Wedneſdays, and ſuch things us'd among Chriſtians.

Seventhly; Thoſe Women that ſhould be found ſhut up for the future on account of their Conception were to be ſcourg'd, and which was forthwith executed by order from the Count: But if through neceſſity they were oblig'd to keep up, then they were enjoyn'd only to repeat the *Roſary* on common days, and to hear *Maſs* on all Feaſt-days.

Eighthly, and laſtly; Whipping was likewiſe impos'd on all ſuch as ſhould rob, or otherwiſe do damage in any Field; and that inſtead of the Magick Guard their Owners had planted to preſerve their Corn, and to render it fertile, they ſhould make uſe of conſecrated Palm-Branches, and here and there ſet the ſign of the Croſs. And further, to the end that all theſe Preſervatives ſhould be left ſtanding at the time of reaping the Corn, we ſent always a good company of our Scholars at that ſeaſon with a Standard, to run over the fields, and ſee that all was in order; and alſo to back their Authority, we procur'd ſeveral of the Count's Sons and Relations to accompany them, who might warrant the pulling down any Spells or Inchantments which they ſhould meet with in their way.

Deſcription, &c. of Sogno.

Being thus got into the ſpacious Fields of *Sogno*, let us take a view by the by of the Situations, Poſſeſſions, Habitations and manner of Living, and Clothing of thoſe *Ethiopians*. The Earldom of *Sogno* is abſolute, except only its being tributary to the Kingdom of *Congo*. It is a *Peninſula* bordering on the Eaſt upon *Bamba*, a Dutchy belonging to *Congo*, and divided from it by the River *Ambriſe*: On the Weſt and South it has the Ocean, and on the North it is bounded by the River *Zaire*, which divides the Chriſtians from the Pagans of the Kingdom of *Angoii*, and is ſeated in the Torrid Zone, being only ſix degrees diſtant from the Equinoctial Line. It has ſeveral Iſlands in the *Zaire*, which are all inhabited by Chriſtians. The Election of the Count is perform'd by nine Electors, who for the moſt part chuſe a new one before the old one deceas'd is bury'd. During the interim of the *Sede vacante* (Vacancy of the Throne) a Child governs, who is obey'd by all as if he were their real Prince. As ſoon as the Election is made, we Miſſioners are acquainted with it by Order, to the end that if we approve of it we may publiſh it in the Church, otherwiſe the Election goes for nothing.

Counteſs Dowager.

The Count being dead, the Counteſs Dowager (like the Queen Dowager of *Congo*) returns with her Children to her firſt Habitation, where ſhe is to exerciſe no Dominion, but becomes a private Woman,

man, only retaining a Privilege to take place next to the Counteſs-Regent. Sometimes it happens that there are three or four of theſe Counteſs-Dowagers living at a time, and that becauſe the Women in this Country are much longer-liv'd than the Men, as alſo that it is lawful for nobody to marry theſe Counteſſes except the Succeſſor only.

Their duty is to obſerve Continence ſtrictly in their widow'd State; for if any of them ſhould be prov'd guilty of Unchaſtity, they muſt either undergo Death by Fire, or the Sword. If either the Son, or any other Perſon of the Blood has a mind to ſucceed his Relation even in the life-time of the dying Prince, there commonly ariſe great Troubles to the State; for they generally by Factions get poſſeſſion of the Throne, and exclude the Electors from doing their Duty. It is therefore that the Death of all Counts is always conceal'd as much as poſſible, inſomuch that ſometimes the bleſſed Sacrament has been forborn to be given them, for fear of diſcovering the occaſion by the Prieſts going to Court.

Policy. It once happen'd that I was call'd to Court to comfort the indiſpos'd Count, but the Meſſenger it ſeems had a particular Order to conduct me by the moſt unfrequented Road. I went, and being come into the Count's Preſence, after having receiv'd me with all the Civility imaginable, he demanded of the Courtier what People he had met by the way: He anſwer'd, only three or four, and nam'd them. After which, without any reply to him, he addreſs'd himſelf to me, and diſcours'd of many things relating to my Miſſion. I knew ſuch Diſcourſe could not be the cauſe of his ſending for me, and therefore after ſome time intreated his Highneſs to diſcover to me the occaſion of it: He anſwer'd, *The occaſion of my ſending for you, Father, was only to ſee you, and to delight my ſelf with your Converſation.* But as I was afterwards inform'd by a Perſon about him, his reaſon was to have ſome Remedy from me for his Indiſpoſition; yet altho I had been above an hour with him, he had not the Courage to open his Mind to me, fearing leſt even I ſhould diſcover his Illneſs to be greater than it really was, and therefore the better to keep me in ignorance, he immediately caus'd himſelf to be lifted out of the Bed. My Companion ſoon after returning from his Miſſion in the neighbouring parts, found ſeveral dead Bodies in the Road, which we diſcovering to the Count, fearing it was by his Order they had been murder'd, he frankly own'd that they had been ſacrific'd to the Intereſt of the State. We told him our ſenſe of ſuch Practices, and withal enjoyn'd him a ſevere Penance for the Fact. *Merolla.*

The Counts Sons. The Sons of the deceas'd Count remain likewiſe no more than private Gentlemen after his Death; and if their Father in his life-time has a mind to buy them any Eſtates, he muſt publiſh throughout his whole Dominions, that he has done it with his own Mony, legally ariſing from his own Rents, otherwiſe his Children would run a riſque to be depriv'd of their Poſſeſſions, as, for want of ſuch a Proclamation, it has often happen'd they have been. The Counts have another way to leave Livelihoods to their Children or Friends, and that is by grubbing up Woods belonging to his Crown, and thereby reducing them to Arable Lands, which he is at liberty to grant as he thinks fit. This way we have likewiſe made uſe to ſubſiſt any Slave baptiz'd into our Church, and for whom we have beg'd ſome of this Land for him to cultivate to his own Profit.

Dominions. The Count's Dominions are very large, and in which are many Cities call'd *Banze*, one of the principal of which is *Chiova*, but the greateſt of all is the *Banza* of *Sogno*, where the Count reſides. This *Banza* is always govern'd by one of the Count's near Relations or Friends, and who has only the Name of Governor, the reſt having only the Title of *Mani*. There are likewiſe ſeveral Territories and Towns ſubject to theſe Cities, which are term'd by the Natives *Libattas*.

Governors. Every Governor or *Mani* on the Feaſt-Day of St. *James* is oblig'd to appear with all his People at the *Banza* of *Sogno*, to aſſiſt at the firſt Maſs ſaid there. If any one be any ways hinder'd from coming, he muſt ſend a Deputy in his room; which if he neglects to do, he will both loſe his Employment, and pay a Fine beſides.

Manner of paying Obedience. On the ſame day every one is to pay Allegiance to the Prince after the following manner. In the great Market-place near our Convent a Throne is erected for the Count, who in the preſence of all the People comes to receive Benediction from the Miſſioner, who attends for that purpoſe in the Church-porch: He afterwards exerciſes two feats of Arms. In the firſt, after the Cuſtom of the Country, having on his Head a Crown of flowing Feathers, he makes uſe of a Bow and Arrows: In the other being adorn'd with a Hat with Plumes of Fea-

thers on it, a Chain and Croſs of Gold about his Neck, to which is fix'd a long Rope of Coral which hangs down to his Knees, together with a ſhort Scarlet Cloak, all embroider'd, on his Shoulders, with two open places to put out his Arms on each ſide, and ſeveral other fine things, he exerciſes with the *Fuzee*. In both theſe he is at the ſame time imitated by the People, who herein uſe the ſame Geſtures and Motions they would do in caſe they were either to attack or defend themſelves againſt their Enemy. As ſoon as the Count has ended his Exerciſe he goes to ſit upon his Throne, which is prepar'd for him under a great Tree that ſtands on the South-ſide of the Market-place before-mention'd. After him the Captain-General having receiv'd the like Benediction with his Maſter, performs the ſame thing that he had done before him, and wherein he is alſo follow'd by all the People, with divers ways of Attacking, Retreating, and other Stratagems of War, call'd by the Nations *Saſchilavi*. As ſoon as he has done, he places himſelf on a high Seat cover'd with Leather, built up for him on the Eaſt-ſide of our Church: This he does, that he may both the better be ſeen, and obſerve the Military Exerciſes perform'd ſucceſſively by the Electors and the *Mani*, each being as a Captain at the head of his Company, and who every one carry a Specimen of that which they are oblig'd to offer every year to the Count for the Subſiſtance of himſelf and Court. For Example; If they are to give Fiſh, they carry a couple of Fiſh ty'd together on the head of a Spear: If Oil, then they ſhew the Palm-fruit that produces it: If Fleſh, they carry a Horn of ſome Beaſt; and ſometimes I have ſeen a Man wrap'd about in a Cow's Skin to demonſtrate that Duty. At the ſame time the *Mani*'s diſpoſe of the *Syndicſhip* to him that is moſt worthy, and remove ſuch as have ill executed their Offices from their Employments. The great number of People met together from all parts to aſſiſt at this Ceremony, occaſions us alſo a great deal to do during the ſpace of fifteen days: for ſome apply themſelves to us to be marry'd, others to confeſs themſelves, and ſome to baptize their Infants. I think of theſe laſt, for my ſhare I baptiz'd about two hundred and ſeventy two in one day. All the aforeſaid Ceremonies being at an end, the People return home each to their own Country, but not without craving a Bleſſing from Father Miſſioner. *Merolla.*

This Ceremony is begun on St. *James*'s day, by reaſon that Apoſtle is look'd upon as the Patron and Protector of all theſe Parts, and that for having given a famous Victory to the King of *Congo* againſt the Idolaters on his day. The manner according to the common Reports was this.

Giovi, the firſt Chriſtian King of *Congo*, being dead, *Don Alphonſo* his Son, no leſs Heir to his virtuous Actions than Crown, ſucceeded him. *Panſanguitima* his Brother thinking his Title not good, becauſe he had changed his Religion for the Chriſtian Faith, in a ſhort time rebell'd, and having no better Warrant than his Sword, mov'd againſt him with a numerous Army of Idolaters. *Don Alphonſo* not a little ſurpriz'd at this Attempt, march'd out to meet him with a ſmall number, truſting to the Merits of his Cauſe, and the Aſſiſtance of our Saviour: They ſoon came to a Battel, and tho the Idolaters were very numerous, yet were they immediately routed, and *Panſanguitima* himſelf wounded. After the Battel this Prince fled to a certain retir'd place in the Mountains, where being met with by ſome Blacks that were Chriſtians, they ſeiz'd upon and took him Priſoner, and afterwards brought him bound before the King his Brother: The King ſeeing him in that condition, imbrac'd him with all the Bowels of a loving Brother, and being extremely concern'd to find him ſo deſperately wounded both in Soul and Body, made it his utmoſt Endeavours to get him heal'd of both. But no Chriſtian Charity was able to prevail upon the ſtubborn and obſtinate Pagan *Panſanguitima*, who giving himſelf up altogether to Deſpair, would ſuffer neither Remedy nor Comfort, and ſo in a ſhort time died. It did not ſo happen to his Lieutenant-General, for he having heard the dreadful Sentence of Death pronounced againſt him in caſe he did not turn Chriſtian, choſe rather to be baptiz'd than to die a Martyr to his former Opinion. Hereupon the King immediately caus'd his Bonds to be looſed, and ſet him free, only enjoyning him this Penance, *That for a certain time he ſhould be oblig'd to bring Water for all ſuch as were to be baptiz'd.* Now upon report that St. *James* was viſibly ſeen aſſiſting at this Battel, he has ever ſince been receiv'd for the Patron of *Congo* and *Angola*, and ſome other Neighbouring Nations. *Account of a famous Victory.*

The Office of the *Mani* is to receive the King's Revenue, and to employ Huſbandmen to manure the Crown-Lands when *Office of the Mani.*

when the Rains have render'd them fit to till. At the time of reaping, these Officers reserve a certain part of the Corn for themselves, being their due, and a Perquisite annex'd to their Employ. As for the Administration of Justice, whether Civil or Criminal, it all belongs to them except in some particular Cases, reserv'd to be determin'd either by the Prince or his Delegates. The Parties in Law having joyn'd Issue to come to a Trial, the Plaintiff first urges his Reasons on his Knees before the Judg, who sits on a Carpet with a little Staff of Authority in his hand, and under the Canopy of a shady Tree, such as are wont to grow in the Great Mens Court-yards here. Sometimes the Judg hears Causes in a great Straw-Hut built for that purpose. When he has gravely given ear to all the Proofs the Plaintiff can bring, he proceeds in like manner to hear the Defendant: After which he calls for the Witnesses, and if they do not attend, the Cause must be put off to another day: If the Witnesses appear and give their Testimony, the Judg after having seriously weigh'd and consider'd the Proofs and Allegations of both Parties, proceeds to pronounce Sentence according to the Dictates of Nature and Reason, and not through any Knowledg of any kind of Laws. He that has Judgment pronounc'd in his favour, after having paid so much to the Judg's Box, extends himself all along with his Face to the ground, being a Posture whereby to demonstrate his Gratitude. When all is over, and the Plaintiff about to return home, his Friends and Relations begin to set up their Throats, repeating all the way to his House the Conqueror's Cause, and the Judgment pronounc'd in his favour. Being got home, he is oblig'd to treat those that had accompanied him, and sometimes scarce a night and day are sufficient to bound their Merriment: If the Cause be considerable, they commonly feast for three or four nights together with no small Charge to him that invites. All this while the unfortunate Person having had the Cause gone against him, remains silent and quiet, returning to his Habitation without the least Murmur or Ill-will.

There are other sorts of Feasts which are wont to be kept by the Blacks, such as upon the Birth-days of their Patrons, their Assumption to any Dignity, or the like: It is then that every one endeavours to make his Lord a Present suitable to his Capacity, and moreover assists at the common Solemnity besides.

Merolla.

Having thus given a short Sketch of some Feasts in use amongst these new Christians, I will likewise take a little notice of one of the Pagans of these Parts, and that especially upon the Birth-day of the *Cassangi*, the most potent Emperor of the *Giaghi*, with some other Particulars relating to his Dominions. What I am about to tell you was communicated to me by Father *John Baptist da Salesano*, a Frier of our Order, who accidentally happen'd to be in this Country on the day this Feast was solemnized. The Dominions of *Cassangi* are very considerable, not so much for their bordering upon the Kingdom of *Matamba*, as because of their continued Enmity with the Queen of *Singa*, a Friend to the *Portugueses*. This Queen has formerly been very serviceable to the Whites, but now they generally make use of the Assistance of another Prince of the *Giaghi*, call'd *Calangola*, as has been observ'd before. But to speak of the Feast made by the *Cassangi*. His Subjects being summon'd together, appear in a vast Body in some spacious Plain. After they are thus met, they gather themselves into a Ring, leaving a large Void in the middle, where there are several Trees: On the top of one of which they erect a sort of Scaffold capable to contain the *Cassangi*, with the chiefest of his Lords: Afterwards, at a convenient distance, they chain down to the Trunk of a Tree one of the fiercest Lions they can meet with. When all this is done, and the Emperor with his Court placed as aforesaid, the People begin to set up a huge Noise, which join'd with the untunable Discord of a great number of odd Musical Instruments, composes a hellish Harmony. After this a sudden sign is given for all to be hush and silent, and then the Lion is immediately loos'd, tho with the loss of his Tail, which is at the same whipp'd off to make him the more furious. At his first loosing he commonly stares about, and seeing himself at liberty, tho not altogether free, by reason of the multitudes that surround him, he immediately sets up a hideous Roar, and afterwards, being greedy of Revenge, rushes upon some part or other of the Company, where tearing one and rending another, he makes a fearful havock among them: All this while the People run round him unarm'd, being resolv'd either to kill him with their bare Hands, or to perish. At last the wild Beast, having been the death of a great number of his Assailants, is nevertheless

Pagan Feasts.

forced

forced to yield to the preſſing Crouds that *Merolla.* gather on all ſides about him; when the Lion is kill'd, they all greedily devour the dead Bodys; after which their Muſick begins again, and ſo they return ſinging and dancing, and crying aloud, *Long live our* Caſſangi, *Long live our* Caſſangi, to their Emperor's Palace, where being afterwards treated by him, they at length return with great Joy to their own Homes.

Miſſioners. Now let us leave the *Giaghi*, and return to ſpeak further of *Sogno*. To maintain this Country in its due Obedience to the Chriſtian Faith no ſmall number of Prieſts is neceſſary. In former times there have been a Father, Superior, and ſix Miſſioners all at once. In my time there was only I and one Companion: The means we made uſe of to make theſe People live well has been hinted at before; what remains is to inform you, that as ſoon as any Miſſioner is arriv'd in any City, the *Mani*, or Governor thereof, at night when all the Inhabitants are retir'd to their Houſes, publiſhes a Proclamation to acquaint the People, *that a Miſſioner is come thither, and that they muſt all appear before him to have their ſpiritual Neceſſities reliev'd, and continue ſo long with him as ſuch a buſineſs will require.* If the *Mani* himſelf appear negligent in this, or occaſion any manner of Diſturbance, he will receive a deſerved Puniſhment, for we make it our buſineſs to get ſuch a Perſon remov'd from his Employment even within his year.

Wizards. At my firſt going out on my Miſſion, I found near a City call'd *Tubii* a place where the Wizards practiſed their Sorceries. No doubt Providence directed me to diſcover this Helliſh Trade; for whilſt I was walking along, I ſaw a large white Bird flying before me, ſuch as I had never ſeen before in theſe parts; my Curioſity led me to have a nearer view of it, and in order thereto I follow'd it into a thick and ſhady Grove ſomewhat dark, at the end whereof I obſerv'd a large heap of Earth in form like a Tomb, with a great number of Arches and Calabaſhes at the top, and at both ends. Being pretty well aſſur'd what this was, I preſently ſent for the *Mani*, who came trembling to me, and proteſted he knew nothing of the matter; I commanded him to inform himſelf then, and to get me the Wizard ſpeedily ſeiz'd: He ſaid he would, but I not caring to truſt to his diligence, returned the next night to the ſame place, expecting to have found the Wizard there; but he it ſeems having been acquainted with my Proceedings, took care to diſappoint me by running away, as they all do as ſoon as they hear we make any ſearch after them. Then I order'd the *Mani*, that *within ten days time he ſhould grub up and level all that place*, which he nevertheleſs diſobey'd me in; whereupon I caus'd him to be ſummon'd before the Count in our Convent, where after a ſevere Reprimand I commanded him to diſcipline (ſcourge) himſelf in the middle of our Church during the whole time that I was celebrating of Maſs, adding withal ſeveral other Puniſhments in caſe he did not level the ſaid Grove at his return home.

The Churches for the moſt part are built here with Boards, and ours, as exceeding the reſt, was capable of holding five hundred Perſons. In the *Banza* of *Sogno* there were five other Churches, in one of which the Counts were always buried, and another was the Chappel Royal. The Houſes are generally thatch'd, and the four ſides of them are fenc'd with Palm-branches, or Leaves interwoven not contemptibly with each other: The Floors are of Loam well beat and hardned, and the Roofs and Cielings made of thoſe Ruſhes we are us'd to bottom Chairs withal. The Lord's Houſe is of a quadrangular form likewiſe, and built with Boards, but the Front is always painted with a ſort of colour that iſſues out of the plain'd Wood: The like any of the Gentry may have, if they can obtain leave from their Lords. Within theſe Houſes are hung with a ſort of Oher Mats variouſly colour'd, but we *Capuchins* are wont to have ours done with Ruſhes, as more warm in Winter. *Churches and Houſes.*

The Count's Habit differs according to the ſeveral Feaſts, and ſometimes on other occaſions: His ordinary wear is a Veſt of Straw-Cloth girt cloſe about him, but of ſuch Workmanſhip as may be only worn by him, or by thoſe that he thinks fit to honour with that Privilege. This Veſt hangs down to the ground, as does likewiſe a long Bays Cloak he wears over it on his bare back. On Feaſt-days he changes this Cloak for a ſhort Scarlet one fring'd all round with the ſame Cloth pink'd. On the moſt ſolemn Days he puts on a Shirt of the fineſt Linen, as likewiſe yellow or Crimſon Silk Stockings, and a Cloak of flower'd Silk, which bears the Name of the *Spring*. When he comes to communicate with us at the Altar, he has a Cloak all white, and which drails along upon the Pavement as he walks. When the Count comes to Church, *The Counts Habit.*

which

which is at leaſt three times a week, he has a Velvet Chair and Cuſhion carry'd before him, being brought himſelf in a Net on the Shoulders of two Men, each with a Commander's Staff in his hand, one all Silver, and the other only of Ebony tipp'd: The Hat the Count then wears is cover'd firſt with Taffety, and next with a ſort of very fine Feathers: On his Head he generally wears likewiſe a little ſilk ſtitch'd Cap, which can be worn only by him and ſome few others.

Muſick. Before him marches one Muſician above the reſt, who has ſeveral little round Bells fix'd to an Iron two ſpans long, wherewith he gingles, and chants to it the Glory and Grandure of his Lord: Beſides this there are ſeveral other ſorts of Muſical Inſtruments made uſe of at Feſtivals, the principal whereof are thoſe which in the Country Language have the Name of *Embuebi*, which I mention firſt becauſe they belong only to Kings, Princes, and others of the Blood-Royal. Theſe are a ſort of Trumpets made of the fineſt Ivory, being hollow'd throughout in divers pieces, and are in all about as long as a Man's Arm; the lower Mouth is ſufficient to receive one Hand, which by contracting and dilating of the Fingers forms the Sound; there being no other holes in the Body as in our Flutes or Hautboys. A Concert of theſe is generally ſix or four to one Pipe. The *Longa* (which is made of two Iron Bells join'd by a piece of Wire Archwiſe) is ſounded by ſtriking it with a little ſtick: Both theſe are carry'd alſo before Princes, and that eſpecially when they publiſh their Pleaſure to the People, being us'd as the Trumpet is with us. The Inſtrument moſt in requeſt us'd by the *Abundi*, being the People of the Kingdom of *Angola*, *Matamba*, and others, is the *Marimba*; it conſiſts of ſixteen *Calabaſhes* orderly plac'd along the middle between two ſide-boards join'd together, or a long frame, hanging about a Man's Neck with a Thong. Over the Mouths of the *Calabaſhes* there are thin ſounding ſlips of red Wood call'd *Tanilla*, a little above a ſpan long, which being beaten with two little ſticks, returns a ſound from the *Calabaſhes* of ſeveral ſizes not unlike an Organ. To make a Concert, four other Inſtruments are play'd upon by as many Muſicians, and if they will have ſix they add the *Caſſuto*, which is a hollow piece of Wood of a lofty tone about a yard long, cover'd with a Board cut like a Ladder, or with croſs ſlits at ſmall diſtances; and running a ſtick along, it makes a ſound within which paſſes for a Tenor: The Baſe to this Concert is the *Qyilando*, made of a very large *Calabaſh*, two ſpans and a half or three in length, very large at one end, and ending ſharp off at the other, like a taper Bottle, and is beaten to anſwer the *Caſſuto*, having Cuts all along like it. This Harmony is grateful at a diſtance, but harſh and ungrateful near at hand, the beating of ſo many Sticks cauſing a great Confuſion. *Merolla.*

Another Inſtrument of this Concert is that which the Natives call *Nſambi*, and which is like a little Gittar, but without a head, inſtead whereof there are five little bows of Iron, which when the Inſtrument is to be tun'd, are to be let more or leſs into the Body of it. The Strings of this Inſtrument are made of the Thread of Palm-Trees: It is play'd on with the Thumbs of each Hand, the Inſtrument bearing directly upon the Performer's Breaſt. Tho the Muſick of this Inſtrument be very low, it is nevertheleſs not ungrateful.

Over and above the great Drums us'd in the Army, there are another ſort of a leſſer ſize, call'd *Ncamba*; theſe are made either of the Fruit of the Tree call'd *Aliconda*, or elſe of hollow'd Wood with a skin over one end only: They are commonly made uſe of at unlawful Feaſts and Merry-makings, and are beaten upon with the Hands, which nevertheleſs makes a noiſe to be heard at a great diſtance. When the Miſſioners hear any of theſe at night, they immediately run to the place in order to diſturb the wicked Paſtime. It fell often to my lot to interrupt theſe Helliſh Practices, but the People always ran away as ſoon as ever I came up to them, ſo that I could never lay hold on any to make an Example of them. The *Giaghi* not only make uſe of theſe Drums at Feaſts, but likewiſe at the infernal Sacrifices of Man's Fleſh to the Memory of their Relations and Anceſtors, as alſo at the time when they invoke the Devil for their Oracle.

More of the Count's Habit.

But to return to the Count's Habit. From his Neck to his Knees there commonly hang ſeveral ſtrings of Purple Coral, together with a large Chain of the fineſt Gold, having a Maſſy Croſs juſt before his Breaſt to demonſtrate his being a Chriſtian: On his Wriſts he generally wears Bracelets of high-priz'd Corals, and on all ſolemn days Chains of Gold of the fineſt Workmanſhip: His Fingers are almoſt always cover'd with Rings.

Rings: He generally goes in Slippers in-
Merolla. ſtead of Shoos. There are commonly car-
ry'd before him two Umbrella's of Peacocks Feathers, and two others of Straw, both being fix'd to the tops of long Poles: He has likewiſe two Horſes Tails along with him, wherewith to drive away the Flies, altho ſeldom any come near him. Thoſe of his Followers who are employ'd in theſe Offices, are commonly his greateſt Favourites or Relations. While Maſs is ſaying, at the reading of the Goſpel he has a lighted Torch preſented to him, which having religiouſly receiv'd, he gives to one of his Pages to hold till the Conſummation be over, and when the Goſpel is done he has the Maſs-Book given him to kiſs. On Feſtival Days he is twice incens'd with the Cenſor, and at the end of the Maſs he is to go to the Altar to receive Benediction from the Prieſt, who laying his Hands upon his Head while he is kneeling, pronounces ſome pious and devout Ejaculations. Whilſt the Prieſt that officiates goes out to put off his Veſtments, the Count in like manner retires to his private Orizons: Afterwards he enters into the Veſtry to pay his Reſpects to the Miſſioner, who receiving him courteouſly, accompanies him back as far as the door of the Church. As ſoon as he is come out, he falls on his Knees again, and the People all ſtanding round about him give themſelves ſeveral Cuffs on the Ear as a token of their Fidelity, according to the Cuſtom of their Country, and he makes them a ſign with his Fingers to ſignify his ſatisfaction. At his coming out of
Martial Exerciſe. the Church on the principal Feaſt-days, he commonly practiſes ſome Warlike Exerciſe; and on thoſe of leſs conſideration either the Captain-General performs that part for him, or elſe his Courtiers entertain themſelves with dancing to the aforeſaid Muſical Inſtruments. On all the moſt ſolemn Feaſts Maſs is ſung by us and our Interpreters to the Glory and Honour of God, after which the Count's Guards which he brings along with him give a Volley of Muſquet-ſhot, with Drums beating, and other Muſick.

Habits of Nobility and Gentry. The Captain-General and the Governors, or *Mani's*, have all their places ſeverally aſſign'd them in the Church to prevent any Diſputes: The Noblemen have Carpets allow'd them to kneel on, but no Cuſhions, that Honour being wholly reſerv'd for the Counteſs to ſit on. The Habits of the Nobility and Gentry are as follows: The Gentry have a kind of Straw Garment on their Shoulders, which reaches down to their Waſtes, curiouſly wrought, with their Arms coming out at two ſlits, and ends in two Toſſels which hang down on their right ſide. About their Waſts they have a Cloth girt, which on one ſide hangs down to the ground: On their Heads thoſe alone who have that Honour allow'd them, wear a wrought Silk Cap neatly quilted. The Noble Women have a ſort of Straw Petticoat call'd *Modello*, which reaches to their Middles: From the Waſte upwards to their Breaſts they have a piece of Cloth which they bring twice about them, and that which goes about a ſecond time they wrap about their Head like a Veil in the Church. Both Men and Women generally appear with long Pipes in their mouths ſmoaking. The Vulgar of both Sexes have only a Cloth about their Loins, which reaches no farther than their Knees. In the Inland Parts it ſuffices that they cover only what Modeſty requires ſhould be hid. Within doors they generally go ſtark naked, being accuſtom'd ſo to do in regard to the exceſſive heat that torments them for nine Months together, not enjoying the leaſt *freſco*, only during the Months of *June*, *July* and *Auguſt*.

The manner of their cultivating the *Agricul-*
Earth in this Country is ſuch, that they *ture.*
make uſe neither of the Plough nor Spade. When the Clouds begin to afford the leaſt moiſture, they are accuſtom'd to prepare for the Rain by gathering up the ſcorch'd Herbs and Roots into heaps, and afterwards ſetting them on fire upon the Land: Then as ſoon as the firſt Shower is fallen, they proceed to turn up the ground with a ſlight How, call'd by them *Lzegà*, which is fix'd to a Handle about two ſpans long: With this they cut into the Earth with one hand, and with the other ſcatter the Seed which they have always ready in a Bag by their ſides. Now the buſineſs of manuring the Ground belonging ſolely to the Women in this Country, they are almoſt always forc'd to carry their Children upon their Backs in Swathing-rolls, thereby to prevent their being either infeſted with, or devour'd by the great number of Inſects that come out of the Earth upon this occaſion; for at home they do not care to leave them, out of an extraordinary love and fondneſs they have for them. The ſame they are wont to do when they carry any Burden, for then they have a ſort of Hammock which comes about one Shoulder, wherein they ſecure their Children from any danger either

either ſleeping or waking, their Feet coming round their Mother's Waſte on either ſide.

Theſe Peple ſow in *March*, and if the Heavens prove favourable in affording them Rain, they may gather in their Harveſt in *June*. The Seed they ſow is of various ſorts of Pulſe, for the moſt part unknown to us; but thoſe we are acquainted with, are *Indian* Wheat, and a kind of little Kidney-Beans call'd *Neaſſe*.

Amongſt many others they eſteem, are the *Mandois*, which grow three or four together like Vetches, but under ground, and are about the bigneſs of an ordinary Olive. From theſe Milk is extracted, like to that drawn from Almonds (in *Italian Mandole*) and whence, for ought I know, they had their Name. There are another ſort of ground Pulſe call'd *Incumbe*, which alſo grows under ground, is like a Musket-Ball, and very wholeſom and well-taſted. Amongſt theſe I and others have often found Nutmegs, perhaps fallen from the Trees, the uſe of which is altogether unknown to theſe People. There are ſome wild ones found, which they call *Neubanzampuni*.

They alſo have a ſort of Roots call'd *Bataras*, which being roaſted, taſte much like Cheſnuts. Their *Mandioca* is a Root, which being bruis'd as ſmall as Rice, is not made into Bread, but is either eaten raw, or elſe ſoften'd in Broth. This Plant caſts no Seed, and therefore the way to propagate it, is by breaking off a Branch and burying it in the Ground, where it will ſoon ſpread and flouriſh.

This ſort of Food is more us'd by the *Portugueſes* than *Blacks*, either becauſe they have a better way of planting theſe Roots, or by reaſon that they will laſt ſeveral Years. There is another ſort us'd inſtead of Bread, made with ſodden Roots, which is call'd *Gnamm*, and is very different from the foregoing both in form and kind.

The *Ouuanda*, a ſort of Pulſe not unlike Rice, grows upon a Shrub, and will laſt two or three Years, and which every ſix Months propagates it ſelf in great abundance.

The Pulſe *Ncanza* brought from *Brazil*, is exceeding white, and holds great ſimilitude with the *Indian* Beans, whence the *Portugueſes* give it the name of *Brazil Beans*.

Cangula, another ſort of Pulſe, is greatly eſteemed by the *Blacks*, but little valued by us *Europeans*. *Mampunni*, or *Maiz*, is much like *Indian* Wheat.

Maſſa Mamballa ſhoots up in Stalks about the height of our Wheat; to which it is not unlike both in Ears and Whiteneſs; it yields a white Flower, and is leſs offenſive to ſome Stomachs than others. *Merolla.*

The Seed of the Herb *Maſſango* greatly reſembles that of our Hemp.

The Plant *Aſely* runs up as high as a Halbert, its Ears not unlike our Millet: It gives the Gripes or Cholick to thoſe that are not accuſtomed to eat of it.

The *Luuo* may be preſerved many Years: Its Ear is triangular; its Grain like unto that of Millet; its Colour Red, and its Subſtance no way prejudicial to health.

Plants. Of thoſe Plants that grow but little above-ground, the moſt in eſteem is the *Ananas*; its Leaves are like thoſe of Aloes, and its Fruit greatly reſembles Pine-Apples, and differs from them only in that theſe are Yellow, and when ripe all Pulp: On the top of this Fruit there grows a Tuft of Leaves, which being taken off and planted, produces a new Plant. When this Fruit is ripe, it exceeds the Melon in Luſciouſneſs; but if you cut it green, it preſently drys up and conſumes.

Fruit-trees. Concerning Fruit-Trees, ſetting aſide the *Niceſi*, *Banane* and *Mamai*, which I have already deſcrib'd when I ſpoke of *Brazil*; here are not a few of other kinds, whereof the moſt valu'd is that which bears the name of the *Count*. The Fruit of this Tree is not unlike the Giant Pear, and has but an ordinary Out-ſide, tho inwards it is as white as Milk. Its Seed is like to a Bean, and its Juice is ſo exceeding pleaſant, that it is commonly given to ſick People to recover their Taſts. About the Mountains of *Congo* I have ſeen ſeveral of theſe Trees that grow wild. The *Caſhiù* Fruit is much larger than an Apple, and when ripe is plentifully beautify'd with Yellow and Crimſon. From its Core it throws out another Fruit of a duskiſh Colour, which being roaſted in the Fire, taſts like a Cheſnut; and is naturally hot, tho the other be mild and refreſhing.

The *Guaiavas* are a Fruit not unlike Pears: They have ſhort Stalks, are Yellow without, and Carnation within; and they would be more in requeſt were their Seeds, which ſtick cloſe to the Pulp, not quite ſo hard.

The *Chichere* are a ſort of Plums like to thoſe the *Italians* call *Caſcavelle*, which being a little eager, are given to People in Fevers.

Merolla. The Plant *Colas* affords various kinds of Fruit; which being inclos'd, as it were, in a Crimſon Purſe (its Husk) is much valu'd by the *Portugueſes*, inſomuch that whenever they meet any Lady in the Street whom they deſign to honour, they preſently offer her ſome of theſe Fruit; they ſay that chewing it makes Water drink pleaſant.

Palm-Trees. Palm-Trees here are of different kinds: Thoſe eſteemed the moſt, are ſuch as produce both Oil and Wine. Theſe are to be ſeen thinly planted up and down in the Fields. The Oil they have is got from the Fruit which grows in Cluſters, but ſo cloſe that they ſeem to be all one piece. Theſe Cluſters are ſo large, that a very ſtrong Man muſt not pretend to carry above one or two of them. In the Language of the Country they have the name of *Cachij*, and their Seeds, or Stones, whereof they have a great number, are call'd *Embe*. From theſe which are like a Date, being pounded ſmall with hot Water, they extract an Oilineſs, which they make uſe of as we do of our Oil.

Wine. At certain times of the Year the Natives aſcend theſe Palm-Trees, by help of a Hoop, to tap the Wine: The manner of doing which is thus; Wherever they perceive any Flower blown, they preſently whip it off with a Knife, and thruſt the Stalk into a very large *Calabaſh* call'd *Capaſſo*, which they cover and faſten to the Tree. When this is done they leave it, and in a ſhort time have their Bottle full of Liquor as white as Whey. This they let ſtand to purge it ſelf for about a day after they have taken it down, which it will always do to that degree, that its Fermentation ſeems rather to be rais'd by a good Fire, than any natural Heat. When this is over, they rack it off the Lee, and there remains a perfect taſte of Wine, call'd by them *Melaſſo*, which often makes the *Blacks* drunk. They are oblig'd to drink it ſoon after, for in three days time it will turn to Vinegar, and in four coagulate and ſtink. The nature of this Tree is principally hot, tho it produces Oil as well as Wine, which is naturally cold, and every body knows will congeal like Butter.

There is another ſort of Wine call'd *Embetta*, of a colder nature, drawn much after the ſame manner from another ſort of Palm-Tree; but this Tree generally yields a greater quantity, and is planted on the ſide of a River, and no where elſe. The Tree is call'd *Matome*.

Artificial. In thoſe Countrys where theſe Palm-Trees that produce Wine do not grow, the People have artificial ways of procuring it. For this end they let *Indian* Wheat ſoak in Water for ſome time, in like manner as we do Wheat to make Starch of. This they afterwards take out, and having well beaten and preſs'd it, they put the Liquor into a Pot, whence it is after a while drawn off into another, and then they drink it with a great deal of pleaſure. This Liquor they call by the name of *Guallo*.

There is another kind of Palm call'd *Tangra*, which bears a Fruit like Olives; but theſe having little or no taſte, generally fall to the ſhare of the Apes and Monkeys. Another ſort there are, whoſe Fruit are long ſtrings of little Balls extremely hard; which nevertheleſs, after they are pounded and mixed with the Pouder of the *Engalla*, or wild Boars Teeth, compoſe a wonderful Cordial. Theſe Trees are call'd *Mateba*.

Cloth. That Palm which is very like the *Matome*, if it be not the ſame, affords a ſort of Thred from its Leaves, whereof the Natives weave Cloth. Its ſmalleſt Branches being both ſmooth and pliant, ſerve to make travelling Nets of, and which the better ſort of *Blacks*, but eſpecially we *Whites*, uſe for that purpoſe. Of the greater Branches, both they and we commonly build our Houſes.

Medicine. The Fruit of the Tree call'd *Maboccho* is not unlike our Oranges: They are exceeding round, and having very tough Rinds. Within they have ſeveral Seeds like unto thoſe in Pomegranats, but plac'd more confuſedly: The Taſte of them is ſo very pleaſant and delightful, being ſomewhat enclin'd to the ſharp, that they are commonly given to Perſons that lie ſick of Fevers to rectify and refreſh their Palats. Of theſe there are two ſorts, the greater and the leſſer; but by how much the latter muſt yield in Bulk, by ſo much it for the moſt part gains in Perfection.

Sort of Cinnamon. The *Donno*-Tree has its Bark only to boaſt of, being in virtue and fragrancy not much unlike to our Cinnamon. Altho this Country has not the Plant Garlick it ſelf, yet has it nevertheleſs a Tree, whoſe Wood not only ſmells like it, but has its taſte alſo, and moreover is commonly made uſe of after the ſame manner.

The *Aliconde* is a Tree immenſurably great; within the Cavity of whoſe Trunk, it being generally hollow at the bottom, Hogs are commonly kept from the

the Sun. The Fruit of it is very like to our Pumpions, with a Stalk about the bigneſs of a man's Finger, and in length near two or three foot. The uſe of the Shells of theſe Fruit, is commonly either for Veſſels or Bottles. The inner Rind of this Tree being well ſoak'd and beaten, yields a ſort of matter to ſpin, much more durable and finer than our Hemp, and which is made uſe of here for that purpoſe. Cotton here is to be gather'd in great abundance, and the Shrubs it grows on are ſo prolifick, that they never almoſt leave ſprouting.

Medicinal Vegetables.

Having thus ſpoken of divers Plants and Fruit-Trees of the leaſt note, I will proceed to deſcribe others of both kinds, that have Phyſical Virtues aſcrib'd to them.

Amongſt theſe the Tree *Angariaria* has the firſt place: Either the Wood or Root of this Tree is ſaid to be good to drive away any pains in the ſide, occaſion'd by the Stone, Gravel, or the like; but however the moſt efficacious part of it is its Fruit, which is not unlike to our Acorn. Hence it comes to paſs, that no Diſeaſe of this kind was ever known to have continu'd long in theſe parts.

Another Tree of Medicinal Virtue is the *Chiſecco*, any part of which being reduc'd to Pouder, and mix'd with Water, is good againſt Fevers; and being apply'd either to the Forehead or Temples of the ſick Perſon, infallibly prevents his Fainting.

The *Chicongo*, a Tree likewiſe, has a purgative Power attributed to it.

What is moſt ſurpriſing, is the nature of the Tree *Mignamigna*, which produces Poiſon in one part, and its Antidote in another: If any Perſon be poiſon'd either by the Wood or Fruit, then the Leaves ſerve to cure him; and if he be poiſon'd by the Leaves of them, then he muſt have recourſe either to the Fruit or Wood: The Fruit of this Tree is like a little Lemon.

Our old Lay-Brother *Leonard*, whom I have had often occaſion to mention in this Relation, and who had liv'd in this Country many and many Years, told me he had ſeen there, Plants of *Storax*, *Gum-Benjamin*, and *Caſſia*; but that neither of them were held in any eſteem by the *Blacks*.

As to Pepper, what I have to ſay is only this; Being one day grievouſly tormented with Wind, I ask'd a Noble *Negro*, *If he could not help me to a Remedy?* He anſwer'd, *Yes*; and immediately fetch'd me ſome Pepper. I took it according to his Preſcriptions, and receiv'd Relief. I afterwards demanded of him, *Whence that came?* He told me, *It was brought from a Wood juſt out of the Cowit's Dominions.* And doubtleſs there are many other excellent Products in theſe Parts, which for want of being ſufficiently known, loſe their eſteem. *Merolla.*

Oranges & Lemons.

I ſhould have told you before, that within the Dominions of *Sogno*, there are many excellent Lemons; and wherewith one particular Iſland ſo abounds, that there are no other Trees to be found in it except here and there an Orange-Tree. In the way to *Singa* you meet with vaſt Woods of Orange-Trees, which go by the name of *Portugal*, but rather deſerve that of *China*, for their thin Rinds, and luſcious Pulps.

Birds.

As to Birds, this Country has two ſorts like ours, which are Sparrows and Turtles: The firſt of which, in time of Rain, change their Colour to Red, tho they afterwards return to what they were of before, which is uſual with other ſorts of Fowl. Here are alſo Eagles, but to ſay the truth, not ſo large as I have ſeen elſewhere. I have moreover obſerv'd divers kinds of Parrots here, which were very different from thoſe of *Brazil*. The Crows of this Country are white upon their Breaſts, and on the top of their Wings, but Black every where elſe like ours of *Europe*.

Pelicans are often to be met with as you travel to *Singa*: They are all over Black, except on their Breaſts, which Nature has adorn'd with a kind of Fleſh-colour like to that of the Neck of a Turkey. Whether this be the true Pelican, or not, which Naturaliſts ſay feeds her Young with her own Blood, and at the expence of her Life, I ſhall not undertake to determine.

Father *Francis da Pavia*, my Companion into theſe Parts, through his long Experience has inform'd me, that whilſt he was on a Journey to *Singa*, he obſerv'd certain large white Birds, with long Beaks, Necks, and Feet, which whenever they heard the leaſt ſound of an Inſtrument, began immediately to dance and leap about in the Rivers where they always reſided, and whereof they were great Lovers: This, he ſaid, he took great Pleaſure to contemplate, and continued often for ſome time upon the Banks of the Rivers to obſerve.

There are another ſort of Birds ſo exceeding white and fine, eſpecially in their Tails, that the *White* Ladys buy them up

at any rate to adorn themſelves with. *Merolla.* There are divers other kinds of Birds, and Fowl, which for brevity ſake I omit ſpeaking of

Concerning theſe and other Birds building their Neſts, I obſerv'd that Sparrows, and ſuch-like little Birds, built them after the form of our Swallows-Neſts. The Materials they make uſe of, are for the moſt part the Thred of Palm-Leaves, which they draw out thence with their Beaks, and afterwards carry to the place where they deſign to build. The manner of their building is round a ſlender Bough, whereby when the Wind blows, their Young are rock'd about in their Neſts, like Children in their Cradles.

The greater ſort of Birds build, either on the Top, in the Trunk, or on the thorny Boughs of the Tree call'd *Maſuma*. The Prickles of this Tree are exceeding hard, and its Fruit ſomething reſembles a green Citron; and which when open'd throws forth a wonderful fine Wool, (no Silk finer, ſofter, nor cooler) whereof are commonly made Pillows and Bolſters for ſick People.

Of wild Hens I have ſpoken in another place, and here I again affirm, that they are in this Country much better taſted, and more beautiful than the tame ones. The ſame I have to ſay of the Partridges, which are much like to ours, but neither of which are any ways valu'd by the Natives, and therefore they ſeldom or never look after them.

But among all the winged Inhabitants of this Climat, none pleas'd me ſo much as that little Bird deſcrib'd by Father *Cavazzi* in his *Hiſtorical Deſcriptions*, *Book* 1. *Pag.* 50. *Numb.* 153. This Bird, not much unlike a Sparrow, at firſt ſight ſeems wholly black, but upon a nearer view may be diſcover'd to be of a kind of blue. As ſoon as Day breaks, he ſets up his Notes and ſings; but the excellency of his Song is, that it harmoniouſly, and almoſt articulately, pronounces the Name of *Jeſus Chriſt*; which repeated by many of them in concert, is a Heavenly Muſick worthy our ſpecial obſervation, ſeeing thoſe Heathen Nations excited to own the True God by irrational Creatures. They are excited by the Heavens forming a Croſs of Stars under the Zone, which many have deſcrib'd, and I beheld; they are excited by the Mountains, which have the Croſs carv'd on them, as has been ſaid, without knowing by whom; they are excited by the Earth, which draws the Crucifix on its Fruit call'd the *Niceſo*, as we have obſerv'd. In fine, theſe little Angels excite them with their Voices, yet all theſe things are of little force to move the harden'd Hearts of thoſe *Gentiles*.

It is a wonderful Bird mention'd by our Father *Coprani*, in his *Cambr. Illuſt.* whoſe Song conſiſts of theſe plain words, *Va dritto*, that is, *Go right*. Nor is there leſs to be admir'd in another Bird in theſe parts, and particularly the Kingdom of *Matamba*, which as Travellers are on their way, harmoniouſly ſings, *Vuichi, Vuichi*, which in the Language of the *Blacks* ſignifys, *Hony, Hony*; and skipping from one place to another, reſt upon the Tree where the Hony is, that the Paſſengers may take it, and the Bird feed on what remains. But it ſometimes falls out, that following the Cry of the Bird, the Paſſenger falls into the Clutches of ſome Lion that lies hid, and ſo meets his Death inſtead of Hony; therefore when the Bird crys, if he ſees not the Hony, they are aware of the hidden Lion, and fly in time.

Among the variety of numerous Quadrupeds, the moſt wonderful are the Elephants, being, as it were, living and moving Mines of moſt curious white Ivory, whereof ſo great a Trade is made; but theſe being vulgarly known to all Perſons, I will give no other account but only of the manner of killing them. *Elephants.*

When theſe Beaſts are gathered together in a Herd, the Hunter anointing himſelf all over with their Dung, gets in ſlily with his Lance in his hand among them; there does he creep about from one to t'other, under their Bellys, till he ſees an opportunity to ſtrike any of them under the Ear, by which Wound they are eaſy to be brought to the ground. After the ſtroke given, the Hunter takes immediate care to eſcape, before the Beaſt can well turn about to revenge himſelf; and the other Beaſts being deceiv'd by the ſmell of their Dung, take no notice of his crying out, and flouncing, ſuppoſing it to be only one of their Young. By theſe means the reſt of the Herd walking on, and forſaking their falling Companion, leave him a Prey to the ſucceſsful Hunter. If the wounded Elephant happens to purſue his Aſſaulter, he can eaſily baffle him, by taking to many Roads, for it is a very difficult thing for this Beaſt to turn his Body ſo often as ſuch a dodging would require. The *Negroes* are wont to diſtil a Water by the Sun from the Bones of this Animal's Legs, which is held to be good againſt *Aſthmas*, *Sciaticas*, or any cold

cold Humors. Some of the Pagans of theſe parts, particularly the *Giagbi*, have a kind of Devotion for the Tail of this Beaſt; for when any one of their Captains or chief Lords comes to die, they commonly preſerve one of theſe Tails in memory of him, and to which they pay a ſort of Adoration, out of an opinion they have of its great ſtrength. For the ſake of cutting off theſe Tails only, they often undertake this hunting; but which amputation muſt be performed at one blow, and from a living Elephant, or their Superſtition will allow it no Virtue.

No Beaſt of Prey ſeen. In this Country of *Sogno* there are no Lions, Tigers, nor Wolves to be met with; which nevertheleſs other Parts of this ſide of *Africa* are not exempt from. When any of theſe Beaſts, eſpecially Tigers, happen to enter the Count's Dominions, he that firſt diſcovers them is oblig'd to go immediately to a Governor, or *Manì*, and acquaint him therewith: Whereupon an Alarum is preſently beat to raiſe the Country; and the People being ſo rais'd, forthwith apply all their Endeavours, whether by Shouts, Drums, or Inſtruments of War, to force the Beaſt into the open Field. After they have got him there, they ſingle out one among them to aſſault him; which the Perſon pitch'd upon performs, with a ſharp long Knife in one hand, and a ſlight managable Shield in the other. As often as the Beaſt leaps at him, the Combatant receives his Attempts on his Shield; till at laſt taking his opportunity, he whips off one or more of his Legs with his Knife, whereby the Beaſt being diſabled, eaſily becomes a Victim to the Conqueror's Fury. The *Royal Lions*, ſo call'd for their generoſity, carry themſelves with Majeſty, and do no hurt unleſs provok'd by ſome accident.

Wild Dogs and Wolves. In *Sogno* there are a ſort of wild Dogs, who going out to hunt in great numbers, whenever they met with any Lion, Tiger, or Elephant in their way, ſet upon him with that fury, that they commonly bring him to the ground, tho they loſe never ſo many of their Company by the Attempt. Theſe Dogs, notwithſtanding their wildneſs, do little or no damage to the Inhabitants. They are red-hair'd, have ſmall ſlender Bodys, and their Tails turn up upon their Backs like a Grey-hound's.

The Wolves that ſometimes infeſt theſe Parts, are ſo very ſubtil, that they will ſcratch through the Walls of the Houſes built here with Palm-leaves, on purpoſe to come at the People, whom having found, they immediately devour or tear to pieces. A certain Woman once happening to go a little further from her Houſe than ordinary, left her Child within aſleep: Whilſt ſhe was gone, a Wolf broke in, and lay down cloſe by the Child that was aſleep. The Mother coming ſoon after, went in to feed her Child, and ſpy'd the Wolf; who ſeeing himſelf diſcover'd, immediately fled. *Merolla.*

Wild Men. At ſome Huntings there have been taken in this Country both wild Men and Women: Which to confirm, Father *Leonard* once told me, that before my coming thither there had been one of that kind preſented to a Frier of our Order, which was again beſtow'd by him on the *Portugueſe* Governor of *Loanda*.

Monkies there are here of divers kinds; ſuch as the Baboons, which are the largeſt ſort; another kind Party-colour'd as big as a Cat; and a third ſort leaſt of all, which nevertheleſs like the others have all Tails longer than their Bodys.

Here are likewiſe great numbers of wild Goats, and many wild Boars are to be found in the Woods. The tame Goats of this Country are ſo exceeding fertile, that they will bring forth three or four young ones at once.

Sheep. The Sheep here do not produce Wool, but Hair; neither are the Rams furniſhed with Horns as with us, nor are the Ewes ſo fruitful as the Goats before-nam'd. Goats-fleſh is in much greater eſteem in theſe parts than Mutton, and therefore the Natives chuſe rather to geld their young Goats than their Lambs.

Serpents. Serpents are not in the leaſt wanting here; thoſe ſeen by me of greateſt note, were the *Copras*, a ſort of Serpents whoſe Poiſon is in their Foam, which tho at a great diſtance they ſpit into the Eyes, and cauſe ſuch grievous pains, that unleſs there be ſome Woman by at the ſame time, to aſſwage the Pains with her Milk, the Party will become immediately blind. Theſe climb about in the Houſes and Trees night and day.

There are another ſort of Serpents, as I have been told, in this Country, which as ſoon as they are moleſted by any Traveller, will leap upon him, and twining themſelves round about his Body, fix a ſharp Sting they have in their Tails into his Breaſt, whereby he ſoon burſts and expires. The name of this Serpent is *Embambe*, and the way the Natives have to cure themſelves of his Wound, and

ſave

ſave their Lives, is by cutting him in two with a Knife, which they carry about them for that purpoſe, as ſoon as ever he has enter'd his Sting. *Merolla.*

More memorable Matters.

But from hence let us proceed to give an account of more memorable Matters. In the ſecond Year of my Miſſion I was forc'd to do my Duty for ſome time alone, by reaſon that our Superior being dead, my Companion Father *Joſeph* was advanc'd to that Dignity, and was gone to reſide in the Kingdom of *Angola*. At the ſame time the moſt Reverend Cardinal *Cibo* writ us a Letter in the name of the Sacred College, complaining, That the pernicious and abominable Abuſe of ſelling Slaves, was yet continued among us, and requiring us to our power to remedy the ſaid Abuſe; which notwithſtanding we ſaw little hopes of accompliſhing, by reaſon that the Trade of this Country lay wholly in Slaves and Ivory. Nevertheleſs meeting together not long after, we join'd our Addreſſes to the King of *Congo*, and Count of *Sogno*, and obtain'd the Favour from them, that the Hereticks at leaſt ſhould be excluded from dealing in this Merchandize; and that eſpecially the *Engliſh*, who made it their chief buſineſs to buy Slaves here, and to carry them to *Barbadoes* an Iſland of theirs in the *Weſt-Indies*, where they were to be brought up in the *Proteſtant* Religion, ſo very contrary to ours. This Letter was firſt read by me to the Count, and afterwards on a Feaſt-day I made the Contents of it known to the People, earneſtly recommending to them, *to have a compaſſionate regard to ſo many miſerable Creatures, their Countrymen, that were daily ſuffer'd to come under the Power of Hereticks, that would not only enſlave them, but likewiſe pervert the good Principles we had inſtill'd inoo them.* I moreover urg'd, *That if there were a neceſſity for a Trade of this kind, they ſhould ſooner have to do with the* Hollanders, *who were oblig'd to deliver ſo many Slaves at* Cadiz *every Year, whereby their Countrymen might have ſtill the happineſs of continuing among Catholicks, tho in Bonds.*

I propos'd likewiſe for them to trade in this nature with the *Portugueſes*, rather than the *Hollanders*. Which they would not hearken unto for ſeveral Reaſons.

Firſt, Becauſe they would by no means have that Nation eſtabliſh themſelves in their Country. *Secondly*, By reaſon that they would give them no opportunity to ſell their Arms and Ammunition amongſt them: And, *Thirdly*, becauſe they always undervalu'd the Slaves, and never offer'd ſo much as they were worth.

Theſe, with ſome others, have been the Reaſons that the *Portugueſes* have never yet been able to get any footing in *Sogno*.

Villany of ſome Engliſh.

A Year almoſt paſt before there was any Ship appear'd in this Country; at laſt an *Engliſh* Veſſel came to an anchor there. This I immediately adviſ'd the Count of, requiring at the ſame time, *That if ſhe were really* Engliſh, *ſhe ſhould not be ſuffer'd to land any Perſon whatſoever.* The Count's anſwer was, *that I ſhould be obey'd:* But which I obſerv'd to be ſpoke by him with ſuch coldneſs, that I could eaſily diſcover in him a contrary Intention; and which I was the more confirm'd in, when I reflected upon the Profit he was to make, both by the Buyer and the Seller. All this while the Captain of the Ship pretended that he would tarry only three days to take in freſh Proviſions; which being paſt, he ſcarce ſhew'd the leaſt ſign of being gone. While he was yet in the River, I happen'd to go down to the Shore to ſpeak with the *Maſucca*, or Receiver of the *Whites*. Being but juſt enter'd his Houſe, I ſaw two *Engliſh-men*, who I thought had been no nearer than their uſual ſtation; they ſeeing me, drew in, and I turn'd my back to go out again; but ſcarce had I reach'd the Threſhold, before I heard a brace of Piſtol Bullets whiz by my Ear. At this being aſtoniſh'd, I look'd about, but ſaw no body. Then I fell on my Knees, return'd Thanks to Heaven for my Eſcape; and afterwards went in again boldly to make my Complaint to the Maſter of the Houſe of the Villany, which I ſuppoſe was deſign'd me by theſe *Engliſh-men:* But to my great diſappointment, he return'd me neither a Complement nor a Reſentment.

The day following the beforementi-on'd Captain came to me, but that rather to affront, than confer with me; demanding of me, at firſt ſight, *What I had to do to oppoſe the* Engliſh *trading in that Port?* To which I reply'd, *That purſuant to an Agreement between me and the Count, all Hereticks were to be excluded from dealing in Slaves throughout the Dominions of* Sogno, *but as to all other Matters of Traffick they were at liberty. What do you mean by Hereticks?* (quoth he) *Is not our Duke of* York *a* Roman *Catholick, and chief of our Company, from whom I have a full Power to trade, where, and in what Merchandize I pleaſe? Granted* (ſaid I)

But

but then I alledg'd further, *That I was ſure it was not the Intention of that Duke, that Chriſtians ſhould be bought and ſold for Slaves, nor that ſuch as he* (meaning the Captain) *ſhould be allow'd not only to trade, but likewiſe to rob and infeſt the Shores where-ever they came, in like manner as another* Engliſh *Captain had done there the laſt year; who as ſoon as he had taken in all his Lading, fell to waſting the Country, and forc'd away ſeveral of the Natives into Slavery, and kill'd many others that he could not get away. This* (I told him) *I would aſſuredly acquaint the Dutcheſs of* York *my Country-woman with, that the Duke her Husband's Reputation might not ſuffer, and ſuch Offenders might be puniſh'd as they well deſerv'd.* To this the Captain began to reply with great heat, defending both himſelf and his Country-man the other Captain, thinking to overcome Reaſon with Noiſe; and if ſome People had not come in to my aſſiſtance, I know not what might have come on it. I afterwards ſent to let the Count know, *That I ſhould not open the Church Doors, till thoſe Hereticks that were Enemies both to our Church and him were gone.* This Meſſage ſoon brought the Count to our Convent, where when he enter'd to ſpeak with me, there came in with him only one Man who had a long Knife in his hand drawn about four Inches out of the Sheaf: This Knife as he knelt on the ground, he held with one hand on the Haft, and the other on the Sheaf. For the better underſtanding of this you muſt know, that whenever the Count comes to ſpeak with us, nobody has leave to enter the room with him but the Interpreter; and when any extraordinary Caſe requires another's coming in, he muſt kneel all the while in like manner as the Interpreter is oblig'd to do. The Count began with me very low, endeavouring to convince me, *That conſidering the many Enemies that ſurrounded him on all ſides, he ought to provide himſelf of Arms and Ammunitions of War, and which he could beſt do from the* European *Ships that came to trade in his Dominions.* This and the like he urg'd with a great deal of cunning, but at length perceiving by my Anſwers that he gain'd but little upon me, he began to gather up his Countenance, and to move his Lips quick in order to thunder out ſome dreadful Menaces againſt me; but which I timely perceiving, ſtarted up upon my Feet, and prevented his fury with the following words. *The reaſon* (ſaid I to him reſolutely) *of my coming into your Dominions, was for the Service of God, and the Salvation of your Souls; and in order to that Duty incumbent on me, I cannot diſpenſe with the hazarding even of my Life, in withdrawing ſo many poor Souls from out of the power of* Lucifer (meaning the Slaves to be bought by Hereticks) *which nevertheleſs you ſeem by your Arguments to be willing to give wholly up to him. Think then, my Lord Count* (continu'd I) *on your own caſe in ſo palpable an Act of Diſobedience; for as for my part, I ſhall always endeavour to perſiſt in my Duty.* Having ſpoke theſe words, I immediately offer'd to go out of the Room, but the repenting Count catching me faſt hold by the Arm, and changing his Countenance almoſt from black to yellow, would by no means ſuffer me ſo to do, crying out, *Hear my Reaſons firſt, Father; Hear my Reaſons before you go.* Then clapping himſelf down upon a Bench he fell into a long Diſcourſe, but in which I often interrupting him, he at laſt flew away in a great Paſſion, muttering and mumbling to himſelf, *That he was the Head of the Church in his Dominions, and that I without him could do nothing, no not ſo much as baptize a Child.* By theſe and other ſuch like Speeches of his I could eaſily perceive that he ſided with the *Engliſh*, and I was thorowly convinc'd thereof afterwards, when he caus'd Proclamation to be made at three of the Clock in the Morning, to forbid all his Subjects throughout the whole *Banza* to go any more to our Church; but this he nevertheleſs did without laying any Penalty on thoſe that diſobey'd him, and conſequently his Subjects being true Servants of God, took no manner of notice of his Proceeding, but continu'd to come to Church as before. Notwithſtanding their good Diſpoſitions, I thought my ſelf oblig'd to excommunicate the Count by fixing a Schedule on the Church-Doors, and which I did by an Authority ſent me from the Biſhop of *Angola*. Hence it follow'd that our Slaves that belong'd to the Offices of the Church, as likewiſe thoſe that ſerv'd in the Convent, immediately forſook me, and that I ſuppoſe by inſtigation of their Prince who had withdrawn them, to cauſe me the ſooner to comply. Whilſt I yet continued firm in my Reſolutions, a *Dutch* Ship appear'd in the Harbour: ſoon after her arrival the Count's Secretary brought her Captain, according to cuſtom, to me for my Benediction, which nertheleſs the *Engliſh* Captain had neglected to ask; I gave it him, and by thoſe means extinguiſh'd part of the fury inſtill'd into the

The Count excommunicated.

Peoples

Peoples Breasts by the Magicians and Wizards against me; for they had made it their business to make the People believe, *that I purposely oppos'd the aforesaid Contracts with the* Europeans, *that their Nation might be unprovided of Arms and Ammunition when their Enemies the* Portugueses *came against them, and which they likewise affirm'd I by secret means encourag'd.* The anchoring this Ship in the Harbour occasion'd the speedy departure of the other; for in less than thirteen days after she hoisted sail and put to Sea, carrying away with her about fourteen or fifteen of the Natives of *Sogno*, besides near a hundred more which the Captain said had been sold him by the Pagans.

Merolla.

Who repents.

Finding an opportunity to acquaint my Superior in the Kingdom of *Angola* with these matters, I immediately set about it, and dispatch'd away two Letters, but which were both intercepted by order from the Court: This coming to my Ears, I writ three more, one of which I confided to a faithful Black, promising him a considerable Reward if he deliver'd it; the other two I sent publickly which were intercepted, as before. About the same time the Count likewise writ a Letter to the Bishop of *Loanda*, complaining, *that I would neither administer the Sacraments, nor open the Church*; and besides, *that I had condemn'd the Wizards to death in an open Congregation.* To this the said Bishop, well knowing both the Treachery and Hypocrisy of the Blacks, gave no Answer, but however soon after sent my Superior, accompany'd with Father *Benedict à Belvedere*, to assist me. Here mark the Providence of God! Whilst the Count continu'd in his Obstinacy, a certain Disease that reign'd in the neighbouring parts, call'd in the *Portuguese Bexigas*, but in ours the *Small Pox*, had reach'd his Dominions, and whereof great numbers dy'd daily. The People being sensible that this must be sent as a Judgment among them, gather'd forthwith together, and address'd themselves with great earnestness to the Count, advising him *to retract and atone for the great Error he had been guilty of, or, besides the just Judgments of God both upon him and them, they would infallibly rise against him for Redress.* To this the Count answer'd, *That it had never been his desires that they should suffer any ways upon his account; and that what he had forbid by his Proclamation was only to frighten the Missioner into Obedience: but since they were of opinion that what had befallen them was occasion'd by this Injunction, he was willing, if he might thereby confirm their Safety, to take it off.* Tho he soon after was as good as his word, yet were the People not wholly satisfy'd, affirming, *That they would not die like Dogs, but like true Christians, as they had been bred, and therefore will'd him to present himself before me to ask forgiveness for his Crime, to the end that the Church-doors might be again set open to them.* This he soon after accomplish'd in the following manner, but whether through Sincerity or Hypocrisy I shall not pretend to determine. Having cloth'd all his Courtiers in like manner as they are wont to be when they go to receive Ambassadors, he alone appear'd in Sackcloth, unshod, with a Crown of Thorns on his Head, a Crucifix in his Hand, and a large Cable-rope about his Neck: In this manner coming to our Convent, he prostrated himself humbly at the Gate, beseeching me *to pardon him his Crime*, and only excusing himself, *that what he did was done rashly and without consideration, but that he was now ready to make me all manner of satisfaction for his Disobedience.* He remember'd me moreover of the Presumption of *David*, and hop'd, *that like him having repented, he should likewise receive Mercy.* Having said thus much, he gave his Crucifix to one of his Attendants to hold, and afterwards kneel'd and kiss'd my Feet: Hereupon I immediately rais'd him from the ground, took off the Crown of Thorns from his Head, and Rope from his Neck, and then repeated to him those words which I formerly utter'd to another Person on the like occasion, *If you have sinned like* David, *imitate him likewise in your Repentance.* After this I waited upon him out as far as the Street, and then left him.

And is forgiven.

He afterwards came a second time in the aforesaid manner to have his Excommunication taken off; but I told him, *that I would willingly have comply'd with his desires, but that in about three days time my Superior would come into those parts, and that it was more proper for him to absolve so great a Person as he.* I further told him, *That as for his Accomplices, I would undertake to give them Absolution*, which I soon after perform'd both to his and their satisfaction. At last the expected Father arriv'd, and I having acquainted him with what had been already done, he after a delay of a few days gave the penitent Count Absolution. Having receiv'd this great favour and assistance from the Bishop, I thought my self oblig'd to return him my most humble

Thanks

Thanks and Acknowledgments, and withal to inform him of the cauſe, manner, and time of my ſhutting up the Church, as likewiſe with the reaſons I had to threaten the Wizards with the Puniſhment the Count had writ to him about.

The *Dutch* all this while follow'd their Trade cloſe. A certain Captain among them call'd *Cornelius Clas*, having acquir'd a Reputation with the Natives by his Subtilties, went about ſowing his Heretical Tares amidſt the true Corn of the Goſpel. Amongſt other (damnable) Doctrines he maintain'd, *That Baptiſm was alone neceſſary to Salvation*, becauſe it took away *Original Sin*, as the Blood of our Saviour did Actual Sin. The better to comply with the Blacks, whom he knew to be deſirous of greater Liberty in thoſe matters, he affirm'd, *there was need of no other Sacrament than that of Baptiſm; and that if they had a mind to communicate they ſhould do it, but that Confeſſion was not neceſſary, being only to be underſtood figuratively.* And he further (impudently) diſown'd the real Preſence of Chriſt in the conſecrated Hoſt. To procure himſelf the greater Credit, he often invok'd the Saints to his Aſſiſtance, and eſpecially St. *Anthony*, tho his Tribe generally deny the praying to Saints to be of any uſe to us. He afterwards repeated ſeveral Expreſſions here and there out of our Sermons in *Lent*, and then proceeded to ridicule them after the following manner. *O* (cry'd he) *your Father's an able Preacher and a great Scholar, he hits the Nail on the head, and talks to the purpoſe; but if he would improve you throughly, he ought to advance ſuch and ſuch Doctrines* (which by the way were moſt perniciouſly heretical.) Thus he run on for above an hour together, exploding our Opinions and recommending his own, till he had at laſt ſo far prevail'd upon thoſe miſerable *Negroes*, that their Hearts were become as black as their Countenances. Altho this Perſon's Principles and Deſigns came at length to be known, yet were the moſt ignorant nevertheleſs affected with his Arguments and Perſwaſions, but notwithſtanding theſe Miſchiefs came not to our knowledg till after the departure of their Author.

Let us now come to other Matters not unlike the foregoing. In the fifth year of my Miſſion another *Engliſh* Ship happen'd to come to an Anchor in the River: As ſoon as I perceiv'd it, I went to the Count and ſaid, *Behold, my Lord, another* Engliſh *Ship appears in the Harbour!* and at the ſame time beg'd of him not to permit any of the Men to land for fear of the like Inconveniences that had before happen'd: He ſeem'd to comply readily with my Deſires, and promis'd that none ſhould; nevertheleſs Self-intereſt blinding him again, he receiv'd the accuſtom'd Preſents, and ſuffer'd them to trade again within his Dominions, which we would by no means agree to. The Captain came with his Commiſſion to our Convent, and endeavour'd to find me out, but could not. In the mean time without any further delay we publiſh'd a Manifeſto, that upon pain of Excommunication none ſhould preſume to ſell any Slaves to the *Engliſh*; but as for bartering Ivory, Ebony, or the like with them, they might freely do it. The Captain hereupon could get but five *Negroes*, and thoſe he bought before the Manifeſto was publiſh'd. He came a ſecond time to my Apartment accompanied by a *Dutch* Captain, and with a great deal of Submiſſion ſaid to me, *Father, what reaſon have I given you to deny me, ſo much to my diſadvantage, a free Trade in this Port, when I have ſuffer'd ſo many Hardſhips, and undergone ſo great Peril in my Voyage hither?* To which I courteouſly anſwer'd, *That I would do any thing that lay in my power to ſerve any Chriſtian, and him in particular, who appear'd to be ſo very civil, but that in this matter I could do nothing without an Order from my Superior.* I told him further, *That tho I was againſt his trading aſhore, as being an* Engliſhman, *and conſequently a Heretick, I could not prevent his doing it by Sea, and therefore if he could find any to traffick with him he might freely do it: That's what I would rather have* (reply'd the Captain) *for thereby I may trade Cuſtom-free. Now I perceive* (continued he) *that theſe Brutes* (meaning the *Negroes*) *have always their Hands open to receive Preſents, but when there is any favour to be return'd, they immediately ſhrug up their Shoulders and excuſe themſelves, pretending the Miſſioners will not let them grant it. But why* (added he) *did they not explain themſelves at firſt, that I might have ſav'd my Preſent, and ſail'd about my buſineſs elſewhere? It ſhall go hard but I'll make them know whom they have to deal with.* Then turning to me he ſaid, *Well, Father, I cannot but thank you heartily for acquainting me with the Truth, and let them reſtore to me what I gave them and I'll be gone. But firſt* (quoth he) *give me leave to preſent your* Reverence *with a Barrel of Wheat-flower to make your* Hoſts *of, a ſmall Veſſel of*

Merolla.

Merolla.

Aquavitæ, *and ſomething elſe that may lie within the verge of my Capacity.* I return'd him a thouſand thanks for his kind Proffers, and told him, that tho I had occaſion for the Wheat-flower I would by no means accept it of him, and afterwards having forc'd a Basket of Fruit upon him diſmiſs'd him. The Count having diſpos'd of the Preſent was given him, could by no means reſtore it, and beſides durſt not for fear of Excommunication provide him the Slaves he had promis'd. This ſo vex'd the Captain, that taking only along with him two Slaves, and a little Ivory he had got before, he left his Houſe in the night-time, and went immediately aboard his Ship: His Landlord ſoon miſſing him got up betimes, and went after him for his Rent; but the Captain having caus'd three Patereroes to be turn'd againſt the *Negro's* Boat, dar'd him to come near him after the following manner. *Come hither Slave* (quoth he) *and I will pay you in a certain Coin that you very well deſerve:* After which beſtowing a great many Curſes on him, he ſet ſail and departed. The Count was again excommunicated for his Diſobedience, but not by a Paper fix'd up at the Church-doors formally, which he took with much patience: Tho a Black, he is an abſolute Prince, and not unworthy of a Crown, tho he were in *Italy*, conſidering the number of his Subjects, and large Dominions.

Before the *Engliſhman* had weigh'd Anchor to be gone, another *Dutch* Ship came into the River, which my Companion Father *Benedict da Belvedere* perceiving, immediately oppos'd the landing any of her Men: His reaſon was, that they were Hereticks, in like manner as the *Engliſh*, and which he confirm'd by the Hereſies the above-mention'd *Dutch* Captain had not long before ſpread amongſt us. I could not well diſſent from this Opinion of his, nevertheleſs for quietneſs ſake I told him, *That ſince we had ſo luckily got rid of the* Engliſh, *we muſt of neceſſity admit of the* Dutch, *or the People would be apt to rebel; for not caring to trade with the* Portugueſes *for ſome reaſons beſt known to themſelves, they would have nobody elſe to utter their Commodities to, which would prove no ſmall detriment both to the Church and the State.* He underſtood me I don't queſtion, but notwithſtanding took little or no notice of what I ſaid, being tranſported with too great a Zeal for the Church's good, which had it not been ſo exceſſive, might have ſucceeded better than it did.

A great Eſcape.

On *Eaſter-day* there was a great Feaſt held throughout the Count's Dominions, when the Electors and Governors were oblig'd to come to Court to wiſh their Lord a happy *Eaſter*, according to cuſtom: He that voluntarily abſented himſelf was look'd upon as a Rebel, and thoſe that came were treated at the Count's Charge; the Electors and Governors dividing the Proviſions amongſt their Followers. My aforeſaid Companion hearing a confus'd ſound of Inſtruments, and many loud Acclamations from the People gather'd together in vaſt numbers, made what haſte he could to them that he might prevent thoſe Feſtivals, which he look'd upon as not proper to be celebrated in a place where the Count aſſiſted, who then ſtood excommunicated. For my part I could not well fathom his Intentions, for he only came to me and demanded my Bleſſing and Leave to go out of the Convent, which I could not refuſe him. At his firſt coming the chief Elector came up to him to ſalute him, which he coldly receiv'd and return'd: After a few Compliments they came to Complaints. My Companion began to blame them for having ſo courteouſly admitted of the *Hollanders*, as alſo for ſolemnizing of this Feaſt, which they ought not preſume to have done as matters went. This ſo exaſperated the Elector, that he cry'd out with a great Paſſion, *What Hereticks! What Chriſtians! What Catholicks! Are we not all to be ſav'd by Baptiſm alone?* Father *Benedict* being out of patience at theſe words, and truly moved for the Honour of God's Service, tho a little too exorbitantly, without any Reply ſtept up to him, and gave him a ſound box on the Ear by way of Admonition. This Affront the Elector's People ſo greatly reſented, that they immediately gather'd about him to defend him, and thoſe that were without the Walls likewiſe made at the ſame time an attempt to get into the place. The Count, Captain-General, and Great-Captain being ſoon inform'd of what had happen'd, preſently interpos'd to prevent the Miſſioners receiving any damage from the fury of the Multitude, and afterwards conducted him ſafe to our Convent. The chief intent of this Father's extraordinary Zeal, was to make known to ſo great a company of People got together, what danger their Souls were in by converſing with Hereticks.

For my part, I judg'd a ſpeedy Reconciliation with the Elector highly neceſſary, and therefore ſome few days after

after I ſent for him to our Convent, he came, and after having courteouſly receiv'd him, I deſired him *to recant ſincerely what he had ſaid, and ask Father* Benedict's *pardon, and I would abſolve him.* To which he anſwer'd ſmiling, *That would be pleaſant indeed; I am the Sufferer, and yet I muſt be guilty; He was the Aggreſſor, and yet I muſt beg pardon. Muſt I receive a Blow, and notwithſtanding be thought to have offended?* Then I reply'd, *That muſt not be taken for an Injury, which was not ſo intended. The Blow was not to offend, but defend you, being as it were a Remembrance not to hearken to the Errors of Hereticks. Beſides, you ought to conſider that it was given out of Paternal Affection by your Spiritual Father, and whom it did not misbecome to give it. Moreover, you know among us the Biſhops do it in caſes of Confirmation, and the Perſon that receives it takes it rather for an Honour than Affront. You ought to confeſs that you deſerv'd Correction for venting ſo dangerous an Opinion in the preſence of ſo many true Catholicks.* Being convinc'd by theſe Reaſons that he had been in the wrong, he conſented to recant his Error, which he did after Maſs at the Church-door, confeſſing that what he had done was merely occaſion'd thro Paſſion, and not out of any Diſobedience to the Doctrine of the Church, for which he had a ſincere Veneration. Afterwards begging pardon of the aforeſaid Father, and kiſſing his Feet, he was again received into our Communion. After all this he made his humble Acknowledgments to the Count for having preſum'd to encline his People to a Rebellion within his Dominions.

To extirpate this Hereſy effectually out of the Minds of the People, we took an occaſion, after we had given Abſolution to the Elector and his Followers, to preach a Sermon to them to this purpoſe: *That whereas Paradiſe was allow'd by all to be a Place of the greateſt Purity and Brightneſs, ſo ought to be the Minds of thoſe who are in Election to be admitted Inhabitants thereof.* Lucifer *the Prince of Light, for having ſuffer'd himſelf to be contaminated with Pride, occaſion'd his being thrown headlong into Hell, together with his Adherents. Can it ſeem poſſible to you that ſo pure and peaceful a Place ſhould admit of the Haughty and Unclean? Some among you are like your own* Maccacos, *or Monkeys amongſt us, who keeping poſſeſſion of any thing they have ſtolen, will ſooner ſuffer themſelves to be taken and kill'd than to let go their Prey. So impure Swine wallow in their filth, and care not to be cleans'd. To remedy this our Saviour inſtituted the Sacrament of Repentance, to the end that when Man had ſinn'd, he might come and purify himſelf from his Tranſgreſſions.* Theſe and many other Spiritual *Memorandums* were given by us, proving at the ſame time, *That God being all Goodneſs, could not poſſibly be the occaſion of any Evil.* We then demanded of them, *If they were not convinc'd that this was true by the Light of their natural Reaſon?* They all anſwered with a common conſent, *That it was, and that they had been deceiv'd by the Heretical Seducer, who had impos'd Doctrines upon them which were contrary to the Word of God. We hope therefore that for the future theſe Hereſies will be totally extinguiſh'd, ſince we have taken ſo much pains to decry them both in the Pulpit and elſewhere.* The ſame night that the Count had been made acquainted with his falling again under the Sentence of Excommunication, for having deſign'd to furniſh the *Engliſh* with Slaves, contrary to the *Manifeſto* publiſh'd by us, his Counteſs was ſeiz'd with a fainting Fit, occaſion'd either by her being with Child, or elſe thro the diſguſt ſhe had conceiv'd at her Husband's Proceedings. Being thus ill, ſhe immediately diſpatch'd her Son to me to deſire me to come to her, who doubting whether I would comply or not, thought himſelf oblig'd to ſwear, that his Mother was at death's door. Being mov'd by Charity, I went accompany'd by Father *Stephen da Romano*, who had ſome ſmall Skill in Phyſick. By his means, and thro God's Grace, ſhe ſoon recover'd, and was confeſs'd. This Lady was, to give her her due, a very religious Woman, and a great Frequenter of the bleſſed Sacrament; and beſides, one that upon many occaſions, when the Count her Husband and we were at variance, would ſend us divers Refreſhments of Oranges and Lemons, and the like. The Count having obſerv'd at a diſtance the Civility and Kindneſs we ſhew'd to his Wife, ſeem'd to be mightily pleas'd with it. Thinking to take him in this good humour, I went up to him, and deſir'd him to excuſe what I had order'd him to be made acquainted with, having been thereto oblig'd by the Duty of my Function, and were for that end come into his Country. I likewiſe told him, that if he would needs follow his own Inclinations, he muſt be a Pagan, and could not deſerve the Title of a Chriſtian; and moreover inform'd him what a ſtrict account I had to give not only to my Superiors, but alſo to my own Conſcience, and therefore exhorted

Merolla.

him to ſubmit himſelf to the Cenſures of the Church. I deſired him to remember likewiſe how I had expos'd my Life for his good, and that I could not but have a particular kindneſs for him, being my ſpiritual Pupil. This I ſpoke to prevent his flying out into Paſſions and Diſdain, as he was wont to do upon occaſions of Reproof. *Merolla.*

From Mid-Lent to *Whitſuntide* the Count had not been within the Church-doors, except ſometimes *incognito*; but generally ſtood at a diſtance, whence he might ſee the Prieſt at the Altar, and where he heard Maſs. On Aſcenſion-Eve he ſent to beg of me for the love of God to abſolve him. I would have willingly comply'd with his Requeſt, but was prevented by Father *Benedict*, who alledg'd that it was by no means proper to take him again into our Communion, till the *Hollanders* had weigh'd Anchor, and were gone. On Whitſunday he ſent a Meſſenger to me again, giving me to underſtand, that his Subjects not ſeeing him appear in the Church as formerly, might probably riſe in a Tumult; to prevent which he propos'd to agree to all I had requir'd of him, provided I would abſolve him. My Anſwer was, that he ſhould appear next Morning at the ſecond Maſs dreſt in Mourning like a Penitent, and ſhould moreover bring along with him all the Electors, together with the two Captains, the General, and Great-Captain. As I had commanded, ſo it was perform'd. Thoſe others that ought to have been preſent, and could not come, were excus'd upon ſending Proxies. Being all met, I addreſt my ſelf to the Count, and endeavoured to make him ſenſible what damage he might do to ſo many poor Souls as he was Maſter of, by encouraging them to have Commerce with Hereticks. I remember'd him alſo of the late Affronts received from the *Engliſh*, and indulged by him. Upon hearing this, and a great deal more, which I don't think neceſſary to repeat here, both the Count and all the reſt, took an Oath upon the Holy *Miſſal*, that they would ſooner loſe their Lives than ſuffer any *Engliſh* Ship to enter any of their Ports again, which is obſerv'd and perform'd even to this day. The Penance I impos'd upon the Count was, that he by his Authority ſhould oblige three hundred of thoſe that liv'd in unlawful Wedlock to marry. He gladly accepted the Propoſal, and afterward enter'd the Church with great Pomp and univerſal Joy, and never in the leaſt offended after.

The reconciled Count not only perform'd what had been enjoin'd him, but brought over four hundred to the Holy State of Matrimony. Amongſt the reſt there was one *Mani*, who not only married himſelf, but alſo cauſed two Sons, and as many Daughters of his to do the like at the ſame time. My Companion Father *Benedict* obſerving and wondering at the great Care and Diligence the Count imploy'd in reducing ſo many ſtray'd Souls to Matrimony, cried out, *As long as all is ſecure here, I'll go on in my Miſſion, and try what I can do with others abroad, by urging theſe good Examples to them.* As he hop'd, ſo it came to paſs; for in leſs than ſix weeks he had caus'd above ſix hundred to marry. This was a very laborious Work, and put him into a violent Fit of Sickneſs two days journey from our Houſe. Aſſoon as I heard of his being ill, I ſent for him home; but he would by no means comply with me, affirming, *That a good Souldier ought to die with his Sword in his hand:* and further, *That if he loſt that Opportunity of recovering ſo many poor Souls from Perdition, he knew not when he might have the like again offer'd him.* His Death not long after, together with my being ſick, put a ſtop to ſo great and ſo good a Work but juſt begun.

It is neceſſary here to inform you, that in the Dominions of *Sogno*, thoſe that are lawfully married live with all manner of Love and Amity together, and particularly the Women, who are conſtant to their Husbands, whether Blacks or Whites. The many years that the *Europeans* have traded here, there has not been found one Baſtard among them, which are nevertheleſs ſo frequent to be met with in other Countries. Theſe Women have a particular averſion to Hereticks, as may be perceiv'd by what follows. A *Dutch* Captain walking one day in this Country, and obſerving a married Woman taking a Pipe of Tobacco after the Cuſtom of the Country, ſent his Slave to her to deſire her to let him have a Whiff. The good Woman hearing the Meſſage, took her Pipe out of her Mouth, and hugg'd it in her Arms, and without anſwering a word proceeded on in her way. The Slave nevertheleſs proſecuted his Maſter's Requeſt, and follow'd her, repeating often what he had before required, till at length perceiving her obſtinate and fixt in a refuſal, the better to encline her to reſign the Pipe to him, he gave her a box o'th' Ear, threatning her with worſe, if ſhe perſiſted in a Denial. The Woman notwith- *Chaſtity.*

ſtanding

ſtanding bore all patiently, and would not conſent to gratify him, whatever he could do to her. I ſhould have told you, for the better underſtanding of this that 'tis a Cuſtom in this Country, that when any one obtains a Pipe out of a Woman's Mouth, it is a probable earneſt of further Favours. From hence may be learnt what a Propenſity the Women have to Chaſtity in theſe Parts, many of whom meet together on the firſt Day of *Lent*, and oblige themſelves to a ſtrict Continence till *Eaſter*; inſomuch that if any one among them ſhould happen to deviate from the Vow they had jointly engag'd in, ſhe would immediately think her ſelf guilty of a great Fault, and conſequently undergo voluntarily ſome ſevere Penance. They are likewiſe moſt rigid Obſervers of all Faſts enjoin'd by the Church, and which they will not tranſgreſs even where Neceſſity requires they ſhould, and in which caſes we are obliged to command them to do it to ſave their Lives.

At length my Companion Father *Benedict* finding himſelf worſe and worſe, ſent a Meſſenger to me to deſire me to afford him ſome Succour. I thereupon immediately diſpatch'd four Slaves belonging to the Church, to bring him in a Net to the Convent, that being the eaſieſt way I could propoſe to have him brought. The better to inſure the Performance of my Commands, I threatned the Slaves with Tranſportation, a thing they are more than ordinarily afraid of, in caſe of Diſobedience or Treachery. They brought him ſoon after, and being arriv'd, he immediately enter'd upon a general Confeſſion of his Sins, even from his Youth upwards to that Day. The Malady he was afflicted with was the Gout, which getting not long afterwards into his Stomach, at once ended both his Life and his good Actions, which were many. His Funeral Obſequies were perform'd ſutable to his Character, at which aſſiſted the Count with a vaſt number of People, I my ſelf ſaying Maſs, tho I languiſh'd at that time under a violent Fever. Father *Benedict* was a Native of our Kingdom of *Naples*, tho he firſt received the Habit of the Order of St. *Francis* in the *Roman* Province. He was a publick Preacher in the City of *Rome*, as likewiſe a Confeſſor to the Nuns. The Death of this good Man may well be ſaid to be lamented by all, ſince the very Birds and Beaſts had their ſhare of concern at it: For it was to be obſerv'd, that whilſt the Cor, s was upon the Bier, it was attended by ſeveral Parrots and wild Hens, which hover'd about waiting till it ſhould be inter'd. A Dog likewiſe that had belong'd to the deceaſed Father, miſſing his Maſter after he was buried, would neither eat nor drink, but lay howling after an extraordinary manner at the Church-door. I gave him afterwards to the Captain General to be tranſported into ſome diſtant iſland: but this availed little, for in leſs than a Months time he return'd, and placing himſelf at the Door of the deceas'd Father's Cell, continu'd to howl as before, till at length having eat nor drank nothing for many days, and being thereby quite famiſh'd, he groan'd out a diſmal Farewel to his loving Maſter, and ſo dy'd. *Mcrolla.*

It may not be here amiſs to inſert a certain Quarrel that hapned among the Negroes in the fourth Year of my Miſſion, and whilſt the aforeſaid Father was living; but wherein no body was kill'd thro the timely Orders ſent to prevent it The difference was this: The Captain-General, Son to the Count's Brother, being at variance with the Count's other Nephew, Son to his Siſter, while they were mutually provoking each other with ill Language, the latter hapned to throw down the former, and falling atop of him, began to belabour him luſtily with his Fiſts, which nevertheleſs no body ſaw. The Perſon aggriev'd complain'd of this Uſage to the Count, who having heard him patiently, at length ſaid to him, *What Juſtice would you have me to do between you two that are ſo nearly ally'd?* The Captain-General having receiv'd the like Affront once before from the Counteſs's Brother, briskly reply'd, *What, would your Excellency have me put up this Affront too? No, it is not in my power, and I would have my Enemys to know that I am not ſo much to be deſpis'd.* This ſaid, he withdrew, and taking up Arms together with his other three Brothers, he beat an Alarm to challenge the Count's other two Nephews to Battel, who nevertheleſs were not able to appear againſt him without the Aſſiſtance of their Uncle's Troops that were already gone all over to the Captain-General's ſide; and this caus'd them not to appear at all. *A great Quarrel how decided.*

The better to underſtand the manner of challenging in this Country, I muſt acquaint you that the Negroes, when they have any private Quarrels among them, do not care to decide the matter ſingly; but each gets as many of his Friends as he can together to do it for him. When they are come to the ap- *Challenges.*

pointed

pointed Place, and drawn up in ſight of their Adverſaries, they begin to argue the Caſe cooly; then proceed to abuſing each other with Invectives, till at length their Blood being fir'd by injurious Language, they fall to it helter skelter. Then their Drums begin to beat confuſedly, which are made of thin Wood all of a piece, and in form like our great earthen Jars. Theſe being cover'd with a Beaſt's Skin, are ſounded, not with little Sticks, but with the Hand, and which make a much greater Noiſe than our Drums do. They that have the uſe of Guns, after the firſt Onſet throw them away, having them more to fright than offend the Enemy. They ſet them againſt their Breaſts, without taking any aim, by which means the Balls generally fly over their Enemies Heads, without doing them any harm; for they perceiving the Flaſh in the Pan, are likewiſe accuſtom'd to ſquat down, and after having ſo receiv'd the Firing, riſe up of a ſudden, and run forwards. After they have thus thrown away their Fire-Arms, they betake themſelves to their Bows and Arrows. When they are at a diſtance, they ſend their Arrows up into the Air, that by their falling they may do their Enemies the greater Miſchief; but when they are nearer, they ſhoot them in a direct Line. They are wont ſometimes to poiſon their Arrows, the Wounds made by which they recover by Piſs. When the Arrows fall, the adverſe Party immediately gathers them up to make uſe of them again. The ſhort Arms they imploy are great and ſmall Knives, Axes, and the like, which they buy of the *Europeans*. When they come to engage, the Perſons that are conquer'd become Slaves to the Conquerors, if they are taken; and if not, they often kill themſelves for Anger. In *Congo*, when there are no Prieſts there, Chriſtians make Slaves of Chriſtians, which they often do upon very ſlight Quarrels.

Merolla.

But to return from whence we have ſtray'd, let us go on with our Story. After a little while two Electors, whereof one was the *Mani Enguella*, the Count's Couſin, came up to the Captain-General, who together with his Friends ſtood with their Arms in their Hands, and endeavoured to pacify him. They found him ſitting Majeſtically under an Umbrella, as it were a Canopy; when with a more than Kingly Gravity he broke forth into theſe words: *He that has a mind to ſpeak with me, let him do it proſtrate on the ground.* This the two Electors would by no means condeſcend to do, ſince that would be to make him no leſs than Count. Whereupon the haughty General leap'd up in a Paſſion, and diſpos'd himſelf to a Rebellion, marching with his Followers two days Journey off from the City. His three Brothers poſted away immediately to his Government, which was a Country given him by the Count, in gratitude for having ſuppreſs'd a dangerous Rebel, who call'd himſelf Duke of *Bamba* of *Sogno*. Hither he was ſoon after to follow, but was happily prevented by our interpoſing; for had he gone, the Conſequence might have been no ſmall prejudice to the Count. The Arms and Ammunition he carry'd along with him were ſeveral ſmall Field-pieces, three hundred Muskets, thirty Barrels of Powder, a great number of Bows, Arrows, and the like, with great Quantities of Proviſions. The manner of our interpoſing was this. On All-Saints Day, after the firſt Maſs, the Count came to me with Concern in his Countenance, and told me what a Rebellion was rais'd againſt him. I anſwer'd, that as ſoon as I obſerv'd the firſt Motions amongſt the People, I leapt forth of my Cell, and went to enquire what was the matter. I was acquainted that the *Barretti* (ſo the Family of theſe Rebels was call'd) were got together to divert themſelves. To which I reply'd, that their Exerciſe did not at all ſeem to me to be tending that way; but I rather ſuppos'd it to be occaſion'd by ſome Contentions among them. Having then the Chalice in my Hand to ſay the ſecond Maſs, and being ſomewhat miſtruſtful that this might ariſe from the Captain-General's Influence, I caus'd it to be enquir'd into when he had been at Church, and was inform'd that he was preſent at the firſt Maſs. Now if this had been true, I had ſoon prevented all future Miſcarriages; but being impos'd upon, I could not. I then offer'd the Count to do what in me lay to quiet the Diſturbance, and promis'd to go find out the Captain-General for that purpoſe. Hereupon my Net was ſpeedily got ready, and I ſet forth, but had not gone above three or four Miles before I was ſtopt by a Guard of Soldiers, who told me I ſhould go no farther. This caus'd me to come out of the Net to know the reaſon, thinking when they ſaw me they would let me paſs; but I found it quite otherwiſe. I ask'd their Commander if he knew me? He anſwer'd, *This Poſt was aſſigned me to let no body paſs whatſoever, and your Reverence never yet baptiz'd me,*

nor

nor have I confeſs'd to you. Then I went to go on, but this Captain fell down on his Knees, and hinder'd me. I believ'd poſitively that this was an Act of Humiliation and Submiſſion, it being the Blacks Cuſtom always to ſpeak upon their Knees to the Prieſts and their Lords: But ſee how I was miſtaken; for as I offer'd to go forward, he clap'd the But-end of his Musket to his Shoulder, and was about to fire at me, which I perceiving, retired, and giving a ſmall Crucifix to one of his Souldiers, bad him to carry it to the Captain General, as a Token that I was coming to ſpeak with him. In the mean time I took to another Road, which altho it was three Miles about, yet by the Grace of God I got to *Chitombo* before Midnight. In our way we paſs'd thro ſeveral Villages, whoſe Inhabitants were all fled to the Sea-ſhore; therefore not finding any body to relieve my poor Net-men, as they expected, they were forc'd to carry me patiently, without reſting a Minute, for fear of loſing time. *Manichitombo* ſent me word that he would have me come on no forwarder, leſt I ſhould loſe my way in a huge Wood, which I muſt neceſſarily paſs thro, and which I might very well do in the Night-time: and moreover that if I continu'd at *Chitombo*, he would come and wait on me there. My Anſwer was, that if he had a mind to ſhew himſelf an obedient Spiritual Son to me, he ſhould continue where I was till I had known the Count's farther Pleaſure in the matter; and I withal requeſted of him, that the Letters I ſhould ſend for that purpoſe might not be intercepted by any of his Faction; and to the end that they might be able to diſtinguiſh which they were, I let him know that I would order them to be carry'd aloft upon a Pole. Whilſt I was in expectation of an Anſwer from the Count, *Manichitombo*'s Brother and Secretary ſent me my Crucifix again, and withal gave me to underſtand that his Brother would not have me by any means to give my ſelf the trouble to come to him, for that he would comply with me in all I deſir'd and came about; and therefore beg'd of me to pray for him and his Friends. Having this Anſwer from the Captain-General, I thought it to no purpoſe to ſtay any longer in *Chitombo*; and therefore I immediately ſet out for *Sogno* again, and arriv'd there about Midnight. Next Morning I order'd my Interpreter to go and acquaint the Count what I had done; but tho he ſeem'd to comply with my Commands, yet did he not nevertheleſs obey them, fearing to fall under Diſgrace thereby: for it is common among the Blacks to ſuſpect what the Interpreters tell them, if there be not a Prieſt by to confirm it, and ſometimes ſuch Meſſengers have been taken and puniſh'd barely upon ſuſpicion. When I came to underſtand this, I went to the Count my ſelf, and having inform'd him of all that had hapned, he ſeem'd in ſome meaſure to be pacify'd; however deſir'd to be ſatisfied in two Queſtions: The firſt was, why I had not excommunicated the Captain for having ſo impudently ſet up his Standard againſt his Soveraign? And the ſecond was, that he deſired to know from me what Puniſhment ſo great an Offender deſerv'd? As to the firſt I anſwer'd, That I could not have excommunicated him for two Reaſons: Firſt becauſe he had not rebell'd againſt the Church; and ſecondly, in that he comply'd with my Demands, which I preſum'd were for his Excellency's benefit. As to the Count's ſecond Queſtion, I plainly perceiv'd that it was both deſigning and politick: for could he have procur'd me to declare the Captain-General a Rebel, he would have ſoon had him caught, and ſtruck off his Head. But I thank God, being aware of his Intentions, I prudently avoided them, telling his Excellency in a jeſting way, that I would ſend the little Boy (a Youth that had been brought up in our Convent, and whom the Count dearly lov'd) to ſatisfy him in that Queſtion. This caus'd all the Standers-by to laugh, and I my ſelf was not a little pleas'd that I had avoided anſwering to ſo enſnaring a Demand. The third or fourth day after, the Governour of *Chiouta*, the Count's eldeſt Son, appeared with a powerful Army, which he had rais'd to defend his Father. This Perſon at his firſt coming was indeed extremely courteous and humble; but he afterwards ſoon became proud and haughty. How much pains we took to reconcile theſe two diſagreeing Parties, need not be expreſt. In a word, we happily compos'd the Diſſenſions between them, and we thought the Captain-General had agreed to appear only with his three Brothers. But wherever the Miſtake was, he came at the time appointed attended by his whole Army, which having drawn up before our Church, in ſight of that of the *Mani* of *Chiouta*, he waited for the Count's coming to give him a Remiſſion of his Crime. I fix'd my Eyes upon the Multitude, and could not imagine what the

Merolla.

Event

Merolla. Event of this Interview would be. I told the Count's ſecond Son, that was then in our Convent, that in my opinion it was not at all proper for his Father to appear in any Paſſion at this juncture. He anſwer'd, that the way to meet one that came to ask pardon after this manner, was to come with Bullet in Mouth, and the Musket ready to receive it. *Not ſo faſt, Sir*, quoth I, *perhaps I may find a Remedy.* Then I went and ſpoke to the Captain-General's Secretary, who of all his Brothers was the wiſeſt and moſt prudent. I told him my Sentiments concerning the hoſtile Appearance of ſo great a number of Men, and his Anſwer was, that they ſhould be all ſent home to their Houſes, which was the ſame day performed. Of all this I immediately inform'd the Count, and he appointed the four Brothers to appear before him next Morning, without any Attendants. They accordingly came, and three Leathern Chairs being ſet out before our Church, one for the Count, another for me, and a third for the Captain-General, the Count after his wonted humble manner took the Left Hand. After a little while the Captain General making three low Bows to the Count, humbly acknowledg'd his Offence, and received Pardon. When this was done, the Count ſtarted up, and nodding his Head with a fierce Countenance, to ſhew he was not altogether pleaſed with what had paſs'd, and turning towards me ſaid, *Is there any thing more, Father, that you deſire of me? Are you ſatisfied? Are you contented?* Which having ſpoke, he in a kind of Paſſion left us. Happy was it for theſe four that I had interpos'd; for otherwiſe they would not have recovered their former Poſts, as they did. Nor was it a matter of ſmall labour to get the Captain, the Secretary, and the other Lieutenants reſtor'd. Yet I obſerv'd with admiration that the Count laid hold of this Opportunity to put ſeveral *Mani*'s from their Governments, who depended on the Captain-General, and among the reſt, thoſe that had Commands neareſt his *Banza*, putting into their Places ſuch as he moſt confided in, retrenching by degrees his exorbitant Power: And thus the General was humbled, his Maſter ſatisfied, and the People quieted.

Rebellion of a Son againſt his Father.

Having given an account of this Rebellion of a Nephew againſt his Uncle, I will conclude this firſt part with that of a Son againſt his Father a *Portugueſe*, and the dreadful Puniſhment God inflicted upon him for his Diſreſpect to his Parents: A Paſſage no leſs dreadful than memorable, and which may ſerve for a Warning to unruly Perſons to be more reſpectful to thoſe Nature and the Law of God have plac'd over them. Some few days before the Arrival of the Fathers Miſſioners, F. *Andrew da Pavia*, and F. *Angelo Franciſco* of *Milan*, at the Miſſion of *Sogno*, as ſhall appear hereafter, a run-away Souldier embark'd at *Loanda* for this Place aboard a *Dutch* Ship, in order to paſs into the Kingdom of *Loango*, and thence into *Europe*. He, tho he arriv'd at *Sogno*, ſucceeded not in his Deſigns, as he projected; for being often rejected by the *Dutch*, he was left forſaken upon that Point of the River call'd *el Padron*, the landing Place of the aforeſaid Earldom. This Place being on one ſide hemm'd in by the River, and on the other by the Waves of the vaſt Ocean, and the Land being cover'd with a thick Wood of *Mango* Trees, he durſt not ſtir one ſtep in that intricate Labyrinth. He often deſir'd the Heathen Fiſhers reſorting thither from the Kingdom of *Angoij*, and the *Sogneſe* Chriſtians to carry him into their Countries; but both of them excus'd themſelves, alledging they could not do it without their Maſter's Leave. He having nothing but his Sword, thought to prevail by force, which they perceiving, forſook the Place, for fear of embroiling themſelves with the *Portugueſes*, and to ſhun him that took their Fiſh away, and abus'd them. The Wretch being in this Condition, ſurrounded with Misfortunes, ſaw the two aforemention'd Fathers coming from *Angola*, and conceiv'd hopes they would relieve and conduct him to their Houſe, Hunger preſſing him. Coming out to meet them, and perceiving they did not ſo much as look at him, but went away without ſpeaking a word, he cry'd out, Fathers I fly to your Compaſſion, and deſire to be receiv'd by you. We cannot, reply'd they, baniſh that Charity from our Hearts which is due to all Men like our ſelves; but God forbid that at our firſt appearance among theſe new converted Chriſtian Blacks, we ſhould introduce with us the Example of a moſt enormous wicked Action committed by a white Chriſtian as you are. Thus they left him forſaken in that Place. The Caſe was thus: This Wretch had given a full Looſe to all his lewd Inclinations, and being often reprimanded by his Father, he never took the leaſt notice. On the contrary, to remove all Obſtacles that hindred his proceeding in his wicked Courſes,

Courſes, he reſolv'd to deſtroy him of whom he had receiv'd his Being. Accordingly he inhumanly fir'd a Piſtol at his Father, the Bullet whereof hitting him on the Forehead without any hurt, rebounded back upon the Son, and wounded him ſorely, who as he was, took Sanctuary in a Church; but fearing the Puniſhment he deſerv'd, endeavoured to make his Eſcape with the *Hollanders*, as has been ſaid. The moſt remarkable thing in this curſed Action was, that the ableſt Surgeons could never heal his Wound, the Fleſh ever remaining raw, as a Brand on his Forehead for ſo barbarous an Action, and an Example to all others to dread committing the like Inhumanity. As I was going by Water to the Kingdom of *Angoij*, I ſaw him walking with his Sword in his Hand inſtead of a Staff; and he call'd to the Seamen, who were his Countrymen, but durſt not come near, becauſe the Governour of *Angola* would have puniſh'd them ſeverely, had they preſum'd to tranſport a run-away Souldier.

Ill Liver puniſh'd.

To the former I will add one Paſſage more, well known to all this Earldom, where the Witneſſes to it are ſtill living; it was thus: A certain Chriſtian being often admoniſh'd by one of our Miſſioners to leave his wicked Courſe of Life, he was ſo far from it, that running on in his lewd Courſes, he ſcoff'd at him. This Man being one day to paſs a River with two Companions, he was viſibly taken up by an inviſible Hand into the Air. One of his Companions going to take hold of him by the Feet, had ſuch a Cuff given him, that he fell down in the Boat, and the Offender was ſeen no more, the two Companions being left to proclaim what had hapned all the Country about. *Merolla.*

But ſince I have ſpoke of a Son that was ſo ill a Liver, I will conclude with other Children born in this black *Ethiopia*, to the aſtoniſhment of thoſe that beheld and gave an account of them. One of theſe came from his Mother's Womb with a Beard and all his Teeth; perhaps to ſhew he was born into a World grown old in Vice. A white and a black Child were alſo born at one Birth; and a Black Woman brought forth a Child quite white. Thus I conclude this firſt Part with three wonderful Births. *Monſtrous Birth.*

The End of the Firſt Part.

Merolla.

A

Voyage to *CONGO*, &c.

PART II.

ETHIOPIA, so call'd either from *Ethiops* the Son of *Vulcan*, or from the *Greek* word *Aitho*, *I burn*; according to *Pliny*'s Opinion, who expresses it thus, *Nam solis vicinitate ejus regionis Incolæ torrenture, Ap. diction. 7 Lingu.* and which either by means of its scorching Sands, the Nature of the Climate, the Odness of the Food, and Variety of the daily Diet, produces nothing but blackness among its own Native Inhabitants, may with good reason be term'd the dark and dismal Tomb of *Europeans*, and the fatal Grave of White People. The blackness of these sooty Nations, some will have to be caus'd by the Climate, or nearness to the Sun; but others, with more reason, derive it from their Original, Family and Descent: for *Sevil* being in about 38 Degrees of North Latitude, produces white People. Near the River of *Plate*, in the same Latitude Southward, the Men are of a Chesnut, and rusty Iron Colour; and near the *Cape of Good Hope*, which tho more Eastward, is in the same Latitude, the Natives are quite black as Pitch. And therefore with *Cardan* we may say, the Blackness does not proceed from the Temper of the Climate, but from the Race. *Ut videantur stirpe potius quam aeris natura tales evadere.* Card. *lib.* 2. *de variet. c.* 4. Which the Poet confirms thus.

Sanguine tum credunt in corpora summa vocato,
Ethiopum *populos nigrum traxisse colorem.*

Ovid. *lib.* 2. *Met. v.* 235.

S. Isidorus quoted by the most Illustrious and most Learned Monsignieur *Paolo Aresi* in his *Essays*, is of opinion, that the *Ethiopians* are descended from *Chush* the Son of *Ham*, curs'd by *Noah* for his unbecoming Curiosity in looking upon his Father's Nakedness. *Certissimum est originem ingrediri non a regione, ut hactenus existimatum est ob solis ardores, sed a stirpe & sanguine Chus provenire.*

In the second Year of my Mission, I fell sick of a violent Fever in *Æthiopia*, insomuch that I found my strength to fail me so fast, that I thought it but prudence to prepare for my last Mission into another World. The Remedy we *Europeans* make use of here upon these Occasions, is, to let almost all our Blood out of our Veins, and to replenish them with such as the Food of the Country produces, which being more connatural to the Climate, agrees best with us. And if it pleases God to spare Life, it is no less painful, or requires any shorter time to recover; for Days and Months pass away in accustoming the Body to the unusual Food, but it is the work of two or three Years, with continual care and application, to reestablish Health. If the probability of this be question'd, I appeal for confirmation of it to Father *Cavazzi da Montecuccolo* in his *Historical Descriptions* before-mention'd, where he speaks of it in many places, *viz.* in his first Book, *Pag.* 146. his third, *Pag.* 330, *&c.*

The Author's sickness and recovery.

If the Torments this Fever occasion'd my Body were so grievous, much more must they needs be to my Soul, since I had only the poor Lay-Brother *Leonard* to administer the Sacraments to me: Who nevertheless in Temporals was as serviceable as I could expect or wish, but in Spirituals could only sprinkle me now and then with Holy-Water, and call sometimes for me on the Names of *Jesus* and *Mary*.

Whilst I was thus labouring under an Uncertainty, whether I should live or die,

die, an Envoy was introduc'd to me from the King of *Cacongo*, who writ me word that both he and his whole Kingdom were diſpos'd to receive our Holy Faith, and therefore deſir'd I would make what haſte I could to him to have thoſe good Intentions accompliſh'd. At that time I was ignorant that the Count of *Sogno* had married his Siſter to this King, on condition that he ſhould embrace the Chriſtian Communion, but which not long after I was acquainted with by the ſaid Count himſelf. This good News I muſt own was no ſmall relief to my Malady, tho it did not abſolutely recover me. I therefore entreated his Excellency, the Count, that he would pleaſe to ſupply the want of Ability in me, and give the Envoy an anſwer which might demonſtrate my Gratitude, and great Obligations to his Maſter for his Propoſal.

This King ſent afterwards to our Count to offer him the Iſland of *Zariacacongo*, which being neareſt to his Dominions, might be better govern'd by him, and continued in the Chriſtian Religion when once planted there. With the Meſſenger that brought this Offer, I diſpatch'd another to the King, to let him know that for the preſent I was extremely ill; and beſides that there was no other Miſſioner throughout the Count's Dominions beſides my ſelf, but that if God in his Infinite Mercy ſhould pleaſe to ſpare my Life, I would take ſuch care that he ſhould be ſerv'd in his Requeſt, either by me or ſome other. I deſir'd his Majeſty moreover to order the Governor of the Iſland, that whenever any of my Interpreters ſhould come there, to ſet up a Croſs as an Original Sign of Chriſtianity, he would permit them to do it without moleſtation. I likewiſe beg'd of his Majeſty to aſſign ſome place in his Dominions for a Church to be built. All I had ſo deſir'd, was punctually granted not long after by this good King, who teſtify'd a more than ordinary inclination to ſee me; but which my weakneſs, occaſion'd through the great loſs of Blood I had undergone, hinder'd me from obeying him in. One of our Fathers being come to me, ſet forward immediately to forward ſo good a Work, as the Converſion of a whole Kingdom; who coming to *Bomancoij*, a City on the other ſide the River *Zaire*, and Metropolis of the Kingdom of *Angoij*, heard that the King was dead, and a new one elected. This caus'd him immediately to return homewards, imploying himſelf by the way in other Miſſions among the Iſlands belonging to *Sogno*: he thought it not amiſs to touch at the Iſland of *Zariacacongo*, to pry into the Diſpoſitions of that People; and finding a Croſs erected amongſt them, he took thence an occaſion to ask them, *If they deſir'd to be Chriſtians?* The Governours anſwer'd, *That they could not receive any new Law without leave from the preſent King; which if he would grant, they were moſt ready to embrace it.* There were not wanting ſome among them that ſaid ſcoffingly, *When we are ſick, forſooth, the Wood of this Croſs will recover us!* This they ſpoke, I ſuppoſe, by the Inſtigation of the Wizards, who knew well enough that the Chriſtian Religion ſhould be no ſooner eſtabliſh'd there but they would be perſecuted; and therefore, no doubt, thought it adviſable to oppoſe it. The Father having done all he could to pleaſe them, and finding his Endeavours ineffectual, left them till a more favourable opportunity offer'd it ſelf. The Count finding theſe Iſlanders to oppoſe the Commands of their late King, reſolv'd to compel them by force to perform them, and conſequently ſet out againſt them with an Army for that purpoſe; and we ſeeing it involv'd in Troubles, thought fit to put off our going thither till another time.

Merolla.

This Iſland is none of the ſmalleſt, and ſituate in the midſt of the River *Zaire*. It abounds with all ſorts of Proviſions, and great Numbers of Inhabitants. It is plain, rais'd eight Fathom above the Water, and is divided from the Kingdom of *Congo* by a River, over which there is a Bridg. *Deſcription of an Iſland.*

About the end of the fifth Year of my Miſſion, arriv'd at our Convent the two *Milaneſe* Fathers formerly mention'd, *viz.* Father *Andrew da Pavia* (who was appointed Superior in my ſtead) and Father *Angelo Franceſco da Milano*; together with a Lay-Brother, one *Giulio d' Orta*. They brought along with them ſeveral Refreſhments from *Europe*, whereby having greatly comforted me, I began to recover my ſtrength, inſomuch that I reſolv'd ſpeedily to ſet forth in my Miſſion, but knew not well whither to go. If I went to *Chiovachianza*, I was afraid I ſhould not ſucceed there, by reaſon, as Father *Leonard* told me, they had not ſeen the Face of a Prieſt for many Years; and moreover, ſince they had had any among them, they had been ſubdu'd, as I told you before, by *Simatamba*. And if I went to the new King of *Cacongo*, I diſtruſted my Security there, becauſe he had never invited me. At *Arrival of two Miſſioners.*

length it was the Advice of all, rather *Merolla.* to repair and support what had been already built, than to think of laying a new Foundation in another place, and the rather, because there was no extraordinary Understanding between the Count of *Sogno* and the new King of *Cacongo*, altho the Count had given him his Vote as one of his Electors. I was nevertheless not yet resolv'd to go for *Chiovachianza*, having heard what happen'd there to one of our Order, who coming thither from *Sogno*, and being for that reason ill look'd upon, did little or no good; and besides happening to take a small quantity of *Talk*, wherewith that Country greatly abounds, he was taken and clap'd up into Prison, besides other ill usage offer'd him; and was at length releas'd, more out of Covetousness, than either Charity or Justice. Notwithstanding this Consideration, I was at last prevail'd upon to go: For this purpose I resolv'd to carry with me Interpreters of the best Quality I could get; and therefore procur'd, tho with some difficulty, the Count Don *Stephano*'s Son, a Person extremely belov'd throughout these Dominions, together with the Secretary and his Brother, both Nephews to the present Count, and who have been mention'd by me before. Having got all things in readiness for so long and dangerous a Journey, taking up four or five days at least, the Interpreters thought themselves oblig'd, according to the custom of the Country, to go and ask their Lord and Masters Benediction: Which he gave them with a pleasing Countenance; but nevertheless could not help saying, *What, will you leave your Prince to hunt after* Bonghi? (the Money of that Country) to which they readily answer'd, *That they were going in the Service of God, and not in search after* Bonghi. This did not pass so secretly but it came to my Ears, and which I observ'd to have had that effect upon the before-mention'd Persons, that I resolv'd to alter my Resolutions, and instead of *Chiovachianza*, to embark for *Angoij*, and thence to go to *Cacongo*.

A new Mission sent out. If it was not my good fortune to go to *Chiovachianza* my self, give me leave to tell you who did. We had a certain Native of *Sogno*, whom we had bred up in our Convent from a Youth. This Person being very virtuous, and of a more than ordinary Capacity, our Friers caus'd him to be made a Priest for the benefit of Christianity, to the end that being naturally more proper to bear Fatigue and Labour than they, he might be sent out on a Mission where they could not go. Him we forthwith dispatch'd to the abovemention'd Country, where in a few days he baptiz'd above five thousand Children. Having remain'd there for some time, and work'd like a faithful Labourer in his Lord's Vineyard, at the Request of our Fathers, he obtain'd a Canonship in the Bishoprick of *Loanda* in the Kingdom of *Angola*, where he now resides, with a great deal of Honour due to his Behaviour and Character.

I went to wait on the Count to take *The Author's* leave of him, telling him, *That I had in* *leave.* *some measure been hinder'd from making my Mission by Land, and therefore I was resolv'd to perform it speedily by Sea.* His Answer was little to the purpose, which nevertheless savour'd more of Craft than any thing else. He told me, *That since my departure was so sudden, he could only furnish me with a brace of Goats, and some Pulse.*

I imbark'd, and the first Port I touch'd at was *Capinda* in the Kingdom of *Angoij*, where the *Portuguese* trade all the Year, as do the *Dutch*. I was no sooner landed, but I set about my Spiritual Imploiment; yet whatever pains I took, and however I inculcated the Truth, I could gain over but one single Person, whom I baptiz'd. I confess'd several Christians that came thither about Business, together with some *Flemish* Catholicks that liv'd there. I continued ashore all the day to say Mass; at which assisted not only the *Roman* Catholicks, but the Pagans, especially the Women of these last, who were so well pleas'd with the Picture of the Virgin *Mary*, that they clap'd their hands after their manner of Devotion, and cry'd out in their Language, *Eguandi Ziambiabungù magotti, benchi, benchi!* that is, *This is the Mother of God, O how beautiful she is!* Which said, they all fell on their Knees and worship'd her. This Act of Tenderness so wrought upon me, that it quickly brought Tears of Joy into my Eyes, to see so much Devotion and Acknowledgment in so ignorant a People.

King of Angoij. *Angoij* is a Kingdom rather in Name than in Dominions, being but a very small Territory. Here formerly a certain *Mani* hapning to marry a *Mulatta*, Daughter to a very rich *Portuguese*, his Father-in-law would needs make him King of *Angoij*; and for that purpose caus'd him to rebel against the King of *Cacongo* his lawful Sovereign. The manner in short thus: The King of *Congo* haying sent a Governor, or

or Vice-Roy, to govern the Kingdom of *Loango*; that Perſon being rather ambitious to reign abſolutely, than rule under another, got himſelf to be proclaim'd King of all that Country; and moreover took in ſo much more Land belonging to his Maſter, that his Dominions are at preſent extremely large, and wholly independent of *Congo*. *Cacongo* lying in the middle between *Congo* and *Loango*, that *Mani* declar'd himſelf Neuter, and ſet himſelf up for King of *Angoij*, rebelling againſt his lawful Sovereign the King of *Cacongo*.

King of Loango. The Kingdom of *Loango* lies in five Degrees and a half of South Latitude. The Chriſtian Religion was firſt planted there in the Year 1663, by the Labour and Diligence of one Father *Ungaro* a Frier of our Order. This pious Father had run through divers Countrys and Kingdoms, when at laſt coming to *Sogno*, and lodging in our Convent, a *Portugueſe* Traveller happening to come that way, was very courteouſly receiv'd and reliev'd by him, inſomuch that in a little while they had contracted a great Friendſhip together. After ſome time the *Portugueſe* went his way, and coming to *Loango*, related to that King the great Integrity and Honeſty he had found in this Capucin Miſſioner. The King giving credit to what he told him, was eaſily induc'd to ſend two of his younger Sons to *Sogno*, to be inſtructed by this Perſon in the Principles of the Chriſtian Religion; which after they had well been, and baptiz'd, they were ſent back to the King their Father.

Theſe Princes confirming the Character the *Portugueſe* had given of *Bernardino Ungaro*, the King had a great deſire to ſee ſo good a Man, and keep him always with him; and therefore wrote forthwith to the Governor of *Angola* to ſend him to him. This Governor having obtain'd leave of the then Superior, Father *John Maria da Pavia*, diſpatch'd him accordingly to *Loango*, without any manner of delay: Where arriving ſoon after, and having inſtructed the King and Queen for ſome few days, he proceeded to baptize them both, and then to marry them after the manner of our Church. His next buſineſs was to baptize the King's eldeſt Son, and after him ſucceſſively the whole Court, which conſiſted of above three hundred Perſons. In a word, within the ſpace of a Year that he liv'd there, he had baptiz'd upwards of twelve thouſand People. At laſt this zealous Miſſioner finding himſelf oppreſs'd with a grievous Indiſpoſition, and believing he ſhould not live long, ſent for our Lay-Brother *Leonard*; who coming not long after to him, the pious Father dy'd the ſame Morning he arriv'd, well provided, as we may imagine, of Merits for another World. The good King hearing this, and being deſirous to keep up what had been ſo happily begun, ſent Brother *Leonard* to the aforeſaid Superior to acquaint him with *Ungaro*'s Death, and to deſire of him to ſend him ſpeedily another Miſſioner; but however, theſe his good Intentions were afterwards diſappointed by a Rebellion rais'd againſt him by a Kinſman, who being ambitious of his Crown, and having been aſſiſted by ſome Apoſtate Catholicks, depriv'd the good King of his Life. This King's extraordinary Zeal for propagating of the Chriſtian Religion, appears, in that he has been often heard to ſay, *that he would ſhed his deareſt Blood in the defence of it.* *Merolla.*

The Tyrant and Uſurper that diſpoſſeſs'd him, liv'd not long after to enjoy his ill-gotten Throne, but was ſnatch'd away from it by a ſudden Death. This wicked Perſon being dead, another Chriſtian King aroſe, who tho he did all he could, by the help of one Capucin, to promote what had been begun by Father *Ungaro*, yet was he not able to bring his Intentions about, and that for want of more Miſſioners; wherefore this Kingdom remains at preſent, as formerly, bury'd in Idolatry. In my time were ſeveral Attempts made to recover our Intereſt there, tho to no purpoſe; yet there is now a greater probability of ſucceeding in it than ever, the preſent King having prohibited the Hereticks to Traffick within his Dominions, by reaſon that they had ſold his Subjects Fire-Arms, which he imagin'd might in time prove prejudicial to him.

I never heard there was any Chriſtian Prince that reign'd in the Kingdom of *Angoij*, that Country having been always inhabited by a ſort of People extremely given to Sorcery and Magick, and who have likewiſe ever been profeſs'd Enemys to the People of *Sogno* and *Cacongo*. Before I left thoſe Countrys, thoſe Miſſioners I had left behind me in *Sogno*, writ me word that the Count had declar'd War againſt *Angoij*; and having conquer'd that King, had taken all his Guns, Arms, and Ammunition from him, vowing withal never to ſuffer any Perſon to enjoy any Office or Dignity in that Kingdom, unleſs he were a Chriſtian. This

put

put me in mind of the Saying of the *Merolla.* Christian Poet *Claudian*,

Asperius nihil est humili cum surgit in altum.

In Eutrop. *lib.* 1. *v.* 181.

And I believe the chiefest Motive of the King of *Cacongo*'s seeking the Count's Friendship, was to have the People of *Angoij* kept under, he being a kind of Check upon them.

Manner of fishing. Whilst I continu'd at *Capinda*, I observ'd a sort of fishing which I never saw elsewhere. The Fishermen threw into the Sea a large Net with Weights, which having long Canes fix'd to it at equal distances from each other, by their bobbing down shew when there is any Fish taken: This Net has large Meshes only to detain the great Fish. It is made of Thred of a certain Root, which being beaten, becomes like unto our Hemp. ☞ *What our Author tells for a Wonder, is now very common, for all Draw-nets have Corks fixt at equal distance to do the same Office that he ascribes to the Canes.*

I saw all along these Shores Oister-shells lie in great numbers; and being desirous to find those with Oisters in them, although the *Negroes* would not direct us, we soon loaded our Boat. We found them lying one upon another in great heaps, and resembling a Rock: It requires no great strength to loose them, but only a little shaking.

Civit Cats. I had here an opportunity to see the Civit-cats, call'd by the Natives *Nzime*, and by the *Portugueses*, *Gatte d' Angelia.* This Country abounds with them, and they are sold in great numbers to the *Whites.* They are White and Black, and of about the bigness and make of a large Cat. The Civit is taken from the Male, when shut up in a Cage, by catching him by the Tail that he may not turn; and then skimming the Sweat off from his Limbs with a kind of Spoon. There are other sorts of Wild-cats, which are call'd by the Natives *Nzsusi.*

Habits. The most civiliz'd Habit here is a piece of Cotton thrown over their Shoulders, and another girt about their Loins; which they purchase in exchange for Slaves and Ivory: Others content themselves with a short Apron, only to shew they are *Gentiles.* They wear a little Horn about their Necks, hanging like a Jewel; and which they anoint every Full-Moon with an Oil that their Wizards give them, and afterwards bind them about with divers Spells. They wear their Hair according to their Quality: The Queen that I saw, had hers shav'd close on the Crown, and little Tufts left all round on the sides. Others have it left in a Circle like that of a Monk, and others have theirs plaited down in Points towards their Foreheads and their Necks, insomuch that if there were the least straggling Hairs, they would be cut away, and the rest shav'd close to the Head.

Houses. The Houses for the most part are of Reeds, whereof some are built round, and others square: They are generally such miserable Huts, that they are rather fit to receive Insects wherewith this Country abounds, than to afford a tolerable Habitation for Men. The House of the *Mafucca*, Receiver of the *Whites*, tho it was built with the same Materials, yet was it nevertheless very large and well-contriv'd, having several arch'd Rooms, within each of which were two small Brass Cannons, which, together with two great ones at the Gate, made in all eighteen. These Cannons they had got in exchange for *Negroes*, Ivory, and the like, from the *Whites.* The King's Palace seem'd to me not unlike the foregoing. What mov'd my wonder most was, the Governor of *Bomangoij*'s House, which at a distance seem'd to be a well-fortify'd Cittadel encompass'd with Walls, and unlike the Workmanship of the *Blacks:* But as you come nearer, you find its Walls to be only compos'd of large Stakes (Palisadoes) stuck into the Ground, five thick, and then raddled up to the top with others of the same bigness: Within there were two large Ways, which subdivided into several lesser Paths. The Rooms are all hung within with a delicate sort of Mats, made of Oziers of divers colours. It seem'd to me a ridiculous thing nevertheless, that their Houses should be but off Straw, Stakes, and Oziers, and yet defended with Brass Guns.

No Adultery. The People here for want of Laws to prevent it, take as many Wives as they please; and she commands the rest that best pleases her Husband, but he has always a power to put her away as well as the rest. The Ladies of the Blood-Royal have a liberty to choose for themselves what Man they please, whether Noble or a *Plebeian*; but wo be to that Man that happens to disappoint them in their Expectations, for they have likewise absolute power of Life or Death. Whilst I was in this City, one of these Ladies sent a young Woman to be sold to the *Portugueses*, strictly commanding her Guardian

Guardian to let her go at any Price, but not to diſpoſe of her to any but Whites: Her Crime it ſeems was a bare ſuſpicion of being too familiar with the ſaid Lady's Husband. Thoſe Women that receive Strangers into their Houſes are oblig'd by a barbarous Cuſtom to admit them to their Embraces for a night or two, depriving their Husbands of that right in the mean time. Where we *Capucine* Miſſionaries come, our Interpreters immediately give notice, that no Woman may come within our doors.

Superſtition. Theſe People abound ſo in Superſtition, that it would ſcarce be believ'd by any but thoſe who ſaw it; and to go about to prevent it would be to little purpoſe, ſince the chief amongſt them are ſuch as encourage it. I declin'd ſeeing the King altho I had made him Preſents, and he had return'd the Favour, by reaſon I had been told that he wore enchanted Bracelets on his Arms, and had divers other Magick Charms about his Body, reſolving at my return both to viſit and make him ſenſible if poſſible of the curſed State he was in without Repentance. Whilſt I was here I heard ſeveral Proclamations made publickly by the Wizards, *That all Thieves and Robbers ſhould ſpeedily make Reſtitution, or they would have recourſe to their Arts to diſcover them.* I ſaw likewiſe at a diſtance an Oath adminiſtred, which that it might be done with the greater Efficacy, it was propos'd to be taken in the preſence of their Idol: This Hobgobbling reſembled in ſome meaſure a Mountebank's *Merri-Andrew*, having a divers colour'd Veſt on, and a red Cap on its Head, and ſtanding on a little Table. As ſoon as the Company that ſtood round in a ring ſaw me, they immediately diſpers'd and hid their Idol. This they did not out of any fear of us, by reaſon that being Pagans we had no Juriſdiction over them, but becauſe (ſaid they) the Preſence of a Prieſt deprives them of the power of acting. Before the Gates of their Houſes almoſt all have one of theſe Idols, whereof I have ſeen ſome five or ſix foot high; others are ſmaller, but both are generally clouterly carv'd: They place them likewiſe in their Fields where they are never worſhipp'd, but on account of finding out ſome Theft, for which the Thief when diſcover'd muſt die. They that keep Idols in their Houſes, every firſt-day of the Moon are oblig'd to anoint them with a ſort of red Wood powder'd, as was ſaid above. At the appearance of every New Moon theſe People fall on their Knees, or elſe cry out, ſtanding and clapping their hands, *So may I renew Merolla. my Life as thou art renewed.* If it happen that the Air is cloudy at that time, then they do nothing, alledging that that Planet has loſt its Virtue. This ſort of Devotion is obſerv'd moſtly by Women. As I was travelling over Hills and Vallies to tranſport my ſelf to *Congo*, I chanced to light upon a place where they were invoking of evil Spirits: The place was a poor wretched deſpicable Hut built on a ſmall riſing ground: On one ſide hung two coarſe naſty Aprons which ſtunk ſo that they were enough to ſtrike any one down that came near them. In the middle of this Hut was a Wall rais'd about two foot with Mud and Dirt, behind which ſtood the Wizard to pronounce his fallacious Oracles on account of the Prince of Darkneſs. He had on his Head a Tuft of Feathers variouſly woven, and in his hand two long Knives without Sheaves. Having a mind to enter this Temple of the Devil's, I perceiv'd a very large Fire before me, but nevertheleſs found ſo inſupportable a ſtench that all my Senſes were in a manner taken from me. I reſolv'd notwithſtanding to proceed, arming my ſelf frequently with the ſign of the Croſs, and recommending my Protection to the Almighty: Whilſt I was endeavouring to go forward, for you muſt imagine the Stink was no ſmall Obſtacle, I heard a great many of the poor deluded Pagans come murmuring and muttering behind me, exclaiming againſt my rude attempt to enter their helliſh Tabernacle. This prevented my going any further, fearing I might otherwiſe provoke their blind Rage to do me a miſchief. But to return to my Subject.

Invitation from a King. When I had continued ſometime at *Capinda*, the *Maſucca* told me he had Orders from the King of *Congo*, that whenever any *Capucine* Friers appear'd in thoſe parts, he ſhould ſend them to him. I anſwer'd, that coming from *Sogno* I knew not if I ſhould be well receiv'd or not. The *Maſucca* reply'd, *I will write to know his Majeſty's Pleaſure, and I adviſe your Reverence to write likewiſe.* I ask'd him, *How many days journey the King was off from thence?* He anſwer'd me, *Three by Water, and four by Land. If it be ſo* (added I) *I will write.* Then I conſider'd with my ſelf, that if I did go I might loſe the opportunity of the return of my Boat from *Loango* to tranſport me further, according to my Intentions, and therefore I reſolv'd not to go. To this purpoſe I writ to his Majeſty, humbly ſuppo-

Merolla. ſuppoſing *that he was indifferent whether I came to him or not; and therefore having ſet out from* Sogno *with no other deſign but to go to the Kingdom of* Cacongo, *I was preparing ſpeedily to go thither.* Coming to an Anchor not long after in a Port of that Kingdom, I diſpatch'd a Letter to the King, acquainting him that I was the Perſon that had receiv'd ſo many Favours from his Predeceſſors, having been ſent for by him to *Sogno* to preach the Goſpel, and that then being greatly indiſpos'd I could not poſſibly wait upon him according to his Commands. This Letter was contriv'd by me to be preſented him by two Perſons, the one a White, namely one *Ferdinando Gomez* a *Portugueſe*, whom I did not care to truſt wholly, by reaſon I knew him to be covetous, and therefore ſent another with him who was a Black, and a Relation to the ſaid King. To him I conſign'd a Preſent to his Majeſty, which was a Chriſtal Crown, and another of blue Glaſs for the Queen. This Preſent was ſo well receiv'd by the King, that as a token of his being pleas'd he took it and put it on his Head, which not a little ſurpriz'd the Standers-by, they having a Law amongſt them that prohibits their King wearing any thing that comes from the Whites, which Law they call *Chigilla*; His Majeſty nevertheleſs diſpens'd with this Law, telling the People that this Crown had been ſent him by his *Capucin* Father, and that therefore he highly priz'd it, and commanded his Queen to do the like by hers: He then order'd my Meſſengers to be treated with all the Civility imaginable, and after eight days ſtay diſmiſs'd them with a Letter to me, wherein he thank'd me heartily for my kind Intentions towards him, and proffer'd me, that if I would come and ſee him I ſhould be very honourably receiv'd, adviſing me to bring ſome rich *Portugueſe* Merchant along with me to be my Conductor, with ſome conſiderable Merchandizes to pleaſe the People. This Anſwer of his was to the purpoſe, and had three ſerviceable Conſequences, firſt to himſelf, ſecondly to me, and thirdly to the *Portugueſes*.

Great Treachery. As to the firſt, It was commonly reported among the Miſſioners, and remain'd freſh in the Memories of the *Negroes*, that ſome years ſince a certain King of this Kingdom having been baptiz'd by a Religious Perſon, and afterwards cauſing a Proclamation to be made, *That within ſuch a time all Wizards ſhould depart his Dominions, or ſuffer Death for their neglect*; theſe wicked Wretches incited his Subjects to a Rebellion againſt him, which at length increas'd to that degree, that they ran like Madmen to the Palace with Weapons in their hands to aſſault their Prince. The prudent King having timely notice of their Motions, retir'd in great haſte to a Son's of his, who was at that time Governor of an adjoining Territory, thinking he could be no where ſo ſafe as under his Protection, who was indebted to him for his Being. The Son ſeeing his Father hotly purſu'd by his mutinous Subjects, I know not whether through fear of Death, or out of Policy, ſoon diſcover'd, and deliver'd him up to their Mercy. What could the afflicted Father do upon this occaſion, but have recourſe to the holy Crucifix which he always wore about him, and which had been given him at the Font by the Prieſt that baptiz'd him, kiſſing it over and over, and crying out, *If I muſt die through the Treachery of a Son, ought I not to do the ſame on account of my Saviour, who was betray'd and dy'd for me? Yes; if I had a thouſand Lives I would lay them down all for his ſake.* This ſaid, hugging the Crucifix cloſe in his Arms and kiſſing it, he yielded down his Head to the fatal Steel, which at one ſtroke depriv'd him both of Head and Life. His perfidious Son did not remain long unpuniſh'd, for ſoon after, being firſt depriv'd of his Government, he dy'd miſerably. The ſame hapned to that wicked Kinſman, and infamous Conſpirer againſt the King of *Loango*, who in like manner by a commendable Death, reſign'd his Breath on account of his endeavours to propagate the Chriſtian Faith within his Dominions.

The cauſe of my going to *Cacongo*, was principally the ſpiritual Comfort of thoſe poor Souls, and the performance of my Duty, but I had likewiſe a deſire to ſee the Body of the former of the two before-mention'd Kings, which was not much reverenc'd by the ſaid People, but highly reſpected by me, and which was not difficult for me to find it, having been the cuſtom there, as with us, to bury their Kings by themſelves. That ſtrange Accident having left ſo indelible an Impreſſion on the mind of the preſent King, he had good reaſon to deſire a Trade with the *Portugueſes* in expectation of their Aſſiſtance both ſpiritual and temporal, which he alſo expected from his good Friend and Ally the Count of *Sogno*.

To confirm as much as in me lay the good Intentions of this King, I had ſignified to him among other things, that to lay the ſurer Foundation of the Chriſtian Religion

Religion in his Country, I muſt deſire the favour of him, that either all, or at leaſt the chief of the Magicians and Wizards of his Kingdom would meet me to defend their Opinions, and oppoſe mine; and if they declin'd coming on account of Ignorance, I deſir'd I might exerciſe my Sacerdotal Power on their Charms; and diſprove and annul all their Devices, and thereby ſhow that the performances of Chriſt's Miniſters are always above thoſe of the Devil's.

The ſecond Conſequence to me and all true Catholicks was, that by the introducing of Chriſtianity into that Kingdom, the Hereticks that traded there would be diſcountenanced and confuted, and not ſuffer'd for the future to make the Port of *Capinda* their way to the Kingdom of *Loango*.

The third good Conſequence was to the *Portugueſes*, to whom we have been ſo much oblig'd not only in Trade, but likewiſe in matters of Religion.

Ferdinand Gomez preſs'd me extremely to give the King of *Cacongo* an Anſwer, and therein to ſignify to him that if his Majeſty pleas'd he would wait upon him as a Merchant, and had prepar'd great variety of Merchandize for that purpoſe. My Anſwer was, that if the King ſpent ſome days in conſidering on his Anſwer, I had reaſon to ſtudy mine many more. His deſign it ſeems was to vend his Commodities aboard, and then ſail away without leaving any thing aſhore. This the *Negroes* nevertheleſs diſcover'd, and thereupon told him, that if he had a mind to trade for Slaves in their Country, he muſt firſt land all his Merchandize. This honeſt Man hop'd to have had his Rogueries authoriz'd by me, tho he knew it to be my buſineſs to preach nothing but Truth and Sincerity. I thought it proper to go and ſpeak with the King, who re ded about eight Miles off, to the end he might not think either himſelf or his Subjects impos d upon by me, or my Acquaintance. *Gomez* would needs accompany me, we found the Journey extreme troubleſome, eſpecially I who had been ſick. From the Sea we had a very ſteep Aſcent to make, which oblig'd me to come out of my Net, and to walk afoot, but at length through extreme Weakneſs I fainted: Whereupon I was lifted again into the Net, and with much ado drag'd up the Hill. This fainting was occaſion'd by my Indiſpoſition, which never left me, and by the ſlender Proviſions we had in the Ship, which conſiſted of nothing but Horſe-beans, *Indian* Wheat, and Flower made of the root of an Herb; and yet this Man told me before our Fathers of *Sogno*, that his Bark was well provided, eſpecially with Sweetmeats, tho indeed I found nothing but big words, and had like to have paid for it with my Life. *Merolla.*

When we came to the *Maſucca*'s Houſe, who was the King's Relation, and liv'd about a Mile from Court, I call'd him aſide, and told him what *Gomez* had deſign'd: He ſeem'd very angry, but was nevertheleſs ſoon appeas'd by my Intermediation. I afterwards ask'd him ſeriouſly, *If I ſhould go to the* Banza *where the King reſided, whether he thought his Majeſty would be baptized or not?* To which he, tho a Pagan, civilly anſwer'd, That it was certain he would, according to his Promiſe, provided that Trade were ſettled within his Dominions with the Whites purſuant to their Contract; but if that were neglected, the performance of his Promiſe would be accordingly procraſtinated. *Away then* (reply'd I) *go tell your Maſter, that by the help of God I will tranſport my ſelf to* Loanda *in the Kingdom of* Angola, *on purpoſe to ſettle that matter with the* Portugueſe *Governor; and afterwards, if not prevented, I will return hither my ſelf, but if I cannot, my Father Superior ſhall come and baptize your King.* Then turning to *Ferdinand Gomez*, who ſtood by me all the while, I ſpoke to him thus in the preſence of the *Maſucca*, *You ſee I have ended my buſineſs, go you and make an end of yours, and do not endeavour to put tricks upon theſe poor People.* Hereupon he contented himſelf with ſix Slaves in exchange for his Goods; and ſo prepar'd for his departure.

I nevertheleſs remain'd in the *Maſucca*'s Houſe, and towards Night an Ambaſſador, with five others, came to me from the King of *Congo*. Before their coming I had two Meſſengers from the *Maſucca* of *Angoij*, to ſignify their Maſter's Concern for my departure from *Capinda* without his knowledg. I acquainted them that the reaſon of my ſo doing was, becauſe I had no Houſe near the Sea to reſide in, his being above a day's Journey off. I afterwards open'd the King of *Congo*'s Letter, wherein he intreated me, for God's ſake, to come and comfort him, many Years having paſs'd ſince he had any *Capucins* within his Dominions; and his Mother *Donna Potentiana* was deſirous to ſee me, having ſeveral things to communicate to me for the benefit of Chriſtianity. Together with the Embaſſy the King ſent a Preſent

of two Slaves, one for me, and the other for the *Mafucca*, for Services done him. Mine I refus'd, and yet I never saw him, but afterwards considering that if I did not accept of him the *Mafucca* would have both to sell to the Hereticks, I gave him to *Ferdinand Gomez*, for having given me a flask of Wine for the Sacrament, and some other small things. Then I took leave of the *Mafucca* of *Cacongo*, thanking him for his Civilities, and bidding him to acquaint the King his Master that I was gone to *Loanda* to accomplish what his Majesty had commanded. I desir'd the Captain of the Ship or Smack, that if he did not meet with me at *Capinda*, he should do his best to come to the Port of *Sogni*, which he did faithfully, being a *Venetian*, and my Countryman, notwithstanding both the Wind and Tide were against him. For the Civilities I had receiv'd from the *Mafucca*, I presented him with several small things, in all to the value of about a Slave: This I did that he might be the more willing to furnish me with Provisions for my Voyage. I punctually observ'd his Orders in satisfying the People that were to carry me over the River, which oblig'd him so much, that he procur'd me several Companions besides the *Congolans*, which made us in all thirteen.

Merolla.

The Fathers Journy to Congo.

On the *7th* of *March* 1688. without any farther delay we set forth towards *Congo*, and having gone about two days Journey by Land, arriv'd at the *Banza* of *Bomangoij*, where by a Correspondent of the *Mafucca*, a well-bred Man, I was very courteously receiv'd and welcom'd, as I was by the Governor, who receiv'd me with sincerity, and procur'd a Boat to carry me further up the River. This Voyage was extremely irksome to me through the excessive Heat, the Sun being then in *Leo*, which is the time of the Rains; and I believe I could never have endur'd it, had I not been particularly assisted by Almighty God. Anights I was oblig'd to lie ashore on the wet ground, continually tormented with a multitude of Gnats call'd *Melgos*, which rather deserv'd the name of Horse-Leeches, for they would never quit their holds till they dropt off and burst, and so rather chose to lose their Lives than baulk their Appetites. Or else I lay expos'd to the Air in the Canoo, which was a much greater Plague. All this was nothing to what follows: The *Mafucca*'s Servant having receiv'd his Mony beforehand, would not allow me enough to subsist for four days, having agreed with the rest of the Blacks, who took their turns, to go by Land and divert themselves, meeting the Boat at the turn of the River, till we came to *Boma*. As for my Interpreter, they gave him now and then a little, but I was fain to owe all my Support to a little Wine I had by me. The *Conghefes* sent to me by the King, bid me to have Patience, for it would not be long before I were in their Master's Dominions, and then I might have an opportunity to revenge my self on those wicked Infidels.

The Island of *Boma* is well situated, pretty large, extremely populous, and abounds with all manner of Sustenance proper for the Climate. It is tributary to the King of *Congo*, and has several small Islands about it belonging to the Count of *Sogno*. The Inhabitants do not use Circumcision like some Pagans their Neighbours, whose Wizards circumcise them on the eighth day, not out of any regard to the *Mosaical* Law, but for some wicked Ends and Purposes of their own. When our Missioners came to exercise their Function in the Islands of *Sogno*, these People carry their Children to them to baptize. In this they do well, but as to other matters they observe little or no Religion, and that I believe chiefly for want of Priests to instruct them. As soon as they perceiv'd my arrival, the Mothers run like mad Women with their Children in their Arms to get them baptiz'd: This the *Mani* would not nevertheless permit me to perform, till he had known his Lord and Master's Pleasure therein. As we row'd up the Canal, the Lord of the Island sent to speak with me, being ready to receive me not far off, but first let me know that I must not pretend to touch him, for that he was a true *Gentile*: His Arms were all cover'd with great numbers of enchanted Iron and Brass Hoops, and he superstitiously avoided my touching him, for fear they should lose their Virtue. When I came to him, I found him sitting in a sort of Leather Chair under an *Umbrella*; he had a sort of Linen Apron about his middle, and the rest of his Body was wrapp'd about in a kind of Scarlet Cloak, which having lost both its Colour and Nap plainly shew'd its Antiquity. I also sat my self down in a little Leather Chair, which I carried always about with me to hear Confessions. After a little Discourse I presented him with some-

Boma. Isles.

ſomething after the Cuſtom of his Country; for if ſomething of this kind be not done to the Prince, a Miſſion will not be very likely to ſucceed. Afterwards this Prince having aſſign'd me a Houſe near to his, I began to baptize the Children.

The Prince gave me to underſtand that he had a mind I ſhould baptize a ſhe-Slave of his, which I told him I could not do till I had catechiz'd her; and moreover, that after Baptiſm there were ſeveral things to be done by her, among which one was, that ſhe muſt be forthwith marry'd according to our Law, which we enjoin'd on all the converted Pagans in other parts. I was anſwer'd by one of the Standers-by, that this Woman was not only a Slave, but likewiſe Miſtreſs to their Lord, and therefore I ought not to inſiſt on the ſame from her as another. I told him, her being a Miſtreſs was ſo much the worſe, and bid him acquaint his Lord, that I could by no means comply with his deſires: The Prince ſeem'd very much diſpleas'd at my refuſal to baptize his Slave, but I nevertheleſs perſiſted in my Reſolutions.

I baptiz'd many at that time, and thereby not only reap'd a ſpiritual Beneſit, but likewiſe a temporal one; for almoſt every one brought me ſomething or other as a Preſent. Being ſcarce able to ſtand on my feet, I turn'd about to the *Mafucca*'s Servant, and ſaid to him, *See what difference there is between your Religion and ours; for where yours allows you to be ungrateful, ours enjoins us to give even to thoſe that have us'd us ill: Take therefore you all theſe Preſents, and leave me only ſufficient to ſupport me to Night.* According as I had bid him ſo he did, what was left for me being only a Pot full of Pullet-broth, and a few Peaſe. Here the cuſtom is to have the Kitchen without doors for fear of firing the Houſe, which is but of Straw. My Interpreter only remain'd with me, the reſt of my Companions being gone, ſome one way and ſome another. As ſoon as we had prepar'd my Supper with an addition of two Eggs, I fell to it heartily: My Broth I ſupp'd up, and taſted my Peaſe, but I had not ſo done half an hour before I felt thoſe Pains that People are wont to do with the twiſting of the Guts: I thereupon lighted a Candle, and threw my ſelf upon the Bed, which ſeem'd much farther from me by reaſon of my Torments than it really was. What I ſuffer'd is only poſſible for them to expreſs that have experienc'd the Torture. Providence, which ſeldom fails the wretched in extremity, at laſt directed me to a little Faſket I had by my Bed-ſide, wherein I had preſerv'd ſome Antidotes, for I now began to think I was poiſon'd: Amongſt the reſt there was an Elk's hoof, which I took and apply'd, but it did me no good, finding my ſelf rather worſe than before; for my Teeth began to be ſet, and my Sight to be loſt; then I had recourſe to a ſort of little Lemmon which I would willingly have put into my mouth at once, but could not by reaſon of the too ſtrait Paſſage: At laſt I found I muſt break it, which I did; the firſt drop that came into my mouth gave me ſome Eaſe; but when I had got the reſt of the Juice into my Stomach I began immediately to grow drowzy, inſomuch that I quickly fell aſleep with the Lemmon in my Mouth, and Hand upon my Cheek. How long I continued in that condition I cannot tell. My Companions coming, and perceiving me to lie in that poſture, thought verily I had been dead, but at length through the only Interceſſion of the Virgin I came to my ſelf. Then turning about to the *Congolans*, I cry'd, *God forgive ye*, and was going to ſay more, but found my Tongue unable to expreſs any thing but broken Tones. The occaſion of my breaking forth into that Expreſſion, was on account of the poiſoning of ſix of my Order near *Bamba*, as they were travelling through *Congo*, being the common Road from the Kingdom of *Angola*. This way I reſolv'd to avoid, for fear the like fate might have happen'd to me. As for my Diſtemper, it began to work off by Vomits, which continu'd upon me for eight days and nights together, in four of which I had little or no Reſt, and beſides brought up whatever I eat. Being tolerably recover'd, ſome ſhort time after I was impatient to be gone: For that purpoſe I ſent to know if my People were in readineſs, but had for Anſwer, that the Cheſt wherein the Altar and its Furniture were kept, was left on the ſhore and the Canoo gone. It ſeems the Lord of that Country had ſent the night before to the Watermen, that if they offer'd to carry me off they ſhould loſe their Heads. I hereupon ſent civilly to that Prince to ſuffer me to procure another Boat: His Anſwer was, that if I wanted a Boat, he alſo wanted a Cloak, my Preſent which I formerly made him not having been ſufficient. I hapned to have two pieces of Cotton-Cloth by me, which

Merolla.

it ſeems he had been inform'd of; they were woven in divers Colours, and came from *Guinea*, being a Preſent to me from Father *Franciſca da Montelione*: One of theſe I immediately ſent to this Prince to obtain his Favour, which I heard he would not nevertheleſs afford me, unleſs I ſent the other alſo: This I was unwilling to do, alledging I kept it for the Service of God, to which he reply'd, that the Boat was kept for God's Service likewiſe, and therefore I ſhould not have it. Finding my ſelf thus indiſpenſably oblig'd to let him have it, I ſent it him, and three days after he return'd me a Boat and Men.

Mierolla.

Before I continue my Voyage on the River, give me leave to acquaint you with ſome other Paſſages of this nature which happen'd in this Iſland, and were told me by Father *Thomas da Seſtola* our Superior, which may ſerve to confirm what has been related before. A certain Miſſioner coming to this Iſland, the *Mani* or Lord ſeiz'd upon ſome of the Goods belonging to his Miſſion; the Frier hereupon acquainted the Count of *Sogno* from whence he came therewith, who immediately ſent orders to have the things reſtor'd again to the *Capucin*, or he would proclaim War againſt the *Mani*: This had ſo good effect, that the Goods were forthwith reſtor'd, and the Miſſioner highly treated and preſented. Nevertheleſs to prevent any miſunderſtanding between theſe two Princes, the beforemention'd black Prieſt call'd *Don Franciſco* was ſent hither, who being of the ſame Colour and Country with theſe Iſlanders, made a good beginning in his holy Function. Whilſt he was one day celebrating Maſs, the *Mani*, who was much more devoted to Riches than Religion, inſtead of aſſiſting at thoſe Divine Myſteries, did nothing but gaze upon the Prieſt's *Chaſuble* and Silver Patten; of one he had a fancy to make a Coat, and of the other a Breaſt-plate. As ſoon as Maſs was ended, he very boldly ask'd for them: The prudent Prieſt hereupon anſwer'd him, that he would very willingly let him have them, the *Capucins* abounding in thoſe things, provided he would let him have them to officiate with during his ſtay there, but he ſtole away that very night. Whether it was the *Mani* himſelf, or any other that deſign'd me harm, I am not able to determine; but I am certain that if I had known the foregoing Story, I had walk'd more warily, and given nobody an opportunity to make me undergo ſo great a danger as I did.

Antidotes againſt Poiſon.

It may not be here amiſs to take notice of two things more relating to the foregoing: Firſt, as to the ſmall ſort of Lemmon which I made uſe of as an Antidote, it is to be noted that the Poiſon of theſe parts, which lies chiefly in certain Herbs, is not be expell'd any other way than by the Juice of this Fruit, and this is a ſecret known to very few. As to the Poiſon in Wood or the like, nought can prevail againſt it, but the Bark of the Tree call'd *Mignamigna*, as has been hinted at before in the Deſcription of the Plants and Trees of theſe Countries.

A Capucine Poiſon'd.

Over and above the ſix *Capucine* Miſſionaries that were poiſon'd at the time of my being in *Congo*, I muſt add the like ſad fate which happen'd to Father *Joſeph Maria da Seſtri* a *Genoeſe*, who in his way from *Sogno*, where I then reſided, being accompanied with about thirty five Perſons ſent with him by the Count, he went aſide to a *Congheſe* City call'd *Incuſſo*: At the time of his departure he told me that ſix had been poiſon'd before him, and he ſhould be the ſeventh. Staying at *Incuſſo* about a year, he took what care he could to get into his hands all the Impliments that had belong'd to the deceas'd Miſſioners, and which he was commanded to do by the then Father Superior. Whilſt he was doing this, he was earneſtly requeſted by the Vicar-General *Don Michael de Caſtro* a *Mulatto* to come to him, profeſſing himſelf deſirous to fulfil the *Eaſter*-Duty of receiving the Sacrament and confeſſing, being then an old Man, and wanting one to aſſiſt him in adminiſtring the Sacraments. The pious Father went innocently to wait on him according to his Requeſt, carrying along with him what things he had recover'd, purpoſing to ſend them to the Superior: About four a Clock he got ſafe to the Vicar-General's Houſe, but before night he was taken with fainting fits, and dy'd not without a reaſonable ſuſpicion of being poiſon'd. He was no ſooner dead, but the Vicar-General caus'd all the People to depart the Room where he lay; and then proceeding to rip up his Bundles, took thence, as we are credibly inform'd, four Silver Chalices, two Cenſors, with their Boats, and two Pix's all of the ſame Metal, with ſeveral other things, part of which he pretended were given him by the dying Miſſioner, and the reſt he promis'd he would ſend to our Superior at *Loanda*, but did not.

I report this from the People that were with Father *Seſtri* when he dy'd, and

and who told me moreover, that he took a great quantity of Treacle without any Relief. This Action of the Vicar-General hinder'd his Son from being admitted into Sacred Orders when he ſolicited for it. As ſoon as the old Vicar was dead, the Chapter of *Loanda* thunder'd out one Excommunication againſt the Son, then Deacon, and the new Biſhop another, to the end that he might thereby be oblig'd to reſtore what his Father had ſo unjuſtly got; all which ſerv'd to little or no purpoſe. The old Vicar had 6000 Slaves at his command, beſides Subjects, with which he deſign'd to have forc'd his Son's Promotion to the Prieſthood, to the end that he might crown him King of *Congo*, without conſidering whether he could get himſelf to be elected, and at that time he was decrepit. But I muſt return to give an account of the further progreſs of my Journey.

Journey to Congo continued.

The firſt day after I was got over the River, I had a very ſteep Mountain to go up; which being impoſſible to do in my Net, I was fain to perform it on foot, being ſupported all the way by two Men, by reaſon of my weakneſs. We came at length to a Village, where I obſerv'd Coleworts planted like ours in *Europe*, brought thither it may be by ſome Miſſioners. There are of them in the Kingdom of *Angola*, but they produce no Seed, and are multiply'd by planting the Sprouts, growing to a great height. This Village was called *Bungè*, where I baptiz'd fifteen Children.

The morning of my departure hence, thoſe that had the care of me being gone back again, as it is the cuſtom in theſe Countrys to do, being aſſign'd freſh Conductors by the *Manì* of the place, they would not ſtir a foot forwards till they were paid, tho it be our Privilege to travel always at the Charge of the Town where we came laſt. In anſwer to their Demands I told them, That I was going to wait on their King upon this account, and therefore if he would have me to come, he muſt bear my Charges. They reply'd, in great fury, *We will be paid*, clapping their Hands, and ſtamping with their Feet as if they had been mad. This Action I confeſs made me ſmile, whereupon I told them, that if they would repeat the ſame three times over they ſhould be paid. This made them to laugh too, when ſhrugging up their Shoulders, and performing what I requir'd, they ſtoop'd and took me up. It ſeems this ridiculous Action of theirs was to have frighted me into a Compliance; but however they were diſappointed in the manner of procuring it, tho they ſucceeded in what they expected. *Mercella.*

In my ſecond days Journey I was carry'd to the City of *Norchie*, where I baptiz'd 126 Perſons. This place is the beſt ſituated of any I had hitherto ſeen in *Ethiopia*. Here the King's Son met me, being come for that purpoſe, and I ſtaid a day and a half to baptize the People.

Here, as I underſtood, had never yet been any Prieſt, and that becauſe this Town was ſomewhat out of the Road, the People having been us'd to carry their Children about ſix days Journey off, to a place where the Miſſioners commonly reſided. The Crowd that gathered here about me was very great, and the Court of the Houſe where I was but very little, ſo that I determin'd, for my greater eaſe, to perform my Office in the Market. This the *Manì* obſerving, told me, that if I pleas'd I might go to the Church, which was not far off. I was glad to hear there was one, and therefore immediately went to it. When I came near it, I perceiv'd it was a pretty large one, and had a great wooden Croſs ſtanding before it, which I was glad to ſee. Fixing my Eyes upon the Door of the Church, I found it was quite different from what others had; whereupon calling to the *Manì*, with a great deal of concern, I deſir'd him to cauſe it to be open'd. But he, inſtead of gratifying me in my Requeſt, immediately fled, together with all the reſt of the Company, which were very numerous. Being thus left to my Reſentments, I clapt my foot againſt the Door, and broke it open, when I ſaw what I could never have believ'd, had it been barely related to me: Inſtead of an Altar there was a great heap of Sand, wherein was ſtuck a ſtreight Horn about five ſpans long, and on one ſide another of a leſſer ſize. On one part of the Wall hung two coarſe Shirts, ſuch as I had before ſeen in the Kingdom of *Angoij*. Being aſtoniſh'd at this ſight, my Hair ſtood an end, my Tongue cleav'd to the Roof of my Mouth: and I began to cry out aloud, enhancing the Offence as much as poſſible, *Are theſe the Effects of the Inſtructions ye have learnt from our Miſſioners? Is this the Fruit of ſo much Toil and Anguiſh as has been undergone in your Converſion?* with ſeveral more Expreſſions of the like nature. I defer'd adminiſtring the Sacrament of Baptiſm for ſome time, giving for reaſon, that it was by

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no means proper to baptize the Children of those Parents that had rejected the Worship of the True God, for that of an abominable Idol, such as their execrable *Cariabemba* was, for so they call'd their Devil. I afterwards told them that I would not stir a foot from their Town till they had utterly thrown down and destroy'd that Temple of Idolatry. *Merolla.*

Retiring to recommend my self to God, and to pray for the illumination of his Spirit, I said to my self, *If I should now clap Fire to this Building, and burn it down, what Damage may it not do to the Inhabitants, whose Houses are all adjoining, and moreover built with Reeds?* I concluded therefore to execute my Purpose more mildly at my return, after I had been secure of the King's Favour; for should I now have done it, I might have incur'd the same Damage or Danger as others have done. Amongst the rest, Father *Bernard da Savona*, a few days before he came to *Sogno*, was left with his Baggage, by his Conductors, in a large Forest, where, for fear of being torn to pieces by wild Beasts, he was forc'd to leave his Bundles, and wander alone in great hast; till at last coming near the Sea, he was discover'd by Fishermen, who giving us at the Convent notice of it, we sent speedily out for him, and had him conducted safe to us. He was travelling, on account of his Mission, to *Emcassu* in *Congo*.

The like Misfortune befel Father *John Baptist da Malta*, as he travel'd through *Bamba*; who perceiving himself forsaken by the Persons that were to attend him, had recourse to the Father of *Miracles*, the glorious St. *Anthony* of *Padua*, for assistance. When he had watch'd in a Tree almost a whole Night for fear of becoming a Prey to the wild Beasts, he heard himself all of a sudden call'd by his Name. The poor Father thinking some of his Companions had call'd him, beg'd, for the Love of God, to be conducted to some Road. A little while after two Gentlemen coming by that way with Servants, and observing the Father alone, and so much misus'd, took him upon their own Backs, and carry'd him to the City of *Bamba*, not suffering any of their Servants to take turns with them, for fear of being depriv'd of the entire benefit of so charitable an Action. The poor Father coming to the Vicar of *Bamba*'s House, and being kindly entertain'd by him, after some time enquir'd after his Companions; and meeting with them not long after, he demanded of them how they could be so cruel as to leave him alone in such a Forest? Also, why they did not come to assist him when he call'd to them, and they heard him? Their answer was, That as for hearing him they took care not to do that from their first leaving him, flying from him as fast as they could, and had not been near him since till then. By their Answer the *Maltese* easily perceiv'd that it was the Saint to whom he had recourse, that had both call'd and deliver'd him. This was told me by the said Father himself in our Convent at *Loanda*, in the Kingdom of *Angola*.

I was likewise afraid such an Accident might have befallen me, as hapned to one of our Order, Father *Philip da Silvestra*, a Missioner, into the Kingdom of *Congo*. The Story is this: After the Death of the pious Don *Alvaro* King of *Congo*, a new King was chosen, who was no less zealous and devout than his Predecessor. This Prince putting out a Proclamation to have all the Wizards that should be found within his Dominions burnt, those wicked Wretches gathering togther in the Dukedom of *Sundi*, still persisted to exercise their damnable Callings in their Huts, notwithstanding the Prohibition. To prevent this, the Duke's Forces march'd thither in great haste, carrying along with them the aforesaid Father. Being arriv'd at the Place, they began to set fire to the Huts: As soon as the Wizards perceiv'd the Flames about their Ears, they came out in great fury; whereat the Duke's People immediately fled, leaving the poor Father to shift for himself. The Wizards perceiving him alone, soon seiz'd, and murder'd, and devour'd him, both to satisfy their Revenge and Appetite. The Truth of this was attested and told us by the Persons that fled, who said, they had observ'd it by the light of the Blaze of the Houses. We were then at our Convent in the City of *San Salvador*. *A Capuchin devour'd by Wizards.*

The young Prince of *Congo*, who was about eighteen Years old, perceiving I shew'd him little respect, especially after what I had discover'd in the Church, having drawn up his Men in order, departed. I was told I had not done well to shew so little regard to their King's Son, and was therefore desir'd to send for him back again. My Answer was, That since his Departure was voluntary, so should be his Return for me; but withal, that if he would come back he should be well receiv'd. In short, he did come *The Father comes to Congo.*

come back, and at length both he and his were well satisfy'd, and tarry'd with me till next day at Noon, when we went all away together.

Having travel'd another days Journey and a half with the aforesaid Prince, we met with the King's Uncle, and a Relation of his, who had Drums, Trumpets, and a great Train of Followers. When we came within half a mile of the *Banza* of *Lemba* where the King was, I was told I must not go any nearer till farther order, and therefore was forc'd to remain behind alone with my Interpreter. At last the Order came, attended with several Persons, to bring me to Court. When I came near the City, I was stopt again to wait for the Secretary, who was to receive me there. He presently came and conducted me into the Market-place, where the People, almost innumerable, and divided into two Choirs, were singing of the *Rosary* in the *Congheſe* Tongue. At the upper end sat the King with a long Cloak upon his Shoulders, a Satin Wastcoat strip'd with Silver on his Back, and his lower Parts from the middle were cloth'd with a fine Vest after the Mode of the Country. Being led up into his Majesty's Presence, he reach'd out an Ivory Crucifix a span and a half long, on an Ebony Cross of a proportionable length, for me to kiss. When I had done it, and he had deliver'd it to a Favorite, he would needs kiss my Crucifix; which he did, and afterwards falling on his Knees, receiv'd Benidiction. In the mean time the People were marching in great Order towards the Church, whilst the King and I brought up the Rear. When I came into the Church, after a short Prayer, I went up to the Altar, and preach'd a Sermon to them upon these words of the Apostle to the *Corinthians*, *Ecce nunc Tempus acceptabile, ecce nunc dies salutis.* Declaring, that I came amongst them for no other End, than to revive in their Hearts the Love and Fear of God, and of his Son Christ.

My Sermon being ended, I waited on the King back to his Palace, where he entertain'd me lovingly, and gave me a hearty welcome into his Dominions. After we had spent some time together, I took my leave, but his Majesty would needs see me out to the Street. His Nobles had Orders to accompany me farther, for they conducted me to a House belonging to the King's Uncle, where I was to reside. I must needs say I was not a little surpriz'd to observe how punctually those Lords would come every Morning wrap'd up in their long Cloaks, and walking two by two, to receive and conduct me to Church, and after Mass march back again with me in the same order as they came. *Marvels.*

After the reciprocal Visits between the King and me were pretty well over, I one day ask'd his Majesty for what reason he had so earnestly and so often sent for me from *Sogno*. He answer'd, That he might have a Priest and Preacher of the Holy Gospel within his Dominions. *That I believe* (reply'd I) *but I presume your Majesty had some other End.* Tho he made me no answer to this, yet I could easily perceive he had some Thought thereupon that pleas'd him, and that by his smiling. *Your Majesty must give me leave to guess at it*, reply'd I, *and therefore I fancy you sent for me to put the Crown of* Congo *upon your Head.* These words were scarce out of my Mouth, but I heard a great clapping of hands, and humming (which are Tokens of great Joy among these People) together with a confus'd noise of prating among the Courtiers, and Drums beating, Trumpets sounding, and other Noisy Instruments playing; all which were only grateful to my Ears, as they proceeded from pleasure conceiv'd at what I had said.

The Kings of *Congo* have a Bull from Pope *Urban* VIII. which gives them leave to be crown'd by the Capucin-Missioners after the Catholick manner, and which in former times their first King was by the said Authority. And afterwards the Missioner, Father *Januario da Nola*, did the same Office for Don *Garcia Alphonso*, who was crown'd in the time of Pope *Innocent* X. The like were others down to this present King. I told his Majesty that his Election having been by Votes, and that in Writing, by reason the Electors liv'd so far off, I desir'd to see them. He readily comply'd with my Request, and among the rest I found the Count of *Sogno*'s Name, which I was glad to see, there having been some difference formerly between those two Princes.

A miraculous Victory.

Having gone thus far, my next Business was to procure the Regal Crown of *Congo*, which had been formerly sent hither by the aforesaid Pope *Urban*, and remain'd at present in the custody of the *Portugueses*. It may not be amiss to tell how they came by it: The manner in short was this, Don *Garcia* II. and 17*th* Christian King of this Country, being desirous to establish the Succession of his Throne

Throne to his Children, amongſt other tyrannous Actions, extirpated ſeveral of the Chief Familys of his Kingdom; and at laſt to ſhow that he was reſolv'd to die as wickedly as he had liv'd, inſtead of invoking the Aſſiſtance of Heaven in his Sickneſs, he had recourſe only to Wizards, Necromancers, and ſuch kind of ill People. Theſe Wretches bearing a more than ordinary hatred to the then Prince Don *Alphonſo*, as well knowing and fearing that if they ſuffer'd him to come to the Crown, he would not only perſecute, but baniſh them; poſſeſs'd the Mind of his ſick Father, that to make his way the ſooner to his Dominions, he had deſign'd to poiſon him. *Merolla.*

Garcia thereupon blinded by their Subtilrys, immediately declar'd his Son unworthy of his Throne, and conſequently got him murder'd, recommending for his Succeſſor Don *Antonio* I. his ſecond Son. Not long after *Garcia* dy'd, in the twenty-firſt Year of his Reign, leaving his Son *Antonio* to ſucceed him: but no body can imagine the wickedneſs of his Reign; beſides the Murder of his Brother, wherein he was not a little concern'd, he put to death all his Relations. He caus'd his Wife to be murder'd, giving out, tho falſly, that ſhe was guilty of Adultery; and afterwards marry'd a near Kinſwoman, whom he had formerly been in Love with, againſt all Law and Reaſon. Then he proceeded to extend his Cruelty towards her Relations, as unjuſtly as he had done towards his own.

Thus began the Reign of that monſtrous Tyrant Don *Antonio*, who having ſcarce wrap'd himſelf in his Purple, dy'd it in Scarlet, and became abhor'd and hated by the *Portugueſes* and *Whites*, who having ſignify'd their diſlike to his Practices, and which coming to his Ears, he vow'd he would ſpeedily have them beat and whipt out of his Dominions.

To effect this, confiding more in his Multitudes, than their Knowledg in Military Affairs, he rais'd a prodigious Army of 900000 Men; the Truth whereof I know not whether it may be queſtion'd by the Reader; but beſides my own, I have the Authority of Father *Cavazzi* for it, who in his Second Book, *pag.* 286. and Eighth Book, *pag.* 868. affirms the ſame thing. Moreover it may appear credible, if we conſider the exceſſive largeneſs and populouſneſs of theſe Countrys, as likewiſe that all this King's Subjects are not only oblig'd, but accuſtom'd voluntarily to follow him to the Wars at his leaſt Command.

Before this Army march'd, the King was advis'd by Father *Francis de San Salvador*, his Chaplain and Relation, not to hazard the Lives of ſo many poor Slaves, againſt ſo warlike a People as the *Portugueſes*. This Frier had receiv'd the Habit of our Order from Father *Giacinto da Vetralla*; he was a Learned Man, and was admitted by Order of the Sacred College.

The King not caring to hearken to his Chaplain's Advice, the Army march'd againſt the *Portugueſes*. On the very firſt day of their march, the Heavens let down ſuch a Deluge, as one would have thought ſufficient to have drown'd all *Æthiopia*, and mourn'd in Thunder for the dreadful ſlaughter that was to enſue. The good Frier perceiving the Diſpleaſure of Heaven, renew'd his former Petition and Advice to the King; *Obſerve* (quoth he to the King) *theſe Drops are as ſo many Tongues, that exhort you not to fight againſt the* Whites; *and theſe Claps of Thunder are as ſo many Groans, that good Heaven ſends forth for the woful Effects of your Obſtinacy.* The haughty King nevertheleſs perſiſted in his Reſolution, and march'd forwards; when at length ſtepping aſide a little way from his Army, with a few Followers to repoſe himſelf, behold a dreadful Tiger, as it were, for a ſecond Warning, leap'd ſuddenly out of a Foreſt, and ran full drive at him. Father *Francis*, who never went from the King's ſide, ſeeing this, drew out a Scimiter he had at his Girdle, and oppoſing the furious Beaſt, at one ſtroke cleft him in two. The King little mov'd at this Action of his Preſerver, rather attributed his ſafety to Magick, than to his Kinſman's Valour.

The *Portugueſes* being reſolv'd to find thoſe Mines of Gold which the *Moci-Congolans* had ſo long promis'd, and ſtill delay'd to diſcover to them, got together about four hundred brave *Europeans*, with near two thouſand *Blacks* their Slaves, and lodg'd themſelves in the Marquiſat of *Pemba*, where they not long after were aſſaulted by above 80000 *Ethiopians*. The *Portugueſes*, tho they ſaw their Enemys march as thick as Locuſts, and tho they themſelves were but a handful in compariſon of them, and had but two pieces of Cannon, yet were they not diſheartned, even when they ſaw them encompaſs and ſurround them. The *Capucin* plac'd himſelf in his Veſtments between the two Armys, endeavouring to make Peace, which was approv'd of by the *Portugueſes*. But the obſtinate King would not hearken to his Mediation, but forth-

forthwith gave the ſignal of Battel, and ſeeing a Woman with a Child in her Arms, ſuppos'd to be the Virgin *Mary*, ſtanding by the *Portugueſe* General, he ſhow'd her to his Men, alluring them of Victory, becauſe the *Portugueſes* had the Impediment of their Women with them. Then began the Shot to fly like Hail from the *Portugueſe* Guns, eſpecially from two pieces of Cannon they had, which made ſuch a dreadful Slaughter among the *Blacks*; that one part of the Army giving way, the other was not long before it follow'd. In ſhort, the *Portugueſes* got the Victory; which the proud King perceiving, he thought to ſecure himſelf behind a huge Rock; which being overthrown by a Cannon Ball, bury'd and kill'd both the King and his Chaplain, the good Frier. Thoſe few that ſav'd themſelves by flight, left nevertheleſs behind them all the Baggage, with the King's Utenſils of pure Gold. Now becauſe this memorable Slaughter was chiefly occaſion'd by Gold, the Natives have never ſince car'd to dig it for fear of loſing their Country, and becoming Slaves thereby.

The Head of the dead King was immediately lop'd off by the Conquerors, who carry'd it to *Loanda*, together with the Crown and Scepter. There they bury'd it, the whole Chapter aſſiſting at the Obſequies. This Battel, commonly look'd upon to have been miraculous, I my ſelf have ſeen painted upon the Wall in the Church of our Lady of *Nazareth*, where the Head is bury'd; and have alſo had it related to me, after the manner as I have told it, by a *Portugueſe* Captain that was preſent at it. He alſo told me, that after the Battel, while they were in purſuit of the Enemy, he hapned to come into a Houſe where he ſaw two Breaſts of Meat roaſting by the fire. Having driven out the People, according to the military Cuſtom, and being exceeding hungry, he fell to taking them off the Spit, but had no ſooner touch'd them than he perceiv'd them to be Mans-fleſh. By this may be ſeen, that tho generally ſpeaking there be no *Anthropophagi* (Man-eaters) in *Congo*, yet the Neceſſities of War drove the People to great Shifts in this Marquiſate.

The *Portugueſes* did not pretend to any Right to the Crown of *Congo*, having been ſent by the Pope, tho they had taken it in War, but ſaid, they were ready to reſign it whenever they ſhould be ſo requir'd. Now becauſe by the death of Don *Antonio*, ſo many Diſorders aroſe, and every one thought it his Right to command, rather than Duty to obey; thence inſu'd innumerable Slaughters, and great Deſtruction. I propos'd to the King to go with his Army and take poſſeſſion of *San Salvador*, a City where formerly his Anceſtors reſided, whence he might ſend an Ambaſſador for the Crown and Scepter to the Governor of *Loanda*, without a Letter, and through the Province of *Pemba*, for otherwiſe he might be hinder'd by the Duke of *Bamba* his Enemy: and if he happen'd to be ſtop'd by thoſe People, he ſhould have Orders not to tell them he was an Ambaſſador, leſt they ſhould detain and put him to death, which inſtead of preventing Miſchief, would cauſe more. The King hearkning attentively to all I ſaid, after I had ended my Propoſition, turn'd about to his Relations and Friends, and ſpoke after this manner: *The Father* (ſays he to them) *knows all*; meaning, that I had diſcover'd the Deſigns of the *Ethiopians*; and adding moreover, that he approv'd of my Propoſal, but that it could not be well put in execution till the Corn was off the Ground; but as ſoon as Harveſt was in, he promis'd me that he would march with his Troops to *San Salvador*, to grub up the Woods, and take poſſeſſion thereof, together with the Lands and Habitations thereabouts. In times paſt that City had been Metropolis and Capital of *Congo*, where the King reſided with his Court. There alſo liv'd a Biſhop and his Chapter, a College of Jeſuits, and a Monaſtery of our Order, all maintain'd at the coſt of the King of *Portugal*. In our Convent always reſided the Father Superior of our Order in theſe Parts. But ſince, through frequent Wars, both this City, and the Country about it, was become a Den of Thieves and Robbers. *Merolla.*

Without this City is the *Pombo*, or great Market, built by the *Giaghi*, where Mans Fleſh was accuſtomed to be ſold like to that of Sheep and Oxen. The *Portugal* Merchants, who reſided here in great numbers on account of Traffick, refus'd to buy this Fleſh, and rather choſe to have the Slaves alive, whereby to fill their Purſes with good Gold, than to have their Bellys ſtuffed with ſuch barbarous Food; and on this account they pretend they have a Licence to buy Slaves, which however they could never produce to this day. The *Giaghi* above menti-on'd are the moſt barbarous People in Nature, of whom, or of the Converſion of the Queen of *Singa*, I ſhall not treat, *Market of Man's-fleſh.*

because that Subject is handled at large by F. *Francis Maria Gioja* of *Naples*.

Merolla.

I told the King likewise I would go to *Sogno*, and expect the return of the Smack from *Loango*, and therein transported my self to *Loanda*. I advis'd him not to let *August* pass before he dispatch'd his Ambassador, assuring him he should no sooner arrive at *Loanda*, but have all the Respect paid him which was due to his Minister; and the present *Portugueſe* Governour being almost out of his time, would deliver the Crown for a small Present, which perhaps another would not; and that the F. Superior and I would crown him, which being done with the *Portugueſes* Consent, none would dare to question it.

I then ask'd two Favours of his Majesty; First, That he would please to pardon a certain Rebel that had caus'd himself to be proclaim'd King of *Congo*, but was now a Fugitive in the Dominions of *Sogno*, and that ever since his Army had been routed by that of his Majesty: I requested him likewise not only to forgive him, but also to afford him the Government of some City, passing my word that he should prove an Obedient and Loyal Subject for the future. The King gave his Word presently that he would do all I desir'd; but I not caring to trust altogether to that, caus'd him to give me his Oath upon the Crucifix to perform it, to the end the Criminal might not afterwards be disappointed and punish'd. My other Request was, That his Majesty would restore to the Count the Country of *Chiovachianza*, to the end that having that Prince for his Friend, as well as the *Portugueſes*, he might reign secure for many years. This likewise without any scruple he consented to.

Sacrilegious Contrivance.

How little reason I had to ask any Favour on behalf of the aforesaid Rebel, may appear by what follows. This Mock-King *Don Garcia* (for so was his Name) coming to visit a Missioner of our Order, one F. *Michael da Torino*, then in the City of *Cusiò* in *Congo*, after he had been very courteously receiv'd by him, and whilst the Father and he were talking together, a Fire suddenly broke out in the Church: The Mock-King soon perceiving it, immediately order'd all his Followers to do what they could to extinguish it, which yet gain'd so far upon them, that in a short time not only the Church was burnt to the ground, but the Sacristy or Vestry. *Don Garcia* seem'd extremely concern'd, which nevertheless was all but feign'd, he having been the Contriver of all, as I was afterwards told by Father *Michael*, who by a Stratagem got it out of one of the Followers, that *Don Garcia* made the whisp of Straw himself, and giving it to one of the *Negroes*, order'd him to fire the Church. This he did to make his Zeal appear the more by his endeavours to quench the Fire, not thinking the Flames would have increas'd as they did. As a Reward for this great Diligence of his he was forthwith excommunicated by the said Missioner, who soon after departed that Country. *Don Garcia* not long afterwards coming to *Sogno*, was absolv'd of his fault by my Companion F. *Benedict*, upon his Repentance.

Whilst I continu'd in *Lemba*, which was about twenty days, the Church was very much frequented: At day-break the third part of the *Rosary* was sung by those that were going Journeys, especially by the Women who went to work in the Fields: Three hours after the same was perform'd by the better sort of People, adding moreover the Saints Litany; and sometimes, as often as ever I could, I said Mass: At night was sung the other part of the *Rosary*, together with the Litany of our Lady. This present year they kept *Lent* fifteen days before ours, by reason they regulated it according to the course of the Moon, but which they did not let me know for fear I should put it off fifteen days longer; they nevertheless observ'd the ordinary course of forty days. To prevent my coming to know the Conclusion of it, the Saturday before they came to me with an Amuzement, saying, *If your Reverence bears a great shooting and shouting to morrow morning, you must know it is on account of some new Acquisition added to our King's Dominions.* I could not but believe them, tho I knew what they spoke of happen'd the night I came into the City, for then the Marques of *Matari* enter'd in Triumph for having subdu'd two Princes, whose Dominions border'd on the Kingdom of *Micocco*; and the same night the said Marques came to give me welcome, looking upon my arrival as a good Omen. The next morning according to my Information, whilst we were in the Saints Litany, I heard a great firing of Muskets, beating of Drums, sounding of Trumpets, and other Noises of various Instruments. *God forgive you* (cry'd I) *for having thus impos'd on me: If I had but known that your* Lent *was at an end, I could have bless'd the Palms last Sunday, and all should now have been done that was necessary for a Preparation for* Easter: *Nevertheless I have that Charity as to dispense my Blessings to all such as have observ'd this holy Time faithfully.*

The mentioning of *Micocco* puts me in mind of a memorable Story told me by

by the Superior Father *Thomas da Seſtola*, concerning a certain Miſſioner who travel'd into this Country, and after having baptiz'd about fifty thouſand Souls died there. His Name I have forgot, but the Particulars of his Labours are known to all.

A comical Story. This Perſon would needs go to wait on the King of *Micocco*, by whom having been courteouſly and kindly receiv'd, he began to treat with him about introducing the Chriſtian Religion into his Dominions. At the very firſt propoſal the King ſhew'd an inclination to believe that was the true Faith which the Miſſioner propos'd, and conſequently offer'd to be baptiz'd: The Prieſt told him that before he could admit him to the Font, he muſt ſubmit to be catechiz'd: He ſeem'd very willing to comply with what was requir'd, and after having been well inſtructed, prepar'd himſelf to receive Baptiſm; when all of a ſudden a thought came into his head, ſuggeſted no doubt by the Devil, which he deliver'd after this manner: *Father, before I am baptiz'd I would beg two Favours of you, which you muſt not deny me, and they are, firſt, to grant me half of your Beard: and, ſecondly, To afford me a Succeſſor from your Loins, for which purpoſe I will cauſe all my Women to be brought before you, to the end you may chuſe her you like beſt: We are all mortal you know* (proceeded he) *and therefore if you ſhould either die, or take a fancy to leave us, who ſhall ſupport or maintain the new Religion which you have planted among us? To what purpoſe ſhould I ſubmit to entertain a new Law, if I have no proſpect of its continuance? Grant therefore that I may have a Son of your Body, who poſſeſſing his Father's rare Qualities, may be a means to tranſmit this Doctrine more ſecurely to Poſterity. I muſt beg of you not to refuſe me, for I cannot conſent to be baptiz'd if you do.* The modeſt Father was much ſurpriz'd, and ſmiling, anſwer'd, That the ſtrangeneſs of his Requeſt was ſo extraordinary, that he could neither gratify him in one nor the other of his Deſires. The King's reaſon for his firſt Requeſt was, only that he might lay up the Hair, and ſhew it upon occaſion to have belong'd to the Introducer of the Chriſtian Religion into his Country; and who knows but his Subjects out of blind Zeal might have worſhipp'd it? The ſecond needs no explaining. 'Tis certain we have been always exceeding cautious how we let the *Negroes* have any thing from us that they might probably pay Adoration to. As concerning the before-mention'd Bull call'd by the *Congheſes* of the bleſſed Sacrament, and their lighting Candles when they open it, the *Portugueſe* Nuncio was acquainted with it, and anſwer'd, that that venerable Effigies being on it, the People might be permitted in their ſimplicity to worſhip it. *Merolla.*

When I had been about eight days at *Lemba*, I was ſeiz'd with a double Tertian Ague, and moreover broke out from the Navel upwards in ſo many Boils and Scabs, that I had not the leaſt reſt either night or day. But my greateſt trouble was, the want of an Interpreter to adminiſter the Sacrament of Penance, which I had not provided, becauſe the Letters ſent me were well writ, and the Language good The Secretary was old, and a Boy I had with me too young to be truſted with Confeſſions. Whilſt I was thus ſick, I was not only frequently viſited by the King himſelf, but he would likewiſe ſend every ſix hours to know how I did: The Queen alſo, and the Infanta *Donna Monica* ſent often to enquire after my Health, and withal preſented me with ſeveral Refreſhments. Having a mind to be let blood, the King's Uncle would needs do that Office for me, not caring to truſt any body elſe, which he perform'd with that niceneſs that I ſcarce felt the Lance enter my Vein: This, with the help of a certain Purge I brought from *Venice*, did me a great deal of good. Being ſomewhat recover'd of my Indiſpoſition, I forthwith reſolv'd to be gone, and in order thereto made the King acquainted with my Intentions: He ſeem'd much diſpleas'd, but notwithſtanding, perceiving my Reſolutions was fain to acquieſce. I told him I did not intend to go by the way of *Boma* for ſeveral Reaſons, but deſign'd to go by *Sogno*, to the end I might meet with the Smack if I could poſſible: I beg'd of him he would ſend ſome of his People along with me to conduct me as far as *Chiova*, a Country belonging to *Sogno*, or to *Zariambala*, an Iſland of the ſame Dominions. His Anſwer was, that he would willingly comply with any reaſonable Requeſt of mine, but much wonder'd at my ſo ſudden departure, eſpecially if I deſign'd to go without taking leave of his Mother. I told his Majeſty, that the reaſon I had not hitherto done it was on account of my Indiſpoſition, of which I was but juſt then recover'd, but that I deſign'd to wait on her, God willing, that very night. Purſuant to my Promiſe I went not long after towards her Majeſty's Court, and at my firſt entrance I met two Servants with Torches, in the ſe-

cond room two more with four Servants, *Merolla.* and two in the third with more Attendants, it being night: They introduc'd me into the Queen's Preſence, whom I found ſitting wrapt up in a Cloak, which was likewiſe thrown under her Arm, having nothing but her Smock under it, and her Daughter ſitting on a Carpet by her. After having addreſs'd my ſelf briefly to her by way of taking leave, ſhe ſtarted up in a Paſſion, and ſetting her hands to her ſides, ſaid, *What will the World ſay, if after having obtain'd a Miniſter of the Goſpel with ſo great difficulty, we ſhould part with him ſo eaſily? No, no, it muſt not be: I will ſpeak to the King my Son, that he by no means ſhall ſuffer you to go. Madam* (reply'd I ſmiling) *if your Majeſty has done me the honour to buy me, I deſire to know in what* Pombo *or Market it was, and what you gave for me, that I may reſtore the Price to you, with Thanks, for be gone I muſt.* The hearing of this caus'd no ſmall laughter in the Company, eſpecially in the Queen her ſelf. I added further, *If I am not ſuffer'd to tranſport my ſelf to* Loanda, *how can I pretend to bring about what I have promis'd, and you ſo earneſtly deſire?* This ſaid, I was immediately diſmiſs'd. The Name of this Queen was *Donna Potentiana*, her Nature agreeing therewith, having always endeavour'd to be powerful, and a great Enemy to the Queen-Dowager *Donna Anna*, and to *Donna Agnes* another Queen. Theſe three Women have often put this poor Kingdom into a flame, each having deſir'd to have her Husband crown'd, and for that purpoſe did all ſeparately endeavour to get a *Capucin* Miſſioner amongſt them, which has occaſion'd the death of ſo many Prieſts, and made our Superior not very ready to let any Miſſioners go to *Congo*.

The Progreſs of the Father's Journey.

Being juſt upon ſetting out on my Journey, the King offer'd me a Preſent of Slaves, which I refus'd, telling his Majeſty that we had more than ſufficient in our Convent at *Sogno*: I nevertheleſs accepted one to wait on me during my Journey, tho I had thirteen at home whom I imploy'd in the Service of the Church, and in that of thoſe that came to viſit us. His Majeſty ſeeing I had refus'd his offer of Slaves, reſolv'd to ſend ſome People to accompany me, which indeed I deſir'd, among whom were two of his Relations, to the end that I might be the better receiv'd where-ever I came. Over and above the two things formerly mention'd, I requeſted two Favours more of the King, and they were, firſt, That I might have leave to level that obſcene and ſacrilegious Place before-mention'd, if it were yet in being, where ſo many Sorceries and Villanies had been practis'd: And, ſecondly, That I might take away the Banners from the Burial-places in the Fields, being both ſuperſtitious and blameable. Having obtain'd theſe my Demands, I took my leave of his Majeſty and departed.

When we were got as far as the River which bounds the Kingdom of *Congo* that way, my Companions and Followers being many, ſome arm'd with Guns, and others with long Pikes, after the manner of the Country, by reaſon we had no Boats on that ſide, we made ſigns to the Inhabitants of the other to come and fetch us over in their Canoos. When this was done, our People call'd three Aſſemblies among themſelves, I not being able to gueſs at the Concluſions of either, tho I partly thought that the reaſon muſt have been, either that they were afraid of being render'd ſuſpected by coming arm'd, or elſe that they did not care to venture themſelves in the Dominions of *Sogno*, out of a diſtruſt they had of the People. At laſt three great Canoos came over, but not near ſufficient to tranſport all of us: Into one of theſe having put me with my Interpreter, they promis'd they would ſoon follow, but were worſe than their words; for leaving me to the mercy of the Winds and Tide, they went their ways, and having reach'd the other ſide of the River, the *Mani* of the place propos'd to me to ſtay there all night to baptize ſome Children, and next morning I ſhould be going as early as I pleas'd onwards of my Journey. This Propoſal was not at all diſpleaſing to me, eſpecially ſince I had a more than ordinary deſire to ſee whether the *Congheſe* People would follow me or not; thoſe two that were of the King's Relations having promis'd me that they would conduct me as far as our Convent in the *Banza* of *Sogno*. As ſoon as Morning came, the *Mani* thunder'd in my Ears, *That if I would needs be gone, I muſt unlooſe my Purſe-ſtrings before I enter'd the Boat again: With all my heart* (quoth I) altho I had already ſatisfy'd thoſe Watermen that brought me over. *Tell me* (ſaid I) *how much you demand, and you ſhall have it. Fifteen* Liboncbi (reply'd he) which are about ten *Roman Giulios*. When I was about to pay him what he demanded, he cry'd he muſt have thirty *Liboncbi*, having been miſtaken before. *There are thirty for you* (anſwer'd I)

which

which having laid down, up ſtarts a Fellow and cries, *'Tis a ſign the* Mani *has not been very converſant in Wateridge, ſince he takes thirty for what he ſhould have threeſcore. Be they ten times as much I will pay them* (reply'd I) *ſince once paying goes for all.* This ſaid, I laid down the full of what they demanded, and went into the Boat. Towards night when I thought we were got near the Land of *Sogno*, I diſcover'd an Iſland where the Watermen immediately run aſhore. I was not landed, when a monſtrous Fellow, with a Countenance like to a great ugly Wizard, came up to me, and told me in a haughty tone, that he had Orders from the Secretary of *Congo* to bring me aſhore. *How can that be* (reply'd I) *when I left the Secretary of* Congo *in* Congo *my ſelf, how then ſhould he come here? I ſay* (reply'd he) *the Secretary of the Kingdom of* Congo *requires your Preſence.* Now it ſeems the *Mani* of this place laid claim to that Title. I anſwer'd then this proud Meſſenger, *Pray tell the Secretary your Maſter, that I deſire to be excus'd from waiting on him, being not well, and beſides going to* Sogno *for recovery of my Health.* He came a ſecond time, and more importunately than before commanded me to come aſhore: Whereupon I deſir'd him with that meekneſs that became me to acquaint his Lord that I was a Miſſioner, and, tho unworthy, Superior of the Miſſion into *Sogno*, being juſt come from *Congo*, where I had three hundred arm'd Men aſſign'd me by the King *Simantamba* for ſafe Conduct, all whom I had nevertheleſs ſometime ſince parted with, for the truth whereof I appeal to the Watermen that brought me. The *Mani* or Secretary hearing this, call'd for the Watermen to inform himſelf of the truth, who atteſting what I ſaid, he then ſent for a *Sogneſe* to ſee if he knew me, who confirming what he had heard before, he immediately diſpatch'd away this *Muſcilongo* or *Sogneſe* to me, to beg of me for God's ſake that I would come to him; or that, if I ſo pleas'd, he would come in Perſon to fetch me, excuſing himſelf for having ſent ſo ſaucy and ill-bred a Meſſenger at firſt, who having exceeded his Orders ſhould be ſurely puniſh'd. *This Language is ſomething like* (quoth I) *and ſince he intreats me for God's ſake, in God's Name will I go to him.* Then after having recommended my ſelf to the Protection of the Almighty, I went aſhore. The *Mani* gave me to underſtand that he would come forthwith to pay me a Viſit, but I deſir'd the Perſon that brought me the Meſſage, to acquaint his Maſter, that betimes in the Morning I would wait on him without giving him the trouble of incommoding himſelf by a Night-viſit to me. He treated me with a Goat, Fruit, and a Pot of the Country Wine, together with a flask of Brandy mixt like a Julep, which I could not imagine how he could get, and for the 30 *Libonchi*'s I had paid his Subjects he reſtor'd me ſixty. The ſame hour of my arrival I began to baptize near a Houſe where the Miſtreſs was a Bed. In the Court of this Houſe were planted ſeveral Goards with Leaves like unto ours, but the Fruit was green and pulpy, and of an excellent taſte. This Court being not well able to contain the great concourſe of People that throng'd thither, they muſt neceſſarily exceedingly trample the Woman's Ground: She began to bawl out therefore as if ſhe were mad, but the People taking little or no notice of her, crowded rather the cloſer. Whilſt I was adminiſtring the holy Sacrament of Baptiſm, this Woman cry'd out with greater vehemence than before, which caus'd me to hold out my ſtaff to her, wherewith I ſupported my ſelf being ſcarce able to ſtand, to make her quiet, not knowing at that time that ſhe was the real Miſtreſs of the Houſe: When ſhe, either taking that ſign for a Threat, a thing always abhor'd by me, or elſe mov'd by ſome other wicked deſign, catch'd up a Spade angrily, and fell to digging round her ground where the People were (an Action always ſuperſtitiouſly obſerv'd by them) without any body ſo much as ſpeaking a word againſt it: After ſhe had ſo done, ſhe began to bawl out again as if ſhe had been bewitch'd. I perceiving her to perſiſt in her Obſtinacy, made the ſame ſign to her as before to be quiet, whereupon ſhe immediately run as hard as ſhe could drive to call a Witch to bewitch me: As ſhe ran along ſhe cry'd to her ſelf, *What ſhall a Stranger thus abuſe a Native? Muſt I be drove out of my own Houſe by I know not who? No, no, if I cannot get him away by fair means, I will have his Soul out of his Body by foul.* She ſoon after appear'd again, bringing along with her a Witch and a Scholar of hers. As ſoon as the People were gone, theſe two laid themſelves down on the ground, leaning againſt a Wall. I knew them well enough to be what they were by the faſhion of their Clothes: On their Heads they had a piece of Cloth folded round like a Turban, ſo that one Eye was only to be ſeen; with this the old Witch look'd

Merolla.

A Witch defeated.

look'd ſtedfaſtly upon me for ſome time, grumbling after a brutiſh manner to her ſelf all the while: Then with her hand ſhe proceeded to ſcrape a ſmall hole in the ground; at the ſight of this I immediately order'd my Interpreter to be gone, being more concern'd for him than my ſelf; for as a Prieſt that had always truſted in God, I doubted not but to render her Charms ineffectual as to my ſelf. I commanded the Devil that he ſhould not come near, but ſhe little regarding what I did, went on with her Sorceries. I order'd the evil Spirits a ſecond time to be gone, which ſhe perceiving, giving her Scholar a luſty ſlap over the face, ſhe bid her be gone and leave her alone: At my third Command ſhe departed alſo, but return'd next Morning betimes, practiſing over her deviliſh Arts as before. I reſolv'd not to ſtand long in one place, thereby to avoid the deſign ſhe had upon me to bewitch me to death, that having been the reaſon of her making a hole in the Earth. It ſeems their cuſtom is, that when they have a mind to bewitch any one mortally, they put a certain Herb or Plant into the hole they have ſo dug; which, as it periſhes and decays, ſo the Vigor and Spirits of the Perſon they have a deſign upon will fail and decay. I propos'd to my ſelf to ſpend my time in baptizing, till the Watermen that belong'd to my Boat return'd to me; but it ſo happen'd that I had done all that I had to do before any one of them came. I then went down to the River-ſide a little way diſtant, whither the Witch follow'd me: When I had gone down thrice, endeavouring all along to avoid her, and finding I could not, I ſat me down by the Water-ſide in expectation of the Watermens coming: This the Hag perceiving, ſhe likewiſe ſquat her ſelf down over againſt me. The People being curious to know what would be the event of this Conteſt, had hid themſelves in an adjoyning Field of Millet, which grew about ten or twelve hands high, which I knew nothing of. Whilſt I was thus ſitting, and obſerving that vile Wretch ſo near me, it put me in mind of the ſaying of the wiſe Man, *Mulier nequam Plaga mortis: A wicked Woman is a deadly Wound.* Then I addreſs'd my ſelf to God, ſaying, *O Lord, the Cauſe is thine, thy Honour lies at ſtake, and ſo much the rather by reaſon that the Inhabitants of this Iſland are but very little acquainted with thee! As for me, I am but a poor Worm in reſpect of thy Majeſty: Do thou work in me, for without thee I can do nothing.* This ſaid, I commanded her once more in the name of the Bleſſed Trinity and the Holy Virgin to be gone, and withal blowing gently towards her, ſhe all of a ſudden giving three leaps, and howling thrice, fled away in a trice. The ſwiftneſs of her Motions were ſo extraordinary, that they were wonder'd at by all that ſaw them, and thought impoſſible to be perform'd by any human Power. When the Witch began to fly, the People came forth of their holes, and running after her with ſeveral reproachful Exclamations, cry'd out, *The Devil is fled and the Prieſt not mov'd: The Devil take all Witches and Witchcraft.* I being ſurpriz'd at the hearing of ſo great a number of Voices in my favour, gave immediate Thanks to the Supreme Diſpoſer of all things, and more eſpecially when I heard them cry further, *God proſper Chriſtianity! God proſper Chriſtianity!*

Merolla.

Soon after the Watermen appear'd, whom I thought to have hid themſelves likewiſe as the others had done, but it ſeems they had not: I gave them all the good words I could, that they might go off preſently, which they did not long after. The ſecond night after our leaving this place, we came to the Iſland of *Zariambola* belonging to *Sogno*, where I thought my ſelf ſecure: As I went up the Canal, before I landed, I met with a Nephew of the Count's, whom I acquainted that I was juſt come from *Congo* with good News for the County of *Sogno*. This was not ſpoken to a deaf Perſon, for it was immediately carried to the Count's Ears. Next morning the *Mani* of the place pretended that he would provide me another Boat to tranſport me farther, but after a good deal of time loſt none appear'd. It was my good fortune that the aforeſaid Relation of the Count's hapned to return again that way, who perceiving that I had been made a fool of and abus'd by the *Mani*, fell into a great Paſſion, and kicking againſt the ground, began to reprove him after this manner; *Is it thus that you behave your ſelf in my Uncle's buſineſs? I will take care that as ſoon as I get to* Sogno *you ſhall be ſure to be depriv'd of your Government.* The *Mani* began to excuſe himſelf, affirming that he had aſſign'd me a ſufficient number of Watermen, and that if I were not gone it muſt have been their fault. Coming to an Anchor afterwards about midnight in the Port of *Pinda*, my Boats-crew fled, not giving me an opportunity to return their Kindneſs. I then landed,

The Father returns to Sogno.

and

and went ſtraitway to our Convent. Next morning the Count, with a greater Attendance than ordinary, came to ſee and welcome me home. As ſoon as I ſaw him, I broke forth into theſe words, *Did not I tell your Excellency, that if I could not well accompliſh my Miſſion by Land, I would do it by Water?* When he, without anſwering me a word, fell down immediately on the ground to kiſs my Feet, which he would needs do, tho I hinder'd him all I could, and my Brethren that were then preſent much wonder'd at it. Being much aſham'd of what he had done, I preſently lifted him up, and we afterwards ſtep'd aſide to diſcourſe of the Particulars of my Expedition. I acquainted his Excellency with what had paſs'd between me and Don *John Simantamba*, concerning the reſtoring of *Chiovachianza*. He ſeem'd very well pleas'd with the News, and ſaid, that was what he had moſt deſir'd. I then advis'd him to reeſtabliſh Don *Garcia*, who at that time liv'd within his Dominions. Which Counſel of mine he readily agreed with, having been all along hitherto forc'd to maintain him at his own Charge, and contrary to his Inclinations, only through Policy. As ſoon as our private Diſcourſe was at an end, Father *Andrew da Pavia*, one of the two Miſſioners that I had left behind me, told me, that there was a *Dutch* Ship ready to ſet ſail for *Loanda*, and that if I thought fit I might take that opportunity to carry ſo much good News to our Superior there, and the Governor. To which I anſwer'd, that I did not much care to go ſo quickly to Sea again, deſiring rather to repoſe my ſelf till the return of the Smack from *Loango*, according to my Promiſe given the Commander thereof. Hereupon Father *Andrew* undertook himſelf what I refus'd, and in order thereto took leave of the Count that very Minute. Making this Voyage in a *Dutch* Ship, which are commonly pretty good Sailers, he return'd to us again in leſs than a Months time. Having brought the News to the Governor, he ſaid, he embrac'd him heartily, and told him, he could never have wiſh'd for any thing better, ſince the Way would probably be now open'd to *Congo*, to the great benefit of the *Portugueſes*.

In confirmation of this I muſt further add, that when I was going a ſecond time to *Sogno* from *Loanda*, as I was taking leave of the Governor, he earneſtly recommended to me to procure leave from the Count for the *Portugueſes* to trade within his Dominions. When the Farmers of the King's Revenue that ſtood by, anſwer'd; *A free Trade with* Sogno *can ſignify little or nothing to us, that Country being like a large Tree, where nothing is to be met with but Branches and Leaves; when a Voyage to* Congo *would furniſh us with not only Leaves but Fruit.* *Merolla.*

Lobo the late Governor of *Loanda*, whilſt he was in Office, acquainted the *Royal Chamber*, that he deſir'd to have the Crown of *Congo* in his poſſeſſion; but whatever diligence was made uſe of for that purpoſe, it could by no means be found. Then he commanded a new one to be made of Silver gilt, to the end that when the *Congheſe* Ambaſſador came for it, he might have it ready to give him. The King of *Portugal* coming to the knowledg of the Crown's being loſt, writ both to the Biſhop and Governor, that they ſhould make it their Buſineſs to find out in whoſe hands it was laſt, and puniſh him as if he had ſtolen it. Father *Andrew*, through the ſhort warning he had of his Journey, was not able to give any account when the *Congheſe* Ambaſſador was to arrive; but afterwards, at the return of the Smack from *Loango*, I going to *Loanda* in it, acquainted the Governor that it would be in the Month of *Auguſt*. *Auguſt* came, yet no Ambaſſador appear'd, which made us Miſſioners not a little concern'd, having given out every where that he would certainly come then. *Diſappointment in the Affairs of* Congo.

A little after meeting with ſome *Negroes* newly come from *Congo* to this City, they inform'd us that they had met the Ambaſſador on the Road with a great Retinue. The *Sogneſe* Ambaſſador being likewiſe in this City at that time, to congratulate the Biſhop's acceſs to the Biſhoprick, had information that he was ſtop'd by the Duke of *Bamba*'s Orders, as he came through his Dominions, that Prince having been always an Enemy to *Congo*, on account of his Pretences to that Crown, founded on his deſcent from Donna *Anna*, one of the before-mention'd Rival-Queens. The *Portugueſes* were ſatisfy'd with his ſending, and all things had taken effect, but for ſome Troubles that enſu'd: For the new Governor was about making War on the Queen of *Singa*, who had deſtroy'd a Territory belonging to the *Portugueſes* with Fire and Sword, and carry'd away the *Sova*, or Lord of it, and his Wife into Slavery.

Amongſt other Services done the King of *Portugal*, by *Lewis Lobo* the former Governor

Merolla. Governor of *Loanda*, one was, that he laid the first Foundation of a Communication with *Congo*, and render'd that Kingdom dependant upon *Portugal*, as likewise made a Crown for the King thereof, at his own proper Costs. The crowning of this King we did not doubt shortly to effect, notwithstanding what had happened, especially since Father *Andrew da Pavia* was negotiating earnestly about it.

Whilst this was in agitation, the Father Superior, with the rest of us, did all that in us lay to promote the replanting of Christianity in *Cacongo*, calling in to our assistance the Governor himself, and the *Royal Chamber*, who were so well affected to our Proposals, that they told us, that whatever small Benefit they could propose to themselves by Traffick with this Kingdom, yet would they assist us to their Power in the introducing of Christianity there; and that the first Ships they had at liberty should be employ'd in that Mission. The new Governor was extremely diligent in furthering this Affair, and the Bishop rather more than he. I told them that not only *Portuguese*, but likewise *Italian* Priests would be necessary to alienate the Minds of that People from Jealousies and Suspicions. To the same purpose I had formerly writ to the then Vice-Superior, Father *Joseph Maria da Busetto*, when I was sent for by the King of *Cacongo*, and he had sent my said Letter to the Sacred College. Our Father Superior likewise had dispatch'd my second Letters to the same College, which I sent to him on the same account.

Another Attempt for the Conversion of Cacongo. Matters being thus dispos'd, a certain Head of a Convent in this City, having been fully inform'd by *Ferdinand Gomez* of the King of *Cacongo*'s Inclinations to embrace the Christian Faith, resolv'd to take the Task of Preaching it to him upon himself. For this end he gave out, that he had receiv'd Orders from his Superiors to transport himself to *Capinda*, well knowing that I could not go by reason of an Infirmity I then labour'd under. He also procur'd Letters from our Superior, to recommend him to our Convent at *Sogno*, where he was consequently very courteously receiv'd. Thence he sent a *Portuguese* Priest, his Companion, to *Cacongo*, enjoining him to speak with the King. Without this Person he could never have had any hopes of the success of his Mission, being not at all skill'd in the *Congbese* Language, which this Priest spoke very well. He nevertheless could not obtain the Speech of the King, which caus'd him to write to him in his Superior's Name; but getting no Answer, he began to despair: Whereupon returning back, they both came again with shame to *Loanda*.

Afterwards Father *Andrew da Pavia* took upon him to write to the said King, signifying to him that he would come and baptize his Majesty, whenever he should please to appoint him. It was reported about this time that all Foreign Missioners were to depart by Order of the King of *Portugal*, and that all our Convents were to be surrender'd to those (a bad Report for us Capucins, as you shall hear more hereafter) of the aforesaid Order. Whereupon the aforesaid Superior, tho he did not well care that *Pavia* should go, yet that he might prepare the way for him, and build a Convent there, he earnestly press'd him to it. At *Pavia*'s arrival the King sent him word, that he could not consent to see him, having formerly given his Promise to me whom he expected; and that with me he look'd not only for an Exercise of the Sacred Ministry, but likewise for Trade and Commerce, by means of a Merchant I was to bring along with me to settle in his Dominions for that purpose.

Among all the Kingdoms which I have seen in this Part of *Ethiopia*, none pleas'd me so much, either for Commodiousness or Profit, as this of *Cacongo*; which good Qualities enclin'd not a few besides my self to be desirous of going thither. The Commodiousness of it consists in its lying between three Ports much frequented by Strangers. The first and most famous of these is that of *Loango*, the second that of *Capinda*, and the third and last that of *Cacongo* it self, but which is not very secure. This Kingdom for the most part is flat, with an Air indifferently wholesom, and a Soil not unfruitful, by reason of frequent Showers, and the Moulds being generally black, whereas in others Parts of *Ethiopia* it is either sandy or chalky. The Inhabitants of this Country, considering they have been born *Pagans*, are more courteous and humane than ordinary; and tho they are *Infidels*, they cherish and respect our Priests. Whilst the Plague was amongst them, they burnt their Idols, saying, *If they will not help us in such a Misfortune as this, when can we expect they should?* This Passage I heard whilst I was in *Sogno*; and it griev'd me extremely that I had not an opportunity to go, and further such good Motions in them for their Souls sakes.

Thus

Thus much for *Cacongo* and its Inhabitants.

An Account of Angola. I must now give some short account of the Kingdom of *Angola*, tho I have been only perfectly acquainted with the Provinces of *Dante* and *Bengo*.

Loanda. Before we proceed, let us stop a while in the City of *Loanda*, where I have been 3 times, once upon Business, and the other two times I lay there a great while sick. To speak only of what I know, *Loanda* is the Metropolis, not only of this, but of all other neighbouring Kingdoms that belong to the *Portugueses*. Here resides the Bishop of *Congo* and *Angola*, together with a Chapter of about eight or nine Canons. The Governor of this City precedes all others in any of the *Portuguese* Conquests in *Ethiopia*. Here are three Convents of Religious Persons, *viz.* one of Jesuits, another of bare-foot Carmelites, and a third of Friers of the third Order of St. *Francis*. As to these two last, the *Carmelites* have a Mission out of the City in the said Kingdom, where at present lives a Secular Priest, through the great scarcity of Regulars. Among the Jesuits there was a famous Missioner, adorn'd with many good Qualities, and a virtuous Life, who travelling about indefatigably into all Parts of the Kingdom, to throw down and grub up the Idols and Trees that the *Pagans* worship'd, was thought to have been made away by some of those People. Here is likewise a House of our Order, where our Father Superior resides, who is thence to support the Missions by the Charity of the good People there. Our Church here is more than ordinarily frequented on account of its being dedicated to the glorious St. *Anthony* of *Lisbon*, so call'd by the *Portugueses*; as likewise that there are several Martyrs Bodys kept in it, which have been transported hither from *Rome*. It is a Royal Chappel, and has two Congregations of the *Rosary*, allow'd by the *Dominicans* who have no abode here. Here three times a Week is sung a third part of the *Rosary*, and three times more throughout the Year *Discipline* is us'd. The Brotherhood has built a Chappel eight square, with a large *Cupola* of an extraordinary height; which being a thing uncommon here, is extremely admir'd. Under it there is a Vault for Burial, which is not customary in the other Churches. This Vault was first built for the Body of Father *Francis Licodia*, a bare-foot Frier of the Province of *Syracuse*, who died sometime before my arrival here: A great concourse of People assisted at his Burial, his Death having been proclaim'd throughout the City by Boys. The Peoples Devotion was so remarkable at his Funeral, that tho a prodigious Whale was cast ashore at that time, yet did it not in the least raise their Curiosity. The Jesuits with whom we entertain an affectionate correspondence, put him under-ground, and Father *Ribera* of the same Convent preach'd his Funeral Sermon. This Father was zealous in breeding up Children in the Fear of God; for he had got a great company of white Boys, whom he habited like Capucins, teaching them the Principles of the Christian Religion adays, which they repeated and sung over anights. Of those in my time I found to the number of sixty, tho Father *Francis* was dead. While I was here, this good Person's Body was discover'd on account of burying our Superior, Father *John da Romano*, in his Vault. His Corps was entire in the Coffin; on the Lid of which his Picture was painted to the Life. When it was open'd, some body out of Zeal took out two of his Teeth, and the Point of his Hood. How extremely devout these Citizens are towards our blessed Patron S. *Francis*, is fitter for another Pen to express than mine. *Merolla.*

Great Charity. All I can say is, that without carrying our Wallet at our Back, which is not here the custom, we rather abound with necessarys than want them, in such manner, that he that has a mind to bestow his Charity upon us, must send it betimes or he will have it sent back again. These good Citizens not only support our Convent in this City, but likewise several other Missions into divers Kingdoms, otherwise we could not be able to subsist. True it is, we endeavour to make some return of what is rare in those Places.

To give farther Instances of the Goodness of this People, I will add a word of the Governor. When we came hither, we found Don *John di Sylva* in possession of the Government of this Kingdom, who shewed so entire an Affection towards us, that whatever Memorials and Petitions we presented to him, he forthwith granted and sign'd, scarce reading them. It hapned that a certain Priest of his own Nation coming to ask a Favour of him on account of a Friend, the Governor would by no means grant it. Whereupon the Priest broke out into these words, *You scarce read the Petitions of the Capucins who are Strangers, but bestow Favours on them; and to us your Countrymen you deny all we ask.* To which *Sylva* reply'd, *I do*

Merolla. *neither open nor read the Capucins Petitions, because I am well assur'd they will ask nothing but what is fit for me to grant; and besides, what they require of me on other Peoples accounts, I know well to be done merely out of Charity, and without any expectation of a return from those they oblige.* The same Favour we found with the late Bishop, and the present. And to conclude with this Matter, I will here tell you a Story of the foresaid Father *Francis:* Two Fellows going to be hang'd, Father *Francis* mov'd by mere Charity, told the Governor, that in case he would pardon one of them, he would suffer Death in his stead. The Governor answer'd, that if he would be as good as his word, one of them should presently be unloos'd and sent away; and if he could find another would do the like good Office for the other, they should both be freed tho they were great Offenders. But tho this Profer was made on Father *Francis*'s side, none would appear on the other; so that one must unavoidably die for want of a Frier to release them. When they came to the place of Execution, the Governor sent to take the Halter off from Father *Francis*'s Neck, when he was dispos'd to die, and knew nothing of any Mercy design'd him; and if Father *Leonard da Nardo* his Companion would have done the same, they had both escap'd, but for want of it one was hang'd.

Inhabitants of Loanda.

Let us now come to the Customs and Manners both of the *Portugueses* and Strangers that live in this City. They are of three sorts: First, Those that come merely on account of God's Service, and for no worldly Interest, tho these are but few. The second sort are such as come to command or trade there, who are many. The third kind are likewise no small number, tho nothing comparable to the foregoing, and they are those condemn'd Persons that are sent hither by Courts of Justice, amongst which the Spiritual Courts send several descended from the *Jewish* Race, which are nam'd by the Citizens *New Christians*; these are kept from coming to the Sacred Function for several Reasons, amongst which one is for a Crime frequently practis'd by them, which I shall forbear to name for fear of offending chast Ears. Notwithstanding this, these People are the greatest frequenters of Churches, and give the most liberally to our Convents and the Poor.

Women.

The Women being bred among *Blacks*, suffer themselves to be so much perverted, that they scarce retain any thing white about them except their Skins; but be this spoken with a reservation of the Good of that Sex, whereof there are some few. The worser sort take upon them to lord it over their Husbands, insomuch that if they will not live according to their Fancys, they do all they can to drive them out of their Houses, or else humble them so far, as never to go out nor take their pleasure in their Net, and under their Umbrella, according to custom. But still the worst is, that while they are under this Confinement, they may choke for want of Water, this City having none fresh but what comes from an Island about two days Journey distant. This makes good the Saying of the Wise Man, *Melius est habitare in Deserto, quam cum Muliere rixosâ*; *'Tis better to live in a Desert than with a scolding Wife.* Likewise in eating, the Wife and the She-*Black* generally starve the Husband; upon which occasion I hear him, methinks, to cry out with the Poet,

O Conjux male grata Seni, male grata Marito,
Sola tuis, Conjux, dedita Deliciis.

Some of these Women keep their Husbands Clothes from them, out of a pretence that they do not belong to them alone, but to their Family in general. The Law here is, that what comes by the Mother descends to the Daughters, and that because the Sons have wherewithal to maintain them by Marriage. When the Maids are marriageable, if their Mothers carry them to Church, they are said to do so to sell them, and therefore for the most part they keep them close. When they are marry'd, they also generally keep themselves up for one Reason or other, either on account of being big with Child, Heat, Wet-weather, or the like. When they come to be old, they don't care for being seen for fear of discovering their Wrinkles. The better sort go to take the Air in their Nets, with a Carpet thrown over them, and attended at least by twelve Persons: Two of these carry the Net, and two more bear Umbrella's on each side, and eight *Moccama's* (*Negro* waiting-Maids) four of which hold each a corner of the Carpet, and four walk before to spread the Carpet to kneel on when their Mistris goes into the Church. Whenever there is any Stage-play, or Tilting, the Women, all without exception, go to it even tho they were sick.

On

On *Holy-Thurſday* they always walk on foot, and without Attendance, which they never do at any other time. To obviate ſuch Diſorders, Father *Paul da Vareſe*, and our Superior, obtain'd of the Biſhop that Maſs ſhould be ſaid in three different Churches, *viz.* in the Cathedral, the Pariſh by the Sea-ſide, and thirdly in our Church, two hours before day; at which great numbers aſſiſted, which was continued in my time. At laſt a certain Perſon hapning to be kill'd coming out of a ſuſpicious Houſe, ſome ill People took thence an occaſion to get this pious and good Cuſtom ſuppreſs'd.

Mulattoes. Of the *Mulattoes*, born of a *White* and a *Black*, whereof there are great numbers here, I can never ſay enough. They hate the *Negroes* mortally, nay even their own Mothers that bore them, and do all they can to equal themſelves with the *Whites*; which is not allow'd them, they being not permitted to ſit in their preſence.

The *Mulatto* Women wear no Smocks nor Petticoats, and have only a piece of Cloth girt under their Arms; but this is nevertheleſs to be meant of ſuch as have no known Fathers. The Male *Mulattoes* wear Stockings and Breeches, and become commonly either Prieſts or Soldiers, above which Condition they never riſe. It was no ſmall trouble to me to obſerve, that wherever theſe *Mulattoes* were born, they were preſently deſign'd for Prieſts. There are great numbers of them, who not knowing how they came into the World, or whether they are deſcended from *Jews*, cannot be expected to be able to inſtruct others. To remedy this Diſorder therefore, the new Biſhop brought Orders from *Rome*, that none ſhould be diſpens'd with as to their irregularity. Of this theſe *Mulattoes* believing us *Capucins* to have been Authors, by reaſon that we had frequently preach'd againſt theſe Abuſes, they bore us a mortal ill-will, nevertheleſs it has never hitherto been in their powers to do us any harm.

Thoſe among theſe People that are Soldiers, and travel about the Kingdom, exact as much Service and Reſpect from the *Negroes* as the *Whites*, cauſing themſelves to be carry'd about in Nets; and if it ſo happen that the *Soua*, or *Manì* (Governor) be not immediately ready to provide them with People for their Service, or do not treat them as they require, they will preſently draw their Swords, and take whatever they can find in this Governour's Houſe, tho they are going, not about their King's, but their own Buſineſs. If perchance they have occaſion to eat on the Road, they take whatever Edibles they can meet with, without thanking the *Negro* they have them from; and if he ſhould happen to murmur but in the leaſt at their injuſtice, inſtead of making him Satisfaction, they will pay him with Baſtinadoes and Blows. *Merolla.*

Others that turn *Pomberos* (buyers of Slaves) and go up and down in the Country for that purpoſe, commit a great many unjuſtifiable Actions, amongſt which this one ſeems to me moſt unpardonable: They will lie with the *Negroe*-Women, and get them with Child; and ſome Years afterwards returning that way, will take thoſe very Children they have ſo got from their Mothers, under pretence of better educating them in the City of *Loanda*; but inſtead thereof, at a certain Age, do ſell or barter them away for ſuch Commodities as Slaves are wont to be exchang'd for, and thereby grow rich by trading in their own Fleſh and Blood. A barbarous Cuſtom in truth, and not fit to be ſuffer'd amongſt Chriſtians, eſpecially where Chriſtianity is in its Infancy, as it is in theſe Parts. This is the Reaſon likewiſe why the Pagans do not come in faſter to be converted, becauſe they obſerve how many ill Actions the *Mulattoes* are guilty of, and yet go unpuniſh'd.

To prevent in ſome meaſure this bad Cuſtom, the Governor in my time forbad the *Mulattoes* to trade any more this way, and order'd, that if they had a mind to travel any whither, they ſhould pay for the Carriage, both of themſelves and their Baggage, affirming, that if they went on the King's Buſineſs, they would infallibly be paid again; but if on their own, they ought to reſt ſatisfy'd with the Expence. By theſe means this Miſchief was for a while diſcontinu'd.

But this Abuſe would not have been ſo much if it had lain only among the *Mulatto's*; the Whites alſo had their ſhare in it, and traded like the others in their own Fleſh. This comes to paſs when their Black Miſtreſs brings them forth a Child, and being of that hue it is naturally a Slave, which coming afterwards accidentally to offend, is forthwith ſold according to cuſtom: But the worſt is, this is done upon the ſmalleſt Offence, and without any regard to Nature or Relation.

Merolla. A Father had two Daughters, the one a Widow, the other a marriageable *Mulatta*; having a mind to marry the latter, he took away the others Goods, and all he had to give with this *Mulatta*: The Widow in my hearing said, I will not displease my Father, let him do what he pleases, I will never oppose him; but when he dies I will sell his Daughter, because she is born of my Slave, and thus without trouble or contest will recover what is taken from me, giving her Father to understand as much in a civil way. In short, unless the Father declare one of these to be his lawful Son or Daughter, they are ever look'd upon as Slaves.

Blacks. As to the *Negroes* which inhabit this City and Kingdom, except some few that are free as being Natives, they are all Slaves to the Whites: Some are sent to the *Arimi* (Farms) about one or two days Journy off from the City, as to *Bengo* and *Dante*, which are well water'd with Rivers, when the other Provinces are almost parch'd up for want of Rain, and consequently not fit for Tillage. The way of manuring the Ground here is this: They cast up the Earth with Spades into a Ridge, leaving thereby a Furrow on either side, into which when the Rivers are well fill'd by Rain from the Mountains, they cut their Banks and let in the Water: After it has remain'd there some time, and the Earth is pretty well moistned, they let it out again into their Canals, and close up their Banks. When this is done, after a little while the Earth becomes proper for their Seed, which when sown after three months time is fit to be reap'd. Others of these Slaves are sent to fishing, whereby their Master maintains his Family, and sells what he has more than sufficient for that purpose. It is not to be imagin'd what a great quantity of Fish they have in these Seas, and how cheap they are to be bought. A great Providence truly! for otherwise it would be almost impossible to subsist here, especially in this City. I must confess in all my Travels I never met with the like, tho I have read in *Peter Cobero's* Voyages, written in *Spanish*, that he had been in a Country bordering upon a River wherein there were such great abundance of Fish, that the Inhabitants dry'd and made Bread of them, Bones and all. Upon these Fish the Blacks generally live altogether, whereof the Whites eat sometimes, especially a nights, affirming they are much easier to be digested than Flesh. Altho these Fish have not that pleasant Taste which ours in *Italy* have, yet are they nevertheless well enough lik'd by the Inhabitants for want of knowing better.

These Slaves are likewise employ'd in building, which is commonly very slow. Whenever any of their Masters have a Child born, a House is begun, and goes on no faster than that Child grows. I speak this of those Whites that are able to build a House for every Child they have. The Plaister here is made of Sea-shells, whereof there are great quantities on these Shores. They have Furnaces of much the same make with ours, wherein they burn the said Shells, which make as white and good Lime as ours.

Many of these Slaves do the Office of Barbers, wherein they are more expert than the Whites, and that not only in the use of the Scissers and Razor, but likewise in that of the Lancet to open a Vein. In short, some follow one Trade, and some another; and when they have no business to do for their Masters, they are hir'd out at so much a week or month, the Profit whereof goes to their Masters; so that he that has most Slaves here is always accounted the richest Man.

Mony. The current Coins here are the *Maccuta's*, being certain pieces of Straw-Cloth of about the largeness of a Sheet of Pasteboard each, and which are equivalent to our Brass Mony in *Europe*. Those that correspond to our Silver are the *Intaga's*, being pieces of thick Cotton-Cloth, and of about the bigness of two large Handkerchiefs, and worth about 18 *d.* of our Mony. They have another sort of Mony call'd *Folingas* of Cotton likewise, but of a finer sort, and like that which Seamen use to tie about their Wastes: These are worth 3 *s.* 6 *d.* each. Those Coins that are of greater value, and answer to our Gold, are the *Birami*, made of fine Linen, whereof each parcel goes for 7-6, or 8 *s.* No Brass, Silver or Gold Coins are made use of either by Foreign Merchants or others in these Countries.

Customs of Slaves. From the great variety of Slaves of different Nations in these Countries, must needs proceed the like variety and difference in Humours and Customs; and altho they are all Christians, yet I observ'd that the Law of God was not so religiously observ'd amongst them as it ought to be; for that they seem'd to me to perform the Duties of their Religion more out of fear of their Masters that had instructed them, than out of any value they they had for Divine Worship. The She-Slaves are commonly guilty of a fault, which is partly occasion'd by the White

White Women, who not caring to be depriv'd of their *Moccamas*, will not ſuffer them to marry, and therefore they ſteal from their Miſtreſſes to maintain Men to ſatisfy their Brutal Appetites. If they happen to become with Child, no Shame is imputed either to them or their Miſtreſſes. For our parts we do all we can to prevent it, and ſome Ladies ſay upon this occaſion, that they cannot be always looking after their She-Blacks; and if any of them chanc'd to be now and then with Child, they conceiv'd it no great matter of harm: Nevertheleſs we often have them chaſtis'd both in publick and private for theſe and the like faults, and afterwards force them to marry the Perſon that had debauch'd them. But O what pains do we take to bring them to it, and how many ridiculous Arguments and Reaſons do they bring to excuſe themſelves from this Duty and Reſtraint!

There are thoſe among theſe Slaves that after they are thus married, will exchange their Wives with each other for a certain time, alledging in caſe of Reproof, that they are not able to eat always of the ſame Diſh. Thoſe of the Women likewiſe that live out in the Country in their Maſters Farms, will hire each of them a Man, upon condition that he ſhall not leave them till they have a Child by him, tho they are to maintain him all the while he is with them. It is mighty ridiculous to obſerve that the Women here, contrary to the Cuſtom of other Nations, buy and ſell, and do all other things which the Men ought to do, whilſt their Husbands ſtay at home and ſpin or weave Cotton, or buſy themſelves in ſuch other effeminate Actions. Theſe Women alſo are ſo jealous of their Huſbands, that if they ſee them but ſpeak to any other Women they are preſently in a flame, and make the place ring where they ſo diſcover them. The Biſhop order'd that all Maſters of Blacks ſhould oblige them to perform the *Eaſter*-Duty under pain of forfeiting a certain quantity of Wax for every one, obliging them to bring the Certificate of their receiving and confeſſing to their Maſters, and then all together to the Curat. Theſe becauſe they are often involv'd in the immediate occaſion of Sin, make uſe of a crafty Deceit to extort Abſolution from their Father Confeſſor: which is, that the firſt day of *Lent* the Men part from the Women, leading a chaſte Life for the preſent, and then appearing before the Prieſt, tell him they have left off their lewd Courſes, and promiſe never to return to them. A week or fortnight after *Eaſter* they go about till they are provided with one to ſatisfy their Luſt all the year, without having any more to do with thoſe they forſook before Confeſſion. *Merolla.*

Let us come now to the Death and Burial of theſe People, who being of ſo many different Nations, and the Remains of the Pagans, differ likewiſe in their Rites and Ceremonies. As to the manner of their Deaths, that may be gueſs'd at by their Lives, according to the Proverb, *Qualis vita, finis ita.* And for what relates to their Burials, I have been an Eye-witneſs, that in the Kingdoms of *Congo* and *Angoij* they do not bury any of their Relations, till all the reſt of the Kindred be gather'd together, tho that be ſometimes many days in accompliſhing: Being once met, they begin the Ceremony with ſeveral ſuperſtitious Actions, as killing of Hens, with the Blood of which they beſprinkle the Houſe of the deceas'd both within and without, and afterwards throw the Carcaſes of the ſaid Fowls upon the top of the Houſe, affirming that thereby they prevent the Soul of the dead Perſon from coming to give the *Zumbi* to any of the future Inhabitants. The word *Zumbi* in the Language of the Country, ſignifies an Apparition of the deceas'd Perſon, they being of opinion, that to whomſoever it ſhall appear, that Perſon will preſently die. This Perſwaſion has been ſo deeply rooted in the minds of theſe poor ignorant People, that the Imagination alone oftentimes brings them to their ends. We have ſeen ſeveral Accidents of this kind, inſomuch that a Perſon that was before very well in health, ſhall of a ſudden die miſerably through the impreſſion of theſe vain Deluſions. Thoſe that ſurvive affirm, that the dead Perſon had ſummon'd him that died, eſpecially where there had been any difference betwixt them whilſt both were living. *Burials.*

The Ceremony of the Hens being ended, they proceed to lamenting over the dead Perſon; and if it ſo happens that any amongſt them be not able to weep naturally, they have recourſe to Art by holding *Siliquaſtro*, or *Indian* Pepper to their Noſes, which cauſes the Tears to flow plentifully, which without wiping they ſuffer to trickle down their Cheeks as faſt as they pleaſe. When they have howl'd and wept for ſome time, they all of a ſudden paſs from Sorrow to Mirth, feaſting heartily at the expence of

of the Perſon that is neareſt akin to the *Merolla.* Deceas'd, who all that while lies unburied in the Houſe. When they have fully ſatisfied their ungodly Guts, they ſoon forget their deceas'd Friend, and never think of him more: Then the Drum beats, and they go from the Table to Dancing, and ſo the Ball begins: When one Company is weary another begins, and not only the Kindred, but likewiſe any others are admitted to dance. After they have done dancing, they retire into appointed places, where being lock'd up together in the dark, they practiſe all manner of abominable Pleaſures, alledging, that at ſuch a time it is lawful for them to intermix with each other at liberty. This ſound of the Drum ſeems to be the Devil's Summons to aſſiſt at theſe execrable Ceremonies, and which theſe People run to with a more than ordinary Inclination. It is almoſt impoſſible for the Mothers to hinder their Daughters, and leſs poſſible for Maſters to prevent their Slaves, who will break down Walls, or force Iron-Bars to come at them. As ſoon as this is done, they apply themſelves to ſuperſtitious and idolatrous Practices, and ſo from one to the other for ſome time. When any Maſter of a Family dies, his principal Wife expoſes her ſelf to all that have a mind to enjoy her, on this condition nevertheleſs, that none offer to ſpeak the leaſt word in her Chamber.

That theſe Abominations are practis'd among Pagans is not to be wonder'd at; but would to God that theſe *Tambi* (Funeral Ceremonies) were not us'd among ſome deprav'd Chriſtians, not only in the Kingdom of *Angola*, but even in *Loanda* it ſelf. At the time of my reſiding here I was told, that not far out of this City ſuch Enormities were committed. Our Superior accompany'd with one only Companion and ſome truſty Perſons, immediately ran to prevent them; but being by night (the propereſt time for theſe helliſh Practices) he met with the Guards, who well knowing that it was not our cuſtom to go out of the City at that time, unleſs upon account of doing God ſome Service, preſently offer'd themſelves to accompany them, which being refus'd by our Superior, they perſiſted in their Reſolutions, alledging that otherwiſe ſome hurt might happen to him, and therefore they went along with him. Being arriv'd at the place where theſe Ceremonies were performing, the Souldiers, to the end they might the better take the Offenders, rang'd themſelves about the Walls, which conſiſting only of Mud and Stakes they eaſily broke down, hooping and hollowing like mad while they were doing it. The wicked Wretches that were not few in number, perceiving their Walls broke down, and their Houſe ſurrounded, immediately betook themſelves to flight, leaving only the Wife of the Deceas'd behind them, who being oblig'd by her infernal Prieſt not to ſtir nor ſpeak, was eaſily taken, and by the Governor afterwards, who very well knew what ſhe and her Company had been doing, order'd to be publickly whipt through the City.

In *Maſſangano*, a Gariſon of this Kingdom, ſo many Stones were hurl'd at a Companion of mine, for endeavouring to oppoſe theſe People in their Wicked Ceremonies, that he very narrowly eſcap'd having his Brains beat out by them.

When any great Lord, or conſiderable Perſon dies, the Pagans are accuſtom'd to ſpread the way where the Corps paſſes with Leaves and Branches. He muſt likewiſe be carry'd in a ſtreight Line to his Grave; and therefore if any Houſe or Wall happen'd to hinder his Paſſage, it is immediately pull'd down. To ſhow themſelves kind to the dead, they are commonly very cruel to the living, ſhutting up both together in a Tomb with Meat and Drink, to the end (ſay they) that the dead Lord may want for nothing in his Grave: In this they imitate the Tyrant *Mezentius* King of the *Tyrrhenians*, who in *Virgil* is ſaid to join dead and living People together, till the ſtanch has brought them to one condition.

The *Giaghi* offer up human Sacrifices to the dead, as they do likewiſe oftentimes to the living, when they can ſuppoſe the Perſon they intend to honour to have occaſion for Aſſiſtance either in War, or any other Urgency.

One of our Fathers having underſtood that within a certain Sepulchre of a great Perſon among theſe Pagans, there were two People immur'd alive, went thither in great haſte to free them from their infernal and noiſom Dungeon, but found to his great grief that they had ſome time before periſh'd. But the Wickedneſs of theſe People ſometimes goes further; for at the death of any of their Friends they have been accuſtom'd to kill one of their Slaves, to the end that he may go and ſerve them in the other World: To this Sin they will moreover add a Lie; for when we accuſe them and get them corrected for ſo doing, they will excuſe themſelves and pretend Innocence, affirming

Some bury'd alive with the dead.

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ing they know nothing of the matter, even tho we had never so plain proof of it. An Inſtance of this follows: One of our Order having been adviſed that a poor *Negro* was juſt going to be ſacrific'd as a Victim to his dead Maſter, this Father immediately ran to the Wife of the deceaſed Perſon to prevent it, who perceiving her Villany was diſcover'd, tho ſhe at firſt deny'd it, yet afterwards confeſs'd it, and gave Orders to have thoſe inhuman Proceedings ſtopt. In my time alſo there were ſeveral of theſe wicked Actions done, but the Perſons concern'd in them always found ſo many ſhifts and ſubtle evaſions to conceal their Offences, that we could never proceed methodically againſt them in order to bring them to Puniſhment. Now if theſe things are practis'd among Chriſtians, how can we expect they ſhould be omitted among thoſe *Negroes* that have ſcarce heard of the Name of Chriſtianity?

The Buryal-places among the Pagans are for the moſt part in the Fields, with ſomething or other plac'd over them, according to the Quality of the Perſon that is buried: Some have a long and ſtreight Horn of I know not what Beaſt fix'd over them; others have a large heap of Earth rais'd upon them; ſome have an Earthen Platter or Pipkin, or any other Veſſel made of Earth ſet over them; others make Arbours over their Graves, with a thouſand ſuperſtitious interlacings and interweavings that are perform'd by their Wizards: They do not make uſe of a Coffin, Cheſt, or any other wooden thing to put the Corps in, but wrap it up in good Cotton Linen ſow'd cloſe together, and adorn'd without ſide with ſeveral ſuperſtitious Fooleries, being at an Expence ſutable to the Quality of the Perſon deceas'd. As for the poorer ſort they make uſe only of a ſort of Straw Mats, after the mode of the Country, to wrap their dead Bodies in.

Within the Dominions of *Sogno* every City and Province has a certain peculiar place with a Croſs in the middle, where thoſe that have not ſatisfy'd the *Eaſter*-Command, or that die before they are confeſs'd, are bury'd by themſelves without the Miſſioners concerning themſelves therein. But as for thoſe who have receiv'd all the Sacraments before their deaths, and have been found to have religiouſly obſerv'd the laſt *Lent*, they are allow'd Chriſtian Burial, without its being any manner of Charge to them. Alſo during their Sickneſs, and after they are confeſs'd, we frequently furniſh them with Refreſhments out of Charity, ſuch as Confections of Tamarins, a Fruit of the Country, and the like, both cooling and cordial Juleps. Beſides this we have ſeveral Slaves belonging to our Church which are skill'd in Phlebotomy, Surgery, Phyſick, and what not, who all do what lies in their power to recover theſe People when ſick, or out of order: This we take care is done for them *gratis*, to the end they may have no occaſion to run to the Wizards for help. For thoſe that are poor and old, fatherleſs, lame, blind, or the like, there is an Hoſpital built near to our Convent, where both their ſpiritual and temporal Wants are ſupply'd by us as often as there is found occaſion, or that it conſiſts with our Abilities. This is a Charity which has not a little promoted the increaſe of Chriſtianity in theſe parts. *Merolla.*

Let us conclude ſpeaking any farther of the *Tambi*, or Funeral Rites among the Pagans, with a Paſſage that happen'd ſome years ſince in *Benin*, a Kingdom lying on the back Coaſts of *Africa*, and towards *Guinea*, being very near the Equinoctial Line. Father *Francis da Romano*, Superior in the Kingdom of *Ouueri*, and Father *Philip da Figuar*, being both here on a Miſſion, they endeavour'd to diſturb a certain abominable Sacrifice accuſtom'd to be perform'd every Year to the Devil, for the benefit, as they alledg'd, of their dead Anceſtors. This Sacrifice ſometimes conſiſted of above three hundred Men, but at preſent there were only five to die, yet thoſe all of the better ſort. Theſe Miſſioners under the Conduct of a certain *Negro* their Friend, came to the third Incloſure capable of holding many hundreds of People: Here perceiving a great multitude gather'd together dancing and ſinging to divers Inſtruments of their Muſick, they clap'd themſelves down in a private place, the better to obſerve what they were going to do. This place hapned to be that where they kept the Knives deſign'd to perform ſo inhuman an Action. Not being able to conceal themſelves long, they were quickly diſcover'd by theſe wicked Wretches, who coming towards them leaping with great Indignation, they ſoon drove the poor Fathers out of the place they had ſo taken poſſeſſion of. Father *Francis* hereupon was ſo little diſmay'd, that crowding boldly through the thickeſt of the *Negroes*, he was not afraid to reproach their King of unheard of Cruelty: Some Courtiers hearing this, immediately *A barbarous Sacrifice.*

diately flew upon him, and beating, and using him very unmercifully, tore him out of the Crowd; when closing up their Ranks again, they perform'd their inhumane Sacrifice. Afterwards they gave the Fathers to understand, that it was their King's Pleasure that they should forthwith depart his Kingdom. Which Command they being not very ready to comply with, the next Morning they set upon them again, with intention to have kill'd them; which they nevertheless did not do, by reason they were inform'd by two of the Courtiers there present, that the King would have them brought alive before him. Going therefore courageously to the Palace, they were notwithstanding admitted to no other Audience but Stripes and Reproaches in great plenty; and afterwards told, in reviling terms, that it was the King's express Order that they should forthwith be gone out of his Dominions. Notwithstanding which, great numbers of these insolent *Negroes* flew upon them like so many Hornets, and hurry'd them away to a noisom Prison. Here they remain'd no less than three Months, being buffeted, scoffed and scorn'd at all the while. At last, not contented with this ill usage, they sold them for Slaves to the *Hollanders*; who taking more pity upon them than these Infidels had done, set them ashore not long afterwards safe and sound, in the *Prince's Island* Hence they writ to the Sacred College to inform them of what had hapned to them; but were answer'd, that the Church had already Martyrs enough, and but two Missioners in that Kingdom, and therefore they should not for the future expose themselves so much in its Service, but proceed warily among those new Converts.

Merolla.

Conversion of the Kingdom of Ouueri.

Another Persecution was undergone with chearful Countenances, and undisturb'd Souls, by two other Friers in the Island of St. *Thomas*, in their Journey to the Kingdom of *Ouueri*, contiguous with that of *Benin*, in both of which there were new Missions establish'd, and the Father Superior, at that time Father *Francis da Monteleone*, liv'd in the aforesaid Island. The Vice-Superior, Father *Angelo Maria d' Aiaccio* of the Province of *Corsica*, together with Father *Bonaventura da Firenze*, having but just set footing in the Kingdom of *Ouueri*, they were very courteously receiv'd by that King. This Prince was better bred than ordinary, having been brought up amongst the *Portugueses*, whose Language he was an absolute Master of, and could besides write and read a Qualification, unusual among these *Ethiopian* Princes. Almost at the first sight of the King, the Vice-Superior broke out into these words; *If your Majesty does desire to have me co continue within your Dominions, you must lay your Injunctions on your Subjects, that they embrace the Holy State of Matrimony, according to our Rites and Ceremonies; and moreover, that whereas now the young Men and Women go naked till they are marriageable, I desire your Majesty to command that they may all go cover'd.* To which the King answer'd, that as to what related to his Subjects, he would take care they should comply with his Request; but as for himself, he could never consent to do it, unless he were marry'd to a *White*, as some of his Predecessors had been. But what *White* would care to marry with a *Black*, even tho he were a Crown'd Head, especially among the *Portugueses*, who naturally despise them? Nevertheless the pious Father trusting in God's Providence to promote his own Glory, gave no repulse to the obstinate Monarch, but seem'd to approve of all he said. To bring this good Work to effect, he immediately departed, taking his way towards the Island of St. *Thomas*, situate under the Equinoctial Line, and reckon'd one of the nine Countrys conquer'd by the *Portugueses* in *Africa*. There he made it his Business to enquire after a *White* Woman that would marry a *Black* that was a Crown'd Head. Whereupon he was inform'd that there was one in that Island, tho of mean Condition, whose Poverty and Meanness were nevertheless ennobled by a virtuous Education, and a comely Personage. Notwithstanding he was told that this Woman was proper for his purpose, yet had he not the courage to speak to her Uncle about her, under whose Care and Protection she was; but contriving how to bring about his design, with a lively Faith in God, one day while he was saying Mass, he turn'd himself about to the aforesaid Person, conjuring him, in the presence of all the People, in the Name, and for the Service of the most high God, not to deny him one Request, which was, that he would let his Niece marry the King of *Ouueri*, which would greatly contribute to, if not totally effect the Conversion of that Kingdom. At the hearing of this, the good Man being wrought upon by the Pious Missioner's Reasons, could not prevent weeping, and bowing down his Head, as a Token of his Consent.

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The young Lady not long afterwards, having firſt taken leave of her Relations, ſet out with ſome few *Portugueſes*, and the Miſſioner, for the aforeſaid Kingdom.

Being juſt enter'd the Confines, ſhe was joyfully and univerſally ſaluted by the People for their Queen, having triumphal Arches rais'd to her, and ſeveral other demonſtrations of Joy paid her by the Inhabitants.

Being arriv'd at the King's Palace, ſhe was receiv'd by that Monarch like another *Rachel* by *Jacob*, *Eſther* by *Abaſhuerus*, or *Artemiſia* by *Mauſolus*; and afterwards marry'd by him after the Chriſtian manner, thereby giving a good Example to his Subjects, who ſoon forſook their former licentious Principles, and ſubmitted to be reſtrain'd by the Rules of the Goſpel, that is, were all marry'd according to the Rites and Ceremonies of the Church.

Malice againſt the Miſſioners.

After four Years Miſſion into theſe Parts, the aforeſaid two Fathers tranſported themſelves into the Iſland of St. *Thomas*, partly to proceed further in the Dutys of their Office, and partly to oblige the King who commanded it. This good Intention of theirs, it ſeems, the Devil envy'd, for he rais'd up a certain Eccleſiaſtical Perſon there againſt them, who extremely envy'd our two Miſſioners. This Perſon had been accuſtom'd, before their arrival, to go every ſix Months to the Kingdom of *Ouueri* to baptize that People, which brought him in the Profit of a Slave a Month, and another from the King, in conſideration of his Charge and Trouble; but now finding himſelf depriv'd of this Gain for four years, he, together with others not well affected to Religion, rais'd the cruelleſt Perſecution againſt theſe poor Fathers that could poſſibly have been thought on. He accus'd them to the Governor of the Iſland for Enemys to the Crown of *Portugal*, and that they travell'd about thoſe Countrys with falſe Paſſes; and moreover, that to his knowledg, and in his hearing they had debauch'd the Minds of the King and Queen of *Ouueri*, and beſides held correſpondence with the Enemys of the *Portugueſe* Dominions. All this the Governor heard patiently, yet did not immediately reſolve to have theſe innocent Fathers ſeiz'd; whereupon one of thoſe that had accompany'd the Queen to *Ouueri*, ſaid to him, *Take care, my Lord, of what you do, leſt apprehending theſe Apoſtolical Miſſioners, you create a Difference between the Crown of* Portugal *and the See of* Rome. We are much oblig'd to theſe Holy Men for raiſing our Countrywoman to a Crown. The Governor would not meddle with theſe Holy Men, but order'd them to be ſent to *Loanda*, where there were likewiſe great Complaints made againſt them by the aforeſaid Prieſt and his Adherents. *Merolla.*

Hence they were ſent to the Tribunal at *Lisbon*, where being declar'd Innocent, in that they had ſufficient Authority from the Crown for what they had acted, their Accuſers were cited to appear to make good, if they could, their Allegations; which not being able to do, the chief Calumniator, the Eccleſiaſtick, fled to *Brazil*, and the others to other Places for protection.

Father *Bonaventura da Firenze*, on account of his great Indiſpoſitions, return'd to *Italy*; but Father *Angelo Maria* directed his Courſe anew towards the Iſland of St. *Thomas*; where having perform'd the part of a good Miſſionary, and a good Chriſtian, teaching by his exemplary Life what his Tongue omitted, he return'd after ſome time to *Liſbon*, and dy'd there. Until our coming into this Part of *Ethiopia*, theſe Kingdoms had not ſeen the face of any other Miſſioner; and every time any Ship came to anchor in their Harbors, the Natives would ask the Seamen if they had any Capucin on board? And if they were anſwer'd that they had not, then would they fly into a paſſion, and cry out, *Muſt we then always lead our Lives thus like Beaſts, and never have any Prieſts come to teach us better?*

Whilſt I was at *Loanda*, they writ to our Superior, Father *John da Romano*, to ſend them ſome Spiritual Labourer. He ſent their Letter to the Sacred College, who writ back, that for the preſent Father *Monteleone* ſhould go to the Iſland of St. *Thomas* and build a Convent there, to the end that whenever any Miſſioners came thither, they might the eaſier tranſport themſelves into theſe Kingdoms. If there were Miſſioners ſufficient ſent, eſpecially from the Sacred College, and the Apoſtolick Sea, I dare be poſitive they would find the Converſion of this part of *Ethiopia* eaſy enough, the People thereof confeſſing already, that they believe the Succeſſor of St. *Peter* to be a moſt Holy Perſon, and one that cannot err; and conſequently thoſe that are ſent by him are like him, and therefore they have no ſuſpicion of the *Italians*, which would not be in reſpect of other Nations, in regard to their Politi-

cal State. This Happineſs, peculiar to our Nation, gives us Authority to go in our Habits into their innermoſt Receſſes, which Prieſts of other Countrys would not be permitted to do. Nevertheleſs the Devil, the Author of all Ill, does oftentimes work ſo by his Miniſters, that he gives us ſome diſturbance, which notwithſtanding ſignifys little or nothing, great numbers having been in few Years converted here. If I ſhould ſay my ſelf that I have done that good Office for thouſands and thouſands, i'm ſure I ſhould not lie, for I can be poſitive that of Men, Women, and Children, I have baptiz'd no leſs than 13000, and caus'd very many to marry. The ſhort time I did this in will be the leſs wonder'd at, if the great numbers of People here be conſider'd; and that, as I have ſaid before in another place, one of our Order alone baptiz'd upwards of 50000. Alſo Father *Jerom da Monteſarchio* of our Province of *Naples* (whoſe painful Travels and good Qualities have already been made known to the World by another hand) told me himſelf, before his Death, that within the ſpace of twenty Years continuance in theſe Parts, he baptiz'd above 100000 Perſons, and amongſt the reſt, the King, or rather Duke of *Congobella*, Tributary to the King of *Micocco*, together with his Nephew, and ſeveral other Perſons of Quality. *Merolla.*

Converſion of an obſtinate Black.

That theſe ſort of People have been given to Idolatry, and the eating of Man's Fleſh, I cannot deny; but then I muſt affirm, that they readily imbrace Chriſtianity, and reap the Fruit of it, as may appear by what hapned to me. Our Interpreter had a certain black Slave, a very ſtrong Fellow, but blind and obſtinate to the good Advice was given him by his Maſter to abjure Paganiſm, and embrace the Chriſtian Faith. His anſwer in defence of his Principles was, That the Elephant never eats *Salt* (ſo they call *Baptiſm* in their Language) and yet he becąme fat and large, and liv'd a long while. It ſeems the Holy Baptiſm in their Dialect is call'd *Minemungù*, which is as much as to ſay, *to ſeaſon the Bleſſed Salt.* If any one ſhould ask, If ſuch a one were a Chriſtian or a Pagan? If a Chriſtian, they would anſwer, He is a Chriſtian, for he has taſted of the Salt that has been bleſs'd by the Prieſt. You muſt obſerve, that if any of theſe had been baptiz'd with Water alone, he would not have been very well ſatisfy'd. Now this Slave ſpoken of before, happening to be grievous ſick, I went to viſit him, and uſing a great many Spiritual Arguments to him, found it not difficult to convert him. He yielded to my Propoſals, and was baptiz'd, to the great ſatisfaction of his Maſter, as well as himſelf, and afterwards marry'd to a Chriſtian Woman there preſent. The third day after he dy'd, changing his Slavery in this Life for a glorious Liberty in the other.

To ſay that the *Negroes*, and eſpecially the *Giaghi*, are always obſtinate and perverſe, and Man-eaters, is not to be made an Objection againſt them, becauſe our Saviour ſays, *Thoſe that are well do not ſtand in need of a Phyſician*; and the worſe the Diſtemper, the more need of cure. This will appear by the only Inſtance of the Converſion of the Queen of *Singa:* This Queen, with the greateſt part of her People, was converted by the great Pains of Father *Anthony Laudati da Gaeta* of our Order; the manner whereof was told me by a *Portugueſe* Captain that was preſent when it was done. He ſaid, the Queen and the aforeſaid Father *Anthony* were ſtanding together diſcourſing, when all of a ſudden the Frier thus beſpoke the Queen; *Madam, when I behold ſo many large and fruitful Valleys, enrich'd and adorn'd with ſo many Chriſtal Streams, and defended from the Injuries of Weather by ſuch high and pleaſant Hills, all under your Majeſty's command, I cannot forbear being ſo bold, as to ask you who was the Author of all theſe? Who fecundated the Ground, and afterwards ripens the Fruit?* To which the Queen, without the leaſt heſitation, readily anſwer'd, *My Anceſtors. Then* (reply'd the Capucin) *does your Majeſty enjoy the whole Power of your Anceſtors? Yes* (anſwer'd ſhe) *and much more, for over and above what they had, I am abſolute Miſtriſs of the Kingdom of* Matamba. The pious Frier hearing this, ſtoop'd to reach a ſlender Straw that lay upon the Ground, and having taken it up, cry'd to the Queen, *Madam, pray do me the favour to cauſe this to hang without holding in the Air.* The Queen turn'd away her Face, and look'd ſcornfully at a Requeſt ſo inſignificant and inconſiderable. The Frier reinforc'd his Petition, earneſtly entreating her Majeſty to comply with his Deſires; whereupon proffering to put it into her Hand, ſhe let it fall. Father *Anthony* ſtoop'd again to take it up, but the Queen being the more nimble of the two, got hold of it before him; *The reaſon* (quoth the Frier) *why the Straw fell was, becauſe your Majeſty did not command it not to fall;*

but

but now be pleas'd to order it to hang of it ſelf, without help, in the Air. She did ſo, but it would not obey. Whereupon the zealous Frier broke out into the following Expreſſions, *Be it known to your Majeſty, O Queen, that your Anceſtors have no otherwiſe been Authors of theſe fair Fields and Springs, than you are of the ſupport of this Straw; but that the great Creator of Heaven and Earth, Chriſt Jeſus, the only Son of God, and Second Perſon of the Trinity, whoſe Image you have here upon this Crucifix, made thoſe and all things elſe, that is, was the firſt Cauſe of All.* Then the Queen humbled her ſelf, and bowing her Royal Head, ſubmitted to own the Truth, embracing the Holy Faith, wherein ſhe not long after dy'd; and which ſhe had before receiv'd in her younger days, but apoſtatiz'd from it.

Cunning of the Blacks. The *Ethiopians* are not ſo dull and ſtupid as is commonly imagin'd, but rather more ſubtil and cunning than ordinary, as may appear by what hapned to a certain *French* Sea-Captain at *Mina*, on the Coaſt of *Africa*, which he told me himſelf, and was confirm'd to me by a *Portugueſe* of the Iſland of St. *Thomas*, who was an Eye-witneſs to it. This Captain ſailing along the Coaſts where the Mines are, and thinking to exchange his Merchandize for Gold, was unfortunately made a Prize by a *Hollander*, who ſeizing his Ship, and putting the Seamen into Irons, carry'd their Captain, under a ſtrong Guard, aſhore before the Governor, who for a welcome, order'd him to a cloſe Priſon, loaded with Irons, and to be look'd after by about thirty ſtrong *Blacks*, where he expected nothing but Death. The chief of theſe *Negroes* perceiving the Priſoner to bear ſo manfully what was ſo wrongfully offer'd him, by an earneſt and ſtedfaſt look on him, diſcover'd both his Pity and Concern for ſo great Injuſtice done him. At laſt being encourag'd by the Gravity and Modeſty of his Countenance, which promis'd a great deal of Prudence and Diſcretion, he approach'd him, and ſaid to him, *Since you have done no body any harm, and your Enemies have behav'd themſelves immoderately rigorous towards you, not only in impriſoning, but likewiſe in depriving you of your Goods and Life, I offer my ſelf, led thereunto by a Principle of abhorrence of ſuch Actions, to free you.* The Captain taking heart at this Profer of the *Negro's*, anſwer'd him, *If thou haſt courage ſufficient to deliver me from Death, and conduct me in ſafety to my Ship, I will in recompence reward thee with whatever thou canſt ask. But how* (continued he) *is it poſſible for me to have ſo good fortune, when there are ſo many appointed to look after me? Leave that to me* (reply'd the *Ethiopian*) *for I do not doubt but I ſhall be able, by the help of ſix of my Companions whom I have already engag'd, to carry you off ſafe to your Ship. The way I have propos'd to do it is, by making the reſt of my Companions dead drunk with good Wine, which will give us that are your Friends a liberty to act as we pleaſe.* He was not long afterwards as good as his word, and the ſucceſs of his Endeavours anſwer'd his Expectation. The Captain look'd upon his Deliverer to be rather an Angel ſent from Heaven to his aſſiſtance, than a Black *Ethiopian*. As ſoon as they were got out of the Priſon, they made all the haſte they could, directing their Steps all that Night through thick Woods and unfrequented Paths, till at length they got ſafe to the Port. The *Negro* went aboard the Ship, where he acquainted the *Dutch* Guard, that the Governor had ſet at liberty both the Captain and his Crew, and therefore adviſ'd them to free their Priſoners from their Fetters, and ſet them at liberty. The *Hollanders* immediately obey'd this Order, giving credit to what word the *Negro* had brought them, he having been always look'd upon for an honeſt Fellow; and receiving a ſmall Reward, departed. *Merolla.*

The Captain ſeeing himſelf Maſter of his Ship, return'd his unfeigned Thanks to Heaven for his Preſervation, and then ſetting open all his Cheſts, offer'd his Preſerver what Recompence he would have: All which the *Negro* refus'd, alledging that what Service he had done him, was wholly on account of his being a Man of Honour, and in commiſeration of his condition, and not out of any Intereſt or Advantage which he propos'd to himſelf thereby: And further, that if he pleas'd to accept of his and his Companions Service, they would follow him whereſoever he went. *If that be your Intentions* (reply'd the oblig'd *Frenchman*) *let us ſet Sail and be gone, and I ſhall always endeavour to proportion my Gratitude and Acknowledgments to your Merits.* This ſaid, the Seamen did not weigh their Anchors, but cut their Cables, and hoiſting Sail at the ſame time, to avoid falling afreſh into the *Hollanders* Hands, ſtood their Courſe directly for *France*. The great Civilities ſhew'd both to this *Negro* and his Companions throughout the whole Voyage, are not to be expreſs'd: The Seamen would often complement them, and eſpecially their Chief, calling him

their *Deliverer.* When they came to *Merolla.* Land, the Captain's Relations and Friends strove which ſhould oblige theſe Blacks moſt. When they had been about three months aſhore, the *Negroes* advis'd the Captain to freight his Ship anew with ſome rich Merchandize and Curioſities, Chinea. and to ſail towards a place call'd *Chinea*, where they could conduct him to a Port not ſubject to the *Hollanders*, and known to them, where he might gain what Profit he pleas'd without any danger. Who now could have miſtruſted the Preſervers of their Lives? The Captain therefore conſidering of the Propoſal, and knowing it to be as they had told him, the place they nam'd being below the Mines, freighted his Ship accordingly, and ſet ſail again towards the Eaſtern Coaſts of *Africa.* Coming to an Anchor in the Iſland of St. *Thomas* to take in freſh Proviſions, where the Wind and Current are always fair for *Chinea* or *Mina*, he made what haſte he could to put again to Sea: At his firſt coming out he had a very gentle Gale, but ſtood ready againſt the Trade or ſettled Wind came up, which the *Portugueſes* call *Viracao*, which there riſes and falls every ſix hours with the Tide. Then ſpreading their Sails, the Mariners, except the Pilot, Steerſman, and another Perſon, together with the ſubtile *Negroes* who watch'd for ſome ill purpoſe, fell aſleep. One of theſe *Negroes* ſet himſelf to cutting of Wood, to the end that with the noiſe of the Ax he might drown what the others intended to do. The others knock'd out the Brains of four of the Seamen, together with the Pilot, and their deſigns were to have murder'd all; but as Providence would have it, the Captain hearing of what had hapned by means of a little Boy, ſnatching up a Cutlace and two brace of Piſtols, and finding the Door bolted without, he was forced to get out at a Porthole: When he came upon Deck, and ſaw ſome of his Men lying dead, and others defending themſelves, he call'd out to wake the reſt of the Seamen, and then falling on ſoon diſpatch'd four of the *Negroes*, amongſt whom was their Chief, whoſe Head was inſtantly cut off, and his Body ſent to feed the Sharks. The three that remain'd, having firſt confeſt, that their Plot was to have murder'd all the Ship's Crew, and afterwards to have run away to their own Country with the Veſſel, boaſting what a trick they had put upon the Chriſtians of *Europe*, paid the Merit of their Folly, for they were immediately hang'd up at the Yard-arm. This happening in ſight of the Iſland of St. *Thomas*, the People from the ſhore fir'd upon the Ship to know the occaſion of it; but the Captain hanging out a white Flag, ſent his Boat aſhore to acquaint them how he had been us'd by the *Negroes*, which extremely ſurpriz'd both the Iſlanders and ſome others that heard it; but they more eſpecially wonder'd how thoſe ſubtle Blacks could harbour ſo ill a deſign ſo long. The Captain further told me, that after this he would needs go to *Sogno* to ſee the River *Zaire*, and try if he could thereby get into the Kingdom of the *Abyſſines* belonging to *Preſter-John.* He was inform'd that that River by reaſon of the great number of Iſlands in it, and the ſeveral Canals and Rivers that run into it, was not at all ſafe for great Ships to ſail in: He nevertheleſs was reſolv'd to venture to ſatisfy himſelf in what he had propos'd. Being oblig'd to paſs by the Kingdom of *Angoij*, which lay on the other ſide of the River, the Inhabitants thereof perceiving a Ship coming along with ſuch People on board as they had never ſeen or heard of before, ſent out a Canoo to them to tell them they muſt come and anchor in *Capinda*, a Port of the ſaid Kingdom. And likewiſe having further underſtood that they were going to make Diſcoveries up the River, they let them know, that if they would comply with their Requeſt, and come to harbour in their Port, they ſhould thence be conducted in their Diſcovery, and buy as many Slaves and as much Ivory as they pleas'd. But above all things they adviſ'd them not to touch upon *Sogno*, affirming that People were Enemies to the Whites, and not many years before had made a great ſlaughter among them. The Captain, to ſatisfy theſe People, left a Boat laden with Goods with two Mariners in it, and ſail'd away. The *Negroes* carry'd them up into the Country, and divided the Merchandize among themſelves. Fifteen days paſt, and no news was heard of the ſaid two Seamen, nor even of any Trade or Traffick ſettled by their means, and yet the *Negroes* gave good words, and went daily aboard the Ship to preſerve a good Correſpondence, drinking and carouzing at the Captain's Expence. At length the *Mani* or Governor of *Capinda* coming on board himſelf, accompany'd with five or ſix Followers, the *French* Captain on a ſudden caus'd them to be ſeiz'd and clapt under Hatches in Irons, threatning that unleſs the two Mariners with their Merchandize were

were ſpeedily reſtor'd, he would not only carry them away for Slaves, but likewiſe as many others of that Kingdom as he could meet. We *Capucines* perſwaded the Count of *Sogno* to do the Captain Juſtice, who upon the apprehending the *Mani* and his Companions, recover'd the Seamen and part of the Goods. To ſatisfy for the reſt, the *Angoij* were order'd to pay twelve Slaves, which not coming, the Captain ſet ſail with the ſeven he had got, putting the eighth aſhore to conduct the twelve Slaves aſſign'd to *Sogno*, where he traded for three hundred Slaves, whom he carry'd to ſell in the Iſland *Hiſpaniola*. The Captain himſelf told me he was extremely pleas'd that he had got a *Negro* Governor to preſent to his King cloth'd after the faſhion of that Country.

By this Relation the Reader may perceive that the *Negroes* are both a malicious and ſubtile People, and I likewiſe muſt allow that they ſpend the moſt part of their time in circumventing and deceiving; yet I cannot allow, that becauſe they are a ſtubborn Soil, they muſt be left uncultivated: Being of ſo perverſe a nature as they generally are, they require the greater application of Inſtruction. But this ſtill is to be ſaid for them, that when you come once to eradicate their vicious Principles, they ſeldom or never return to their ſtate of Damnation again.

Sufferings of Miſſioners.

Grievous no doubt are the Sufferings of the Miſſioners in theſe parts, whether you conſider the length of their Travels, their frequent want of Neceſſaries, the various Climates of the Countries they paſs through, the ſuffocating and inſupportable Heats, eſpecially to us *Europeans*, who fry within our Woollen Cloths, the travelling over Rocks and frightful Precipices, the often ſleeping upon the bare ground, the being perſecuted by Wizards and ſuch ſort of Wretches, and ſometimes by bad Chriſtians; and laſtly, the loſing ſo much Blood as we are fain to do to preſerve our Healths, and a thouſand other Inconveniences in Life, which cannot be here enumerated: All which are nevertheleſs pleaſing to thoſe who undergo them on account of its being for God's Service that they ſuffer, who being a *Remunerator Animarum*, both can and will reward them.

The Author's return to Europe.

As to my return from *Africa*, it was truly thro mere Neceſſity, and at which I was not a little concern'd when I conſider'd that I muſt leave ſo much Work undone behind me, and whereof thoſe poor Kingdoms have ſo much need to conduct them in their way to Heaven. *Merolla.*

My Departure was principally occaſion'd by my Illneſs; but had I recover'd my Health in *Brazil* whither I was going, as I propos'd to my ſelf, my Intentions were to have return'd once more to *Ethiopia*; but my Recovery prov'd ſo very ſlow, and I found my ſelf ſo exceeding weak, that I laid all thoſe thoughts aſide. Arriving not long after at *Baia* the principal City of *Brazil*, I was for a ſhort time entertain'd very courteouſly in a *French* Convent of our Order, whoſe Friers us'd their utmoſt diligence to procure me a good Captain to tranſport me ſick as I was to *Lisbon*. They firſt ſpoke to a Country-man of theirs, and who offer'd to carry and provide me a convenient Cabin becauſe I was ſick, but I muſt go as a Paſſenger, and not as Chaplain, and that becauſe he would not ſubmit to the Laws of *Portugal*, which make it a Crime for any Ship to ſail without one. I told him, as I had formerly done the other Captain at the beginning of my Voyage to *Africa*, that if he would needs exclude me from the Duties of my Function, I muſt neceſſarily refuſe his offer, being willing to earn my Diet and Paſſage, and ſo we parted. I was afterwards requeſted by the Governor of *Maſſangano*, who came with us from the Kingdom of *Angola*, and from whom I had receiv'd ſeveral Civilities in our Voyage, to go along with him to *Portugal*; I thankfully accepted his offer, and in three months time in company of a Fleet of 28 Ships laden with Tobacco and Sugars, by the Aſſiſtance of a favourable Wind and good Weather, we reach'd the height of *Lisbon*.

It being almoſt night before we got near the Port, but three of our Ships could get in, *viz.* that I was in, the *French*-man, and another, the reſt being oblig'd to keep out at Sea all that night and the greateſt part of the next day, by reaſon the Tide was againſt them. At day-break the Phyſician came on board us three, to ſee what ſtate of health we were in; but before he approach'd, the *French*-man thinking it had been a Cuſtom-houſe *Felucca*, went to hide a certain quantity of Tobacco he had in his Powder-room, but through a fatal Miſcarriage letting a ſpark from the Candle fall on one of the Barrels, the Powder took fire and blew up the Poop of the Ship, whereby the Water flowing into the reſt of the ſhatter'd Veſſel, it ſunk in a trice: None of the People that were in her eſcaped, but only

only ſuch as could ſwim, and they made
Herolla. ſhift to get to ſhore, or elſe were taken up by Boats. If this Ship had not ſunk as ſhe did after ſhe was blown up, what damage might ſhe not have done us that were very near her? Having obſerv'd the great Eſcape I and my fellow-Voyagers had, I fell on my Knees, and return'd my unfeign'd Thanks to the moſt High for our Preſervation, and eſpecially in that I hapned not to go in that unfortunate Ship. This Accident was reported about among the Vulgar to have been a Judgment on the ſaid Ship for not having a Chaplain on board her.

At length we landed, which we had no ſooner done, but I and Father *Francis da Pavia*, a Chaplain in another Ship, and my Companion all the way from *Ethiopia*, fell down on our Knees again to return Heaven thanks for our ſafe arrival in *Portugal*: We then went immediately to wait on the King, who being gone that day out of the City to viſit the *Infanta* his Daughter, we were fain to defer that Intention. At his return his Majeſty being inform'd of our Deſigns, and having ſcarce alighted, ſent preſently for us; but the Meſſengers not finding us in the City, came to our Convent, where they met us and gave us to underſtand, that we might go to Court whenſoever we pleas'd, the King being very deſirous to ſee us. We loſt no time, but immediately repair'd to Court, and were admitted to Audience.

The King's Countenance was extremely pleaſing, and his Reception of us very friendly, ſtanding out of reſpect to us with his Hat all the while in his hand: He kiſs'd our Habits, and then began to ſpeak of our Order and Miſſion, and eſpecially of us *Italian* Miſſioners, for whom he ſaid he had a very particular reſpect, having been often inform'd how much good we had done, and did daily in *Ethiopia* for God's Service; and that altho it was true that he had forbid any Foreign Prieſt to exerciſe their Function within his Conqueſts in thoſe Parts, yet he did by no means deſign to exclude his *Italian Capucines* thereby. Theſe words he ſpoke not only once, but repeated as often as any opportunity offer'd in diſcourſe.

I muſt not forget the Civilities ſhew'd me here by Signior *Nicolo Bonacurſi*, a Gentleman of *Florence*, who took me from our Convent at *Lisbon* to tranſport me to *Legborn*, profering me withal a neceſſary Subſiſtence for the whole Voyage. Herein nevertheleſs the Captain of the Ship oppos'd him, telling me that I ſhould eat at his Table; but Signior *Nicolo* notwithſtanding would not be refus'd the ſending a Servant along with me to wait on me, which I muſt own the Fellow did with a great deal of Obſequioúſneſs and Diligence. Signior *Nicolo* would alſo have hir'd a Felucca to carry me to *Naples*; which I refuſing, he recommended me to the Marqueſs *Pucci* at *Legborn*, to the end that he might ſee me provided with Neceſſaries for my further Voyage to *Genoa*, whither I was bound. We not long after ſet ſail, and arriv'd at *Legborn* in a ſhort time, whence in a few days I went on board again a Ship call'd *The Holy Roſe*, and with a proſperous Gale ſoon got to *Genoa*. As we were going to enter the Port about midnight, the Wind all of a ſudden chopt about full in our Teeth, forcing us back to Sea again. About break of day, while we were making for the mouth of the Bay to get in, a *French* Man of War was juſt coming out, who perceiving us ſail'd made up to us, keeping to windward: Her Captain as he came nearer haul'd us to ſend our Boat on board, but ours taking little or no notice of him ſail'd on: Whereupon the *French*-man came up to the windward of us again, giving us to underſtand, that being we were a Man of War like himſelf, he was oblig'd by an expreſs Order from his King either to force us aboard, or to ſink us. At the hearing of this all our Ship's Company were extremely concern'd, and that eſpecially becauſe the day before at the diſcovery of *Genoa* we had diſcharg'd all our Cannon except thirteen, which we reſerv'd to ſalute the Holy Croſs in the ſaid City. Our Muskets likewiſe were all laid up in the Gunroom, and our Seamen had put on their beſt Cloths to go aſhore: Nevertheleſs laying aſide all fear or delay, two of our Officers got ready what Arms they had, and rang'd both Paſſengers and Seamen, except only thoſe that were quarter'd at the aforeſaid great Guns on the Decks, in expectation of the Enemy's being as good as his word, ſince we had abſolutely refus'd to comply with his Commands. What a buz and rumour was to be heard every where then amongſt the arm'd Souldiers and Seamen! For my part I almoſt thought I was in Hell, and which put me in mind of that Verſe of *Virgil*'s in his ſixth *Æneid*.

——*Stridorq; ferri, tractæq; catenæ.*

At

At length, to prevent what Inconveniences might have enſu'd ſo raſh an Engagement, the *French* Captain ſent his Brother on board us to ſee who we were, who coming near us, and perceiving what Preparations we had made for a Fight, and moreover hearing from us that we were *Genoeſes*, cry'd out, *To what purpoſe are all theſe Warlike Preparations, ſince there is Peace between us and* Genoa? We anſwer'd him, that at Sea we ought always to be on our Guard againſt Accidents we might meet with, and for ought we knew his Ship might be no *French*-man of War, becauſe it was a common thing to put out falſe Colours. He then demanded what number of Men we had on board, having perceiv'd a great many on the Decks: We told him we were four hundred, and in truth we were ſo many. At laſt he acquainted us that he had Orders from his Maſter to demand all *French*-men he could meet with except Merchants on board any Veſſel whatever, and deſir'd to know if we had any ſuch among us; ſearch was made, and all that were found deliver'd immediately, except a Drummer who hid himſelf ſo that much time was ſpent before he could be found, but at laſt he went with the reſt. This done, the *French* man departed peaceably, and left us to purſue our entrance into the Port, which we immediately did, and being ſafely got in, caſt Anchor before the City.

It might have prov'd a more than ordinary damage to us had we engag'd this *French* Veſſel, by reaſon that over and above a great quantity of Merchandize of different kinds which we had on board, we had likewiſe above a Million and a half of Mony belong to Merchants, as alſo a great deal of uncoin'd and unwrought Silver. Our Ship carry'd beſides all the Mony that had been collected that year in *Spain* by the Commiſſary of the Croiſade, as likewiſe ſeveral other Sums given in Charity towards the Canonizing of two Saints at *Rome*.

As I obſerv'd ſome things in my way through the City of *Lisbon* when I went to *Congo*, ſo I cannot help taking notice here of another Particular which I heard there as I came back: It was about a Law made by the King of *Portugal* concerning exceſs in Apparel. It ſeems the *French* Merchants had before been accuſtom'd every year to introduce new faſhions in Clothes after their own fancies, and dreſſing Babies in them, to expoſe them to the view of the People, who preſently bought up thoſe Garments, and ſo had a new faſhion every year, whereby the Sellers were inrich'd, and the Buyers impoveriſh'd; ſo that moſt of the Coin of *Portugal* fell into the hands of the *French*, to prevent the Exportation whereof the King rais'd the value of it. But this he was nevertheleſs diſappointed in, for the *French* Merchants obſerving what had been done, rais'd the Value of their Goods proportionably, and the People were ſo far infatuated, that they were reſolv'd to have them whatever they coſt them. The King ſeeing this, publiſh'd another Proclamation to prohibit his Subjects the wearing of any Silk, Gold or Silver, and withal commanded them to confine themſelves to Bays, or ſuch Stuffs as were the Manufacture of the Country, prohibiting alſo Foreign Hats and Stockings. And the more to encline his Subjects to the obſerving of this Law, he himſelf firſt ſet them an Example. As for what Silk, Gold, or Silver the Church requir'd, he order'd certain Commiſſioners to procure what was neceſſary for that purpoſe from *Venice*, and elſewhere, but which was to be ſeal'd to prevent any greater quantities being imported. By theſe means ſuperfluous Expences have been wholly baniſh'd this Kingdom and its Conqueſts; and if other Nations would take example by them, Luxury would not be ſo rampant, nor Vice ſo triumphant. More might be ſaid upon this Subject, but I fear I have ſufficiently tir'd my Reader already, and therefore ſhall here conclude the Relation of my Voyage into Southern *Africa*.

Merolla.

An

Merolla.

An Appendix to the Voyage to *CONGO*, &c.

A Letter from the King of Congo *to the Author, upon his arrival at the Port of* Angoij. *Written in* Portugueſe, *and thus in* Engliſh.

The Superſcription.

To the very Reverend Father, Father *Jerom da Sorrento*, a Capucin and Apoſtolick Miſſioner, whom God preſerve.

Moſt Reverend Father,

I Receiv'd your Reverence's kind Letter, with a great deal of joy and ſatisfaction for the Favour your Reverence has done me. Having underſtood your ſafe arrival at Capinda, *I was very glad of it, and do beſeech God always to preſerve you in the like State of Health for the future, to the end that we the unworthy Servants of God may reap the benefit of it. For my part I ſhall ever be ready to obey all your Reverence's Commands as your Spiritual Son, as will likewiſe your Spiritual Daughter* Donna Potentiana *my Mother. We both earneſtly deſire to our power to ſhow our readineſs to ſerve you. Moſt Reverend Father, I have comprehended all your Reverence writ to me, extremely well; but, O my Father, I know not how I ſhall be able to be ſufficiently thankful to God for his Mercy, in promiſing me the Sight of your loving Countenance! Come then ſpeedily and perſonally to the Aſſiſtance and Relief of thoſe poor Souls that deſire to receive Benediction from your Sacred Hands. It is moſt true what I tell you, for our Souls are all on a fire to ſee your Reverence as they ought; and therefore, moſt Holy Father, haſten your Reverence's Journey, purſuant to your Promiſe by your Meſſenger, that we may receive you with Joy and Feſtivals. I conjure you, proſtrate at your Holy Feet, as an Apoſtolick Miſſioner and Son of the Bleſſed St.* Francis, *to hearken to my words. I beſeech you let me hear from your Reverence from* Loanda, *for I have ſeveral important Matters to communicate to you, which will extremely contribute towards the encreaſe of Chriſtianity. For this purpoſe I ſent my Favorite* Garzia Michael *to wait upon and conduct your Reverence to my Palace. He will bring a Slave along with him, whom I beg your Reverence to accept, tho but an inconſiderable Preſent. I ſhall trouble your Reverence with no more; God preſerve you, and I humbly recommend my ſelf to your Holy Sacrifices.*

Lemba, *Feb.* 22. 1688.

Your Reverence's Spiritual Son

the Prince of Congo,

Don John Emanuel Gritho,

Who treads on the Lion in the Kingdom of his Mother.

Manner of Feaſting of the Blacks.

I believe I ſhall not greatly diſpleaſe my Reader, if I add here the Cuſtoms of theſe *Ethiopians* in their Eating and Drinking at Feaſts, which they commonly celebrate with great numbers, and at Night. A great company being got together, they ſit round in a Ring upon the green Graſs; which having done, a large thick round wooden Platter is plac'd in the midſt of them, this Platter is call'd by them *Malonga:* The eldeſt of them, whom in their Language they call *Maculuntù*, or *Cocolocangi*, is to divide and diſpenſe to every one his Portion, which he performs with that exactneſs, that if there happen to be a bit better than ordinary, that is likewiſe divided proportionably among the Company. By theſe means there are no Complaints or Murmurs to be heard amongſt them, but every one is contented with what is allotted him. When they drink, they make uſe of neither Cups nor Glaſſes, to the end that every Man may have what is judg'd ſufficient for him, and no more. The Judg of this is the *Maculuntù*, who holds the

the *Moringo*, or Flask, to the Perſon's Mouth that drinks; and when he thinks he has drank ſufficient, he pulls it away. This is practis'd all along even to the end of the Feaſt. That which ſeems ſtrangeſt to me is, that if any Perſon whatſoever, Man or Woman, great or ſmall, though not known to them, happens to paſs by where the Gueſts are eating, he or ſhe thruſts into the Ring, and has an equal ſhare with the reſt, without the trouble of making any Complement, or ſpeaking a word. If this Stranger happen to come after the Portions are allotted, then is the Carver to take ſomething from every Man's Meſs to make up a Share for him. If it ſo chance that many uninvited Gueſts come, they all have the aforeſaid Liberty, and may eat and drink as freely as if they had been invited. When the Travellers perceive the Platter empty, they riſe up and go their ways without taking any leave, or returning Thanks to the Company. And tho theſe Strangers have never ſo great plenty of Proviſions along with them of their own, as it very often happens they have, yet do they forſake their own for that of theſe People. Another thing I much wonder'd at is, that they never ask theſe Intruders any Queſtions, as whence they come, whither they go, or the like, but all Matters paſs with ſo great ſilence, that one would think that they therein imitated the antient Law among the *Locri*, a People of *Achaia*, reported by *Plutarch*, which imported that if any one demanded of another what was done, what was ſaid, or the like, the Perſon that ask'd thoſe Queſtions was to pay a Fine. *Locrentium Lex quæ ſiquis peregre recurſus rogabat; Nunquid Novi, eum multâ afficiebat.* Plut. *de curioſit. Laudandâ.*

It has happen'd to me, that being about to entertain ſome Perſons that had been ſerviceable to me, at Dinner-time I obſerv'd the number of my Gueſts greatly encreas'd; whereupon asking who thoſe New-comers were? They anſwer'd, they did not know: Which caus'd me to reply, *Then do ye allow of thoſe to eat with ye, who have had no ſhare in your Labour?* To which all the Anſwer I could get from them was, that it was the Cuſtom ſo to do. This Charity of theirs ſeem'd to me ſo commendable, that I order'd their Commons to be doubled, being not a little pleas'd to find ſo great Love and Amity even amongſt *Pagans*. If the like good Cuſtom were practis'd amongſt us, we ſhould not have ſo many poor indigent Wretches die in the Streets, and other places, merely for want, as there almoſt daily do in all Countrys.

Merolla.

If this Cuſtom of theirs be ſo well worthy of Commendation, another they have no leſs deſerves blame, that relates to their Behaviour towards their Wives, who being enjoin'd to work in the Fields till Noon, whilſt their Husbands enjoy themſelves at Home, are oblig'd at their return to get all things ready for Dinner; and if they happen to want any thing, they muſt either buy it out of their own Mony, or barter Clothes for it according to the Cuſtom; I ſay out of their own Mony, or otherwiſe at their Expence, by reaſon that the Wives here are oblig'd to find their Husbands with Meat, and they are to provide Wine and Clothes for them. Dinner being got ready, it is firſt ſet before the Husband as Maſter of the Family, who ſits down alone to Table, while the Wife and Children wait diligently about him to ſerve him in what he wants. When he has eat as much as he can, the remainder comes to the Wife and Children, who may ſit down if they pleaſe; yet who generally ſtand, looking upon it to be their Duty ſo to do. But if after all the Husband has a mind to eat the whole Dinner, he may do it, and no body can call him to account. I having ask'd ſeveral of theſe People, Why they did not admit their Wives to ſit with them at Table? They anſwer'd me, That Women had a Portion given them to that purpoſe, and that they were born to ſerve and obey the Men: Which perhaps they would not have ſaid, if they had known what the Poet *Claudian* affirm'd, That Women were born to keep up the Race of Mankind, and not to be Slaves to Men.

Hard Usage of the Women.

Naſcitur ad fructum Mulier Prolemque futuram.

Claud. *in Eutrop. l. 1. v. 330.*

Theſe are good things for Travellers, to eat free-coſt at other Peoples Tables; but ſometimes it happens that many are eaten and devour'd themſelves by a ſort of Serpent as big as a Beam, which they meet in the Road in their way to *Singa*, which by looking on them only kills and conſumes them. A Perſon that was aſſaulted by one of theſe prodigious Serpents, hapned by a luſty ſtroke of a Scimeter, to cut him in two. The Monſter having been thus cruelly us'd, and yet not kill'd, being you may imagine not a little

A monſtrous Serpent.

Merolla.

little enrag'd, lay upon the catch among the thick Bushes, to regenge it self on its Enemys; and soon after two Travellers happening to come by, it immediately crawl'd out, wounded as it was, and seiz'd upon them, devouring them almost whole. The Neighbours thereabouts hearing what had hapned to those two Men, resolv'd to sally out in a numerous body upon this maim'd Monster; which they not long afterwards did, but could never meet with it. At last a *Portugueſe* Captain taking a considerable number of Men along with him, arm'd with Muskets, set forth in search of the Serpent; but not discovering it, presently he let all the Company march on before, and staid himself behind a little. The Serpent perceiving him alone, confiding in his remaining force, crept out of his hole to leap upon him; the affrighted *Portugueſe* cry'd out at the sight of it, and most of the People that were gone before, returning in great haste, sent so many Bullets into the Monster's Body, that they soon dispatch'd it, after it had been the death of so many unfortunate Passengers.

From the Death of this Monster, I proceed to speak of the Sufferings of two of our Missioners, caus'd to be dragg'd by the Count of *Sogno*, and then expell'd his Dominions. These two Fathers were, Father *Andrew da Buti*, and Father *Peter da Sestola*. The then Count's Name was Don *Pedro de Castro*, who sending for them into his Presence, and they obeying his Commands, he thus spoke to them; *How comes it to pass, Fathers, that amongst the Pagans there is Rain enough and to spare, and we Christians have not had the least drop? What can the Cause of this be, and whence does it proceed?* The People affirm'd that the want of Rain proceeded from some Relicks Father *Andrew* had by him, and that they could expect none as long as he kept them. The Count upon this immediately commanded him to throw them away, and that if during all the next day there were not some Rain fell, both he and his Companion must look to themselves, and expect to be very ill us'd. At that time the Sky was extremely clear, and so continued till about Midnight; when all of a sudden the Heavens began to be overcast, and the Clouds pour'd down so plentiful a Shower, as was sufficient alone to prepare the Earth for Seed. Notwithstanding this which had happen'd through the sole Prayers of the two Missioners, the Count not caring to have them any longer within his Dominions, order'd them to undergo the Oath of *Chilumbo*, to prove that they were innocent; but they thinking such a Trial the most diabolical that could possibly be imagin'd, absolutely refus'd to submit to it; whereupon they were immediately seiz'd, and most inhumanly misus'd, dragg'd about, and all they had taken from them. He that was handled worst was Father *Buti*, who dy'd not long after of his Hurt in the Kingdom of *Binquella* the Place of his Mission. This Relation is to be found confirmed by Father *Cornelius van Wouters* a *Dutch Franciscan* Frier, who affirms it as an Eye-witness.

The

Merolla.

The Explanation of ſome few Conghefe *Words inſerted in this Work, and made* Engliſh *for the eaſe of the Reader.*

A.

Accala, A Man.
Affua, a dead Corps.
Agariaria, a ſort of Wood and Fruit that ſerves to relieve a Pain in the Sides.
Alacardo, a ſmaller ſort of Crocodile.
Alcatrici, Birds each as large as two Hens.
Alicondo, a ſort of exceeding large hollow Tree.
Almeſega, a Tree which diſtils a Liquor like unto Frankincenſe.

B.

Bada, a kind of Unicorn.
Baia, the City of *San Salvador*, or St. *Saviour* in *Brazil*.
Bicoma, a ſort of Nutmeg-tree.
Birame, Cotton-Cloth that goes current for Mony.
Bolunga, a ſort of Oath, or way of Trial among the Wizards.
Boma, a very large kind of Serpent.
Bonghi, or *Libongbi*, a ſort of Mony.
Bordoni, Plants ſomewhat like Vines.

C.

Caboccos, Children born of a *White* and a *Braſilian*.
Cacchio, a bunch of Fruit as large as a Man can carry.
Cacazumbu, a Wizard.
Candoua, a Boat.
Capaſſa, a Wild-Cow.
Cappaiva, a Tree which yields Oil.
Cariabemba, the Devil.
Caſciè, a Fruit like an Apple.
Cazacaza, Kidney-Beans.
Chegilla, Precepts to be obſerv'd, impos'd on Children by Parents.
Chicheras, a ſort of Tree with Leaves of a drying nature.
Chigongo, a ſort of Phyſical purging Wood.
Chilumbo, another Oath or manner of Trial among the Wizards.
Chinſu, a Pot or Pipkin.
Chiſecco, Wood of a cooling nature.
Cocco, the Palm-Fruit.
Cocalocangi, the oldeſt of the Company that carves at Meals.
Colas, a red Fruit which is to be eaten before one drinks.
Copras, a ſort of venomous Serpents.
Coricas, Hen-Parrots.

D.

Dongo, all ſorts of Fleſh or Fiſh.
Donno, a ſort of Fruit that ſmells like Cinnamon.

E.

Evanga, a Prieſt.
Eguandi, the Mother.
Emba, a ſort of Palm-tree that yields Oil.
Embaribi, a Serpent which kills with its Tail.
Embetta, a ſort of Palm-Wine exceeding refreſhing.
Embuchi, a kind of Muſical Inſtruments.
Engulamaſi, a Siren or Mermaid.
Engulo, a Wild-Boar.
Eguſſu, a Parrot.
Eutaga, Cloth girt about the Waſte.

F.

Foba, Millet-flower.
Fumù, Tobacco.

G.

Ganga, a ſort of Superſtitious Oath or Trial.
Giaghi, a People who practiſe Sorcery more than ordinary.
Gnam, a great Root that is eaten.
Guaiavas, a Fruit like a Pear.
Guria, eating.

I.

Impallanche, Beaſts with long wreathed Horns.
Impamguazze, Wild-Cows.
Incubù, a Goat.
Inzangù, a Spade.

M.

Mabocche, Plants like unto Orange-Trees.

Maccac-

Maccacchos, Monkeys or Apes.
Maccutas. ſort of Straw-Cloth which goes current for Mony.
Macoluntù, the oldeſt in the Company that carves to the reſt.
Mafucca, a Governor.
Malonga, a wooden Platter.
Mamão, a Fruit like a Melon.
Maneba, a ſort of Palm.
Mandioca, a Root whereof Flower is made for Bread.
Mangas, a Tree whoſe Boughs hang down to the Ground, and take Root again therein.
Manì, a Lord or Governor.
Manimunchù, Baptiſm.
Maſa, Water.
Maſſamambala, the great Millet.
Maſſamambuta, *Indian* Wheat.
Mattari, Stones.
Melaſſo, Palm-Wine.
Melaſſo Manputo, Grape-Wine.
Migna-Migna, a Tree good againſt Poiſon.
Miſangas, Glaſs-Coral.
Modello, a Garment.
Molecches, a general name among the *Negroes*.
Mondelli, White.
Moringo, a Flask.
Muana, a Son or Daughter.
Muccacamas, *Negro* Waiting-maids that wait on the *Portugueſe* Women.
Mulatto, one born of a *White* Man and a *Negro* Woman.

Merolla.

N.

Ncaſſa, a ſort of Tree.
Ncocco, a kind of large Beaſt.
Neubanzampuni, wild Nutmegs.
Ngamba, a ſort of little Drum.
Niceſi, a Fruit with a Crucifix mark'd in the middle of it.
Nſambi, a kind of Wind-muſick.

O.

Oluchuche, an Oath among the Wizards.

P.

Pompero, a buyer of Slaves.
Pompo, a Market-place.

Q.

Quilumbo, a Market.

S.

Sagoris, little Apes or Monkeys.
Somacca, a ſmall Ship or Smack.
Soua, Lord of any Place.
Surſù, the Hen.

T.

Tambi, Funeral Ceremonies for dead Relations.
Toto, the Earth.
Tubarcos, Inhabitants of *Brazil*.
Tuberone, a Fiſh not unlike the Shark.
Tubia, the Fire.

Z.

Zabiambunco, God.
Zacre, a large ſpacious River.
Zerba, en Animal like unto a wild Male.
Zimbo, Mony of Shells.

F I N I S.

THE

JOURNAL

OF

Sir THOMAS ROE,

Embaſſador from his Majeſty King
JAMES the Firſt of *England*,

TO

ICHAN GUIRE, the Mighty
Emperor of *India*,

Commonly call'd the *GREAT MOGUL*.

Containing an Account of his Voyage to that Country, and his Obſervations there.

Taken from his own Original Manuſcript.

The PREFACE.

SIR Thomas Roe *has before appear'd, in part, in* Purchas *his Collection of Travels, and ſince tranſlated into* French, *and publiſh'd in the firſt Volume of* Thevenot. *Now he comes abroad again with conſiderable Additions, not foiſted in, but taken from his own Original Manuſcript, which it is likely* Purchas *had not, but ſome imperfect Copy of it. It is true, the Additions here are not great in bulk, as any will judg that ſhall compare this with the other Edition, but they are valuable for the Subject; and becauſe this being a Journal they are here more continu'd, and ſeveral Matters that in the other were brought in abruptly, are here more methodical. His Sailing Table is inſerted to ſatisfy their Curioſity who have not ſeen the like, to ſhow the method of ſetting down thoſe Obſervations at Sea, that theſe Volumes might not want any thing of Information. His Account at the latter end, of all the Provinces ſubject to the* Mogul, *and of the Extent of his Dominions, is not to be rejected; for, tho Time and Experience have produc'd more ample and exact Relations, yet his are juſt as to the main, ſuch as he receiv'd upon the ſpot, and pleaſing to thoſe that read of this mighty Monarchy. Some Extracts of Letters are added out of a vaſt multitude, ſtill preſerv'd in two Volumes; and in theſe Extracts all that is remarkable, or of uſe at this time, the reſt being only Buſineſs of Trade, as directed to the ſeveral Factories in thoſe parts, and to the* East-India Company *in* England. *But that nothing might be omitted to ſatisfy the moſt curious, there is one Liſt made out of many of his, containing all things that are fit for Preſents in* India, *and conſequently they are good ſaleable Commodities. In fine, here is all that is valuable of* Sir Thomas Roe, *and nothing that may cloy the Reader.*

The Table of Course.

March. The *6th* of *March* $16\frac{1}{2}$. at seven in the Morning, the *Lizard* bearing N. W. by N. 5 Leagues off, I began this Course.

	Day.	*Hour.*	*Course.*	*Var.E.*	*Leag.*	*Lat. N.*	*Longit.*	*Winds.*	*Curr.*	*Sound.*	*Capes.*
No.	6	5	S. W. $\frac{1}{2}$ W.		$6\frac{1}{2}$	50° 10′	00° 1′	S. E.			*Lizard.*
		8	S. W.		$16\frac{1}{2}$			E. S. E.			
		10	S. W. *by* S.		17			E.			
No.	7	6	S. W.		$10\frac{1}{2}$			E. N. E.			
		8	S. W. $\frac{1}{2}$ W.		$17\frac{1}{2}$			N.			
		10	S. W.		18	46 15		N. N. W.			
No.	8	6	S. W. *by* S.		$5\frac{1}{2}$			N. W.			
		8	S. W.		$5\frac{1}{2}$			E. N. E.			
		12	S. W. *by* S.		$13\frac{1}{2}$			E. S. E.			
		2	S. W. $\frac{1}{2}$ S.		$2\frac{1}{2}$			S. S. E.			
No.	9	2	oooo		ooo			oooo			
		6	S. W. *by* S.		5			S. E.			
		2	S. W.		$1\frac{1}{2}$			S. E. *by* S.			
		10	oooo		ooo			oooo			
		4	S. W. *by* S.		$4\frac{1}{2}$			N. W. *by* W.			
No.	10	2	S. E. *by* S.		1	44 50		S. W.			
		$1\frac{1}{2}$	S. E. *by* S.		$1\frac{1}{2}$			S. W.			
		4	W. *by* S.		$5\frac{1}{2}$			S.			
		12	N. W.		$9\frac{1}{2}$			S. W. *by* W.			
No.	11	$6\frac{1}{2}$	S. S. W. $\frac{1}{2}$ W.		$6\frac{1}{2}$			S. S. E.			
		8	S. W. *by* S.		$7\frac{1}{2}$			S. E.			
		4	S. E.		$2\frac{1}{2}$			S. W. *by* S.			
No.	12	12	W. $\frac{1}{2}$ N.		13			S. *by* W.			
		12	W. N. W.		$12\frac{1}{2}$						
		1	S. E.		1			S. S. W.			
No.	13	11	W. *by* N.		11						
		6	W. N. W.		$6\frac{1}{2}$			S. W. *by* S.			
		1	S. E. *by* S.		$1\frac{1}{2}$			S. W. *by* W.			
		4	S. E.		5			S. W.			
No.	14	13	S. E. *by* E.		$4\frac{1}{2}$			*A Trye*			
		$1\frac{1}{2}$	S. E. *by* S.		$\frac{1}{2}$			*A Trye.*			
		$6\frac{1}{2}$	S. E.		$4\frac{1}{2}$			S. W. *by* S.			*Finister.*
		9	S. S. E.		$6\frac{1}{2}$			S. W. *by* W.			
No.	15	7	S. *by* E.		$10\frac{1}{2}$			W. *by* S.			
		6	S. *by* E.		7			W. *by* S.			
		8	S. S. E.		10			W. S. W.			
		4	S. E. *by* E. $\frac{1}{2}$ E.		5			S. W. *by* W.			
No.	16	6	N. W. *by* W. $\frac{1}{2}$ W.		5			S. W.			
		8	N. W.		7			S. W.			
		14	N. W. *by* W.		10			S. W. *by* S.			
No.	17	2	N. *by* E.		$\frac{2}{3}$						
	18	6	W. *by* N. $\frac{1}{2}$ N.		4			S. S. W.			
No.		18	N. W. *by* N.		$4\frac{1}{2}$			*A Trye.*			
		$3\frac{1}{2}$	N. W.		1			*A Trye.*			
		1	N. *by* E.		$\frac{1}{2}$			W. S. W.			
		14	S. S. E. $\frac{1}{2}$ E.		$17\frac{1}{2}$			W.			
No.	19	$5\frac{1}{2}$	S. *by* E.		$10\frac{1}{2}$	43 8	350 50				
		2	S. *by* E.		3						
No.	20	22	S.		$41\frac{1}{2}$			W.			
		4	S. *by* E.		8			W.			
No.	21	20	S. $\frac{1}{2}$ E.		$44\frac{1}{2}$			W. N. W.			
No.	22	24	S.		47	35 58		N. N. W.			

The Table of Course.

March.	Day.	Hour.	Course.	Var. E.	Leag.	Lat. N.	Longit.	Winds.	Curr.	Sound.	Cæt.
		23	S.		36			N.			
No.	23	1	oooo		ooo			by the Lee.			
No.	24	24	S.		28	32° 45′		N. *by* W.			
No.	25	24	S.		47	30 22		N. N. W.			
Morning.	26	24	The Main.		36	27 50	354 50			11 fat. 16 fat.	
Noo.	27		S. W. *by* S.			26	353 50				*Bojador*
		18	S. W. ½ S.		30 ½			N. N. W.	S. S. W.		
Noo.	28	6	oooo		ooo	24 49		oooo	8 Leag.		
		4	oooo		ooo			oooo	S. S. W.		
		10	S.W. *by* S. ¼ W.		11			E. N. E.			
Noo.	29	10	S. W. ¼ W.	E. 3 d.	10	24 2		E. *by* S.	6 Leag.		
		4	oooo		ooo			oooo	S. S. W.		
		8	S. W. *by* S. ¼ W.		11½			N. E.			
Noo.	30	12	S.W. ¼ W.		20	22 15		E. *by* N.	5 Leag.		
								N.	S.W. *by* S.		*Blanco*
Noo.	31	24	S.W. *by* S. ¼ W.	E. 4 d.	34	21 34	349 40	N. E. *by* E.	4 Leag.		28 E.
April.		8	S. W. ½ W.		16½			N. N. E.	S.W. *by* S.		
		13	S. W. *by* S. ½ W.		26						
Noo.	1	3	S. S. W. ½ W.	E. 4 d	6	19 46			4 Leag.		
		1½	S. S. W. ½ W.		3			N. E.	S.W. *by* S.		
		22	S. ½ W.		60						
Noo.	2	½	oooo	E. 3 40	oooo	16 35	347 30	By the Lee.	4 Leag.		
		2	S. ½ W.		4				S. S. W.		*Verde*
		16	S. *by* E. ½ S.		34			N. E.	3 Leag.		50 le. E.
Noo.	3	6	S. S. E. ½ S.	E. 3 40	13	14 7					
									S. S. W.		
Noo.	4	24	S. S. E. ½ S.		40			N. E.	3 Leag.		
									S.		
Noo.	5	24	S. S. E. ½ S.		25			N. E.	3 Leag.		
									S.		
Noo.	6	24	S. S. E. ½ S.		30			N. *by* E.	2 Leag.		
		18	S. E. *by* S. ½ S.		20				S. *by* E.		
Noo.	7	6	S. S. E. ½ S.		5½	8 10	350 20	N.	2 Leag.		
		18	S. E. *by* S. ½ S.		24				S. *by* E.		
Noo.	8	6	S. S. E. ½ S.	E. 3 50	8			N. *by* W.	2 Leag.		
		17	S. S. E. ¼ S.		24½						
		2	S. ¼ W.		2	6 18		N. N. W			
Noo.	9	5	S. *by* E. ¼ S.		5						
		6	S. E. *by* S. ¼ S.		6						
Noo.	10	18	S. S. E. ¼ S.		18			W. N. W			
		18	S. S. E. ¼ S.		24						
		4	S. E. *by* E. ¼ S.		4			N. W.			
		1	S. *by* W. ¼ W.		2						
Noo.	11	1	E. *by* S. ½ S.		1½			W. S. W.			
		18	S. S. E. ¼ S.		18			W. S. W.			
Noo.	12	6	oooo	E. 3 40	oooo	1 50		oooo			
		4	S. *by* E. ½ S.		3			W. S. W.			
		7	S. S. E. ½ S.		5						
Noo.	13	13	oooo		ooo			ooo			
		7	S. ½ W.		6			W. *by* S.			
		1	S. *by* W.	E.	1			W. S. W.			
		6	S. S. E. ½ S.	4 10	6			S.W. *by* W.			
Noo.	14	10	S. *by* E.		10	0 16		oooo			

The Table of Course.

April.	Day.	Hour.	Course.	Var. E.	Leag.	Lat. So.	Longit.	Winds.	Curr.	Sound.	Capes.
							353 30	oooo			
		5	oooo	E.				S. W.			
Noo.	15	19	S. S. E. ½ E.	4 10	13½	00 20		S. S. W.			
								oooo			
		8	oooo		ooo			S. W.			
Noo.	16	16	S. by E. ½ S.		16½			Variable.			
		12	S. E.		5½			Variable.			
		8	W. by S.	E.	4						
Noo.	17	4	oooo	4 00	oooo	1 20		oooo			
		6	oooo		ooo			oooo			
		14	S. by E. ⅓ S.		8						
Noo.	18	4	S. W.		2½			Variable.			
		7½	S. ⅔ W.		4½						
		12	S. by W. ⅓ W.		6½			Variable.			
Noo.	19	4½	S. S. W.		3						
		2	S. by W.		2½			Var.			
		5	S. S. W.	E.	6½			S. E. by E.			
		15	S. W. by W.		14½			the general			
Noo.	20	2	S. S. W.	4 50	1	3 45		Winds.			
		5	S. S. W.		7			S. E. by E.			
		13	S. W. by S.	E.	19						
		5	S. W.	5 50	7			By the Lee			
Noo.	21	1	oooo		oooo	5 10	352				
		8	S. W. by S.		12½						
Noo.	22	16	S. S. W. ½ W.	5 57	26	6 50		S. E. by E.			
		3	S. S. W. ½ W.		4½			S. E. by E.			
		13	S. by W. ½ W.		19½						
Noo.	23	8	S. ½ W.	6 10	12½	8 40	350 30	E.			
		8	S. by W. ½ W.		12						
Noo.	24	16	S. ½ W.	6 35	22	10 28		E.			
		5	S. by W. ⅔ W.		8						
		17	S. ⅔ W.		30			E. by N.			
Noo.	25	2	S. by E. ⅔ S.	7 15	4						
		18	S. ⅓ W.		28½						
Noo.	26	6	S. by E. ⅔ S.	8 40	9½	14 28	349 40	E. N. E.			
		5	S. by E. ⅔ S.	10 8	7½	14 54		E. N. E.			
		11	S. by W.		16½						
		6½	S. S. W.		9½			E.			
Noo.	27	1½	S. W. by S.	10 30	3½	16 12		E. by S.			
Noo.	28	24	S. by W.		38	18		E. by S.			
		3	S. W. by S.		4						
		11½	S. S. W.		18						
Noo.	29	9½	S. by W.	13 30	17	19 54	348 15	E.			
		14	S. S. W.	14 40	20			E. by S.			
Noo.	30	10	S. by W.	15	14	21 30		E.			
May.											
Noo.	1	24	S. S. W. ½ W.	14	35	23		E. by S.			
		20	S. S. W. ½ W.					E. S. E.			
Noo.	2	4	oooo	14 30	oooo	24		oooo			
		4	oooo					oooo			
Noo.	3	20	S. ½ E.	15 10	28	25 35	346 30	E. by N.			
		3	S. S. E. ¼ S.		6½			N.			
Noo.	4	21	S. E. by S. ¼ S.		39	27 20		N. W.			
		16	S. E. by S.		26	28 43		N. W.			
Noo.	5	8	E. S. E.	15 20	14		349 10	S. by W.			

The Table of Course.

May.	Day.	Hour.	Course.	Var. E.	Leag.	Lat. S.	Longit.	Winds.	Curr.	Sound.	Cafes.
		13	E. ½ S.		18			S.			
		7	E. N. E. ½ E.		8						
Noo.	6	4	W. S. W. ½ W.		3			S. E. *by* S.			
		12	S. W.	15	10			S. E. *by* E.			
Noo.	7	12	S. W. *by* S. ½ W.	14 56	14	29 40		S. S. E.			
		4	S. W.		6			S. *by* E.			
Noo.	8	20	S. *by* E. ½ S.		25	31 7		N. E.			
		12	S. E. ½ S.		14			N. N. E.			
		8	S. E. *by* E. ½ S.	16	9			N.W. *by* W.			
Noo.	9	4	oooo		000	31 59		oooo			
		6	oooo		000			oooo			
Noo.	10	18	S. *by* E. ½ S.		17	32 45		E. *by* N.			
		12	S. E. *by* S.		14						
Noo.	11	12	S. S. E.		15			N. E. *by* E.			
		4	S. *by* W.		4			E.			
		14	S. W. *by* S.		14			S. E. *by* E.			
		2	E. N. E.		3			S. E.			
Noo.	12	4	N. E. *by* E.		5	34 25		E. S. E.			
		10½	N. E. *by* E. ½ E.		11			Variable.			
		8	N. *by* W. ½ W.		7						
Noo.	13	5½	S. E. *by* E. ½ S.		6			N. N. E.			
		16	S. E. *by* E. ½ S.		18			N. N. E.			
Noo.	14	8	S. E. ½ S.		8			N. E. *by* E.			
		4	S. S. E.		4			S. S. E.			
		7	N. *by* W. ½ N.		8						
		8	N. *by* E.		9			E.			
Noo.	15	5	N. W. *by* W.		2			*A Trye*			
		19	N. W.								
Noo.	16	5	S. S. E.	16 40	2½			*A Trye.*			
		11	E. S. E. ½ S.								
		5	E. S. E.								
Noo.	17	8	E.	15 40	9			N. N. W.			
		16	E. N. E.		17						
Noo.	18	8	E. *by* N.		8	74 50	355 20	N. N. W.			
Noo.	19	24	E. N. E.		35			N.W. *by* N.			
		15	E. *by* N. ½ E.		28						
Noo.	20	9	E.		17	34 7		N. N. W.			
		4	E. N. E. ½ N.		6			N. N. W.			
		4	E. *by* N. ½ N.		4			oooo			
		3	oooo		000			N. N. W.			
Noo.	21	13	E. ½ N.		14	33 48					
		18	E. ½ N.		22						
Noo.	22	6	E. ½ S.	12 30	10	33 50	1 30	N.			
		8	E. ½ S.		18			N.			
Noo.	23	16	E. ½ N.		30			N. N. W.			
		12	E.		22½			N.N.W. } W.N.W. }			
Noo.	24	12	E. ½ N.	8 40	22½	33 35	6 30	W. S. W.			
		14	E. ½ N.					W. S. W.			
Noo.	25	10	E. ½ S.	7 30	15			S. W.			
		19	E.		11			S.			
Noo.	26	5	oooo	6 40	000			oooo			
		12	oooo		000			oooo			
Noo.	27	12	E.	6 30	12	33 73	13 50	N. *by* W.			

The Table of Course.

May.	Day.	Hour.	Course.	Var. E.	Leag.	Lat. S.	Longit.	Winds.	Curr.	Sound.	Capes.
Noo.	28	24	E. ¼ S.		63			N. N. W.			
		23	E. ¼ S.	4	33			N. N. W. / S. W. by the Lee.			
Noo.	29	1	0000	3 40	000						
Noo.	30	24	E. ¼ N.		30	33° 40′	20 35	W.			
		12	E. ¼ N.	1 30	18			S. W.			
Noo.	31	12	E. N. E.	1 20	18	33 10		S. E. by S.			
June.		6	N. E. by E.	1 20	6						
Noo.	1	18	S. S. E.		16	33 43		S. S. E.			
		16	S. S. W. ⅓ W.		17⅓			S. E. by E.			
Noo.	2	8	N. E. by N. ⅓ N.	1 15	8⅔			E. S. E.			
		16	N. E. ½ N.		16			E. S. E.			
		4	S.		3						
Noo.	3	4	S. E. by S.		3	33 34		E. N. E.			
Noo.	4	24	E. ½ S.		31	33 35	26 20	N. / N. W.		35 / 60	
	5										Saldanha.
	6										
	7										
	8										
	9										
	10										
	11										
	12			Var. W		33 45	28 10				
	13										
	14										
	15										
	16										
	17										
	18										
	19										
	20										
	21										
		12	S. E. by S.		26			N. N. W.			de Agul-
Noo.	22	12	E. by S.		22	36	29 4	N. W.	S. W. by S.		has.
		18	E.		26						
Noo.	23	6	N. E. by E.		10	35 4		N. W.	S. W. b. W		
		10	E. N. E.		15⅓			W. N. W.			
Noo.	24	14	E.		24	35 20		S. by E.	S. W. b. W		
		12	E. by N.		16			S.			
								S. E. by S.	S. W. b. W	65	Formosa
Noo.	25	12	N. E. by E.		16	34 36	34 40	S. E.			
		4	N. by E. ½ N.		4			E. S. E.			
		4	S. ½ E.		2			E. by S.			
		4	0000		000	34 25		0000	S. W. b. W		
Noo.	26	12	E.		14			W. by N.			
Noo.	27	24	E. ½ S.	8	28	34 37		W. by N. / S. by W.			
		14	E.		28						
Noo.	28	10	E. ½ S.		21			S. by W.			
Noo.	29	24	E. N. E.	9	44	33 46	41 30	S. by W.			Arracife.
Noo.	30	24	E. N. E.		34	33 8		S. W.	N.		

The Table of Course.

July.	Day.	Hour.	Course.	Va. W.	Leag.	Lat. S.	Longit.	Winds.	Curr.	Sound.	Capes.
		12	N. E. by E. ½ N.		22	31° 30'		S. W.	N.		
Noo.	1	12	N. E. ½ N.	11 30	23						
Noo.	2	24	N. E. by N. ½ N.	13 40	28	30 10		S. W.	N.		
Noo.	3	24	N. E. by N. ½ N.	14 21	25⅓	28 50		N.W. by N.	N.		
Noo.	4	24	E. N. E. ½ N.		35	27 10		N.W. by W.	N.		
Noo.	5	24	N. by E. ½ N.	16	24	26	48 30	N.W. by W. S. S. W.	N.		
Noo.	6	24	N. by E.	16 5	28	24 49		S. S. W. S. E. by E.			
Noo.	7	24	N. E. by N.	15 25	25	25 39	49 10	S. E.			S. Auguſt.
Noo.	8	24	N. E.	16 45	28⅓	22 36		S. E. by S.			
Noo.	9	24	N. E. by E. ½ N.	16 57	15	22 15		S. by E.			
		12	E.		9						
Noo.	10	12	oooo		000			W. S. W.			
		12	N.		8			Variable.			
Noo.	11	12	oooo		000	21 45	50 20	oooo			
		16	N. W.		10			N. E.			
Noo.	12	8	N. by W.	16 5	6	21 10		E. N. E.			
Noo.	13	24	N. ½ W.	15 34	34⅓	19 24	49 30	S. S. E.			
Noo.	14	24	N. by W. ½ W.		20	18		S. S. E.			
		2	oooo		ooo			oooo			
Noo.	15	22	N. by W.	14 34	11	17 30		E.			
		2	N.		1			E.	S. S. W.		
Noo.	16	22	oooo		ooo			oooo			
		20	oooo		ooo			oooo	S. S. W.		
Noo.	17	4	N.		2	18		E. S. E.			
		6	oooo		ooo				S. S. W.		
Noo.	18	18	N. E. by N.		8	17 30		S. S. W.			
		6	N. N. E. ½ N.		3				S. S. W.		
Noo.	19	18	N. E. ½ N.	14 46	22	17 10		S.			
Noo.	20	24	N. E. ½ N.		49	15 7		S. W. by S.			
Noo.	21	24	N. N. E. ½ N.		48	12 57	51 10	S.			
	22										
	23										
	24										
	25										
	26										
	27										
	28										
	29										
	30										
	31										
Auguſt.	1										
	2										
Noo.	3	24	N. E. by N.		22	11 16	51 55	S. W.	E.		
		18	N. E. by N. ½ N.					S. W.			
Noo.	4	6	oooo	15 16	18	10 50		oooo	W. N. W.		
Noo.	5	24	N. W.		4⅓	10 49		S. S. W.	E. S. E.		
Noo.	6	24	N. by W.		12	10 10	50 50	S. W. by S.	W. S. W.		

The Table of Course.

August.	Day.	Hour.	Course.	Va. W.	Leag.	Lat. S.	Longit.	Winds.	Curr.	Sound.	Capes.
Noo.	7	24	N. N. E.	14	23	9 4		S. W.	W. S. W.		
Noo.	8	24	N. N. E.	14 18	25	7 57		S. E. S. S. W.			
Noo.	9	24	N. N. E. ¼ E.	14 30	42	5 42	52 40	S.			
Noo.	10	24	N. N. E.		58	3 4		S.	N. *by* E.		
Noo.	11	24	N. N. E. ½ E.		41	1 20	53 40	S.			
						Lat. N.					
Noo.	12	24	N. E. *by* N. ¾ N.	15 24	36	00 30		S. S. W.			
Noo.	13	24	N. E. *by* N. ½ N.		43	2 28	55 35	S. W. *by* S.			
Noo.	14	19 5	N. E. *by* N. ½ N. N. E. *by* E.	16 5	36 7½	4 10	57	W. S. W.		18 fat.	*de Buſſos.*
Noo.	15	24	N. E. ¼ N.		55	6 17		S. W. *by* S.			
Noo.	16	24	N. E. *by* N. ¾ N.		59			S. W. *by* S.			
Noo.	17	6 2 8 8	N. ½ W. E. N. E. N. W.	17	16 2 18 19	11 55	61	W. S. W.	N. E.		*Guardafu.*
	18										
Noo.	19	1½ 3½ 2	E. E. *by* S. E. S. E.	17 15	1½ 10¼ 3	12 20	61 50	S. W.	S. E.	40 fat.	*Abdalacor.*
Noo.	20	6	E. N. E.	17 50	13	12 50	63 15	S. S. W.		40 6 fath.	*Socotera.*
	21										
	22										
	23										
	24										
	25										
	26										
	27										
	28										
	29										
	30										
	31										

Septem.											
Noo.	1	12	N. E. *by* E.	19	27½	13 45	64 25	W. S. W.	E.		
Noo.	2	24	E. N. E. ¼ N.		49½			W. S. W.			
Noo.	3	24	E. N. E. ¼ N.		42	15 55	68 28	W. *by* S.			
Noo.	4	24	E. N. E. ¼ N.	18 30	27	16 45	69 40	W. *by* S.			
Noo.	5	24	N. E. *by* E.		21	17 27		W. *by* S.			
Noo.	6	24	N. E. *by* E.	17 10	22	18 8	71 30	W. *by* S.			
Noo.	7	24	N. E. *by* E.		19	18 38		W. *by* S.			
Noo.	8	16 8	N. E. *by* E. oooo	17	12 ooo	19	72 55	W. *by* S. oooo			
Noo.	9	11 8 5	oooo N. E. ½ N. E.		ooo 5½ 3			oooo Variable. N. E.			
Noo.	10	16 8	oooo N. E. *by* E.		ooo 6	19 35		ooo W. *by* S.			

The Table of Course.

Septem.	Day.	Hour.	Course.	Va. W.	Leag.	Lat. No.	Longit.	Winds.	Curr.	Sound.	Capes.
Nooe	11	24	E. N. E. ⅔ N.	16 30	30	20 21	75	W. N. W.			
Noo.	12	24	E. ½ N.		32	20 30	76 50	W.			
Noo.	13	24	E. ½ S.	16 20	34	20 26	77 40	N.			
		10	E. ½ N.		16			W. N. W.			
			0000		000					36	
		4								27	Diu.
		4	N. E. *by* N.		3					20	
Noo.	14	6	E.		2			*A Trye.*			
										17	
		18	E. ½ S.	16 17	18	20 25		W. N. W.		17	
Noo.	15	6	0000		000			N. E.		13	
		18	0000		000	20 24					
Noo.	16	6	W. S. W.		3			W. S. W.			
Noo.	17		0000		000			W. S. W.		20	Daman.

SR

Sr. THOMAS ROE's JOURNAL,

Giving an Account of his Voyage to India, *and his Obſervations in that Country, and particularly at the Court of the Great* Mogul, *where he reſided as Embaſſador from* James *the Firſt King of* England.

March the *6th* we loſt ſight of the *Lizard*, and began our Courſe for the Cape of *Good Hope*. The *26th* we ſaw the Coaſt of *Barbary*; *27th* had Cape *Bojador* E. by S. whence the Current ſets ſwift S. S. W. *April* the *14th* we cut the Line, *May* the *2d* the Tropick of *Capricorn*, and on the *5th* of *June* came to an Anchor in the Bay of *Saldanha*, next the Cape of *Good Hope*. The Land is fruitful, but divided by high inacceſſible rocky Mountains cover'd with Snow, the River *Dulce* falling into the Bay on the Eaſt-ſide. The People are the moſt barbarous in the World, eating Carrion, wearing the Guts of Sheep about their Necks for Health, and rubbing their Heads, which are curl'd like the Blacks, with the Dung of Beaſts and Dirt; and having no Clothes but Skins wrapp'd about their Shoulders, the Fleſh-ſide next the Body in Summer, and the Hair in Winter. Their Houſes are but a Mat rounded at the top like an Oven, which they turn as the Wind changes, having no Door to keep it out. They have left off their cuſtom of ſtealing, but know no God or Religion. The Air and Water are very wholeſom. Here are abundance of Cows, Antelopes, Baboons, Pheaſants, Partridges, Larks, Wild-geeſe, Ducks, and many other ſorts. On the Iſle of *Penguin* is a ſort of Fowl of that Name that goes upright, his Wings without Feathers, hanging down like Sleeves fac'd with white. They do not fly, but only walk in parcels, keeping regularly their own Quarters; they are a ſort of mixture of Beaſt, Bird and Fiſh, but moſt Bird. The Commodities here are Cattel, Nangin-roots, and I believe there is a Rock yielding Quick-ſilver. The Table-Mountain is 11853 foot high. The Bay is full of Whales and Seals: The Latitude is 33 deg. 45 min. The *21ſt* we came up with the Cape of *Good Hope*; *July* the *8th* with the Iſle of *Madagaſcar*, and the *22d* with that of *Molalia*: This is one of the Iſlands of *Comera*, the other three are *Angareſia*, *Juanny* and *Mayotta*, lying almoſt Eaſt and Weſt of one another, in the ſame Meridian with Cape S. *Auguſtin*. *Angareſia* bears N. by W. from *Molalia*, it is the higheſt Land I ever ſaw, inhabited by *Moors* trading with the Main, and the other three Eaſtern Iſlands, with their Cattel and Fruits for Callico's, and other Clothes to cover them. It is govern'd by ten petty Kings, and has plenty enough of Kine, Goats, Cows, Oranges and Lemmons. The People are counted falſe and treacherous. *Juanny* lies Eaſt from *Molalia* and *Mayotta*, the Coaſt between them both. All theſe three Iſlands are full of Refreſhments, but chiefly *Molalia*, and next to it *Juanny*. Here liv'd an old Woman who was Sultaneſs of

Bay of Saldanha.

Penguin Iſland.

Comera Iſlands.

Roe. all theſe Iſlands. Under her there were three Deputies in *Molalia*, Children of the Old Woman. The *Sultan* in whoſe Quarter we anchor'd, is ſo abſolute, that the People dare not ſell a Coco-Nut without his Leave. Four Boats were ſent to his Town to deſire this liberty, which was granted; and Capt. *Newport* going aſhore with 40 men, found the Governour ſitting on a Mat, under the ſide of a Junk that was building, attended by about 50 men. He had on a Mantle of blue and red Callicoe wrap'd about him to his Knees, his Legs and Feet bare, on his Head a cloſe Cap of Chequer-work. Being preſented with a Gun and a Sword, he return'd four Cows, and proclaim'd Liberty for the People to trade. He gave the *Engliſh* Coco-Nuts, and himſelf chew'd Betel temper'd with Lime of burnt Oyſter-ſhells, and the Kernel of a Nut call'd *Areca*, like an Acorn: It has a biting Taſte, voids Rheum, cools the Head, ſtrengthens the Teeth, and is all their Phyſick. Thoſe that are not us'd to it are giddy with it, and the Spittle is red, which in time colours the Teeth, and is counted a Beauty. They all uſe this at all times. From the Governor's they were conducted to a Carpenter's Houſe, who was a chief Man in the Town; the Houſe was built with Lime and Stone, plaiſter'd with White-lime, low and little, cover'd with Rafters, and over them Coco-Leaves, the out-ſides wattl'd with Canes. They are kept cleanly, and their poor Houſhold-ſtuff neat, their Gardens incloſ'd with Canes, containing Tobacco and Plantan Trees. For Dinner a Board was ſet upon Treſſels, cover'd with a fine new Mat, and Stone Benches about it, on which they ſat. Firſt Water was brought to every man in a Coco Shell, and pour'd into a Wooden Platter, and inſtead of a Towel they uſe the Rinds of Cocos. Then they ſet before them boil'd Rice, with roaſted Plantans on it, Quarters of Hens, and Pieces of Goat broil'd. After Grace ſaid they fell to their Meat, with Bread made of Coco's beaten mix'd with Honey, and fry'd. Their Drink was Palmiſo Wine and Coco Milk. Thoſe that went to ſee the Sultan, whoſe Name was *Amor Adell*, found all things much reſembling what has been ſaid before of the Governour; but that in his Behaviour he was more light, and made haſte to be drunk with ſome Wine the *Engliſh* carry'd. The People are ſtrict *Mahometans*, very jealous to let their Women and Moſchs be ſeen: For ſome of the *Engliſh* coming near a Village, they ſhut them up, and threaten'd to kill 'em, if they came nearer. Many of 'em ſpeak and write *Arabick*, and ſome few of 'em *Portugueſe*, as trading to *Morambique* in Junks of forty Tun Burden, and built, calk'd and rig'd all out of the Coco Tree. Here we bought Oxen, Cows fat but ſmall, *Arabian* Sheep, Hens, Cocos, Oranges, Lemmons, and Limes in abundance, for Callicoes, Hollands, Sword-Blades, Pieces of Eight, Glaſſes, Knives, and other Trifles.

Apparel of an Iſland Governour.

Entertainment of the Engliſh.

The Sultan

Auguſt the 2*d* we weigh'd, and ſtood our Courſe for *Socotora*, and on the 10*th* repaſt the Equinoctial to the Northward. The 18*th* we made Cape *Guardaſu* eight Leagues to the Weſtward, which is one of them that makes the Entrance into the *Red Sea*; and came to an Anchor in 12 Fathom Water in a ſmall Bay, where we continu'd the 18*th*, and ſaw ſome People in Turbants. Aſhore was a Tomb of white Stone, with a Pillar at each end of it. The Latitude 11 Deg. 55 min.

The 24*th* we came to an Anchor in the Bay call'd *Delicia* in *Socotora*, having been before ſeparated in a Storm, and warn'd by the Sultan not to anchor at *Tamara*, which was too much expos'd to the Violence of the Winds. *Socotora* is an Iſland at the Mouth of the Red Sea, being the *Dioſcuria* or *Dioſcorida* of the Antients, lying in 12 Deg. 55 Min. of North Latitude, govern'd then by a Sultan call'd *Amar-Ben-Seid*, Son to the King of *Fortaque* in *Arabia Felix*. The Kingdom of *Fortaque* lies from 15 to 18 Deg. along the Coaſt of *Arabia*. The King was at Peace with the *Turk*, on condition to aſſiſt him with 5000 men, if he requir'd it, and they to be paid by the *Turk*, to whom he made no other acknowledgment. Near the Sea about *Doſor*, was another petty King, whom he durſt not meddle with, becauſe he was under the Grand Seignior's Protection. The Sultan of *Socotora* came down to the Shore with about three hundred men, having ſet up a Tent near the Bay. He was a Horſe-back, as were two of his chief Servants, and another on a Camel; the People running before and behind him ſhouting; and two Guards, one of his Subjects, and the other of 12 hir'd *Guzarats*, ſome with *Turkiſh* Bows, ſome with Piſtols, ſome with Muskets, but all with good Swords. He had alſo a few Kettle Drums, and one Trumpet. He receiv'd the General in a courteous manner, and was ſo abſolute, that no man could ſell any thing but himſelf. His People ſat about him very reſpectfully, his Clothes were of *Surat* Stuffs after the *Arabian*

Socotora Iſland deſcrib'd.

The Sultan

bian manner, with a Caſſock of red and white wrought Velvet, and another, whereof the Ground was Gold. He had a very good Turbant, but was bare-footed. Every night they all ſtand or kneel towards the Sun, the *Xerife* throwing Water on their Heads. As for Religion, they are *Mahometans*.

Tamara the chief Town.

The King's Town of *Tamara* is built of Lime and Stone whited over, with Battlements and Pinnacles, the Houſes being flat at the top. At a diſtance it looks well, but when in, it is poor. Mr. *Boughton*, who had leave to ſee the King's Houſe, found it ſuch as would ſerve an ordinary Gentleman in *England*. The lower Rooms ſerv'd for Warehouſes and Wardrobe, ſome Changes of Robes hanging about the Walls, and with them about 25 Books of their Law, Religion, Hiſtory, and Saints Lives. No man was permitted to go up Stairs to ſee his Wives, which were three, nor the other Women; but the ordinary ſort might be ſeen in the Town, with their Ears full of Silver Rings. In the Moſque the Prieſt was at Service. Mr. *Boughton* had for his Dinner three Hens with Rice, and for Drink Water and *Cahu*, black Liquor, drank as hot as could be endur'd. (*This was certainly Coffee, which Sir* Thomas Roe *was not acquainted with.*) On a Hill a Mile from *Tamara* is a ſquare Caſtle, but Leave could not be obtain'd to ſee it.

The Inhabitants.

The People are of four ſorts; *Arabs* come in by Conqueſt, who dare not ſpeak in the Sultan's Preſence without leave, and kiſſing his Hand. The 2*d* ſort are Slaves, who when they come to him kiſs his Foot, do all his Work, and make his Aloes. The third I ſuppoſe are the old Inhabitants of the Country, call'd *Bedwins*, tho not the oldeſt of all, whom I ſuppoſe to be thoſe commonly call'd *Jacobite* Chriſtians, becauſe Mr. *Boughton* going into a Church of theirs, which the *Arabs* had forc'd them to abandon, found Images in it, and a Crucifix, which he took away; and the *Mahometans* would not ſay much of them, fearing leſt other Chriſtians ſhould relieve or ſupport them. They have had Wars with the *Arabs*, and live retir'd from them in the Mountains. The fourth ſort are a Savage People, poor, lean, naked, with long Hair, eating nothing but Roots, riding on Buffaloes, converſing with none of the others, and afraid of all, without Houſes, and almoſt as brutal as Beaſts, which by conjecture are the antienteſt Natives of the Place.

Soil and Product.

The Iſland is very mountainous and barren, having ſome Beeves, Goats, and Sheep, a few Dates and Oranges, a little Rice, and nothing elſe of Suſtenance. All its Commodity is Aloes, which is the Juice of a Leaf like our Houſleek. The People make a poor ſort of Cloth for the Slaves. The King had ſome Dragon's Blood, and Indigo of *Labor*, as alſo Civet Cats and Civet. The Dead are here all bury'd in Tombs, and the Monuments of their Saints are held in great veneration. The chief of theſe is *Seidy Hachim*, bury'd at *Tamara*, who being kill'd 100 Years before, they ſaid ſtill appear'd to 'em, and warn'd 'em of Dangers at hand; and they imputed the high Winds to his Walking, having him in wonderful veneration.

Roe.

Sir Tho. *departs for* Surat.

The 31*ſt* we weigh'd, and ſtood our Courſe for *Surat*, where I landed on the 26*th* of *September*, and was receiv'd in an open Tent by the chief Officers of the Town well attended. Much Controverſy was about ſearching my Servants, but at length they paſs'd free to the City, where we went into a Houſe provided for us, and there continu'd till the 30*th* of *October*, ſuffering much from the Governour, who by force ſearch'd many Cheſts, and took out what he thought fit. The 30*th* aforeſaid I departed *Surat*, and travel'd but four *Coſſes* to *Cumaria*, the 1*ſt* of *November* 11 Miles to a Village, the 2*d* to *Biarat* 21 Miles, where there is a Caſtle, this Town being on the Borders of the Kingdom of *Guzarat*, ſubject to the *Mogul*, and belonging to *Abraham Chan*: The 3*d* entred the Kingdom of *Pardaſſha*, a Pagan Lord of the Hills, ſubject to no body, and at 15 miles end lay in the Fields near a City of note call'd *Mugher*. The 4*th* 9 miles rocky way, lay in the Fields by a Village call'd *Narampora*. The 5*th* 15 miles in the Fields. The 6*th* 20 miles to *Nunderpar* a City of the Kingdom of *Brampor* ſubject to the *Mogul*. Here we had firſt Bread after coming from *Surat*, becauſe the *Banians* who inhabit all the Country make no Bread, but only Cakes. The Country is plentiful, eſpecially of Cattel, the *Banians* killing none, or ſelling any to be kill'd. One day I met 10000 Bullocks loaded with Corn, in one Drove, and moſt days after leſſer Parcels. The 7*th* 18 miles to *Ningul*. The 8*th* 15 to *Sinchelly*. The 9*th* 15 to *Tolmere*. The 10*th* 18 to *Chapre*, where having pitch'd the Tents without the Town, the King's Officers attended me all night with 30 Horſe and 20 Shot, for fear of the Robbers on the Mountains, becauſe I refus'd to remove into the Town. The 11*th* 18 miles, the 13*th* 18 miles, and the 14*th* 15 miles to *Brampore*, which I gueſs

A Coſſe is about a Mile and a half.

Brampore *City.*

to

Roe. Note, he said before the Country was plentiful.

to be 223 Miles East from *Surat*. The Country miserable and barren, the Towns and Villages built with Mud. At *Batharpore*, a Village two Miles short of *Brampore*, I saw some of the Ordnance, which is most too short, and too open in the Bore. The *Cutwall*, an Officer of the King's so call'd, met me well attended with 16 Coulers carried before him, and conducted me to the Seraglio, where I was appointed to lodg. He took his leave at the Gate, which made a handsome Front of Stone, but when in I had four Chambers allotted me like Ovens, and no bigger, round at the top, made of Brick in the side of a Wall, so that I lay in my Tent; the *Cutwall* making his excuse, that this was the best Lodging in the Town, as I found it was; all the place being only Mud Cottages except the Prince's House, the Chan's, and some few others. I was conducted by the *Cutwall* to visit the Prince, in whose outward Court I found about a hundred Gentlemen a Horse-back, waiting to salute him at his coming out. He sat high in a Gallery that went round, with a Canopy over him, and a Carpet before him. An Officer told me, as I approach'd I must touch the Ground with my Head bare, which I refus'd, and went on to a place right under him rail'd in, with an Ascent of three Steps, where I made him Reverence, and he bow'd his Body: So I went within, where were all the Great Men of the Town with their Hands before them like Slaves. The place was cover'd over head with a rich Canopy, and under foot all with Carpets: It was like a great Stage, and the Prince sat at the upeer end of it. Having no place assign'd, I stood right before him, he refusing to admit me to come up the Steps, or to allow me a Chair. Having receiv'd my Presents he offer'd to go into another Room, where I should be allow'd to sit; but by the way he made himself drunk out of a Case of Bottles I gave him, and so the Visit ended.

The 27*th* of *November* I was carry'd sick from *Brampore* three Cosses to *Raypora*. The 28*th* fifteen Cosses to *Burgome*, and the 30*th* seven Cosses. *December* the first ten Cosses to *Bicangome*, the 2*d* seven Cosses, the 3*d* five Cosses, the 4*th* eleven Cosses to *Ecbarpur*, standing on a good River that falls into the Sea near *Baroche*. The 5*th* pass'd the River call'd *Narbodah*, the 6*th* travel'd eight Cosses, and lay in a Wood not far from the King's famous Castle of *Mandoa*, which stands on a steep Hill, of a vast Extent including fifteen Cosses within the Wall. The 7*th* ten Cosses, the 8*th* eight, the 9*th* ten, the 10*th* twelve, the 11*th* sixteen, the 12*th* fourteen, the 13*th* six, the 14*th* lay still to rest, the 15*th* six Cosses, the 16*th* six, the 17*th* twelve, the 18*th* five to *Cytor*. This is an antient ruin'd City on a Hill, but shows the Footsteps of wonderful Magnificence. There are still standing above a hundred Churches all of carv'd Stone, many fair Towers and Lanthorns, many Pillars, and innumerable Houses, but not one Inhabitant. There is but one steep Ascent cut out of the Rock, and four Gates in the Ascent before you come to the City Gate, which is magnificent. The Hill is enclos'd at the Top for about eight Cosses, and at the South-west End is a goodly old Castle. Is is in the Country of *Rama*, a Prince newly subdu'd by the *Mogol*, or rather bought to own Subjection. It was brought under by *Ecbar-Sha* Father to *Ichan Guire*. The *Indian* Prince *Rama* is lineally descended from *Porus*, that warlike *Indian* Monarch overcome by *Alexander* the Great.

Cytor City.

Rama Prince descended from Porus.

The 19*th* I proceeded on my Journy twelve Cosses, the 20*th* ten, the 21*st* ten, the 22*d* nine, the 23*d* ten to *Adsmere*. The first six days Journy from *Brampore* towards *Adsmere* were West, or North West to compass the Hills, but after that due North, so that they bear from one another almost North by West, and South by East, the whole Distance 209 Cosses, which I judg to be about 418 Miles *English*; the Cosses here being longer than near the Sea.

A Cosse in this Country 2 miles.

January the 10*th* I went to Court at four in the Afternoon to the *Durbar*, where the *Mogul* daily sits to entertain Strangers, receive Petitions and Presents, give out Orders, and to see and be seen. And here it will be proper to give some Account of his Court. None but Eunuchs come within that King's private Lodgings, and his Women, who guard him with warlike Weapons. These punish one another for any Offence committed. The *Mogul* every Morning shows himself to the common People at a Window that looks into a Plain before his Gate. At Noon he is there again to see Elephants and wild Beasts fight, the Men of Rank being under him within a Rail. Hence he retires to sleep among his Women. After noon he comes to the *Durbar* afore mention'd. After Supper at 8 of the clock he comes down to the *Guzelcan*, a fair Court in the midst whereof is a Throne of free Stone, on which he sits, or sometimes below in a Chair, where none

The Mogul's Court.

none are admitted but of the first Quality, and few of them without leave. Here he discourses of indifferent things very affably. No Business of State is done any where but at one of these two last Places, where it is publickly canvass'd, and so registred; which Register might be seen for two Shillings, and the common People know as much as the Council: so that every day the King's Resolutions are the publick News, and expos'd to the Censure of every Scoundrel. This Method is never alter'd, unless Sickness or Drink obstruct it; and this must be known, for if he be unseen one day without a reason assign'd, the People would mutiny; and for two Days no Excuse will serve, but the Doors must be open'd, and some admitted to see him to satisfy others. On Tuesday he sits in Judgment at the *Jarruco*, and hears the meanest Persons Complaints, examines both Parties, and often sees Execution done by his Elephants.

Before my Audience, I had obtain'd leave to use the Customs of my Country. At the *Durbar* I was conducted right before him; entring the outward Rail, two noble Slaves met to conduct me nearer. At the first Rail I made a low Reverence, at the next another, and when under the King a third. The Place is a great Court, to which all sorts of People resort. The King sits in a little Gallery over head; Embassadours, Great Men, and Strangers of Quality within the inmost Rail under him, rais'd from the Ground, cover'd with Canopys of Velvet and Silk, and good Carpets under foot. The next Degree, like our Gentry, are within the first Rail, the Commonalty without in a Bass Court, yet so that all may see the King. In fine, it is rising by degrees like a Theatre. His Reception was very favourable, but needs not particularizing.

A Visit of Pleasure of the Mogul's.

March the 1st I rid out to see a House of Pleasure of the King's, given him by *Asaph Chan*, and two Miles from *Adsmere*. It is seated betwixt two mighty Rocks, so defended from the Sun, that it scarce any way sees it. The Foundation is cut out of the Rock, as are some Rooms, the rest is Free Stone. There is a handsom little Garden, with fine Fountains, and two great Fishponds, one 30 Steps above another. The way to it admits of but one, or at most two Men a-breast, and that very steep and stony. It is a Place of Melancholy, Delight, and Safety, all the Company about it being wild Peacocks, Turtles, Fowl, and Monkeys that inhabit the Rocks hanging every way over it.

Roe.

Norose the Feast of the New-year.

The 11th of *March* in the Evening began the Festival of the *Norose*. This is a Custom of solemnizing the New Year, but the Ceremony begins the first New Moon after it. It is kept in imitation of the *Persians* Feast, and signifies in that Language nine Days, because antiently it lasted no longer; but now it is doubled. The manner of it is thus. A Throne is erected four Foot from the Ground in the *Durbar* Court; from the back whereof to the Place where the King comes out, a Square of 56 Paces in length, and 43 in Breadth, was rail'd in, and cover'd with fair *Semians*, or Canopys of Cloth of Gold, Silk, or Velvet, join'd together, and held up with Canes cover'd after the same manner. At the upper end were set out the Pictures of the King of *England*, the Queen, the Lady *Elizabeth*, the Countesses of *Somerset* and *Salisbury*, and of a Citizen's Wife of *London*. Below them another of Sir *Tho. Smith*, Governor of the *East India* Company. The Ground is laid with good *Persian* Carpets very large, into which Place come all the Men of Quality to attend the King, except some few that are within a little Rail right before the Throne to receive his Commands. Within this Square there were set out for show many little Houses, one of them of Silver, and some other Curiositys of value. The Prince Sultan *Coronie* had on the left side a Pavilion, the Supporters whereof were cover'd with Silver, as were some of those also near the King's Throne. The Form of this Throne was square, the Matter Wood inlaid with Mother of Pearl, born up with four Pillars, and cover'd with Cloth of Gold. About the edg over head, like a Valence, was a Net Fringe of good Pearl, from which hung down Pomegranates, Apples, Pears, and such Fruit of Gold, but hollow. Within it the King sat on Cushions very rich in Pearls and Jewels. Round about the Court before the Throne, the Principal Men had erected Tents, which encompass'd the Court, and lin'd them with Velvet, Damask, or Taffety for the most part, but some few with Cloth of Gold; into which they retir'd, and sat to show all their Wealth. For antiently the Kings us'd to go to every Tent, and take thence what they pleas'd; but now it is chang'd, the King sitting to receive what New-year's Gifts are brought him. He comes abroad at the usual Hour of the *Durbar*, and retires in the same Order.

Here

Roe. Here great Preſents are offer'd him by all ſorts, tho not equal to report, yet incredible enough: and at the end of this Feaſt, the King in return for the Preſents receiv'd, advances ſome, and adds to their Entertainment ſome Horſe at his pleaſure.

Audiences of Sir Tho. The next day, being the 12*th* of *March*, I went to viſit the King, and deliver'd him a Preſent, where I ſaw abundance of Wealth, but being of all ſorts put together without order, it did not look ſo regular. The ſame day the Son of *Rama*, the new Tributary before mention'd, did his Homage, touching the ground three times with his Head. The 13*th* at night I had Audience at the *Guzalcan*, and preſs'd to have the Peace and Commerce with *England* ſettl'd after a ſolemn manner, and all the Articles ſettled, which the *Mogul* order'd ſhould be done. The 15*th* I went again in the Evening to the *Noroſe*, and according to the *Mogul*'s order choſe my place of ſtanding, which was on the Right-hand of him on the riſing of the Throne, the Prince and young *Rama* ſtanding on the other ſide; ſo I had a full view of what was to be ſeen, Preſents, Elephants, Horſes and Whores. The 23*d* the *Mogul* condemn'd one of his own Nation upon ſuſpicion of Felony; but being one of the handſomeſt Men in *India*, and the Evidence not very clear againſt him, he would not ſuffer him to be executed, but ſent him to me in Irons for a Slave to diſpoſe of at my Will. This is look'd upon as a great favour, for which I return'd Thanks; adding, that in *England* we had no Slaves, nor thought it lawful to make the Image of God equal to a Beaſt, but that I would uſe him as a Servant; and if he behav'd himſelf well, give him his liberty. This the *Mogul* was well pleas'd with. The 26*th* I went to the *Guzalcan*, and deliver'd the Articles I had drawn up, which were refer'd to *Aſaph Chan*, who a while after ſent to me to remove from the ſtanding I had taken before the King, becauſe I ſtood alone, and that was not the Cuſtom. I refus'd at firſt, but he inſiſting I ſhould rank my ſelf among the Nobility, I remov'd to the other ſide to the place where only the Prince and young *Rama* were; which more diſguſted *Aſaph Chan*, who perſwaded the Prince to complain of me, which he did; but the *Mogul* having heard their Complaint, and my Anſwer, that I remov'd by *Aſaph Chan*'s order, anſwer'd, I had done well, and they were in the wrong to offer to diſplace me in his ſight. So I kept my place in quiet.

Articles of Peace ſet'd the Mogul. The ſubſtance of the Articles deliver'd to the Great *Mogul* was, 1. That there be perpetual Peace and Amity between the King of *Great Britain* and his *Indian* Majeſty. 2. That the Subjects of *England* have free Trade in all Ports of *India*. 3. That the Governors of all Ports publiſh this Agreement three times upon the arrival of any *Engliſh* Ships. 4. That the Merchants and their Servants ſhall not be ſearch'd, or ill us'd. 5. That no Preſents ſent to the *Mogul* ſhall be open'd. 6. That the *Engliſh* Goods ſhall not be ſtop'd above 24 hours at the Cuſtom-Houſe, only to be there ſeal'd and ſent to the Merchant's Houſe, there to be open'd and rated within ſix days after. 7. That no Governor ſhall take any Goods by force, but upon payment at the Owners price; nor any taken upon pretence of the King's Service. 8. That the Merchants ſhall not be hinder'd ſelling their Goods to whom they pleaſe, or ſending them to other Factories, and this without paying any other Duty than what is paid at the Port. 9. That whatſoever Goods the *Engliſh* buy in any part of the *Mogul*'s Dominions, they may ſend down to the Ports without paying any Duty more than ſhall be agreed on at the Port at ſhipping them, and this without any hindrance or moleſtation. 10. That no Goods brought to any Port ſhall be again open'd, the *Engliſh* ſhowing a Certificate of their numbers, qualities and conditions, from the Governor or Officers of the Place where they were bought. 11. That no confiſcation ſhall be made of the Goods or Mony of any *Engliſh* dying. 12. That no Cuſtom be demanded for Proviſions during the ſtay of *Engliſh* Ships at any Port. 13. That the Merchants Servants, whether *Engliſh* or *Indians*, ſhall not be puniſh'd or beaten for doing their Duty. 14. That the *Mogul* will puniſh any Governor, or Officer, for breach of any of theſe Articles. 15. That the *Engliſh* Ships ſhall ſuffer all others to paſs and repaſs freely to the *Mogul*'s Ports, except their Enemies; and that the *Engliſh* aſhore ſhall behave themſelves civilly as Merchants. 16. That they ſhall yearly furniſh the *Mogul* with all Rarities from *Europe*, and all other ſuch things as he ſhall deſire, at reaſonable Prices. 17. The *Engliſh* to pay the Duty of three and a half *per Cent.* for Goods reaſonably rated, and two *per Cent.* for Pieces of Eight, and no other Duty elſewhere. 18. That the *Engliſh* ſhall be ready to aſſiſt the *Mogul* againſt all his Enemies. Laſtly, That the *Portugueſes* may come

into

into this Place within ſix Months; or if they refuſe, the *Engliſh* be at liberty to exerciſe all Hoſtilities againſt them. Theſe were the Articles preſented, but they were delay'd and oppos'd, and what was the concluſion we ſhall ſee hereafter.

The 31*ſt* of *March* the *Mogul* din'd at *Aſaph Chans* Houſe, all the way from the Palace to it, which was an *Engliſh* Mile, being laid under foot with Silks and Velvets ſew'd together, but roll'd up as the King paſs'd. They reported the Feaſt and Preſent coſt ſix *Lecks* of *Roupies*, which is 60000 *l.* Sterling. (*Note here that* Thevenot *ſays a* Leck *is* 100000, *and a* Roupie *worth a Crown* French *and* 5 Sols, *after which rate the* 6 Lecks *muſt amount at leaſt to* 150000 l. *Sterling.*)

From this time Sir Tho. Roe *continues his Journal as before; but there being nothing in it remarkable for many days, all the buſineſs being ſoliciting for Money due to the Merchants, and ſuch other Affairs in which there is nothing worth obſerving, that Part is thought fit to be wholly left out here, as it was alſo done by* Purchas *in his Account of this Embaſſy.*

Ceremoniſm at the Mariage. *June* the 18*th*, the King commanded one of his Brother's Sons, who had been perſuaded to become a Chriſtian, with a deſign to make him odious to the People, to lay his hand on the head of a Lion that was brought before the King, which he refus'd out of fear; upon which the King bid his youngeſt Son go touch the Lion, who did ſo without receiving any hurt: whereat the King took occaſion to ſend his Nephew away to Priſon, where he is never like to ſee day-light. The 19*th*, the King remov'd with the Prince and all the Court to *Havar Gemal*. The 23*d* the King return'd to his own Houſe, and ſat in Publick according to cuſtom. The 24*th* Prince *Couron*, whoſe favour I was labouring to gain, and with whom I had many conteſts, had a Son born; and he preparing to lead the Army to *Decan*, the eyes of all Men were fix'd on him; ſome flattering, others envying him, and others to make their advantage, but none loving him. He receiv'd 20 *Lecks* of *Roupies* towards his charge, which amounts to 200000 *l.* Sterling, (*Note that according to* Thevenot, *who ſays a* Roupy *is worth a Crown, this ſhould be* 500000 l.) and began to beſtow his Mony bountifully. Yet notwithſtanding this ſhow of his Father's affection and greatneſs, a *Chan* told the King that the Expedition would prove dangerous in reſpect of Prince *Pervis*, whoſe Honour was ſo deeply concern'd that he would not go unreveng'd. The King anſwer'd, Let them fight, I am ſo ſatisfy'd, and he that proves himſelf the better Commander ſhall purſue the War. The 25*th* I had Audience of the King, being ſent for by *Aſaph Chan*, and was receiv'd with the uſual courteſy by his Majeſty. This *Aſaph Chan* was the Prince's Favourite, and therefore I was unwilling to diſoblige him, tho he had given ſeveral provocations. And at this time *Mocreb Chan*, another great Man, made me offers of his Service, being of a contrary Faction to the other; but I thought beſt to make Friends of them both. *Mocreb* told me, among other things, that the *Engliſh* carry'd too much Cloth and bad Swords, and ſcarce any thing elſe, and therefore advis'd to forbear two or three Years, and rather bring ſuch rarities as *China* and *Japan* afforded, which would be more acceptable; and from *England* the beſt Cloth of Gold, and the richeſt Silks wrought with Gold and Silver; but above all a good quantity of *Arras* Hangings. The 30*th* I viſited *Abdala Haſſan*, having need of his Friendſhip; and what is rare in that Country, he receiv'd no Preſents. He has the command of all Soldiers entertain'd at Court, and is Treaſurer to all the Armies. He entertain'd me with much civility, and we ſat to ſee his Soldiers ſhoot with Bows and Guns. Moſt of them with a ſingle Bullet hit the Mark, being about a hands breadth in a Butt.

Roe. Commodities proper for India.

July paſs'd moſt away in ſoliciting the Prince to ſign and ſeal the Articles I had preſented to the King, of which an Abſtract was given before. On the 13*th* at Night I went to the *Durbar* to viſit the King, who ſent *Aſaph Chan* to tell me he was inform'd I had an excellent Painter at my Houſe, which I told him was only a young Man that drew upon Paper, and that very indifferently; however I promis'd to bring him to his Majeſty, who at this time us'd ſo many expreſſions of kindneſs to me that all Men were amaz'd at it, and profer'd me any thing I would ask for in his Kingdom. I went from him to *Aſaph Chan*'s Houſe, where I continu'd till the King came out again, when I was conducted back to him, carrying with me Mr. *Hughs* the ſuppos'd Painter, with whom the King had ſome diſcourſe. After this I preſented the King with a curious Picture I had of a Friend of mine, which pleas'd him highly, and he ſhow'd it to all the Company. The King's chief Painter being ſent for, pretended he could make as good; which I denying, a wager of a Horſe was laid about it between

Painting valu'd in India.

Roe. tween me and *Aſaph Chan*, in the *Mogul*'s preſence, and to pleaſe him; but *Aſaph Chan* afterwards fell off. This done, the *Mogul* fell to drinking of *Alicant* Wine I had preſented him, giving taſtes of it to ſeveral about him, and then ſent for a full Bottel, and drinking a Cup ſent it to me, ſaying, It began to ſour ſo faſt it would be ſpoil'd before he could drink it, and I had none. This done he turn'd to ſleep, the Candles were popt out, and I grop'd my way out in the dark. This day a Gentlewoman of *Normals*, the King's favourite Queen, was taken in the King's Houſe in ſome action with an Eunuch. Another *Capon* that lov'd her kill'd him. The poor Woman was ſet up to the Arm-pits in the Earth cloſe ram'd about her, with her feet ty'd to a Stake, ſo to continue three days and two nights without any Suſtenance, her Head and Arms bare expos'd to the violent heat of the Sun. If ſhe dy'd not in that time, ſhe was to be pardon'd. The Eunuch was condemn'd to the Elephants. This Damſel was found worth in Pearls, Jewels, and ready Mony, 160000 *Roupies*.

A ſtrange Execution.

Free Trade ſetled at Baroche.

The 22*d* I receiv'd Letters from *Brampor*, in anſwer to others I had ſent long before to *Mahobet Chan*, who had granted all I deſir'd of him, ſending his Order to *Baroche* in ample form to receive the *Engliſh* there, and give them a Houſe for a Factory near the Governor, ſtrictly commanding all Men not to moleſt them, either by Sea or Land, not to take any Cuſtom of them, or any way trouble them under ſuch pretence. In ſhort, that they might buy, ſell, and tranſport any Commodity at their pleaſure, without any moleſtation, giving a ſtrict charge for the execution of this Order. Beſides, I receiv'd a Letter from him full of Civility, and all kind Offers, far exceeding all I had found in *India*. This was a noble and generous Man, well belov'd by all Men, and the King's only Favourite, but car'd not for the Prince, ſo that this was a good retreat in caſe the Merchants ſhould be drove away from *Surat* by the Prince. As for Cuſtoms the King takes none, but the Governors exact them for their own private gain, which this worthy Man ſcorn'd to do, ſaying he would not abuſe the Liberty of the King's Ports.

Good Painters in India.

Nothing remarkable happen'd till *Auguſt* the *6th*: I was ſent for to the *Durbar*, where I had much talk with the King, who ask'd me many Queſtions to ſatisfy his Curioſity, and bid me come to the *Guzelcan* at night, and I ſhould ſee my Picture ſo exactly copy'd, that I ſhould not know the one from the other. I came at Night and he ſhew'd me ſix Pictures, five of them painted by his own Painter, all paſted upon a Board, and ſo like that by Candlelight I could ſcarce know one from another. Neither did I at firſt ſight know my own, at which the *Mogul* was much pleaſed; but looking cloſer upon them I ſhow'd it, and the difference between it and the others. The *Mogul* was overjoy'd, and I ſurpriz'd at their Art, not thinking they could have perform'd ſo well; and the King after many Civilities promis'd me his own Picture.

Execution of Juſtice.

The *9th* a hundred Thieves were brought chain'd before the *Mogul* with their Accuſation: Without further Ceremony, as in all ſuch caſes is the Cuſtom, he order'd them to be carry'd away, the chief of them to be torn in pieces by Dogs, the reſt put to death. This was all the Proceſs and Form. The Priſoners were divided into ſeveral quarters of the Town, and executed in the Streets, as in one by my Houſe, where twelve Dogs tore the chief of them in pieces, and thirteen of his Fellows having their Hands ty'd down to their Feet, had their Necks cut with a Sword, but not quite off, being ſo left naked, bloody, and ſtinking to the view of all Men, and annoyance of the Neighbourhood. The *10th*, *11th*, and *12th*, I ſpent in giving the King and Prince advice that a *Dutch* Ship lay before *Surat*, and would not declare upon what deſign it came, till a Fleet arriv'd; which was expected with the firſt fit ſeaſon. This I improv'd to fill their Heads with Jealouſies of the Deſigns of the *Dutch*, and the Dangers that might enſue from them, which was well taken; and being demanded, I gave my Advice to prevent coming to a Rupture with them, and yet exclude them the Trade of *India*. The laſt of theſe Days I went to viſit *Gemaldin-Uſſin*, Viceroy of *Patan*, and 70 Years of Age. He receiv'd me with extraordinary Courteſy, offering me a Leck of Roupies, or all his Intereſt at Court; informing me of all the Cuſtoms of the Country, and ſhowing me a Book he had compos'd of all memorable things that had happen'd under three Kings, whom he had ſerv'd; and offering me a Copy, if I could get it tranſlated. It alſo treated of the King's Revenue, and the manner of raiſing it. He ſhow'd me that the Government of every Province did pay a yearly Rent; and for inſtance, he for his Government of *Patan* gave the King eleven Lecks of

of Roupies; the Roupie is two Shillings two Pence (Thevenot *says a Roupie is a Crown.*) All other Profits were the Governour's, and he had Regal Authority to take what he pleas'd; which in his Viceroyſhip of *Patan* was valu'd at 5000 Horſe: the Pay of each at 200 Roupies a year, whereof he kept 1500, and was allow'd the Surplus as dead Pay. Beſides this the King gave him a Penſion of 1000 Roupies a day, and ſome ſmaller Governments; yet he aſſur'd me there were ſeveral that had double his Allowance, and above twenty equal to him. He prais'd the good Prophet *Jeſus*, and his Laws, and had much pleaſant and profitable Diſcourſe. Some Days had paſs'd after this Viſit, and I thought his Kindneſs had been at an end; when he borrow'd the King's Pleaſure-houſe and Garden call'd *Havar Gemal*, a Mile out of the Town, to treat me in, and invited me over night. At midnight he went himſelf, and carry'd his Tents and all his Furniture, and fitted up a Place by the Pond-ſide very handſomly. I went in the Morning; he met me with much Civility, and carry'd me into his Room prepar'd for me, where he had ſome Company and a hundred Servants attending two of his Sons, he having thirty. He ſhow'd me the King's Cloſets and retiring Rooms, which were painted *a l' Antique*, and in ſome Panes the Pictures of the King of *France*, and other Chriſtian Princes. He told me he was a poor Man, Slave to the King; that he was willing to give me ſome content, and had therefore brought me to a ſlight Banquet to eat Bread and Salt together to ſeal a Friendſhip, which he deſir'd me to accept; That others might treat me better, but were not ſo ſincere, but would deceive me, and my Interpreters would never deliver the Truth, but what thoſe Men pleas'd; and therefore I ſhould never do my buſineſs to any purpoſe, till I had an *Engliſh*-man that could ſpeak the *Perſian* Tongue, and declare my Mind freely, which the King would grant, if I could find one, becauſe he had conceiv'd a good Opinion of me: and the laſt night the Jewels of *Sheck Ferid* being brought before him, he remember'd me of himſelf; and finding among them his own Picture well done, he had deliver'd it to *Aſaph Chan* to ſend it to me to wear for his ſake, with many Expreſſions of his Favour, which would make all the Great Men reſpect me. By this time Dinner came in, and we ſat down on Carpets; a Cloth being laid, and Variety of Diſhes ſet before us, as was a little on one ſide for the Gentlemen that accompany'd him, to whom he went to eat, they looking on it as a ſort of defiling to mix with us. Hereupon I told him he had promis'd we ſhould eat Bread and Salt together, and that I had little Appetite without his Company. He roſe preſently and ſat by me, and we fell heartily to our Meal; there being Diſhes of ſeveral ſorts, as Raiſins, Almonds, Piſtachoes, and Fruit. After Dinner he play'd at Cheſs, and I walk'd; and after ſome time offer'd to take my leave. But he ſaid he had deſir'd me to come to eat, and what we had before was but a Collation, and therefore I muſt not depart till we had ſupp'd, which I readily conſented to. About an hour after the Embaſſadour of one of the *Decan* Kings came to viſit him, whom he preſented to me, uſing him with Civility, but much below the Reſpect he ſhew'd to me. He ask'd me whether his Majeſty, my Maſter, would not take in ſcorn the Offer of Service from ſo poor a Man, and would vouchſafe to accept of a Preſent from a Stranger; for he would ſend a Gentleman with me to kiſs his Majeſty's Hands, and to ſee our Country. I return'd a civil Anſwer; and he went preſently, and ask'd one if he would undertake the Voyage. The Gentleman ſeem'd willing, and he preſented him to me, ſaying he would provide ſome Trifles, ſuch as the Country afforded for his Majeſty, and ſend him in my Company. This to me ſeem'd by the manner to be meant in earneſt. At laſt Supper came; two Cloths being ſpread, as in the Morning, and before me and my Chaplain were ſet ſeveral Diſhes of Sallads, and Meat roaſted, fry'd, boil'd, and Variety of Rice. He deſir'd to be excus'd himſelf, becauſe it was their Cuſtom to eat among themſelves, and his Countrymen would take it ill if he did not eat with them. So he and his Gueſts, and I and my Company made much of our ſelves. The Meat was not amiſs, but the Attendants and Order much better; his Servants being very diligent and reſpectful. He gave me for a Preſent, as is the manner when any one is invited, five Caſes of Sugar-candy dreſs'd with Musk, and one Loaf of the fineſt Sugar as white as Snow about fifty Pounds weight, deſiring me to accept of a hundred ſuch Loaves againſt I went away; which, ſaid he, you refuſe of me thinking I am poor, but it coſts me nothing, it is made in my Government, and comes *gratis.*

Mogul's Revenue.

The King's Pleaſure-Houſe.

The Viceroy of Patan's Treat.

Roe.

gratis. I offer'd to accept when I was going, but he preſs'd to take it now for fear he ſhould be then unprovided. Thus calling himſelf my Father, and I my ſelf his Son, we took leave of one another.

The Mogul preſents his Picture to Sir Tho. Roe.

The 17*th* I went to viſit the King, who as ſoon as I came in, call'd to his Women, and reach'd out his own Picture ſet in Gold, hanging at a gold wire Chain, with one Pendant of foul Pearl, which he deliver'd to *Aſaph Chan*, warning him not to demand any Reverence of me, but what I was willing to make; it being the Cuſtom, whenſoever he beſtows any thing, for the Receiver to kneel down, and put his Head to the Ground, which has been requir'd of the Embaſſadors of *Perſia*. *Aſaph Chan* came to me, and I offer'd to take it in my Hand; but he made Signs to take off my Hat, and then he put it about my Neck, leading me right before the King. I underſtood not his meaning, but fear'd he would require the Cuſtom of the Country mention'd above, which they call *Size-Da*; and was reſolv'd rather to return my Preſent than ſubmit to it. He made ſigns to me to give the King thanks, which I did after my own manner; whereupon ſome Officers call'd to me to make the *Size-Da*, but the King in the *Perſian* Tongue ſaid, No, No. So I return'd to my Place: But that you may judg of the King's Liberality, this Gift was not worth in all 30 *l.* yet was it five times as good as any he gives in that ſort, and look'd upon as a ſpecial Favour. For all the Great Men that wear the King's Image, which none may do but thoſe to whom it is given, receive only a Medal of Gold, as big as a Sixpence, with a little Chain of four Inches to faſten it on their Heads, and this at their own Charge; ſome ſet it with Stones, or adorn it with Pendants of Pearls.

Sir Tho. Roe treats the Viceroy of Syndu.

The 19*th Gemaldin-Uſſin*, who I ſaid before invited me to *Havar Gemal*, being newly made Governor of *Syndu*, came to dine with me, with two of his Sons, two other Gentlemen, and about a hundred Servants. He ate ſome of the Banquet provided in my Houſe by a *Mooriſh* Cook, but would not touch ſuch Meat as I had dreſs'd after my own Faſhion, tho his Appetite was very good; but he refrain'd out of a ſort of Superſtition. Yet he deſir'd that four or five Diſhes might be ſent to his Houſe, ſuch as he would chuſe, being all bak'd Meats, which he had never ſeen before; and ſaid he would dine on them in private, which was accordingly done. He offer'd me the Town of *Syndu*, and all other Courteſies in his Power; made haſte to fill his Belly, and I gave him a ſmall Preſent according to Cuſtom.

A mighty Inundation.

The 20*th*, and the Night before it, fell a Storm of Rain, which they call the Elephant, and is uſual at the end of the Rainy Seaſon; but this was extraordinary, for there ran ſuch Streams into the Pond, that tho it is incloſ'd with Stone, very ſtrong in appearance, yet the Water was ſo fierce that it broke thro in one place, which caus'd a ſudden Fear and Conſternation, leſt it ſhould drown all that part of the Town where I dwelt: inſomuch that the Prince and all his Women forſook their Houſe; my next Neighbour carry'd away his Wife and Goods on his Elephants and Camels to fly to the Hills ſide. All Men had their Horſes ready at their Doors to ſave their Lives; ſo that we were much frighted, and ſat up till Midnight, becauſe we had no help but to fly our ſelves, and loſe all our Goods; for it was reported it would run three Foot higher than the Top of my Houſe, and carry all away, being poor mud Buildings: Fourteen years before having ſhow'd the diſmal Experience, the Bottom of the Pond being level with our Dwelling, and the Water extraordinary great and deep, ſo that the Top was much higher than my Houſe, which ſtood in the Bottom, in the Courſe of the Water; every ordinary Rain making ſuch a Current at my door, that it runs not ſwifter through the Arches of *London* Bridg, and is for ſome Hours impaſſable for Man or Horſe. The King in the Night caus'd a Sluice to be open'd to diſcharge the Water another way, yet the very Rain had waſh'd away a great part of the Walls of my Houſe, and ſo weaken'd it all, breaking in at ſeveral Places, that I fear'd the Fall more than the Flood. Thus were we every way afflicted; Fires, Smokes, Floods, Storms, Heat, Duſt, Flies, and no temperate Weather or ſafe Seaſon. The 27*th* I receiv'd Advice from *Surat* that the *Dutch* had obtain'd leave to land their Goods there in a Warehouſe, and trade till the Prince's Pleaſure was known, upon condition they ſhould depart upon the firſt Warning.

Mandoa a ſtrong Caſtle.

The 29*th* the King went to *Havar Gemal*, and ſo a hunting. It was reſolv'd to remove to *Mandoa*, a Caſtle near *Brampore*, where there is no Town; that the King having ſent away his Son Sultan *Perviz* to *Bengala*, might be near at hand

to

to countenance his Son Sultan *Coron*, who he deſign'd ſhould command in *Decan* contrary to the Inclination of all the Great Men. The 30*th* the King returning from hunting ſent me a wild Boar ſo large, that he deſir'd the Tusks might be ſent him back for their extraordinary Size, ſending word he had kill'd it with his own Hand, and bidding me eat it merrily.

The Mogul's Birth-day Solemnity.

The ſecond of *September* was the King's Birth-day, and kept with great Solemnity. On this Day the King is weigh'd againſt ſome Jewels, Gold, Silver, Stuffs of Gold, Silver, and Silk, Butter, Rice, Fruit, and many other things, of every ſort a little, which is all given to the *Bramas* or *Bramans*. The King commanded *Aſaph Chan* to ſend for me to this Solemnity; who appointed me to come to the Place where the King ſits at *Durbar*, and I ſhould be ſent for in: but the Meſſenger miſtaking, I went not till *Durbar* time, and ſo miſs'd the Sight; but being there before the King came out, as ſoon as he ſpy'd me, he ſent to know the reaſon why I came not in, ſince he had order'd it. I anſwer'd according to the Miſtake, yet he was very angry, and chid *Aſaph Chan* publickly. He was ſo rich in Jewels, that I own in my Life I never ſaw ſuch ineſtimable Wealth together. The time was ſpent in bringing his greateſt Elephants before him; ſome of which being Lord Elephants, had their Chains, Bells, and Furniture of Gold and Silver, with many gilt Banners and Flags carry'd about them, and eight or ten Elephants waiting on each of them, cloth'd in Gold, Silk, and Silver. In this manner about twelve Companies paſs'd by moſt richly adorn'd, the firſt having all the Plates on his Head and Breaſt ſet with Rubies and Emeralds, being a Beaſt of wonderful Bulk and Beauty. They all bow'd down before the King, making their Reverence very handſomly; this was the fineſt ſhow of Beaſts I ever ſaw. The Keepers of every chief Elephant gave a Preſent. Then having made me ſome favourable Complements, he roſe up and went in. At night about ten of the clock he ſent for me. I was then abed. The Meſſage was, that he heard I had a Picture which I had not ſhow'd him, deſiring me to come to him and bring it; and if I would not give it him, he would order Copies of it to be taken for his Women. I got up, and carry'd it with me. When I came in, I found him ſitting croſs-leg'd on a little Throne, all cover'd with Diamonds, Pearls, and Rubies. Before him a Table of Gold, and on it about fifty Pieces of Gold Plate, all ſet with Jewels, ſome very great and extremely rich, ſome of them of leſs value, but all of them almoſt cover'd with ſmall Stones. His Nobility about him in their beſt Equipage, whom he commanded to drink merrily, ſeveral ſorts of Wine ſtanding by in great Flaggons. When I drew near, he ask'd for the Picture. I ſhow'd him two; he ſeem'd aſtoniſh'd at one of them, and ask'd whoſe it was. I told him a Friend of mine that was dead. He ask'd if I would give it him. I anſwer'd I valu'd it above all things, but if his Majeſty would pardon me, and accept of the other, which was an excellent Piece, I would willingly beſtow it on his Majeſty. He thank'd me, and ſaid he deſir'd none but that Picture, and if I would give it him, he ſhould prize it above the richeſt Jewel in his Houſe. I reply'd, I was not ſo fond of any thing, but I would part with it to pleaſe his Majeſty, with other Expreſſions of Reſpect. He bow'd to me, and ſaid it was enough I had given it him; that he own'd he had never ſeen ſo much Art, ſo much Beauty, and conjur'd me to tell him truly, whether ever ſuch a Woman liv'd. I aſſur'd him there did, but ſhe was now dead. He ſaid he would ſhow it his Women, and take five Copies, and if I knew my own I ſhould have it again. Other Compliments paſs'd, but he would reſtore it, his Painters being excellent at copying in Water Colours. The other Picture being in Oil, he did not like. Then he ſent me word it was his Birth-day, and all Men made merry, and ask'd whether I would drink with them. I anſwer'd, I would do whatſoever his Majeſty commanded, and wiſh'd him many happy Days, and that the Ceremony might be renew'd a hundred years. He ask'd me whether I would drink Wine of the Grape, or made, whether ſtrong or ſmall. I reply'd, what he commanded, but hop'd it would not be too much, nor too ſtrong. Then he call'd for a Gold Cup full of mix'd Wine, half of the Grape and half artificial, and drank; cauſing it to be fill'd again, and then ſent it by one of the Nobles to me with this Meſſage, That I ſhould drink it off twice, thrice, four, or five times for his ſake, and accept of the Cup and Appurtenances as a Preſent. I drank a little, but it was ſtronger than any I ever taſted; inſomuch that it made me ſneeze, which made him laugh; and he call'd for Raiſins,

Roe.

The Mogul makes merry on his Birth-day.

Roe.

ſins, Almonds, and ſlic'd Lemons, which were brought me on a Gold Plate, bidding me eat and drink what I would and no more. I made Reverence for my Preſent after my own manner, tho *Aſaph Chan* would have had me kneel, and knock my Head againſt the Ground; but his Majeſty accepted of what I did. The Cup was of Gold, ſet all about with ſmall Rubies and *Turky* Stones, the Cover with large Rubies, Emeralds, and *Turky* Stones in curious Works, and a Diſh ſutable to ſet the Cup on. The Value I know not, becauſe the Stones are many of them ſmall; and the greater, which are many, not all clean, but they are in Number about 2000, and the Gold about 20 Ounces. Thus he made merry, and ſent me word, he eſteem'd me more than ever he had done, and ask'd whether I was merry at eating the wild Boar ſent me a few days before; how I dreſs'd it, what I drank, aſſuring me I ſhould want for nothing in his Country: the Effects of all which his publick Favours I preſently found in the Behaviour of all his Nobility. Then he threw about to thoſe that ſtood below two Chargers of new Roupies, and among us two Chargers of hollow Almonds of Gold and Silver mix'd; but I would not ſcramble, as his Great Men did, for I ſaw his Son take up none. Then he gave Saſhes of Gold, and Girdles to all the Muſicians and Waiters, and to many others. So drinking, and commanding others to do the ſame, his Majeſty and all his Lords became the fineſt Men I ever ſaw, of a thouſand ſeveral Humours. But his Son, *Aſaph Chan*, two old Men, the late King of *Candahar*, and my ſelf forbore. When he could hold up his Head no longer, he lay down to ſleep, and we all departed.

A Noble Preſent to Sir Tho. Roe.

Mogul and all his Lords drunk.

Seven Months were now ſpent in ſolliciting the ſigning and ſealing of the Articles of Peace and Commerce ſet down above, and nothing obtain'd but Promiſes from Week to Week, and from Day to Day; and therefore on the third of *September*, the *Engliſh* Fleet being hourly expected at *Surat*, I went to the Prince, and deliver'd him a Memorial containing the Articles I deſir'd him to give an Order to be obſerv'd for the unloading of the Ships. The Articles were,

An Order deſir'd of the Prince, but not obtain'd.

1*ſt*. That the Preſents coming for the King and Prince ſhould not be open'd at the Port, but ſent up to Court ſeal'd by the Cuſtom-houſe Officers.

2*ly*. That Curioſities ſent for other Preſents, and for the Merchants to ſell, ſhould alſo be ſent up to Court ſeal'd, for the Prince to take the firſt choice.

3*dly*. That the groſs Merchandize be landed, reaſonably rated for the Cuſtom, and not detain'd in the Cuſtom-houſe; but that the Merchants paying the Cuſtom, have full Liberty to ſell or diſpoſe of it; and that the Ships be ſupply'd with Proviſions without paying Cuſtom.

Another Order demanded of the Prince in behalf of the Engliſh.

On the 4*th*, *Aſaph Chan* ſent me back my firſt Articles, after ſo long Attendance and ſo many falſe Promiſes, ſome of them alter'd, others ſtruck out, and an Anſwer, that there was no articling at all, but it was enough to have an Order from the Prince, who was Lord of *Surat*, to trade there: but for *Bengala* or *Syndu*, it ſhould never be granted. Notwithſtanding all this Vexation, I durſt not change my Method of proceeding, or wholly quit the Prince and *Aſaph Chan*: Therefore I drew up other Articles, leaving out what was diſpleaſing in the former, and deſiring *Aſaph Chan* to put them in form and procure the Seal, or elſe to give me leave to apply my ſelf to the King, to receive his Denial, and depart the Country. The Subſtance of the new Articles was as follows. That all the Subjects of the *Mogul* ſhould receive the *Engliſh* in friendly manner; to ſuffer them to land their Goods peaceably; to furniſh them with Proviſions for their Mony, without paying any Cuſtoms for them; to have liberty, after paying Cuſtom for their Goods, to ſell them to any Perſon, and none to oblige them to ſell any under rate; to have liberty to paſs with ſuch Goods to any Parts, without any thing being exacted further of them more than at the Port; to have the Preſents for the *Mogul* and Prince ſeal'd without opening, and ſent to the Embaſſador; to have the Goods of any that die ſecur'd from Confiſcation, and deliver'd to the other *Engliſh* Factors; and in ſhort, that no Injury in any ſort be offer'd to any of them.

The 8*th* of this Month *Aſaph Chan* ſent me word in plain terms, he would procure nothing for me ſeal'd; but I might be ſatisfy'd with an Order ſign'd by the Prince: which made me reſolve to apply my ſelf directly to the Prince, and apply no more to *Aſaph Chan*. Accordingly I was with the Prince the 10*th*, and the 11*th* he ſent me an Order, but ſo alter'd from what I had given in, that I ſent it back. But at night I receiv'd a new Order from the Secretary, containing all my Articles; tho ſome Words

were

were ſomewhat ambiguous, which the Secretary interpreted favourably, and at my requeſt writ to the Governor of *Surat*, explaining them to him, as he had done to me. He gave me many Aſſurances of the Prince's Favour; and being a Man not ſubject to Bribery, I gave the more credit to him. So I accepted of the Order, which when tranſlated, I found very effectual. The 16*th* I viſited the Prince, reſolving to ſeem wholly to depend on him, till I had heard what Entertainment our Ships met with. I found him ſad for fear of Prince *Pervis*'s coming to Court, he being but eight Coſſes from it; but the power of *Normal* the Favourite Queen diverted it, and he was order'd away directly to *Bengala*. The *Mogul* was retir'd, but whither no Man could certainly tell.

Abdala Chan's coming to Court as a Criminal.

Several Days paſs'd in ſolliciting the King and Great Ones, and paying court to them, without any thing remarkable; till on the 9*th* of *October* I receiv'd Letters from *Surat* with an Acount that four *Engliſh* Ships were arriv'd there. *Abdala Chan* the great Governor of *Amadabat* being ſent for to Court in diſgrace, for many Inſolencies and Contempts of the King's Authority: It was at firſt thought that he would ſtand on his Guard, and refuſe to appear; but the Prince *Sultan Corone*, whoſe Ambition laid hold of every Advantage, deſiring to oblige ſo Great a Man, as being one of the chief Commanders in *India*, prevail'd with him, on his Word, to ſubmit. So he came ſixty Miles on foot in Pilgrim's Clothes with forty Servants, counterfeiting great Humility, and perform'd the reſt of the Journy in his Palankine, till he came near the Court; but had 2000 Horſe one Day's Journy behind him. On the 10*th* of *October* he was brought to the *Jarruco* (the Place where the King ſits in publick to ſee Sports, and hear Complaints) with Chains at his Heels, and barefoot, led between two Noblemen. He pull'd his Turbant over his Eyes, that he might ſee no Man, before he had the Happineſs to behold the King's Face. After Reverence made, and ſome few Queſtions, the King forgave him, caus'd his Irons to be knock'd off, and him to be cloth'd with a new Veſt of Cloth of Gold, with a Turbant and Girdle ſutable.

Sultan Corone's Ambition.

The Prince, who intended to advance his Honour in the Wars of *Decan*, which his elder Brother had left with Diſgrace, and the great Commander *Chan-Channa* did not proſper in, as being ſuppos'd to receive a Penſion from the *Decannins*; caus'd his Father to recal *Chan-Channa*, who refuſing to come, deſir'd the King not to ſend *Sultan Corone* to that War, but one of his youngeſt Sons about fifteen years of Age. This *Sultan Corone* took to heart, but holding his purpoſe of carrying on that War, promis'd *Abdala Chan* the Command of the Army under him, removing of *Chan-Channa*. The King fearing Troubles, and being ſenſible of this Son's Ambition and factious Contrivances, of the Diſcontent of his two elder Sons, and the Power of *Chan-Channa*, was deſirous to accommodate matters by accepting of Peace, and confirming *Chan-Channa* in his Poſt. To this purpoſe he ſecretly writ a favourable Letter, and deſign'd to ſend *Chan-Channa* a Veſt, according to the Ceremony of Reconciliation; but before he diſpatch'd it, he made it known to a Kinſwoman of his living in the *Seraglio*. She, whether it was out of Falſhood to her Friend, or that ſhe was corrupted by *Sultan Corone*, or out of pride of Heart, ſeeing the Top of her Family, who had ſo well deſerv'd, ſtand on ſuch tickliſh terms, ſaid plainly, ſhe did not believe *Chan-Channa* would wear any thing ſent by the King, knowing his Majeſty hated him, and had once or twice offer'd him Poiſon, which he putting into his Boſom inſtead of his Mouth, had made trial of; therefore ſhe was confident he would not dare to put on his Body any thing that came from his Majeſty. The King offer'd to wear it himſelf before her an hour, and that ſhe ſhould write to teſtify it. She reply'd, he would truſt neither of them with his Life; but if he might live quietly in his Command, would do his Majeſty good Service. Upon this the King alter'd his purpoſe, and reſolv'd to ſend *Sultan Corone*; and to countenance his Reception, would himſelf follow after with another Army. *Chan-Channa* perceiving the Storm, practis'd with the *Decannins*, who were at his Devotion, to offer Terms of Peace for ſome time, as finding no other way to diſpel this Cloud that hung over both, till the King and Prince were departed and ſettled further off. To this purpoſe two Embaſſadors arriv'd at Court this ſame 10*th* of *October* from the Princes of *Decan*. They brought Horſes with rich Furniture for Preſents. At firſt the King refus'd to hear them, or receive their Gifts; but turn'd them over to his Son, ſaying it was in his Breaſt to chuſe Peace or War. The Prince puff'd up with this

Roe.

The Mogul deſigns to pardon Chan-Channa.

Roe.

this Favour, resolv'd to proceed on his Journy; tho the Conditions, I was told, were very honourable, and such as the King would have accepted of; answering, he would treat of no Peace, till he was in the Field with his Army, and *Chan-Channa* should not so defraud him of the Honour of finishing the War. This young Prince's Ambition is notorious, and become the common Talk of the People; yet his Father designs not the Crown for him, for Sultan *Corsorone* the eldest Brother is belov'd and honour'd of all Men, even to a degree of Adoration, and that deservedly for his excellent Qualities. The King knows it and loves him, but thinks his Liberty would be a lessening of his own Glory, yet sees not that this sly Youth darkens him more by his ambitious Practices than the other would by virtuous Actions. Thus he nourishes Division and Emulation among the Brethren, and puts such Power into the hands of the younger, believing he can reassume it at pleasure, that the wisest Men foresee great Distractions and Troubles like to follow in this Kingdom upon the King's Death, and that it is in danger to be torn in pieces by a Civil War. The History of this Country for variety of Matter, and the many subtile Practices in the time of *Ezbar-Sha*, Father to this King, and these later Troubles, were well worth writing; but because they come from such remote Parts, many will despise them; and by reason these People are esteem'd barbarous, few will believe them, and therefore I forbear making them publick, tho I could deliver as many rare and notable Acts of State, subtile Evasions, Policies, Answers and Adages, as I believe, for one Age, would not easily be equall'd: Yet I cannot omit one thing that happen'd lately, to show Wisdom and Patience in a Father, Faith in a Servant, Falshood in a Brother, and impudent Boldness in a Faction that dare attempt any thing, when the Supreme Majesty allows them a Liberty beyond either the Law of their own Condition, or the Bounds of Policy and Reason.

The Mogul's eldest Son a virtuous Prince.

Mistaken Policy of the Mogul.

Wicked Practice of Sultan Corone against his Brother.

The Prince Sultan *Corone*, *Normahall* the beloved Queen Aunt to this Prince's Wife, *Asaph Chan* his Father-in-law, Brother to the Queen, and *Etiman Doulet* Father to them both, being they that now govern all, and dare attempt any thing, resolv'd it was not possible for them to stand if Prince Sultan *Corsorone* liv'd, he being belov'd by the Nobility, and like to punish their Ambition in time, if deliver'd: Therefore they practis'd how to get him into their power in order to take him off by Poison. *Normahall* attempts the King with Crocodile Tears, telling him that Sultan *Corsorone* was not safe, nor his aspiring thoughts laid aside. The King heard and seem'd to assent, but would not understand more than she deliver'd in plain terms. This failing, they took the opportunity of the King's being drunk, when Prince *Etiman-Doulet* and *Asaph Chan* mov'd, that for the safety of Sultan *Corsorone*, and his Honour, it were fitter he were in the keeping of his Brother, that their Company might be a Comfort to one another, and he better taken care of than in the hands of a *Resbote* Idolater, to whom the King had committed him: Therefore they humbly desir'd his Majesty that he might be deliver'd into the hands of his dear Brother, which the King granted, and so fell asleep. They thought themselves so great, that using the King's Authority no Man durst refuse them, and if he were once in their possession they would dispute the restoring of him. So the same night *Asaph Chan*, sent by the Prince in the King's Name, came with a Guard to demand and receive Sultan *Corsorone* at the hands of *Annarab*, a *Rajah Rasboot*, that is, a Prince, to whose Custody the King had committed him. He refus'd to deliver his Charge, with this Answer, That he was Sultan *Corone*'s humble Servant, but that he had receiv'd his Brother from the hands of the King, and would deliver him to no other: That he should have patience till the Morning, when he would discharge himself to his Majesty, and be wholly at his disposal. This Answer broke the Design. In the Morning *Annarab* came to the King, and acquainted him with the Prince's Demand, his Refusal, and Answer, adding, That his Majesty had given him charge of his Son, and made him Commander of 4000 Horse, with all which he would die at the Gate, rather than deliver up the Prince into the hands of his Enemies. If his Majesty requir'd, he was ready to obey his Will, but he would clear his own Innocency. The King reply'd, You have done honestly and faithfully, you have answer'd discreetly, continue your Resolution, and take no notice of any Orders; I will not seem to know this, nor do you stir further in it; preserve your Fidelity, and let us see how far they will carry it. The Prince and the Faction the next day finding the King took no notice of any thing, and therefore hoping he had forgot what pass'd in his Wine, made

Fidelity of an Idolater.

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made no mention of the Grant, or of the Refusal; but the Business fell on both sides, yet not without jealousy. This I insert, that the Company may not scatter their Goods, or ingage too far into the Kingdom, because the time will soon come when all will be in a Combustion; and if Sultan *Corsorone* prevail in asserting his Right, this Kingdom will be a Sanctuary for Christians, whom he loves and honours, favouring Learning, Valour and Warlike Discipline, and abhorring Covetousness, and the base Custom of taking Presents us'd by his Ancestors and the Nobility. If the other be superior, we shall be losers, for he is zealous in his Superstition, an Enemy to all Christians, proud, false, and barbarously Tyrannical.

The 13*th* of this Month of *October* the King returning from hunting, sent me a wild Pig. I receiv'd Advice that the four *English* Ships before mention'd were safe in the Port of *Soali*. There came six out of *England*, but they lost company of one in bad Weather; and another was sent to *Bantam*. By the way they had fought a *Portuguese* Galeon bound for *Goa*, which burnt it self. Upon this News, on the 14*th* I sent for a *Portuguese* Jesuit residing at the Court, and gave him an account of it, offering a Peace upon equal terms, which he promis'd to acquaint the Viceroy of *Goa* with. Then I visited the Prince, and proposing to him that we might have a Port and place to fortify, and we would defend his Ships against the *Portugueses*, he rejected it with scorn. In the Evening I waited on the King with the same account of our Ships arrival, and he presently ask'd me what Presents came for him, which I could not give him an account of. He order'd I should have such things as I requir'd sent up to Court seal'd, without searching or paying any Custom. The 16*th* being with the Prince's Secretary about the dispatch of our Affairs, he mov'd me by his Highness's Order to procure him two Gunners out of our Fleet to serve him in the *Decan* Wars for good Pay, which I undertook to perform, knowing that indifferent Artists would serve there. This day *Abdala Chan* came to visit the Prince, so greatly attended that I have not seen the like: His Drums and Musick a Horse-back, being about 20, made noise enough; then follow'd 50 Persons carrying white Flags before him, and 200 Soldiers well mounted in Coats of Cloth of Gold, Velvet and rich Silks, who entred the Gate with him in order. Next his Person were 40 Targetiers in such like Liveries. He made humble Reverence, and presented a black *Arabian* Horse with his Furniture studded with Flowers of Gold, enamel'd and set with small Stones. The Prince according to custom return'd a Turbant, a Vest, and a Girdle.

Abdala Chan's State.

Roe.

The Prince holding his Resolution of finishing the *Decan* Wars in Person, would not give any Answer to those Embassadors, but detain'd them till he came near the Frontiers. Being to depart, neither he nor his Party thought themselves secure if Sultan *Corsorone* remain'd in the hands of *Annarah*, because in his absence the King might be reconcil'd, and he getting his Liberty, all the Glory and Hopes of their Faction would vanish, and their Ambition and ill Practices hardly be pardon'd. On the 17*th* of this Month therefore they again attack the King's Constancy, desiring him to deliver up his Son into the hands of *Asaph Chan*, as his Guardian under Sultan *Corone*, pretending it will fright *Chan Channa* and the *Decans*, when they hear this Prince is so favour'd, who comes to make War upon them, that the King has deliver'd up his eldest Son to him, and in him as it were the whole Kingdom, the hope of Succession, and the present Power. The King, who had yielded himself up into the hands of a Woman, could not defend his Son from her Practices. He either sees not the Ambition, or trusts it too far in Confidence of his own Power, and consents; so that this day he was deliver'd up, the Soldiers of *Annarah* discharg'd, and a Supply of *Asaph Chan*'s plac'd about him, with an addition of 200 of the Prince's Horse. His Sister and many Women in the Seraglio mourn, refuse their Meat, exclaim against the King's Dotage and Cruelty, and declare that if he dies an hundred of his Kindred will burn for him in memory of the King's Inhumanity towards his worthiest Son. The King gives fair Words, protests no harm is design'd the Prince, promises his Delivery, and sends *Normahall* to appease these enrag'd Ladies, who curse, threaten and refuse to see her. The common People murmur, and say the King has not deliver'd his Son but his own Life into the hands of an ambitious Prince, and a treacherous Faction. That Sultan *Corsorone* cannot perish without Scandal to the Father, or Revenge from him, and therefore he must go first, and after him his Son, and so through their

Prince Sultan Corsorone at last deliver'd up to his Brother

Roe.

Blood this Youth muſt mount the Throne. New hopes are ſpread of his Redeliverance, and ſoon allay'd; every Man tells News according to his Fears or Deſires; but the poor Prince remains in the Paws of the Tiger, refuſes Meat, and requires his Father to take his Life, and not ſuffer it to fall a Victim to his Enemies. The whole Court is full of Whiſpers, the Nobility are ſad, the Multitude like it ſelf, full of Rumour and Noiſe without Head or Order, and rages, but applies not to any proper means. The Conſequences of theſe Troubles are much to be fear'd.

Perſian Embaſſador his Entry and Audience.

The 19*th* the *Perſian* Embaſſador *Mahomet Raza Beg* made his Entry into the Town about Noon, with a great Train, partly ſent out by the King to meet him with 100 Elephants, and Muſick, tho no Man of greater Quality than the ordinary Receiver of Strangers. The Embaſſador's own Retinue were about 50 Horſe well equipp'd, and in Coats of Cloth of Gold, their Bows, Quivers, and Targets richly garniſh'd, 40 Shot, and about 200 common Foot, and Attendants on the Baggage. He was carried to reſt in a Room within the King's outward Court till Evening, when he came to the *Durbar*, before the King. I ſent my Secretary to obſerve the faſhion of this Ceremony. When he approach'd he made at the firſt Rail three *Teſelins*, and one *Sizeda*, which is proſtrating himſelf and knocking his Head againſt the ground; he did ſo again within, and ſo preſented *Sha Abas*'s Letter, which the King took with a little motion of his Body, only asking, How does my Brother? without mentioning the Title of Majeſty. After ſome few words he was plac'd in the ſeventh Rank againſt the Rail by the Door, below ſo many of the King's Servants on both ſides, which in my opinion was a very mean place for his Maſter's Embaſſador; but he well deſerv'd it, for doing that Reverence which his Predeceſſors refuſed, to the Diſhonour of his Prince, and the Regret of many of his Nation. It is ſaid he had order from the *Sophy* to give Content, and 'tis therefore ſuppos'd his Meſſage is for ſome Supply of Mony againſt the *Turk*, which has often been liberally granted, tho at the ſame time it is pretended he comes only to mediate a Peace for the *Decans*, whom *Sha Abas* pretends to protect, being jealous of the increaſe of this Empire. The King according to cuſtom gave him a handſome Turbant, a Veſt of Cloth of Gold, and a Girdle, for which again he made three *Teſelins*, and one *Sizeda*, or Inclination down to the ground. He brought for Preſents three times nine *Arabian* and *Perſian* Horſes, this being a ceremonious number among them; nine Mules very fair and large, ſeven Camels laden with Velvet, two Sutes of *European* Hangings, which I ſuppoſe were not *Arras*, but *Venetian* Velvet wrought with Gold; two Cheſts of *Perſian* Hangings, one rich Cabinet, 40 Muskets, five Clocks, one Camel laden with *Perſian* Cloth of Gold, 8 Carpets of Silk, two Rubies Ballaces, 21 Camel-loads of Wine of the Grape, 14 Camels of diſtill'd ſweet Waters, 7 of Roſe-water, 7 Daggers ſet with precious Stones, 5 Swords ſet after the ſame manner, 7 *Venetian* Looking-glaſſes, and theſe ſo fair and rich, that I was out of Countenance when I heard it. Theſe Preſents were not deliver'd now, but only a Note of them. His own Equipage was rich, having nine led Horſes trapp'd in Gold and Silver. About his Turbant was wound a String of Pearls, Rubies and *Turky* Stones, and three Pipes of Gold anſwering to three Feathers. I caus'd his Reception to be diligently obſerv'd, and found he was not favour'd above me in any point, but much leſs in many particulars, being plac'd much inferiour than I, and only exceeding in being met out of Town, which by reaſon of my Sickneſs was not demanded; nor did the King receive *Sha Abas*'s Letter with ſuch reſpect as he did my Maſter's, whom he call'd the King of *England* his Brother, and the *Perſian* barely Brother, without any addition; which was an Obſervation of the Jeſuit, who underſtood the Language.

His Preſents.

The 20*th* of *October* I receiv'd the Prince's Letter to ſend for *Surat*, with Orders to the Governor of that Place to ſit with the Judg of the Cuſtom-houſe, and take care that no wrong was done the *Engliſh*. But as to the matter of ſending up the Preſents to me ſeal'd and unſearch'd, 'twas ſo unintelligible that it was ſubject to various Conſtructions, which I judg'd to be done deſignedly, that they might be ſent to him to be his own Carver. This made me ſend it back to his Secretary, and it being return'd more intricate than at firſt, I went to the Prince on the 21*ſt*, and deſir'd him to have that part better explain'd. He ask'd me how he ſhould have his Preſents, or ſuch other Curioſities as came up? and mov'd me to go with him where they were. I anſwer'd, I could not do it till I had deliver'd my Meſſage and Tokens to the King, but would then attend his

Roe.

Highneſs with his Preſents, and all Rarities that came to my hands ſhould be ſent after him. He preſs'd me to give my word for the Performance, and ſo I obtain'd an Order to my mind. His Highneſs looking on a white Feather in my Hat, ask'd if I would give it him. I reply'd, I would not offer that I had worn, but if he pleas'd to command it, that or any thing in my power was at his ſervice; and I took his Acceptance as a great Honour. He ask'd whether I had any more; I ſaid, three or four of other Colours: and he again, whether I would give them all, becauſe he was to ſhow his Horſes and Servants to the King within two days, and wanted ſome; they being very rare in thoſe Parts. I promis'd to bring them all on the morrow, that his Highneſs might take what he pleas'd.

Abdala Chan preſents the Prince.

Abdala Chan in a gallant Equipage both as to his Perſon and Retinue, tho the Apparel was ſtrange and antick, but Soldier-like in thoſe Parts, preſented the Prince a white Horſe, the Saddle and Furniture of Gold enamel'd, the Beaſt of delicate Shape, mettleſom, and bold. The Prince return'd a plain Sword with a Leather Belt. Many others were brought before him with Silver Hilts, and Chapes ſet with ſmall Stones, and Targets cover'd with Velvet wrought with Gold, and ſome painted and boſs'd with Gold and Silver, which he gave to his Servants againſt the Review. Many Saddles and Furnitures of his own all of Gold ſet with Stones for led Horſes were ſhown, his Boots embroider'd, and all other Accoutrements of State. The Value is wonderful, and the Wealth daily ſeen ineſtimable.

The Prince's Wealth.

It is reported, that this laſt Night ſix of the Prince's Servants went to murder *Sultan Corſorone*, but were not admitted by the Porter; and that the Queen Mother is gone to the King with an account of all the Practice.

Perſian Embaſſador's Audience and Preſents.

In the Evening I went to the *Durbar* to viſit the King, where I met the *Perſian* Embaſſador with the firſt Show of his Preſents. He appear'd more like a Jeſter or Jugler, than a Perſon of Gravity, running up and down, and acting all he ſaid like a Mimick. He deliver'd the Preſents with his own Hands, which the King receiv'd with Smiles, a cheerful Countenance, and Expreſſions of Satisfaction. His Tongue was a great Advantage to him in delivering his Buſineſs; which he did with ſo much Flattery and Obſequiouſneſs, that it pleas'd as much as his Gift: ever calling the *Mogul* King and Commander of the World, forgetting his own Maſter had a Share in it; and upon every ſlight occaſion he made his *Teſelins*. When all was deliver'd for that Day, he proſtrated himſelf on the Ground, and knock'd it with his Head as if he would have enter'd it. The Gifts were a Quiver for Bow and Arrows delicately embroider'd; all ſorts of *European* Fruits artificial in Diſhes; folding Purſes, and Knacks of Leather wrought with Needle-work in colour'd Silks; Shoos embroider'd and ſtitch'd; great Glaſſes in Frames inlay'd; one ſquare piece of Velvet embroider'd high with Gold in Panes, between which were *Italian* Pictures wrought in the Stuff, which he ſaid were the King and Queen of *Venice*; of theſe ſix Pieces were given, but only one ſhow'd. There were beſides many other Curioſities of ſmall value; after which came three times nine Horſes, which had either loſt their Fleſh or Beauty, for I thought them all, except two or three, unfit to be ſent to, or receiv'd by Princes; the Mules were handſom. After this he return'd with many antick Tricks to his place, far inferior to that allow'd me, which was alone, and above all Subjects. This is but the firſt Act of his preſenting, the Play will not be finiſh'd in ten Days.

Sultan Corone's faithleſs Dealing.

The 22*d* the Letter the Prince had promis'd me for the ſending up of the Preſents unſearch'd, being again detain'd, I went to his Secretary, who ſaid they could not be ſent up without viſiting, leſt the Merchants under that pretence ſhould ſteal Cuſtoms. I was offended and going away, but the Secretary prevail'd with me to go with him to the Prince, who accepted of ſome Feathers I brought him; and knowing my Reſolution, order'd I ſhould be diſpatch'd to content. At night I went to the *Durbar* to obſerve the *Perſian* Embaſſador, and found him ſtanding in his Rank, but often remov'd and ſet lower, as Great Men came in. The King once ſpoke to him, and he danc'd to that Muſick, but gave no Preſent, and the *Mogul* order'd he ſhould be feaſted by the Nobles. The 24*th* the King remov'd to *Havar Gemal*, and ſent for the *Perſian* Embaſſador, who at night eat and drank before the King with the Nobility in the ſame manner as I had done on the Birth-day. The difference was, that the *Mogul* gave him 20000 Roupies for his Expence, for which he made many *Teſelins* and *Sizedaes*, not riſing from the

The Perſian Embaſſador's fawning.

Roe. Ground for a conſiderable time, which extremely pleas'd the King, and was baſe, but profitable Flattery. The 25*th* the King return'd to Court, having been far gone over night in Wine. Some either accidentally or maliciouſly ſpoke of the laſt merry Night, and that many of the Nobility drank Wine, which none muſt do without leave. The King forgetting his Order, ask'd who gave it; and Anſwer was made, the *Buxy:* for no Man dares ſay it was the King, when he ſeems to be willing to make a doubt of it. The Cuſtom is, that when the King drinks, which is alone, ſometimes he will command the Nobility to drink after him, which if they do not, it is look'd upon as a Crime; and ſo every Man that takes a Cup of Wine of the Officer, has his Name writ down, and he makes his *Teſelin*, tho perhaps the King's Eyes are clouded. The King not remembring his own Command, call'd the *Buxy*, and ask'd whether he gave the Order; who falſely deny'd it, for he had it from the King, and by name call'd all that drank with the Embaſſador. The King then call'd for the Liſt, and Perſons nam'd in it, and fin'd ſome one, ſome two, and ſome three thouſand Roupies; and ſome that were nearer his Perſon he caus'd to be whip'd before him, they receiving a hundred and thirty Stripes with a terrible Inſtrument, having at the ends of four Cords, Irons like Spur-rowels, ſo that every Stroke made four Wounds. When they lay for dead on the Ground, he commanded the Standers by to ſpurn them, and after that the Porters to break their Staves on them. Thus moſt cruelly mangled and bruis'd they were carry'd out; one of them dy'd on the ſpot. Some would have excus'd it by laying it on the Embaſſador; but the King reply'd, he only order'd a Cup or two to be given him. Tho Drunkenneſs be a common Vice and an Exerciſe of the King's, yet is it ſo ſtrictly forbidden, that no Man can enter the *Guzelcan*, where the King ſits, but the Porters ſmell his Breath, and if he have but taſted Wine, is not ſuffer'd to come in; and if the reaſon of his Abſence be known, it will be a difficult matter to eſcape the Whip: for if the King once takes offence, the Father will not ſpeak for the Son. Thus the King made all the Company pay the *Perſian* Embaſſador's Preſent.

Drinking of Wine cruelly puniſh'd.

The 28*th*, the King's Day of Removal being at hand, I ſent to *Aſaph Chan* for a Warrant for Carriages. The Merchants having ſought all the Town to remove their Goods to *Agra*, could find none. I being enrol'd by his Majeſty, receiv'd Order for twenty Camels, four Carts, and two Coaches at the King's price. Of theſe I allow'd the Factors as many as they needed for their uſe. I cannot here omit a Paſſage either of wonderful Baſeneſs in this great Monarch, or elſe a Trial put upon me. The King had condemn'd divers Thieves, among which were ſome Boys. There was no way to ſave their Lives, but to ſell them for Slaves. His Majeſty commanded *Aſaph Chan* to offer two of them to me for Mony; which he appointed the *Cutwal*, that is the Marſhal, to do. My Interpreter made anſwer, without my knowledg, that Chriſtians kept no Slaves; that thoſe the King had given me I had ſet free, and it was in vain to propoſe it to me. Yet afterwards of himſelf he told me of it. I ſuſpected it might be a Trial of me, to ſee whether I would give a little Mony to ſave the Lives of two Children; or elſe, I thought, tho it were in earneſt, it were no great loſs to do a good Deed, and try the Baſeneſs or Scope of this Offer. I commanded my Interpreter to go to *Aſaph Chan*, and tell him he had acquainted me with the Motion, and his Anſwer; that I had reprov'd him for pretending to deliver my Thoughts in any caſe: and therefore my own Reply was, that if there were any Mony to be paid to redeem the Lives of two Children to thoſe whom they had rob'd, or to redeem them from the Law, I was ready to give it, both out of reſpect to the King's Commands, and for Charity; but I would not buy them as Slaves, only pay their Ranſom, and free them: and therefore if he would know the King's pleaſure, that I might give them their Liberty without offence, I was very willing to do it. *Aſaph Chan* reply'd, I might diſpoſe of them as I pleas'd; that it was an extraordinary Goodneſs, and with many Commendations accepted of the Mony; deſiring me to ſend it to the *Cutwal*, and to uſe my own Diſcretion with the Boys; never offering to inform the King, which was one end of my Liberality. But I reſolving not to be impos'd upon, leſt this ſhould be only a trick of the Officers to get Mony, ſent to let the *Cutwal* know what had paſs'd between me and *Aſaph Chan*, and that if at night he would acquaint the King that I had offer'd to redeem the Priſoners out of Charity, and his Majeſty would conſent to their Liberty, I was ready to pay the Mony, but would

Redemption of condemn'd Criminals.

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would not buy them as Slaves; and desir'd his Majesty to pardon them upon my Redemption. Thus I put them to the Test of their own Offer. The Sum demanded did not exceed ten Pounds. The *Cutwal* answer'd, he would know the King's pleasure. Some would persuade me this is one of the *Mogul*'s signal Favours, to pitch upon such Great Men, to whom he will offer the Opportunity of doing good, as the redeeming of Prisoners; and that the Mony is to make satisfaction to the Party that was rob'd; and that these so appointed by the King to ransom others, make the *Sizeda*, as for some Benefit receiv'd. I went to the *Durbar* to see if his Majesty would himself speak to me; the *Cutwal* made many Motions, but I understood nothing. This Day I sent my Secretary to the *Persian* Embassador, to let him know I would visit him, if he would give his word to repay the Visit, with other Compliments. Who answer'd with all Respect, that it was the Custom of the Country for Embassadors not to visit one another without the King's leave, which he would move for, and then receive me with all Friendship, and repay my Visit; with many more Expressions of Civility.

Sultan Corone's Departure from the Durbar.

November the first, *Sultan Corone* took his leave and went to his Tents. The King at Noon sat out in the *Durbar*, whither the Prince brought his Elephants, being about 600 richly trap'd and furnish'd, and his Followers by computation 1000 Horse; many of them in Cloth of Gold, with Herons Feathers in their Turbants, all very gallant. The Prince himself in a Coat of Cloth of Silver embroider'd with great Pearl, and glittering with Diamonds like the Firmament. The King embrac'd, kiss'd, and show'd him much Affection. At his Departure he gave him a Sword, the Scabbard all of Gold set with Stones, valu'd at 100000 Roupies; a Dogger at 40000; an Elephant and two Horses, all their Furniture of Gold set with Stones; and for a Close, one of the new Coaches made in imitation of that sent by the King my Master; and commanded the *English* Coachman to drive him to his Tents. The Prince went into the Coach, and sat in the middle, the Sides open, his chiefest Nobles afoot walking by him to his Tents about four Miles distant. All the way he threw Quarters of Roupies, being follow'd by a Multitude of People. He reach'd his Hand to the Coachman, and put into his Hat about 100 Roupies.

Roe.

The second the King remov'd about three Miles to his Tents with his Women and all the Court. I went beforehand to attend him; and coming to the Palace, found him at the *Jarruco* Window, and went upon the Scaffold under him. Not having seen this Place before, I was glad of the Opportunity. Two Eunuchs stood on two Tressels with long Poles and Feather Fans at the end of them, fanning him. He bestow'd many Favours, and receiv'd Presents. What he bestow'd he let down by a silk String rol'd on a turning Instrument; what was given him, a venerable fat deform'd old Matron, wrinkled and hung round with Gimbels like an Image, pull'd up at a hole with such another Clue. At one side in a Window were his two principal Wives, whose Curiosity made them break little Holes in a Grate of Reed that hung before it to gaze on me. I saw first their Fingers, and then they laying their Faces close, first the one, and then the other, I could sometimes discern their full Proportion. They were indifferently white, with black Hair smooth'd up; but if there had been no other Light, their Diamonds and Pearls had suffic'd to show them. When I look'd up, they retir'd; and were so merry, that I suppose they laugh'd at me. On a sudden the King rose, we retir'd to the *Durbar*, and sat on the Carpets, attending his coming out. Not long after he came, and sat about half an Hour, till his Ladies at their door had mounted their Elephants, which were about fifty, all of them richly adorn'd, but chiefly three with Turrets on their Backs all enclos'd with Grates of Gold Wire to look through, and Canopies over of Cloth of Silver. Then the King came down the stairs with such an Acclamation of Health to the King, as would have out-roar'd Cannon. At the foot of the Stairs, where I met him, and shuffled to be next, one brought a mighty Carp; another a Dish of white Stuff like Starch, into which he put his Finger, and touch'd the Fish, and so rub'd it on his Forehead; a Ceremony us'd presaging good Fortune. Then another came, and girt on his Sword and hung on his Buckler set all over with Diamonds and Rubies, the Belts of Gold sutable. Another hung on his Quiver with thirty Arrows, and his Bow in a Case, being the same that was presented by the *Persian* Embassador. On his Head he wore a rich Turbant with a Plume of Herons Fathers, not many but long. On one

The Mogul sitting in the Jarruco.

The Mogul's Wives.

50 Elephants to carry the Women.

Ceremony at the Mogul's setting out.

Dress of the Mogul, and his Attendants.

Roe. one ſide hung a Ruby unſet, as big as a Walnut; on the other ſide a Diamond as large; in the middle an Emerald like a Heart much bigger. His Staff was wound about with a Chain of great Pearl, Rubies, and Diamonds drill'd. About his Neck he wore a Chain of three Strings of moſt excellent Pearl, the largeſt I ever ſaw. Above his Elbows, Armlets ſet with Diamonds, and on his Wriſts three Rows of ſeveral ſorts; his Hands bare, but almoſt on every Finger a Ring. His Gloves, which were *Engliſh*, ſtuck under his Girdle. His Coat of Cloth of Gold without Sleeves, upon a fine *Semian*, as thin as Lawn. On his Feet a Pair of Buskins embroider'd with Pearl, the Toes ſharp and turning up. Thus arm'd and accoutred he went to the Coach that attended him, with his new *Engliſh* Servant, who was cloth'd as rich as any Player, and more gaudy, and had broke four Horſes, which were trap'd and harneſs'd in Gold Velvets. This was the firſt Coach he ever ſat in, made by that ſent out of *England*, ſo like that I knew it not but by the Cover, which was a *Perſian* Gold Velvet. He ſat at the end, and on each ſide went two Eunuchs, who carry'd ſmall Maces of Gold ſet all over with Rubies, with a long Bunch of Horſe-tail to ſlap the Flies away. Before him went Drums, baſe Trumpets, and loud Muſick, many Canopies, Umbrelloes, and other ſtrange Enſigns of Majeſty, made of Cloth of Gold ſet in many places with Rubies. Nine led Horſes, the Furniture ſome garniſh'd with Rubies, ſome with Pearls and Emeralds, ſome only with Studs enamel'd. The *Perſian* Embaſſador preſented him a Horſe. Next behind came three Palankines, the Carriages and Feet of one plated with Gold, ſet at the ends with Stones, and cover'd with Crimſon Velvet embroider'd with Pearl, and a Fringe of great Pearl hanging in Ropes a foot deep, a Border about it ſet with Rubies and Emeralds. A Footman carry'd a Footſtool of Gold ſet with Stones. The other two Palankines were cover'd and lin'd only with Cloth of Gold. Next follow'd the *Engliſh* Coach newly cover'd and richly adorn'd, which he had given to Queen *Normahal*, who ſat in it. After them a third, in which ſat his younger Sons. Then follow'd about twenty Elephants Royal, led for him to mount, ſo rich in Stones and Furniture, that they glitter'd like the Sun. Every Elephant had ſundry Flags of Cloth of Silver, gilt Sattin and Taffety. His Noblemen he ſuffer'd to walk afoot, which I did to the Gate, and left him. His Wives on their Elephants were carry'd half a Mile behind him. When he came before the Door where his eldeſt Son is Priſoner, he ſtay'd the Coach, and call'd for him. He came and made Reverence, with a Sword and Buckler in his Hand, his Beard grown to his Middle, a ſign of Diſfavour. The King commanded him to mount one of the ſpare Elephants, and ſo rode next to him, with extraordinary Applauſe and Joy of all Men, who are now fill'd with new Hopes. The King gave him 1000 Roupies to caſt to the People. His Jailor *Aſaph Chan*, and all thoſe Monſters were yet afoot. I took Horſe to avoid the Croud and other Inconveniences, and croſs'd out of the *Leskar* before him, waiting till he came near his Tents. He paſs'd all the way between a Guard of Elephants, having every one a Turret on his Back, and on the four Corners of each four Banners of yellow Taffety, and right before a piece of Cannon carrying a Bullet as big as a Tennis-Ball, the Gunner behind it. They were in all about 300. Other Elephants of State went before and behind, being about 600, all which were cover'd with Velvet, or Cloth of Gold, and had two or three gilded Banners. Several Footmen ran along the way with Skins of Water to lay the Duſt before the King. No Horſe or Man was ſuffer'd to come within two Furlongs of the Coach, except thoſe that walk'd by afoot. So that I haſted to his Tents to attend his alighting. They were wall'd in about half an *Engliſh* Mile in Compaſs in form of a Fort, with ſeveral Angles and Bulwarks, and high Curtins of a coarſe Stuff made like Arras, red on the Outſide, and within Figures in Panes, with a handſom Gatehouſe, every Poſt that bore theſe up headed with Braſs. The Throng was great, I had a mind to go in; no Man was permitted, the Greateſt in the Land ſitting at the Door: However I made an Offer, and they admitted me, but refus'd the *Perſian* Embaſſador, and all the Noblemen. Here firſt the *Perſian* Embaſſador ſaluted me with a ſilent Compliment. In the midſt of this Court was a Throne of Mother of Pearl born on two Pillars rais'd on Earth, cover'd over with a high Tent, the Pole headed with a Nob of Gold; under that Canopies of Cloth of Gold, and under foot Carpets. When the King drew near the Door, ſome Noblemen came in, and the *Perſian* Embaſſador. We ſtood on both ſides making a Line. The King entring

The Mogul's eldeſt Son taken out of Priſon.

The Mogul's Court a glorious Sight.

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entring caſt his Eye on me; I made him Reverence, and he lay'd his Hand on his Breaſt and bow'd, and turning to the other ſide nodded to the *Perſian.* I follow'd at his Heels till he went up, and every Man cry'd, Joy and good Fortune; and ſo we took our Places. He call'd for Water, waſh'd his Hands, and departed. His Women went in ſome other way to their Apartment, and his Son I ſaw not. Within this Incloſure were about thirty Diviſions with Tents. All the Noblemen retir'd to theirs, which were in excellent Forms, ſome all white, ſome green, ſome mix'd, all inclos'd as orderly as any Houſe, in the moſt magnificent manner I ever ſaw. The Vale ſhow'd like a beautiful City, for the Baggage made no Confuſion. I was ill provided with Carriage, and aſham'd of my Equipage; for five years Allowance would not have provided me an indifferent Sute anſwerable to others: and to add to the Grandeur every Man has two, ſo that one goes before to the next Ground, and is ſet up a Day before the King riſes from the Place where he is. So I return'd to my poor Houſe.

Sultan Corſoro-ne's *Camp and State.*

November the 5*th* I rode about five Miles to the Prince's Tents. I made his Highneſs my Compliments of Leave, wiſhing him Proſperity and Succeſs; but he order'd me to return and take my leave two Days after, having preſented him ſome Buſineſs about Debts due to the *Engliſh*, which he promis'd to examine and diſpatch. He ſat with the ſame Greatneſs and Magnificence I mention'd of his Father, his Throne being plated over with Silver, inlay'd with Flowers of Gold, and the Canopy over it ſquare, born up on four Pillars cover'd with Silver; his Arms, Sword, Buckler, Bows, Arrows, and Lance on a Table before him. The Watch was ſet, for it was Evening when we came abroad. I obſerv'd him curiouſly now he was abſolute, and took notice of his Behaviour and Actions. He receiv'd two Letters, and read them ſtanding before he aſcended his Throne. I never ſaw ſo ſettled a Countenance, or any Man keep ſo conſtant a Gravity, never ſmiling, nor by his Looks ſhowing any Reſpect or Diſtinction of Perſons, but an extreme Pride and Contempt of all. Yet I perceiv'd ſome inward Trouble now and then aſſail him, and a kind of Interruption and Diſtraction in his Thoughts; anſwering Suiters diſorderly, or in Confuſion, or not hearing them. If I can judg of it, he has left his Heart among his Father's Women, with whom he has the liberty of converſing. *Normahall* the day before went to viſit him in the *Engliſh* Coach, and took leave of him. She gave him a Cloke all embroider'd with Pearl, Diamonds, and Rubies, and carry'd away, if I miſtake not, all his Attention for Buſineſs. The 9*th* the Prince being to remove, ſent one of his Guard in haſte for me. I was not provided to go, but he preſs'd me; urging his Maſter ſtay'd for me; that he had order'd him not to return without me; that all the Court did talk of the Prince's Favour to me; that it was reported he had deſir'd the King to let me accompany him to the Army; and that he had promis'd to uſe me ſo well, that I ſhould confeſs his Favour to our Nation. This News made me take horſe after Dinner; but I found him newly riſen and marching, but met a *Dutch* Man his Jeweller, who confirm'd all the Soldier had ſaid, and added ſo much more that I believ'd none of it. I ſent word I was come, and he return'd Anſwer, that I ſhould paſs before to the Tents, and ſit till he came, and he would ſpeak with me. It was Night before he came; he only look'd on me, ſat a little, and went in among his Women. As he paſs'd he turn'd about, and ſent a Servant to deſire me to ſtay a while, and he would come into the *Guzelcan*, and take his leave of me. Within half an Hour he ſet out, but I could not get any Man to put him in mind of me, and he was fallen to play, and either forgot it, or put a Trick of State upon me; ſo that I ſtay'd an Hour. Being much troubled I went to the Door, and told the Waiters that the Prince had ſent for me; that I came only to receive his Orders; that I had ſtay'd long, and muſt return to my Houſe, it being late; and if his Highneſs had any buſineſs I deſir'd him to ſend it after me, for I ſcorn'd ſuch Uſage; and ſo went away to take horſe. Before I could mount, Meſſengers came running for me, and I went in. He excus'd himſelf, and blam'd his Officers, uſing me with much ſhow of Civility; calling me to ſee his Cards, and asking me ſeveral Queſtions. The Eunuchs and Officers told me the Prince would make me a great Preſent, and if I fear'd to ride home late, I ſhould have ten Horſe to guard me. The Preſent came, and was a Cloke of Cloth of Gold which he had worn once or twice, and which they put upon my Back: I made Reverence for it very unwillingly; and it is here reputed the higheſt Favour to give a Garment that

Roe.

His Behaviour.

The Prince's Preſent to Sir Tho. Roe.

Roe. that has been worn by the Prince, or juſt lain on his Shoulders; yet this would have become an Actor that had repreſented his Anceſtor *Tamerlan*. Then he bow'd, and I had my Diſcharge; yet firſt I urg'd ſome Buſineſs, and having my Anſwer, took my leave. Going out I was follow'd by his Porters and Waiters in ſuch ſhameful manner, that I half paid for my Cloke before I got clear of them.

November the 10*th* almoſt all the Town being remov'd, I was left behind, having got neither Camels nor Carts, notwithſtanding my Warrant; and the *Perſian* Embaſſador was under the ſame Circumſtances, who complain'd, and was ſoon redreſs'd: Whereupon I ſent to Court, and on the 11*th* receiv'd two Warrants for Carts and Camels at the King's price; but it was not eaſy to get either, the Great Men having Soldiers every way to take all up; and indeed it was wonderful how the whole Town and two *Leskars*, or Camps, that is the King's and Prince's, could remove at once. The 16*th* the King gave Orders to fire all the *Leskars*, or Huts at *Adſmere*, to oblige the People to follow him; which was daily executed. The *Perſian* Embaſſador and I were left in bad plight, in danger of Thieves, who came daily from the Camp to rob; and almoſt without Bread to eat. This made me think of buying Beaſts and Carriages, which would prove as cheap as hiring; but firſt I ſent again to Court to make one trial more. Having nothing material to ſpeak of during my Solitude at *Adſmere*, I will here ſay ſomething of the Condition of *Sultan Corſorone*, of whoſe late Delivery into the Hands of his Enemies, before mention'd, every Man's Heart and Mouth was full. The King notwithſtanding he had ſo far condeſcended to ſatisfy his proud Son at his Departure, yet it ſeems deſign'd not to wink at any wrong offer'd the Elder; and therefore partly to ſecure him in the Hands of *Aſaph Chan*, and partly to ſatisfy the People who murmur'd, and fear'd ſome Treachery might be practis'd againſt him, took occaſion to declare his Mind in publick. *Aſaph Chan* had viſited his new Priſoner, and in his Behaviour did not acknowledg him as his Prince, but rudely preſt upon him againſt his Will, and without Reſpect. Some are of opinion he pick'd a Quarrel, and knowing that the Prince's brave Nature would not bear an Affront, tempted him to draw his Sword, or to uſe ſome Violence, which the Guard ſhould preſently revenge, or elſe it ſhould be repreſented to the King as an Attempt to kill his Keeper, and make his Eſcape. But the Prince was more patient, and only got a Friend to acquaint the King with his Jailor's Manners. The King call'd *Aſaph Chan* at the *Durbar*, and ask'd when he ſaw his Charge. He anſwer'd, two days before. His Majeſty reply'd, What did you with him? He ſaid, only viſit him. The King preſs'd to know how he behav'd himſelf towards the Prince. *Aſaph Chan* perceiving the King knew what had happen'd, ſaid he went to ſee him, and to offer him his Service, but the Prince refus'd to admit him into his Chamber; which, he having charge of him, thought neceſſary for himſelf to do, and uncivil for the other to refuſe, and therefore he preſt in. The King preſently reply'd, When you were in, what ſaid you, what did you, what Duty ſhow'd you towards my Son? *Aſaph* was blank, and confeſs'd he did him no Reverence. Whereupon the King told him, he would make his proud Heart know him to be his eldeſt Son and beloved Heir, his Prince and Lord; and if he once heard of any the leaſt want of Reſpect or Duty towards him, he would command his Son to ſet his Feet on his Neck and trample on him: That he lov'd *Sultan Corone* well, but would make the World know, he did not intruſt his Son among them for his Ruin.

Sultan Corſorone's Uſage.

Sir Tho. Roe *follows the King.*

The 20*th* of this Month I receiv'd a new Warrant for Carriages, which procur'd me eight Camels, but ſuch poor ones as would not ſuffice me, and therefore I was forc'd to take order to buy the reſt. The 22*d* I remov'd into my Tents. The 25*th* I remov'd ſix Coſſes, but ſtaid the following Days for the Caravan that was going from *Agra* to *Surat* to ſend my Papers with ſafety. *December* the firſt I remov'd four Coſſes to *Ramſor*, where the King had left the Bodies of a hundred naked Men, executed in the Fields for robbing. The 2*d* ſeven Coſſes, the 3*d* reſted becauſe of the Rain, the 4*th* five Coſſes; in the way this Day I overtook a Camel laden with three hundred Mens Heads, ſent from *Candahar* by the Governor as a Preſent to the King, theſe Men being in Rebellion. The 5*th* five Coſſes, the 6*th* four, where I overtook the King at a wall'd Town call'd *Todah*, in the beſt Country I ſaw ſince my landing; being a fair Champain, at every Coſſe a Village; the Soil fruitful in Corn, Cotton, and Cattle. The 7*th* the King only remov'd from one ſide to the other of the Town, which was one of the beſt

Todah Town deſcrib'd.

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beſt built I ever ſaw in *India*, for ſome Houſes were two Stories high, and moſt of them ſuch as a Pedlar might not ſcorn to keep ſhop in, all cover'd with Tile. It had been the Seat of a *Raja Rasboote* before the Conqueſt of *Ezbar Sha*, and ſtood at the foot of a great Rock very ſtrong, had many excellent Works of hew'd Stone about it, many Ponds arch'd, vaulted, and Deſcents to them large and deep: By it was a delicate Grove, two miles long and a quarter broad, planted on purpoſe with Mangoes, Tamarinds, and other Fruit-trees divided into Walks, and full of little Temples, and Altars of Pagodes, and *Indian* Idolatry, many Fountains, Wells and Summer-houſes of carv'd Stone curioully arch'd; ſo that a baniſh'd *Engliſh*-man might have been content to live there. But it is a general Obſervation, that all goes to ruin and deſtruction; for ſince the Propriety of all is come to the King, no Man takes care of any thing in particular, ſo that Devaſtation and the Spoils of War appear in every place without any Reparation. The 8*th* I was at the King's *Guzelcan*, and found him ſo near drunk that he made it up in half an hour, ſo that I could move no Buſineſs to him.

The Mogul's Camp deſcrib'd.

The 9*th* I took a view of the *Leskar*, or King's Camp, which is one of the Wonders I e'er beheld, and chiefly for that I ſaw it ſet up and finiſh'd in leſs than four hours, except ſome of the great Men, who have double Sutes of Tents, it being no leſs than 20 *Engliſh* Miles in compaſs, the length ſome ways three Coſſes including the Skirts: In the middle, where the Streets are orderly, and Tents join'd, there are all ſorts of Shops, and ſo regularly diſpos'd, that every Man knows whither to go directly for what he wants; each Man of Quality, and every Trade being appointed how far from the King's Tents they ſhall pitch, what ground they ſhall take up, and on what ſide, without ever altering. All which as it lies together is almoſt equal to any Town in *Europe* for Greatneſs; but no Man muſt approach the Royal *Ataſckanha*, or Quarter, by a Musket-ſhot every way; which is now ſo ſtrictly obſerv'd, that none are admitted but by Name, and the time of the *Durbar* in the Evening is omitted, and ſpent in hunting, or hawking on Pools by Boat, in which the King takes wonderful delight, and his Barges are remov'd on Carts with him. He ſits on the ſides of theſe Pools, which are often a Mile or two over. At the *Jarruco* in the Morning he is ſeen, but Buſineſs, or Speech prohibited, all being concluded at Night in the *Guzelcan*, and there very often the opportunity is miſs'd, his Majeſty being overcome by the Fumes of *Bacchus*. There was now a Whiſper at Court about a new Affinity of Sultan *Corſorone* and *Aſaph Chan*, and great hope of the former's Liberty. I will find an opportunity to diſcourſe of it, becauſe the Particulars are worth obſerving, and the Wiſdom and Goodneſs of the King appears above the Malice of others; and *Normahall* fulfils that Obſervation, that a Woman has always a great hand at Court and in Faction: She ſhows they are not incapable of managing Buſineſs. This will diſcover a noble Prince, an excellent Wife, a faithful Counſellor, a crafty Stepmother, an ambitious Son, a cunning Favourite, all reconcil'd by a patient King, whoſe Heart was not underſtood by any of all thoſe. But this will require a peculiar place. The *Engliſh* at *Surat* complain'd of ill uſage at this time, but their Drunkenneſs and other Exorbitances proceeding from it were ſo great in that place, that it was rather wonderful they were ſuffer'd to live.

Roe.

The Mogul's Charity.

The 18*th* of this Month of *December* I viſited the King, who having been at his Sports, and having all his Game before him, deſir'd me to take my choice of the Fowl and Fiſh, and then diſtributed the remainder to the Nobility. I found him ſitting on his Throne, and a Beggar at his Feet, a poor ſilly old Man all ragged and patch'd, with a young Rogue attending him. The Country abounds in this ſort of profeſs'd poor holy Men, and they are held in great Veneration; and in Works of Mortification, and voluntary Sufferings, they outdo all that ever has been pretended either by Hereticks or Idolaters. This miſerable Wretch cloth'd in Rags, crown'd with Feathers, cover'd with Aſhes, his Majeſty talk'd with about an hour ſo familiarly, and with ſuch ſeeming Kindneſs, that it muſt needs argue an Humility not found eaſily among Kings. The Beggar ſat, which the King's Son dares not do; he gave the King a Preſent, a Cake mix'd with Aſhes, burnt on the Coals, and made by himſelf of coarſe Grain, which the King willingly accepted, broke a bit and eat it, which a nice Perſon could ſcarce have done; then he took the Clout and wrapt it up and put into the poor Man's Boſom, and ſent for 100 Roupies, and with his own hand pour'd them into the poor Man's Lap, and gather'd up for him what fell beſide. When his Collation, or Banquet and Drink came, whatſoever he took to eat he

Roe. he broke and gave the Beggar half; and riſing, after many ſtrange Humiliations and Charities, the old Wretch not being nimble, he took him up in his Arms, tho no cleanly body durſt have touch'd him, imbracing him, and three times laying his Hand on his Heart, and calling him Father, left him and all of us, and me in Admiration to ſee ſuch Virtue in a Heathen Prince, which I mention with Emulation and Sorrow, that we having the true Vine ſhould bring forth a baſtard ſtock of Grapes; wiſhing either our Chriſtian Princes had this Devotion, or that this Zeal were guided by a true Light of the Goſpel.

Bad travelling in Woods and Mountains. The 23*d* being about three Coſſes ſhort of a City call'd *Rantepoor*, where it was ſuppoſed the King would reſt, and conſult what way to take, he on a ſudden turn'd towards *Mandoa*, but without declaring his Reſolution. I am of opinion he took this way for fear of the Plague at *Agra*, rather than out of any deſign of being near the Army; for we march'd every other day about 4 Coſſes, only with ſuch a Train of Baggage as was almoſt impoſſible to be kept in order. The 26*th* we paſs'd through Woods and over Mountains thick of Buſhes, where many Camels periſh'd, many People tir'd with the Difficulties of an impaſſable way, went away to *Agra*, and all complain'd. I loſt my Tents and Carts, but by midnight we met again. The King reſteth two days, for the *Leskar* could not in leſs time recover their order; many of the King's Women, and thouſands of Coaches, Carts and Camels lying in the woody Mountains without Meat or Water: He himſelf got through on a ſmall Elephant that will climb up Rocks, and paſs ſuch Straits, that no Horſe or Beaſt I have ſeen can follow him. The 29*th* we lay by the River of *Chambet*.

A notable Elephant.

January the firſt I complain'd to *Aſaph Chan* of the Injuries offer'd to the *Engliſh* at *Surat*, tho at the ſame time I was perplex'd with ſeveral Relations which gave as bad an account of their Diſorders and Outrages. *Aſaph* adviſed me not to make my Complaint to the King, which would incenſe the Prince, but to ask leave of the former to go viſit the latter with a Letter from him, recommending the diſpatch of my Buſineſs and good uſage of our Nation. That carrying his Highneſs a Preſent with this Letter, I ſhould pleaſe both Parties, and ſucceed in my Buſineſs. This was the ſame I had before propos'd to my ſelf, and therefore pleas'd me the better; the King being now certainly deſign'd for *Mandoa*, which is but eight days journy from *Brampore*, where the Prince was, and I had as good ride over to him as lie idle in the Fields. This day at Noon I viſited the *Perſian* Embaſſador, being the firſt time we had leiſure to do it, and he receiv'd me with much Reſpect and Courteſy. After our firſt Complements, I propos'd to him the ſettling of Trade in his Maſter's Dominions, which he undertook to forward as much as in him lay. He made me a Banquet of ill Fruit, but being a good Fellow it appear'd well. In his Courteſy he outdid all my Entertainment in *India*. He rail'd at the Court, at the King's Officers and Council, and us'd a ſtrange liberty. He offer'd to be my Interpreter, deſiring I would pitch my Tents by his, and he would propoſe whatever I would to the King. Much more paſs'd between us, but at parting he preſs'd me to accept of a Horſe with a good Furniture, which was brought to the door, but I refus'd him; and therefore he ſent for nine pieces of *Perſian* Silks, and nine Bottles of Wine, that I might not depart without ſome Teſtimony of his Love, which I alſo refus'd with all Expreſſions of Affection. He looking earneſtly upon my Sword, I offer'd it, and he by my Example would not receive. At night I viſited the King, who ſpent his time ſadly with an old Man, after reading long Letters, and few ſpoke to him. At his riſing he gave this Gentleman that ſat by him, and was a Cripple for Age, 5000 Roupies, and with many Embraces took his leave. Here I met the *Perſian* Embaſſador again, who after ſome Complements, repenting that he had refus'd my Sword, which he had a liking to, begg'd it, declaring that Liberty among Friends was good Manners in his Country. We continued removing every other day about four or five Coſſes, and on the 7*th* came to the goodly River *Sbind*. The 18*th* the King paſs'd between two Mountains, having cut the way through the Woods, but with ſo much trouble and incumbrance to the Baggage, that it was left behind, without any Proviſion for Man or Beaſt. I found my Tents at midnight, having taken up my Lodging till then under a Tree. This Country is full of Thieves, and not perfectly under Obedience, but as it is keep by force. It belongs to a *Raja*, who deſires not to ſee the King. The Exactor complain'd, and ſome few of the People that fled being taken and chain'd by the Necks, were preſented to the

Sir Tho. Roe's Viſit to the Perſian Embaſſador.

A Cuſtom not without fable.

the King, the reſt kept the Mountains. At night the King fir'd the Town by which he lay, and appointed a new Governor of the Quarter to re-edify and re-people it, and to reduce it to more Civility. He left him ſome Horſe to perform this. The 20*th* thoſe that had fled into the Woods, in revenge for the burning of their Town, ſet upon a company of Stragglers left behind, killing many and robbing the reſt. The 22*d* having no news of the Preſents I expected from *Surat*, I went to viſit the King at night, to obſerve how he receiv'd me: I found him ſitting after a new manner, ſo that I was to ſeek what place to chuſe. Being loth to mix with his great Men, as was offer'd, and doubting to go into the Room where the King was, which was cut down the Bank of a River, and none near him but *Etimon Doulet* his Father-in-law, *Aſaph Chan*, and three or four others, I went to the brink and ſtood alone. The King obſerv'd me and let me ſtay a while, and then ſmiling, call'd me in, and with his hand directed me to ſtand by him; a Favour ſo unuſual that it pleas'd and honour'd me, and I ſoon found the Effects of it in the Behaviour of other Men. He provok'd me to talk, and I calling for an Interpreter, he refuſed it, preſſing me to make uſe of what *Perſian* words I had. Our Diſcourſe had not much Senſe or Coherence, but he was pleas'd with it, and ſhow'd his Approbation in a very courteous manner.

The King of Decan with 50000 Horſe defends his Country.

The 24*th* News came to Court, that the *Decans* would not be frighted out of their Liberty at the hearing of the *Mogul*'s approach, as *Aſaph Chan* and *Normahall* had pretended, to perſuade this Expedition; but that they had ſent their Baggage far into the Country, and lay on the Borders with 50000 Horſe, reſolving to give Battel. That Sultan *Corone* was as yet advanc'd no farther than *Mandoa*, being afraid both of the Enemy and *Chan Channa*. Hereupon theſe Counſellors alter'd their Advice, declaring to the *Mogul*, that they imagin'd the *Decan* would have yielded upon the dread of his approach, before he had paſs'd the laſt Hills; but finding the contrary, they perſuaded him to convert it into a hunting Journy, and to turn his Face towards *Agra*, for that the *Decan* was not an Enemy worth his expoſing his Perſon. He reply'd, this Conſideration came too late, for his Honour was engag'd, having advanc'd ſo far; and therefore he would follow their firſt Counſel, and his own Reſolution. He daily ſent away freſh Troops to his Son, both from his own Army, and from ſeveral Governments; they were reported to be 30000 Horſe, but the Muſters were not ſo high. Water was ſometimes ſcarce in the Camp, and Proviſions grew daily dear, the Country being not well reduc'd. The King not feeling it took no care, and his *Chans* are follow'd by their Proviſions, ſo that they did not inform him: the whole Burden lay upon Strangers, Soldiers and the Poor, who were worſt able to bear it. Every other day the King remov'd three, four or five Coſſes, yet the 29*th* we were ſixty ſhort of *Mandoa*.

Roe.

Scarcity in the Camp.

February the 3*d*, leaving the Road of the *Leskar* for my eaſe, and the benefit of the Shade, and reſting under a Tree, Sultan *Corſorone* on a ſudden came upon me, ſeeking the ſame conveniency. This was the King's eldeſt Son before mention'd to have been confin'd by the Practices of his Brother Sultan *Corone*, and his Faction, and taken out of their hands by the King at his ſetting out from *Adſmere*, as was there obſerv'd. He was now mounted on an Elephant with no great Guard or Attendants. His People deſir'd me to give him room, which I did, but ſtaid to ſee him, who call'd for me; and having ask'd ſome civil and familiar Queſtions with much courteſy and affability, he departed. His Perſon is comely, his Countenance chearful, his Beard grown to his Girdle. This only I obſerv'd, that his Queſtions ſhow'd Ignorance of all that was done at Court, inſomuch that he had never heard of any *Engliſh*, or their Embaſſador. The 4*th* and 5*th* we did not reſt, and the 6*th* at night came to a little Tower newly repair'd, where the King pitch'd in a pleaſant place upon the River *Sepra*, one Coſſe ſhort of *Ugen* the chief City of *Mulwa*. This place, call'd *Calleada*, was formerly a Seat of the Heathen Kings of *Mandoa*, one of whom was there drown'd in his Drink, who being once before fallen into the River, and taken up by the hair of the Head by a Slave that div'd, and come to himſelf, it was told him to procure a Reward. He call'd for his Deliverer, and asking how he durſt put his Hands on his Sovereign's Heads, he caus'd them to be cut off. Not long after ſitting alone with his Wife and drunk, he had the ſame fortune to ſlip into the Water, but ſo that ſhe might eaſily have ſav'd him, which ſhe did not; and being ask'd why? reply'd, ſhe knew not whether he might not cut off her Hands for

Sultan Corſorone ſeen by Sir Tho. Roe.

Barbarity of an Indian Prince.

Roe.

her Reward. The 10*th* we remov'd one Coſſe beyond *Ugen*. The 11*th* the King rode to *Ugen* to ſpeak with a *Dervis*, or Religious Man living on a Hill, who is reported to be 300 years old. I thought this Miracle not worth my examining.

Sultan Corone's Perfidiouſneſs.

This Day I receiv'd Advice by a Foot Poſt that the Prince had ſtopt the Preſents as they were coming to me, but not broken them open, hoping to compel the *Engliſh* to conſent to it, which by my Orders they would not do. The Prince at the ſame time ſent to the King to acquaint him with his ſtopping ſome Goods, without mentioning they were Preſents, and to deſire his leave to buy what he thought fit. This faithleſs proceeding of the Prince, contrary to his Word, and Orders under his Hand, oblig'd me to have recourſe to the King for Redreſs, being now blameleſs in the Eyes of all the World for taking this Courſe. I was afraid to go to *Aſaph Chan* to introduce me, leſt if he knew of the wrong done he ſhould prevent me; and yet I durſt not well provoke him by uſing any other means. The Prophet *Dervis*, or Religious Man the King went to viſit, offer'd me an opportunity of doing my Buſineſs; and my new Interpreter, a *Greek* I had ſent for from *Adſmere*, was ready. I rode and met his Majeſty on his Elephant, and alighted, making ſigns to ſpeak. The

Courteſy of the Mogul.

King turn'd his Monſter to me, and prevented me; ſaying, My Son has taken your Goods and my Preſents, be not ſad, he ſhall not touch nor open a Seal or Lock. At night I will ſend him a Command to free them. He graciouſly added, That he knew I came full of Complaint, and to eaſe me he began firſt. Upon the way I could do no more; but at night without further ſeeking to *Aſaph Chan*, I went to the *Guzelcan*, reſolving to proſecute the Complaint of forcing back our Goods, and all other Grievances. As ſoon as I came in, the King call'd my Interpreter, and declar'd by his own that he had written and ſent his Command very effectually, that not a Hair ſhould be diminiſh'd. I reply'd, the Injury was ſuch, and the Charge and Abuſes of our Liberty by the Prince's Officers, that I deſir'd Redreſs, being no longer able to endure it. It was anſwer'd, that what was paſt I muſt remit to his Son; but by *Aſaph Chan*'s Mediation I could procure nothing but good Words; for he ſmooth'd on both ſides. So I was forc'd to ſeem content, and to ſeek an opportunity in the Abſence of my falſe Friend and Procurator. The good King fell to diſpute of the Laws of *Moſes*, *Chriſt*, and *Mahomet*, and in his Drink was ſo kind, that he turn'd to me, and ſaid, If I am a King you ſhall be welcome, *Chriſtians*, *Moors*, and *Jews*; he meddled not with their Faith, they came all in Love, and he would protect them from wrong; they liv'd under his Protection, and none ſhould oppreſs them. This he often repeated, but being very drunk fell to weeping and into divers Paſſions, and ſo kept us till Midnight.

I was much concern'd to ſee the Factors had detain'd the Preſents four Months at *Surat*, and by this Delay given occaſion for them to fall into the Prince's Hands. It was a ſecond wrong to us that we could receive no Redreſs of the firſt. Therefore conſidering that the Complaint I had already made againſt the Prince had ſufficiently incens'd him, I thought ſince we muſt loſe him quite, the beſt way was to uſe all my Intereſt with the King. I waited for an Opportunity of doing it effectually; and immediately ſent back the Meſſenger that came to me from Mr. *Terry*, with Orders to ſtay wherever he met him and expect the King's Commands. During this time the King had caus'd the Cheſts to be privately brought to him, and had open'd them; which I reſolv'd not to put up, and having obtain'd Audience, made my Complaint. He receiv'd me with much mean Flattery, more unworthy him than even the Action he had done. I ſuppoſe he did it to appeaſe me, ſeeing by my Countenance I was highly provok'd. He told me he had found ſeveral things that pleas'd him extremely, and among them two embroider'd Sweet-bags, two glaſs Cabinets, and the Maſtiff Dogs. That if I would not give him any of theſe things, he would reſtore them, for he would have me pleas'd. I anſwer'd, there was little but what was deſign'd for him; but that this was not a civil way of dealing with the King my Maſter, and I knew not how to give him to underſtand that his Preſents had been ſeiz'd, and not deliver'd by me as he had appointed. That ſome of the Preſents were for the Prince, and ſome for Queen *Normahal*; the reſt to remain in my Hands, to make uſe of as occaſion offer'd, to move his Majeſty to protect us againſt the Wrongs offer'd us by Strangers. That there were ſome few for my Friends, and for my own uſe; the reſt belong'd to the Merchants, and were not at my Diſpoſal. He deſir'd me not to take it ill that he had caus'd them to be brought to him; that thoſe things had pleas'd him ſo well,

Contest with the Mogul about his ſeizing the Preſents.

he

he had not the Patience to ſtay till I preſented them, and he thought he had done me no wrong, believing it was my Intention he ſhould be firſt ſerv'd in the Diſtribution of the Preſents. As for the King of *England* he would ſatisfy him, and make my Excuſe. That the Prince, Queen *Normabal* and he were all one; and for the Preſents to be kept to uſe as occaſion offer'd, that was a needleſs Ceremony; for he would give me Audience at any time, and I ſhould be well receiv'd, tho I came empty-handed, he being ſenſible it was not my fault that I came ſo. Then he began to talk of his Son, and told me he would reſtore part of what he had taken, and ſatisfy the Merchants for what belong'd to them. In concluſion, he deſir'd me not to take what he had done in ill part, for he had no deſign to wrong me. I made no Anſwer to all this: Whereupon he preſs'd me to ſpeak my mind; asking me ſeveral times whether I was ſatisfy'd. I reply'd, I was very well pleas'd to ſee his Majeſty was ſo. Then he began to reckon up all the things he had taken, beginning with the Maſtiffs, the Sweet-bags, and the Caſe for Combs and Razors; and ſmiling ſaid, You would not have me reſtore thoſe things, for I have a mind to them. Thus he proceeded, asking about the reſt, and caus'd a Cheſt of Pictures to be brought, which were taken out; and there being among 'em one of a *Venus* leading a Satyr by the Noſe, he ſhow'd it to all about him, bidding them expound the Signification of it, obſerving the Satyr's Horns, the Blackneſs of his Skin, and other Particulars. Every Man ſpoke as he thought, but the King lik'd none of their Expoſitions, yet reſerv'd his own Thoughts, and ask'd me what it meant, who told him it was only the Painter's Fancy, who often repreſented the Fables writ by Poets, which was all I could ſay of it. Then he put the ſame Queſtion to Mr. *Terry* my Chaplain, who could give him no better Satisfaction. Whereupon he ſaid, Why do you bring me what you do not underſtand? I reply'd, the Miniſter did not concern himſelf with ſuch things, and only came with 'em to look to them on the Road. This I relate for the Information of the Gentlemen of the *Eaſt-India* Company, and of all that ſhall hereafter come in my place, and adviſe them for the future not to ſend into thoſe Parts things that may be liable to an ill Conſtruction, for thoſe People are very jealous. For tho the King would not declare his Opinion, yet by what he ſaid I had ground to believe he thought that Picture was made in deriſion of the People of *Aſia*, whom he ſuppos'd to be repreſented by the Satyr, as being of their Complexion, and that the *Venus* leading him by the Noſe denoted the great Power the Women in that Country have over the Men. He was ſatisfy'd I had never ſeen the Picture, and therefore preſs'd no further for me to tell my Opinion of it, but believ'd me to be really ignorant, as I pretended. Yet this Suſpicion remain'd in his Mind, and without expreſſing any Diſtaſt, he told me he accepted of the Picture as a Preſent from me. As for the Saddle and other Trifles, he ſaid he would have them ſent to his Son for whom they were fit, promiſing to write to him ſo effectually that I ſhould not ſtand in need of any Sollicitor near him. After ſome more Diſcourſe about other Trifles, he ſaid I muſt needs help him to one of our large Horſes, to a brace of *Iriſh* Greyhounds, Dog and Bitch, and other ſorts of Dogs of all ſorts for Game; which if I would procure him, he proteſted on the Word of a Prince he would gratify me, and grant me more Privileges than I ſhould think of asking. I anſwer'd, I would order them to be put aboard the next Ships, but could not anſwer they would outlive ſo tedious a Voyage; but in caſe they dy'd, to convince him I had obey'd his Commands, the Skins and Bones ſhould be brought him. Upon this Promiſe he bow'd to me ſeveral times, laid his Hand on his Breaſt, and ſhow'd me ſo much Kindneſs, Favour, and Familiarity, that all there preſent proteſted he had never done the like to any Man. This was the Reward I had; but he ſaid further he would make amends for the wrong he had done me, and ſend me home to my Country loaden with Favours worthy a Perſon of my Rank. Nevertheleſs perceiving I had only fair Words for the Merchandize, I again ask'd his Majeſty for the Pieces of Velvet and Silks, as Commodities belonging to the Merchants, making him believe the Merchants had put them into thoſe Cheſts, only to prevent their falling into the Hands of the Prince's Officers. He ſent for Mr. *Biddolfe* to agree with and ſatisfy him. Then I preſented a Memorial containing the Privileges and Franchiſes I deſir'd, ſaying, if he would not grant them, I ſhould have the Diſſatisfaction of being uſeleſs in my Employment to my Prince, and conſequently return home in Diſgrace. I preſs'd the Payment of a Debt. He anſwer'd, I ſhould have ſatisfaction in all things, and return home to my Prince with Honour;

Roe. The Mogul's Conceit on a Picture.

that

Roe. that he would ſend him a noble Preſent by me, and with it a Letter certifying the good Service I had done. Then he preſs'd me to tell him what Preſent I thought would be moſt acceptable. I ſaid, It would not look well in me to ask a Preſent; that it was not the Cuſtom of our Country; that it was againſt my Maſter's Honour to do any ſuch thing: but that I was ſure his Majeſty would receive any thing he ſent with much Satisfaction, as coming from a Prince for whom he had a great Eſteem. He was ſo earneſt with me, and made ſuch Proteſtations of Sincerity, that I was forc'd to tell him that the great *Perſian* Carpets were proper to ſend, becauſe my Maſter did not expect Preſents of great Value. Whereupon he told me he would chuſe a good Quantity of all ſorts and ſizes, and add what he thought moſt proper to convince the King of the Eſteem he had for him. There was a Quantity of all ſorts of Game laid before him. He gave me half a Buck, and told me at the ſame time he had kill'd it with his own Hand, and deſign'd the other half for his Women. That Half was accordingly cut in pieces of about four pounds weight each, and immediately the King's third Son and two Women came out of the *Seraglio*, took up thoſe pieces of Fleſh in their Hands, and carry'd them into the *Seraglio*, as if they had been Beggars that had receiv'd them for Charity. He then repeated his Expreſſions of Deſire to ſatisfy me; and added, I have often admir'd, that your Maſter having ſent you with the Character of Embaſſador, your Preſents have been inferior to thoſe a Merchant you have ſeen here has brought, which have gain'd him the Affection of all Men. I own you as an Embaſſador, your Behaviour ſpeaks you a Man of Quality, and yet I cannot underſtand why you are kept here with ſo little of Grandeur. I am ſatisfy'd it is not yours nor your Prince's fault, and I will make you ſenſible I value you more than thoſe that ſent you. I will ſend you home with Honour, and give you a Preſent for your Maſter without regarding thoſe I have receiv'd; and in return I deſire but one thing of you, which I do not care to commit to the Merchants. It is to get me a Quiver made in your Country to carry my Arrows, a Caſe for my Bow, a Pattern whereof ſhall be given you, a Pillow after my manner to ſleep on, a Pair of Buskins, which you ſhall cauſe to be embroider'd in *England* the richeſt that may be, and a Coat of Mail for my own wearing. I promis'd to ſend for them, and *Aſaph Chan* was commanded to give Patterns. The Night being ſpent in this Diſcourſe, the Prince roſe up and diſmiſs'd me.

The Mogul's kind Expreſſions.

March the third I came to *Mandoa*: the King was expected to make his Entry there, but the Day was not yet fix'd; for he expected the Aſtrologers ſhould aſſign an auſpicious Hour for performing that Ceremony: ſo we ſtaid without, waiting that happy Moment. The 6*th* I went into *Mandoa*. My Servants, whom I had ſent to take up my Quarters, had taken poſſeſſion of a large Incloſure ſhut in with good Walls, where there was a Temple and Tomb. Some Perſons belonging to the Court had alſo taken up their Quarters there; but that did not hinder me from keeping poſſeſſion, as being the beſt Quarter in the Town. It might have been made convenient in all reſpects with a very little Charge. The Air was wholeſom, and the Proſpect pleaſant; for the Houſe was on the Top of a riſing Ground. This Inconveniency there was, that it was two Miles from the King's Palace. The 11*th* I ſet out to go meet the King, but was told, that a Lion having kill'd ſome Horſes of his Train, he was gone out to hunt him. I ſpent ſome time in ſeeking Water; for tho the City was on a Hill, there were no Wells, nor Ciſterns; ſuch is the Forecaſt of thoſe People. All that Multitude of People there was in danger of periſhing with Thirſt. The Great Men at Court had taken poſſeſſion of thoſe few Wells there were in the Country about, ſo that I could get no Water. All the poor People were forc'd to leave the Town; and an Order was ſet forth for all Beaſts and Camels to be ſent out. All that had not Favour, were forc'd to ſeek other Habitations three or four Leagues from thence. This produc'd much Confuſion at Court, and made Proviſions dear. For my own part I was ſufficiently troubled to think what I ſhould do, for my Houſe was very good; and tho I was far from the Markets and Water, yet I thought I could live there more commodiouſly than in the open Country, where I muſt have gone to encamp. I mounted on Horſeback to ſeek for Water my ſelf, and found a Well that was guarded for a *Chan*, to whom the King had given it. I acquainted him how much I ſtood in need of his Favour, and he granted me four Loads of Water a day. I valu'd this Favour as it deſerv'd, and return'd to my Quarters well pleas'd; and having the following Days ſold ſome Goods and eas'd my ſelf of part of my Carriages,

Mandoa City, and Scarcity of Water there.

I deliver'd my self from the publick Calamity. I cannot but declare, that in my Travels following the *Mogul*'s Court, I endur'd all the Inconveniences Men are subject to under an ill Government, and in an untemperate Climate.

The 12*th* of *March* I presented the King for a New-years Gift a couple of fine Knives and six Glasses, from the Company; and he took in good part the Excuse I made for the Smalness of the Present. He commanded one of his Officers to call Mr. *Biddolfe* immediately, and to pay him what he demanded. All our Creditors had Orders at the same time to pay what they ow'd the Company. Then the King order'd me to come up the Steps of his Throne, and draw near him. I obey'd, and found the *Persian* Embassador on the one side of him, and the old King of *Candahar* on the other. As soon as I had taken my place near that Prince, he ask'd me for a Knife, which I sent him the next day. Then the King call'd the *Persian* Embassador, and gave him some Stones and a young Elephant. He knelt and knock'd his Head against the Steps of the Throne to thank him. This was the same Throne that serv'd the Year before, and was then mention'd, having the same Ornaments about it. Over the Throne were the Pictures of the King my Master, the Queen, the Lady *Elizabeth*, Sir *Tho. Smith*, and some others. Under it were two very fine *Persian* Carpets. The Throne it self, as has been said, was of Gold set with Rubies, Emeralds, and *Turky* Stones. On one side upon a little Stage or Scaffold was a Company of Women Musicians. The 30*th* of this Month I sent *Asaph Chan* a Complement with a Present of a Pair of Gloves and a curious Night-cap. He sent back the Gloves, as of no use in that Country; but the Cap he receiv'd, and sent to beg some *Spanish* Wine of me, which I sent him the next day. The 21*st* I discover'd the *Mogul* was jealous that the *English* intended to steal away out of his Country, and that they had some Design of surprizing *Surat*; which the Prince had instill'd into him, that he might have an opportunity of fortifying that Place for his own use: but I satisfy'd his Majesty as to both points. The Complaints made at that Court of the Misdemeanours of Officers are so odious there, that they gain'd me the Ill Will of all the Men of Note; who made this their own Concern, as being the common Cause. For they farm all the Governments in the Kingdom, where they exercise all manner of Tyrannical Exactions upon those under their Jurisdiction, and will not suffer the Knowledg of the Wrongs they do to reach the King's Ear. The grind the People under their Government to get Mony out of them, and are afraid the King should know it; and this made me be look'd upon, and hated in the *Mogul*'s Court as an Informer.

Jealousy of the Mogul.

Tyranny of the Governours in India.

Roe.

The 30*th* of *April* the *Persian* Embassador sent to excuse himself to me, for going away without paying his Respects to me. His Messenger told me he was not sick as he pretended; but that finding no Success in his Negotiations with the King, he had taken his leave, and at parting gave him thirty fine Horses. The King in return presented him 3000 Crowns, and the Embassador testify'd his Dissatisfaction at that Gift. The King to justify himself, caus'd two Lists to be drawn; one of them of the Embassador's Presents, with the Price set on every one, but lower much than what they were really worth. In the other were set down even the meanest things the King had given him, not omitting the Melons, Pine-Apples, and *Spanish* Wine sent him, with their Prices; but much above the real Value. These two Lists being laid before the Embassador, they offer'd him the rest of the Mony to make up the Ballance. This ill Usage made the *Persian* feign himself sick of a Fever to avoid visiting *Asaph Chan*, and *Etimon Doulet*. Therefore he said he could not cross the Town to see me without discovering the Counterfeit; but to make amends had sent to let me know the Truth, and would serve my Nation in his Country to the utmost of his Power. I presented him some *Spanish* Wine, and a few Knives.

Persian Embassador's Presents refus'd.

May 12. a Lion and a Wolf by night broke into my Quarters, and fell upon some Sheep there were in the Court. I sent to ask leave to kill them; for in that Country none but the King may hunt a Lion. Leave being granted, I went out into the Court, the Lion quitted his Prey, and fell upon a little *Irish* Mastiff. One of my Servants kill'd the Wolf, and I sent it the King.

None to hunt the Lion, but the King.

June the 14*th* there was brought to the King a Trunk, which the Jesuits had sent from *Cambaya*, in which there were Medicines and a Letter. It was betray'd into the King's Hands by him that was intrusted with the Carriage of it. The King open'd the Trunk, caus'd a Jesuit that was then at Court to be brought to read the Letter, and look'd into all the Boxes; but finding nothing for his turn, restor'd

Mean Curiosity of the Mogul.

Roe.

reſtor'd all to the Jeſuit. This I mention here as a Caution to thoſe who deal in that Country to take care what they write or ſend; for it is that Prince's Humour to look into the meaneſt things, and the moſt inconſiderable Trifles are in danger when in his Hands.

Dutch Ships caſt away.

The 30*th* of *July* I receiv'd Advice from *Surat* that two *Dutch* Ships were run aground on the Coaſt of *Damam*. They were loaded with Spice and *China* Silks, and bound for the Red Sea; but meeting with bad Weather, they had loſt the Seaſon for getting into that Sea. They try'd to recover *Socotora*, or ſome Port on the Coaſts of *Arabia*; but failing, reſolv'd to run as far as *Surat*, hoping to ride it out in that Road, as they had done other Years: but now they found all Years are not alike; for when they were come to an Anchor, they were oblig'd by Storms to cut down their Maſts by the Board. After which their Cables failing, they were caſt upon a Bank of Sand. The leſſer Veſſel of fifty Tun was beaten all to pieces; the other ſav'd all the Men, and moſt of the Goods.

Auguſt the 21*ſt*, *Marre Ruſtan* King of *Candahar* came to viſit me. I treated him with Wine and Fruit. He ſtaid with me about half an hour, and concluded his Viſit, begging a Cask of Wine. This day Prince *Sultan Corſorone* went out of his Priſon, and came to take the Air in a Houſe near mine. The other Prince *Sultan Corone* had taken a Wife at *Brampore* againſt the King's Will, who had declar'd his Diſlike of it; and at the ſame time there was a Diſcovery of ſome Practice of his againſt his Brother's Life. He was order'd to come to Court to clear himſelf. Queen *Normahal* and *Aſaph Chan*, by the Advice of *Etimon Doulet*, propos'd an Alliance with *Sultan Corſorone*. This News produc'd an univerſal Joy among the People, who now began to hope that good Prince would be reſtor'd to his full Liberty.

The Ceremony of weighing the Mogul.

The firſt of *September* being the King's Birth-day, and of the Solemnity of weighing him, I was conducted into a fine Garden, where beſides others there was a great ſquare Pond with Trees ſet about it, and in the midſt of it a Pavilion or Tent, under which were the Scales the King was to be weigh'd in. The Scales were of beaten Gold ſet with ſmall Stones, Rubies, and Turkoiſes; they hung by Chains of Gold, and for more Surety there were Silk Ropes. The Beam was cover'd with Plates of Gold. The great Lords of the Nation ſat about the Throne on rich Carpets, expecting the King's coming out. At length he appear'd cover'd with Diamonds, Rubies, and Pearls. He had ſeveral Strings of them about his Neck, Arms, Wriſts, and Turbant, and two or three Rings on every Finger. His Sword, Buckler, and Throne were alſo cover'd with precious Stones. Among the reſt I ſaw Rubies as big as Walnuts, and Pearls of a prodigious Magnitude. He got into one of the Scales, ſitting on his Legs like a Tailor. Into the other Scale to weigh againſt him were put ſeveral Parcels, which they chang'd ſix times. The Country People told me they were full of Silver, and that the King that day weigh'd 9000 Roupies. Then they put into the ſame Scale Gold and precious Stones; but being pack'd up, I ſaw them not. After that he was weigh'd againſt Cloth of Gold, Silks, Callicoes, Spices, and all other ſorts of precious Commodities, if we may believe the Natives, for all thoſe things were pack'd up. Laſtly he was weigh'd againſt Honey, Butter, and Corn, and I was inform'd all that was to be diſtributed among the *Banians*; but I think that Diſtribution was not made, and all thoſe things were carefully carry'd back. They told me all the Mony was kept for the Poor, the King uſing to cauſe ſome to be brought at night, and to diſtribute that Mony among them very charitably. Whilſt the King was in one of the Scales, he look'd upon me and ſmil'd, but ſaid never a Word, perhaps becauſe he did not ſee my Interpreter, who could not get in with me. After being weigh'd he aſcended the Throne. Before him there were Baſons full of Almonds, Nuts, and all ſorts of Fruit artificially made in Silver. He threw about a great part of them, the greateſt Noblemen about him ſcrambled for them. I thought it not decent to do ſo; and the King obſerving it, took up one of thoſe Baſons which was almoſt full, and pour'd it out into my Cloke. His Courtiers had the Impudence to thruſt in their Hands ſo greedily, that had I not prevented them, they had not left me one. Before I came in, they had told me thoſe Fruits were of maſſive Gold; but I found by Experience they were only Silver, and ſo light, that a thouſand of them do not weigh the Value of twenty pounds. I ſav'd the Value of ten or twelve Crowns, and thoſe would have fill'd a large Diſh. I keep them to ſhow the Vanity of thoſe People. I do not believe the King that day threw away much above the Value of

of an hundred Pounds. After this Solemnity the King ſpent all the Night a drinking with his Nobles: I was invited, but deſir'd to be excus'd, becauſe there was no avoiding drinking, and their Liquors are ſo hot they will burn a Man's very Bowels. I was then ill of a Flux, and durſt not venture ſuch a Debauch.

The Maſters of Houſes meet the King at his coming by them.

September the *9th* the King went to take the Air upon the Banks of the River *Darbadat*, and I took Horſe to meet him. It is the Cuſtom there that the Maſters of all the Houſes by whoſe Doors the King paſſes muſt make him ſome Preſent; which Gift is call'd *Maubarech*, ſignifying good News, or good Succeſs. Theſe Preſents the King takes as a good Omen of the Succeſs of what he has in hand. I had nothing to gim, and it was a ſhame to appear before him empty handed; beſides, it had been ill manners in me not to be at home upon that day: I reſolv'd therefore to preſent him an Atlas neatly bound, and make him this Compliment, that my Houſe affording nothing worthy the acceptance of ſo great a Prince, I preſented him with all the World, he being Maſter of ſo conſiderable and ſo wealthy a part of it. He receiv'd my Preſent very courteouſly, often putting his hand to his Breaſt, and proteſting that any thing from me was always very acceptable to him. After other courteous Expreſſions, he told me he had receiv'd ſome wild Boars ſent him from *Goa* extraordinary fat, and if I would eat any he would ſend me ſome. I made my profound Obeyſance, and anſwer'd, I ſhould receive any thing that came from his Majeſty with the utmoſt Satisfaction and Reſpect. He mounted his Elephant, and having made a little halt before my Lodging, liked it very well, for it was one of the beſt in the Camp, and I had built it out of the Ruins of a Temple and an antient Tomb. He took leave of me ſeveral times, and would needs have me return to my Lodging becauſe the way was very bad. I took my leave, and obey'd him.

The King of Candahar viſits Sir Tho. Roe's Tent.

The *16th* I went to pay the King of *Candahar* his Viſit, who ſent me word at his door, that he could not receive me without the King's leave, or acquainting *Etimon Doulet*, or *Aſaph Chan*, which he would do at the *Durbar*. I ſent him word he might ſpare his labour, for I would take care not to come a ſecond time to a Perſon ſo ill bred. His Servants would have ſtaid me to carry in my Anſwer; but I went away, and at night was at Court, where the King ask'd me ſeveral Queſtions about my Book of Maps.

Roe.

The Mogul's Goodneſs to the Engliſh Merchants.

The *25th* tho I was very weak, I went again to Court to ſee whether there was any thing to be expected from the King in relation to our Debts. One of our Debtors had lately given me to underſtand, he could not pay without ſelling his Houſe. I preſented the Merchant's Petition to the King, who caus'd it to be read aloud, and would hear the Names of the Debtors, what Security they had given, and what Sums they ow'd. *Aſaph Chan* read it: Then the King call'd *Aradet Chan* the Lord Steward of his Houſehold, and the *Cutwall*, and gave them ſome Directions which I underſtood not. As the Names were read he inquir'd into their Quality, and what Commodities had been ſold them. It appear'd that ſome of them were dead, and others were not the King's Subjects. As for what concern'd *Sulph*, *Aſaph Chan* undertook to ſpeak to the Prince about it, and conclude that Affair when he came. Then my Interpreter was call'd in, and the King turning to me, told me our Merchants had truſted that Mony according to their own fancies, and to whom they pleas'd: That they had not preſented him an Inventory of their Goods, and therefore if their Debtors were not ſolvent it was their own fault, and they could not expect he ſhould pay the Debts of private Perſons. I thought he meant that of *Ergon* an Officer of his, who was lately dead, and all his Goods ſeiz'd for the King. His Majeſty added, that this being the firſt time he would eaſe me of my trouble, and ſee me paid; but that if for the future the Merchants ſold their Goods to his Officers without acquainting him, it ſhould be at their own Peril; but if when the *Engliſh* Ships came they would deliver him an Inventory of all their Goods, he would take what was for his own turn, and diſtribute the reſt among others; and if any of thoſe prov'd inſolvent, he would pay it out of his own Pocket. This is the Cuſtom of the Merchants of *Perſia*, who carry all they have to the King; and he having taken what he likes for himſelf, diſtributes the reſt among his Nobility. His Notaries enter what every Man receives, and another Officer ſettles the Price. The Merchant has a Copy of this Entry given him, and he has nothing to do but to go to their Houſes for his Mony. If they happen to be backward, there is a proper Officer that makes them pay by force. Then my Interpreter was inform'd what order

Roe.

the King had given, which was, that *Arad Chan* ſhould make the Creditors appear before him, and oblige them to pay. Our Merchants were not pleas'd with this Anſwer, but I thought it very juſt, and more favourable than could be expected by private Perſons from ſo great a Prince.

A Rebel defeats the Loyal Party.

The 26*th* the King ſent two *Omrahs*, who are great Commanders, with ſome Forces, to apprehend a *Raja* of the *Raſboots*, who had rebell'd, and was in the Mountains 20 Coſſes from the Camp. That Rebel ſtood his ground, and in a Battel kill'd one of the *Omrahs*, and twelve Captains. This News being brought to the King, he thought it proper to ſend his Son to reduce the *Raja*.

Sultan Corone comes to Court.

October the 2*d*, Prince Sultan *Corone* made his Entry into the Town, attended by the chief Nobility in great Splendor. The King, contrary to our Expectation, receiv'd him as if he had been his only Son: All the great Men and the King's Mother went five Coſſes out of Town to meet him. I excus'd my ſelf on account of my Weakneſs.

The 5*th* I receiv'd Advice that our Admiral was not yet arriv'd at *Surat*, and that the Ships of the Company in their way thither had reſcu'd a Ship of the Queen Mother's coming from the Red Sea, which was chas'd by two *Engliſh* Pirats. If this Ship had been taken, it would have been of very ill Conſequence to us. The 6*th* I went to viſit the Prince upon his arrival, having need of him for our buſineſs. I deſign'd to offer him the Service of our Nation, and preſent him with a Gold Chain made in *China*. When I ſent to deſire Audience, word was brought me I might come in the morning at break of Day, or ſtay till he went out to ſee the King, which I muſt have done at the door. I took this as an Affront, having never been refus'd Audience by his Father; and therefore ſhow'd my Reſentment, ſaying, I was none of his Slave, but free, and the Embaſſador of a King, and would take care not to viſit, or make Court to him any more; and ſince he refus'd me Juſtice, I would for the future ſeek it elſewhere: Accordingly at night I went to the King, who receiv'd me with much Civility. I bow'd to the Prince, and he would not take notice he ſaw me. I gave the King an account of what he had requir'd of me, and told him, I had brought an Inventory of Goods in purſuance to his Commands. He ask'd ſeveral Queſtions, and ſeem'd well pleas'd at what was in the Inventory, promiſing me all Favours and Privileges I could deſire. He ask'd whether our Ships had brought any Pearls, or precious Stones; to which I anſwer'd, they were dearer in *England* than in his Dominions: which Anſwer ſeem'd to ſatisfy him. I durſt not ſay there were Pearls, fearing that would ſet the Prince upon perſecuting our People; beſides, I thought thoſe Pearls would be the more valu'd being the leſs expected, and hop'd to make a Friend with them: and therefore when *Aſaph Chan* preſs'd me to tell him whether we had any Jewels, I declar'd to him, I would have him ſecond the Anſwer I had given, that they were dearer in *England* than in *India*, and I had ſomething to ſay to him in private: He took me at half a word, and ſaid no more. The King ſeeming to me to be then in a good Diſpoſition towards us, I thought it a proper ſeaſon to mention our Debts; and having then the Petition ready drawn about me, took it out, and held it up to preſent it. The King having his Thoughts perhaps otherwiſe employ'd at that time, did not obſerve it; but his Courtiers preſently imagin'd what it might be, and believing he would be very angry that his Orders were not obey'd, one of them ſlily drew near, and pull'd down my hand, deſiring me not to preſent that Petition to the King. I told him, *Aradeth* had refus'd to do me Juſtice. He hearing what I ſaid was very uneaſy, and applying himſelf to *Aſaph Chan*, deſir'd him not to let me make my Complaint. I urg'd, our Ships being now come, we could ſuffer no longer delays and loſs of time. They conſulted what was to be done, and calling for the *Cutwall*, told him he muſt execute the King's Orders. That ſame night our Debtors Tents were beſet, others were purſu'd, ſo that I believe this time we ſhall have Juſtice done us. I had many Thanks return'd me for the Civility us'd by the *Engliſh* towards the Paſſengers that were aboard the Queen Mother's Ship, and for protecting that Veſſel againſt the Pirats of our Nation. They repreſented the thing well to the King, and the great Men told me they had reaſon to love the *Engliſh*, that they would do us all Service in their Power; but that they wonder'd our King could not command his Subjects, and that any ſhould preſume to take Ships out of the Kingdom without his leave. *Aſaph Chan* and I withdrew to tranſlate the Inventory into *Perſian* for the King: I ſomewhat increas'd the Article of the Mony, that he might have the better

He refuſes Sir Tho. Roe Audience.

Debts ſhe to be recover'd.

opinion

opinion of our Trade. I concluded, deſiring his Majeſty to allow us the liberty of ſelling the reſt. That done, *Aſaph Chan* put me in mind I had ſomething to ſay to him in private. I told him it was true, I had ſome Rarities come, but I had far'd ſo ill the laſt year by having my Secret divulg'd, that now I durſt truſt none but him; and therefore on his word of Secrecy and Advice, I declar'd I had a Pearl of a great Value, and ſome other Rarities, and knew not whether I ſhould tell the King, leſt the Prince ſhould become our utter Enemy. I gave him an account of what happen'd going to viſit him in the morning, that I was ſtill ſenſible we ſtood in need of his Favour, and had therefore kept that Pearl to make him our Friend, to which I deſir'd his Advice. He imbrac'd me, and ſaid I had done wiſely, but muſt keep the Secret, or it would breed me trouble: That the Prince was a Tyrant, and miſus'd all Strangers. All this I ſaw tended to get the Pearl out of my hands, adviſing me to ſend for it and truſt no Man, telling me Inſtances of the ill uſage of the *Portugueſes* upon the like occaſions: That if I would ſell him the Pearl, he would depoſite the Mony I ſhould value it at in the hands of a third Perſon; and in return for the Confidence I repos'd in him, he would ſollicite our Buſineſs, which could never be done without him. I ſaid I would ſerve him, but fear'd he would reveal the Secret: He ſwore he would keep it, and to make the Oath the more ſolemn, we ſqueez'd one anothers Thumbs, as is the Cuſtom of the Country. I promis'd on my part to rely wholly on him, and do all things according to his Direction. He ſaid he would get me Orders that our Goods ſhould not be touch'd, but left wholly at my diſpoſal; that he would reconcile the Prince and me, and I ſhould be better us'd than I had been, have a particular Judg aſſign'd that ſhould take care of our buſineſs, and all the Satisfaction we could wiſh. He ſaid it would be proper to make his Siſter Queen *Normaball* a Preſent, and ſhe would prevail with the King to give me Mony. To this I reply'd, I had rather his Majeſty ſhould beſtow his Favours on our Nation in general. Then he carried me to the King, to whom I preſented the Inventory tranſlated: I had a favourable Reception. He ask'd me whether there was any Tapeſtry? I ſaid ſome was ſent me, if it were not ſeiz'd by the way by the Prince's order. He ſaid he would take a good quantity of our Cloths, and other Commodities, directing me to have them brought, and *Aſaph Chan* to draw up the Order for their free Paſſage. I was well pleas'd with this day's ſucceſs; for tho Experience had taught me, that there was no Faith among thoſe Barbarians, yet I had no cauſe to miſtruſt *Aſaph Chan*, when it was his Intereſt to be faithful to me, till he had got the Pearl, which he might otherwiſe have miſs'd of; nor could I ſuſpect him afterwards, becauſe he could not betray my Secret without diſcovering his own Falſhood to the Prince.

Aſiph Chan cheats by Sir Tho. R.

Roe.

Sir Tho. Roe gains the Prince.

Sordid Spirits.

The Favourite Queen gain'd.

The 12*th* *Aſaph Chan* according to Promiſe went with me to the Prince, who receiv'd me in his Chamber, where I preſented him a ſmall Gold Chain made in *China*, on a Salver of that Country. *Aſaph Chan* perſuaded him to deal more kindly with us than he had done, repreſenting the Profit our Trade would yield him, and the loſs it would be if we went away. The Prince immediately directed his Secretary to draw the Order to our Mind, and write a Letter to the Governor to ſee it executed; adding I ſhould have any other Letter I deſir'd. This made me ſenſible of the poor Spirits of thoſe People. *Aſaph Chan* was become ſo much our Friend in hopes to buy ſome Trifles, that he would have betray'd his own Son to ſerve us, and was my humble Servant. He would needs ſend one of his Servants aboard our Ships to this purpoſe, which I could not refuſe him; beſides, it is no loſs to us, for he is a good Pay-maſter, bought by wholeſale what we muſt have ſold by retail, and ſav'd us the charge of Carriage. He obtain'd an Order from the Prince to this effect, and writ a kind Letter to the Governor in our behalf. I now alſo obtain'd an Order from the Prince for *Bengala*, which before he would not hear me ſpeak of. Afterwards I found he proſecuted our Debtors, as if they had been his own; and as he paſſed before the *Cutwall*'s Houſe, call'd him out to bid him be ſpeedy in our buſineſs, which was an unparallel'd Favour. The next day *Aſaph Chan* ſent one of his Servants in the Queen's Name to acquaint me ſhe had obtain'd another Order from the Prince, that all our Goods for the future ſhould be under her Protection; that this was done, and ſhe was about ſending one to ſee what elſe we wanted, and take care that no wrong was offer'd us. *Aſaph Chan* ſent word he had done this for fear of the Prince's paſſionate Temper, and his delays in thoſe Affairs; but now we might be ſecure, ſince his Siſter had under-

Roe. took our Protection, for the Prince would meddle in it no more; and that he ingag'd on his Honour that all things directed for me ſhould be deliver'd to me. That ſhe had ſent a poſive Order, directing the Perſon that carry'd it to be aſſiſting to our Factors, that they might have no cauſe to complain of the Officers of *Surat*. She further deſir'd me to write to the Captain of the Ship and to the Factors, to be kind to her Meſſenger, and let him buy ſome of thoſe Toys that had been laid aſide. This I could not refuſe, but gave her a Liſt of them, upon condition ſhe would ſhow me a Copy of the Order, which was ſeal'd. This ſhows how eaſy it is to ſell ſuch Commodities here. Laſt year they did not regard us, now the Liſt or Inventory is tranſlated; yet without mentioning the Pearls I had given the King, every one runs to buy. Moſt of the Great Men at Court deſir'd me to give them Letters to ſend their Servants to deal with our Factors; ſo that if I had been furniſh'd with three times the Quantity of Goods, they had been ſold aboard the Ships, and we had ſav'd the Duties, Carriage, and the Seizures made before. I writ to our Factors to ſell to *Normahal*'s and her Brother's Servants what Goods they deſir'd, even of thoſe ſet apart, that I might be ſupported by their Intereſt at Court.

Good Sale of Engliſh *Commodities.*

The 24*th* the King went 24 Coſſes from *Mandoa*. He went from place to place on the Mountains; and no body knowing what he intended, we were at a loſs what way to take. The 26*th* I got an Order for ten Camels at the King's Rates. The 29*th* I ſet out, being forc'd to quit my Quarters which were ſo inconvenient. The 31*ſt* I came to the King's Tents, who was gone a hunting for ten Days, none going with him, but ſuch as he had nam'd. His Camp was diſpers'd and ſcatter'd about the Country, the Water was bad, and Proviſions dear, much Sickneſs, and other Inconveniences; but nothing diverts him from taking his pleaſure, when he ſets on it. I was inform'd he had not yet reſolv'd whether he ſhould go to *Agra* or *Guzurat*; the latter was moſt talk'd of, but the former ſeem'd more probable, becauſe his Council thought that a more commodious and pleaſant Place than the other. To me either was indifferent, becauſe I had no proſpect but the compaſſing my Buſineſs. Therefore ſeeing he might ſtay there a Month, I concluded it was the beſt way to have my Preſents brought thither, and endeavour to conclude my Buſineſs: hoping after that I might obtain ſome Reſt, which I needed; being very ill, and wanting Conveniences, whilſt I follow'd the Court, to recover my Health.

Inconveniences in following the Mogul's *Camp.*

November the ſecond, *Steele* and *Jackman* came to me with the Pearls, and ſome other inconſiderable things they had brought aſhore privately by my Order. Theſe Men came with Projects of Water-works to me, made to advance the Sale of Lead, which I did not approve of for good reaſons; but was ſatisfy'd they ſhould make a trial to pleaſe them; and bid them bring their Workmen to *Amadabat*, where with the Aſſiſtance of *Mocreb Chan*, the only Man there that loves new Inventions, I would offer their Service to the King, and ſee what Conditions he would propoſe; tho I was of opinion it was Labour and Mony loſt. The Company ſhould not ſo eaſily give ear to theſe Projectors, who generally mind their own Profit more than theirs that employ them. The other Project to oblige the Caravans and Merchants of *Labor* and *Agra*, who travel generally into *Perſia* through *Candahar*, to change their Method, and ſend their Goods down the River *Indus*, to be put aboard our Ships, and ſo convey'd into the Gulph of *Perſia*, is a mere Chimera never to be reduc'd to practice: For tho it is eaſy to run down the River, the *Portugueſes* have a Reſidence at the Mouth of it; and then it is a matter of much Difficulty to return up the River, beſides that they muſt enſure their Commodities. There are many other reaſons againſt this Deſign too long to inſert, and needleſs, becauſe there is no probability the thing ſhould ever be put in execution. The third Project of uniting the Trade of the Red Sea with this, is what I have always recommended, and has already begun to be practis'd. The Danger of Pirates in theſe Seas is great, and therefore I did not queſtion but many Merchants would put their Goods aboard our Ships, which would make our Friendſhip neceſſary to theſe People; and I adviſ'd to employ one of our Ships this year in that Trade, which might return in *September*. This I earneſtly recommended to the Captains and Factors; and if executed, the Company would find the Advantage. Were it my own Concern, moſt of the Ships being light by reaſon of the ſmall Stowage the Goods here take up, I would ſend them to the Red Sea, tho they were empty, for there are many good Hits in that Sea; and tho

Engliſh Projects to advance Trade in India.

they did nothing but bring back the Goods you have at *Mocca*, and other Ports in that Sea, it would pay the Charge of the Voyage. *Steele*, *Kerridge*, and others are very fond of their Notions, insomuch that they do not pay me the Respect they ought, and are every day at Daggers-draw with my Parson. I have told *Steele*, his Wife cannot live in this Country, for she would draw many Inconveniences on us, and therefore he must send her back into *England*.

Kindness of Asaph Chan to Sir Tho. Roe.

The *6th* I went to *Asaph Chan*, and show'd him the Pearls according to promise. He told me they were not fit for that Country, which was afterwards confirm'd to me by others; yet he was so pleas'd I had kept my Word with him, that I believe I may say as *Pharaoh* did, *The Land is before you, settle where you please.* We spoke not of the Price of the great Pearl. He promis'd to keep the Secret, assuring me that for my sake, and because I had confided in him, he would give more for it than it was worth, and pay ready Mony; for he had a great deal, and would lend me some if I had occasion. I had all imaginable good Words from him, and some good Actions. He further told me there was little difference in that Country between giving and selling, which I found by Experience to be true. After this familiar Discourse in his Bed-chamber, he rose up to go to Dinner, and invited me and my Retinue. I din'd at a Table apart, because they make a Scruple of eating with us.

I mention'd before that the King had sent me three Criminals condemn'd to Death, offering them to me to buy them as Slaves, which is there look'd upon as a Favour, and what Answer I return'd. The King order'd the Prisoners to be sent to me, and expected I should send him the Mony; but I hearing no more of him, hop'd it was forgot, and took no care to pay it. One night the King's Officers brought the Prisoners to my Steward's House; and took his Word for sixty Roupies, which I paid, and set them at liberty. This Mony is pretended to satisfy those that have been wrong'd; but the King takes it himself, and makes his advantage of his Great Mens Charity, who look upon it as a Favour that he gives them this occasion to exercise it.

Jealousy of the Indians.

The *10th* I visited *Asaph Chan* on account of a Complaint I receiv'd that we were not allow'd to lay our Ships ashore, the Prince having been inform'd we intended to build a Fort at *Soali*, and that our Ships were to that purpose loaded with Bricks and Lime. This Jealousy sprung from our Mens bringing their Ships ashore to careen them. The Report was so hot that I was forc'd to go to Court to clear my self, and had much ado to undeceive the King; this Conceit being more strongly fix'd in them, because I had not long before ask'd a Port of the King for that purpose. Yet this did not prevent his sending down a Body of Horse to demolish a Brick Fort that was at the Mouth of that River. They disarm'd our Men, but the Arms were put into the Custom-house, and only the Sailors had theirs taken away. I told *Asaph Chan* I could not live in Servitude; that there was no Honour in a Prince who granted a favourable Order one day, and recall'd it the next; and that I should be blam'd if I staid any longer after such Usage. He said he would that night acquaint the King before the Prince, and return me his Answer. The *30th* he told me wonders of the *Mogul*'s Kindness for the King my Master, my Nation, and for me in particular; adding, he had run the hazard of losing the Prince's Favour to serve us, but that he should soon be in a condition to do it effectually; for he was about being Governor of *Surat*, which the Prince must quit, having the Government of *Amadabat* and *Cambaya* confer'd on him: And to demonstrate he was real, desir'd me to be with the King at night, with the King my Master's Letter translated into *Persian*, advising me to complain and desire leave to be gone, and I should see how he would second me. In the Evening I attended the King, found a great Court, presented my Letter; and *Etimon Doulet* at the request of *Asaph Chan* read the *Persian* Translation. The King said he would take upon him to conclude a Peace between us and the *Portugueses*, answer his Majesty's Letter, and perform all he desir'd in it. However I ask'd leave to return to *England*. The King and Prince had some Contest about this matter, the latter saying he got nothing by our Stay at *Surat*, and was willing we should be gone. Here *Asaph Chan* stood up boldly, and said the Kingdom gain'd considerably by our Trade, and was in some measure secur'd by it; that the Prince's Officers us'd us ill, and it was impossible for us to stay without Redress; and therefore it were better for his Majesty to dismiss us, than keep us to suffer new Wrongs. The Prince in a Passion said he had never wrong'd us, but that on the contrary, at his Suit he had lately granted us an Order. It is true, reply'd

Roe.

Roe. ply'd *Aſaph Chan*, you granted them the Order as they deſir'd it, but ten days after you ſent another to recal it: Adding, that his Honour ſuffer'd by this Breach of Faith; that he had no Intereſt in it, and only ſpoke with reſpect to the King's Juſtice and Reputation. For our Uſage *Aſaph Chan* refer'd it to me, who had often complain'd that our Goods were taken from us forcibly theſe two years laſt paſt; that we could never get Payment, and his Officers ſtill us'd the ſame Violence every Fleet that came; that if the Prince was weary of us, it were better for him to turn us out, and he might be ſure we would do our ſelves right upon the Sea. Does the Prince, or the King, ſaid he, maintain this Embaſſador? He is a Stranger that follows the Court at his own Expence; if his Goods are forcibly taken from him, and he can procure no Payment, how can he ſubſiſt? This was ſpoke with much Heat, and the King two or three times repeated, Violence, Violence, ſeverely checking the Prince. This open Breach with the Prince ſucceeded as *Aſaph Chan* had forecaſted; for we were pay'd all that was due to us at *Surat*, and the Cuſtom-houſe Officers had Orders to treat us better for the future. I am ſatisfy'd had I not fallen out with the Prince, I ſhould never have made good of it. I told the Prince's Meſſenger before the *Engliſh* Merchants, that if he offer'd any Violence to me, or my Merchants, it would coſt him ſome Blood; that I would ſhip my ſelf aboard his own Veſſels, taking them out of his Ports, and would carry them into *England*.

January the 30*th* the *Dutch* came to Court with a Preſent of ſeveral Rarities brought out of *China*. They were not permitted to come near the third Aſcent. The Prince ask'd me who they were. I told him they were *Dutch*, and liv'd at *Surat*. He ask'd, whether they were our Friends. I anſwer'd, they were a Nation that depended on the King of *England*, and were not well receiv'd in all Parts; that I knew not what brought them thither. Since they are your Friends, ſaid he, call them. I was forc'd to ſend for them to deliver their Preſents. They were plac'd near our Merchants, without holding any Diſcourſe with them.

Dutch come with a Preſent to the Mogul.

Here ends all that is to be found of Sir Thomas Roe's *Journal, the reſt being loſt; tho* Purchas *in his Extract ſays, there was nothing more material in it, but only what peculiarly related to Trade, and the Buſineſs of the Company. It will not be amiſs to add what little matter could be found worth the Reader's Knowledg in two Volumes of Sir* Thomas *his Letters, which have been peruſ'd to take out all that might be of uſe.*

An Extract of a Letter of Sir Thomas Roe's *to the Company, dated at* Adſmere, January *the* 25th 1615. *Containing only what is remarkable, and not mention'd in the Journal.*

AT my firſt Audience the *Mogul* prevented me in Speech, bidding me welcome as to the Brother of the King my Maſter; and after many Complements I deliver'd his Majeſty's Letter, with a Copy of it in *Perſian:* then I ſhow'd my Commiſſion, and deliver'd your Preſents, that is, the Coach, the Virginals, the Knives, a Scarf embroider'd, and a rich Sword of my own. He ſitting in his State could not well ſee the Coach, but ſent many to view it, and caus'd the Muſician to play on the Virginals, which gave him content. At night, having ſtaid the Coach-man and Muſician, he came down into a Court, got into the Coach, and into every Corner of it, cauſing it to be drawn about. Then he ſent to me, tho it was ten a clock at night, for a Servant to put on his Scarf and Sword after the *Engliſh* Faſhion, which he was ſo proud of, that he walk'd up and down drawing and flouriſhing it, and has never ſince been ſeen without it. But after the *Engliſh* were come away, he ask'd the Jeſuit, whether the King of *England* were a Great King, that ſent Preſents of ſo ſmall Value, and that he look'd for ſome Jewels; yet Rarities pleaſe as well: and if you were yearly furniſh'd from *Frankfort*, where there are all ſorts of Knacks and new Devices, a hundred Pounds would go further than five hundred laid out in *England*, and be more acceptable here. This Country is ſpoil'd by the many Preſents that have been given, and it will be chargeable to follow the Example. There is nothing more welcome here, nor did I ever ſee Men ſo fond of Drink, as the King and Prince are of Red Wine, whereof the Governour of *Surat* ſent up ſome Bottles, and the

The Company's Preſents to the Mogul.

The Mogul and Prince fond of Red Wine.

Presents fit for India.

the King has ever ſince ſollicited for more: I think four or five Casks of that Wine will be more welcome than the richeſt Jewel in *Cheap-ſide*; large Pictures on Cloth, the Frames in pieces, but they muſt be good, and for Variety ſome Story with many Faces. For the Queen, fine Needle-work Toys, Bone-laces, Cut-work, and ſome handſome wrought Waſt-coat, Sweet-bags, and Cabinets will be moſt convenient. I would wiſh you to ſpare ſending Scarlet, it is dear to you, and no better eſteem'd here than Stammel. I muſt add that any fair *China* Bedſteds, or Cabinets, or Trunks of *Japan*, are here rich Preſents.

Roe

A rich Preſent.

Lately the King of *Viſapour* ſent his Embaſſador with thirty ſix Elephants, two of them with all their Chains of wrought beaten Gold, two of Silver, the reſt of Braſs, and four rich furniſh'd Horſes, with Jewels to the value of ten Lecks of Roupies. Yet withal he ſent *China* Ware, and one Figure of Chryſtal, which the King valu'd more than all that Maſs of Wealth.

Privileges of Embaſſadors not underſtood

This Place is either made, or of it ſelf unfit for an Embaſſador; for tho they underſtand the Character, yet they have much ado to underſtand the Privileges due to it, and the rather becauſe they have been too humbly ſought to before.

Extract of a Letter to the Arch-Biſhop of Canterbury. *Dated at* Adſmere, January 29. 1615.

No Laws in India.

LAWS theſe People have none written; the King's Judgment binds, who ſits and gives Sentence once a week, with much Patience, both in Civil and Criminal Cauſes, where ſometimes he ſees the Execution done by his Elephants, with too much Delight in Blood.

Governors.

His Governors of Provinces rule by his *Firmaes*, which are his Letters, or Commiſſions authorizing them, and take Life and Goods at pleaſure.

Religion.

There are many Religions, and in them many Sects. *Moors* or *Mahometans* following *Hali*; and ſuch is the King. *Banians* or *Pythagoreans*, believing the Tranſmigration of Souls, and therefore will not kill the Vermin that bite them, for fear of diſlodging the Soul. They often buy many days reſpite from killing any Fleſh in a Province or City, merely out of Charity. Idolaters there are of ſeveral ſorts, their Wives adorning the Funeral Piles, and caſting themſelves into the Flames with great Joy.

Extent of the Mogul's Empire.

The Extent of this Dominion is on the Weſt to *Syndu*, on the North-weſt to *Candabar*, on the North almoſt to the Mountain *Taurus*, on the Eaſt to the Borders of *Ganges*, and South-Eaſt all *Bengala*, the Land forming the Gulph down to *Decan*. It is much greater than the *Perſian* Monarchy, almoſt, if not quite equal to the *Turkiſh*. *Agra* the ordinary Reſidence of the King is near a thouſand Miles from any of the Borders, and farther from ſome. The right Iſſue of *Porus* is here a King in the midſt of the *Mogul*'s Dominions, never ſubdu'd till laſt year; and to ſay the Truth, he is rather bought than conquer'd, won to own a Superior by Gifts, and not by Arms. The Pillar erected by *Alexander* is yet ſtanding at *Delli*, the antient Seat of the Anceſtors of *Rama* the Succeſſor of *Porus*.

Buildings.

The Buildings are all baſe of Mud, one Story high, except in *Surat*, where there are ſome of Stone. I know not by what Policy the King ſeeks the Ruin of all the antient Cities which were nobly built, and now lie deſolate and in Rubbiſh. His own Houſes are of Stone, handſom and uniform. His great Men build not, for want of Inheritance; but as far as I have yet ſeen, live in Tents, or Houſes worſe than our Cottages. Yet where the King likes, as at *Agra*, becauſe it is a City erected by him, the Buildings, as is reported, are fair and of carv'd Stone.

Revenues.

In Revenue he doubtleſs exceeds either *Turk*, or *Perſian*, or any Eaſtern Prince, the Sums I dare not name; but the Reaſon. All the Land is his, no Man has a Foot. He maintains all that are not Mechanicks by Revenues beſtow'd on them reckoned by Horſes, and the Allowance of many is greater than the Eſtates of *German* Princes. All Men riſe to greater and greater Lordſhips as they advance in Favour, which is got by frequent Preſents rich and rare. The *Mogul* is Heir to all that die, as well thoſe that gain'd it by their Induſtry, as Merchants, *&c.* as thoſe that live by him. He takes all their Mony, only leaving the Widow and Daughters what he pleaſes. To the Sons of thoſe that die worth two or three Millions, he gives ſome ſmall Lordſhip to begin the World anew.

The

Roe.

The Mogul ſeen thrice a day.

The King ſits out in three ſeveral Places at three times of the Day, except ſomething extraordinary hinder him. An hour at noon to ſee his Elephants fight; from four till five to entertain all Comers, to be ſeen and worſhip'd; from nine till Midnight amidſt his principal Men in more Familiarity, being below among them.

Policy.

All the Policy of his State is to keep the greateſt Men about him, or to pay them afar off liberally. There is no Council, but every Officer gives the King his Opinion apart.

He (*meaning* Jehan Guire) is of Countenance cheerful, and not proud in Nature, but only by Habit and Cuſtom; for at night he is very affable, and full of gentle Converſation.

There is an Account in this Letter of Sir Tho. Roe's *Audience, but that is to be ſeen before in the Journal.*

An Extract of a Letter of Sir Tho. Roe *to the Arch-Biſhop of* Canterbury. *Dated at* Adſmere *the* 30*th of* October 1616.

Mahometaniſm introduc'd in India.

BEfore the Inundation of *Temer* the Great, that is *Tamerlan*, the ninth Anceſtor of this King, theſe Countries were govern'd by divers Heathen petty Princes, worſhipping all ſorts of Creatures after their ſeveral manners. *Tamerlan*'s Off-ſpring brought in the Knowledg of *Mahomet*, but impos'd it on none by the Law of Conqueſt, leaving Conſciences at liberty. So that the Natives from the Circumciſion brought in by the *Mahometans*, call'd them *Moguls*, or chief of the Circumcis'd. Among the *Moguls* there are many ſtrict *Mahometans*, many that follow *Hali* his Son in Law, and other later Prophets, who have their *Xeriſes*, *Mulhaes*, and Prieſts, their Moſques, Religious Votaries, Waſhings, Praying, and Ceremonies without end. And as for Penitents, no Sect in the World can ſhow ſuch ſtrange Examples, nor boaſt of ſuch voluntary Poverty, Puniſhments, Sufferings, and Chaſtiſements as theſe, who are all eſteem'd Holy Men, but of a mixt Religion, not upright with their Prophet. *Sir* Thomas Roe *ſhould have excepted the Idolaters in* India, *who far outdo the* Mahometans *in this Particular.* The *Gentiles* are of more ſorts, ſome valiant good Soldiers, drinking Wine, eating Hogs Fleſh, but worſhipping the Figure of a Beaſt. Some who will not touch the Fleſh that is not holy by Imputation; others that will not eat any thing that ever had Life, nor kill the Vermin that bites them, nor drink in the ſame Cup with thoſe that do, ſuperſtitious in waſhing, and moſt zealous in their Profeſſion; but all of them aſcribe a ſort of Divinity to their River *Ganges*, at which once a year 40 or 50000 meet, and caſt in Gold and Silver for an Oblation. In like manner they reverence a Pig's Head in a *Pagod* near this City, and all living Cows, and ſome other Beaſts and Creatures. Theſe have their *Pagods*, and Holy Men, Prophets, Witches, Soothſayers, and all other Impoſtures of the Devil. The *Mahometan Mulhaes* know ſomewhat in Philoſophy and the Mathematicks, are great Aſtrologers, and can talk of *Ariſtotle*, *Euclid*, *Averroes*, and other Authors. The learned Tongue is the *Arabian*. In this Confuſion they continu'd till the Time of *Ezbar Sha*, Father to this King, without any Knowledg of Chriſtianity. *This is another Miſtake in Sir* Tho. Roe, *for they had always heard of Chriſtianity, and there were many Chriſtians both in* Perſia *and ſome parts of* India. *Ezbar Sha* being a Prince by Nature juſt and good, inquiſitive after Novelties, curious of new Opinions, and excelling in many Virtues, eſpecially in Piety and Reverence towards his Parents, call'd in three Jeſuits from *Goa*, the chief of whom was *Jerom Xaverius*, a *Navarrois*. After their Arrival he heard them diſcourſe with much ſatisfaction, and diſpute of Religion, and caus'd F. *Xaverius* to write a Book in defence of his Religion againſt both *Moors* and *Gentiles*, which when finiſh'd he read in every Night, and had ſome part diſcuſs'd. Finally he granted them his Letters Patents to build, preach, teach, convert, and to uſe all their Rites and Ceremonies as freely as in *Rome*, beſtowing on them Means to erect their Churches and Places of Devotion. In this Grant he gave liberty to all ſorts of Men to become Chriſtians, even to his own Court and Blood, profeſſing it ſhould be no Cauſe of Diſfavour. *Ezbar Sha* himſelf continu'd a *Mahometan*, yet he began to make a Breach into the Law; for conſidering that *Mahomet* was but a Man, and a King, as he was, and therefore reverenc'd, he thought he might prove as good

Idolaters there.

Chriſtianity.

good a Prophet himself. This Defection of the King spread not far, a certain outward Awe with-held him, and so he dy'd in the formal Profession of his Sect. *Jehan Guire Sha*, his Son, the present King, being the Issue of this new Fancy, and never circumcis'd, bred up without any Religion at all, continues so to this Hour, and is an Atheist. Sometimes he will profess himself a *Mahometan*, but always observes the Holy Days, and does all Ceremonies with the *Gentiles*. He is pleas'd with all Religions, but loves none that changes; and falling into his Father's Conceit, has dar'd to proceed further in it, and to profess himself for the main of his Religion to be a greater Prophet than *Mahomet*, and has form'd to himself a new one, being a Mixture of all others, which many have receiv'd with such Superstition, that they will not eat till they have saluted him in the Morning; for which purpose he comes at Sun-rising to a Window open to a great Plain before his House, where Multitudes attend him. When the *Moors* about him talk of *Mahomet*, he will sooth them; but is glad when any one will lash out against him. Of Christ he never utters any disrespectful Words, nor do any of all these Sects; which is a wonderful secret working of God's Truth, and worth observing.

As for the new-planted Christian Church, he confirm'd and enlarg'd its Privileges, spending two Hours every Night for a year in hearing Disputes; often dropping Words of his Conversion, but to a wicked purpose. To give the more hope he deliver'd many Youths into the hands of F. *Francisco Corsi* still Resident here, to teach them to read and write *Portuguese*, and to instruct them in Human Learning, and in the Law of Christ. To that purpose the Father kept a School some years, to which the King sent two Princes his Brothers Sons, who being brought up in the Knowledg of God, and his Son our blessed Saviour, were solemnly baptiz'd in the Church of *Agra*, with great Pomp; being first carry'd up and down all the City on Elephants in Triumph: and this by the King's express Order, who would often examine them to see what progress they made, and seem'd well pleas'd with them. This made many bend towards the same way, being ignorant of his Majesty's Intention; others that knew him better, suppos'd he suffer'd this in Policy to render those Children odious to the *Moors* for their Conversion, the Strength of his Estate consisting in them: but all Men mistook his Design, which was thus discover'd. When these and some other Children were settled, as was thought, in the Christian Religion, and had learnt the Principles thereof, as to marry but one Wife, not to be coupled with Infidels, &c. the King set the Boys to demand *Portuguese* Wives of the Jesuits; who thinking it only an idle Motion of their own, chid them, and suspected no more: But that being the end of their Conversion to get a Woman for the King, and no care being taken in it, the two Princes came to the Jesuits, and deliver'd up their Crosses, and all other Tokens of Religion, declaring they would be no longer Christians, because the King of *Portugal* sent them no Presents nor Wives, as they expected. The Fathers seeing this, began to doubt there was more in it than the Boys discover'd; especially seeing their Confidence that had cast off the Awe of Pupils: and examining the matter, they confess'd the King commanded them. The Jesuits refus'd to receive the Crosses, answering they had been given by his Majesty's Order, and they would not take notice of any such Surrender from Boys, but bid them desire the King to send one of those who are, according to order, to deliver all his Majesty's Commands, whose Words are by Privilege a sufficient Warrant, and then they would accept of them; hoping the King would not discover himself to any of his Officers in this poor Plot. The Boys return'd with this Message, which inrag'd the King; but being desirous to break up the School, and withdraw the Youth without noise, he bid them call the Jesuits to the Womens Door, where by a Lady he gave the Order, and without ever taking any notice since of any thing, his Kinsmen were recall'd, and are now absolute *Moors*, without any taste of their first Faith: and here have ended the Conversions of these Infidels.

Roe.

Willmus Dissimulation of the Mogul.

I will add one or two more pleasant Relations, and so conclude. Not long since the Jesuits House and Church being burnt, the Crucifix remain'd untouch'd, which was given out for a Miracle, and much-talk'd of. The King, who never lets slip any opportunity of new Talk, or Novelties, hearing of this Accident, calls the Jesuit, and questions him about it. He answers ambiguously; whereupon his Majesty ask'd, whether he did not desire to convert him? And being answer'd in the Affirmative, reply'd, You speak of your great Miracles, and

The Mogul like Herod would see a Miracle.

Roe.

of many done in the Name of your Prophet. If you will caſt the Crucifix and Picture of Chriſt into a Fire before me, if it burn not I will become a Chriſtian. The Jeſuit refus'd the Trial, as unjuſt, anſwering, That God was not ty'd to the Call of Man, that it was a Sin to tempt him, and that he wrought Miracles according to his own Will; yet he offer'd to caſt himſelf into the Fire for a Proof of his Faith, which the King would not allow of. Here aroſe a great Diſpute, began by the Prince, a moſt ſtiff *Mahometan*, and hater of all Chriſtians, urging, that it was reaſonable to try our Religion after this manner; but withal, that if the Crucifix did burn, then the Jeſuit ſhould be oblig'd to turn *Moor*. He urg'd Examples of Miracles ſaid to be wrought for leſs purpoſes than the Converſion of ſo mighty a King, and ſpoke ſcornfully of Chriſt Jeſus. The King took up the Argument, and defended our Saviour to be a Prophet, comparing his Works with thoſe of their abſurd Saints, inſtancing the raiſing of the dead, which never any of theirs did. The Prince reply'd, that to give ſight to one born blind was as great a Miracle. This being hotly debated on both ſides, a third Man interpos'd to end the Controverſy, ſaying, that both the Father and the Son were in the right as to their Opinions; for to raiſe a dead Body to Life muſt be own'd to be the greateſt Miracle ever done, but that to give ſight to an Eye naturally blind was the ſame work, becauſe a blind Eye was dead, Sight being the Life of it; therefore he that gave ſight to a blind Eye, did as it were raiſe it from Death. Thus this Diſcourſe ended.

A ſtrange ſtory of an Ape.

The other Story is this. A Juggler of *Bengala*, of which Craft there are many, and very notable at it, brought before the King a great Ape, which as he ſaid could divine and propheſy; and to this Beaſt ſome of the *Indian* Sects attribute a ſort of Divinity. The King took a Ring off his Finger, and caus'd it to be hid under a Boy's Girdle, there being a dozen preſent; then bid the Ape divine, who went to the right Child, and took it out. His Majeſty being ſomewhat more curious, caus'd the Names of twelve Lawgivers, as *Chriſt*, *Moſes*, *Mahomet*, *Haly*, and others to be writ on twelve Papers in the *Perſian* Tongue; and ſhuffling them in a Bag, bid the Beaſt divine which was the true Law, who putting in his Paw took out that inſcribed with the Name of *Chriſt*. This amaz'd the King, who ſuſpecting the Ape's Maſter could read *Perſian*, and might aſſiſt him, wrote them anew in Court Characters, and preſented them the ſecond time. The Ape found the right, and kiſs'd it. At this a great Officer grew angry, telling the King it was ſome Impoſture, and deſiring he might have leave to make the Scrolls anew, offering to undergo any Puniſhment if the Ape could deceive him. He writ the Names, putting only eleven in a Bag, and kept the other in his hand. The Monkey ſearch'd, but refus'd all; the King commanding it to bring one, it tore them in a fury, and made ſigns the true Lawgiver's Name was not among them. The King ask'd where it was, and the Ape ran to the Nobleman and caught him by the hand, in which was the Paper inſcrib'd with the Name of Chriſt Jeſus. The King was concern'd, and keeps the Ape. This was done in publick before thouſands, and no doubt is to be made of the truth of the matter of Fact.

Part of a Letter to the Eaſt-India *Company, dated at* Adſmere, *Nov.* 24. 1616.

My Honoured Friends;

I Receiv'd your Letter, *&c.* (*the firſt part omitted, as nothing material.*)

Temper of the Mogul and his Court.

Concerning the aiding the *Mogul*, or wafting his Subjects into the Red Sea, it is now uſeleſs, yet I made offer of your Affections; but when they need not a Courteſy, they regard it, as a Dog does dry Bread when his Belly is full. The King has Peace with the *Portugueſes*, and will never make a conſtant War, except firſt we diſplant them; then his Greatneſs will ſtep in for a ſhare of the Benefit, which dares not partake of the Peril. When they have Peace, they ſcorn our Aſſiſtance, and ſpeak as loud as our Cannon; if War oppreſs them, they dare not put out under any Protection, nor will they pay for it. You muſt remove all thoughts of trading to their Port, any otherwiſe than defending your ſelves, and leaving them to their fortune: You can never oblige them by any Benefits, and they will ſooner fear than love you. Your Reſidence you need not doubt, as long as you tame the *Portugueſes*, therefore avoid all other Charge as unneceſſary. At my firſt arrival I underſtood a Fort was very neceſſary, but Experience teaches me we are reſus'd it to our own Advan-

Reaſons againſt a Fort in the Mogul's Country.

Advantage. If he would offer me ten, I would not accept of one. First, where the River is commodious the Country is barren, and has no Trade; the Passages to better parts so full of Thieves, that the King's Authority avails not, and the strength of the Hills secures them in that Life. If it had been fit for Trade, the Natives would have chosen it, for they feel the Inconveniency of a bar'd Haven; and it is Argument enough of some secret Inconveniency, that they make not use of it: but if it were safe without the Walls, yet it is not an easy work to divert the course of Trade, and draw the resort of Merchants from their accustomed Mart, especially for our Commodity, which is bought by Parcels, and cannot be call'd staple. Secondly, The Charge is greater than the Trade can bear, for to maintain a Garison will eat out the Profit: An hundred Men will not keep it, for if once the *Portugueses* see you take that course, they will use all their Endeavours to supplant you. A War and Traffick are incompatible. By my consent you shall never ingage your selves but at Sea, where you are like to gain as often as to lose. The *Portugueses*, notwithstanding their many rich Residences, are beggar'd by keeping of Soldiers, and yet their Garisons are but mean. They never made advantage of the *Indies* since they defended them. Observe this well. It has been also the Error of the *Dutch*, who seek Plantations here by the Sword; they turn a wonderful Stock, they prole in all places, they possess some of the best, yet their dead Pays consume all the Gain. Let this be receiv'd as a Rule, that if you will profit, seek it at Sea, and in quiet trade; for without controversy it is an Error to affect Garisons and Land-Wars in *India*. If you made it only against the Natives, I should agree to it; but to make it for them they do not deserve it, and you should be very wary how you ingage your Reputation in it. You cannot so easily make a fair Retreat as an Onset. One Disaster would either discredit you, or ingage you in a War of extreme Danger, and doubtful Event: besides, an Action so subject to chance as a War, is most unfitly undertaken, and with most hazard, when the remoteness of the place for Supplies, Succours and Counsel, subjects it to irrecoverable loss; for where there is most Uncertainty, Remedies should be so much the nearer upon all occasions. At Sea you may take and leave, your Designs are not publish'd. The Road of *Soali*, and the Port of *Surat* are the fittest for you in all the *Mogul*'s Territories. I have weigh'd it well, and deliver to you that which shall never be disprov'd. You need no more. It is not a number of Ports, Residences and Factories that will profit you; they will increase Charge, but not recompense it. The conveniency of one with respect to your Sails, and to the Commodity of Investments, and the well imploying of your Servants, is all you need. A Port to secure your Ships, and a fit place to unlade will not be found together. The Road at *Soali*, during the season, is as safe as a Pond. *Surat*, *Cambaya*, *Barochc*, and *Amadabat*, are better traded than all *India*, and seated commodiously. The Inconveniences are, the *Portugueses* at Sea, and the landing of Goods. To obviate the first, you must bring to pass that your Lading be ready by the end of *September* at the Port, which may be effected by a Stock before hand, or by taking up Mony for three Months; and so you may discharge and lade at once, and depart in excellent season for *England*, and the Enemy will not have time to offend you, being newly arriv'd: and if the Preparation be of longer date, we shall know it. For the second, to land Goods without danger of Frigats, and to save the Carriage over Land, you must send a Pinnace of 60 Tuns with ten Guns, that draws but 7 or 8 foot Water, to pass up the River between *Soali* and *Surat*, and so your Goods will be safe and in your own Command, to the Customhouse-key, and it will a little awe the Town; she may afterwards proceed according to your appointment. The Commodities you sell pass best in that Quarter, the Goods you seek being Indigo and Cloth; no one place is so fit for both, and the less Inconveniences are be chosen. *Syndu* is possess'd by the *Portugueses*; or, if free, were no fitter than *Surat*, nor safer; as it is, will be more subject to peril.

Roe.... The fittest Ports in the Mogul's Dominions.

For the settling your Traffick here, I doubt not to effect any reasonable desire, my Credit is sufficient with the King, and your Force will always bind him to Constancy. It will not need so much help at Court as you suppose, a little Countenance, and the Discretion of your Factors will with easy Charge return you most Profit, but you must alter your Stock. Let not your Servants deceive you; Cloth, Lead, Teeth, Quicksilver, are dead Commodities, and will never drive this Trade; you must succour it by Change. Articles of Treaty on equal Terms I cannot obtain, want of Presents has disgrac'd me,

Strength the Support of Trade in India.

Roe.

and yet by piecemeals I have got as much as I desir'd at once. I have recover'd all Bribes, Extortions, and Debts made and contracted before my time till this day, or at least an honourable Composition.

Presents to be made to succeed at Court.

The Presents sent are too few to follow Examples, they will scarce serve the first day. The Rule is, at every arrival of a Fleet, the *Mogul*, and the Prince, during his Government of our Port, will expect a formal Present and some Letter from the King, our Sollicitor from you, which need not be dear if well chosen. Your Agent must be furnish'd with a *China* Shop to serve small turns; for often giving of Trifles is the way of Preferment: it cannot be avoided, and I have been scorn'd for my Poverty in that kind. At my delivery of the first sent by me, Contentment outwardly appear'd; but I will acquaint you with the Cabinet Council's Opinion, by which you may judg three Exceptions were taken and argu'd by the King and his Great ones. First it was censur'd to name Presents in a King's Letter, to be sent by a principal Man his Embassador; and such poor ones deliver'd, meaner and fewer than when they came with less Ostentation. That if they had not been nam'd as from a Monarch, they had been less despicable; for such is their Pride, that tho the Coach for its form, and as a Model, gave much Content, yet the matter was scorn'd, and it was never us'd till two others of rich Stuff were made by it, and that cover'd with Cloth of Gold, Harness and Furniture, and all the Tin Nails headed with Silver, or hatch'd: so that it was nine Months a repairing, and when I saw it I knew it not. 2. Exception was taken that his Majesty did write his Name before the *Mogul*, but it matters not for that dull Pride. 3. That his Majesty in his Letter intimated, that Honour and Profit should arise to this Prince by the *English* and their Trade, which he so much scorns to hear of, that he would willingly be rid of it and us if he durst. The forgetting to send me Letters diminishes my Credit, which is to be maintain'd by all Ceremonies, and Sultan *Corone* expected one as an Honour to him.

The Mogul's Exceptions against the Embassy.

Voluntiers not to be sent into India.

The suffering of Voluntiers to pass in your Fleets is an extreme Incommodity. How to dispose of one here honestly, I know not. Assure your selves they are either some unruly Youths that want Ground to sow their Humours, and are expos'd to be tam'd, and may do you and me much prejudice in Reputation. I have had a bitter Experience of some taken by my self in good Nature. Here is Subject to practise all Vice upon, and no Virtue to be learn'd: Or else they are sent at your Charge to learn to discover the Straits and fittest places of Interception of *Indian* Goods for a future Voyage, and to enable them by Experience to do you a Mischief who bred them to it. I know many envy you this Trade, and would be extreme glad to rob you of it; you cannot do better than keep all Men in ignorance but your selves, or at least as many as Necessity does not oblige you to use.

Practice against the Dutch.

The *Dutch* are arriv'd at *Surat* from the Red Sea with some Mony and Southern Commodities. I have done my best to disgrace them, but could not turn them out without further danger. They come on the same ground we stand on, fear of their Ships, against which I suppose you will not warrant the Subjects of this King. Your Comfort is, here are Goods enough for both.

How to deal with the Portugueses in India.

Concerning *Persia*, the Factors do not understand what they have undertaken. *Jasques* is no Port or place for sale of Goods, and those they have sent not saleable. In order to secure your Safety and the *Portugueses*, there are but two ways, Peace or Compulsion. The first I have undertaken by means of a Jesuit, but despair of success. The next is Force, which is always us'd to disadvantage when you are only upon the defensive. My opinion is, that you give Orders to all your Fleets to make Prize of them, and that as you now ride at *Soali* Road to protect one Ship, you would send that Guard the next year to ride before *Goa*, to brave or burn them, or at least to stop them that they may not put to Sea in *December*; so you will make them lose their Seasons, and one or two returns stopt would undo them. On my word they are weak in *India*, and able to do your Fleet no harm, but by Supplies from *Lisbon*, where you must endeavour to have Intelligence, and apply your Strength accordingly. Thus you will add much Reputation to your Cause, and force them to that which their Pride will never suffer them to see they want more than you, which is a quiet Trade. For your Traffick into the Red Sea, it is more important than all other Projects: my Counsel is, that one of your smallest Ships with the fittest *English* Goods, and such others as this Country affords, go yearly in company of the *Guzarats*, and trade for themselves for Mony, which is taken in abun-

Trade in the Red Sea.

abundance, and return in *September* with them to ſupply this place. The Profit exceeds all the Trades of *India*, and will drive this alone. The danger is rather a jealouſy than ſubſtantial. When the *Turks* betray'd Sir *Henry Middleton*, our Factories and Courſes in thoſe parts were unknown to them; and doubtleſs we being Strangers in that Sea, were miſtruſted for Pirats. Experience has made us better known, and in company of the *Guzarats*, for their ſake whom they cannot ſpare, we ſhall be admitted. The King would write to the Admiral to entertain our Conſort-Ship, and they would be glad of it, and it were one of the beſt Securities of our Friendſhip. The *Dutch* have practis'd it this year to great advantage, and were all well receiv'd. Our own Warineſs might ſecure us. They muſt ride ſix Months for Winds, time enough to ſend all the Goods aſhore by parcels, and never truſt above one or two Factors, and a ſmall quantity of Goods at once. They will not declare their Treachery for Trifles, and I doubt not you may procure the *Grand Signior*'s Command to meet them. If I have any Judgment, there is not any matter for your Profit of ſuch importance. Port *Pequenho* in *Bengala* you are miſinform'd in, there is no Mart, or reſort of Merchants; it is traded to by the *Portugueſes* from *Pegu* with Rubies, Topaces and Saphires, and returns Cloth which is fine, but you may be furniſh'd nearer hand.

Port Pequenho in Bengala.

No Embaſſador ſhould be ſent to India.

I will ſettle your Trade here ſecure with the King, and reduce it to order, if I may be heard; when I have ſo done, I muſt plead againſt my ſelf, that an Embaſſador lives not in fit Honour here. I could ſooner die than be ſubject to the Slavery the *Perſian* is content with. A meaner Agent would among theſe proud *Moors* better effect your buſineſs. My Quality often for Ceremonies either begets you Enemies, or ſuffers unworthily. The King has often demanded an Embaſſador from *Spain*, but could never obtain one, for two reaſons; firſt, becauſe they would not give Preſents unworthy their King's Greatneſs; next, they knew his Reception ſhould not anſwer his Quality. I have moderated according to my Diſcretion, but with a ſwoln Heart. Half my Charge ſhall corrupt all this Court to be your Slaves.

Roe.

POSTSCRIPT.

The beſt way to do your buſineſs in this Court is to find ſome *Mogul* that you may entertain for 1000 Roupies a year, as your Sollicitor at Court. He muſt be authoriz'd by the King, and then he will ſerve you better than ten Embaſſadors. Under him you muſt allow 500 Roupies for another at your Port to follow the Governour, and Cuſtomers, and to advertiſe his Chief at Court. Theſe two will effect all, for your other ſmaller Reſidences are not ſubject to much Inconveniency.

No private trading to the Eaſt-Indies to be allow'd.

Concerning private Trade, my opinion is, that you abſolutely prohibit it, and execute Forfeitures; for your buſineſs will be the better done. All your loſs is not in the Goods brought home, I ſee here the Inconveniences you think not of. I know this is harſh to all Men, and ſeems hard; Men profeſs they come not for bare Wages: but you will take away this Plea, if you give great Wages to their Content; and then you know what you part from, but then you muſt make good choice of your Servants, and uſe fewer.

FINIS.

The

Roe.

The several Kingdoms and Provinces subject to the Great Mogul, SHA-SELIM JEHAN-GUIRE: *with the Principal Cities and Rivers, their Situation, Borders and Extent in length and breadth, as near as I could gather by common Computation. The Names I took out of the King's Register, and begin at the North-West.*

1 *Candabar.* THE chief City and Kingdom both of the same Name, it lies N. W. from the heart of the *Mogul's* Territories, and was formerly a Province of *Persia*, on which it borders.

2 *Tatta.* A Kingdom and chief City so call'd, is divided by the River *Indus*, which falls into the Sea at *Syndu*. It lies South of *Candabar*, and West somewhat Southerly from *Agra*.

3 *Buckor.* The chief City call'd *Buckorsuckar*, lies upon the River of *Syndu* or *Indus* to the Northward, somewhat Easterly of *Tatta*; and on the West borders on the *Baloaches*, a kind of rude Warlike People.

4 *Multan.* The chief City call'd by the same Name, lying also upon *Indus*, South-East from *Candabar*, Northerly from *Backar*.

5 *Hajacan.* The Kingdom of the *Baloaches*, North of *Tatta* and *Backar*, and on the West borders on the Kingdom of *Lar*, subject to the King of *Persia*; *Indus* winds it self along the East-side of it, and it has no City of Note.

6 *Cabul.* The City has the same Name: It is a great Kingdom, the most Northerly of this Empire, and runs up to the Confines of the great *Tartary*.

7 *Kyshmier*, or *Cachimir.* The chief City of it is call'd *Srinakra*, the River *Bhat* passes through it, and falls into *Ganges*, tho others say it runs into the Sea in the North part of the Bay of *Bengala*: the Kingdom of *Cabul* is border'd by it on the East, Southerly it is all Mountains.

8 *Bankish.* The chief City of it is call'd *Beishar*, it lies East of *Cachimir*.

9 *Atack*, or *Attock.* The chief City of the same Name, it lies on one side of the River *Nilob*, which runs on the North-West into the River *Indus*.

10 The Kingdom of the *Kakares.* Lies at the foot of the Mountains. Its principal Cities are *Dankely* and *Purchola*, and borders on the North-East side of the Kingdom of *Cachimir*.

11 *Penjab.* Which signifies five Waters, because it is seated within five Rivers. The chief City is call'd *Labor*. It is a great Kingdom, and very fruitful. The City is the Mart of *India* for Traffick, it borders on the East-side of *Multan*.

12 *Jemba*, or *Jamba.* The chief City of the same Name, it lies East of *Benjab*, and is very Mountainous.

13 *Peitan*, or *Pitan.* The chief City so call'd lies North-East of *Jemba*, and North of *Patna*, and is full of Mountains.

14 *Naugracut.* The chief City of the same Name, it lies North between *Benjab* and *Jamba*, and is very Mountainous.

15 *Siba.* The chief City of the same Name, North of *Jamba*, and the Bay of *Bengala*, and very Mountainous.

16 *Jesval.* The chief City is call'd *Rajapore*, it reaches down to the Kingdom of *Bengale*, and lies North of it, and East of *Patna*, full of Mountains.

17 *Delli.*

17 *Delli.* The chief City of the ſame Name: It lies on both ſides of the River *Gemmi*, which falls into *Ganges*, and runs through *Agra*. It is an antient City, and the Seat of the *Mogul*'s Anceſtors, but ruin'd. Some affirm it to have been the Seat of *Porus* conquer'd by *Alexander* the Great, and that there ſtill ſtands a Pillar with a Greek Inſcription.

18 *Mevat.* The chief City call'd *Narval*, it lies on the Eaſt of *Ganges* and *Gemna*, to the North-Eaſt of their meeting.

19 *Sambal.* The chief City bears the ſame Name: It lies betwixt the Rivers *Ganges* and *Gemna*, North of their meeting.

20 *Bakar.* The chief City is call'd *Bikaner*, *Ganges* borders it on the Eaſt, and the Province of *Delli* on the Weſt.

21 *Agra.* A principal and great Kingdom, the chief City of the ſame Name, the heart of the *Mogul*'s Dominions, in about 28 degrees and a half of North Latitude: It lies moſt on the South-Weſt ſide of the River *Gemna*, the City upon the River where one of the Emperor's Treaſuries is kept. From *Agra* to *Labor* there are 320 Coſſes, which is no leſs than 700 Miles, all a Plain, and the High-way planted on both ſides with Trees, like a delicate Wall. It is one of the great Works and Wonders of the World.

22 *Jenupar.* The City of the ſame Name upon the River *Kaul*, which I ſuppoſe to be one of the five Rivers incloſing *Labor*; and the Country lies between it and *Agra*, North-Weſt from the one, and South-Eaſt from the other.

23 *Banda.* The chief City is ſo call'd: It borders on *Agra* on the Eaſt, and *Jeſſelmere* on the Weſt.

24 *Patna.* The chief City has the ſame Name: It is incloſed by four great Rivers, *Ganges*, *Jemna*, *Serſeli* and *Kanda*, and lies North-Eaſt from *Agra*, and North of the Bay of *Bengala*, where all theſe Rivers pay Tribute.

25 *Gor.* The chief City is alſo ſo call'd: It lies in the Northern part of the *Mogul*'s Dominions, and towards the heads of the Rivers *Ganges* and *Kanda*.

26 *Bengala.* A mighty Kingdom encloſing the Eaſt and North ſide of the Bay of that Name; whence winding towards the South, it borders on *Coromandel*, or rather *Golconda*. The chief Cities are *Ragmehal* and *Dekaka*: There are many Havens, as Port *Grande*, Port *Pequenho*, reſorted to by *Portugueſes*; *Piliptan*, *Saligam*, &c. It contains divers Provinces, as that of *Prurop*, *Patan*, &c.

27 *Udeza.* The chief City call'd *Jakanat*. It is the utmoſt Extent Eaſtward of the *Mogul*'s Dominions, North of the Bay, and borders on the Kingdom of *Maug*, a Savage People lying between *Udeza* and *Pegu*.

28 *Kandeana.* The chief City is call'd *Karakatanka*. This and *Gor* are the North-Eaſt Bounds of this Monarchy, on the Weſt of it is *Pitan*.

29 *Gualeor.* The chief City bears the ſame Name, where the *Mogul* has one of his great Treaſuries, with an exceeding ſtrong Caſtle, where Priſoners are kept. It lies South of *Agra*.

30 *Candis.* The chief City here is *Brampore*. It is a great Kingdom, and the City one of the antient Seats of the Kings of *Decan*, taken from them: It lies Eaſt of *Guzarat*, South of *Chiter*, Weſt of *Golcaida*, and North of *Decan*. It is water'd by the River *Tabeti*, which runs Weſtward into the Bay of *Cambaya*.

31 *Malva.* The chief Cities here are *Ugen*, *Nar* and *Seringe*: It lies North-Eaſt of *Chandis*, and South-Eaſt of the Country of *Rama*, and Weſt of the Province of *Prurop* of the Kingdom of *Bengala*.

32 *Berar.* The chief City is call'd *Shakpur*: It is enclos'd by the Provinces of *Malva*, *Candis*, *Golconda* and *Prurop*.

33 *Guzarat.* A noble Kingdom, encloſing the Bay of *Cambaya*, the chief City is *Amadavat*. Within it is contain'd the City and Government of *Cambaya*, the Beauty of *India*. The Territory and City of *Surat*, and that of *Baroche*: It is water'd by many goodly Rivers, as that of *Cambaya*, once falſly ſuppos'd to be *Indus*; the River of *Narbadab* falling into the Sea at *Bareche*, that of *Surat*, and divers others. It trades into the Red Sea, to *Achem*, and many other places.

34 *Surat.*

34 *Soret.* The chief City call'd *Gunagur*: It lies to the North-West of *Guzarat*.

Roe.

35 *Narvar.* The chief City of *Ghebud*, lies East of *Gualeor*, and South of *Sambal*.

36 *Chitor.* The antient great Kingdom: The City of the same Name, wall'd, and about 16 *English* Miles in compass, on a mighty Hill. There are still above 100 Churches standing, the King's Palace, and many fine Pillars of carv'd Stone. There is but one Ascent to it cut out out of the Rock, on which are four magnificent Gates. The Ruins of above 100000 Houses all of Stone are still to be seen, but it is not inhabited. It was doubtless one of the Seats of *Porus*, and taken from his Successor *Rama* by *Ezbar-Sha*, Father to *Jehan Guire* the *Mogul*. *Rama* flying into the Strength of his Kingdom, among the Mountains, seated himself at *Odepore*, and was brought to acknowledg the *Mogul* for his Soveraigh Lord by Sultan *Corone* third Son to the present Emperor, in the year 1614. This Kingdom lies North-West from *Candis*, and North-East from *Guzarat*, in the way between *Agra* and *Surat*. *Rama* himself keeps the Hills to the West nearer *Amadavat*.

The Length of the Mogul's *Dominions, North-West and South-East.*

FRom *Candahar* to *Labor* 350 Cosses, being about 800 Miles.
From *Labor* to *Agra* 320 Cosses, about 750 Miles.
From *Agra* to *Hagipore Patna* 300 Cosses, 680 Miles.
From *Hagipore Patna* to *Kirasnad* 300 Cosses, about 670 Miles.
The whole Length 1270 Cosses, about 2872 Miles.
The Breadth in all North-East and South-West from *Hardwar* to *Diarsa* 630 Cosses, about 1500 Miles.
The Length North and South about 1400 Miles.

Roe.

A Note of ſuch things as Sir Thomas Roe *would have had ſent him to beſtow as Preſents, inſerted for the Reader's Satisfaction, to ſhow what Curioſities were acceptable in* India *to give or ſell.*

KNIVES large and fair, wrought with Amber, Coral, Gold or Silver, or inlaid with Glaſs.

The Figures of the Lion, the Buck, the Greyhound, the Bull, the Horſe, the Talbot, provided they be well form'd, and good Shapes, ſuch Toys will pleaſe well for ordinary turns.

Pieces of Velvet and Sattins, if they be good and rich, and freſh Colours; Blue is not eſteem'd.

Fowling-pieces, if they be fair, elſe none.

Branches of poliſh'd Coral, of the largeſt.

Some of the faireſt Amber and Coral Beads.

Chriſtal Boxes.

Rich embroider'd Sweet-Bags.

Embroider'd Fowling Caſes.

Embroider'd Pillows.

Saddles rich, with Capariſons and Furniture.

Swords, if they be very good, and with fine Hilts, inlay'd with Gold or Silver, or well cut in Iron.

Choice Pictures, eſpecially Hiſtories, or other that have many Figures, as Church-work, Night-work, or Landskip, but good, for they underſtand them as well as we.

Hats.

Alicant-Wine, *Malvaſy*, or any that will make *Hipocras*, and will keep.

Cloth of Gold or Silver, Sattins, or flower'd Silks of Gold, or Silver, or Silk, *French* Shags; fine *Engliſh Norwich* Stuffs, half Silk, theſe of light, freſh and choice Colours.

Fine light Armour.

Agats well cut, eſpecially black and white, are highly eſteem'd.

Emeralds of the old Rock, or any other Stones, finely ſet and enamel'd.

Enamel'd Work.

Cloth of *Arras*, ſo it be good, great Imagery, and freſh.

Good Croſs-bows.

Fine *Engliſh* Long Bows and Quivers of fair Arrows, the Caſes ſhould be made of Velvet.

Looking-glaſſes of two foot over, in Frames of colour'd Wood, or cover'd with Cloth of Gold; ſmall ones are Traſh.

Figures of Braſs or Stone curiouſly cut.

China Ware, or large Counterpoints embroider'd with Birds in Silver, and colour'd Silks.

Fine Cabinets, embroider'd Purſes, Needle Work, *French* Eſtuges, or Twizer Caſes, Fine Table-Books, perfum'd Gloves, Girdles and Belts, rich perfum'd Skins, Bone-lace, Cut-work, any ſort of Embroidery.

Water and Land-Spaniels, *Engliſh* and *Iriſh* Greyhounds, *Engliſh* Hounds, eſpecially Blood-hounds, and good Maſtiffs.

Scarlet, tho in ſome eſteem, is not according to its Value.

Plumes of Feathers, ſo they be large and of good Colours; eſpecially ſome Herons Feathers, pure white and whole.

Comb-caſes cover'd with Velvet, lac'd or embroider'd with handſome Glaſſes and all neceſſary Furniture.

Some Paper Cuts, eſpecially of Kings, Queens, and other great Perſons.

Some Burning-glaſſes.

Gold Chains of curious Workmanſhip.

Watches.

Caſes of Bottles of Strong-waters.

Drinking *Venice*-Glaſſes.

Proſpective-Glaſſes.

Fine Baſons and Ewers.

In general, any thing curious for Workmanſhip, rare, and not ſeen in *India*, or rich in Value, is very acceptable; and theſe People know the beſt of all kinds, and are ſerv'd by the *Portugueſes*, *Venetians* and *Armenians*, with all the Rarities of *Europe*. All theſe things will ſell for ready Mony at the *Noroſe*, or Feaſt of the King's Birth-day, at good Prices.

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