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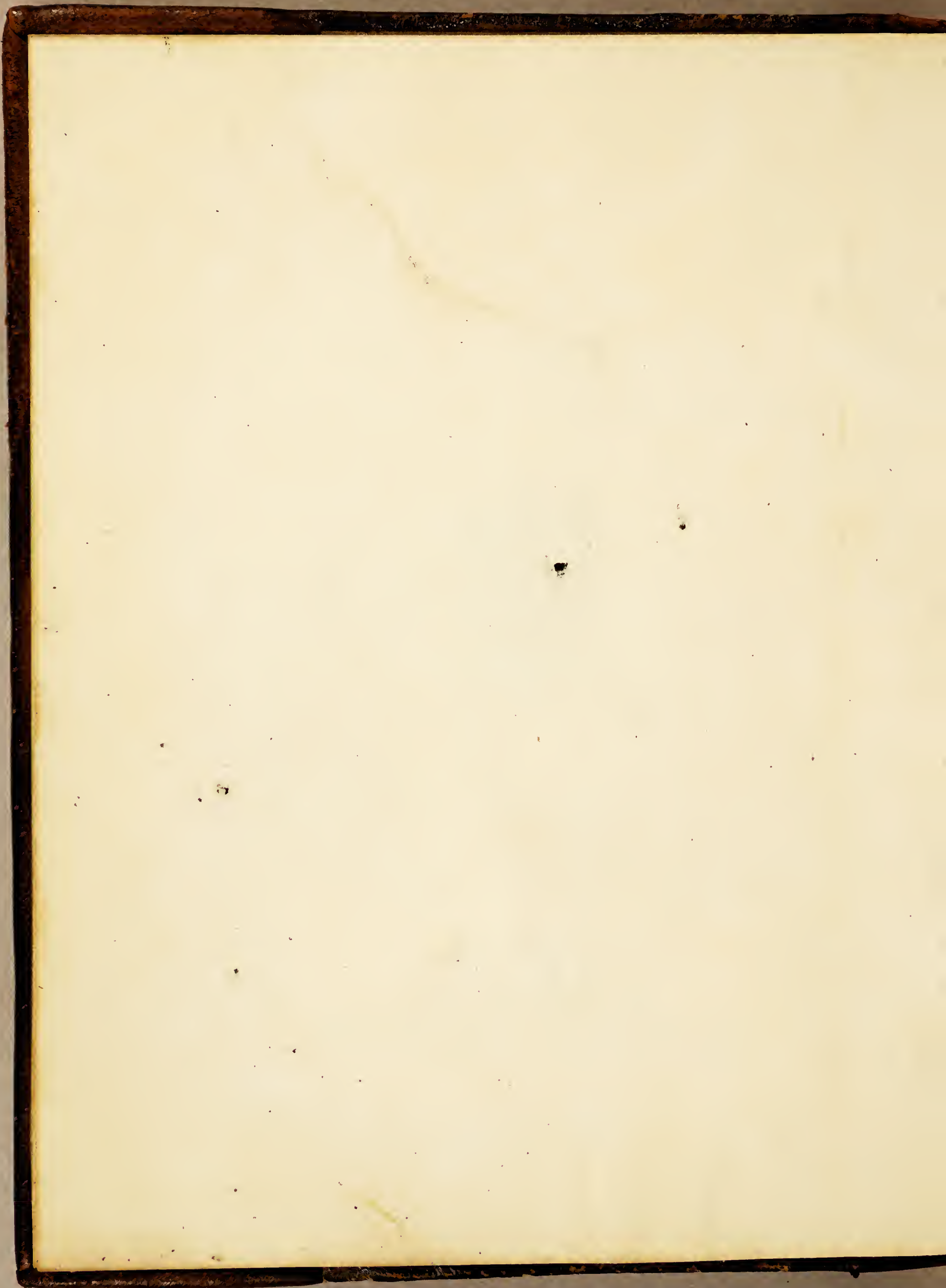
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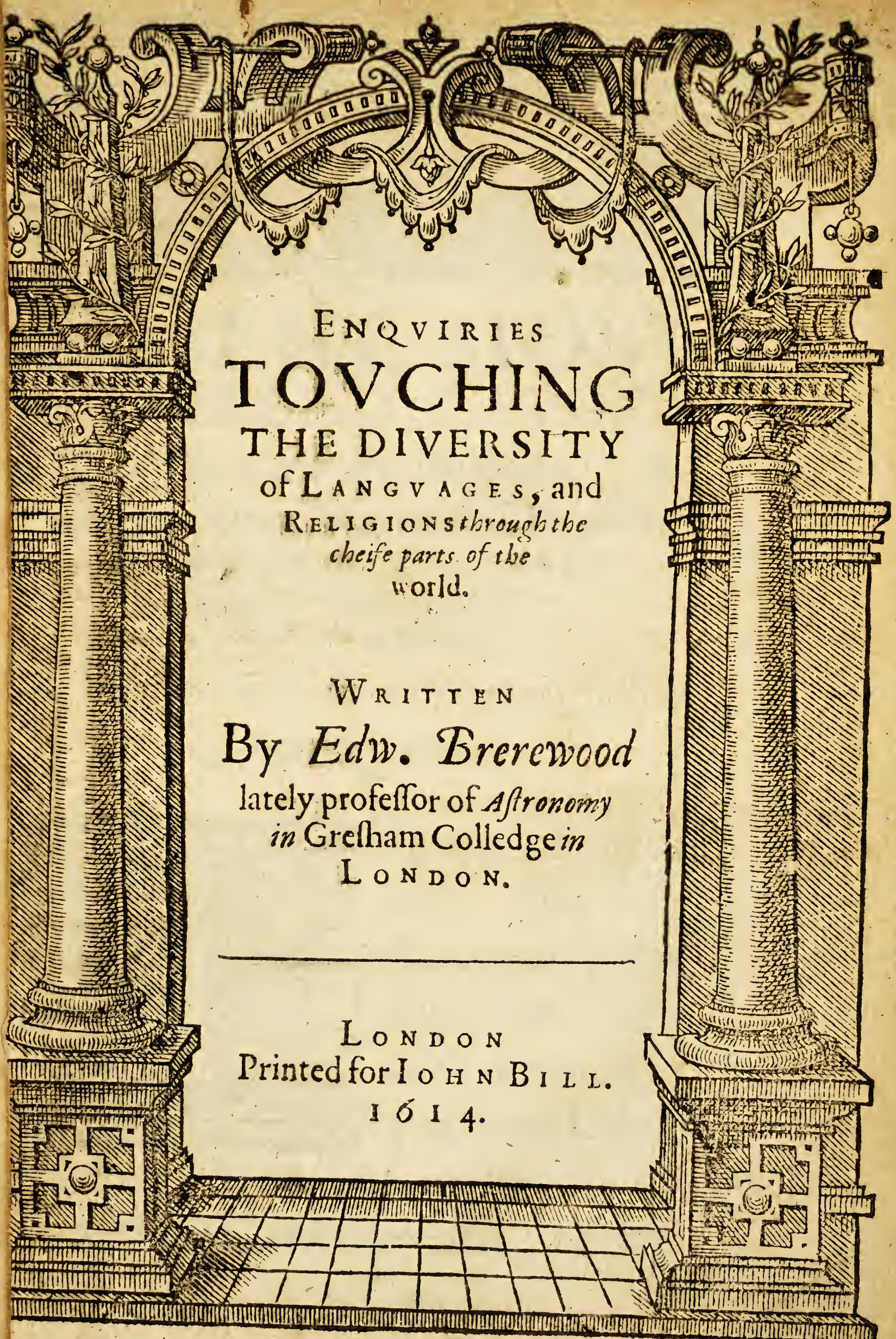
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ENQUIRIES  
**TOUCHING**  
THE DIVERSITY  
of LANGVAGES, and  
RELIGIONS *through the*  
*cheife parts of the*  
world.

WRITTEN  
By *Edw. Brerewood*  
lately professor of *Astronomy*  
in *Gresham Colledge in*  
LONDON.

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LONDON  
Printed for JOHN BILL.  
1614.



THE  
DIVERSITY  
OF  
TOUCHING

OF  
LONDON  
AND  
THE  
WEST INDIES

By  
J. G. B. B. B.  
Esq.  
of  
London

Printed  
for  
J. G. B. B. B.  
1714





TO THE MOST  
REVEREND FATHER

*in God, the Lord Archbishop of Can-*  
*terbury his Grace, Primate of all England,*  
*and Metropolitane, and one of his Ma-*  
*iesties most Honourable Pri-*  
uie COUNCELL.

*Most Reuerend,*



The argument of  
this discourse  
being religion,  
to whom could  
it be more fitlie  
presented then

to your Grace, hauing (vnder his  
most Excellent Maieftie) worthi-

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*The Epistle Dedicatorie.*

ly the chiefe care hereof. Besides, the Author of this worke, whilest he liued, so much honoured your sincere and religious courses in managing the publique affaires of your eminent place, that had he thought of the publishing thereof, no doubt but he would have presumed to gaine some luster vnto it from your gracious Patronage. Succeeding him in his temporall blessings, I doe endeavour to succede him in his virtues, dutifull affection towards your grace, and prayers to the almightie, for the good of his Church, to increase daily your honours, and happinesse.

*Your Graces in all humble obseruance  
to be commanded*

ROB. BREREUOOD.





## A PREFACE TO THE

READER shewing the occasions the  
*Author had to write the ensuing Discourse, and*  
breifly describing the generall state of  
Protestantes in Europe for a  
*supply to the same*  
*worke.*



*W* C H as are delighted with profound speculations, and the diligent searching out of hidden verities, they haue not all the same proiectes, but their various cogitations are vsually fixed vpon diuers ends. Some (saith a deuout Father) know that they may be knowne, and this is vanity: some know, onely that they may know, and this is curiosity: others know to edifie, and this is charity. How distastfull the vanity of the first sort was vnto the learned, and iudicious Author of this ensuing discourse, his private and retyred course of life, his settled, and constant unwillingnesse, whilst he enioyed his earthly tabernacle, to expose any of his accurate labours to the publicke viewe of the world, may sufficiently testifie: and yet to auoyde the fruitelesse curiosity of the second ranke, he was euer most ready in priuate either by conference, or writing to instruct others repayring vnto him, if they were desirous of his resolution in any doubtfull pointes of learning within the ample circuit of his deepe apprehension.

From



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<sup>a</sup> Præfac. in  
paraph. in  
Epist. ad Rom.

<sup>b</sup> In Mithrid.  
<sup>c</sup> Comment.  
int. 19. &  
ciuit. cap. 7.  
<sup>d</sup> Euorra in  
psal. 138 &  
Tractat. 7. in  
Ioan.

<sup>e</sup> Præ. ad Sy-  
riacum Test.  
<sup>f</sup> Præf. ad  
Gram. Syria.

From this his modest, and humble charity (vertues which rarely cohabite with the swelling windenesse of much knowledge) issued this spisse and dense, yet polished; this copious, yet concise; this concise yet cleare and perspicuous Treatise of the variety of Languages and Religions through the chiefe regions of the world. <sup>a</sup> Erasmus giuing the reason why S. Paul writeth to the Romans in the Greeke, saith, it was the large extent then of this language, that his instructions might more generally be understood; to make the truth of Erasmus assertion more euident, he was intreated to point out particularly the amplenesse, and multitude of such Regions, wherein this learned tounge was aunciently most vulgar. <sup>b</sup> Gesner, and Viues affirming that the Spanish, Italian, and French tongues are but the latine depraved, and corrupted by the inundation of the Gothes, and Vandals ouer the Southerne partes of Europe, and Saint Augustine intimating that the latine was commonly spoken in some partes of the skirts of Affricke which border upon the Mediterrane sea; it was demanded of him, whether in the forenamed Countries about the more auncient times of the primitiue Church, the latine was the common language, and whether the decay of it, was the originall of the vulgar tongues used by their Inhabitants in after ages.

And forasmuch as Guido Fabritius doth clearely demonstrate the vulgar tongue of Iury in the daies of our blessed Sauours pilgrimage here vpon earth to be the Syriacke, which (saith <sup>e</sup> Marius) grew out of the mixture of the auncient Chaldee, and Hebrew, and was so different from the later, that the one could not be understood by the other: he was questioned in which of these



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these languages the Hebrew or Syriacke the publicke reading of the sacred Scriptures in those times were performed.

Lastly, whereas there are many Christians in Greece, Asia, Muscouia, Ægypt, and Æthiopia, it was desired of him that he would more distinctly set downe the Countreys wherein they liued, their superiours to whom they are subiect, and their differences from the Romane Church, that it might more manifestly appeare, how idle are the common vaunts amongst the ignorant of her amplitude, as though all the Christian world saue a few Protestantes shut up in some obscure corner of Europe, professed the same faith she embraceth and were within the territories of her Iurisdiction. The falsehood of which glorious boastings are in part most liuely discovered in this learned Tractate, describing the diuers conditions of Christians in the East, North and Southerne Regions of the earth which haue no subordination vnto the Papall Hierarchie, but not in the West, where Protestantes haue cheifely their abode; and therefore to make it a more compleate worke, it will not be amisse compendiously to declare their multitudes, amplenesse, and seuerall habitations in this Europæan world.

g Ne commemorem ditiorum nis amplitudinem (inquit Erasmus de Regno Poloniae loquens) complectentis Russos etiam Albos, & Lituanos quibus omnibus latissimè imperat a vistula flumine ad Tauricam Cheronesum, a mari Balthico ad Capartum montem Sigismundus Rex. Eras epist ad Polo. Secretar. præfix. expo. in orat. do.

To begin with the remotest partes hereof Eastward; in the kingdome of Polonia, as it is this present, confining on the West at the riuers of Warta, and Odera with the Marchesates of Silesia and Brandeburge, on the East at the riuers of Nieper and Bresnia with Moscouia, on the South at the Riuer of Niester with Moldauia, at the Caparthian mountaines, with Hungarie, on the North with the Baltique sea, hauing vnder its dominion Polonia, Lituania, Liuonia, Podolia,



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Russia the lesse, Volhinia, Masouia, Prussia, which united as it were within one roundish inclosure, are in circuit about 2600. miles, and of no lesse space then Spaine, and France layd together, in this so large and ample kingdome the Protestants in great numbers are diffused through all quarters thereof; hauing in euery Prouince their publicke Churches, and congregations orderly severed and bounded with Diocesses, whence are sent some of the cheefest and most principall men of worth vnto their Generall Synods, which within these few yeares they haue frequently held with great celebritie, and with no lesse Christian prudence and piety.

For whereas there are diuers sorts of these Polonicke Protestants, some embracing the Waldensian, or the Bohemick, others the Augustane, and some the Heluetian confession, and so doe differ in some outward circumstances of Discipline, and ceremony: yet knowing well that a kingdome diuided cannot stand, and that the one God whom all of them worship in spirit is the God of peace and concord, they iointly meet at one Generall Synode, and their first Act alway is, a religious and solemne profession of their unfained consent in the substantiall points of Christian Faith, necessary to saluation. Thus in Generall Synodes at <sup>a</sup> Sendomire, <sup>b</sup> Cracouia, <sup>c</sup> Petricoue, <sup>d</sup> Wlodislaue, <sup>e</sup> Torune, (vnto which resorted in great troops Christians of all Orders, States, and degrees, out of all Prouinces of this most potent kingdome) they declared the Bohemicke, Helueticke and Augustane confessions seuerally receiued amongst them to agree in the principall heads of Faith, touching the holy Scripture, the sacred Trinitie, the Person of the sonne of God, God and man, the prouidence of

<sup>a</sup> Anno. 1570.  
<sup>b</sup> 1573.  
<sup>c</sup> 1578.  
<sup>d</sup> 1583.  
<sup>e</sup> 1595.  
See the Acts  
of the Synods  
themselves



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of God, Sinne, Freewil, the Law, the Gospel, Iustification by Christ, Faith in his name, Regeneration, the catholike Church, and Supream head thereof Christ, the Sacraments, their number and vse, the state of soules after death, the resurrection & life eternal, they decreed, that wheras in the forenamed confessions there is some difference in phrases, and formes of speech concerning Christs presence in his holy supper, which might breed dissention, all disputations touching the manner of Christs presence should bee cut off; seeing all of them doe beleue the presence it selfe, and that the Eucharisticall elements are not naked and empty signes, but doe truely performe to the faithfull receiuer that which they signifie, and represent, and to preuent future occasions of violating this sacred consent, they ordained that no man should be called to the sacred ministry without subscription thereunto, and when any person shalbe excluded by excommunication from the congregation of one confession, that he may not be receiued by the congregation of another; Lastly, forasmuch as they accord in the substantiall verity of Christian doctrine, they professe themselues content to tolerate diuersitie of ceremonies, according to the diuerse practise of their particular Churches, and to remoue the least suspition of rebelling, and sedition, wherewith their malicious, and calumniating aduersaries might blemish the Gospel, although they are subiect vnto many grieuous *pressures*, from the adherents of Antichrist, yet they earnestly exhort one another to follow that worthy and Christian



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admonition of *Lactantius*: *Defendenda Religio est, non occidendo, sed moriendo, non sæuitia sed patientia, non scelere, sed fide, illa enim bonorum sunt, hæc malorum.*

*This is the state of the professors of the Gospell in the electiue Monarchy of Polonia, who in the adioyning countries on the South Transiluania and Hungarie, are also exceedingly multiplied. In the former by the fauor of Gabriel Bartorius now Prince of that Region, who not many yeares, since hath expulsed thence all such as are of the Papall factiõn, in a manner the whole body of the Inhabitants (except some few rotten and putred limmes of Arrians, Antitrinnitarians, Ebionites, Socinians, Anabaptists, who heere as also in Polonia, Lituania Borussia haue some publicke Assemblies) are professed Protestants: in the later, a greater part, specially beeing compared onely with such as are there addicted to the Romish superstition.*

*But hence Eastward in the kingdom of Bohemia consisting of 32. thousand parishes, (now become in a manner hereditary to the house of Austria, as likewise the kingdom of Hungary) and its appurtenances, the Marches of Lusatia, Morauia, the Dukedome of Silesia, all which iointly in circuit containe 770. miles, the Protestants are esteemed two third parts; & in Austria it selfe, and the countries of Goritia, Tirolis, Cilia, the principalities of Sueuia, Allatia, Brisgoia, Constans, now annexed therunto, the most part of the people, and especially of the Nobility are the same way affected, and are in regard of their number so potent, that they are fearefull unto their malignant opposites. And almost they are of the same number, and strength in the neighbour countries*

• Nobiles fere omnes (qui in subditos suos, et clientes iudicia exercēt, eorumq; nonnulli vitæ, et necis habent pot. statē) no-uarum opini-num veneno inflecti sunt. Thesau. polit. Apot. 6.

of



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of the Arch-Duke of Gratzden (a branch of the house of Austria, namely in Stiria, Carinthia, Carniola, &c. since the yeare 1598. they haue not had in these countries the publicke exercise of their Religion by the importunate and clandestine solicitations of the Iesuites: who notwithstanding in respect of the number, and potencie of the Nobility on the Protestant partie euen in Gratts the prime City of Styria, could not effect their desires, vntill in the yeare forementioned vnder pretence of conducting the Arch-Dukes sister into Spaine to bee wife vnto the now Philip the third sundry Embassadors from the Princes of Italy, the Pope, & the King of Spaine attended with many souldiers had full possession of the city, and presently fourteene Ministers of the Gospell in one day were by force and violence thence eieced.

But the condition of the Protestants residing amongst the Cantons of Heluetia, and their confederates the city of Geneua, the towne of S. Gall, the Grisons, Valesians, or seuen communities, vnder the Bishop of Sedune, is a great deale more happie, and settled; in so much that they are two third parts, hauing the publique and free practise of Religion: for howsoeuer of the 13. Cantons, onely these five, <sup>b</sup> Zuricke, Schafhuse, Glarona, Basile, Abatistella are entirely Protestant; yet these in strength, and amplenesse of territory much exceede the other seuen, and hence Zuricke the chiefe of the five, in all publicke meetings, and Embassages hath the first place.

Already then we find the state of Orthodox professors of the Gospell to be such, that we neede not complaine of their paucitie, and if wee further proceede to view the many regions of the Empire, we shall haue cause to magnifie the goodnesse of God for their multitudes.

The

a Illustres domini Ordinarij, necnon prouincialium pars maxima nihil non agit, vt manere nobis (ministris Euangelii) liceret sed Iesuitam instigationes quam totius prouinciae supplicationes plus poterant. Histo. persecut Grae. caris.

b Thesaur. Pol. Apot. 49.



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The whole Empire, excluding Bohemia, and Austria (because the King of the one is rather an Arbitrator in the election of the Emperour, then an Elector, in this sole case giving his voice when the other six Electors are equally divided, and the Archduke of the other hath onely a kind of extraordinary place in the Dyet amongst the Ecclesiasticall Princes, as sometimes the Duke of Loraine had) consisteth of three Orders, or States, the Princes Ecclesiasticall, the Princes Temporall, and the free Cities. The last of these before some of them come to be possessed by the French, Polonian, Heluetians, and others were in number about <sup>a</sup> 88. and although in regard of this multitude, at this present they are much diminished; yet the remainders of them are so potent, that a few of them, termed the Hanse-Citties seated in the Northerne part of Germany inclusively betweene Dantisck eastward, Hamburg westward, and ioyned in an offensive, and defensive league, haue been able to make good their opposition against some mightie neighbour Princes infringing immunities.

<sup>a</sup> Liberæ ciuitates quæ non alium principem præter Imperatorem agnoscunt, & suis vtuntur quæque legibus, olim erant 88. Iam vero pauciores sunt, alijs a Galliarum, & Poloniæ Regibus, & alijs occupatis. Thef. polit. apot. 6.

<sup>b</sup> Protestantium partes sequuntur liberæ Ciuitates, seculares Principes ferè omnes; Catholicorum à secularibus Principes pauci, vt Bauarum, Cleuens. Thefaur. Pol. Apot 6.

These with the rest of the <sup>b</sup> Free Citties (which are of some number, and strength) doe all in a manner either in whole, or part (for in some of them as in Ratisbone, Argentine, Augusta, Spire, Wormes, Francfort upon Moen both Papists and Protestants make publique profession) embrace the sincere doctrine of the Gospel. And if wee passe ouer the Ecclesiasticall Princes, who (excepting the three Electour Archbishops, of Colen Mentz, and Triuers, the Archbishops of Wertzburg, and Saltsburg, and some elect Bishops or Administrators of bishopricks being laymen, and of the reformed Religion) are of small power; all the Princes Temporall of  
the



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*the Empire (none of note excepted besides the Duke of Bauaria) are firmly Protestantes. Now what the multitudes of subjects are professing the same faith with these Princes, we may guesse by the amplexes of the dominions under the gouernment of such only as for their cōmands are chiefe, and most eminent amongst them; As of the Prince Elector Palatine, the Duke of Saxonie, the Marquesse of Brandeburge, the Duke of Wirtenburg, Landgraue of Hesse, Marquesse of Baden, Prince of Anhalt, Dukes of Brunswicke, Holst, Luehburg, Meckleburge, Pomerane, Sweyburge, Nauburge: amongst whom the Marquesse of Brandeburge hath for his Dominion, not only the Marchasate it selfe contayning in circuit about 520. miles, & furnished with fiftie cities, and about threescore other walled Townes; but likewise part of Prussia, for which he is feudatarie vnto the king of Poland, the Region of Prignitz, the Dukedome of Crossen, the Signories of Sternberg, and Cotbus, the Countie of Rapin, and lately the three Dukedomes of Cleue, Gulick, and Berg, of which the two former haue either of them in circuit 130. miles.*

*Neare adioyning vnto these three last Dukedomes, are those Prouinces of the low Countries gouerned by the States, namely Zutphen, Vtrech, Oberyssel, Groningham, Holland, Zeland, West-frizland, in which onely Protestants haue the publicke (for otherwise Arrians, Anabaptists, Socinians are here privately tolerated) and free exercise of their Religion, as also in the neighbour dominion of the Earle of East-Freezland.*

*But to passe from these vntited Prouinces vnder the States vnto France; in this mighty kingdome, those (as*  
they



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they usually stile them) of the Religion, besides the Castels, and fortes that doe belong in propriety unto the Duke of Bullen, the Duke of Rohan, Count of Lauall, the Duke of Trimouile, Mounſieur Chaſtillion, the Mareſhall of Digners, the Duke of Sully, and others, are ſeaſed of about 70. Townes having Garrisons of ſouldiers governed by Nobles and Gentlemen of the Religion; they haue 800. Miniſters receiuing penſions out of the publicke Finance, and are ſo diſperſed through the chiefe prouinces of the kingdome, that in the Principallitie of Orange, Poincton almost all the Inhabitants, in Gaſconynie halfe; in Languedoc, Normandie, and other weſterne Prouinces, a ſtrong partie profeſſe the Euangelicall trueth. Which multitudes, although they are but ſmall, and as it were an handfull in compariſon of all bearing the names of Papists throughout the ſpacious continent of France; yet in regard of ſuch as are entirely Popiſh, they haue ſome proportion.

For to omitte a great part of French Papists, who in heart beleue the ſincerity of the Goſpell, but dare not make profeſſion thereof for worldly reſpects, as to obtaine great Offices, to auoide penalties, and iniuſtice in their litigious ſuites; almost all the lawyers, and learned ſort who no doubt haue many adherents of leſſe knowledge, hold, That the Biſhop of Rome was aunciently the firſt and chiefſt Biſhop according to the dignity of precedencie, and order, not by any diuine Inſtitution, but becauſe Rome was the chiefe City of the Empire; That he obtained his primacy ouer the Weſterne Church by the giſt and clemency of Pipine, Charles the great, and other Kings of France,

*a* Vide inſtruct  
& Miſſiues  
des Roys Tres  
chreſtiens &  
de leurs Am-  
baſſadeurs,  
concernant le  
Councile de  
Trent. Bor-  
rellum l. 4 de  
decret Eccle-  
ſia Gallicæ.  
o. ti. 11. 22.  
Dua reuum li.  
1. de benefi-  
cap. 10. 11.  
li. 5 cap. 11.



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France, and hath no power to dispose of Temporal things ; That it belongeth to Christian Kings and Princes to call Ecclesiasticall Synods , and to establiſh their decrees, to make Ecclesiasticall lawes for the good of the Church , reforme the abuses therein, and to haue the same power and authority ouer sacred persons in causes Ecclesiasticall , as was exercised by Iosias , and Constantine the Great, who said he was a Bishop ouer the outward things of the Church ; That the lawes whereby their Church is to bee gouerned are onely the Canons of the more ancient Councils , and their owne Nationall Decrees , and not the Decretals of the Bishops of Rome ; That the Council of Constance assembled by Sigismund the Emperour, & with a concurrent consent of other Christian Princes, decreeing a Generall Synode to be superiours vnto the Pope , and correcting many enormous abuses in the Roman Church which yet remaine in practise, was a true oecumenicall Council, and so likewise the Council of Basill ; That the Assembly of Trent was no lawfull Council, and the Canons thereof are rather to be esteemed the Decrees of the Popes who called and continued it, then the Decrees of the Council it selfe , because in this Assembly Bishops onely ( contrary to the practise of the Council of Basill ) had decisive voyces , and the greatest parts of Bishops were Italian the Popes vassals ; and besides, nothing was then determined that was not at Rome fore-determined by the Pope ; That the Sacra-



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ment of the Lords Supper ought to be administered vnder both kinds, and at the least a great part of diuine seruice is to be performed in their vulgar tongues ; Thus are the greater number of Lawyers and learned men in France affected, and those who are thoroughly popish are for the most part men of the basest sort wholly leauened with the bitter slanders and calumniationes of malicious Friers.

Now if to all the forenamed kingdomes, Principalities, Dukedomes, States, Citties abounding with professors of the trueth, we adde the Monarchies of Greate Britannie, Denmarke, Sweden, wholly in a manner Protestant, wee shall finde them not much inferiour in number and amplitude to the Romish partie ; especially if we consider that the very bulke and body hereof, Italy, and Spaine, are by a kinde of violence, and necessity, rather then out of any free choice and iudgement deteined in their superstition ; namely by the iealousie, crueltie, and tyrannous vigilancy of the Inquisition, and their owne ignorance, being by Clement the 8. utterly debarred from all reading of the Sacred Scriptures, whereby they might come to the knowledge of the Truth.

\* Vide indicē  
libro. prohi.  
edit. iussu  
Clem. 8. Et  
Azou. lin. 8.  
Morel. Inst. t.  
cap. 26.

And if any shall except that the Protestants in diuerse Countries before mentioned cannot bee reputed as one body, and of one Church, by reason of many differences, and hot contentions amongst them, let such remember, that howsoeuer some priuate men in this holy society rather then of it, preferring their nouell and passionate fancies, before the peace of the Church, purchased with Christs precious bloud, and the publicke weale of Christian Monarchies, vnnaturall toward their owne deere Mother, rending



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rending that wombe wherein they were new borne by the  
lauer of Regeneration, forgetfull of their heauenly embas-  
sage, which is not onely to reconcile men vnto God, but  
men with men, so farre neglecting their owne eternall sal-  
uation, as to be vnmindfull of that most vndoubted truth,  
He that is not in charity, is in death, trampling vnder  
foote that glorious legacie of their Lord and Maister, My  
peace I giue vnto you, my peace I leaue with you,  
haue in heat of contention, and bitternesse of their soules  
strained and racked their weake understandings, to make  
differences betweene themselves, euen in the maine Arti-  
cles of Faith, and branded one another with blasphemy,  
and heresie, yet these unchristian and uncharitable dissen-  
sions are not to be imputed to the whole sacred community  
of Orthodox Churches, whose harmony and agreement in  
necessary points of Faith, are onely to be esteemed by their  
confessions which by publicke authority they haue diuul-  
ged vnto the world.

How many are the differences both in doctrine and dis-  
cipline betweene the Proctors for the Papall faction, tou-  
ching Discipline? some teach their cheefetaine the Pope  
may erre, others that he cannot: some that he is subiect vn-  
to a Generall Councell, others that hee is aboue it: some  
that all Ecclesiasticall authority is immediately in the Pre-  
lates of the Church, others that it is onely in the Pope, and  
from him deriued vnto inferiour Bishops: some that he  
hath temporall authorities ouer Princes, others not; con-  
cerning doctrine, some as firme that predestination both by  
grace, and glory is meere from Gods free pleasure, others  
from foreseene desert and merit, some that all the bookes  
or part of them belonging vnto the old Testament which



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were not in the Canon of the Jewish Church are Apocriphall, others canonicall euen in the matters of Faith: some that there is no originall sinne inherent in vs, but only imputed, others that it is both inherent and imputed: some that wee are most freely iustified, by the meanes of Faith, Hope, &c. others by the value, and merit of these vertues: some that faith is onely a generall assent vnto diuine truths, others that it is a speciall perswasion touching the remission of our sinnes through Christ, some that wee appeare righteous in Gods sight, partly through imputed, partly through inherent righteousness, others onely by inherent: some that eternall life is due vnto our works onely by vertue of Gods free and gracious promise, others through the merit of the worke done: some that all the morall good works of Infidels, and Ethnicks are sinnes, others that they are without sinne; some that the B. Virgin was conceived without originall sinne, others the contrary, and that with such eagernesse, that the one condemne the other of heresie: yet because these contentions are betweene priuate men, and they all (in Spaine and Italie, but not in France, as hath beene shewed) accord in the cheefe points of doctrine publicly established in the Councell of Trent, they boast much of their vnyty.

Although then some priuate men unworthy to take the word of peace and reconciliation into their virulent and contentious mouthes, led more by passion, and their owne selfe-pleasing conceipt, then by the sacred rules of truth, and piety, haue laboured to sow the tares of dissention in the vineyard of the Lord, and heereby haue made crooked some few branches cleauing vnto them: yet the generall societies of Orthodox Churches in the publicke

course  
confessions



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confessions of their faith, doe so agree, that there is a most sacred harmony betweene them in the more substantiall points of Christian Religion necessary to saluation.

This is manifest out of the confessions themselves, which are these, the Anglicane, the Scotiane, French, Heluetian former, and later, the Belgie, Polonie, Argentine, Augustane, Saxonicke, Wirtenbergicke, Palatine, Bohemicke or Weldenian confession: for there is none of the Churches formerly pointed out in diuers places of Europe which doth not embrace one of these confessions, and all of them harmoniously conspire in the principall Articles of Faith, and which nearest concerne our eternall saluation; as in the infallible verity and full sufficiency of the Scriptures, diuine essence and vnitie of the everlasting Godhead, the sacred Trinitie of the three glorious persons, the blessed incarnation of Christ, the omnipotent prouidence of God, the absolute supreame head of the Church, Christ, iustification by Faith through Christ, and the nature of a lively faith, repentance, regeneration and sanctification, the difference betweene the Law, and the Gospell, touching freewill, sinne, and good works, the Sacraments their number and use, the notes of the Church, the diuine authority of Magistrates, the resurrection, and state of soules after death.

And for the cheefe point of difference which is conceiued to be betweene the professors of the Gospell about the presence of Christ in the sacred Eucharist; such as are parties in this contention ingenuously confesse, that de re ipsa, touching the thing it selfe there is no oppositiō but only we varie in some ordinances, and circumstances of the thing. We agree re ipsa, in the  
mat-



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matter it selfe, although we differ according to the diuersity of Gods gifts in expressing aptly and cleerely what we conceiue concerning this matter. We all acknowledge that the holy Symboles, or signes, are not *inanes significationes*, barely significative, but what by diuine institution they represent and testifie vnto our soules, is as truly and certainly deliuered vnto vs from God as the symboles themselves. But the question is, whether as the signe with the thing signified is presēt in respect of our body, and not rather in regard of our well receiuing it by faith. Moreouer, whether as both the signe, and thing signified are exhibited to all, so all receiue both, some to life, others to their perdition. So that wee all beleeeue the true communication of the true body and bloud of our Lord Iesus Christ, onely concerning the manner of communication is the controuersie. But who can rightlie iudge that for this the sacred vnion and fellowship of Churches, is to be dissolued.

*There being so excellent a foundation and firm groundworke of vnity betweene the Protestants, how worthy a worke would it be for Christian Princes to imitate the professors of the Gospell in the kingdome of Polonia, and by a generall Assembly of moderate, and vnpartiall Iudges and sensible of the bleeding wounds religion receiueth by sects, and discords, make up the ruines and breaches of Churches, caused hitherto through priuate contention, & to sement them together (if it shall please God out of the riches of his mercy to prosper their heroicall and religious endeauours) with an euerlasting bond of concord. There were*



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were neuer greater hopes of the successe of so noble and incomparable a worke, then in this age which hath affoorded vs the blessing of our most gracious Soueraigne, so religiously studious of publicke peace, and so exquisitelie enabled with many rare endowments to promote so pious and renowned an action.

In the meane time, if any in these priuate distractions concerning matters of Religion excited by the malice of Sathan, and his wretched instruments, shall doubt which way to take, let him follow the graue & diuine instructions of that excellent light of the Church S. Augustine; who first exhorteth vs not to busie our selues ouermuch in enquiring after those things quæ nihil certi habent in Scriptura, which haue no firme footing in the Scriptures, but in receiuing, or reiecting them to follow the custome, & practise of particular Churches wherein we liue; otherwise (saith <sup>a</sup> he) If we will dispute of these things, & contend one with another: orietur interminata luctatio, there will hence arise an endlesse strife. And his second admonition is, that for the establishing of our consciences in points of faith necessary to obtaine eternall life, we would follow our blessed Sauours commandement: Search the Scriptures, Why (<sup>b</sup> saith this deuout and learned Father speaking to contentious Christians) doe we striue? we are brethren. Our Father hath not dyed intestate: he hath made his last wil: he is dead, & risen againe. There is contention still about an inheritance as long as the Testament is not made knowne, but when it is published in judgement, all are silent to heare it. The Iudge attentiuely listneth vnto it, the Aduocats hold their peace: the cryers

A                      command

<sup>a</sup> Epist. 86.

<sup>b</sup> In Psal. 21.



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command silence, & the whole multitude present, stand in a suspence, that the words of a dead man lying in his graue without sense and life may be rehearsed. Are the words of a dead man & interred, so powerfull & aualeable, and shall the Testament of Christ sitting in heauen be impugned? Open it, let vs read, we are brethren, why do we striue? Our father hath not left vs destitute of his last wil: he that made it liueth for euer; he heareth our voice.

& acknowledgeth his owne voice. Let

vs reade, why contend we? Hauing

found the inheritance let vs

lay hold of it *aperi,*

*lege: open and*

*read.*





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# OF THE ANCI- ENT LARGENES

of the Greeke tongue.

## CHAP. I.



GREECE, as it was ancientlie knowen by the name of *Hellas*, was inclosed betwixt the Bay of *Ambracia*, with the riuer *Arachthus*, that falleth into it on the West, and the riuer *Peneneus* on the North, & the Sea on other parts. So that *Acarmania* and *Thessalie*, were toward the Continēt, the vtmost regions of *Greece*. But yet, not the Countreys onely contained within those limits, but also the kingdomes of *Macedon*, and *Epirus*; being the next adioyning prouinces (*Macedon* toward the North, *Epirus* toward the West) had aunciently the *Greeke* tongue for their vulgare language: for although it belonged originally to *Hiellas* alone, yet in time it became vulgare to these also.

Strabo. l. 8. nō  
longè a prin-  
cipio.

Secondly, it was the language of all the Isles in the *Aegæan* sea; of all those Ilands I say, that are

B                      betwixt



betwixt Greece and *Asia*, both, of the many small ones, that lie between *Candie* and *Negropont*, named *Cyclades* (there are of them 53.) and of all about *Negropont* also, as farre as the Strait of Constantinople.

Thirdly, of the Isles of *Candie*, *Scarpanto*, *Rhodes*, and a part of *Cyprus*, and of all the small Islands along the coast of *Asia*, from *Candie* to *Syria*.

Senec. Cōsol.  
ad Helu. c. 6.  
Plin. l. 5. c. 29.  
Isocrat. in Pa-  
negiric. long.  
post. med.  
Lucian. in Di-  
alog. de Amo-  
rib. nō longē.  
ab Init.

Fourthly, not only of al the West part of *Asia* the lesse, (now called *Anatolia*, and corruptly *Natolia*) lying toward the *Ægæan* sea, as being verie thicke planted with Greeke Colonies: of which, some one, *Miletus* by name, is registred by *Seneca*, to haue bene the mother of 75. by *Plinie*, of 80. Cittyes; But on the North side also toward the *Euxine* sea, as farre (saith *Isocrates*) as *Sinope*, and on the South side respecting *Afrique*, as farre (saith *Lucian*) as the *Chelidonian* Isles, which are ouer against the cōfines of *Lycia* with *Pamphylia*. And yet although within these limits onely, Greeke was generally spoken, on the Maritime coast of *Asia*, yet beyond them, on both the shoares Eastward, were many Greeke Cities (though not without Barbarous Cities among them.) And specially I find the North coast of *Asia*, euen as farre as *Trebizond*, to haue bin exceedingly well stored with them. But, it may be further obserued likewise out of histories, that not onely al the maritime part of *Anatolia* could vnderstand and speake the Greeke tongue, but most of the inland people also, both by reason of the great traffique, which those rich Countries had for the most part with Grecians, and for that on all sides,  
the



the East onely excepted, they were inuironed with them. Yet neuerthelesse, it is worthy obseruing, that albeit the Greeke tongue preuailed so farre in the Regions of *Anatolia*, as to be in a manner generall, yet for all that, it neuer became vulgar, nor extinguished the vulgar languages of those Couñtries. For it is not onely particularly obserued of the *Galatians*, by *Hierome*, that beside the Greeke tongue, they had also their peculiar language, like that of *Trier*: and of the *Carians* by *Strabo*, that in their language were found many Greeke words, which doth manifestly import it to haue beene a seuerall tongue: but it is directly recorded by \* *Strabo*, (out of *Ephorus*) that of sixteene seuerall nations, inhabiting that tract, onely three were Grecians, and all the rest, (whose names are there registred) barbarous; and yet are omitted the *Cappadocians*, *Galatians*, *Lydians*, *Meonians*, *Cataonians*, no smal provinces of that Region. Euen as it is also obserued by *Plinie*, and others, that the 22. languages, wherof *Mithridates* king of *Pontus*, is remembered to haue bene so skilfull, as to speake them without an interpreter, were the languages of so many nations subiect to himselfe, whose dominion yet we know, to haue bene contained, for the greatest part, within *Anatolia*. And, although all these bee euident testimonies, that the Greeke tongue was not the vulgar or natiue language of those parts, yet, among all none is more effectuall, then that remembrance in the second Chapter of the Acts, where diuers of those Regions, as *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, and *Pamphylia*, are brought in for instances of dif-

Hieró. in Pro-  
em. l. 2. com.  
Epist. ad Galat.  
Strab. l. 14.

\* Lib. citato  
lóg. post. med.  
et Plin. l. 6. c. 2

Plin. l. 7. c. 24.  
Val. Max. l. 8.  
c 7  
Gell. l. 17. c. 17

Act. 2. 9. & 10.



fering languages.

\* Doufa, I. in.  
Constantino-  
polit. pag. 24.

Scylax. Cari-  
riand. in. Peri-  
plo.  
Iornand de  
Reb. Getic. c. 5

Fiftly, Of the greatest part of the maritime coast of *Thrace*, not onely from *Hellespont* to *Byzantium*, (which was \* that part of Constantinople, in the East corner of the Citie, where the *Serraille* of the Great Turke now standeth) but aboue it, all along to the out-lets of *Danubius*. And yet beyond them also; I finde many Greeke Citties to haue beene planted along that coast, (*Scylax* of *Carianda* is my Author with some others) as far as the Strait of *Cassa*, and specially in *Taurica*. Yea, and beyond that strait also Eastward, along all the sea coast of *Circassia*, and *Mengrelia*, to the riuer of *Phasis*, & thence compassing to *Trebizond*, I finde mention of many scattered Greeke Cities: that is, (to speake briefly) in all the circumference of the Euxine Sea.

Strab. L. 6. in  
medio.

Sixtly, (from the East and North to turne toward the West) it was the language of al the West, and South Ilands, that lie along the coast of *Greece*, from *Candie* to *Corfu*, which also was one of them, and withall, of that fertile *Sicilie*, in which one Iland, I haue obserued in good histories, aboue 30. Greeke Colonies, to haue beene planted, and some of them goodly cities, specially *Agrigentum* and *Syracusa*, which later *Strabo* hath recorded to haue beene 180. furlongs, that is, of our miles 22. and  $\frac{1}{2}$  in circuit.

Seuenthly, Not onely of all the maritime coast of *Italy*, that lyeth on the *Tyrrhene* Sea, from the riuer *Garigliano*, (*Liris* it was formerly called) to *Leucopetra*, the most Southerly point of *Italie*, for all that shoare being neere about 240. miles, was inha-



inhabited with Greeke colonies : And thence forward, of all that end of *Italie*, that lieth towards the Ionian sea, about the great baies of *Squilacci* and *Taranto* (which was so thicke set with great and goodly Citties of *Grecians*, that it gained the name of *Magna Grecia*) but, beyond that also, of a great part of *Apulia*, lying towards the *Adriatique* sea. Neither did these maritime parts onely, but, as it seemeth the Inland people also towards that end of *Italie*, speake the Greeke tongue. For I haue seene a few olde coines of the *Brutians*, and more may be seene in *Goltzius* hauing Greeke inscriptions, wherein I obserue they are named *Βρετανίαι*, with an *α*, and two *τ*. and not as the *Romane* writers terme them, *Brutij*. And I haue seene one peece also of *Pandosia*, an inland Citie of those parts, with the like. Neither was the vulgare vse of the Greeke tongue, vtterly extinct in some of those parts of *Italie*, till of late: for *Galiteus* a learned man of that Country, hath left written, that when he was a boy, (and he liued about. 120. yeares agoe) they spake Greeke in *Callipollis* a Cittie on the East shore of the Bay of *Taranto*. But yet it continued in Ecclesiasticall vse in some other parts of that region of *Italie* much later : for *Gabriel Barrius* that liued but about 40. yeares since, hath left recorded, that the Church of *Rossano* (an Archiepiscopall Cittie in the vpper *Calabria*) retained the Greeke tongue and ceremony till his time, and then became Latine. Nay, to descend yet a little neerer the present time, *Angelus Rocca* that writ but about 20. yeares agoe, hath obserued, that he found in

Goltz. in Numismat. Magnæ Greciæ Tab. 24.

Galat in descriptione Callipolis.

Bar. lib 5. de Antiquit. Calabriae.

Rocca Tract. de Dialectis in Italica lingua.



some parts of *Calabria*, and *Apulia*, some remainders of the *Greeke* speech to be still retained.

Eightly, and Lastly, that shoare of *Fraunce*, that lieth towards the mediterraine sea, from *Rodanus* to *Italie*, was possessed with *Grecians*, for \* *Massilia* was a Colonie of the *Phoceans*, and from it many other Colonies were deriued, and \* placed along that shore, as farre as *Nicea*, in the beginning of *Italie*, which also was one of them.

\* Strab. l. 4.  
non long. a  
princip. Thu-  
cid l. 1.  
\* Strab. loco  
citato.  
Plin. L. 3. C. 5.

And yet beside all these forenamed, I could reckon vp verie manie other dispersed Colonies of the *Greekes* both in *Europe*, and *Asia*, and some in *Afrique*, for although I remember not, that I haue read in any history, any Colonies of the *Grecians* to haue beene planted in *Afrique*, any where from the greater *Syrtis* Westward, except one in *Cirta*, a Cittie of *Numidia*, placed there by *Micipsa* the son of *Masinissa*, as is mentioned in *Strabo*: yet thence Eastward it is certaine some were: for the great Citties of *Cyrene*, and *Alexandria*, were both *Greeke*. And it is euident, not onely in \* *Strabo* and *Ptolemie*, but in *Mela*, and other Latine writers, that most of the Citties of that part carried *Greeke* names. And Lastly, *Hierome* hath directly recorded, that *Libia*, which is properly that part of *Afrique* adioyning to *Egypt*, was full of *Greeke* Citties.

Strab. L. 17.

\* Loco iam  
citato.  
Ptoló. Tab. 3.  
A. fricæ.  
Mela. l. 1. C. 8.

Hieronim. Lo-  
co supra cita-  
to.

These were the places, where the *Greeke* tongue was natiuely and vulgarly spoken, either original-ly, or by reason of Colonies. But yet for other causes, it became much more large and generall. One was the loue of Philosophie, and the liberall arts,

writ-



written in a manner onely in *Greeke*. Another, the exceeding great trade and traffique of *Grecians*, in which, aboue all nations, except perhaps the old *Phenicians* (to whom yet they seeme not to haue beene inferior) they imployed themselues. A third, beyond all these, because those great Princes, among whom al that *Alexander* the Great had conquered, was diuided, were *Grecians*, which for manie reasons, could not but exceedingly spreade the *Greeke* tongue, in all those parts where they were Gouvernors: among whom, euen one alone, *Seleucus* by name, is registred by *Appian*, to haue founded in the East parts vnder his gouernement, at least 60 Citties, al of them carrying *Greeke* names, or else named after his father, his wiues, or himselfe. And yet was there a fourth cause, that in the after time greatly furthered this inlargement of the *Greeke* tongue, namely the imployment of *Grecians* in the gouernment of the prouinces, after the translation of the Imperiall seate to Constantinople. For these causes I say, together with the mixture of *Greeke* Colonies, dispersed in many places (in which fruitfulnessse of Colonies, the *Grecians* far passed the *Romanes*) the *Greeke* tongue spred very farre, especially towards the East. In so much, that all the Orient (which yet must be vnderstoode with limitation, namely the Orientall part of the *Romane* Empire, or to speake in the phrase of those times, the dioces of the Orient, which contained *Syria*, *Palestine*, *Cilicia*, and part of *Mesopotamia* and of *Arabia*) is said by *Hierome*, to haue spoken *Greeke*; which also *Isidore*,

*Appian. L. de  
Bellis Syriac.*

*Hieron. ubi  
super.*

*dore,*



Isidor. Origin.  
L. 9 C. 1.

dore, specially obserueth, in *Aegypt*, and *Syria*, to haue beene the *Dorique* dialect. And this great glory, the *Greeke* tongue held in the Apostles time, and long after, in the Easterne parts, till by the inundation of the *Saracens* of *Arabia*, it came to ruine in those prouinces, about. 640 yeares after the birth of our Sauour, namely, in the time of the Emperour *Heraclius* (the *Arabians* bringing in their language together with their victories, into all the regions they subdued) euen as the Latine tongue is supposed to haue perished by the inundation and mixture of the *Gothes*, and other barbarous nations in the West.

Of the Decaying of the ancient Greeke tongue, and of the present vulgar Greeke.

CHAP. 2.



Vt at this day, the *Greeke* tongue is very much decayed, not onely as touching the largenesse, and vulgarnesse of it, but also in the purenesse and elegancy of the language. For as touching the former, First, in *Italie*, *Fraunce*, and other places to the West, the naturall languages of the countries haue vsurped vpon it. Secondly, in the skirts of *Greece* it selfe, namely in *Epirus*, and that part of *Macedon*, that lieth towards the *Adriatique* sea,



sea, the *Sclauonique* tongue hath extinguished it. Thirdly, in *Anatolia*, the *Turkish* tongue hath for a great part suppressed it. And Lastly, in the more Eastward, and South parts, as in that part of *Cilicia*, that is beyond the riuer *Piramus*, in *Siria*, *Palestine*, *Egypt* and *Libia*, the *Arabian* tongue hath abolished it: Abolished it I say, namely, as touching any vulgar vse, for, as touching Ecclesiasticall vse, many Christians of those parts still retaine it in their Leiturgies. So that, the parts in which the *Greeke* tongue is spoken at this day, are (in few words) but these. First *Greece* it selfe (excepting *Epirus*, and the West part of *Macedon*.) Secondly, the *Isles* of the *Aegæan* sea. Thirdly, *Candie*, & the *Isles* Eastward of *Candie*, along the coast of *Asia* to *Cyprus* (although in *Cyprus*, diuers other languages are spoken, beside the *Greeke*) and likewise the *Isles* Westward of *Candia*, along the Coastes of *Greece*, and *Epirus*, to *Corfu*. And Lastly, a good part of *Anatolia*.

But as I said, the *Greeke* tongue, is not onely thus restrained, in comparison of the ancient extention that it had, but it is also much degenerated and impaired, as touching the purenesse of speech, being ouergrowne with barbarousnesse: But yet not without some rellish of the ancient elegancie. Neither is it altogether so much declined from the ancient *Greeke*, as the *Italian* is departed from the *Latine*, as *Bellonius* hath also obserued, and by con-

Bellon. Obseruat. L. 1. c. 3  
Turcogræc. l. 3 & 5.

ferring of diuers Epistles of the present language, which you may finde in *Crusius* his *Turcogræcia*, with the ancient tongue, may be put out of question,



Geilach in e-  
pist. ad Crusi-  
um. Turco-  
Græc. L. 7.  
pag. 489.

\* Zygomalos  
in Epist. ad  
Crus. Turcog.  
pag.

tion, which corruption yet, certainly hath not befallen that language, through any inundation of barbarous people, as is supposed to haue altered the Latine tongue, for although I know *Greece* to haue beene ouerrunne, & wasted, by the *Gothes*, yet I finde not in histories, any remembrance of their habitation, or long continuance in *Greece*, & of their coalition into one people with the *Grecians*, without which, I conceaue not, how the tongue could be greatly altered by them. And yet certaine it is, that long before the *Turkes* came among them, their language was growne to the corruption wherein now it is, for that, in the writings of *Cedrenus*, *Nicetas*, and some other late *Greekes*, (although long before the *Turkes* inuasion) there is found, notwithstanding they were learned men, a strong rellish of this barbarousnesse: Insomuch that the learned *Grecians* themselves, acknowledge it to bee very ancient, and are vtterly ignorant, when it began in their language: which is to me a certaine argument, that it had no violent nor sodaine beginning, by the mixture of other forrain nations among the, but hath gotten into their language, by the ordinarie change, which time and many common occasions that attend on time, are wont to bring to all languages in the world, for which reason, the corruption of speech growing vpon them, by little and little, the change hath beene vn sensible. Yet it cannot be denied (and \* some of the *Grecians* themselves confesse so much) that beside many *Romane* words, which from the translation of the imperiall seate  
to



to Constantinople, began to creepe into their language, as we may obserue in diuers Greeke writers of good antiquitie, some Italian words also, and Slauonian, and Arabique, and Turkish, and of other nations, are gotten into their language, by reason of the great traffique and commerce, which those people exercise with the Grecians. For which cause, as Bellonius hath obserued, it is more altered in the maritime parts, and such other places of foreigne concourse, then in the inner region. But yet, the greatest part of the corruption of that language, hath beene bred at home, and proceeded from no other cause, then their owne negligence, or affectation. As First, (for example) by mutilation of some words, pronouncing and writing  $\delta\epsilon\upsilon$  for  $\mu\eta\delta\epsilon\upsilon$ ,  $\nu\alpha$  for  $\iota\nu\alpha$  &c. Secondly, by compaction of severall words into one, as  $\pi\omega\delta\delta\epsilon\varsigma$  for  $\pi\omega\delta\epsilon\iota\delta\epsilon\varsigma$ ,  $\sigma\alpha\sigma\eta\delta\eta$  for  $\epsilon\iota\varsigma\tau\alpha\sigma\eta\delta\eta$  &c. Thirdly, by confusion of sounde, as making no difference in the pronouncing of three vowels, namely  $\alpha$ ,  $\iota$ ,  $\upsilon$ , and two diphthongues  $\eta$  and  $\theta$ , all which five they pronounce by one letter  $i$ , as  $\omicron\iota\kappa\theta$ ,  $\epsilon\iota\kappa\omega\nu$ ,  $\sigma\eta\delta\eta$ ,  $\lambda\upsilon\pi\eta$ , they pronounce *icos*, *icon*, *stithi*, *lipi*. Fourthly, by translation of accents, from the syllables to which in ancient pronouncing they belonged, to others. And all those foure kindes of corruption, are very common in their language: for which reasons, and for some others, which may be obserued in *Crusius*, *Burran*, &c. the Greeke tongue, is become much altered (euen in the proper and native words of the language) from what anciently it was. Yet nevertheless it is recorded by some, that haue

Bellon. Obseruat. L. 1. C. 3.

Vide Crus. Turcogræc. pag. 44. 224. 242. 391. 398. 399. &c.

Burran. in Coron. pretiosa.



Gerlach. apud  
Crus. l. 7.  
Turcogræc.  
pag. 489.

Bellon. Ob-  
serv. l. 2. c. 11. 1.

\*Burdouitz. in  
epist. ad Chi-  
træ, apud Illū.  
in Lib. de Sta-  
tu Ecclesiar.  
pag. 47.

\*Vid. Chitræ.  
loc. citato, &  
Turcogræc.  
Crusij. pag.  
327, & 415.  
&c.

taken diligent obseruation of that tongue, in the severall parts of Greece, that there be yet in *Morea*, (*Peloponnesus*) betwixt *Napoli* and *Morembasia* (*Nauplia* and *Epidaurus* they were called) some 14 townes, the Inhabitants where are called *Zacones* (for *Lacones*) that speake yet the ancient *Greeke* tongue, but farre out of Grammer rule : yet, they vnderstand those that speake grammaticallie, but vnderstand not the vulgar *Greeke*. As *Bellonius* likewise remembreth another place, neere *Heraclea* in *Anatolia*, that yet retaineth the pure *Greeke* for their vulgar language. But the few places being excepted, it is certaine, that the difference is become so great, betwixt the present and the ancient *Greeke* that their liturgie, \*which is yet read in the ancient *Greeke* tongue, namely that of *Basil*, on the Sab- baths and solemne daies, and that of *Chrysofome* on common daies, is not vnderstood (or but little of it) by the vulgar people, as learned men that haue beene in those parts, haue related to \* others, and to my selfe : which may be also more euidently prooued to bee true by this, because the skilfull in the learned *Greeke*, cannot vnderstand the vulgar.



Of the ancient largenessse of the Roman tongue in the time of the Roman Empire.

CHAP. III.



The ordinary bounds of the Romane Empire were, on the East part *Euphrates*, and sometimes *Tigris*: On the North the Riwers of *Rhene* & of *Danubius*, and the *Euxine* sea: On the West the Ocean: On the South

the *Cataracts* of *Nilus*, in the vtmost border of *Aegypt*, and in *Afrique* the mountaine *Atlas*. Which, beginning in the West, on the shoare of the Ocean, ouer against the *Canarie* Ilands, runneth Eastward almost to *Aegypt*, being in few places distant from the *Mediterrane* sea, more then 200 miles. These I say, were the ordinary bounds of that Empire in the Continent: for, although the Romanes passed these bounds sometimes, specially toward the East and North, yet they kept little of what they wan, but within those bounds mentioned, the Empire was firmly established. But heere, in our great Isle of *Britaine*, the *Pictes* wall was the limit of it, passing by *Newcastle*, and *Carleil*, from *Tinnmouth* on the East sea, to *Solway* frith on the West, being \*first begunne by the Emperour *Adrian*, and after finished or rather repaired, by *Septimius Seuerus*.

\* Spartian, in Hadriano & in Seuerus.

To this greatnesse of Dominion, *Rome* at last arriued from her small beginnings. And small her



beginnings were indeed, considering the huge dominion to which she attained. For first, the Circuit of the Cittie wall, at the first building of it, by *Romulus* in Mount *Palatine*, could not be fully one mile: for the Hill it selfe, as is obserued by *Andrea Fulvio*, a Citizen and Antiquarie of *Rome*, hath no more in circuite: And, that *Romulus* bounded the *Pomerium* of the Citie (which extended somewhat beyond the wall) with the foot of that hill in compasse *Gellius* hath left registred. Secondly the Territorie and liberties of *Rome*, as *Strabo* hath remembered, extended at the first, where it stretched farthest scarce six miles from the Citie. And thirdly, the first Inhabitants of *Rome*, as I finde recorded in *Dionysius* of *Halicarnassus*, were not in number aboue 3300, at the most. Yet, with Time, and fortunate successe, *Rome* so increased, that in *Aurelianus* his time, the circuit of the Citie wall, was 50. miles, as *Vopiscus* hath recorded: And the Dominion, grew to the largenessse aboue mentioned, containing about 3000 miles in length, and about 1200 in breadth: and lastly the number of free Cittizens, euen in the time of *Marius*, that is long before forraine Citties and Countries, beganne to be receiued into participation of that freedome, was found to be 463000. as *Eusebius* hath remembered: Of free Cittizens I say, (for they onely came into *Cense*) but if I should adde, their wiues, and Children, and seruants, that is, generally all the Inhabitants, \* a learned man hath esteemed them, and not without great likelihood of truth, to haue beene no lesse, then 3. or 4. millions.

And. Fulv. l. 2.  
 Antiq. Rom.  
 Ca. 3.

Gell. L. 13.  
 C. 14.  
 Strab. L. 1.

Dionys Hal.  
 l. 2. Antiq.  
 Romanar.

Vopisc. in Au-  
 reliano,

Euseb. in  
 Chronico. ad  
 Olymp. 174.

\* Lipsius de  
 Magnit. Ro-  
 mana. l. 3. c. 3.

Beyond



Beyond these bounds therefore of the *Romane* Empire, (to speake to the point in hand) the *Roman* tongue could not be in any common vse, as neither, to speake of our kings dominions, in *Ireland*, *Scotland*, nor *Northumberland*, as being no subiects of the *Romane* Empire. And that within these bounds, it stretched farre and wide, (in such maner as I will afterward declare) two Principall causes there were. One was, the multitude of colonies, which partly to repress rebellion in the subdued Prouinces, partly to resist forrain inuasions, partly to reward the ancient soldiers, partly to abate the redundance of the City, & relieue the poorer sort, were sent foorth to inhabite in all the Prouinces of the Empire: Another, was the donation of *Roman* freedome, or Communication of the right and benefit of *Romane* Citizens, to very many of the Prouinciall, both Cities, and Regions. For first, all *Italie* obtained that freedome in the time of *Sylla* and *Marius*, at the compounding of the *Italian* war, as *Appian* hath recorded: All *Italie* I say, as then it was called, and bounded, with the Riuer of *Rubicon* and *Arnus*, that is, the narrower part of *Italie*, lying betwixt the *Adriatique* and the *Tyrrhene* seas. Secondly *Iulius Caesar* in like sort infranchized the rest of *Italie*, that is the broder part, named then *Gallia Cisalpina*, as is remembred by *Dion*. But not long after, the forraine Prouinces also, began to be infranchized, Fraunce being indued with the libertie of Roman Citizens by *Galba*, as I find in *Tacitus*; *Spaigne* by *Vespasian*, as it is in *Plinie*. And at last, by *Antonius Pius*, all without exception, that were sub-

Appian. l. 1.  
Ciuit. longe  
ante med.

Dion. l. 41.

Tacit. l. 1.  
Historiar.  
Plin. l. 3. ca. 3.

iect



Digest. l. r.  
Tit. de Statu  
hominum  
Leg. In Orbe  
Romano.

icest to the Empire of *Rome*, as appeareth by the testimonie of *Ulpian* in the *Digests*. The benefite of which *Romane* freedome, they that would vse, could not with honestie doe it, remaining ignorant of the *Romane* tongue.

\* Digest. l. 42  
Tit. de re iu-  
dicata. Leg.  
Decret.

Dion. l. 57.  
Val. Maxim.  
l. 2. c. 2.

Tacit. l. 3.  
Annal.  
Hieron. in  
ep. st. ad Rusti-  
cum, Tom. 1.

These two as I haue said, were the principall causes of inlarging that language: yet other there were also, of great importance, to further it. For first, concerning Ambassages, suites, appeals, or whatsoeuer other businesse of the Prouincials, or forraines, nothing was allowed to be handled, or spoken in the *Senate* at *Rome*, but in the Latine tongue. Secondly, the Lawes whereby the prouinces were gouerned, were all written in that language, as being in all of them, excepting onely municipall Cities, the ordinarie Roman law. Thirdly, the \* Prætors of the Prouinces, were not allowed to deliuer their Iudgements saue in that language: and we read in *Dion Cassius*, of a principall man of *Greece*, that by *Claudius* was put from the order of Iudges, for being ignorant of the Latine tongue: and to the same effect in *Valerius Maximus*, that the *Romane* Magistrates would not giue audience to the *Grecians*, (lesse therefore I take it to the Barbarous nations) saue in the Latine tongue. Fourthly the generall schooles, erected in sundry Cities of the Prouinces, wherof we finde mention in *Tacitus*, *Hierome*, and others (in which the *Roman* tongue was the ordinary and allowed speech, as is vsuall in vniuersities till this day) was no small furtherance to that language. And, to conclude that the *Romans* had generally (at least in the after times, when



when *Rome* was become a Monarchy, and in the flourish of the Empire) great care to inlarge their tongue, together with their dominion, is by *Augustine* in his bookes *de Ciuitate Dei*, specially remembered. I said it was so in the after times, for certainly, that the *Romanes* were not very anciently, possessed with that humour of spreading their language, appeareth by *Luue*, in whom we finde recorded, that it was granted the *Cumanes*, for a fauour, and at their suite, that they might publiquely vse the *Romane* tongue, not fully 140 yeares before the beginning of the Emperours: And yet was *Cuma* but about 100 miles distant from *Rome*, and at that time the *Romanes* had conquered all *Italie*, *Sicilie*, *Sardinia*, and a great part of *Spaine*.

August. de  
Ciuit. Dei.  
lib. 19.c.7.

Liu. Histor.  
Rom. l. 40.

But yet in all the Prouinces of the Empire, the *Romane* tongue found not alike acceptance, and successe, but most inlarged and spread it selfe toward the North, and West, and South bounds, for first, that in al the regions of *Pannonia* it was known *Velleius* is mine Author: Secondly, that it was spoken in *Fraunce* and *Spaine*, *Strabo*: Thirdly, that in *Afrique*, *Apuleius*: And it seemeth the sermons of *Cyprian*, and *Augustine*, yet extant, (of *Augustine* it is manifest) that they preached to the people in latin. But in the East parts of the Empire, as in *Greece*, and *Asia*, and so likewise in *Afrique*, from the greater *Syrtis* Eastward, I cannot in my reading finde that the *Roman* tongue euer grew into any common vse. And the reason of it seemes to be, for that in those parts of the Empire it became most frequent, where the most, and greatest *Roman* Co-

Vellei. lib. 2.  
Strab. lib. 3.  
& 4.  
Apulei in  
Floridis.

D

lonies



lonies, were planted. And therefore ouer all *Italy*, it became in a maner vulgar, wherin I haue obserued in Histories, and in registers of ancient inscriptions, to haue beene planted by the *Romanes* at seuerall times aboue 150 Colonies: as in *Afrique* also nere 60, (namely 57) in *Spaine* 29. in *Fraunce*, as it stretched to *Rhene* 26, and so in *Illyricum*, and other North parts of the Empire, betweene the *Adriatique* sea, and *Danubius* verie manie. And yet I doubt not, but in all these parts, more there were, then any historie or ancient inscription that now remaines hath remembred.

And contrariwise in those Countries, where fewest Colonies were planted, the Latine tongue grew nothing so common: as for example heere in *Britaine*, there were but foure: those were <sup>1</sup> *Yorke*, <sup>2</sup> *Chester*, <sup>3</sup> *Caerusk* in *Monmouth's-shire*, and <sup>4</sup> *Maldon* in *Essex* (for *London*, although recorded for one by *Onuphrus*, was none, as is manifest by his owne \* Author, in the place that himselfe alleageth) and therefore we finde in the *British* tongue which yet remaineth in *Wales*, but little rellish (to account of) or reliques of the Latine. And, for this cause also partly, the East prouinces of the Empire, fauoured little or nothing of the *Roman* tongue. For first in *Afrique* beyond the greater *Syrtis*, I find neuer a *Roman* Colonie: for *Onuphrus*, that hath recorded \* *Indicia Cyrenensium* for one, alleaging *Vlpian* for Author, was deceiued by some faultie Copie of the *Digests*. For the corrected copies haue *Zerrenensium*, and for *Indicia*, is to be read in *Dacia*, as is rightly obserued (for in it the Citie of *Zerze* was) by

<sup>1</sup> Eboracum

<sup>2</sup> Debuna.

<sup>3</sup> Isca.

<sup>4</sup> Camalodunum.

Onuphr. in Imper. Rom.

\* Tacit. l. 14. Annal.

Onuphr. lib. iam citato.

\* Vide Digest.

l. 50. Tit. de Censibus Leg. sciendum.



by *Pancirellus*. Secondly in *Agypt*, there were but two: and to be briefe, *Syria*, onely excepted, which had about 20 *Romane* Colonies, but most of them late planted, especially by *Septimius Severus*, and his sonne *Bassianus*, to strengthen that side of the Empire against the *Parthians* (and yet I find not that in *Syria*, the *Romane* tongue, euer obtained any vulgar vse) the rest, had but verie few, in proportion to the largeness of those regions.

Pancirell. id  
Comment;  
Notit. Imper.  
Orientalis  
Cap. 138.

Of which little estimation, and vse of the *Roman* tongue, in the East parts, beside the want of Colonies forementioned, and to omit their loue to their owne languages, which they held to be more ciuill then the *Roman*, another great cause was the *Greek*, which they had in farre greater account, both, for learning sake (insomuch that *Cicero* confesseth, *Græca* (saith he) *leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur*) and for traffique, to both which, the *Græcians*, aboue all nations of the world were anciently giuen: to omit, both the excellency of the tongue it self, for sound & copiousnes, & that it had forestalled the *Roman* in those parts. And certainly, in how little regard, the *Roman* tongue was had in respect of the *Greeke*, in the Eastern Countries, may appeare by this, that all the learned men of those parts, whereof most liued in the flourish of the *Romane* Empire, haue written in *Greeke*, and not in *Latine*: as *Philo*, *Iosephus*, *Ignatius*, *Iustine Martyr*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Gregorie Nyssene*, and *Nazianzene*, *Cirill of Alexandria*, and of *Ierusalem*, *Epiphanius*, *Synetius*, *Ptolemie Strabo*, *Porphyrie*, & ve-

Cicer. in Orat  
pro Archia  
poeta.



Confil. Ephe-  
sin.  
Tom. 2  
Cap. 13.  
Edit. Bin.

rie many others, so that of all the writers that lived in *Asia*, or in *Afrique*, beyond the greater *Syrtis*, I thinke wee haue not one Author in the Latine tongue: and yet more evidently, may it appeare by another instance, that I finde in the third generall Counsell held at *Ephesus*, where the letters of the Bishop of *Rome*, hauing beene read by his Legates, in the Latine tongue, it was requested by all the Bishops, that they might be translated into *Greeke*; to the end they might be vnderstood. It is manifest therefore, that the *Romane* tongue was neither vulgar, nor familiar in the East, when the learned men gathered out of all parts of the East vnderstood it not.

*That the Romane tongue abolished not the vulgar languages, in the foraine prouinces of the Romane Empire.*

CHAP. IIII.



Galat. de Situ  
Iapigia. pa 98.

F the weake impression therefore of the *Romane* language in the East, and large intertainment of it in the West, and other parts of the Empire, and of the causes of both, I haue said enough. But in what sort, and how farre it preuailed, namely, whether so farre, as to extinguish the ancient vulgar languages of those parts, and it selfe, in stead of them.



them, to become the native and vulgar tongue, as Galateus hath pronounced touching the Punique, and Vives with many others of the Gallique, and Spanish, I am next to consider.

Vir L. 3. de Tradend disciplin & ad August de Civit. Dei. L. 19. C. 7

First therefore, it is certainly observed, that there are at this day, foureteene mother tongues in Europe (beside the Latine) which remaine, not onely not abolished, but little or nothing altered, or impaired by the Romanes. And those are the 1 Irish, spoken in Ireland, and a good part of Scotland: the 2 Brittainish, in Wales, Cornewaile, and Brittain of Fraunce: the 3 Cantabrian neere the Ocean, about the Pyrene, hills, both in Fraunce & Spaine: the 4 Arabique, in the steeple mountaines of Granata, named Alpuxarras: the 5 Finnique, in Finland, and Lapland: the 6 Dutch, in Germanie, Belgia, Denmarke, Norway, and Suedia: the old 7 Cauchian, (I take it to be that, for in that part the Cauchi inhabited) in East Frisland, for \* although to strangers they speake Dutch, yet among themselves they vse a peculiar language of their owne: the 8 Slaunonish, in Polonia, Bohemia, Moscovia, Russia, and many other regions, (wherof I will after intreate in due place) although with notable difference of dialect, as also the Brittainish, and Dutch, in the countries mentioned haue: the old 9 Illyrian, in the Isle of Veggia, on the East side of Istria in the day of Liburnia: the 10 Greeke, in Greece, and the Islands about it, and part of Macedon, and of Thrace: the old 11 Epirotique \* in the mountaine of Epirus: the 12 Hungarian in the greatest part of that kingdome: the 13 Iazygian, in the North side of Hungaria betwixt Danubius & Tibis-

3. Scalig. in Diatrib de ling. Europæ.  
4. Merul. Cosm part. 2. L. 2. C. 8.  
5. Scalig. loco citato.  
\* Ortel. in Tab. Fris. Oriental.

\* Scalig. loco citato.  
13 Bert. in Descript. Hungar.



*cus*, vterly differing from the *Hungarian* language: And lastly, the 14 *Tarturian*, of the *Preopenses*, betweene the Riuers of *Tanais* and *Borysthenes*, neere *Meotis* and the *Euxine* sea, for, of the *English*, *Italian*, *Spanish*, and *French*, as being deriuations, or rather degenerations, the first of the *Dutch*, and the other three of the *Latine*, seeing I now speake onely of originall or mother languages, I must bee silent: And of all these foureteene it is certaine, except the *Arabique*, which is known to haue entred since, and perhaps the *Hungarian*, about which there is difference among *Antiquaries*, that they were in *Europe* in time of the *Romane* Empire, and sixe or seuen of them, within the *Limites* of the Empire.

And indeede, how hard a matter it is, vterly to abolish a vulgar language, in a populous country, where the Conquerers are in number farre inferior to the natiue inhabitants, whatsoever art bee practized to bring it about, may well appeare by the vaine attempt of our *Norman* Conquerour: who although he compelled the *English*, to teach their young children in the Schooles nothing but *French*, and set downe all the Lawes of the Land in *French*, and inforced all pleadings at the Law to be performed in that language (which custome continued till King *Edward* the third his daies, who disanulled it) purposing thereby to haue conquered the language together with the land, and to haue made all *French*: yet, the number of *English* farre exceeding the *Normans*, all was but labour lost, and obtained no further effect, then the mingling



ling of a few *French* words with the *English*. And euen such also was the successe of the *Franks* among the *Gawles*, of the *Gothes* among the *Italians* and *Spaniards*, and may be obserued, to be short in all such conquests, where the Conquerors (being yet in number farre inferiour) mingle themselves with the natiue inhabitants. So that, in those Countries onely the mutation of languages hath ensued vpon conquests, where either the ancient inhabitants haue beene destroyed or driuen forth, as wee see in our Country to haue followed of the *Saxons* victories, against the *Brittains*, or else at least in such sort diminished, that in number they remained inferior, or but little superior to the Conquerors, whose reputation and authority might preuaile more then a small excesse of multitude. But (that I digresse no further) because certaine Countries are specially alleaged, in which the *Romaine* tongue is supposed most to haue preuailed, I will restraine my discourse to them alone.

And First, that both the *Punique* and *Gallique* tongues, remained in the time of *Alexander Severus* the Emperour (about 230 yeares after our Sauiours birth) appeareth by *Vlpian*, who liued at that time, and was with the Emperour of principall reputation, teaching, that \* *Fidei commissa* might be left, not onely in *Latine*, or *Greeke*, but in the *Punique* or *Gallique*, or any other vulgar language. Till that time therefore, it seemeth euident, that the *Romane* tongue had not swallowed vp these vulgar languages, and it selfe become vulgar in stead of them. But to insist a little in either seuerally,

\* Digest. l. 32.  
lege. Fidei.  
commissa.



Aur. Victor in  
Epitom. Sep-  
t. Seuer.

Spartian. in  
Seuero. post  
med.  
\* Antonin in  
Itinerario.  
Hieron. in  
Proem. l. 2.  
Com. Epist. ad  
Galat. in fine.

\* August. de  
Ciu. Dei. L.  
16. C. 6.  
\* Id. Serm. 25.  
de verb. Apost.

\* Id. Expos.  
in Chrat. epist  
ad Roman.  
circa med.

Leo 1. Africa.  
L. 7. descript.  
Africae. cap. de  
Ling. Africa-  
nis.

seuerally. First, touching the *Punique*, *Aurelius*, *Victor* hath recorded of *Septimius Seuerus*, that he was, *Latinis literis sufficienter instructus*, but *Punica eloquentia promptior*, quippe *genitus apud Leptim pro- uintia Africae*. Of which Emperors sifter also, dwelling at *Leptis* (it is the Cittie we now call *Tri- polie* in *Barbarie*) and comming to see him, *Sparti- anus* hath left written, that she so badly spake the Latine tongue, (yet was \* *Leptis* a *Roman* Colonie) that the Emperour blushed at it. Secondly long after that, *Hierome* hath recorded of his time, that the *Africans* had somewhat altered their lan- uage, from the *Phanicians*: the language there- fore then remained, for else how could he pro- nounce of the present difference? Thirdly, *Augu- stine* (somewhat yonger then *Hierom*, though liuing at the same time) writeth, not onely, that \* hee knew diuerse nations in *Afrique*, that spake the *Punique* tongue, but also more particularly in \* an- other place, mentioning a knowne *Punique* pro- uerb, he would speake it (he said) in the Latine, because all his auditors (for *Hippo* where he preach- ed was a *Roman* Colonie) vnderstood not the *Pu- nique* tongue: And some \* other passages could I alleage out of *Augustine*, for the direct confirmati- on of this point, if these were not eident and effectually enough. Lastly, *Leo Africanus*, a man of late time, and good reputation, affirmeth that there remaine yet in *Barbarie*, very many, descen- ded of the old inhabitants, that speake the *African* tongue, whereby it is apparent, that it was neuer extinguished by the *Romanes*.

Secondly,



Secondly, touchiug the ancient *Gallique* tongue, that it also remained, and was not abolished by the *Romane* in the time of *Strabo*, who flourished vnder *Tiberius Casars* gouernment, it appeareth in the fourth booke of his *Geographie*, writing that the *Aquitani* differed altogether in language from the other *Gaules*, and they somewhat among themselves. Nor after that in *Tacitus* his time, noting that the language of *Fraunce*, differed little from that of *Brittaine*. No, nor long after that, in *Alexander Seuerus* his time, for beside the authority of *Vlpian* before alleaged out of the *Digestes*, it is manifest by *Lampridius* also, who in the life of the said *Alexander*, remembreth of a *Druide* woman, that when hee was passing along, in his expedition against the *Germanes*, through *Fraunce*, cried out after him in the *Gallique* tong (what needed that obseruation of the *Gallique* tongue, if it were the *Romane*?) goethy way (quoth she) and looke not for the victory, & trust not thy souldiers. And though *Strabo* be alleaged by some, to prooue the vulgarnesse of the Latine tongue in *Fraunce*, yet is it manifest, that he speaketh not of all the *Gaules*, but of certaine onely, in the prouince of *Narbona*, about *Rhodanus*, for which part of *Fraunce*, there was speciall reason, both for the more auncient and ordinarie conuersing of the *Romanes*, in that region aboue all the rest: for of all the seuentene prouinces of *Fraunce*, that of *Narbona* was first reduced into the forme of a Prouince: And the Cittie of *Narbona* it selfe, being a Mart town of exceeding traffique in those daies, was the \* first foraine Co-

E lonie,

Strab. l. 4. in princip.

Tacit. in Iulio Agricola.

Lamprid. in Alexand. Seuerus, longe post med.

Strab. l. 4. long ante med.

\* Vel. Patercul. l. 1.



lonie, that the *Romanes* planted out of *Italie*, *Carthage* onely excepted: And yet furthermore, as *Plinie* hath recorded, many townes there were in that prouince, infranchized, and indued with the libertie and right of the *Latins*. And yet for all this, *Strabo* saith not, that the *Romane* tongue was the native or vulgar language in that part, but that for the more part they spake it.

Phu. l. 3. c. 4.

\* Vid. Annot. ad August. de. Ciu. Dei. l. 19. c. 7. Id. l. 3. de tradend. Discip. \* Marin. Sicul. de Reb. Hispaniæ. l. 5. c. 4.

\* Strab. l. 3. paul. a principio. Id. l. 4. in principio. \* Marian. de Reb. Hispan. l. 1. c. 5. Marin. Sicul. de reb. Hispan. l. 4. c. vltim. & Alb.

\* Strab. l. 3. c. 1

Thirdly, concerning the *Spanish* tongue: Howsoever *Vues* writ, that the languages of *Fraunce* and *Spaine* were vtterly extinguished by the *Romanes*, and that the Latine was become \* *Vernacula Hispania*, as also *Gallia & Italia*; and \* some others, of the same nation vaunt, that had not the barbarous nations corrupted it, the Latine tongue would haue beene at this day, as pure in *Spaine*, as it was in *Rome* it selfe in *Tullies* time: yet neuerthelesse, manifest it is, that the *Spanish* tongue was neuer vtterly suppressed by the Latine. For to omit that of *Strabo*, \* that there were diuerse languages in the parts of *Spaine*, as also in \* another place, that the speech of *Aquitaine* was liker the language of the *Spaniards*, then of the other *Gaules*: It is a common consent of the best Historians, and Antiquaries of *Spaine*, \* that the *Cantabrian* tongue, which yet remaineth in the North part of *Spaine* (and hath no relish in a manner at all of the *Roman*) was either the ancient, or at least one of the ancient languages, of *Spaine*. And although \* *Strabo* hath recorded, that the *Romane* tongue was spoken in *Spaine*, yet he speaketh not indefinitely, but addeth a limitation, namely, about *Betis*. And that in that part:



part of *Spaine*, the *Romane* tongue so preuailed, the reason is easie to be assigned, by that we finde in *Plinie*. Namely, that in *Batica*, were eight *Roman* Colonies, eight *Municipall* Citties, and 29 others indued with the right and libertie of the *Latines*.

Plin. 3. c. r.  
Vell. Patercul.  
l. 2.

Lastly, to speake of the *Pannonian* tongue, (*Pannonia* contained *Hungarie*, *Austria*, *Stiria*, and *Carinthia*) it is certaine, that the *Romane* did not extinguish it: For first, *Paterculus* (who is the onely author that I know alleadged for that purpose) saith not, that it was become the language of the Country, for how could it, being but euen then newly conquered by *Tiberius Caesar*? but onely, that in the time of *Augustus*, by *Tiberius* his meanes the knowledge of the *Roman* tongue was spred in all *Pannonia*. And Secondly, *Tacitus* after *Tiberius* his time, hath recorded, that the *Osi* in *Germanie*, might be knowne to be no *Germanes*, by the *Pannonian* tongue, which \* a little before in the same booke, he plainly acknowledged to be spoken euen then in *Pannonia*.

Tacit. de mo-  
rib. Germa.  
prope fin.

\* Lib. eod. pa-  
rum a medio.

And as for these reasons it may well seeme that the *Roman* tongue became not the vulgar language in any of these parts of the Empire, which yet are specially instanced, for the large vulgarity of it: So haue I other reasons to perswade mee, that it was not in those parts, nor in any other forraine Countries subiect to the Empire, either generally or perfectly spoken. Not generally (I say) because it is hard to conceaue, that any whole Countries, specially because so large as the mentioned are,



should generally speake two languages, their owne natiue and the *Roman*. Secondly, there was not any law at all of the *Romanes*, to inforce the subdued nations, either to vse vulgarly the *Roman* tongue, or not to vse their owne natiue languages (and very extreame and vnreasonable, had such Lords bene, as should compell men by lawes, both to do, and to speak, only what pleased them.) Neither doe I see any other necessitie, or any prouocation, to bring them to it, except for some speciall sorts of men, as Merchants, and Cittizens, for their better traffique and trade, Lawyers for the knowledge and practise of the *Roman* Lawes, which carried force throughout the Empire (except priuiledged places) scholers for learning, souldiers, for their better conuersing with the *Romane* Legions, and with the *Latines*, Trauailers, Gentlemen, Officers, or such other, as might haue occasion of affaires and dealing with the *Romans*. But it soundeth altogether vnlike a truth, that the poore scattered people, abroad in the Country, dwelling either in solitarie places, or in the small townes, and villages, either generally spake it, or could possibly attaine vnto it. An example wherof, for the better euidence, may at this day be noted; in those parts of *Greece*, which are subiect to the dominions of the *Turks* and *Venetians*: for as *Bellonius* hath obserued, the people that dwell in the principall townes, and Cities, subiect to the *Turke*, by reason of their trade, speake both the *Greeke* and *Turkish* tongues, as they also that are vnder the *Venetians*, both the *Greeke* and *Italian*, but the Country people vnder both governments, speake

Bellon.  
 Obseruat. l. 1.  
 c. 4.



speake onely Greeke. So likewise in *Sardinia*, as is recorded by \* others, the good townes by reason of the *Spanish* gouernment and trade, speake also the *Spanish* tongue, but the Country people the naturall *Sardinian* language onely: And, the like by our owne experience, we know to be true, in the Prouinces subiect to our King, namelie both in *Wales* and *Ireland*. It seemeth therefore that the *Roman* tongue was neuer generally spoken in any of the *Roman* Prouinces forth of *Italie*.

\* Gesner. in Mithridate. in Lingua Sardiæ & Rocca de Dialect. in Ling. Sardiæ.

And certainly much lesse can I perswade my selfe, that it was spoken abroad in the Prouinces perfectly. First, because it seemes vnpossible for forraine nations, speciallie for the rude & common people, to attaine the right pronouncing of it, who as we know doe ordinarily much mistake the true pronouncing of their natiue language: for which very cause, we see the *Chaldee* tongue, to haue degenerated into the *Syriack* among the *Iewes*, although they had conuersed 70 yeares together among the *Chaldeans*. And moreouer, by daily experience we see in many, with what labour and difficultie, euen in the very schooles, and in the most docible part of their age, the right speaking of the *Latine* tongue is attained. And to conclude, it appeareth by *Augustine* in sundry places, that the *Roman* tongue was vnperfect among the *Africans*, (euen in the Colonies) as pronouncing *offum* for *os*, *floriet* for *florebit*, *dolus* for *dolor*, and such like, inso-much that he confesseth; he was faine sometimes to vse words that were no *Latine*, to the end they might vnderstand him.

Porcacch. l. dello Isole. nel descritt. di Sardinia.

Vide August. in Enarrat. Psalm. 123. & 138. & l. 2. de doctrin. Chris. c. 13. & Tract. 7. in Ioan.



Of the beginnig of the Italian, French and Spanish languages.

CHAP. V.



He common opinion, which supposeth that these Nations in the flourish of the *Romane* Empire, spake vulgarly and rightly the *Latine* tongue, is, that the mixture of the Northerne barbarous nations among the ancient Inhabitants, was the cause of changing the *Latine* tongue, into the languages which now they speak, the languages becomming mingled, as the nations themselues were. Who, while they were inforced to attemper and frame their speech, one to the vnderstanding of another, for else they could not mutually expresse their mindes (which is the end for which nature hath giuen speech to men) they degenerated both, and so came to this medly wherein now we finde them.

Which opinion if it were true, the *Italian* tongue must of necessitie haue it beginning about the 480 yeare of our Sauour: Because, at that time, the Barbarous nations began first to inhabite *Italie*, vnder *Odoacer*, for although they had entred and wasted *Italie* long before, as first, the *Gothes* vnder *Alaricus*, about the yeare 414: Then the *Hunnes* together with the *Gothes*, and the *Heruli*, and the *Gepidi*, and other Northerne people vnder



vnder *Attila*, about *An. 450*, Then, the *Wandales* vnder *Genfericus*, crossing the sea out of *Afrique* about *An. 456*. (to omit some other inuasions of those barbarous nations, because they prospered not) yet none of these, settled themselves to stay and inhabite *Italie*, till the *Heruli* as I sayd vnder *Odoacer*, about *An. 480* or a little before, entred and possessed it neere hand 20 yeares, He being (proclaymed by the *Romans* themselves) King of *Italie*, about 16 yeares, and his people becomming inhabitants of the Country. But, they also, within 20 yeares after their entrance, were in a maner rooted out of *Italie*, by *Theodoricus* King of *Gothes*, who allotted them onely a part of *Piemont* aboue *Turin* to inhabite : for *Theodoricus* being by *Zeno* then Emperour, inuested with the title of King of *Italie*, and hauing ouercome *Odoacer*, somewhat afore the yeare 500, ruled peaceably a long time, as King of *Italie*, and certaine others of the *Gothes* nation succeeded after him in the same gouernement, the *Gothes* in the meane space, growing into one with the *Italians*, for the space neere hand of 60. yeares together. And although after that, the dominion of *Italie*, was by *Narses* againe recouered to the Empire, in the time of *Iustinian*, and many of the *Gothes* expelled *Italie*, yet farre more of them remained, *Italie* in that long time, being growen well with their seed and posteritie. The *Heruli* therefore, with their associats were the first, and the *Gothes* the second, of the barbarous nations, that inhabited *Italie*. The third and the last, were the *Langbards*, who comming into *Italie* about the yeare 570, and  
long



\* Blond in Ital. Illustrata in Marchia Triuifana.

Tinto della Nobilta. diuerona. l. 2. ca. 2. & alij.

\* Lips. de Pro-nuntiat Ling. lat. cap. 3. & Merul. par. 2. Cosmogr. l. 4. c. 18.

Paul. Diacon. hist. Miscel. l. 17. longe ante med.

long time obtaining the dominion, and possession, in a maner of all *Italie*, namely about 200 yeares, and during the succession of 20 Kings or more, were neuer expelled forth of *Italie*, although at last their dominion was fore broken by *Pipin* King of *Fraunce*, and after, more defaced, by his sonne *Charles* the great, who first restrained and confined it, to that part, which to this day, of them retayneth the name of *Lombardie*, and shortly after vterly extinguished it, carrying away their last King captiue into *Fraunce*. Now although diuers \* antiquaries of *Italie* there be, which referre the beginning of the *Italian* tongue, and the change of the Latine into it, to these third inhabitants of *Italie* the Langbards, by reason of their long and perfect coalition into one with the *Italian* people: yet certainly, the *Italian* tongue was more ancient then so, for besides that there remains yet to be seen (as mē \* worthie of credit report) in the K. of *Fraunce* his Librarie at *Paris*, an Instrument written in the *Italian* tongue, in the time of *Iustinian* the first, which was before the comming of the *Langbards* into *Italie*: another euidence more vulgar, to this effect, is to be found in *Paulus Diaconus* his miscellane history: where we read, that in the Emperour *Mauritius* his time, about the yeare 590, when the *Langbards* had indeed entred, and wasted *Gallia Cisalpina*, but had not inuaded the *Roman* dition in *Italie*, that by the acclamation of the word *Torna, Torna*, (plaine *Italian*) which a *Roman* souldier spake to one of his fellowes afore, whose beast had ouerturned his burthen) the whole armie (marching in the darke) began



began to crie out, *torna, torna*, and so fell to flying away.

But the *French* tongue, if that afore mentioned were the cause of it, began a little before, in the time of *Valentinian* the 3, when in a maner, all the West part of the Empire fell away, (and among the rest, our Country of *England*, being first forsaken of the *Romans* themselves, by reason of grievous warres at their owne doores, and not long after, conquered and possessed by the *Saxons*, whose posteritie for the most part we are) namely, about the yeare 450: *Fraunce* being then subdued, and peaceably possessed, by the *Franks* and *Burgundions* nations of *Germanie*: the *Burgundions* occupying the Eastward and outward parts of it, toward the riuer of *Rhene*, and the *Franks* all the inner region. For although *Fraunce* before that had beene inuaded by the *Wandali*, *Sueni*, and *Alani*, and after by the *Gothes*, who hauing obtained *Aquitayn* for their seate and habitation, by the grant of the Emperor *Honorius*, expelled the former into *Spaine* about *An. 410*: yet notwithstanding, till the Conquest made by the *Franks* and *Burgundions*, it was not generally, nor for any long time mingled with strangers, which after that Conquest beganne to spread ouer *Fraunce*, and to become natiue Inhabitants of the Country.

But of all, the *Spanish* tongue for this cause, must necessarilie be most ancient: for the *Wandali* & *Alani*, being expelled *Fraunce*, about the yeare 410, began then to inuade and to inhabite *Spaine* which they held & possessed many yeares, till the *Gothes*

E

being



being expelled by the *Franks* and *Burgundians*, out of *France* into *Spaine*, expelled them out of *Spaine* into *Afrique* (the Barbarous nations thus like nailes driuing out one another) and not onely them, but with them all the remnants of the *Roman* garrisons, and gouernment, and so becomming the entier Lords and quiet possessours of all the Country, from whom also the Kings of *Spaine* that now are, be descended. Notwithstanding, euen they also, within lesse then 300 yeares after, were driuen by the *Saracens* of *Afrique* into the northerne and mountainous parts of *Spaine*, namely *Asturia*, *Biscay*, and *Guipuscoa*, till after a long course of time, by little and little they recouered it, out of their hands againe, which was at last fully accomplished by *Ferdinand* not past 120 yeares ago, there hauing passed in the meane time, from the *Mores* first entrance of *Spaine* at *Gibraltar*, till their last possession in *Granada*, about 770 yeares.

Whereby you may see also, when the *Romane* tongue began to degenerate in *Afrique*, (if that also, as is supposed spake vulgarly the Latine tongue and if the mixture of barbarous people were cause of the decay, & corruption of it) namely, about the yeare 430, for about that time, the *Wandali* and *Alani*, partly wearied with the *Gottish* warre in *Spaine*, and partly inuited by the Gouernour *Bonifacius*, entred *Afrique*, vnder the leading of *Genfericus*, a part whereof for a time, they held quietly, for the Emperour *Valentinianus* giuft: But shortly after, in the same Emperours time, when all the West Prouinces in a maner fell vtterly away from



from the Empire, they also tooke *Carthage*; and all the Province about it, from the *Romanes*. And although the dominion of *Afrique* was regained by *Bellisarius* to the Empire almost 100 yeares after, in *Iustinians* time, yet in the time of the Emperour *Leontius*, (almost 700 yeares after our Saviours birth) it was lost againe, being anew conquered, and possessed by the *Sarracens* of *Arabia* (and to this day remaineth in their hands) bringing together with their victories, the language also, and religion, (*Mahumetanisme*) into all that coast of *Afrique*, euen from *Agypt* to the Strait of *Gibraltar*, aboue 2000 miles in length.

About which time also, namely during the government of *Valentinian* the 3. *Bulgaria*, *Serua*, *Boscina*, *Hungarie*, *Austria*, *Stiria*, *Carintbia*, *Bauaria* and *Suenia* (that is, all the North-border of the Empire, along the riuer *Danubius*) and some part of *Thrace*, was spoiled and possessed by the *Hunnes*, who yet principally planted themselves in the Lower *Pannonia*, whence it obtained the name of *Hungarie*.

Out of which discourse you may obserue these two points. First, what the Countries were, in which those wandring and warring nations after many transmigrations from place to place, fixed at last their finall residence and habitation. Namely the *Hunnes* in *Pannonia*, the *Wandales* in *Afrique*, the *East Gothes* and *Langbards* in *Italie* the *West Gothes* in *Aquitaine* and *Spaine*, which being both originally but one Nation, gained these names of *East* and *West Gothes*, from the position of these Countries which they conquered and inhabited,



habited, the other barbarous nations of obscurer names, being partly consumed with the warre, and partly passing into the more famous appellations. And Secondly, you may obserue, that the maine dissolution of the Empire, especially in *Europe* and *Afrique*, fell in the time of *Valentinian* the third about the yeare 450. being caused by the barbarous nations of the North (as after did the like dissolution of the same Empire in *Asia*, by the *Arabians* in the time of *Heraclius* about the yeare 640) and together with the ruine of the Empire in the West by the inundation of the foresaid barbarous Nations, the Latine tongue in all the Countries where it was vulgarly spoken (if it were rightly spoken any where in the West) became corrupted.

Wherefore if the *Spanish*, *French* and *Italian* tongues, proceeded from this cause, as a great number of learned men, suppose they did, you see what the antiquity of them is; But to deliuer plainly my opinion, hauing searched as farre as I could, into the originals of those languages, and hauing pondered what in my reading, and in my reason I found touching them, I am of another minde (as some learned men also are) namely, that all those tongues are more auncient, and haue not sprung from the corruption of the Latine tongue, by the inundation and mixture of barbarous people in these prouinces, but from the first vnperfect impression and receauing of it, in those forraine Countries. Which vnperfectnesse notwithstanding of the *Roman* tongue in those parts, although it had, as I take it beginning from this euill framing of forraine  
tongues.



tongues, to the right pronouncing of the Latine, yet I withall easily beleue, and acknowledge, that it was greatly increased, by the mixture and coalition of the barbarous Nations. So that me thinkes, I haue obserued three degrees of corruption in the *Roman* tongue, by the degenerating whereof, these languages are supposed to haue receaued their beginning. The first of them, was in *Rome* it selfe, where, towards the latter end of the Common wealth, and after, in the time of the Empire, the infinite multitude of seruants (which exceedingly exceeded the number of free borne Citizens) together with the vnspeakeable confluence of straungers, from all prouinces, did much impaire the purenesse of their language, and as *Isidore* hath obserued brought manie barbarismes and solæcismes into it. Infomuch, that *Tertulian* in his time, when as yet none of the barbarous nations had by inuasion touched *Italie* (for he liued vnder *Septimius Seuerus* gouernement) chargeth the *Romanes* to haue renounced the language of their fathers. The Second steppe, was the vnperfect impression (that I touched before) made of the *Romane* tongue abroad in the forraine prouinces among straungers, whose tongues could not perfectly frame to speake it aright. And certainly, if the *Italians* themselues, as is remembered by *Cicero* failed of the right and perfect *Romane* pronounciation, I see not how the tongues of strange Nations, such as the *Gaules* and *Spanyards* were, should exactly vtter it. And the Third, was that mixture of manie barbarous people (to which o-

*Isidor. Origin.*  
l. 9. c. 1.  
*Tertul. in A.*  
*pologet. adu.*  
*Gentes. cap. 6.*

*Cicer. l. 3. de*  
*Oratore.*



\* Irenic. Exeg.  
 German. l. 1.  
 ca. 31.  
 Lacing. l. 10.  
 de Migration.  
 Gent.  
 Gorop. Ori-  
 gin. Antwerp.  
 l. 7. Gesner. in  
 Mithridate.  
 Rhenan. l. 2.  
 Rer. German.  
 Leunclau. in  
 Pandect. Tur-  
 tic. §. 71. et  
 Alj multi.

thers attribute the beginning of the languages in question) which made the Latine, that was before vnperfect, yet more corrupt then they found it, both for words and for pronouncing: So that, I rather thinke the barbarous people to haue beene a cause of increasing the corruption, and of further alteration and departure of those languages from the *Romane*, then of beginning them. And me thinkes I haue very good reasons so to bee perswaded beside all the arguments aboue mentioned, which I produced, both for the remaining of the vulgar languages and for the vnperfect speaking of the *Romane* tongue in the prouinces. First, because the *Gothes Wandales, Langbards*, as also the *Franks* and *Bargundions* language was, by the consent of \* learned men, the *Germane* tongue, which hath but small affinitie or agreement, with either the *Italian, French* or *Spanish* tongues. Secondly, because among all the auncient writers (and they are many) which haue written of the miserable changes, made in these West parts of the world, by those infinite swarmes of barbarous people, I finde not one, that mentioneth the change of any of these languages to haue beene caused by them: which me thinkes some auncient writers among so many learned, as those times, and those very Countries, abounded withall, and whose writings yet remaine, would certainly haue recorded. But though wee finde mention in soundrie auncient writers, of changing these languages into the *Romane* (whom yet I vnderstand of that vnperfect change before touched) yet nothing is found of any rechanging of those languages



languages from the *Romane*, into the state where-  
in now they are. But it is become a question onely  
of some late searchers of Antiquitie, but of such, as  
determine in this point, without either sound rea-  
son or good countenance of Antiquitie.

Obiections touching the extent of the Latine tongue and  
the beginning of the mentioned Languages with their  
solutions.

CHAP. VI.



These reasons perhaps (ioyned  
with the other aboue alleaged  
whereby I endeauoured to  
prooue that the latine tongue  
perfectly spoken, was neuer  
the vulgar language of the Ro-  
mane prouinces) may per-  
swade you as they haue done mee, that the barba-  
rous nations of the north, were not the first cor-  
rupters of the latine tongue, in the prouinces sub-  
iect to Rome, nor the beginners of the *Italian*,  
*French* and *Spanish* tongues: yet some difficulties I  
finde (I confesse) in writers touching these points,  
which when I haue resolved my opinion will ap-  
peare the more credible.

One is out of *Plutarck* in his *Platonique* questi-  
on<sup>s</sup>, affirming that in his time all men in a manner  
spake the latin tongue.

*Plutarck. in  
quest. platonice.  
quest. 9.*

Another before touched that *Strabo* recordeth  
the



Strab. l. 3. & 4.  
Apul in Flori-  
dis.

the Romane tongue to haue bene spoken in *Spaine* and *France*, and *Apuleius* in *Africke*, which also may appeare by sundry places in *Augustine*, whose sermons seeme (as *Cyprians* also) to haue bin made to the people in that language.

A third, how it falleth if these vulgar tongues of adulterate latin be so ancient, that nothing is found written in any of them of any great antiquity?

A fourth, how in *Rome* and *Latium*, where the Latine tongue was out of question, natiue, the latin could so degenerate, as at this day is found in the *Italian* tongue, except by some forraine corruption?

To the first of these I answer, either that as Diuines are wont to interpret many generall propositions, *Plutarch* is to be vnderstood *de generibus singularorum*, not *de singulis generum*: So that the latine tongue was spoken almost in euery nation, but not of euery one in any forraine nation: Or else, that they spake the latine indeed, but yet vnperfectly and corruptly, as their tongues would frame to vtter it.

To the second I answer: first, that *Strabo* speaketh not generally of *France* or *Spaine*, but with limitation to certaine parts of both, the Prouince of *Narbon* in *France*, and the tract about *Bætis* in *Spaine*. Secondly, that although they speake it, yet it followeth not, that they speake it perfectly and aright, (except perhaps in the Colonies) so that I wil not deny but it might be spoken abroad in the Prouinces, yet I say it was spoken corruptly, according as the peoples tongues would fashion to it,  
namely



namely in such sort, that although the matter and body of the words, were for the most part latine, yet the forme and sound of them varied from the right pronouncing : which speech notwithstanding was named *Latin*, partly for the reason now touched, and partly, because they learned it from the Romanes or Latines, as the *Spaniards* call their language *Romance* till this day, which yet we know to differ much from the right Romane tongue : and as *Nithardus* (nephew to *Charles* the great) in his history of the dissension of the sonnes of *Ludovicus Pius*, calleth the *French* then vsuall (whereof he setteth downe examples,) the Roman tongue, which yet hath no more agreement with the latin then the *French* hath that is now in vse. Thirdly, to the obiection of *Cyprians* and *Augustines* preaching in latine, I answereth that both \* *Hippo*, wherof *Augustine* was Bishop, and \* *Carthage*, wherof *Cyprian* was Archbishop, were Romane Colonies, consisting for the most part of the progenie of Romanes, for which sort of Citties, there was speciall reason. Although neither in the Colonies themselves (as it seemeth) the Romane tong was altogether vncorrupt, both for that which I alleadged before out of *Spartianus* of *Seuerus* his sister dwelling at *Leptis*, and for that which I remembered out of *Augustine* for *Hippo*, where they spake \* *Ossum* & \* *Floriet*, and \* *Dolus*, for *Os* and *Florebit* and *dolor*, (& yet were both *Leptis* & *Hippo* Romane Colonies): And yet it appeareth further by *Augustine*, that in their translations of the Scriptures, and in the Psalms sung in their Churches, they had these

Nithard. de  
dissent filior.  
Ludou. Pij. l. 3

Antonin. in Itinerario. Plin.  
Iun. in Epist. l. 8. ad Caninium.  
\* Plin. Sec. Histor. nat. l. 5. c. 4.  
Velleius. l. 1.  
Appian. l. de Bel. Punicis in fine.

\* Enarr. Psal. 138.  
\* L. 2. de doc. Christ. c. 13.  
\* Tract. 7. in Ioannem.



corruptions, where yet (as it is like) their most corrupt and vulgar latine had not place.

To the third I answer, that two reasons of it may be assigned: One, that learned men would rather write, in the learned and grammaticall, then in the vulgar and prouinciall latine. Another, that the workes of vnlearned men would hardly continue till our times, seeing euen of the learned anciēt writings, but few of infinite, haue remained. Furthermore it is obserued of the *Germane* tongue, by *Tschudas* and of the *French* by *Genebrard*, that it is very little aboue 400. yeares, since bookes began to be written in both those languages, and yet it is out of all doubt, that the tongues are much ancienter.

Tschud. Descript  
Alpinæ  
cap. 36.

Genebr. l. 4.  
Chron. Secul.  
11.

To the fourth I say, that there is no language, which of ordinary course is not subiect to change, although there were no forraine occasion at all: which the very fancies of men, weary of old words (as of old things) is able enough to worke, which may be wel proued by obseruations and instances of former changes, in this very tongue (the latine) whereof I now dispute. For *Quintilian* recordeth, that the verses of the *Salij* which were saide to be composed by *Numa* could hardly be vnderstood of their Priests, in the latter time of the common wealth, for the absoluteness of the speech. And *Festus* in his booke *de verborum significatione*, who liued in *Augustus Cesars* time, hath left in obseruation, that the Latine speech, which (saith he) is so named of *Latium*, was then in such manner changed, that scarce any part of it remained in kuowledge.

Quintil. Inst  
Orator. l. 1.  
ca. 6.

Fest. in Dictio.  
Latine loqui.

The



The lawes also of the Romane Kings and of the *Decemviri*, (called the Lawes of the twelue Tables) collected and published in their owne wordes by *Fulvius Ursinus*, are no lesse eident testimonies, if they be compared with the later latin, of the great alteration of that language.

Fulu. V. sin.  
not. ad Anton.  
August. de Lu.  
gih. et Sena-  
tul. consult.

Furthermore, *Polybius* hath also recorded, that the articles of league, betwixt the people of Rome & of *Carthage*, made presently after the expulsion of the Kings from Rome, could very hardly in his time be vnderstood, by reason of the old forsaken words, by any of the best skilled antiquaries in Rome. In which time notwithstanding, they receiued very few strangers into their Cittie, which mixture might cause such alteration, and the difference of time was but about 350. yeares. And yet to adde one instance more, of a shorter reuolution of time, and a cleerer euidence of the change, that the Roman tongue was subiect to, and that, when no forraine cause thereof can bee alleadged:

Polyb. l. 3.

There remaineth at this day (as it is certainly \* recorded) in the Capitoll at Rome, though much defaced by the iniury of time, a pillar (they call it *Columnam rostratam*, that is, decked with beakes of ships) dedicated to the memory of *Duillius* a Roman Consull, vpon a nauale victory obtained against the Carthaginians, in the first punicke war, not past 150. yeares before *Ciceroes* time, when the Roman tongue ascended to the highest flourish of Elegancie, that euer it obtained: And thus the words of the Pillar are, (those that may be read) as I find thē obserued, with the later latine vnder thē.

\* Vid. Paul.  
Merul. Cosm.  
par. 2. l. 4. c. 18  
et. Celsū. Cit.  
tad. in Tractat  
de Orig. ling.  
Vulgaris. Ital.  
Cap. 7. & c.



*Exemet. Leciones. Macistratos. Castreis. Exfociont.*  
*Exemit. Legiones. Magistratus. Castris. Effugiunt.*  
*Pucnandod. Cepet. Eng. Nauebos. Marid. Consol.*  
*Pugnando. Cepit. Ing. Nauibus. Mari. Consul.*  
*Primos. Ornauet. Nauebous. Claseis. P anicas. Sumas.*  
*Primus. Ornauit. Nauibus. Classes. Punicas. Summas.*  
*Cartaciniensis. Dictatored. Altod. Socieis. Triresmos.*  
*Carthaginensis. Dictatore. Alto. Socijs. Triremes.*  
*Naueis. Captom. Numei. Naualed. Prædad. Poplo, &c.*  
*Naues. Captum. Nummi. Nauali. Præda. Populo, &c.*

Where you see in many words, *e* for *i*, *c.* for *g*, *o* for *u*, and somtime for *e*, and *d*, superfluously added to the end of many words. But (to let forrain tounge passe) of the great alteration that time is wont to worke in languages, our owne tongue may afford vs examples euident enough : wherein since the times neere after, and about the Conquest, the change hath beene so great, as I my felse haue seen some euidences made in the time of King *Henrie* the first, whereof I was able to vnderstand but few words. To which purpose also, a certaine remembrance is to bee found in *Holinsheds* Chronicle, in the end of the Conquerours raigne, in a Charter giuen by him to the Citie of London.



Of the ancient Languages of Italie, Spaine Fraunce and  
Africke.

CHAP. VII.

**B**Ut if the discourse of these points of Antiquitie, in handling whereof I haue declared, that while the *Roman* Empire flourished, it neuer abolished the vulgar languages, in *Fraunce*, or *Spaine* or *Africke*, howsoever in *Italie*. If that discourse I say, mooue in you perhaps a desire, to know what the ancient vulgar languages of those parts were: I will also in that point, out of my reading and search into Antiquitie, giue you the best satisfaction that I can.

And first for *Italie*: Certaine it is, that many were the ancient tongues in the severall Prouinces of it, tongues I say, not dialects, for they were many more. In *Apulia*, the *Mesapian* tongue: In *Tuscanie* and *Vmbria*, the *Hetruscan*, both of them vtterly perished: Yet in the booke of ancient Incriptions, set forth by *Gruter*, and *Scaliger*, there be some few monuments registred of these languages, but not vnderstood now of any man. In *Calabria* both the higher and lower, and farre along the maritime coast of the *Tyrrhene* sea, the *Greeke*. In *Latiurn* (now *Campagna di Roma*) the *Latine*. In *Lombardie*, and

Inscript. vet.  
pag. 143. 144.  
145. 146.



*Liguria*, the old tongue of *Fraunce* whatsoever it was. Of which last three, the two former are vtterly ceaied to be vulgar: and the third, no where to be found in *Italie*, but to be sought for in some other Countrey, And although, beside these fiue, we find mention, in ancient writings of the *Sabine*, the *Oscan*, the *Tusculan*, and some other tongues in *Italie*, yet were they no other then differing dialects of some of the former languages, as by good observations, out of *Varro*, *Festus*, *Seruius*, *Paul. Diaconus*, and others, might be easily prooued.

Cæsar. l. 1. de  
Bello Gallic.  
in principio.  
Strab. l. 4. in  
princip.

Cæs. l. 5. de  
Bello Gallic.  
long post.  
med.

Secondly, of *France* what the ancient tong was, hath bin much disputed, and yet remaineth somewhat vncertain; Some thinking it to haue been the *Germane* others the *Greeke*, and some the *Walsh* tong. But, if the meaning of these resoluers bee, that one language, whatsoever it were, was vulgar in all *Fraunce*, they are very farre wide, *Cæsar* and *Strabo* hauing both recorded, that there were diuerse languages spoken in the diuers parts. But, to omit the speech of *Aquitaine*, which *Strabo* writeth to haue had much affinitie with the *Spanish*: And, of that part, (in *Cæsar* called *Belgia*) that at the riuer of *Rhene* confined with *Germanie*, which for that neighbourhood, might partake much of the *German* tongue: To omit those I say, the maine question is, about the language of the *Celte*, which as inhabiting the middle part of *Fraunce*, were least of all infected with any forraine mixture. And certainly, that it was not the *Greeke*, appeareth out of *Cæsar*, writing to *Q. Cicero*, then besieged by the *Gaules* in *Greeke*, lest the *Gaules* should intercept his  
his



his letters : And secondly, no lesse evidently by *Varro*, writing of the *Massilians* that they spake three languages, the *Roman*, the *Greeke*, and the *Gallique* tongue: And thirdly, the remnants of that tongue, may serue for Instance, whereof many old words, are found dispersed in ancient writers, that haue no affinitie at all with the *Greeke*. The *Greeke* therefore, was not the ancient native language of the *Gaules*; Neither was it the *Germane*: for else it had beene but an odde relation and reason of *Cæsars*, that *Arionistus* a *German* Prince, had liued so long in *Gallia*, that hee spake the *Gallique* tongue: And that of *Tacitus*, that the *Gallique* tongue proued the *Gothines* to be no *Germanes*: And that of *Suetonius*, that *Caligula* compelled many of the *Gaules* to learn the *Germane* tongue. But *Hottoman* (of all that I haue read) speaking most distinctly, touching the originall and composition of the *French* tongue, diuideth it as now it is spoken, equally into two parts, of which he supposeth the one (and I thinke it is rather the greater part) to haue originall from the *Latine* tongue: and the other halfe, to be made vp, by the *German* and *Greeke*, and *Brittish* or *Walsh* words, each almost in equall measure. Of the deduction of the *French* words from the *Greeke*, you may read *Perionius*, *Postell*, and others: Of those from the *Germane*, *Tschudus*, *Goropius*, *Isacius* &c. Of the *Walsh* *Lhuid*, *Camden* &c. Which last indeed for good reason, seemeth to haue beene the native language of the ancient *Celtæ*, rather then either the *Greeke* or *Dutch* tongues: for of the *Greeke* words found in that language, the neighbourhood of the

*Massilians*,

Varro ap. Hieron. in præfat. l. 2. Cōment. epist. ad Galat. & apud Isidorum. l. 15. Orig. cap. 1.

Cæsi. de Bello Gallico. Tacit. l. de Mor. Germanor. prope finem. Sueton. in Caligula c. 47.

Hottom. in Fran. cogall. c. 2.

Perion. l. de Cognat. Ling. Gal. & Græcæ Postell. l. de 12. Ling.

Tschud. in Descr. Rhet. Alp. c. 38. Gorop. in Francicis.



Ifac. in Gloss.  
 rio, Prisco-gal  
 Lhud in De-  
 script. Britan.  
 Camden in  
 Britannia.  
 Strab. l. 4.

*Massilians*, and their Colonies, inhabiting the mari-  
 time coast of *Prouince*, together with the ready ac-  
 ceptance of that language in *Fraunce*, (mentioned  
 by *Strabo*) may bee the cause: As likewise of the  
*Germane* words, the *Franks* and *Burgundions* con-  
 quest, and possession of *Fraunce*, may bee assigned  
 for a good reason: But of the *Brittish* words none at  
 all can be iustly giuen, saue, that they are the rem-  
 nants of the ancient language. Secondly, it seemeth  
 to be so by *Tacitus*, writing, that the speech of the  
*Gaules*, little differed from that of the *Brittaines*.  
 And thirdly, by *Cæsar*, recording, that it was the  
 custome of the *Gaules* that were studious of the  
*Druides* discipline, often to passe ouer into *Brittaine*  
 to bee there instructed: wherefore seeing there  
 was no vse of bookes among them, as is in the same  
 place affirmed by *Cæsar*, it is apparent that they  
 spake the same language.

Tacit. in Iulio  
Agricola.

Cæsar l. 6. de  
Bel. Gallico.

Merul. Cos-  
mogr. part. 2.  
l. 2. c. 8.

Thirdly, the *Spanish* tongue as now it is, consi-  
 steth of the old *Spanish*, *Latine*, *Gottish*, and *Arabique*  
 (as there is good reason it should, *Spaine* hauing  
 beene so long, in the possessions of the *Romanes*,  
*Gothes*, and *Mores*) of which, the *latine* is the grea-  
 test part, (next it the *Arabique*) and therefore  
 they themselues call their language *Romance*. And  
 certainly I haue seene an epistle written by a *Spa-  
 niard*, whereof euery word was both good *Latine*  
 & good *Spanish*, & an example of the like is to be  
 seene in *Merula*. But the language of *Valentia* and  
*Catalonia*, and part of *Portugall*, is much tempered  
 with the *French* also. Now the ancient and most  
 generall language of *Spaine*, spoken ouer the Coun-  
 try



try before the *Romanes* conquest, seemeth to mee out of question, to haue beene, the *Cantabrian* tong, that namely which yet they speak in *Biscay*, *Guipuscoa*, *Navarre*, and *Asturia*, that is to say, in the northerne and mountainous parts of *Spaine*, neare the *Ocean*, with which the *Vasconian* tongue also in *Aquitaine*, neere the *Pyrene* hilles, hath as there is good reason (for out of those parts of *Spaine* the inhabitants of *Gascoigne* came) much affinitie and agreement. And my reason for this opinion is, that in that part of *Spaine*, the people haue euer continued without mixture of any forraine nation as being neuer subdued by the *Carthaginians*, nor by the *Mores*, no, nor by the *Romans*, (for all their long warring in *Spaine*) before *Augustus Cæsars* time, and for the hillinesse, and barenesse, and vnpleasantnesse of the Countrey, hauing nothing in it, to inuite strangers to dwell among them. For which cause, the most ancient Nations and languages are for the most part preserued in such Countreyes: as by *Thucydides* is specially obserued, of the *Attiques*, and *Arcadians*, in *Greece*, dwelling in barren soiles: Of which nations the first, for their Antiquitie, vaunted of themselues that they were *αὐτίχθονες*, and the second, *γεωγένετοι*, as if they had beene bred immediately of the Earth, or borne before the Moone. Another example whercof wee may see in *Spaine* it selfe, for in the steepy mountaines of *Granata*, named *Alpuxarras*, the progeny of the *Mores* yet retaine the *Arabique* tongue (for the *Spaniards* call it *Arauiga*) which all the other remnants of the *Mores* in the plainer region had vtterly

Thucyd. l. 1.  
paul. a princip.



terly forgotten, and receiued the *Castilian* (till their late expulsion out of *Spaine*) for their vulgar language. The like whereof, is also to be seene in the old *Epirotique* speech and nation, which yet continueth in the mountainous part of *Epirus*, being (for the tongue) vtterly extinguished in all the Country beside. And (to let forraine instances goe) in the *Brittaines* or *Welsh-men* in the hillie part of our owne Country. What the reason thereof may be, I will not stand now curiously to enquire: whether that being inured to labour, to watching, to sundry distemperatures of the aire, and much other hardnesse (for otherwise their liuing will not be gotten out of such barren ground) they prooue vpon occasion good and able souldiers? Or, that the craggie rockes and hilles (like fortresses of natures owne erecting) are easily defended from forraine inuaders? Or that their vnpleasant and fruitlesse soile, hath nothing to inuite strangers to desire it? Or, that wanting richesse, they want also the ordinary companions of richesse, that is proud and audacious hearts, to prouoke with their iniuries other nations to be reuenged on them, either by the conquest or desolation of their Countries? But whatsoeuer the cause may be, certainly in effect so it is, that the most ancient Nations and Languages, are for the most part to be found in such vnpleasant and fruitlesse regions: Insomuch that the *Biscaynes* who gaue me occasion of this digression, vaunt of themselues among the *Spaniards*, that they are the right *Hidalgos*, (that is gentlemen) as some also report of the *Welsh-men* heere in *Brittaine*



to say of themselves, which yet I that am their neighbour, (to confesse a truth) neuer heard them say.

Now lastly touching the *Punique* tongue, as I am not of *Galatens* his opinion, that it was vtterly extinguished by the *Romanes*: So neither can I bee of the phantasie (for it is no better) that \* manie other learned men are: namely, that it was the *Arabique*, that is to say the same language, that is vulgar in *Afrique* at this day. For it is well known to the skilfull in histories, that the *Puniques* were of another off-spring (not of *Arabian* race) and that it is not yet a thousand yeares, since that tongue was by the *Arabians* together with their victories brought into *Afrique*. And as certaine also it is, that the remnants of the *Africans* progenie, as \* *Leo Africanus* hath recorded, haue a different language from the *Arabique*. But the *Punique* tongue seemeth to me out of question, to haue beene the *Chananitish* or old *Hebrew* language, though I doubt not somewhat altered from the original pronuntiation, as is wont in tract of time, to befall Colonies, planted among strangers farre from home. For first, *Carthage* it selfe, the Queene of the Cities of *Afrique* (and well might she be termed so, that contained in circuit 24 miles, as *Florus* in his abridgement of *Liuius* hath recorded, and by the vtter wall 360 furlongs (that is 45 miles) as it is in *Strabo*: And held out in emulation with *Rome* as is noted by *Plinie*, 120 yeare, and to conclude (before the second *Punique* warre) had in subiection all the coast of the mediterrane sea, from the bottome of the greater

Galat. de situ  
Iapyg pag. 98.  
\* Gesner. in  
Mithridate. in  
Ling. Afric. &  
Arab.  
Roccha de  
dialect. in  
Ling. Arabica.  
Pottell. de  
Ling. 12. in  
ling. Arab.  
Mas. in Gram.  
Syriaca. prop.  
Init.  
Bibliand.  
de ration. Lin-  
guar.  
Schidler.  
in Lex. Penta-  
glotto in voce  
מאן  
Mart.  
Galeott. de  
doctr. promi-  
scua. cap. 6.  
& alij multi.  
\* Leo Afric. l.  
1. Descrip. Afr.  
cap. de Ling.  
Africæ.  
Flo. in Epitoma  
Liu l. 51.  
Strab. l. 17.  
Plin. l. 15.  
c. 18.



Strab. lib. cita-  
to. Mela. l. 1. c.  
7. Liu. lib. 33.  
Plin. l. 5. c. 19.  
Appian. l. de  
Bel. Punicis in  
principio Cur-  
tius. l. 4. et A-  
lii plures.

Syrtis in Afrique, to the riuer Ebro (Iberus) in Spain, which is about 2000. miles of length) that the same Carthage I say, and diuers other Cities of Afrique (of which Plinie nameth *Vtica* and *Leptis*, as being the printipall) were Colonies of the *Phœnicians*, and namely of the *Tyrians*, is not onely by *Strabo*, *Mela*, *Linie*, *Plinie*, *Appian*, and many other certaine Authors, acknowledged, and by none denied, but also the very names of *Pœni* and *Punici*, beeing but variations or mutilations of the name *Phœnicij* import so much, and lastly their language assureth it. For *Hierome* writing, that their language was growne somewhat different from the *Phœnician* tongue, doth manifestly in those words imply, it had bene the same.

כנעני

Arias Mont.  
lib: Chanaan.  
ca 8.  
Postel. in de-  
scrip. Syriæ. c.  
de Syriæ No-  
minib.

And what were the *Phœnicians* but *Chanaanites*? The *Phœnicians* I say, of whose exceeding merchā- dizing we reade so much in ancient histories, what were they but *Chanaanites*, whose very \* name signifieth merchants? for, the very same nation, that the *Grecians* called *Phœnicians* (φοίνικες) and the *Romanes* in imitation of that name *Pœnos* & *Punicos*, for the excee- ding store of *φοίνικη*, in the Greeke, signifieth the good *Palmes*, *Palme*, for as touching the dedu- wherwith that tion of the name *Phœnicia*, either country abou- from פניק by *Montanus*, or from ded: In somuch פניק by *Postellus*, signifying that in monu- the delicacy of the inhabitants by- ments of an- the first, and their obseruation or- tiquitie, the adoration of the fire, by the se- Palme tree is cond, they are but late sprung fan-



fantasies, and haue not any ground of reason at all : for as much, as in al the Hebrew writings of the Bible, that country is neuer termed by any name sounding toward *Phœnicia*, but in the Greeke onely. But in many olde coynes that I haue seen, I haue noted the Palme tree as the speciall cognisance of *Phœnicia*, (as I haue also the Oliue branch and Conies to be of *Spain*: the Horse of *Mauritania*: the Elephant, or the spoile of the Elephāt of *Afrique*: the Camell, of *Arabia*: the Crocodile, or the bird Ibis, of *Egypt*: and diuers other specialties for other countries :) And namely I haue seene, sundrie olde coynes of the Emperour *Vespasian*, of seuerall deuises and imagerie, stamped for a memoriall of his conquest of *Judæa*, and taking of *Ierusalem* (for the inscription is in euery of them, *Judæa capta*) and in each of them I specially obserued a woman sitting in a sad and mournefull fashion, with her back to a Palme tree : wherein, I make no doubt, but the desolate woman signifieth *Judæa*, and the Palme *Phœnicia*, euen as *Phœnicia*

obserued for the Ensigne of *Phœnicia* : the same nation I say, called themselves, & by the Israclites, their next neighbours, were called, *Chanaanites*. And that they were indeed no other, I am able easily to prooue. For first, the same woman that in *Mathew* Math. 15. 22. is named a *Canaanite*, is in *Marke* called a *Syrophœnician*. Marc. 7. 26. 2. Where mention is made in *Iosua*, of the Ios. 5. 1. Kings of *Canaan*, they are in the Septuagints translation named, βασιλεῖς τῆς φοίνικης.

H 3 To



2. To put it is immediately toward the north, out of questiō. at the backe of *Judaea*.

All that coast,

\* Gen. 10. 19.

Strab. l. 16. nō

long. ante  
med.

Plin. l. 5. c. 12.

Ptolem. Tab.

4. A. f. a.

Dionys. Alex.

in Periegesi.

August. expos.

inchoat. epist.

ad Roman. in

med.

from *Sidon* to *Azzah*, (that was *Gaza*) neere to *Gerar*, is registred by \* *Moses*, to haue beene possessed by the posterity of *Chanaan*: Of which coast the more northren part aboue the promontory of *Carmell*, or rather from the riuer *Chorseus*, (*Kison* the Iewescalled it) that nere the promontory of *Carmel*, entreth the sea, to the city of *Orthosia*, aboue *Sidon* northward, is by *Strabo*, *Plinie*, *Ptolomy* and others, referred to *Phœnicia*; (although *Strabo* extend that name, along all the maritime coast of *Palestina* also, to the confines of *Ægypt*, as *Dionysius Periegetes* also doth, placing *Ioppa* and *Gaza*, and *Elath* in *Phœnicia*) which very tract, to haue bin the seuerall possessions of *Zidon*, and *Cheth*, & *Girgashi*, and *Harki*, and *Aruadi*, and *Chamathi*, fixe of the eleuen sonnes of *Canaan*, (the other fiue inhabiting more to the south in *Palestina*) they that are skilful in the ancient Chorography of the Holy land, cannot be ignorant. Seeing therefore out of this part of the land of *Canaan* (for in this part *Tyrus* was) the *Carthaginians*, and other colonies of the *Phœnicians* in *Afrique* came, it is out of all doubt, that they were of the *Chananites* progenie: and for such in very deede, and no other, they reputed and professed themselves to be: for as *Austine* hath left recorded, who was borne & liued among them, the country people of the *Puniques*, when they were asked touching themselves what they were, they would make answer that they were *Channai*, meaning, as

Au-



*Austine* himsele doth interprete them, *Canaanites*.  
 Certaine therefore it is that the natiue *Punique*  
 language was not the *Chanaanitish* tongue: but that  
 I added for explication this clause, (or the olde  
 Hebrew, meaning by the olde Hebrew that  
 which was vulgarly spoken among the Iewes  
 before the captiuity) you will perhaps suspect  
 my credite, and bee offended, for I am not igno-  
 rant, how superstitiously Diuines for the most part  
 are affected toward the Hebrew tongue: yet when  
 I had set downe the *Africans* language to haue  
 beene the *Canaanitish* tongue, I thought good to  
 adde for plainesse sake (or the old *Hebrew*) because  
 I take them indeede to be the very same language,  
 and that *Abraham* and his posterity, brought it not  
 out of *Chaldea*, but learned it in the land of *Cha-  
 naan*. Neither is this opinion of mine, a meere pa-  
 radox and fantasie, but I haue \* three or foure of  
 the best skilled in the language and antiquities of  
 that nation, that the later times could afford, of  
 the same minde: And certainly, by \* *Isaiah* it is cal-  
 led in direct termes, the language of *Chanaan*: And  
 it is moreouer manifest, that the names of the pla-  
 ces, and cities of *Chanaan*, (the olde names I meane  
 by which they were called before the Israelites  
 dwelt in them, as is to be seene in the whole course  
 of the books of *Moses* and of *Ioshuah*) were Hebrew  
 names: touching which point, although I could  
 produce other forceable reasons, such as might,  
 (except my fantasie delude me) vex the best wit in  
 the world to give them iust solution, yet I will adde  
 no more, both to auoide prolixity, and because I  
 shall

\* Postel. lib.  
 de Phœnic.  
 lit. c. 2. §. 5.  
 Arias Monta.  
 L. Chanaan.  
 ca. 9.  
 Genebrard.  
 l. 1. Chron. an.  
 Diluuij 131.  
 Scalig. ad fest.  
 in dict. Sarra.  
 & in ep. ad V.  
 bert. et ad  
 Tomson.  
 \* Isa. 19. 13.



shall haue in another place fitter occasion.

\* Augu. in ser.  
35. de verb.  
Dom. in Euā-  
gel. sec. Lucā.

But to speake particularly of the *Punique* tongue which hath brought vs into this discourse, and which I proued before to be the Canaanitish language: it is not only\* in one place pronounced by

*Augustine* (who knew it well, no man better) to haue neer affi-

nitie with the Hebrew tong,

which also the \**Punicke* words

dispearsed in the writings of

*Augustine*, and of others, (as

many as come to my remem-

brance) proue to be true. But

more effectually in \*an o-

ther place, to agree with it in very many,

yea almost in euerie worde.

Which speech seeing they could in no sort

haue from the Israelites, being not of *Abrahams* po-

sterity (both because no such transmigration of them is remembred in the holy histories, and for that the *Punique* colonies, are specially mentioned to haue beene deduced from *Tyre*, which neuer came into the possession of the Israelites) but from the Canaanites whose of-spring they were: It fol-

loweth therupon that the language of the Canaanites

\* As in the *Punique* tongue *Salus* three, *Augustin. in expos. inchoat.*

*epist. ad Roman. Heb. שֵׁשׁ. Edom,*

*bloud. Enar. Psalm. 136. Heb. מָוֹן.*

*Mamon, lucre, De Sermone. Dom. in Mont. l. 2. c. 14. Heb. מַמְוֹן.*

*Bal. the Lord. Quest. in Iudic. cap. 16. Hebr. בַּעַל.*

*Samen, Heauen. Ibid. Heb. שָׁמַיִם.*

*Messe, to annoint. Tract. 15. in Ioan. Heb. מִשְׁחָה.*

*Alma, a Virgine. Hieron. in c. 7. Isai. Heb. עֵלְמָה.*

*Gadir. a fence or wall. Plinie. l. 4. c. 22. גָּדִיר.*

and some other that diligence might obserue.

\* Aug. l. 2. cōt.  
litter. Petilianī  
cap. 104.



nites, was either the very same or exceeding neere the Hebrew. And certainly touching the difference that was betweene the *Hebrew* and the *Punique*, I make no doubt, but the great distance from their primitiue habitation, and their conuersation with strangers among whom they were planted, and together with both, the length of time, which is wont to bring alteration to all the languages in the world, were the causes of it. And although that *Punique* speech in *Plautus*, which is the onely continued speech of that language, that to my knowledge remaineth extant in any Author, haue no such great conuenience with the *Hebrew* tongue, yet I assure my selfe the faults & corruptions that haue crept into it by many transcriptions, to haue beene the cause of so great difference, by reason whereof, it is much changed, from what at the first it was, when *Plautus* writ it, about 1800. yeares agoe: And specially because in transcribing thereof there would be so much the lesse care taken, as the language was lesse vnderstood, by the writers, and by the readers, and so the escapes lesse subiect to obseruation and controlement.

Plaut. in P<sup>o</sup>mo. Act. 6.

*of*

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Of the largenesse of the *Slauonish*, *Turkish*, and *Ara-  
bique* languages.

CHAP. VIII.



Any are the nations that haue for their vulgar language the *Slauonish* tongue in Europe, & some in Asia. Among which the principall in Europe, are the *Slauonians* themselues, inhabiting *Dalmatia* & *Liburnia*, the *West Macedonians*, the *Epirotes*, the *Bosinates*, *Seruians*, *Russians*, *Bulgarians*, *Moldauians*, *Podolians*, *Russians*, *Muscowites*, *Bohemians*, *Polonians*, *Silesians*. And in *Asia* the *Circassians*, *Mangrellians*, and *Gazarites*. These I say are the principall but they are not all: for *Gesner* and *Roccha* reckon vp the names of 60. nations, that haue the *Slauonian* tongue for their vulgar language. So, that it is knowne to bee vulgarly spoken ouer all the East parts of Europe (in more then a third part of the whole) euen to the vtmost bonds of it the riuers of *Droyna* and *Tanais*; *Greece* and *Hungary*, and *Walachia* onely excepted. Indeed the regions of *Serua*, *Bosina*, *Bulgaria*, *Rascia*, *Moldauia*, *Russia* and *Mosconia*, namely all the nations of the Easterne parts, which celebrate their diuine seruice after the *Greek* ceremony, and professe ecclesiasticall obedience to the Patriarch of Constantinople write in a diuerse sort of Character, from that of the *Dalmatians*, *Cro-  
atians*,

*Gesner*. in *Mithrid.* in *Ling. Ilyrica.*  
*Boccha* in *Append. de dialect. in Ilyrica.*



*atians, Istrians, Polonians, Bohemians, Silesians* & other nations toward the west (both which sorts of characters are to be seene in *Postels* booke of the Orientall languages) of which, this last is called the *Dalmatian* or *Illyrian* character, & was of \* *Hieromes* deuising, that other bering for the most part much resemblance with the Greek, is termed the *Seruian* character, and was of \* *Cyrils* inuention: for which cause, as *Roccha* hath remembred, they terme the language written in that character \* *Chiuirilizza*. But yet notwithstanding the difference of characters in the writing of these nations, they speake all of them (the difference of dialect excepted) the same language.

\* *Postell. de ling. Dalmat. Rocch. in Biblioth. Vatican. pagin. 163 & alij.*

\* *Roccha. lib. citato pag. 168.*

\* *Id. pag. 171.*

But yet is not the *Slauonique* tongue (to answer your question) for all this large extent, the vulgar language of the Turkish Empire. For of the Turks dominion onely *Epirus*, the west part of *Macedon*, *Bosnia*, *Serua*, *Bulgaria*, *Rascia*, and part of *Thrace*, & that hee hath in *Dalmatia* and *Croacia*, (beside the *Mengrelli* in *Asia*) speake vulgarly the *Slauonian* tongue. But no where for the more precise limitation, neither in *Asia* nor in *Europe*, is that language spoken more southward, then the north Parallel of 40. degrees: some part of *Epirus* onely excepted: I meane it is not spoken as the vulgar language of any nation more southward: For else, being acceptable and vsuall, as it is, in the Great Turkes *Serrail* at Constantinople, and familiar with most of the Turkish souldiers, by reason of their garrisons and other great imployment in those parts toward the confines of Christian Princes, all which parts as



before I said (*Hungarie* and *Walachia* excepted) speake that language: for these reasons I say, it is spoken by diuerse particular men, in many places of the *Turkish* dominion, and the *Ianizares* and officers for the most part can speake it, and many others also of the better sort, but yet the generall and vulgar language of his dominion (excepting those places afore mentioned) it is not.

Michou. l. i.  
de Sarmatia.  
cap. 15.  
Rocch de  
dialect. in  
Ling. Turcica.

But in *Anatolia*, although the old languages still remaine, being for the most part corrupt *Greeke*, as also in *Armenia*, they haue their peculiar language, yet is the *Turkish* tongue very frequent and preuaileth in them both: which being originally none other then the *Tartarian* tongue, as *Michouius*, and others haue obserued, yet partaketh much, both of the *Armenian* and *Persian*, by reason of the *Turkes* long continuance in both those regions, before they settled the seate of their Dominion, and themselves among the *Grecians*, for which cause it is not without mixture of *Greeke* also, but chiefly and aboue all other of the *Arabique*, both by reason of their religion written in that language, and their training vp in schooles vnto it, as their learned tongue. And yet although the *Turkish* be well vnderstood both in *Natolia* and *Armenia*, yet hath it neither extinguished the vulgar languages of those parts, neither obtained to it selfe (for ought I can by my reading finde) any peculiar prouince at all, wherein it is become the sole natiue and vulgar language, but is only a common scattered tongue, which appeareth to be so much the more evidently true, because the very *Cities* that haue beene

Luc-



successiueley the seates of the *Ottaman Sultans*; namely *Iconium* (now *Cogna*) in *Lycaonia*, then *Prusa* in *Bithynia*; thirdly, *Adrianople* in *Thrace*; and lastly, *Constantinople*, are yet knowne to retaine their old natiue language, the *Greeke* tongue: Although the *Turkish* tongue also bee common in them all, as it is likewise in all other *Greeke* Citties both of *Greece* and *Asia*.

But in the East part of *Cilicia* beyond the riuer *Pyramus*, as in all *Syria* also, and *Meſopotamia* and *Palestina*, and *Arabia* and *Ægypt*, and thence Westward in all that long tract of *Afrique*, that extendeth from *Ægypt* to the Strait of *Gibraltar*, I say, in all that lieth betwixt the Mountaine *Atlas*, and the mediterrane sea (now termed *Barbarie*) excepting *Marocco*, and here and there some scattered remnants of the old *Africans* in the Inland parts, the *Arabique* tongue is become the vulgar language, although somewhat corrupted and varied in dialect, as among so many seuerall nations it is vnpossible but it should bee. And although I bee farre from

\* Postell. in præfat. Grammat. Arabic. Ludouic. Reg. l. 8. de Vicissitud Rer. ad finem.

\* their opinion, which write (too ouerlashingly) that the *Arabian* tongue is in vse in two third partes of the inhabited world, or in more, yet I finde that it extendeth verie farre, and specially where the religion of *Mahumed* is professed. For which cause (ouer and besides the partes aboue mentioned, in which it is (as I said) become the natiue language) in all the Northerne part of the *Turkish* Empire also, I meane that part that lieth on the North side of the Mediterrane sea, as likewise among the *Mahumetane Tartars*, it



\* Bellon. Ob-  
servat. l. 3. c. 12

is thought not the vulgar tongue, yet familiar with  
ve ie many, both because all their religion is writ-  
ten in that language, and for that \* every boy that  
goeth to schoole, is taught it, as in our schooles they  
are taught Latin and Greeke: In somuch, that all the  
*Turkes* write their owne language in *Arabique* cha-  
racters. So that you see the cōmon languages of the  
*Turkish* Empire, to be the *Slawonish*, the *Greeke*, the  
*Turkish* and *Arabique* tongues, seroing seuerally for  
the parts that I mentioned before.

\* Masius in  
præfat. Gram-  
mat. Syric. Sixt  
Senen. Bibli-  
oth. Sanctæ. l.  
4. in voce.  
Thargum.  
Canin. in præ-  
fat. Institut.  
Syric.  
Ar. Montan.  
de ratione  
Mazzoreth in  
Apparat. ad  
Bibl. Reg.  
Fabrit. in præ-  
fat. ad Lexic.  
Syrochaldæ-  
cum.  
Genebrard. l. 2  
Chronog. ad  
An. 3690.  
Bellarmin. l. 2.  
de verbo Dei  
ca. 4 & 15. &c.  
Possuin. Ap-  
parat. sacr. in  
Dictione. Bi-  
blia.

Of the Syriacque and Hebrew tongues.

CHAP. IX.



**H**E *Syriacque* tongue is  
certainly \* thought to haue  
had beeginning, in the time  
of the Captiuitie of the  
*Jewes* in *Babilon*, while they  
were mingled among the  
*Chaldeans*. In which long reuo-  
lution of seuentie yeares, the vulgar sort of the *Jewes*,  
forgot their owne language, and began to speake  
the *Caldee*: But yet, pronouncing it a misse, and  
framing it somewhat to their owne Country fashi-  
on, in notation of points, affixes, Coniugarions,  
and some other properties of their antient speech,  
it became a mixt language of *Hebrew* and *Chaldee*:  
a great part *Chaldee* for the substance of the words,  
but more *Hebrew* for the fashion, and so degenera-  
ting much from both: The old and right *Hebrew*,  
remai-



remaining after that time, onely among the learned men, and being taught in schooles, as among vs the learned tongues are accustomed to be. And yet, after the time of our Sauour, this language began much more to alter, and to depart further, both from the *Chaldee* and *Hebrew*, as receauing much mixture of *Greeke*, some also of *Romane* and *Arabique* words, as in the *Talmud* (named of *Ierusalem*) gathered by R. *Iochanan*, about 300 yeares after Christ, is apparent being farre fuller of them, then those parts of the *Chaldee* paraphrase on the holy Scriptures, which were made by R. *Jonathan*, a little before Christ, and by R. *Aquila*, whom they call *Onkelos*, not long after.

But yet certaine it is, both for the great difference of the words themselues, which are in the *Syriacque* tongue for the most part *Chaldee*, and for the diuersitie of those adherents of words, which they call *præfixa*, and *suffixa*, as also, for the differing sound of some vowels, and sundrie other considerations: Certaine it is I say, that the vnlearned *Jewes*, whose vulgar speech the *Syriacque* then was, could not vnderstād their *פִּרְשָׁתָא* & *תַּרְגֻּמוֹתָא*, that their lectures of *Moses* and the Prophets, vsed in their synagogues in the *Hebrew* tongue. And that seemeth to haue beene the originall reason, both of the publique speeches and declarations of learned men to the people, vsual in their synagogues on the Sabboaths, after the readings of the Law and of the Prophets, whereof in the \* new Testament \* *Act. 13. 15.* we finde some mention, and also, of the translations of *Jonathan*, and *Onkelos*, and others, made in-



to their vulgar language, for that the difference betwixt the *Hebrew* and the *Chaldee* was so great, that the tongue of the one nation could not be vnderstood by the other. First, the tongues themselues, which yet remaine with vs, may bee euident demonstrations, of which wee see that one may bee skilfull in the *Hebrew*, and yet not vnderstand the *Chaldee*, and therefore neither could they, whose speech the *Chaldee* then was (although much degenerated) vnderstand the *Hebrew*. Secondly, wee finde, that whē \**Ezra* at the returne from the Captiuitie, read the booke of the law before the people, others were faine to interpret that which was read vnto them. And Thirdly, the answer made to *Rabshakeh*, by the officers of *K. Hezekiah*, may put it out of question, willing him \* to speake vnto them in the *Chaldee* tongue, that the common people of *Jerusalem* (in whose hearing it was) might not vnderstand what was spoken. But yet it might be, that as at this day the *Iewes* vse to doe, so also in Christs time of conuersing on the Earth, they might also read the *Chaldee Targamin* (and certainly some \* learned men affirme they did so) together with the *Hebrew* lectures of *Moses* and the Prophets, for certaine it is, that *Jonathan Ben Vziel*, had before the birth of our Sauour translated, not the Prophets onely into *Chaldee*, for it is his Paraphrase that wee haue at this day on the Prophets (and the language which wee now call the *Syriac*, was but the *Iewish Chaldee*, although in the after times, by the mixture of *Greke*, and manie other forraine words it became somewhat

\* Nchem. ca 8  
v. 7. 8. 9.

\* Reg. l. 2. ca.  
18. v. 26.

\* Iunius in  
Bellarm. Cont.  
l. 2. c. 15. §. 11



what changed, from what in the times afore and about our Sauours incarnation it had beene) but the *Pentateuch* also: at least, if that bee true, which *Sixtus Senensis* hath recorded, namely, that such is the tradition among the Iewes, and which *Galatine* writeth, that himselfe hath seene that translation of *Ionathans*, beside for of that part of that of *Onkelos*, the beginning the *Chaldee* Paraphrase, which wee haue in the *Complutense*, and *K. Philips* Bibles, on the Bookes of *Moses*, *Onkelos* is the Author: of that on *Iosuah*, the *Iudges*, the booke of the *Kings* and of the *Prophets*, *Ionathan*. Of that on *Ruth*, *Hester*, *Iob*, the *Psalmes* and the bookes of *Salomon*, *R. Ioseph Cacus*.

*Tertullian*: And of some others of them in the *Constitutions* of *Justinian*. Which *Iewes* for that very cause: are sundry times in the *Acts* of the *Apostles*, termed *Εμλωσαι*. For by that name, in the iudgement of learned men the naturall *Grecians* are not meant, which are alwaies named *Εμλωες*, NOT *Εμλωσαι*, But, the *Iewes* dispersed a-

K mong

Sixt. Senens.  
Biblioth.  
Sanct. l. 4. in  
dicti on. Syra  
editio.  
Galatia. de  
Arcan. Ca-  
tholicæ Verit.  
l. 1. c. 3.

\*Vid. Salme-  
ron. De Cano-  
nica. Scriptura.  
Prolegom. 3.  
in Tomo. 1. &  
de interpretat.  
Septuagint.  
Prol. 5.

Tertull. in A-  
pologetico.  
ca. 19.

\* Nouell 146.  
\* Act. 6. 1. & 9.  
29. & 11. 20.  
Scalig. in  
Chron.  
Euseb. ad  
Annum.

MDCCLXXXIV.  
& Iun. contra.  
Bellarm. Con-  
trou. l. 1. c.  
15. S. 1. &  
Drus. Prætori-  
tor. l. 5. Annot.  
ad. Act. Ap.  
6. 1.



mong the Gentiles, that vsed to read the *Greeke* Scriptures in their Synagogues.

And heere shall bee the period of my first Enquiry, touching Languages, and beginning of the second, concerning the sorts of Religions, abroad in the World. In discoursing whereof you must be content, to accept of moderne Authors, because I am to intreate of moderne matters: And, if I happe to steppe awry, where I see no path, and can discerne but few steppes afore mee, you must pardon it. And yet this one thing I will promise you, that if either they that should direct mee, mislead me not, or (where my reason suspects, that my guides wander, and I am mislead) if my circum-spect obseruing, or diligent inquiring, may pre-serue me from error, I will not depart a haire from the way of Truth.

*Of the sundry parts of the World inhabited by Christians.*

CHAP. X.



LL *Europe* is possessed by *Christians*, except the vtmost corners of it, toward the East, and the North, for the small companie of *Mahumetanes*, inhabiting their \* peculiar villages about *Wilna* in *Litunia*, or the scattered

Michou. de  
Sarmatia. l. 2.  
c. 3.



Scattered \* remnants of Idolaters, in the same province, and in *Samogitia*, are not woorthy mentioning. But toward the North, *Lappia*, *Scricfinia*, *Biarmia*, *Corelia*, and the North part of *Finmarke* (all which together passe commonly vnder the name of *Lapland*, and make a region about 900 miles in circuit) are inhabited by Idolaters: and toward the East, all the Region betwixt *Tanaïs* and *Borysthenes*, along *Maotis* and the *Euxine* sea (the true native Country of the ancient *Gothes*) being more then twice as large as the former, and withall much better peopled, is inhabited by the *Tartars* called *Crimai* or *Precopite*, who are all *Mahumetans*, excepting onely a small remainder of *Christians*, in some parts of *Taurica*.

But, in all the *Turks* dominion that he hath in *Europe*, inclosed after a peninsular figure, betweene *Danubius* and the Sea, and containing in circuit about 2300 miles (for *Moldavia*, *Walachia* and *Transilvania*, I reckon not for parts of his dominiō) namely, from about *Buda*, on *Danubius* side, and from *Ragusa*, on the sea side Eastward, to the vtmost bounds of *Europe*, as also in the Iles of the *Aegean* sea, *Christians* are mingled with *Mahumetans*. All which dominion yet of the *Turks* in *Europe*, though so much in circuit as I said, is neuerthelesse (measured by squares) no greater then *Spaine*, the continent of it, being no way answerable to the circumference: both, because it runneth far out in sharpe angles, toward the West and South, namely in *Hungarie* and *Moræa*, and is beside, in *Greece* in many places, extraordinarily indented with the sea. And

Boem. de Morib. gent. l. 3. c. 7.

Boter Relat. Par. 3. l. 1.

Ziegltr. in

Schondia de

Lapponia. Da-

mian. 2 Goas

Tract. de Lap-  
pijs.

Michou. l. 2. de

Sarmatia. c. 5.

Munster. Cos-

mog. l. 4. c. 37.

Boter. Relati-

on pa 1. l. c. de

Bothnia.



\*Boter. Relat.  
pa. 2. l. 4. nel  
Relation. del  
gran. Turco.  
Georgeuitz.  
de Affliction.  
Christian. sub  
Turca l. 1. ca.  
de Tributis.

Chitrae de  
Ratu Ecclesi-  
ar non longé  
ab initio.

Gerlach in  
epist. ad Crus.  
Turcogrecia.  
l. pag.

Concil. Car-  
thag. 4. & Cõ-  
cil. African. seu  
Carthag. 6.

in this dominion of the *Turks* in *Europe*, such is notwithstanding the mixture of *Mahumetans* with Christians, that the Christians \* make two third parts at least, of the Inhabitants: for the *Turke*, so that Christians pay him his yearely tribute (which is one fourth part of their increase, and a *Sultanie* for euery poll) and speake nothing against the religion and sect of *Mahumet*, permitteth them the libertie of their religion, And euen in *Greece* it selfe, although more dissolute then any region of *Europe* subiect to the *Turke*, (as hauing beene anciently more wasted with intestine discord, and longest groaned vnder the *Turks* oppression) there remain yet neuerthelesse in: *Constantinople*, the very seate of the *Turkish* Empire, aboue 20 Churches of Christians, and in the Citie of *Salonichi* (*Thessalonica*) aboue 30, (wheras in this later the *Mahumetans* haue but 3) beside very many Churches abroad in the Prouince vnder suffragan Bishops, of whom the Metropolitan of *Salonichi*, hath no lesse then 10, belonging to his Iurisdiction, as there are also recorded yet to remaine vnder the *Metropolitans* of *Philippi*, 150 Churches: of *Athens*, as many: Of *Corinth*, 100, together with sundry suffragan Bishops vnder each of them.

But in *Afrique*, all the Regions in a maner, that Christian religion had gained from Idolatry, *Mahumetanisme* hath regained from Christianitie: In somuch, that not onely the North part of *Afrique*, lying along the *Mediterrane* sea, namely, betwixt it and the Mountaine *Atlas*, euen from *Spaine* to *Egypt*, where Christianitie sometime exceedingly flourished,



flourished, as the we reade Synodes of about 200 Bishops to haue beene gathered, and \* 300 Catho-  
 lique Bishops to haue beene there expelled, by *Genfericus* K. of the *Wandales*: And in some one  
 Prouince alone, \* *Zengitana* by name, (it is that  
 wherein *Carthage* stood) to haue beene 164 Bi-  
 shops vnder one *Metropolitan*:) Not onely that  
 North part of *Afrique* I say, is at this present vt-  
 terly voide of Christians, excepting a few Townes  
 belonging to the King of *Spaine*, (of which onely  
*Septa* and *Tanger* are Episcopall Cities:) but euen in  
 all the vast continent of *Aphrique*, being about  
 thrice as large as *Europe*, there is not any Region en-  
 tierly possessed by Christians, but the kingdome  
 of *Habassia*, no, nor yet, (which is more lamentable)  
 any other, where Christians are mingled, either  
 with *Mahumetans*, but onely *Egypt*: or where with  
 Idolaters, but the kingdomes of \* *Congo* and *Ango-  
 la*: which two about 120 yeares agoe (*An.* 1491)  
 beganne first to receiue Christianity: All the rest  
 of *Afrique*, being entirly gouerned, and possessed  
 by *Pagans*, or *Mahumetans*. To which, if I should  
 adde, those few places in *Afrique*, afore mentioned,  
 near the Strait of *Gibraltar*, which the KK. of *Portu-  
 gall* and *Castile*, haue conquered from the *Mores*,  
 with the other few dispersed fortresses, which the  
*Portugalles* hold in other places on the coast of *A-  
 frique* (altogether euen betwixt *Spaine* and *India* are  
 but 11 or 12) I know not where to finde, euen a-  
 mong all the natiue Inhabitants of *Aphrique*, any  
 Christians more. For, as for the large region of  
*Nubia*, which had from the Apostles time, (as is

\* Martin. Po-  
 lon. Supput.  
 An. 475.

\* Victor. l. 1.  
 de Persecut.  
 Vandalec.

\* Pigafet. hist.  
 Regni Con-  
 genf. l. 2. c. 2.



Alvarez. Hist.  
Æthiopic. ca.  
137.

\*Boter. Relat.  
pa. 1. l. 3. cap.  
de 1. popoli  
del Egitto.  
Thoma. Ies. de  
Conuers. gent.  
l. 7. par. 1. c. 5.

Boter. Relat.  
pa. 1. l. 3. c. de  
Abassia.

\*Horat. Mala-  
guz. nel d'acor  
fo de 1. cinque  
massimi Sig-  
nori.

thought) professed the Christian faith, it hath againe aboute 100 yeares since, forsaken it, and embraced in steade of it, partly *Mahumetanisme*, and partly *Idolatrie*, and that by the most miserable occalion that might befall, namely famine of the word of God through lacke of Ministers: for as *Alvarez* hath recorded, at his being in the K. of *Habassia* his Court, there were Embassadours out of *Nubia*, to intreat him for a supply of Ministers, to instruct their nation, and repaire Christianity gone to ruine among them: but were reiected.

And yet are the Christians of *Egypt*, namely those of the natiue Inhabitants, but very few in respect of that infinitenesse of people, wherwith *Egypt* doth, and ever did abound, as being esteemed, not to passe \* 50000. And, as touching the Kingdome of *Habassia*, neither is it all Christians, but a great part of Gentiles, namely toward the West, and South bounds of it, and some part *Mahumetans*, toward the East border: neither so large and spations, as many mens relations haue made it thought to be. For although I cannot assent to them, who assigne to that great Kingdome, but about \* 662 leagues of compasse, by which reckoning (suppose they were *Spanish* leagues) it should be little larger then *Germany*, (for I know full well, by infallible obseruations, that sparing limitation of theirs, to be vnttrue) yet, neither can I yeeld to them, who esteemit \* greater, then the vast dominions of the Emperours of *Turkie* or of *Tartarie* &c: Or, to them, that extend it from the one *Tropique*, to the other, and from the red sea, almost to the West



west Ocean. For first, certaine it is (that I may speake a little of the limits of this kingdome) that it attaineth not to the redde sea (Eastward) neither within the straits of *Babel mandel*, nor without: for within those straits, along the Bay of Arabia, there is a continuall ledge of mountaines, knowne to be inhabited with Moores, betwixt that Bay, and the dominion of *Habassia*: So that, only one Port there is, along all that coast, (*Ercoco* by name) where those mountaines open to the Sea, that at this present belongeth to it. Neither without those Straits doth it any where approach to the Ocean. All that coast, as farre as *Mozambique*, being well knowne to be inhabited with Arabians.

Boter. loco  
proxim. citat.

Sommar. dei  
regni Ori-  
ental. apud Ra.  
mos. vol. 1. pag.  
334.

And as touching the west limits of *Habassia*, I can not finde by any certaine history or relation (vn-skilfull men may rumour what they will, and I know also that the common Charts represent it otherwise) I cannot find I say, that it stretcheth beyond the riuer *Nilus*, so far commeth it short of the West Ocean. For it is knowne, that all the west bank of *Nilus*, from the riuer of *Zaire* to the confines of *Nubia*, is possessed by the *Anzichi*, being an idolatrous and man-eating nation, & subiect to a great Prince of their own, thus then it is with the bredth of the Empire of *Habassia*, betwixt East and West: And now to speake of the length of it, lying north and South, neither doth it approach northward on *Nilus* side, further then the south end of the Isle of *Meroe*, (*Meroe* it selfe is inhabited by Mahumetans, and the deadly enemies of the king of *Habassia*) nor on the Sea side farther then about the port  
of

Boter. Relat.  
p. 1. lib. 3. ca.  
Loango. An.  
zichi.



of *Suachem*. And toward the south, although the bounds of that kingdom, be not perfectly known, yet that it approacheth nothing neere the circle of *Capricorne*, as hath bin supposed, is most manifest, because the great kingdomes of *Moenhemage*, and *Benomotapa*, and some others, are situate betwixt *Habassia* and that circle. But, as neere as I am able to coniecture, hauing made the best search that I can, in the itineraries and relations, that are extant of those parts, the south limit of that Empire, passeth not the south parallel of six or seuen degrees at the most, where it confineth with *Moenhemage*. So that to make a respectiue estimate of the largenesse of that dominion, by comparing it with our knowne regions of *Europe*, It seemeth equall to *Germany* and *France*, and *Spainc*, and *Italie* laid together: Equall I say in dimension of ground, but nothing neere equall in habitation or multitude of people, which the distemperature of that climate, and the drye barrennes of the ground, in many regions of it, will not allow. For which cause the torride parts of *Afrique*, are by *Piso* in *Strabo* resembled to a Libbards skinne, the distance of whose spots, represent the dispersednesse of habitations or townes in *Afrique*. But if I should absolutely set downe the circuit of that whole dominion, I esteeme the limitation of *Pigafetta*, nere about the truth, namely, that it hath in circūference 4000. miles (about 1500. in length, and about 600. in breadth:) beeing inclosed with *Mahumetans* on the north, and east, and with *Idolaters*, on the West and South.

Strab. l. 2.

Pigafett. de  
Regn. Cong. l.  
2. c. 10.

Such then as I haue declared, is the condition of  
Chri-



Christians in the continent of *Afrique*: but the Inhabitants of the Isles along the west coast of *Africk*, as namely *Madera*; the *Canaries*, the Isles of *Cabo verde*, and of *S. Thomas*, and some other of lesse importance, are by the *Portugals* and *Castilians* instruction, become *Christian*: but on the East side of *Afrique*, excepting only\* *Zocotora*, there is no Christian Isle.

\* Paul. Venet.  
l. 3. c. 38.

Euen such is the state of Christians in the firme land, and the adiacent Isles of *Afrique*. And it is not much better in *Asia*, for excepting first the Empire of *Russia*, (and yet of it, a great part is Idolatrous, namely the region betweene the riuers of *Pechora* and *Ob*, and some part of *Permia*) secondly, the regions of *Circassia*, and *Mengrelia*, lying along *Mæotis* and the *Euxine* sea, from *Tanais* Eastward as farre as the riuer *Phasis*. Thirdly, the prouince of *Georgia*, and fourthly the mountaine *Libanus* in *Syria*, (and yet the last of these is of the *Turkes* dominion) excepting these few I say, there is not any region in all *Asia*, where Christians liue seueral, without mixture, either of *Mahumetans*, or of *Pagās*, for although *Vitriacus* a man well experienced in some parts of the orient, (as being Bishop of *Acon* and the Popes Legate in the East, at what time *Palestina* and *Syria* were in the hands of Christians) hath left registred, that the Christians of the Easterlie parts of *Asia*, exceeded in multitude the Christians of the Greek and Latine Churches: yet in his time (for he writ almost 400. yeares agoe) Christianity began to decline, and since his time, it hath proceeded infinitely to decay, in all those parts of *Asia*:

Iacob. a Vitri-  
aco. Histor.  
Orient. c. 77.

L

first,



first, by the inundation of the idolatrous Tartars, who subdued all those regions, and after by the intertaining of Mahumetanisme in many of them. The time was indeed, (and but about 400. yeares agoe) when the King of *Tenduc*, whom the histories of those times name *Presbyter Iohannes*, a Christian, but a *Nestorian* Prince, ruled farre and wide, in the Northeast part of Asia: as hauing vnder his dominion, beside *Tenduc*, (which was his owne native and peculiar kingdome) all the neighbouring prouinces, which were at that time for a great part, Christian: but after that his Empire was brought to ruine, and he subdued by *Chingis* a rebell of his owne dominion (and the first founder of the Tartarian Empire) which happened about the yeare 1190. the state of Christian Religion became in short time strangely altered in those parts, for I find in *Marcus Paulus*, who liued within 50. yeares after *Vitriacus*, and was a man of more experience in those parts then hee, as hauing spent seventeene yeares together in *Tartarie*, partly in the Emperours Court, and partly in traouailing ouer those Regions, about the Emperours affaires, that except the Prouince of *Tenduc*, which as I saide was the kingdome of *Presbyter Iohns* residence (for it was the Prince of that For *Scaligers* imagination, that it kingdome, which was the King of the *Habassines*, is rightly & v- that inlarged his dominion so far sually, by the in the northe east of Asia, till hee ancieter histori- was driuen into Afrique by the ans named *Pres* Tartars, hath neither any foun- dation

Paul Venet. l.  
1. cap. 8.

Scaliger. de  
Emendat. tem.  
por. l. 7. An-  
not. in com-  
put. Æthiop.



dation at all in historie, nor probability in reason. Namely that a King in Afrique should subdue the most distant parts of all Asia from him, and there hould residence, al the regions betwixt belonging to other Princes. Moreouer it is certainly known of *Presbyter John* of Asia, that hee was a Nestorian, whereas hee of *Habassia* was, and still is, a Iacobite. Besides, it hath bene recorded from time to time, of the Christians of *Habassia*, that they were circumcised, which of those of the East, was neuer reported by any, &c.

*byter John*, howsoever the mistaking fantasies of many, haue transported it out of Asia into Africk and by error bestowed it on the K. of *Habassia*,) except that Prouince of *Tēduc* I say, whereof *\* Marcus Paulus* cōfesseth the greater part, to haue professed the Christiā religion at his be-

\* Paul. Venet. l. 1. ca. 64.

ing in *Tartary*, the rest of the inhabitāts, being partly Mahumetans, and partly Idolaters: in all the other prouinces of those parts beside, that, hee obserueth the Christians to bee but few, as namely in the kingdomes of *\* Tanguth*, of *\* Chinchintales*, of *\* Succuir*, of *\* Caraiam*, of *\* Cassar*, of *\* Carcham*, of *\* Ergimuli*, of *\* Cerguth*, of *Egrigaia*, and in the other regions of *Tartary* mentioning no Christians at all. Two cities onely I finde in him excepted, the one was *\* Cingiangifu* in *Mangi*, (that is *China*) where he noteth, that many Christians dwelt, and the other *\* Quinsay*, in which later yet, (although the greatest city in the world) he hath recorded to be found but one Church of Christians. But, these

\* Vtriac. Histor. Orient c. 78.

Otho Phringens l. 7. c. 32. & Alij.

\* L. 1. c. 45.

\* L. 1. c. 47.

\* L. 1. c. 48.

\* L. 2. c. 39.

\* L. 1. c. 38.

\* L. 1. c. 40.

\* L. 1. c. 62.

\* L. 1. c. 63.

\* L. 2. c. 61.

\* L. 2. c. 64.



places excepted before mentioned. I can finde no certaine relation, neither in *Paul Venetus*, nor anie other, of any Christians of the natiue inhabitants, in all the East of *Asia*, but Idolatrie keepeth still her ould possession, and ouerspreadeth all.

But yet indeede, in the more Southerly partes of *Asia* (especially in those where Christianity was first planted, and had taken deepest roote) as *Natolia*, *Syria*, *Palestine*, *Chaldea*, *Assyria*, *Mesopotamia*, *Armenia*, *Media*, *Persia*, the North part of *Arabia*, and the South of *India*, Christians are not onely to be found, but in certaine of those regions, as in *Natolia*, *Armenia*, *Syria*, *Mesopotamia*, somewhat thicke mingled with *Mahumetans*: as they are also in the South of *India* not farre from the Promontorie of *Comorijn*, in some reasonable number, in the kingdome of *Contan*, of *Cranganor*, and of *Choromandeb*, but mingled with Idolaters. But yet, is not this mixture of Christians with them of other religions, in any part of *Asia*, after the proportiō of their mixture in Europe (where I obserued the Christians to make the preuailing number) but they are farre inferiour, to the multitude of the *Mahumetans*, and of the Idolaters, among whom they are mingled, and yet touching their number, decrease euerie day, in all the parts aforesaid, *India* onely excepted. Where since the *Portugales* held *Goa* (which they haue erected into an Archbishopricke) and intertaind *Malabar*, and some other parts of *India*, what with commerce, and what with amitie, the number of Christians is greatly multiplied, in sundrie places of that region, but yet not so, as to com-



compare in any sort, with the *Mahumetans*, and much lesse with the Idolaters among whom they liue.

Thus it is with Christians in the firme Land of *Asia*: but in the Islands about *Asia*, Christianitie is as yet but a tender plant: for although it hath made some entrance into the Isles called *Philippinas*, namely into 30 of them, for so manie onely of 11000 termed by that name, are subiect to the King of *Spain*. *Th. Ies. de Conu. gent. l. 1. c. 1.* by the industrie of the *Castilians*, as also by the preaching of the Portugales, into *Ormuz* in the Bay of *Persia*, and into *Ceylan* in the Sea of *India*, and some few other of the infinite multitude of Islands, dispersed in that Easterne sea, yet hath it hetherto found in all those places, rather some faire beginning, then any great proceeding. Onely in *Iaponia* Christianity hath obtained (notwithstanding many hinderances and oppositions) more prosperous successe. Insomuch that many yeares since, there were recorded to haue beene by estimation, about \* 200000 Christians in *Iaponia*.

\* *Plat. de Bono  
Stat. Religiosi.  
l. 2. c. 30.*

Lastly, in *America*, there be foure large regions, and those of the most fruitefull and populous part of it, possessed and gouerned by the *Spaniards*, that is, *Nueua Espana*, *Castilla del Oro* (otherwise termed *Nuevo Reino*) *Peru*, and part of *Brasile*, the first three, by the *Castilians*, and the fourth, by the *Portugales*, all which together, may by estimation, make a region as large as Europe. In which, as also in the Islands, specially in the greater Islands of *Hispaniola*, *Cuba*, *Iamaica*, and *Puerto rico*, the Christi-



\* Amand. Zi-  
ric. in Chron.  
circ. An. 1519.  
\* Surius. in  
Chron. ad. An  
Christ. 1558.

Vid. epist. Pe-  
tri Gaudens. in  
Comment.  
Sedulij ad vi-  
tam. S. Fran-  
cisci. pa. 229.

et  
Epist. Martin.  
a Valentia. I.  
bid. pag. 232.

et  
Epist. Episcopi  
Mexicani. pag  
235.

\* Ouied Hi-  
stor. Ind. Oc-  
cidental. l. 17.  
c. 4.

Benzo. histor.  
Nou. Orbis.  
l. 2. c. 19.

religion is so largely spread, that \* one hath presu-  
med, to equall in a manner, the Christians of *Ame-*  
*rica*, to those of the Latine Church in Europe: And  
\* another, hath left recorded, that within a few  
yeares after the entrance of the Gospell among  
them, there were no lesse then seuen Millions, or as  
others reported fourteene Millions, that in the sa-  
crament of baptisme had giuen their names to  
Christ. But especially in the kingdome of *Mexico* (or  
*Nueva Espanna*) Christian Religion obtained that  
plentifull and prosperous successe, that we finde re-  
corded of sundrie of the Preachers, employed  
about the conuersion of that people, that they bap-  
tised ech one of them, aboue 100000. and that in  
few yeares: Insomuch that (as is storied by *Surius*)  
It is to be found among the records of *Charles* the  
fift, that some old Priest hath baptised 700000. an-  
other, 300000, and certaine others verie great  
multitudes. But yet, what maner of Christians ma-  
nie of those profelytes were, I am loth to remem-  
ber, or report (and it may be by this time, they are  
better affected and instructed then they were) for  
certainely, *Ouiedo*, and *Benzo*, men that had long  
liued, and were well experienced in those parts,  
haue left recorded, the first of \* *Cuba*, that there  
was scare any one, or but very few, that willingly  
became Christians, and both *Ouiedo* of them, and  
*Benzo* of the Christians of *Nueva Espanna*, that they  
had nothing almost belonging to Christianitie, but  
onely the bare name of Christians, being so vtterly  
mindelesse, and carelesse of Christian religion,  
that they remembered not any thing of the cove-  
nant



nant and profession, they made in their baptisme : Onely, they kept in minde, the name they receaved then, which very name also, they forgot soone after. But all the rest of *America* except the regions afore mentioned, which compared to the parts possessed by the *Castilians* and *Portugales* (to make estimation by the Mappes that wee haue of those regions, for the North and West coasts of *America*, are not yet perfectly discovered) may be as sixe to one, is possessed by Idolaters.

*Of the parts of the World possessed by Mahumetans.*

CHAP. XI.



Having declared the amplitude of Christianitie, I will proceede to shew the state of other religions in the world, & withall, what parts of it, the professours of those religions doe severally inhabit; and lastly, what proportion they may haue each to other, and all of them to Christians. To indeuour therefore your satisfaction in this behalfe. There are foure sorts or sects of Religion, obserued in the sundrie regions of the World. Namely, Idolatrie, *Mahumetanisme*, *Judaisme*, and Christianity. Of Christians I haue already spoken: now therefore will I relate for your better

con-



contentment, of the other three; and first of *Mahumetans*.

Mathia Michou, de Sarmat. l. 2. c. 3.

*Mahumetans* then possesse in *Europe*, as I said before (having in that part but small mixture of Christians) all the region betwixt *Tanais* and *Boristhenes* (*Don* and *Nieper* they are now called) being about a twentieth part of *Europe*: beside \* some villages in *Lituania* about *Wilna*, where the vse of their religion is by the King of *Poland* permitted them, for in *Greece*, *Macedon*, *Thrace*, *Bulgaria*, *Rascia*, *Serua*, *Bosnia*, *Epirus*, the greatest part of *Hungaria*, and some part of *Dalmatia* (which may bee together about one foureteenth part of *Europe*) although the gouernment be wholly the *Turkes*, yet *Mahumetans* scarcely passe one third part of the Inhabitants.

But in *Afrique* *Mahumetanisme* is spred exceeding farre, for, first to consider the maritime coast: It possesseth all the shoare of the *Atlantique Ocean*, from *Cape Blanco* to the Strait of *Gibraltar*, being about 1100 miles. Secondly, on the shoare of the mediterrane, all from that Strait to *Egypt*, about 2400 miles, excepting onely on the one coast, and on the other, some seuen townes, in the possession of the *Spaniards*. Thirdly, on the East side of *Afrique* all the coast of the Bay of *Arabia*, euen from *Suez* to *C. Gardafu.*, about 1600 miles, excepting onely one port (*Ercoco*) being of the dominion of the King of *Habassia*. And thence (doubling that *Cape*) Southward, all the shore of the *Ethiopique* sea, as farre as *Mozambique* (that is ouer against the middest of *Madagascar*) about 1800 miles. And in all the coasts of *Afrique* hitherto mentioned, being



ing altogether about 7000 miles (that is, by some  
 excesse more then halfe the circumference of *A-*  
*frique*) the professors of *Mahumeds* religion, haue  
 both possession and dominion, together with the  
 \* maritime parts, of the great Isle of *Madagascar*, \*Paul. Veret. l.  
 and many other Islands along the coast of *Afrique*. 3. c. 39.  
 And yet, euen beyond *Mozambique* also, as farre as L. inschot. l. 1.  
 to the *Cape das Corrientes* (it is vnder the circle of *CA-*  
*pricornæ*) although they haue there no rule, yet they  
 are found mingled with Idolaters. But yet neuerthe-  
 lesse, obserued it is, that along the East shoare of  
*Afrique*, namely from *Suachem* to *Mozambique* (be-  
 ing towards 3000 miles of the mentioned coast)  
*Mahumetans* possesse onely the Margent of the land,  
 or the sea shoare, and haue gotten but little footing  
 in the inland parts, except in the kingdomes of *Dan-*  
*gali* and *Adel*, confining together, the first within  
 and the second without the strait of *Babel Mandel*,  
 which yet are but small prouinces. And this also (to  
 extenuate their number) is also true, that from the  
 kingdome of *Adel*, and *Cape Guardafu*, to *Mozam-*  
*bique*, there is found among the *Mahumetans*, some  
 mixture of Idolaters, although the dominion bee  
 onely in the *Mahumetans* hands. c. 3.

But yet on the North and West parts of *A-*  
*frique*, it is farre otherwise, and farre worse :  
*Mahumetanisme* hauing ouerspread all the maine  
 land of *Afrique*, betweene the *Mediterraine* sea  
 and the great riuer *Neger* : and along the course of  
*Nilus*, as farre as the Isle of *Meroe*, which lieth  
 also about the same parallel with the riuer *Ni-*  
*ger*, and is possessed by *Mahumetans*. And yet,

M

beyond



\*Leo Afric.l.  
1. cap. de Reli-  
gion. Afror.

\* beyond *Niger* also, it hath inuaded and obtained, all the kingdomes of the *Nigriles* that border on that riuer. So that all *Barbarie* and *Biled elgerid*, and *Libya deserta*, and the region of *Negroes*, are become of that religion. Excepting first some maritime parts toward the Atlantique sea, namely from *C. Blanco* southward, which are inhabited by Gentils. Secondly, the kingdome of *Borno*, and some part of *Nubia*: And thirdly, certaine scattered multitudes of the old African progenie, that still retain their ancient gentilisme, and are found in diuers places heere and there in the mountaines & wilder parts of *Barbary*, of *Biled-elgerid*, and of *Libya*. These I say, beeing excepted, all *Afrique* beside, frō the mediterrane sea, somewhat more southward then the riuer *Niger*, is ouerspread with Mahumetans: which (adding these before mentioned, along the east coast of *Æthiopia*) may by estimation, take vp foure nine parts of *Afrique*.

And yet in *Asia*, Mahumetanisme is farther spred, beeing imbraced and maintained chiefly, by foure mighty nations, namely, the *Arabians*, *Persians*, *Turkes*, and *Tartars*. *Arabia* was indeed the nest, that bred and fostered that vncleane bird, and had it bene the cage also, for euer to enclose it, it had bin but too much space and liberty, for *Arabia* is in circuit about 4000. miles, and except a small mixture of Christians in *Eltor*, a port towne toward the inmost angle of the bay of *Arabia*, and *Petra*, (*Krac* now it is called) a midland towne, and two Monasteries about the Hill of *Sinai*, all is possessed with Mahumetans. But from *Arabia* that poison hath



hath in such sort dispersed it selfe through the  
veynes of Asia, that neere the one halfe, is at this  
day corrupted by it. For although it hath not he-  
therto attained to the north coast of Asia, which  
is partly inhabited by Christians, namely, from  
the riuer of *Dwynna* to *Pechora*, and partly by i-  
dolaters from *Pechora* to the East Ocean: nor  
yet to the east coast, which from the most nor-  
therly part of *Tartary*, to the most southerly  
part of *India*, \* (except some few places in the  
kingdome of *Siam*) Idolaters in like sort general-  
ly obtaine: yet neuerthelesse, it is as I saide,  
namely, that a very great part of Asia, is infe-  
cted with that pestilence. For first, all the souther-  
ly coast of Asia, from the Bay of Arabia to the ri-  
uer *Indus*, is possessed by Mahumetans: and if wee  
proceed further along that shore, euen beyond  
the riuer of *Indus* also, the great kingdomes of  
*Cambaia*, and *Bengala*, for a great part of them, and  
about one fourth part of the inhabitants of *Mala-  
bar*, are obserued to be Mahumetans. And second-  
ly, to consider the inland parts: all from the we-  
sterly bounds of Asia, namely the riuer *Tanais*, with  
the *Euxine*, *Aegæan*, and *Mediterranean* seas, as farre  
Eastward, as the mountaine *Imaus*, (which is more  
then halfe the length of Asia) is possessed by them:  
Except, first the \* *Kirgessi* neere *Imaus*, who are I-  
dolaters: and secondly, the mixture of Christians  
among them, who yet haue very small proportion  
(for their multitude) to *Mahumetans*, in any pro-  
uince, of all the mentioned vast circuit, for howso-  
euer *Burchardus* about 320. yeares agoe, hath left

\* Boter. Rel.  
pa. 3. l. 2. cap.  
de Mahome-  
tani.

\* Guaguin.  
Descr. Tartar.  
in Kyrgello-  
rum Hordz.



recorded of those parts of Asia, that there were to be found in them 30. Christians for one Mahumetan. *Descr. ter. sanct. pa. 2. c. 2. §. 9.* yet certainly, that in these present times the excesse of multitude is growne great on the Mahumetans side in respect of Christians, the experience of many putteth out of question. And, if wee shall proceed yet farther eastward, in the inland parts of Asia, and passe in our speculation, beyond the mountaine *Imaus*, euen there also sundry prouinces are obserued, as

\* Paul. Venet. l. 1. c. 41. 42.

43.

\* Id. l. 1. ca. 38.

49. 47. 62. 63. 64. &c.

\* *Peim, Cotam, Lop*, where Mahumetans are the maine and sole inhabitants, and many more, as  
 \* *Cassar, Carcham, Chinchintilus, Tanguth, Ergimul, Cerguth, Tenduc, &c.* where they are mingled among idolaters, which may for a great part, counteruaile those regions of Asia, which Christians and Idolaters take vp on this side that mountaine. So that, in my estimation, hauing about these points cōferred history with Geography in the most circumspect & considerate manner that I was able, about nine parts of 20. of *Asia*, are possessed by Mahumetans.

\* Nicol. de cō.

ti. Viag. nelle Indie.

Barbof. ap. Ramus. Vol. 1. de

Viaggi. p. 313.

318. 319.

Boter. Relat p. 3. l. 2. de Mahometani.

Thus then is Mahumetanisme spread ouer the one halfe almost of the firme land of Asia. And yet moreouer in the Islands also that are about Asia, that religion hath found large intertainment. For not onely a good part of the small \* Isles of *Maldiuia*, namely those of them that are inhabited, (for they are aboue 7000. in all, and most without habitation) are possessed with Mahumetans, but moreouer, all the ports of the Isle of *Ceilan*, (except *Colombo* which the Portugalls haue) the Sea coasts of *Sumatra*, the ports of *Iaua*, with the Isle of



of *Sunda*, the ports of *Banda*, of *Borneo* and of *Gilolo*, with some of the ilands *Malucos*, are in the hands of Mahumetans.

Of the great spreading & inlargement of which religion, if the causes were demanded of mee, I should make answer, that beside the iustice of almighty God, punishing by that violent and wicked sect, the sinnes of Chrittians (for we see that by the conquests of the Arabians, and Turks, it hath cheefly leas'd on those regions, where Christianity in ancient time most flourished, both in *Afrique* and *Asia*, and partly in *Europe*) one cause I say, of the large spreading of their Religion, is the large spreading of their victories. For it hath euer beene the condition of the conquered, to follow for the most part the religion of the conquerors. A secōd, their peremptory restraint, (euen on the paine of death) of all disputation touching their religion, and calling any point of it into question. A third, their suppression of the studie of **Philosophy**, by the light whereof, the grosnesse and vanity of many parts of their religion might bee discouered, which is inhibited to bee taught in their vniuersities, and so hath beene, about these 400. yeares, whereas till then, it greatly flourished among thē, in *Cordoua*, in *Fess*, in *Maroccho*, in *Bagded*, and other cities. And yet, as *Bellonius* and \* others write, the Turkes fall now againe, to those studies afresh. A fourth cause may well bee assigned, the sensuall liberty allowed by it, namely, to haue many wiues, and the like promise of sensual pleasures, to succeed after this life (to the Religious obseruers of it,) in

\* Bellon. Obser. l. 3 c. 30.  
Georgenitz. l. 2. de Ritib.  
Turcar. cap. de Schelis.



Paradise, wherewith men for the greatest part, as being of things wherewith their sense is affected, & whereof they haue had certaine experience, are more allured and perswaded, then with promises of spiritual delights, presented only to their hopes, and for which present and sensible pleasures must in the meane time be forsaken.

*Of the sundrie regions of the world inhabited by Idolaters.*

CHAP. XII.



OW touching Idolaters, they possesse in *Europe*, a region as I before obserued, about 900. miles in circuit, (although the ordinary Geographical charts represent it, (but fallie) more then twise so large) containing *Lappia, Corelia, Biarmia, Scricfinia*, and the north part of *Finmarch*. All which together, may by estimation make about one sixtieth part of *Europe*, or a little more, more I meane in magnitude rather then in multitudine, for it is indeed a little greater then so. Beside which prouinces, there are also to bee found in diuers places of *Lituania*, and *Samagotia*, some scattered remnants of Idolaters.

\* Beem. de  
Morib. gent. l.  
3. c. 7.  
Boter. Relat. p.  
3 l. 1. c. Litunia

But in *Afrique* their multitude is very great, for from *C. Blanco* on the coast of *Libya*, the most westerly



sterly point of all Afrique (being about the north latitude of twenty degrees) euen al the coast of Afrique southward, to the cape of *Buena Esperanza*: And thence turning by the backe of Afrique as farre as the cape of *Mozambique*, beeing (ouer against the middest of *Madagascar*) in the south latitude of fifteene degrees: all this coast I say, beeing not much lesse, then halfe the circumference of Afrique, is inhabited by Idolaters. Onely, on the East side, from *Mozambique* to *Cape de Corrientes* (which is the south latitude of 24 degrees) they are mingled with *Mahumetans*: And on the west side, in the kingdome of *Congo*, and the north part of *Angola*, with Christians: But yet in both these places of their mixture, idolaters are the greater multitude.

But now, if wee consider the inland Region of Afrique, all betweene the riuer *Nilus*, and the West sea of *Aethiopia*, from about the north parallel of tenne degrees, to the south parallel of 6. or 7. degrees, but from that parallel of 6. or 7. degrees, euen all *Aethiopia* southward, on both the sides of *Nilus*, from the east sea of *Aethiopia*, to the West, euen to the most southerly point of all Afrique, the cape of *Buona Speranza*, is possessed by idolaters: excepting onely some part of *Congo* and *Angola* afore mentioned, toward the west sea, inhabited by Christians, and the vtmost shore of the East sea, frō *Mozambique* northward, which is replenished with \*Leo African. l.7.ca.de Bor. no Regno. *Mahumetans*: And yet, beside all the regions before mentioned, euen all the kingdome of \*Alvarez.hist. Aethiop.c.30. *Borno*, and a great part \* of *Nubia* is possessed by them; to  
speake



\* Leo Afric. l.  
y. c. de vitijs  
Afror.

speake nothing of the infinite multitudes of the  
\* ancient Africans, dispersed in sundry tracts of  
Barbary, of *Biled-elgeria*, and of *Libya Deserta*, which  
still continue in their ancient paganisme. So that  
(ouer and beside these last) very neere about halfe  
*Afrique*, is possessed by idolaters:

And yet in Asia idolaters abound more then in  
*Afrique*, euen as Asia is larger then *Afrique* for the  
continent, and for the people, beter inhabited, for  
of Asia also, very neere about the one halfe, or ra-  
ther a little more is possessed by idolaters. For first  
if wee consider the maritime parts, all from the ri-  
uer of *Pechora*, Eastward to the Ocean, and then  
turning downeward, to the most southerly point  
of *India*, (and of all Asia) the cape of *Cincapura*,  
and from that point returning westward, by the  
south coast, to the outlets of the riuer *Indus*, al that  
maritime tract I say, is entirely possessed by idola-  
ters. Sauing onely, that in the neerer part of *India*,  
betweene *Indus* and *Ganges*, there is among them  
some mixture both of Mahumetans and Christi-  
ans: and in the further part, the city and territory  
of *Malacca*, is held by Portugalls, and some part of  
the sea coast of the kingdome of *Siam*, by Moores.  
So that by this account, a good deale more then  
halfe the circumference of Asia, is possessed by I-  
dolaters. And, although in the inland parts their  
proportion bee somewhat lesse, then in the Mari-  
time, yet if we consider well, the whole dimension  
of *Asia*, we shall find by good estimation, as before  
I said, that the one halfe, or rather a little more, is  
replenished with Idolaters: for the better decla-  
ring



ring of which point, you may vnderstand, that as *Strabo* and *Ptolomie*, haue obserued, of the mountaine *Taurus*, that beginning in the west parts of Asia (in the confines of *Lycia* and *Pamphilia* ouer against the *Chelidonian* isles) it runneth Eastward euen to the Ocean, keeping between the parallels of 30. and 40. degrees, and so deuiding the north part of Asia from the south. Euen so must we obserue of the mountaine \* *Imaus* that beginning on the shoare of the north Ocean, it runneth along through the middest of Asia to the south, keeping still about the same meridian, namely about the longitude of 130. degrees, and crossing (at right angles in a manner) the mountaine *Taurus* deuideth the east part of *Asia* from the west. *Imaus* therefore in this sort diuiding *Asia* into two parts, not much vnequall, diuideth also in a manner, between the idolaters & Mahumetans of *Asia*, for although the hether part of *Asia*, west of *Imaus*, and possessed of Mahumetans, take vp more in the longitude of the earth, namely east and west: yet the further part east of *Imaus* spreadeth more in latitude, north and south, which may make some recompence toward that excesse. But, if withall we subtract those parts of the hether *Asia*, that are couered with the Persian, and Caspian seas, beside large parts of the Euxine & Mediterrane, the further *Asia* (I thinke) will fully equall it. Now, although many Mahumetans bee also found on the other side of *Imaus* toward the northeast of Asia, both seuerall in sundry prouinces, and otherwise mingled with idolaters or Christians, or with both, as before was part-

Strab. l. 2.  
Ptolé. in Tab.  
Orb. general.

\* Vid. Ptolem.  
in Tab. orbis.  
Mercator. in Tab.  
generalis Asiae.



\* Paul. Ven.  
l. 3. c. 8.  
Id. l. 3. cap. 42.

ly obserued : Yet many more whole regions of Idolaters, (to counteruaile those *Mahumetans*) are found on this side *Imaus*, both, toward the South, in the Kingdomes of the nearer *India*, and toward the North, betwixt *Imaus* and the riuer *Pechora*, all whichcoast of *Asia* is inhabited by Idolaters, And lastly, in the middest betwixt both, the *Kirgessi*, and some other of their neighbour Nations. And not onely in the firme land of *Asia*, is idolatry thus spread : but in those many thousand Ilands that lie dispersed in the vast Ocean, on the East and Southeast parts of *Asia* : \* which ouer against *China*, are recorded vpon the report of Mariners, long practised in those seas, to be 7448, and, about \* *India*, to be 127000: And which might for their largenesse, if they were all layed together, make a Continent as large as three foure parts of *Europe*. In those Ilands I say, Idolatrie ouerspreaddeth all, excepting onely those few, which I before obserued, to be possessed by the *Spaniards*, and by the *Arabians*.

Tha les. de  
Con. gent.  
l. 1. c. 1.

Finally, of all other parts of the Earth yet discovered, Idolatry spreadeth farthest in *America*, which being but little lesse, then the Easterne continent, (that we terme the old world) is at least six parts of seuen, inhabited with heathenish and idolatrous people. For, except the regions aboue mentioned, possessed namely by the *Portugalles* and *Castilians*, (and yet the inner, and wilder tracts euen of those, remaine still for a great part, in their ancient paganisme) and many notwithstanding their baptisme, withal worship Idol together with some later Conuerts made in the region about & aboue the



the Bay of *California*, of whō as yet, histories make so little report, that of their number I can make no estimate: And lastly 2, or 3 fortresses, held by the *Spaniards*, on the coast of *Florida*, with the English colonies in *Virginia*, and the *French* in *Canada*, these I say being excepted, all the rest of *America*, being as I sayd about six seuenth parts remaineth in their olde Idolatry.

And thus haue I declared the three principall sects as touching Religion, that are at this present found in the seuerall parts of the world, with their particular regions. But beside these, obserued there are, two or three irregular Nations, being, for their religion mingled as it were, of some of the former sects. As first, in *Asia*, the *Cardi*, inhabiting in the Mountainous Country aboue *Mozab*, betweene *Armenia*, and *Mesopotamia*. Secondly the *Drusi*, dwelling in *Syria*, about the skirts of *Libanus*, the religion of both which Nations, (such as it is) partaketh somewhat, both of *Mahumetanisme* and *Christianitie*. And thirdly, the *Morduities* in *Europe*, possessing the middle confines betwixt the *Precopite Tartars*, and the *Muscovites*, that are in a manner as touching their religion, mingled of all three sects: for they are both baptised like Christians, and circumcised like *Mahumetans*, and withall worship Idols.



*Of the Jewes dispersed in severall parts of the World.*

CHAP. XIII.



Now, will I intreat a little, of the Professours of the fourth sort and sect of religion, that is founde in the world, namely of *Judaisme*, for, although the *Jewes* haue not for their mansion, any peculiar Country, but are dispersed abroad among forrayne Nations, for their ancient Idolatries, and their later vnthankfulnesse, in reiecting their Sauour the sonne of God: So that euen in *Ierusalem*, there be not to bee found at this time, an hundred households of *Jewes*: (Onely of all the townes of *Palestina*, *Tiberias* (which *Amurath* the great *Turke* gaue to *Alvarez Mendez* a Jew) and *Staffiletto*, are somewhat peopled with them.) Neither haue they at this present, for any thing that is certainly knowen, any other region in the world, severall to themselves: Yet, because there be some prouinces, wherein they are obserued specially to abound, as others also, whence they are excluded and banished, I will consider a little of their present condition.

Boter. Relat.  
pa. 3. l. 2. c. de  
Gindei.

The first Country of Christendome, whence the *Jewes* were expelled, without hope of returne, was our Country of *England*, whence they were banished, *Anno* 1290 by King *Edward* the first. Not long after they were likewise banished *France* *An.* 1307. by *Philippus Pulcher*: Onely of all the Coun-



Countrys of France, in the Jurisdiction of *Auignon* (the Popes state) some are remaining. Out of *Spaine*, An. 1492, by *Ferdinand*, and shortly after out of *Portugall*, An, 1497 by *Emanuel*. Out of the Kingdome of *Naples* and *Sicilie*, An. 1539. by *Charles* the 5. In other regions of *Europe* they are found, and in some of them in great numbers, as in *Germanie*, *Bohem*, *Polonia*, *Lituania*, *Russia*, and part of *Italie*, specially *Venice* and *Rome*. In *Greece* also a great multitude, wherein two Citties (beside all them of other places) *Constantinople* and *Theffalonica* are esteemed to be about 160000 Jewes. As also they are to be found by plentiful numbers, in many parts of the *Turks* dominion, both in *Asia*, and *Afrique*. And for *Asia*, specially in *Aleppo*, in *Tripoli*, in *Damascus*, in *Rhodes*, and almost in euery City of great trade and traffique in the *Turkish* Empire: As likewise in diuers parts of the *Persian* gouernment, in *Arabia* also, & lastly in *India*, (namely about *Cranganor*) and in some other more remote regions. And, to come to *Afrique*, they are not only found in the Cities of *Alexandria*, and *Cair* in *Egypt*, but, as in many other regions & places of *Afrique*, so principally, in the Cities of *Fess*, and *Tremisen*: and specially, in the Hilles of *Sensaua*, and *Demen* in the Kingdome of *Maroccho*, many of which last, are by

*Leo Africanus*, specially  
 \* For of the *Jewes*, as noted to be of that Sect, touching their religion, which the *Jewes* name there bee in these times \* *Karraim*, and by the other three sects. The first ther *Jewes* of *Afrique*, which is the greatest of are reputed no better

*Leo African.*  
 l. 2. c. 3. 6. &c.



then heretiques.

But yet, beside these, and such like dispersions of the *Jewish* Nation, that may be elsewhere in the world, there is a phantastie of many learned men, not vnwoorthy some diligent consideration, that the *Tartars* of *Scythia*, who about the yeare 1200, or a little before, became first knowen abroad in the world by that name, and hold at this day a great part of *Asia*, in subiecti-

\*Postell. Descript. Syriæ. cap. 1.  
Genebrad. Chron. l. 1.  
Boter. Relat. pa. 1. l. 2. c. vltima parte della Tartaria & pa. 3. l. 2. c. de Gindei.

\*Leunclau. in Pandect. Hist. Turcic.  
Heb. תרתר  
Syr. תרתר

on; That those *Tartars* I say, are of the \* *Israelites* progeny: Namely of the ten *Tribes*, which by *Salmanazar*, and some of his predecessours, were carried captiue into *Assyria*. Which although it be as I said no other then a vain and cappriccious phantastie, yet, hath it, not onely found acceptance and entertainment, with sundrie learned and vnderstanding men: but reason and authority are produced, or pretended to establish it for a truth. For first, It is alleaged that the word *Tatari*, or *Totari*, (for so indeed they are rightly called, as \*learned men obserue, and not *Tartari*) signifieth in the *Syriack* and *Hebrew* tongues, a Residue or Remainder such as these *Tartars* are supposed to bee of the Ten Tribes. Secondly, because, (as the Patrons of this

them, is named רבנים who beside the holy scriptures, imbrace the *Talmud* also for Authentick, and for that cause, they are also termed הלמוריות. The second are called קראים which receiue onely the scriptures. And the Third ברתים that is, the Samaritans (at this day but very few) which, of all the holy Scriptures, admit onely the *Pentateuch* or bookes of *Moses*.



this phantastic (y) they haue alwaies embraced (the ancient character of *Judaisme*) Circumcision. And thirdly, the authority of supposed *Esdras*, (the very spring I take it, whence hath flowed this streame of opinion) is alleaged. Namely, that the Tenne Tribes tooke this course to themselves, that they would leaue the multitude of the heathen, and goe foorth into a farther Country, where neuer mankinde dwelt. That they might there keepe their statutes, which they neuer kept in their owne land. And that they entred in at the narrow passages of the Riuer Euphrates. The most high shewing them signes, and staying the Springs of the floud, till they were passed ouer. And, that their Iourney was great, euen of a yeare and a halfe, and the region is called *Ar-sareth*.

2 Esdras 13.

V. 41. 42. 43.

44. 45.

But, to the first of these arguments, I may answer, that the *Tartars* obtained that name, neither from *Hebrew* nor *Syriack* originall, and appellati-  
on, but, from the riuer *Tartar*, saith *Leunclavius*, and  
\*others. Or else from the Region, as sayth *Haitbo*,  
where the principall of them anciently dwelled.  
Secondly, that the name *תרת* or *תרת* in the *He-  
brew*, or *Syriack* signification, importing a resi-  
due or remainder, can but fall ill (as it seemes)  
be applied to the *Tartars* in relation of the *Israelites*,  
whom they exceedingly surpasse in multitude, as  
ouerspreading halfe the vast continent of *Asia*, or  
thereabout. For all the Nations of *Asia*, from the  
great riuers of *Volgha* and *Oby*, Eastward, and from  
the *Caspian* sea, the riuer *Oxus*, the Countreyes of *In-  
dia* and *China*, northward, are contained vnder the  
Appellation of *Tartars*: and yet without these  
bounds

Leunclau. in

Pand. histor.

Turcic. S. 3.

\*Boem. de

Morib gent.

l. 2. c. 10.

Haitti. lib. de

Tartaris.

cap. 16.



bounds many *Tartars* there are, both toward the West, and South. And what if the innumerable people of so many Nations, as are knowen to inhabit and ouerspread the huge continent of *America*, be also of the same of-spring? Certainly, if I bee not greatly deceiued, they are no other. For first that their originall must bee deriued from *Asia* is apparent, because, (as he that readeth the relations and histories of those Countreyes of *America* may easily obserue) they haue no rellish nor resemblance at all, of the Arts, or learning, or ciuility of *Europe*: And their colour testifieth, they are not of the *Africans* progenie (there being not found in all that large Continent, any blacke men, except a few about the Riuer of *S. Martha*, in a small Countrey called *Quarequa*, which by force and violence of some tempest, are supposed to haue beene transported thether, from the parts of *Guinie* or *Aethiopia*.) Therefore it seemeth, that they had their originall from *Asia*. Which yet, will appeare more credible, if it be obserued, which by the *Spaniards* discoueries is well knowen to be true, namely, that the West side of *America* respecting *Asia*, is exceeding much better peopled then the opposite or East side, that respecteth toward *Europe*. And, as for these reasons it is very likely, that *America* receiued her first inhabitants, from the East border of *Asia*: So is it altogether vnlike, that it receiued them from any other part of all that border, saue from *Tartarie*. Because, in *America* there is not to be discerned, any token or indication at all, of the arts or industry of *China*, or *India*, or *Cataia*, or any other  
other



other ciuill region, along all that border of *Asia*: But in their grosse ignorance of letters, and of arts, in their Idolatrie, and the specialties of it, in their inciuiltie, and many barbarous properties, they resemble the olde and rude *Tartars*, aboue all the nations of the Earth. Which opinion of mine, touching the *Americans* descending from the *Tartars*, rather then from any other nation in that border of *Asia*, after the neere vicinitie of *Asia* to *America*, this reason aboue all other, may best establisth and perswade: Because it is certaine, that that Northeast part of *Asia* possessed by the *Tartars*, is if not continent with the West side of *America*, which yet remaineth somewhat doubtfull: yet certainly, and without all doubt, it is the least disioyned by sea, of all that coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, disioyned but by some narrow channell of the Ocean, the rauinous and harmefull beasts, wherewith *America* is stored, as Beares, Lions, Tigers, Wolues, Foxes, &c. (which men as is likely, would neuer to their owne harme transporte out of the one continent to the other) may import. For from *Noahs* Arke, which rested after the deluge, in *Asia*, all those beasts must of necessitie fetch their beginning, seeing they could not proceede by the course of nature, as the vnperfect sort of liuing creatures doe, of Putrefaction: or if they might haue Putrefaction for their parentage, or receaue their originall (by any other new sort of generation) of the earth without special procreation of their owne kinde, then I see no necessitie,

O



cessitie, why they should by Gods speciall appointment, be so carefully preserved in *Noahs Arke* (as they were) in time of the deluge. Wherefore, seeing it is certaine, that those rauencous beasts of *America*, are the progenie of those of the same kinde in *Asia*, and that men, as is likely, conueighed them not (to their owne preiudice) from the one continent to the other, it carrieth a great likelihood and appearance of truth, that if they ioine not together, yet are they neer neighbours, & but little disioyned each from other, for euen to this day, in the Isles of *Cuba*, *Jamaica*, *Hispaniola*, *Burichena*, and all the rest, which are so farre remoued from the firme land, that these beasts cannot swimme from it to them, the *Spaniards* record, that none of these are found. Wherefore it seemeth (to digresse no farther) that the natiō of the *Tartarians*, spreading so exceeding farre, as it doth, cannot certainly be the posteritie of those captiue *Israelites*.

Ioseph Acofta  
De Natur.  
Nou Orb. l. 1.  
c. 21.

Michou. de  
Sarmatia. l. 1.  
c. 5.

Neither (to answer the second obiection) doth their circumcision in any sort inforce it: for, neither was circumcision, among the *Tartars* ancienter then *Mahumetanisme*, but was receaued among them together with it, as *Michouius* hath remembered, so that to this day, it is not intertained (for ought I can finde in Historie) among those *Tartarians*, which haue not receaued *Mahumetanisme*, but remaine in their auncient Idolatrie, as for the most part, both the *Tartars* of *Cataia*, beyond the mountaine *Imaus* towards the East Ocean, and the *Tartars* of *Sarmatia*, towards the North, on both sides the riuer of *Oby*, do. Neither if it should be graunted, that



that circumcision had beene auncienter among them then *Mahumetanisme*, were that an argument of anie importance, to prooue them to bee of the *Israelites* progenie. Because it is certainly knowen, that the ceremony & custome of circumcision hath beene & stil is vsual among many nations, of whom there was neuer any suspition, that they descended from the *Israelites*, for *Diodorus* hath recorded of the *Colchians*, *Philo Iudæus*, and *Strabo*, of the *Egyptians*, *Herodotus* of both those nations, and of the *Æthiopians* besides, that they vsed circumcision, and that that custome among the *Egyptians* and *Æthiopians*, did seeme very auncient, euen as it is also by both those nations retained till this day.

And yet, beside these countries already mentioned, the like is also recorded of the *Troglodites* by *Strabo*, and by \* others: Of the *Phenicians*, and *Arabians*, by *Cyprian* and *Nicephorus*. And (to leaue this accumulating of humane testimonies) it is not obscurely acknowledged by the Prophet *Jeremie*, to haue beene vsuall (beside the *Israelites*) with the

*Egyptians*, *Edomites*, *Ammonites*, *Moabites*, & the inhabitants of the desert, that is the \* *Ismaelites*, or *Sarracens* of *Arabia*: Of which nations, *Hierome* also (to whom those regions were well knowen, (as *Epiphanius* also of the most of them) hath left testi-

\* For, that the *Ismaelites* and *Sarracens* are the same nation, is manifest by *Hierome*, and *Sozomen*, and others, which being anciently termed *Scenite* (as *Ammianus* hath obserued) namely of the *Gracians*, *Ἰσραηλῶν*, because they dwelled

Diodor. Sic. l. 1 part 2. c. 1  
Philo. Iudæ. l. de Circumcisione.

Strab. l. 16.  
Herodot. l. 2. parum. a Med.  
Strab. l. 16. long. post med.

\* Diodor. Sic. l. 3. c. 3.

Agatharchid. l. de Mar. Rubr. c. 49. ap. Phot. in Bibliotheca Cyprian. l. de circumcision. in principio.

Niceph. Calist. l. 8. ca. 35.  
Jerem 9. 26.

Hieron in Comment loci iam citati.

Epiphan. Panar. l. 1. hæc. 30



Hieron. Com-  
ment. in Isai.  
ca. 21.  
Sozomen. Hi-  
stor. l. 6. c. 38.  
Ammian. l. 22.  
post. med.  
\* Loco iam  
citato.  
\* Psalm. 120.  
5. vid. etiam  
Jerem. 49. 28.  
29.

stified, that they re-  
tained circumcision,  
even in his time. Touch-  
ing some of which, al-  
though it may be proba-  
ble coniectured, that  
they receaved it (in som  
fort) from the *Israelites*:  
if not as their progenie  
(which yet in some sense  
may be said of the inha-  
bitants of the desert, be-  
ing the posteritie of *Is-  
mael* the son of *Abra-  
ham*: and likewise of the  
*Edomites*, being the seed  
of *Esau* the sonne of  
*Isaac*) yet at least, by imi-  
tation of *Abrahams* fa-  
milie, to whom also in  
blood they were allied,  
as the *Ammonites* & *Moa-  
bites*, the posteritie of  
*Lot*, *Abrahams* brothers  
son, and who had liued  
long in his familiarity  
and family. Although I  
say of these nations it  
may bee coniectured,  
that their ceremonie of  
circumcision was taken  
vp, by imitation of the

in tents (for such to bee  
the manner of their ha-  
bitation, is not onely af-  
firmed by \* *Hierome*, but  
signified (and not ob-  
scurely) by \* *David* la-  
menting his dwelling in  
the tents of אֶרֶב by  
which name *Arabia de-  
serta* is termed in the *He-  
brea*) were of their dwel-  
ling in the desert, by the  
*Arabians* themselues na-  
med *Sarracens* (for *Sarra-  
signifieth*, a desert, and  
*Sakan* to inhabite, in the  
*Arabique* tongue) or else,  
if not of their place, yet  
at least (as \* learned men  
certainly thinke) of their  
property, they might ob-  
taine that name of *Sarra-  
cens*, namely, because  
they liued much by ra-  
pine (for that the word  
*Saracke* in *Arabique* doth  
import) to which aboue  
all nations they euer  
were, and still are addi-  
cted. For the deduction  
of the name *Sarracens*,  
from \* *Sara*, as if they  
claimed

\* Scaliger in  
Animadu. Eu-  
seb. p. 2. 17. An.  
83.

Fuller. Miscel-  
lan. Theolog.  
l. 2. ca. 12.

\* By Sozomen  
l. 6. ca. 38.



claimed descēt from hir, *Israelites* : yet that the being indeede *Hagarens*, same rite, or custome (the progenie of *Hagar*) was also deriued originally, from them to the whole nation of the *Arabians* (which was exceeding great) or to the *Egyptians*, or other neighbouring prouinces, I know not why anie should conceaue, or if they doe, yet appeareth it to bee otherwise, because they circumcised not in the eight day, which is the inuiolable custome of the *Israelites* : but the *Egyptians* in the foureteenth yeare, as is recorded by *Ambrose*, & the *Arabians* in the thirteenth (and some of them both sexes, as \* learned men haue recorded. Euen as the \* *Turkes* also at this day, who receaued the rite of circumcision from the *Arabians*, are knowne to circumcise in the eight or twelfth, or fifteenth yeare or sooner, or later, as opportunitie may serue. Of these nations I say, how circumcision should proceede from the *Israelites* to them, I cannot conceaue : no more then I can of the great nation of the \* *Anzicki*, on the West side of *Nilus* beyond *Nubia*, or of the inhabitants of \* *Iucatarra* in *America*, whereof the first yet are, and the second (till they came vnder the gouernment of the *Spaniards*) were meere Idolaters, for of these also, the second had, & the first still haue circumcision in vse.

And although these instances, vtterly dissolue the force of this reason, touching the *Tartarians* circumcision (though it were admitted to haue beene anciently in vse among them, as being vsuall

Ambros. l. 2.  
de Abraham.  
Patriarcha. c.  
12.  
\* Sard. de Riti.  
gent. l. 1. c. 10.  
\* Bellon. Ob-  
ser. l. 3. c. 28.  
Georg. entr. l.  
2. de Ritib.  
Turcar. c. de  
Circucisione.  
\* Pigafet. de  
Regn. Cong. l.  
1. c. 5.  
Boter. Rebat.  
pa. l. 1. c. Loan-  
ge  
\* Ma. yr Oce-  
an. ecad. 4.  
c. 1.



Paul. Venet. l.  
3. c. 47.  
Haith. l. de.  
Tartar. c. 1.

\*Vicent. Spec.  
Historialis. l.  
32 c. 6.  
Paul. Venet. l.  
1. c. 55.  
Guiliel. de Ru-  
bric. Itin. Tar-  
tar. c. 9.  
\*Sigism. com.  
Rer. Moicou.  
Guil. de Ru-  
bricis Itinerar.  
Tartar. l. 5.  
Boem. de Mo-  
rib. gentium. l.  
2. c. 10.

with many other nations, of whom no suspicion at all can be conceaued, to be of the *Israelites* proge-  
nie) yet this may furthermore declare them, not to  
be of that race, because namely, nothing else was  
to be found among them, that might saunour of *Is-  
rael*. For First, they were meere Idolaters, and with-  
out knowledge of the true God, as is recorded by  
*Marcus Paulus*, by *Haitho*, and others. Secondly,  
they had no remembrance of the law at all. Third-  
ly, they neither obserued the Sabboath, nor other  
rites and ceremonies of the *Israelites*, but touching  
their matrimonies, married without impeachment  
the verie \*wiues, and sisters of their fathers : and  
touching their feeding, abstained not at all, from  
vncleane beasts, but fed on the flesh of \*horses,  
dogges, cattes, and dead carion, and dranke their  
blood, all vtterly forborne and forbidden among  
the *Israelites*. Fourthly, they haue no records, nor  
regard of their auncestors and linage, from whom,  
or by whom, they are descended, whereof *Israelites*  
were euer curious. Fifthly, they haue no affinitie of  
language at all, with either the *Hebrew* or *Chaldee*  
tongues, neither had any vse of those letters, nor of  
any other, till together with *Mahumetan* religion,  
the *Arabique* characters came in vse among some  
of them. Neither (in a word) doe I finde any thing  
at all, wherein the *Tartarians* sauored of *Israelites*,  
for touching their abstinence from swines flesh,  
which we finde recorded of them, neither is it ge-  
nerall among them, but peculiar to those that are  
*Mahumetans*: Nor if it were so, were that any good  
argument, because wee know that the auncient  
*Scythians*



\* *Scythians*, and \* *Agyptians*, and *Arabians* did, and almost all *Mahumetans* at this day doe the same, which yet are well knowne to be in no sort descended of the Israelites.

\* Herodot. l. 4.  
\* Ælian. de  
Animalib. l.  
10. c. 17.

Now touching the authority of forged \* *Esdras*, which hath stirred vp as it seemeth this vaporous fantasie, in the braines of new fangled antiquaries: neither doth that which hee writeth of the ten tribes, agree at all with the *Tartars*: nor, if it did, could yet the circumstances of that history agree with the truth. It agreeth not with the *Tartars* I say, for whereas they are noted in that reuelation, to bee \* a peaceable people, and that they \* left the multitude of the heathen, that they might keepe their statutes, which they neuer kept in their owne land: neither of both those properties, hath any conuenience or agreement at all with the *Tartarians*. For how are they a peaceable people, that with their wars haue troubled and ouerturned almost all *Asia*, and sundry countries of Europe, and hold a great part of the former in subiection to this day? Or how kept they the statutes of the Israelites, that were meere idolaters, and vtterly ignorant of all Iewish lawes and ceremonies? And touching the history it selfe of the Israelites departure out of *Assyria*, as it is set downe in that Apocryphall *Esdras* (howsoeuer it might otherwise agree with the *Tartars*) there is no wise or considerate man, I think, that can bring his vnderstanding to giue credit to it. For first it contradicth the vndoubted canonicall histories of the *Chronicles*, and of the *Kings*, in both which

\* Esdr. 2. 13.

\* Vers. 39.  
\* Vers. 41.

1. Chro. 5. 26.  
2. Kin. 17. 23.

it



it is recorded of them, that they were carried away into *Ashur*, & disposed in severall parts of the Empire, namely *\* Calach*, and *Chabor*, and *Hara*, and *Gozan*, vnto this day, which limitation of time (vnto this day) must at least of necessitie import, the time wherein that history (of their remaining in *Ashur*) recorded in the books of the Kings, & of the Chronicles was writtē. Of which later, either *Esdras* himselfe was the Author, as in the iudgmēt *\* of* learned men he is reputed, & therefore could not

*\* If* חֲלָח be *Cholchi*, and חֲבֹר I-beria, and אֲרָמָא *Armenia*, so called for the mountainousnes of it) and גֹּזָאנָא *Gauzania* in *Media*, then all confined together, and bounded the north side of the *Assyrian* Empire, which stretched northward, but to that Isthme betweene the Euxine & the Caspian seas: So that, the Israelites were by that meanes, seated farthest off from their owne countrey, and placed in the parts of the Empire most wast and desolate of inhabitāts, as the confines of warring nations vsually are. But if *Calach* be *Calacine*, and *Chabor* the hill *Chaboras*, (being part of *Taurus*, and seuering *Assyria*, from *Armenia*, and *Media*) and *Hara* the other hilly parts in the north side of *Assyria*, as seemeth more agreeable to the obseruations of *Beniamin Tudelensis*, for about those parts, he found in his trauail, the greatest multitudes of the Israelites, then in the places alleaged, I would vnderstand by *Ashur*, not the Empire or dominion, but

*\*R. Dau. Kimchi & R. Shelomo ex sententia seniorū apud Sixt. Senens. Biblioth. Sanctæ lib. 1.*



(as it seemeth) but the peculiar kingdome of  
be the Author of Assyria.  
that apocryphall  
history: or, at least, if *Esdra*s were not the Author,  
yet, that the Author (whosoever he was) liued and  
writ that history of the Chronicles, after the return  
of the Iewes from the captiuity, or in the end of it,  
(that is in *Esdra*s time,) is euident by the end of the  
booke: where *Cyrus* his benignity, for restoring of  
the Iewes, & his proclamation for their returne to  
Ierusalem is recorded, and that in the very same  
words, wherein *Esdra*s in the beginning of his own  
booke hath registred them. At that time therefore,  
it is euident, that the Israelites were not departed  
out of the dominions of *Ashur*. No nor long after  
that in *Iosephus* his time: who hath recorded that  
euen then the tenne Tribes remained beyond *Eu-*  
*phrates*, and were there growne into innumerable  
multitudes: neither yet many hundred yeares af-  
ter *Iosephus* was dead: for *R. Benjamin* a Iew, that li-  
ued but about 440. yeares agoe, and trauailed di-  
ligently those parts of the world, and many other  
to visite his dispersed cuntrymen, hath in his *Iti-*  
*nerary* left obserued, not only, that he found excee-  
ding far greater multitudes of the Israelites, to be  
then remaining in those prouinces of the ancient  
dominion of *Ashur*, then he found in other places,  
possessing \* large regions, and \* many cities, so  
that in the cities of some one Region \* 300000.  
Iewes were by him numbred, obseruing specially,  
that in the parts of *Media*, many thousand Israelites  
of the progeny of them that *Salmanser* ledde into

Abulens. in  
præf. Paralipō.  
in Quæst. 6. 5.

Ioseph. Antiq.  
l. 11. c.

Beniamin in I-  
tiner. pag. 57.  
58. 59. 70. 71.  
74. 75. 76. 77.  
78. 80. 81. 86.  
\* Pag. 75. & 87  
\* Pag. 76. &c.  
\* Pag. ead.



\* Pag. 77.

\* Pag. 87.

2. Esdr. 13.

\* And the most high the shewed them signes, & stayed the Springs of the flood (Euphrates) till they were passed ouer. vers. 44.

They tooke this counsel to themselues that they would leaue the multitude of the Heathen. ch. v. 41.

captiuity, were then remaining, but withall, he setteth downe particularly and precisely, the very places of those regions, where certaine of the Tribes were seated, & there grown into great multitudes: As namely, in \* one place, the Tribes of *Ruben, Gad,* and *Manasse*: And in \* an other, the 4. Tribes of *Dan, Asher, Zebulon,* and *Naphtali*.

But yet if there were neither authority of holy Scripture, nor experience to refell this fable, & the fancies that haue sprung of it: yet ordinary reason, at least of men that are not ignorant of Geography and are meanly skilled in the affaires of the world, may easily discern the futility of it. For first, what neede was there of such a miracle, as to \* stay the course of *Euphrates*, for the Israelites passage from *Assyria*, or *Media* toward *Tartary*, the riuer lying far to the west, both of the one region and of the other, & no way crossing or impeaching their iourney, which lay northward betweene that riuer and the Caspian Sea? Or, how might those poore captiue *Israelites*, disarmed as they were, and dispersed in sundry Prouinces of the Assyrian Empire, and being vnder the ouersight and gouernment of *Assyrian* presidents, be able to leaue the places, where by the Kings commandement they were to inhabit? Or, if the Israelites were able by force to depart, and free themselues from the dominion of the king of *Assur*, yet were they so wise also, as to forsake the places where they were peaceably settled, and venture their small remainders vpon perils and vncertainties, namely, to finde out a place where neuer mankind dwelt? Or, if their stomacke serued



serued them so well, and their wit so ill, as in such manner to forsake Assyria, yet were they also able to make themselves way (euen a way as hee saith, of 18. moneths passage) through the fierce and mighty nations of Scythia, whom neither the conquerours of the Israelites, the Assyrians I meane, nor the Persians (and I might adde also the Grecians and the Romans) were neuer able to subdue, but were in the after times subdued by them. ? for that the parts of *Scythia* should bee without Inhabitants (& in *Scythia* it must bee where they would find that country where neuer mankind dwelt, or else it is not in *Tartary*) is scarce credible, as wherof we read in histories, to haue cōtended with *Ægypt* for antiquity of habitation, & to haue preuailed, and for the aboundance of people, to bee termed *Hominum Officina*. Insomuch that the greatest occasion of swarming abroad of those nations of *Scythia*, and of their ouerwhelming of Asia & Europe, with their infinite multitudes and colonies, is in histories recorded, to be lacke of room for habitation in their owne countries.

And goe forth into a country where neuer mankind dwelt. v. 41.

\* Justin. hist. l. 2. in princip.

And lastly, to make an end of this tedious discourse, with the ende of their imagined tedious journey: what ancient Geographer or Historian is there, (set our *Esdras* aside) that euer remembered of such a Region as *Arsareth*, where they are saide to haue seated themselves. True it is indeed that I find the city of *Arsaratha*, mentioned both in *Berosus* fragments, and in *Ptolomie* placed neer the issue of the riuer *Araxes* into the *Caspian* sea: and, it was perhaps one of the Israelitish colonies, planted in

Beros. lib. 3.  
Ptolem. Geog. l. 5. c. 13. et in Tab. 3. Asia.



the confines of the empire of *Assyria*: for it may well bee that *Arsaratha*, is but עיר שארית, or היל שארית, that is the City, or the hill of the remainder: or perhaps ארץ שארית (the last letter of the first word cut off in the Greeke pronunciation for sounds sake) the Land of the remainder: but the tale of eightene months iourney, wil no more agree with this citie, then the region of *Arsareth* doth, with Geography or Historie.

So that me thinks this forged story of the Israelites voyage and habitation, in such remote regions where neuer mankind dwelt, fauoueth of the same phantastical and Talmudical spirit, that \* an other tale of the same author doth, touching the collection of all the waters, into a seuenth part of the earth, the other sixe beeing left vncouered: or \* a third, of (the Elephant and the Whale) *Behemoth* and *Leuiathan*: namely, that God appointed the sea to one of them, and the land to the other, because they were so great that the Sea could not hold them both: for else belike, if the Sea had bene large enough, we might haue gone a fishing for Elephants. For how is the sea gathered into a seuenth part of the earth, whose expansion is not onely by the most skilfull Philosophers esteemed, but found by experiēce of nauigations hitherto made, to ouerspred as neerly as may be discerned, about halfe the compasse of the Earth? Or, being of that bredth, and withall of the depth, that it is knowne to be how should it not bee spacious enough, to receiue Elephants and Whales together? The dimensions of the Elephant, euen of the greatest sort

\* Efd. 6. 42.

\* Cap. eod.  
vers. 50.

of



of Indian Elephants, (and the earth breedeth none so large as those of *India*) are, saith *Ælianus*, nine cubits of height (the length in that beast is equall to the height) and five of bredth, the greatest that haue bene seene in Europe, being \* obserued to be far lesse. The dimension of the Whale indeed is far greater (five times saith \* *Ælianus* then the largest sort of Elephants) But yet his ordinary dimensiō is, but 36. cubits long, and 8. cubits high, as *Rondeletius* hath obserued. But admit notwithstanding some of them to bee 50. cubits, of which length, *Nearchus* in *Arrianus* is saide to haue measured one in the East Ocean: nay, to be 600. foot long, and 360. footethicke, as \* *Iuba* in *Plinie* related to bee found in the Bay of *Arabia*, (where yet, as it is well knowne by the foundings of nauigators, that sea is not by a good deale 360. foote deepe) Or, let them be more yet, euen foure Acres long, (that is 960. foote) as *Plinie* hath related of some in the sea of *India*. For, although the two last reports bee in truth no better then fancies and fables, which the impudence of some, hath made the ignorance of others, to belecue, yet I will exclude none, but onely *Basil*, as intolerably hyperbolical, affirming namely that whales are equal to the greatest mountaines, & their backs whē they shew aboue the water, like to Islands. But admitting all the rest I say, what proportion haue those dimensions of the Whale & the Elephant, to the huge bredth & depth of the Ocean?

For if I may without offence intersert a short Philosophicall speculation: the depth of the Sea (to speake nothing of the bredth, which euery com-

*Ælian de Animalib. l. 12. c. 8.*

\* Vid. *Gilliu in Descriptio. Elephant. c. 6.*

et *Gorop. l. 2. Origin. Antuerpian.*

\* *Ælian. l. 16. ca. 12.*

*Rondelet. de Piscib. l. 16.*

*c. 11.*

*Arriā. de Reb. Indictis longe ante finem.*

\* *Ap. Plin. l. 32. c. 1.*

*Plin. l. 9. c. 3.*

*Basil. in Hexamer. Homil. 7*



mon mappe doth represent) is determined by *Fabianus* in *Plinie*, and by *Cleomedes*, to be 15 furlongs, that is, one mile and seven eight parts : Or else, equall to the height of the greatest mountaines, to whose height, and the deepenesse of the Sea, the Geometricians (as *Plutarch* hath recorded) anciently assigned equall dimensions. Or yet rather (if you will any thing respect my opinion) it is a great deale more. For, as for the shallow speculation of *Scaliger*, and \*others, of the shallownesse of the Sea, determining the height of Hilles, farre to surpasse the deepenesse of the sea : And that in very few places, it attaineth 100 passes of depth, is indeed true in the narrow Channels and Straits of the Sea : But in the free and large Ocean, it is by the experience of Nauigators knowen to bee as false as the Gospell is true. Indeed touching the height of mountaines, I finde it pronounced by the great Mathematician *Eratosthenes* in *Theon*, that the highest sort of them, passe not in perpendicular erectnesse 10 furlongs (that is one mile and one fourth part) of which height also, it is obserued in *Plinie*, that *Dicaearchus* by Dioptricall Instruments, found the Hill *Pelius* in *Thessalie* to bee, and in *Plutarch*, that *Xenagoras* (another Mathematician) obserued the height of *Olympus*, in the same Region, sauing, that in this later, there is an addition of 20 passes, for the whole number of passes, is 1270. Neither do I find any greater perpendicular height attributed to Mountaines, by any ancient writer, *Cleomedes* excepted : who assigneth to the height of Hils, as he doth also to the depth of the Sea, 15 furlongs.

Fabian. apud  
Plin. l. 2. c. 102  
Cleomed. Meteor.  
l. 1. c. 10.

Plutarch. in  
Vita Æmilij  
Pauli.

Scalig. de  
Subtilitate.  
Exercit. 38.  
\*And. Baccius  
de Thermis.  
l. 1. c. 4. & Alij.

Theon. in  
Comment.  
Magnæ Con-  
struction.  
Ptolom. l. 1.

Plin. l. 2. c. 63.  
Plutarch. loc.  
supra citato.

Cleomed. l. 1.  
Meteor. c. 10.



longs. (For *Alhazen* I omit, because he onely re-  
 straineth the height of hilles, as namely, not to ex-  
 ceed 8 miles, without determining what their  
 height should be) But yet, all these, are to bee vn-  
 derstood, I take it, with relation to the Mountaines  
 in and about *Greece*, with which themselues were  
 acquainted, which may in no sort compare with  
 the huge Mountaines of vast Continents, such as  
 are the *Alpes* in *Europe*, *Atlas* in *Afrique*, *Caucasus* in  
*India*, the *Andes* in *Peru*, and such other.

But, whatsoeuer the height of Hilles may bee  
 about the common *superficies* of the Earth, it seem-  
 eth to me after good consideration, that the depth  
 of the Sea, is a great deale more. For declaration of  
 which point, I require to be supposed, first, that the  
 Earth at the first forming of it, was in the superfi-  
 cies, regular, and sphericall: which the Holy Scrip-  
 ture directs vs to beleue, because the water coue-  
 red and compassed all the face of the Earth: And  
 secondly, that the face of the Land is in largenesse  
 and expansion, at least equall to that of the sea:  
 And thirdly, that the vneuenesse and irregulari-  
 ty, which is now seene in the *superficies* of the Earth  
 was caused (as is noted in *Damascen*) either, by ta-  
 king of some parts out of the vpper face of the  
 Earth in sundry places, to make it more hollow,  
 and laying them in other places, to make it more  
 conuexe: Or else (which in effect is equiualent  
 to that) by rayling vp some, and depressing o-  
 thers to make roome and receite for the sea: that  
 mutation being wrought by the power of that  
 word, *Let the waters be gathered into one place, that the*

*Alhazen. de  
 Crepuscul.  
 propos. 1.*

*Damascen. l. 2.  
 de fide Or-  
 thodoxa c. 10.*

*Genes. 1. 9.*

*dry*



Aquin. in Sum  
pa. I. q. 69. a. 1.  
Dionys. Carth.  
Catharin. &  
Alij in Com-  
ment. cap. 1.  
Genes.

*dry land may appeare.* For, as for the fancy of *Aqui-  
nas, Dionysius, Catharinus* and some other Diuines  
namely, that that gathering of waters and discou-  
rie of the Earth, was made, not by any mutation in  
the Earth, but by a violent accumulation of the  
waters, or heaping them vp on high, it is too vn-  
reasonable. Because it is vtterly against the nature  
of water, being a flexible and ponderous body, so  
to consist, and stay it selfe, and not fall to the lower  
parts about it, where in nature there is nothing at  
all to hinder it. Or, if it be hindered and restray-  
ned supernaturally, by the hand and bridle of the  
almighty, lest it should ouerwhelme and drowne  
the Land; it must follow thereof, that God in the  
very institution of nature, imposed a perpetuall vi-  
olence vpon nature: And this withall, that at the  
Deluge, there had beene no necessitie at all, to break  
vp the springs of the deepe, and to open the *Cata-  
racts* of Heauen, and powre downe water conti-  
nually, so many dayes and nights together vpon  
the Earth, seeing, the only withdrawing of that  
hand, or letting goe of that bridle, which restray-  
ned the water, would presently haue ouerwhel-  
med all.

But, to come to the Point. It seemeth vpon the  
former suppositions (of which, the holy scripture  
establissheth the first, Experience of Trauailers, and  
Nauigators the second, and Reason the third) that  
in making estimation of the depth of the Sea, wee  
are not to reckon and consider onely, the height of  
the Hilles, aboue the common *superficies* of the  
Earth, vnto which the extraordinary depths

or



or whirlpooles, that are found in the Sea, doe properly answer (descending beneath the ordinary bottome of the Sea, as the Hilles ascend aboue the ordinary face of the Land) but, the aduantage or height of all the dry Land aboue the *superficies* of the Sea. Because the whole Masse of the Earth, that now appeareth aboue the waters, being taken as it were out of the place, which the waters now possesse, must bee equall to the place out of which it was taken, and consequently it seemeth, that the height or eleuation of the one, should answer the depth or descending of the other. And therefore as I sayd, in estimating the deepeness of the Sea, wee are not to consider onely the erection of the Hilles, aboue the ordinary land, but the aduantage of all the dry land aboue the sea. Which later, I meane the height of the ordinary maine Land, (euen excluding the hilles) is in my opinion more in large Continents aboue the Sea, then that of the Hilles, is aboue the Land. For first, that the plaine and common face of the drie Land, is not leuell, or equally distant from the Center, but hath great decliuity and descent toward the Sea, and accliuitie or rising toward the Midland parts, although it appeare not so to the common view of the Eye, is to reason notwithstanding manifest. Because as it is found in that part of the Earth, which the Sea couereth that it descendeth lower, and lower toward the middest of the sea, (for the Sea which touching the vpper face of it, is knowen to be leuell by nature, and euenly distant from the Center, is withall obserued to waxe deeper and deeper, the  
Q farther



farther one sayleth from the shore toward the Maine) Euen so, in that part which is vncovered, the courings and streamings of Riuers on all sides from the midland parts toward the Sea, \* whose proper-  
 tie wee know is to slide from the higher to the lower, evidently declare so much.

And although I am not able precisely to determine, what the ordinary declivity of the earth may be, yet, if that be conuenient in the workes of nature, which is required in the workes of Art, that imitateth Nature, it will bee found true that before I sayd: Namely, that in great Continents, through which Riuers haue long Courses, some of 1000, or 2000 miles, the height of the ordinary Midland, aboue the face of the Sea, is more, then of the Hilles aboue the common face of the Earth, for

Plin. l. 3 c. 6.

*Plinie* in the deriuation of water, requireth one cubit of declining, in 240 foot of proceeding (for he saith *unum cubitum in binos Actus* & *Actus* as may bee obserued in *Columella* and others is a dimension of 120

*Columell. de Re Rustica. l. 5. c. 1.*

\* By which rule of the proceeding of Riuers by the declivity of the earth and euer sliding from the higher ground to the lower, till they come to the Sea, is euident to bee discerned, that in Continents, those Regions are the higher Land frō which Riuers stream, & those the lower ground, to which they proceed, and consequently, that of all, those are the highest which receiuing no forrain Riuers, to which they give passage through them, do send forth the longest Riuers on all sides to the regions  
 foote.



round about the. By which obseruation is to be discerned, that *Heluetia* and *Rhetia*, sending forth the longest Riuers of *Europe*, which on all sides descend from them and their confines, *Danubius* toward the East, *Rhene* North, *Rhodanus* West, beside *Ticinus*, *Adna*, and others, that fall into *Padus* South, are the highest land of *Europe*: As the Region of *Pamer*, and *Kirgesi*, with some other neere the crossing of the great mountaines *Taurus* and *Imaus* aboue *India*, whēce are directed, the greatest and longest Riuers of *Asia*, *Indus* and *Ganges* toward the South, *Oxus* and *Iaxartus* foote long) *Vitruuius* and *Palladius* in their conduction of waters, require indeede somewhat lesse, namely, that in proceeding of 200 foote forward, there should bee allowed one foote of descending downward, which yet in the course of 1000 miles (as *Danubius* or *Wolgha*, or *Indus* &c. haue so much or more) will make five miles of descent in perpendicular account: And in the course of 2000, or more, (as *Nilus*, and *Niger*, and the River of *Amazons* haue) 10 mile or more of like descent.

And, although I know well enough, that water being (as it is) heavy and flexible, will slide away at any inequality, and therefore am altogether perswaded, that this rule of *Vitruuius* touching conueiance of waters, is not to be taken as a rule of necessitie, to be obserued in the deriuing of them, as if water could not runne without that aduantage, (for in that respect the Conueiers of waters of these times, contē themselves euen with one inch

Vitruu. Archi-  
tectur. l. 8. c. 7.  
Pallad. de re.  
Rustica l. 9.  
Tit. 11.



Philand in Vi-  
truu. l. 8. c. 7.

in 600 foote, as *Philander* also  
on *Vitruuius*, hath obserued) but is rather to be vnderstood as a rule of commodity, namely with relation to the expedition and holesomenesse of the water so conueied, lest resting too long in the pipes it should contract from them some vnholesome qualitie, or else through the slacknesse of motion, or long closenesse, or banishment from the aire, it might gather some apinesse and disposition to putrefie. Although I say, such excesse of aduantage as in the artificiall conueance of waters the forenamed authors require, be not of necessitie exacted, in the naturall deriuation of the: yet neuerthelesse certaine it is, that the descent of riuers, being as it is continuall, and the course of some of them verie long, and in many places swift, and here, and there headlong & furious, the difference of height or aduantage, can not but be great, betwixt the springs of riuers and their outlets, betwixt their first rising out of the earth, and their falling into the sea.

toward the West, *Oechardes* North, *Cantan* East, is proued by the same reason, to be the heighest part of *Afrique & Asia*, and in my opinion of all the Earth. And as the region also about the springs of *Nilus*, from which beside *Nilus*, that runneth towards the North, are sent forth, the riuers of *Magnice*, towards the South, of *Zaire* West, of *Coauo & Zuama* East, being (*Niger* excepted) the greatest riuers of *Afrique*, is by the same reason, proued to be, the heighest part of that continent.

Vnto



Vnto which decliuitie of the land, seeing the deepnesse of the sea doth in proportion answer (as I before declared) & not onely to the height of hills. It remaineth that we esteeme and determine that deepnesse to be a great deale more, then it hath beene hetherto by Philosophers commonly reputed. And although the deepnesse of the *Sardinian* sea (which indeede *Aristotle* acknowledgeth for the deepest part of the mediterrane) be specially recorded by *Posidonius* in *Strabo*, to haue beene found but 1000 fadomes (*ὄρυγας*) which is but a mile and one fift part: yet what may the depth in that narrow sea be, compared to the hollow deepnesse of the vast Ocean? Or rather (to turne this Instance to our aduantage) if in so narrow a sea as the mediterraine is (whose bredth attayneth not where it is largest, 600 miles) the depth be so great, what may wee esteeme the deepnesse of the huge Ocean to be, that is in many places aboue five times as broade? especially, seeing that the broader that seas are, if they be withall entire, and free from Islands, they are answerable obserued to be the deeper.

But whether haue I beene carried by these Elephants and Whales? to what heights and depths, of Mountaines, and Seas? I pray you pardon mee, for I see I haue digressed, that is, transgressed, now I returne into the way againe.

Q 3

of



Of the Quantitie and proportion of the parts of the earth, possessed by the severall sorts of the abou mentioned religions.

CHAP. XIII.



Now, if out of the former long discourse, I should collect a short somme, and estimate the proportion with respect to the whole earth, that each one of the forementioned religions, haue to the other. It being first supposed, which vpon exact consideration and calcalation, will bee found to swaue very little from the truth, that the proportions of *Europe, Afrique, Asia, and America*, are as 1.3.4 & 7. And that the professors of the forementioned religions, possesse the severall portions and proportions, of each of them, which is before let downe: It will be found I say vpon these suppositions (which the best Gographie, and histories doe perswade mee to bee true) that *Christians* possesse, neere about a sixt part of the knowne inhabited earth: *Mahumetans*, a fift part (not as \* some haue exceedingly ouerlashed, halfe the world or more) and *Idolaters*, two thirds, or but little lesse. So that, if we diuide the knowne regions of the world, into 30 equall parts. The *Christians* part is as fiue, the *Mahumetans* as sixe, and the *Idolaters* as nineteene, for the poore dispersed and distressed *Christians*, which are found in *Asia* and *Afrique*, mingled among

\* Postel in  
præfat. Gram-  
mat. Arabic.  
Ludouic. Re-  
glus de Vicil-  
itud. Rerum. l  
§. in hæc.



among *Mahumetans*, and Idolaters, I receave not into this account, both because they are but thinne dispersed, in respect of the multitudes of *Mahumetans* and Idolaters in those regions among whom they liue (being withall vnder their dominion) and because also, many *Mahumetans*, are found mingled among Christians in Europe, to recompence and counteruaile a great part of that number.

Such therefore may be the generall proportion of Christians to *Mahumetans* and Idolaters, in the continents of the earth hetherto discovered, namely, in this our neighbour continent of the East comprehending *Europe*, *Afrique*, and *Asia*, and in that other continent of the West, called *America*, and in the Islands belonging to them both. But if the South or *Antarctique* continent, be so large, as I am verily perswaded it is (euen no lesse, then that of the East before mentioned, which containeth *Europe*, *Afrique* and *Asia* together) then will the Idolaters be found to surpasse all the other religions, in exceeding great proportion, for that the Inhabitants of that South continent, are Idolaters, there is no question at all (as I take it) to bee made, both because in the parts hitherto known, as namely in the region of \* *Beach*, ouer against *Iaua*, they were found to be so: And also, because they are knowne to be no other then Idolaters, that inhabit all those parts of the other continents, that neighbour most towards them, from whom it is likely, they should haue receaued the change of their religion, if any were: for first, in *Asia*, both  
*India*

\* Varro. l. 6. de  
Ling. Latina.



*India*, and the Islands of the *Indian* sea, whereof some lie close on the South continent. Secondly, in *Afrique*, the regions about the Cape of *Buona Speranza*. And Thirdly, in *America*, the Countries that border on *Magaglians* Straite, which are the nearest neighbours to the foresaid continent of the South, are knowne to bee all ouerspred with Idolaters.

Now that the South continent is no lesse then I before esteemed it, namely, then that of *Asia*, *Afrique* and Europe altogether, although I might be probablie induced to belecue so, because it is well knowne, both (touching latitude) to approach in some parts neere the equator, and (touching longitude) to runne along in a continuall circuite about the earth, fronting both the other continents: Yet haue I also another reason of more certaine importance, to perswade me: Namely, because it is well knowne, that the land to the North side of the line, in the other continents (the old and new world) yet altogether is at least foure times as large as that part of them which lieth to the South.

Now, forasmuch as it is certaine, first

Archimed. de  
Inſidentib. A-  
quæ .l. 1. Pro-  
pof. 2.

by *Archimedes* his rule, that the face of the sea, is in all parts naturally leuell, or equally distant from the center of the water, for which equalitie, it

For touching the first of these suppositions. It is the propertie of water, euer to fall that way, where it findeth decliuitie. Wherefore, if the water, in the vpper face of it, were higher in one place then in another, it would necessarily fall, from the heigher po-  
hath



sition to the lower, because it is heauie and flexible, & hath nothing in the open and free Sea, to let or hinder it. And consequently, would neuer rest settled and stable, till the face of it were leuelled, in an euen distance from the ceter.

And touching the second if the earth were vnequallie poysed on opposite sides of the center, then must it follow, that the least and lighter masse of the earth should presse downe as forcible, as the greater and weightier, because it attaineth the center as well as it. But if it be graunted, which reason doth inforce, that the weightier part of the earth, should presse downward, with greater force, and with more right challenge the center, then the lighter part: it must follow, that the lighter masse or side of the earth, must yeelde and giue place to the weightier, so farre, till the center of that whole masse of the earth take possession of the center of the world (for till then, one

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hath obtained the name of *Æquor* & *Aqua*, as Grammarians say: And secondly, by the Philosophers knowne rule, that the earth is equally poised on both sides of her owne center. And thirdly, that the center of the earth & of the water are all one (both of the being indeede no other the center of the world) which though some phantastical heads haue called into question yet no sound philosopher euer doubted of: It followeth thereupon, that the earth should in answerable measure and proportion, lift it selfe and appeare aboue the face of the sea, on the south side of the line, as it doth on the north.

And

\* Varro. l. 6. de  
Ling. Latina.  
Isidor. Origin.  
l. 3. c. 12 &  
Alj.



And consequently, that what is wanting in the South parts of the two foresaid continents towards the counteruailing of the North parts (which is about three five parts of both the other continents laid together) must of necessitie be supplied in the continents of the South. And yet I omit all the land, that may be about the *Arctique* Pole, beyond the *Scythian* or *Sarmatian* sea, which must be also counterpoysed in that *Antartique* continent, for nothing comes within the compasse of my vnderstanding, to bee hereto replied, except any would perhaps imagine, that either the sea

side will be still heauier, then the other) and so the opposite halfes of the earth, in respect of heauinesse, be brought on all sides, about the center, vnto a perfect equilibration.

And the third may be established, by manifest demonstration. Because, a clod of earth, suffered to fall from any point of the aire, wherefoeuer, on the face of the sea (the same doth water, falling on euen & plaine land) when all is calme, and the aire not troubled with windes, nor the sea with waues, will descend by a perpendicular line, on the face of the water. In such sort I say, that the line by which it falleth maketh exactly equall and right angles on all sides, with the face of the water whereon it falleth. Therefore it is manifest, that the earth so falling, tēdeth directly to the center of the water. Because no straight line insisteth perpendicularly, on the face or circumference of any special body (as the water is) except only those that pro-

ceede



ceede directly to the center of the sphaire: But certaine it is, that the earth is withal directly carried toward it own center, therefore there is but one common center of the water and of the earth.

on the South side of the equator, is verie shallow, or that the land of that cōtinēt, may be much higher aboue the face of the sea, thē the land

of the other two (& so equal in masse, though lesse in circuit) or that the earth on the south side of the Equator, should be of a more ponderous disposition, thē on the North, in which cases, some cōpensation of weightines, may be made for the want of extention. But of these three, the experience of sailers evidently refelleth the first, who in equall distance from the land, obserue an equall deepeness of the sea, in both South and North latitude. And neither is there any experience, nor good reason that can be alleadged to establish either of the later: which, but that I haue already too much offended by digressions, I could prooue I doubt not against all exception. But this for a conclusion to this discourse, I dare pronounce touching that South cōtinēt, that it wil certainly be found (in the after times, when it shall be better discovered) much larger then any globe or map hitherto extant, hath represented it.

Such therefore (as I haue declared) is the general state of Christianity at this present in the world, & the proportion of it to other religions. But because you require yet further to be specially informed of the diuers sorts and sects of Christians that are abroad in the world, and withall of their diuers regions and religions, at least of those principall cha-



acters of their religion, wherein they specially differ each from other, I will here set downe my second period, touching the generall differences of religions, and of the severall parts of the world where they are maintained: and will now proceed to that particular consideration touching the sects of Christianity, and indeuour to giue you the best satisfaction that my poore reading, and obseruation may inable me to performe.

*Of the diuerse sorts or sects of Christians in the world, and of their severall regions. And first of the Grecians.*

CHAP. XV.



THE sects therefore of Christians, that carrie name & report at this present in the World, beside the Protestants and Romans in the West, of whom I will be silent, because you know their condition better then my selfe, are <sup>1</sup> the *Grecians*, <sup>2</sup> *Melchites* or *Syrians*, <sup>3</sup> *Georgians*, <sup>4</sup> *Moscouites* & *Russians*, <sup>5</sup> *Nestorians*, <sup>6</sup> *Indians* termed the Christians of *S<sup>c</sup>. Thomas*, <sup>7</sup> *Iacobites*, <sup>8</sup> *Cophites*, <sup>9</sup> *Armenians*, <sup>10</sup> *Habassines*, and <sup>11</sup> *Maronites*. Of which eleuen sects, there be three Principall, namely the *Grecians*, *Iacobites* and *Nestorians*, with which the rest haue, for the most part, either



either some dependance and deriuation, or neerer conuenience and agreement.

The Grecians acknowledge obedience to the Patriarch of Constantinople, vnder whose Jurisdiction are in Asia, the Christians of *Natolia* (excepting *Armenia* the lesse, and *Cilicia*) of *Circassia*, of *Mengrelia*, and of *Russia*: As in Europe also, the Christians of *Greece*, *Macedon*, *Epirus*, *Thrace*, *Bulgaria*, *Rascia*, *Serua*, *Bosina*, *Walachia*, *Moldavia*, *Podolia*, and *Moscouia*: together with all the Islands of the *Aegean* sea, and others about *Greece*, as farre as *Corfu*, beside a good part of the large dominion of *Polonia*, and those parts of *Dalmatia*, and of *Croatia*, that are subiect to the Turkish dominion.

Bellon. Ob-  
seruation. l. 1.  
c. 35.

Of which great extendment of the Greeke Patriarchs iurisdiction, if you demand the reason: I haue obserued sundry occasions, from whence it hath proceeded. For first, his originall or Primitive authority assigned, or rather confirmed to him, (as Bishop of the Imperiall citie) by the coucell of *Chalcedon*; contained all the Prouinces of *Thrace*, and of *Anatolia*, (*Isauria*, and *Cilicia*, onelie excepted, which belonged to the Patriarch of *Antiochia*) and they were in all, no lesse then 28. Roman Prouinces. Secondly, the voluntary submission of the Grecians vpon their separation from the latin Church, greatly increased it: for thereby not onely *Greece*, *Macedon*, *Epirus*, *Candie*, and the Isles about *Greece* (in all seuen Prouinces) came vnder his obedience, but also *Sicilie*, and the East point of *Italie*, named *Calabria*, reuolted from the Bishop of *Rome*, and for a long time, pertained to

Concil. Chal-  
cedonens. can.  
28.



Nouell. Leon.  
De ordine  
Metropolitan.  
in Lib. 2. To-  
mi I. iuris.  
Orientalis.  
Curopalat. de  
Official.  
Palat. Constā-  
tinop. prope  
finem.  
\* Cromer. de  
script. Polon.  
L. 1.  
Heidenst de  
Bell. Mosc. l. 1.  
Guaguin.  
Descript. on.  
Moscou. c. 2.

the Patriarch of Constantinople, as appeareth in the Nouell of *Leo Sophus* touching the order and precedence of Metropolitans, belonging to that Patriarchie. And by the like ordination set downe by *Andronicus Palæologus*, in *Curopalates*, where wee find, the Metropolitans of *Syracusa*, and *Catana* in *Sicilie*, of *Rhegium*, *Seueriana*, *Rosia*, and *Hydruntum* in *Calabria*, registred among the Metropolitans of that Iurisdiction. Thirdly it was enlarged by the conuersion of the north regions to Christian Religion, performed by his Suffragans and ministers, euen from *Thrace* to \* *Russia* and the *Scythian Sea* (the like whereof was the principall cause, that so farre enlarged the Bishop of Rome his Iurisdiction in the west parts of *Europe*.) And fourthly, by the Turks conquests made vpon the Westerne countries, subiect before to the Bishop of Rome : all which, while partly, the former Bishops and Pastors fled, to auoid the Turks oppression (like the hireling that forsaketh the flocke, when he seeth the wolfe comming) and partly, while the Patriarch of Constantinople, to supply that default, was faine to prouide them of new ministers, they haue beene by little and little brought & trained to the Greeke religion.

Now as touching the proper characters of their religion, I must, for the better designing and remembering of them, set before me some instance or patterne, to compare it, and other sects of Religion withall : And that is most fit to be the Roman Church, both because their differences with that Church specially, are in writers most obserued



serued. So that, by that meanes my discourse may be the shorter, and yet no lesse perspicuous to you, that know the opinions of the Romane Church so well. The principall characters then of the Grecians religion, (for none but the principall you require, and to mention euery slender difference of ceremonies, would be but tedious, and fruitlesse, (and is beside without my compasse) are these that follow.

1. That the holy Ghost proceedeth from the father onely, not from the sonne.

2. That there is no purgatory fire.

3. That they celebrate the Sacrament of the Eucharist in both kinds.

4. And in leauened bread, and thinke it cannot be effectually consecrated in bread vnleauened.

5. That they reiect extreame vnction.

6. And confirmation.

7. That they deny the soules of holy men to enioy the blissefull vision of God, or the soules of wicked men to be tormented in hel, before the day of iudgement. *Th. a Ies. de Conu. gent. l. 6. c. 1.*

8. That they admit Priests marriages, namely, so that they may keepe their wiues married before their ordination, but must not marry after ordination.

9. That they prohibite vtterly the fourth marriage, as a thing intolerable. Infomuch, that (as we find recorded) their Patriarchs haue for that cause excommunicated some of their Emperours, although they had no issue left of their three former marriages.

1. Concil. Florent. Sess. 18. & sequentib. Ierem. Patriarch Cōstant. in Resp. 1. ad Germanos. cap. 1.

2 Cōcil. Florentin. prope Initium. Respons. Græcor. ad cardinal. Guisan. Quest. 9.

3 Resp. ead. Græcor. Q. 5. Ierem. Patri.

Resp. 1. cap. 1. 4 Ierem. Resp. ead. c. 10. & 21. 5. Possenin. de Rebus Moscou. uix pag. 43. 6 Id. lib. citat. pag. 40.

7 Ierem. Respons. cap. 21.

8 Tom. vnionis inter nouel. Constantin. Porphyrogen. in Tomo 1 Iur. Orientalis. lib. 2.

Zonar. Annal. Tom. 3. in Imper. Leonis philosophi.

9 Resp. Græcor. ad Guisan Quest. 8.

Possenin. de reb. Moscou.

pag. 44.

R 4

10. That



10. That they reiect the religious vse of massie images, or statues, admitting yet pictures or plaine images in their Churches.
11. That they solemnize Saturday (the old sabbath) festiuallly, and eat therein flesh, forbidding as vnlawfull, to fast any Saturday in the yeare, except Easter Eue.
12. That they obserue foure lents in the yeare.
13. That they eat not of any thing strangled, nor of bloud.
14. And lastly, that they deny the Bishop of Romes primacy, and (reputing him & his Church for schismaticks) exclude them from their communion: And so haue done, as I finde in *Leo* the ninth his Epistles, and in *Sigebert*, aboue these 500. years, And if you desire to see more differences of the Greeke and Romane Church, you may see them, (but they are of lesse importance then those I haue related in *Possuines* booke of the matters of *Mosconia*.

10. Possu. lib.  
citat. pag. 41 et  
42.

Villamont on  
voyag. l. 2. c. 21  
11 Villam. en  
Voyag. l. 2. c. 21  
et Alij.

12 Possu. in .l.  
citato p. 42.

13 N. lus Epif.  
cop. Thessal.  
de Primatu

Papæ Barlaam  
de primatu

Papæ et Alij.  
Leo. 9. epist. 1.

ad Episcop.  
Constantinop.

et Acridan. et  
in pluribus a-

lijs.  
Sigebert. in  
Chronico ad

An. 1054.  
Possu. de Reb

Mosco. p. 38.  
et sequentib.



Of the Syrians or Melchites.

CHAP. XVI.



*S*yrrians are the same, that in some Histories are termed *Melchites*: beeing esteemed for their number the \* greatest sect of Christians in the Orient. The first, being properly the name of their nation, And the second noting the property of their religion. *Surians* they were named

\* Botar. Relat. pa. 3. l. 2. ca. de Melchiti. \* Postel. in Descript. Syriæ. pag. 30.

\* For *Postels* phantasie deriuing *Suria* from שׂוּרְיָה is meerelie vaine, & beeing neuer so named in the Hebrew tongue, but alwaies שׂוּרְיָה, by which name also it seemeth anciētly to haue bene knowne, euen among the Grecians for ἀσιμῶι mentioned in *Homer*, are no other, as *Posidonius* in \* *Strabo* expounds him, then the *Syrrians*: *Strabo* himselfe also recording in other places, that the *Syrrians* \* were called ἀσιμῶι in his time: And, that the \* naturall inhabitants of *Syria*, so called themselues. Yet neuerthelesse they were vulgarly

(to let vaine fancies go) of the Citty of *Tyre*, which in the ancient language of the *Phœnicians*, was called שׂוּרְיָה: and certaielie, that *Tyre* was anciētly called *Sar-ra*, is recorded by the \* Roman writers: and it is also acknowledged by \* *Vitriacus*, *Niger*, *Postell* and others, that the place of *Tyre*,

\* Gellius. l. 14. c. 6. Festus in Dictione sarra. \* Strab. l. 16. in fine. \* Vitria. histor. Oriental. c. 43. Niger in commentar. 4. Asia. Postell. in descript. Syriæ. pag. 50. \* Strab. l. 13. non long ante finē. \* Strab. l. 1. post med. Burchard. descr. terræ Sanctæ,

S (for



Hieron. in lib.  
de Nominib.  
Hebraicis.  
Plin. l. 5. c. 19.

\* Vid. Scaliger  
ad Fest. in di-  
ctione Sarra. et  
Gudon. Fa-  
bric. in Gram-  
matic. Chal-  
dæa &c.

\* Q Curt. l. 4.  
\* Plin. loc. ci-  
tato.

(for the city was vtterlie ruined three hundred yeares ago) is still called the port of *Sur*, which name it seemeth to haue obtained, either because it was built on a Rocke, for so *Burchardus* that viewed the place hath obserued ) which  $\aleph \aleph$  in the *Phœnician* toung signifies: or else as *Herome* de-riues it, of the straitnesse and scarcenes of roome, as being seated in a smal Island (but 19. miles in circuit as *Plinie* noteth) a small Territory for such a City: or perhaps, because it was the strongest fortres (for that also  $\aleph \aleph$  importeth) of all those Regions, as being founded on a rocke, enuironed with the sea, (for it was before \* *Alexanders* time \* 700. paces distant from the firme land) mightily strenghtened by fortifications of Art, populous as beeing the Metropolis of *Phœnicia*, and exceeding rich as sometime the Cittie of greatest traffique in the World.

Of this city then, both the region and inhabitants of *Suria* obtained their names: but *Melchita*



as I saide they were termed, meerely in respect of their religion, wherein namely they altogether followed the examples and decrees of the Emperours. For whereas after the Councell of Chalcedon, infinite perplexity and trouble began to arise in the East parts, principally about the opinion of Eutyches and Dioscorus, of one only nature in Christ, which that councel had condemned, but notwithstanding found many that maintained it, and reiected the Councell, in those Easterne countries: And thereupon the Emperour Leo began to exact, (as diuers other of his Successours afterward did) the suffrages and subscriptions of the Easterne Bishops, for the better establishment of the Councel. Then began they that embraced and approued the authority of that Councell, because they followed the Emperours decrees, made in behalfe of it, to be termed by their aduersaries, *Melchite*, of *Melchi*, saith *Nicephorus*, (rather מלכה) which in the speech of *Syria* signifieth a King: (as one would say of the Kings Religion) whereas they that opposed themselues to the Councell, were distracted into no lesse then twelue seueral sects, and not long after into many more, as the same \* *Nicephorus* hath recorded.

Niceph. Cal-  
list Hist. Ec-  
clesiast. l. 18.  
c. 52.

\* Lib. 18. c. 45.

Now although the *Syrians* or *Melchites*, are for their religion meerely of the Grecians opinions. As:

1. That the Holy Ghost proceedeth only from the father.
2. That they celebrate diuine seruice as solemnly on the Sabbath, as on the Lords day.

1. 2. 3. 4. 5. Ia-  
cob a Vitriaco  
Hist. Orient.  
ca. 75.

S. 2

3. That



3. That they keepe that day festiuall, eating therein flesh, and fast no Saturday in the yeare but Easter Eue.

4. Villamont  
en voyag. i.  
2. c. 22.

4. That their Priests and Deacons contract not marriage, being already in Orders, but yet retaine their wiues before married.

5. That the fourth Matrimony is vtterlie vnlawfull.

6. 7. 8. Villa-  
mont. loco ci-  
tato.

6. That they communicate the Eucharist in both kinds.

7. That they acknowledge not Purgatory.

\* Vitriac. loco  
iam citato.  
Salignicis. Itri-  
ner. Tom. 8. c. 1  
Bamugart. Pe-  
regrin. l. 2. c. 9.  
et Alij.

8. That they obserue foure Lents in the yeare, &c. And in a word, although they be meerely \* of the same Religion & communion with the Grecians: yet are they not of the iurisdiction of the Patriarch of Constantinople, but of the Archbishop of *Damascus*, by the title of the Patriarch of *Antiochia*. For *Antiochia* it selfe (where yet the name of Christians was first heard in the world, & was long knowne by the name of *θεῦπολις*) lying at this present in a manner wast, or broken and dispersed into small villages, of which, onely one, of about 60 houses, with a smal Temple belongeth to Christians, \* the Patriarchall seat was translated thence to *Damascus* (where as is reported are \* aboue 1000 houses of Christians) and there remaineth. For although \* the Patriarchs of the *Maronites*, and of the *Iacobites*, whereof the former keepeth residence in *Libanus*, and the later in *Mesopotamia*, intitle themselves Patriarchs of *Antiochia*, and by the Christians of their owne sects, bee so acknowledged: yet do the *Melchites*, who retaine the auncient religion

\* Bellon. ob-  
seru. l. c.  
Chitæ. de  
stat. Ecclesiar.  
pag. 5.  
Boter. Relat.  
pa. 3. l. 2. c. de  
Maroniti.  
Crus. Turco-  
grar. l. 4 p. 296.  
ex relatione  
Gerlachij.  
\* Boter loco  
iam citato.

of



of *Syria*, acknowledge none for patriarche, but the Archbishop of *Damascus*, reputed both the other for schismatics, as hauing departed from the obedience and communion of the true Patriarch. And yet, beside all these, a fourth there is, of the Popes designation, that vsurpeth the title of the Patriarche of *Antiochia*. For \* euer since the Latines surprised Constantinople, (which was about the yeare 1200) & held the possession of the east Empire about 70. yeares, al which time the Patriarchs of Constantinople, were consecrated by the Pope: As also, since the holy Land, and the Prouinces about it, were in the hands of the Christian Princes of the West, which began to bee about An. 1100. And so continued about 80. yeares, during which season the Patriarchs of Antiochia also, and of Ierusalem, were of the Popes consecration: Euer since then I say, the Church of Rome, hath, and doth still create successiuelly, imaginary or titular Patriarchs (without iurisdiction) of Constantinople, Antiochia, Ierusalem and Alexandria, so loth is the Pope, to loose the remembrance of any superiority or title: that hee hath once compassed.

\* Boter. Relat. p. 3. l. 1. ca. del Patriarcha latino di Constantinopoli.



## Of the Georgians, Circassians and Mengrellians.

## CHAP. XVII.



The *Georgians* inhabite the Country, that was anciently named *Iberia*, betwixt the *Euxine* and the *Caspian* Seas : inclosed with *Sheruan* (*Media*) East: with *Mengrelia*, (*Colchis*) West: with *Turcomania* (*Armenia* the greater)

South : And with *Albania* (*Zuiria*) North. The vulgar opinion of Historians is, that they haue obtained the name of *Georgians*, from their deuotion to *S<sup>c</sup>. George*, whom they principally honour for their Patron : and whose Image they alwayes beare in their military Ensignes. But yet, (as I take it) this vulgar opinion is but vulgar error : because I finde mention made of the nation of the *Georgians* in those parts, both in *Mela* and *Plinie*, afore *S<sup>c</sup>. George* was borne, whosoever hee was. Touching the properties of whose religion this may be sufficient to obserue for all : That \* it is the same both in substance and ceremonies with that of the *Grecians* \* who yet are in no sort subiect (neither euer were) to the Patriach of *Constantinople* : but all their Bishops (being 18) professe absolute obedience to their owne Metropolitan, without any other higher dependance or relation. Who yet keepeth residence farre off, in the Monastery of *S<sup>c</sup>. Katherine* in the Hill of *Sinai*. *Prateo. de Heret. sect.*

\* Volaterran. l. 11. c. de Sect. Synæ Prateo. de Sectis. Hæret. in Verbo. Georgiani. & Alij.

Mela l. 1. c. 2. Plin. l. 6. c. 13.

\* Paul. Venet. lib. 1 ca. 14.

Chiræ. de Statu Ecclesiar. pag 23. & 50. & Alij.



*sect. verbo Georgiani. Bernard. Lucemburg. in Catalog. Heret. in Georgiani.*

Next these, I must speake a little of their next neighbours, the *Mengrellians* and *Circassians*, (*Colchi* and *Zychi* they were anciently called) seated betweene the *Georgians* and the Riuer *Tanais*, along the Coast of *Maotis* and the *Euxine* sea, as being also Christians of the *Greeke* communion, and beside, \* of the Patriarch of *Constantinople* his obedience, and \* conuerted by his Ministers *Cyrillus* and *Methodius*, to Christian religion. Which religion notwithstanding at this present is exercised among them, not without some deprauation, and mixture of strange phantasies, for the *Circassians* baptise not their Children till the eight yeare, and enter not into the Church, (the Gentlemen especially) till the sixtieth (or as others say, till the fortieth) yeare, but heare diuine seruice standing without the Temple, that is to say, till through age, they grow vnable to continue their rapines and robberies, to which sinne, that Nation is exceedingly addicted. So deuiding their life betwixt sinne and deuotion, dedicating their youth to rapine, and their old age to repentance.

\* Bel'on. Ob.  
seru l. 1. c. 35.  
Michou. de  
Sarmatix. l. 1.  
c. 7.

Interiano della  
vita de Zychi  
cap. 1.  
Anan. Fabrica  
del Mondo  
Tratt. 2.  
Boter. par 3.  
l. 2. c.

of



## Of the Muscouites and Russians.

## CHAP. XVIII.

Ioan. Metro-  
polit. Russ.  
in epist. ad E-  
piscop. Rom.  
apud Sigis-  
mund. de Re-  
bus Muscou.

pag. 31.  
Guagin. des-  
cript. Muscou.  
c. 2. Sacran. de  
errorib. Ru-  
thenor. c. 2.  
2 Sigism. lib.

citato. pag. 41  
Sacran. de Re-  
lig. Ruthenor.  
cap 2.

Scarga. Polon.  
l. 3. c. 2.

3 Scarga. Po-  
lon. l. 3. c. 2.

Guaguin. de-  
scrip. Moscou.  
c. 2.

4 Ioan Metro-  
pol. Russ. vbi  
supra pag. 32.

Guagin. descr.  
Muscou. ca. 2.

5 Sigism. loc.  
citato. pag. 40.

6 Sigism. loc.  
citato pag. 40.

Guaguin. loc.  
citato.

7 Guaguin. I-  
bid.

8 Ioan. Metro-  
pol. Russ. vbi  
supra. apud.

Sigism. pag. 31.  
Guagin. loc. citato.

Sacran. de errorib. Ruthenor. c. 2.



The Muscouites and Russians as they  
were conuerted to Christianitie  
by the Grecians. Zonar. Annal. Tom.  
3. Cromer. de reb. Polon. l. 3. so  
haue they euer since continued  
of the Greeke communion and

religion.

1. Denying the Holy Ghost to proceede from  
the Sonne.

2. Reiecting Purgatorie, but yet praying for  
the dead.

3. Beleeuing that holy men enioy not the pre-  
sence of God afore the Resurrection.

4. Celebrating the sacrament of the Eucharist,  
with leauened bread, and requiring warme water  
to mingle with the wine.

5. And communicating in both kindes,

6. But mingling both together in the *Chalice*,  
and distributing it together with a spoone.

7. And receiuing children after 7. years old to  
the cōmunion, saying that at that age they begin  
to sinne against God.

8. Omitting Confirmation by the Bishop.

9. Denying the spirituall efficacie of extreame  
vnction.

10. Excluding the fourth mariage as vtterlie

9. Sacran. loc. citato. 10.  
Sigism. lib. alleg. pag. 47. Possuin. de Rebus Moscou. pag. 2.

vnlawfull;



vnlawfull : whereas they approoue not the second, as prerfectly lawfull, but onely permit it, but tolerate not the third, except on very important considerations.

Guaguin. Descript. Moscou. cap. 2.

11. Dissoluing mariage by diuorcement vpon euery light occasion or displeasure.

11 Sacran. de errorib. Ruthenor. c. 2.

12. Admitting neither Deacons nor Priests to Orders, except they be married : but yet \* prohibiting mariage to them being actually in Orders.

12 Sigism. lib. citat. pag. 28.

13. Reiecting carued or massie Images, but admitting the painted.

Scarga. de vno pastor l. 3. c. 2.

14. Reputing it vnlawfull to fast on Saturdayes.

\* Possuin. de Reb. Moscou. pag. 1.

15. Or, to eate of that which is strangled, or of bloud.

Guaguin. loc. citat.

16. Obseruing 4 lents in the yeare.

13 Possuin. lib. allegato. p. 44.

17. Refusing to communicate with the Roman Church.

14 Ioan. Metropol Russi.

And (to conclude) excepting the difference in distributing of the Eucharist, and exacting of mariage in their Priests and Deacons, there is not any materiall difference in points of religion, that I find betwixt them and the *Grecians*. With whom, they not onely maintaine Communion, but were also, and that not long since, (and of right still ought to be) of the same Iurisdiction and gouernement, for \*their chiefe Metropolitan or Primate (who is the Archbishop of *Mosco*) was wont to bee confirmed by the Patriarch of *Constantinople*, but is now, and hath beene about some 60 yeares, nominated and appointed by the Prince (the Emperour of *Russia*) and vpon that nomination, consecrated by two or three of his owne Suffragans : Of whom euen all

vbi supr. p. 31, Guaguin. loc. allegato.

15. Possuin. in Moscouia. pag. 42.

Sacran. de error. Ruthen. cap. 2.

16 Guaguin. loc. citat.

17 Sigism. lib. citato. pag. 33.

Boter Relat. par. 3 l. 1. c. de Moscouia.

\* Possuin. Rer. Moscou.

Com 1. pag. 1. Guaguin. Descript. Moscou.

cap. 2.

T

sorts



\* Posseuin. lo-  
co proxime  
citato Sigism.  
in Moscou,  
pag. 28.

\* Boter. Rel.  
pa. 1. l. 1. c.  
Russia. Gua-  
gu. n. Descrip-  
tion Moscou.  
c. 2.

\* Sigism. de  
Reb. Moscou.  
pag. 27. Guag-  
u. in loco iam  
citato.

sorts together. Bishops and Archbishops, there are but \* eleuen, in all that large Dominion of the Emperour of *Russia*.

Thus is it with these sorts of Christians hitherto related, touching their religion, and gouernours. All which (as you may easily perceauē) are of the same communion, and in effect of the same religion with the *Grecians*: And beside these, some large parts of the King of *Polonia* his dominion, for *Podolia*, and for the most part \* *Russia Nigra*, or *Rubra* as some call it (the larger *Russia* subiect for the greatest part to the Duke of *Muscovia* they tearme *Russia alba*) are of the *Greeke* religion. And although the Bishops of South *Russia*, subiect namely to the King of *Polonia*, submitted themselves almost 20. yeares agoe (An. 1594) to the Bishop of *Rome*, as *Baron. Tom. 7. Annal. in fine. & Posseuin. in Appar. sacr. in Rutheni.* haue recorded, yet was it not without special reseruatiō of the *Greeke* religion and rites, as is manifest by the articles of condition extant. *ap. Thia. les. de Conn. gent. l. 6. pa. 3. ca. 1. pag. 328 & seq.* tendered by them to the Church of *Rome* and accepted, before they would accept of the vnion. So that it was not any reuolting from the *Greeke* religion, but onely (in effect) from the iurisdiction of the *Greeke* Patriarch, to the Pope, and that also with sundrie limitations. And in \* *Wilna* (the *Metropolis* of *Lituania*.) Although the Archbishop professe obedience to the Pope, yet are there also in that Citie, as *Sigismund* hath obserued, more Temples of the *Greeke* religion (\* there be 30 of them) then of the *Roman*. \* *Epist. ad Chitra. de Relig. Russor.*

So



So that if we should collect and put together all the Christian regions hetherto intreated of : which are all of the *Greeke* communion : And compare them with the parts possessing the *Roman* Religion, wee should finde the *Greeke* farre to exceede, if wee except the *Romane* new and forraine purchases, made in the West, and East *Indias*.

Of the Nestorians.

CHAP. XIX.



The Nestorians, who haue purchased that name, by their ancient imitation, and maintaining of *Nestorius* his heresie, inhabite (though euery where mingled with *Mahumetans*, or with *Pagans*) a great part of the Orient, for besides the cuntries of *Babilon*, and *Assyria*, and *Mesopotamia*, and *Parthia*, and *Media*, wherein verie manie of them are found, that sect is spread and scattered farre and wide in the East, both Northerly to *Cataya*, and Southerly to *India*. So that in *Marcus Paulus* his historie of the East regions, and in \* others, we finde mention of them, and of no sect of Christians but them, in very many parts and prouinces of *Tartarie*: As namely in 1 *Cassar*, 2 *Samarchan*, 3 *Carcham*, 4 *Chinchintalas*, 5 *Tanguth*, 6 *Suchuir*, 7 *Ergimul*, 8 *Tenduch*, 9 *Ca-*

\* Guil. de Rubr. Itin. Tart. c. Paul. Venet. 1. l. 1. c. 38. 2. l. eod. c. 39. 3. c. 40. 4. c. 47. 5. c. 45. & 49. 6. c. 48. 7. c. 62. 8. c. 64. 1. 2. c. 39. 1. eod. c. 61 & 64. &c.

T 2

raiam,



*raiam*, to *Mangi*, &c. Insomuch, that beyond the river *Tigris* Eastward, there is not anie other sect of Christians to be found, for ought I can reade, except onely the *Portugales*, and the conuerts made by them in *India*, and the late migration of the *Armenians* into *Persia*.

Paul. Diacon.  
Histor. Miscel.  
l. 18.

The reason of which large spreading and preuailing of that sect so farre in the orient, if you enquire I finde to that purpose, recorded by *Paulus Diaconus* of *Cosrhoes* the King of *Persia*, that he for the mortall hatred hee bare the Emperour *Herachus*, by whom he had beene sore afflicted with a grieuous warre, inforced all the Christians of the *Persian* Empire to *Nestorianisme* permitting no catholiques to remaine in all his dominions. By whose preaching, the Christian religion being farre there enlarged and propagated into the East (as it seemes both because those of the *Persian* dominion, were more Eastwardly then other Christians, and because it is certaine, that all of them till this day acknowledge obedience to the *Nestorian* Patriarch in *Mesopotamia*, which Country was then part of the *Persian* dominion:) It is no wonder if sowing their owne tares and Christes wheate together, they propagated with the gospell also there owne heresie. Shortly after which time, the *Sarracens* of *Arabia* (*Mahumetans*) conquering *Persia*, and bringing their religion, together with their victories into all that large dominion, there remained but little outward meanes and slender hope of their repaire and reformation from any sound part of the Church, (from which they were more now then afore diuided)



uited) except what affliction and time, and the grace of God might worke and repaire in them.

Now touching their ecclesiasticall government: The patriarch of the *Nestorians*, to whom all those of the East parts, acknowledge obedience (a number of whose suffragan Bishops and Metropolitans, you haue reckoned vp in *Sanders* booke *de Visibili Monarchia*, and whom they call *Iacelich*, saith *Paulus Venetus Brochardus*, and others, but mistake it (or else they of the East pronounce it amisse) for *Catholich*, as is obserued by *Leunclavius*) hath his seat in the Cittie of *Muzal*, on the riuer *Tygris* in *Mesopotamia*, or in the Patriarchall Monasterie of *S. Ermes* fast by *Muzal*. *Th. a Ies. l. 7. pag. 3. c. 4.* In which Citie, though subiect to *Mahometans*, it is \* recorded, that the *Nestorians* retaine yet, 15. temples, being esteemed about 40000 soules. *Th. a Ies. l. 7. par. 1. c. 4. & the Iacobits. 3.* which Citie of *Musal*, I either take with *Masius* and *Ortelius*, to be the same, that anciently was called *Seleucia* (and in *Plinie Seleucia Parthorum*) both because *Seleucia* was, as *Strabo* saith, the *Metropolis* of *Assyria*, euen as \* *Musal* is recorded to be: And also, because I finde the ecclesiasticall iurisdiction of those parts, committed by the fathers of \* the *Nicene* councell, to the bishop of *Seleucia*, assigning him with all, the name of *Catholique*, and the next place of Session in councels after the Bishop of *Ierusalem*, which name and authoritie in those parts, the Bishop of *Mozal* now hath. Or if *Seleucia*, were

Sand. de Visibil. Monarch. l. 7. An. 1556. Paul Venet. l. 1. ca. 13.

Brocard. Descript. Terr. sanct. Leunclau. Pand. Histor. Turc. §. 3.

\* Aubret. Miræ. Notitiæ. Episcoporum. Orb. pag. 35. Masin

Ortel. in Theaur. in Seleucia.

Plin. l. 5. c. 25. Strab. l. 16.

long aute Med.

\* Guiliel. Tyrius de Bel. sac. l. 21. c. 8.

\* Concil. Nicen. Arab. l. 3. c. 33 & 34.



Vitriac histor  
Oriental. c. 31  
Tir. de Bel. Sa-  
cro. l. 21. c. 8.

Scalig. ad  
Chron. Euse-  
bij An. M. D.  
CCXIII.

Beniamin. in  
Itinerar. in  
Medio.

Strabo. l. 16.  
Plin. l. 6. c. 26.

Ptolom. Geog.  
l. 6. c. 18 & 20.  
Lion. Histor. l.  
40. Plin. l. 6. c.  
26.

some other citie,  
now destroyed,  
as for certaine  
reasons I am in-  
duced rather to  
thinke, yet at  
least, the Patri-  
arcall seate was  
frō *Seleucia* trans-  
lated to *Muzal*,  
for the opinion  
of *Scaliger*, nam-  
ly, that *Seleucia*  
was the same,  
that is now cal-  
led *Bagded*, or  
new *Babilon*, my  
observations in  
Geographie and  
historie, will not  
suffer mee to ap-  
prooue. First be-  
cause *Seleucia* is

*Muzal*, the patriarc hall seate  
of the *Nestorians*, is either a re-  
mainder of the ancient *Niniue*,  
as *Vitriacus*, and *Tyrius* (who  
therefore in his historie calleth  
the Inhabitants of that Citie,  
*Niniuites*) haue recorded: Or at  
least, built neere the Ruines of  
it: Namely, ouer against it, on  
the other side of the riuer *Ti-  
gris*, as by *Beniamin*, who dili-  
gently viewed the place, is ob-  
serued, for *Niniue* (which hee  
noteth to bee dissolved into  
scattered villages, and castles)  
stooode on the East bancke of  
*Tigris*, on *Assyria* side: whereas  
*Muzal* is seated on the West  
banke on *Mesopotamia* side, be-  
ing yet both ioyned together,  
by a Bridge made ouer *Tigris*.

remembred by *Strabo* to be 300 furlongs (37 miles  
and one or two) *Plinie* saith, a great deale more,  
distant from *Babilon*, whereas *Bagdet* is built close  
by the ruines of it. Secōdly, because I finde the posi-  
tiō of *Seleucia* in *Ptolomie* to bee two third parts of  
a degree, more North then that of *Babilon* whereas  
*Bagdet* is more South. Thirdly, because in *Dion*,  
and others, *Seleucia* is named for a Citie of *Meso-  
potamia*, which *Bagded* is not, but in the prouince of

*Babilon*



Babilon, as being beneath the confluence of *Tigris* and *Euphrates*.

The Bishop of *Muzal* then, is Patriarch of the *Nestorians*. But yet at this present, if the \*relations of these times be true, there is a distraction of that sect: which began about 60 yeares agoe, in the time of Pope *Julius* the third: the *Nestorians* in the North part of *Mesopotamia* (about the Citie of *Caramit*) submitting themselues to another Patriarch of the *Popes* erecting (that reuolting from the Bishop of *Muzal*, taking also on him, the title of the Patriarch of *Muzal*, which the Pope bestowed on him) hauing first rendred and professed obedience to the Sea of Rome, in which obedience it is said, that those *Nestorians* about *Caramit* doe still continue.

\* Boter. Relat. t. par. 3. l. 2. c. de Nestoriani. Thom. a Ies. de conuers. gent. l. 7. par. 1. c. 3 & 4.

Now touching the specialties of these *Nestorians* religion, in relation to the *Roman*: they beleeue.

First, that there are two persons in our Saviour, as well as two natures, but yet confesse, that Christ from the first instant of his conception, was perfect God and perfect man. *Th. a Ies. Ibid.*

1 Vtriac. Hist. Orient. d. 78.

Secondly, that the blessed Virgin ought not to be termed *θεοτόκος* which yet now in some sort they \*qualifie, confessing hir to be the Mother of God the Sonne, but yet refusing to terme her the Mother of God.

2. Id. loco citat \* Bo er. Relat. pa. 3. l. 2. c. de Nestoriani. Thom. a Ies. de conu gent. l. 7. c. 2.

Thirdly, that *Nestorius* condemned in the third and fourth generall councils, and *Diodorus Tarsensis*, and *Theodorus Mopsuestensis*, condemned for *Nestorianisme* in the fifth, were holy men: Reiect-

3. Boter. loco proxim. citat.

ing



ing for their sake, the third generall councill held at *Ephesus*, and all other councils after it, and specially detesting (the mall of *Nestorianisme*) *Cyrrill of Alexandria. Th. a. Ies. Ibid.*

4 Vitriac. Hi-  
stor. Orient.

78.

Villamont. en  
voyages. l. 2. c.

23.

5 Villam. loc  
citat.

6 Et. 7. Sulak.

Nestoriã. pro-  
fess. Tom. 4.

Biblioth. Vet  
Patrum. pag.

1054.

8 Gulielm. de  
Rubric. Itiner.

Tartar. C. 17.

4. They celebrate the Sacrament of the Eucharist, with leauened bread.

5. They communicate in both kinds.

6. They vse not auricular confession.

7. Nor confirmation.

8. They contract marriage in the second degree of consanguinity. *Th. a. Ies. Ibid.*

9. Their Priests after the death of their first wiues, haue the liberty of the second or third or oftner marriage. *Th. a. Ies. ibid.*

10. They haue not the Image of the Crucifix on their crosses.

*Of the Indians or Christians of S<sup>t</sup>. Thomas.*

CHAP. XX.



The Christians of India, vulgarly named the Christians of *S. Thomas*, because by his preaching they are supposed to haue beene conuerted to Christian Religion: (and his bodie as is thought, remaineth among thē, buried in the citie of *Maliapar* on the coast of *Choromandel*) inhabit in the neerer part of India: namely in that great Promontory, whose base lying betweene the out-



outlets of the riuers *Indus* & *Ganges*, stretcheth out the sides far toward the South, (well nigh 1000. miles) till meeting in the point of *Comori*, they make, together with the base line forementioned, (betwixt *Cambaia*, and *Bengala*) the figure almost of an equilateral Triangle. In the more southerly part of this great promontory, I say, neerer to Cape *Comori*, about the cities of *Coulan* and *Cranganor* on the west side, and about *Maliapur* and *Negapatan* on the East side, doe these Christians of Saint *Thomas* dwell, being esteemed afore the Portugals frequēted those parts, about \* 15000. or \* 16000. families, or after anothers account \* 70000. persons: but on the west coast, the farre greater number of them is found, and especially their habitation is thickest, about *Angamale*, 15. miles from the citie *Cochin* northward, where their Archbishop keepeth residence.

Now as touching their gouvernement: Their Archbishop till 20. yeares since or little more, acknowledged obediēce to the Patriarch of *Mozal*, by the name of the Patriarch of *Babilon*, as by those Christians of India he is still termed: and certainly, that the Patriarch of *Mozal* \*, challengeth their obedience, as being of his Jurisdiction

\* For *Mozal* as I said afore, is either *Seleucia*, or succeeded into the dignity of it. And *Seleucia* is recorded to haue beene inhabited by the cittizens of *Babilon*, whereof it was a Colony: And such a Colony, as in short time it \*exhausted *Babilon* it selfe, of all the Inhabitans, passing, by reason of the more cōmodious

\* Sommar. d  
popoli Oriēt.  
ap Ramus. Vol  
1. de Viaggi. p.

332.  
\* Barbosa eod.  
vol. pag. 312.

\* Boter. Rel. p.  
3. l. 2. c. della  
noua Chri-  
stianita d'In-  
dia.

\* Boter. Relat.  
p. 3. l. 2. c. della  
vecchia Chri-  
stianita d'In-  
dia.

Th. a Ies de  
conu. Gent. l. 7  
pa. 1. c. 4.

\* Pausan. in  
Atticis. ante  
med.

\* Plin. l. 6. c. 26

\* Th. a Ies. de  
conu. gent. l. 7.  
part. 1. c. 4.



Sander visib.  
Monarch. l. 7.  
pag. 642.  
\* Plin. loco  
proxim. citato

\* Apud Ramus.  
vol. 1. de  
viaggi. p. 313.

tion, appeareth by the profession of *Abil-Isu*, a Patriarch of *Mozal*, of Pope *Pius* the fourth his Inueſting (An. 1562) as is to be ſeene in *Sanders* booke de *viſibili Monarchia*. But then, the Archbiſhop of theſe Indians, reuolting from his former Patriarch, ſubmitted himſelfe by the Portugalls perſwaſion, to the Biſhop of Rome, yetayning notwithſtāding, the ancient religiō of his cuntry, which was alſo permitted by the Pope. In ſo much, that in a Synode held in *Goa*, for that purpoſe, hee would not ſuffer any alteration to bee ſituation, to dwell at *Seleucia*. So that *Seleucia* beeing inhabited by the *Babilonians*, and ſo becomming in ſtead of *Babilon*, the principall citty of the Pro-uinces of *Babilonia*, and *Aſſyria*, the citty \* obtained the name of *Babilon* of her inhabitants, (as well as *Seleucia* of her founder) as *Plinie* hath recorded: And the Patriarch of it, the title of the Patriarch of *Babilon*. And although \* *Barboſa* note, that ſubordination of the chriſtians of *India*, to be to the Patriarch of *Armenia*, (which no doubt he receiued from the Indians relation, among whom he was) yet certaine it is, that hee meaneth no other, then this patriarch of *Mozal*: becauſe thoſe Armenians which he meaneth, are by himſelfe obſerued to haue for their vulgar language, the Arabique tongue, & to celebrate their diuine ſeruiſe, in the *Chaldee*, both which agree with the Chriſtians of *Mozal*, but neither of both with thoſe of *Armenia*, whoſe language both in the vulgar and ſacred uſe, is knowne to bee no other then  
the



the Armenian tongue. As also, because the Indians are known to haue bin *Nestorians*, to which heresie the Armenians were most opposite, as beeing in a manner *Iacobites*. But as it seemeth, that Patriarch is saide to haue beene of *Armenia*, for the nearenesse of *Mozal* to the confines of *Armenia*.  
 But that Bishop of *Goa*, at *Diamper*, not farre from *Maliapur*, An. 1599. made profession, together with his suffragans, and Priests, both of the Roman obedience, and religion, renouncing in such direct sort, the Patriarch of *Mozal*, and *Nestorianisme*, that they deliuered vp all their books, to the censure of the Archbishop of *Goa*, and suffered their Liturgie, in the points that relished of *Nestorianisme* to be altered, euen in such sort as now it is to be seene in the last Edition of *Bibliotheca veterum Patrum*.

But before this alteration of their religion was procured by the Portugals, those Christians of India were *Nestorians*, as hauing the dependance that I related, on the Patriarch of the *Nestorians*, they could not well bee any other. Some specialties of whose religion I finde thus recorded.

1. That they distributed the Sacrament of the Eucharist in both kinds.
2. That they celebrated it with bread seasoned with salt, (*pane salato*, saith my Historian) and instead of wine, (because India affordeth none) in the iuice of Raisons, softened one night in water &

made of their ancient rites or religion, as one that liued in those parts at that time hath recorded. But that Bishop beeing dead, his successour in another Synode, held by the Archbi-

\* Linschot. l. 1. cap. 5.

\* Posseuin. in Appar. sacro in Diamperense concilio.

Biblioth. vet. Pat Auctorijs Tom. 2. in fine.

1. Oforius de Rel. Emmanuel. l. 3. Boter. Rel. p. 3. l. 2. ca. della vecchia Christianita d'India.

2. Odoard. Barbof. ap. Ramus. Vol. 1. pag. 313.



so pressed forth.

3. Nauigat. Iosephi Indi, inter Relationes Noui orbis. c. 134.  
4 Ioseph. Ind. lib. citato. ca. 134.

5 Ofor. loco ante citato. Poisseu. in Appar. sacro. in Diamperienſe consilium. Thet. col. l. 10. ca. 15.

6 Ioseph. Ind. vbi supra. c. 133.  
7 Poisseu. loco iam citato.

8 Poisseu. loco citato.

9 Poisseu. in Appar. sacro in Nestoriani.

3. That they baptized not their infants till they were 40. daies old, except in danger of death.

4. That they vsed not extreame vnction.

5. That their Priests were married, but excluded from the second matrimony. *Ofor. de Reb. Emanuel. l. 3.*

6. That they had no images of Saints in their Churches, but onely the crosse.

7. That detesting (the Mall of *Nestorianisme*) *Cyrrill* of Alexandria, they honoured *Nestorius* and *Dioscorus* as Saints, which yet mee thinks were strange, being of so contrary opiniōs, as they were, the first, for two persons in Christ, as well as two natures: the second, for one nature, as well as one Person; but it may be that *Dioscorus* is by the relater mistaken for *Diodorus*, who was indeed a great *Nestorian*, and for it condemned in the fifth general Councell.

8. That they denied the Primacy of the Pope.

9. That their new Testament which in their Churches they formerly read, (and still doe) in the Syriaque tounge, was by the Nestorians in sundry places, which are now altered by the Romans, corrupted to the aduantage of that heresie, wherin yet, I thinke the reporter is deceaued: because the same corruptions objected to them, (wherof some are no corruptions at all, but agree rightly with the originall text, and much better then doth the vulgar Latine, by comparing whereof he examines them, and censures them for corruptions) the same I say, are found in the Syriaque edition that wee haue,



haue, being so farre from being corrupted by the Nestorians, that it was brought out of Mesopotamia into Europe (to be printed by Moses Mardenus, from the Patriarch of the contrary sect, namely, of the Jacobites. But yet notwithstanding, I am indeede certainly perswaded, that the Syriacque translation

Widmanstad.  
in præf. Testā.  
Syriaci.

The Imperfections of the Syriacque edition, consist partly in sundry defects: namely 1. of all the Reuelation: 2. of the Epistle of S. Iude: 3. of the second epistle of S. Peter: 4. of the second and third Epistles of S. Iohn: 5. of the history of the Woman taken in adultery, in the eight chapter of S. Iohns Gospel, containing the first eleuen verses: and 6. of the 7. verse of the fifth Chapter of the first Epistle of S. Iohn. Of which, the two last wants are no lesse found in sundry auncient Greeke copies, as Erasmus, Beza, Iunius & others haue obserued: And partly; beside these defects, in some (very few) faulty translations.

of the new Testament (whosoever was the Authour of it) is nothing neere of that Antiquity, which the Syrians (as Bellarmine and others report of them) pretend it to be, namely to haue bene the work of S. Marke. First, because S. Mark died in the 8. yeare of Nero, as Hierome with others hath certainly recorded, after which time, many parts of the new Testament, were written: as namely S.

Bellar. de Ver.  
bo Dei. l. 2. c. 4.

Hieron. de  
Scriptorib. Ec.  
clesiasticis, in  
Ma c.  
Erasmus.  
Beza.  
Iunius. in. An-  
not. ad loc.  
prædict.

Iohns Gospell, the Acts of the Apostles, (for all the History from the 24. chapter to the ende, relateth occurrents after S. Markes death) the Epistles of



S. Paul to the Galathians, Ephesians, Philippians, Colossians, to Philemon, and the second to Timothy. Secondly, because that Syriacque translation is not to be found once mentioned, in any of all those ancient and learned writers, that liued in those east parts, and diligently sought out and obserued the seuerall editions and translations of the holy scripture. And thirdly, because the dialect discovereth it to be of a farre later age, then that of the Apostles: which they will soone finde to be so, (to omit some other euidences) that shall compare the Syriacque words recorded in the new Testament by the Euangelists, (which all are noted by Hierome and by others) with the Syriacque booke: as for example, *μαμμωνα*, Mat. 6. 2. *Μαμμωνο*. *μαμμωνο*, Ioan. 19. 13. *Gephiphio*. *μαμμωνο*, Mat. 27. 33. *Gogoultho*. *Ακελθαιμα*, Act. 1. 19. *Chakal demo*, *μαμμωνο*, 1. Cor. 16. 22. *Moran eto*. And to be short, there is not almost any Syriacque worde recorded in the new Testament, which varieth not from that ancient pronouncing that was vsuall in the Apostles time, either in consonants, or vowels, or both: which could not be the alteration of any short course of time.

Hieron. l. de  
Nominib.  
Hebr.

of



Of the Iacobites.

CHAP. XXI.



The Iacobites obtained that appellation, as *Damascene* and *Nicephorus* have recorded, of one *Iacobus* surnamed *Zanzalus*, of *Syria*, who living about Anno. 530. was in his time a mighty inlarger of *Eutiches* sect, and

*Damas. l. de hæresib. post med. Niceph. Hist. Ecclesiast l. 18. c. 52.*

maintainer of his opinion, touching the vnity of nature in our Saviour: And his followers are at this day in great numbers, knowne by the name of *Iacobites*, in *Syria*, in *Cyprus*, in *Mesopotamia*, in *Babylon* and in *Palestine*. For, the Patriarch of *Ierusalem*, who keepeth his residence still in *Ierusalem*, (in which city, there yet remaine \* tenne, or more Churches of Christians) is also a Iacobite. But, although in al these forementioned regions, these Iacobites are found, (where they bee esteemed to make about \* 160000. families) or rather 50000. as *Leonard* the Bishop of *Sidon*, the Popes vilitier in those parts hath recorded. *ap. Th. a Ies. l. 7. p. 1. ca. 14.* yet chiefly they inhabit in *Aleppo* of *Syria*, and in *Caramit*, and the mountaine *Tur* of *Mesopotamia*: But yet their religion vnder other titles, is extended much farther, in so much that it is recorded to be spread abroad in some \* 40. kingdomes.

\* *Chitra. de stat. Ecclesiar. pag. 25.*

\* Namely 15. *Crus. in Turcogræc. l. 4. p. 297.*

\* *Boter. Relat. pa 3. l. 2. c. de Giakobiti.*

\* *Breitenbach Peregrin. c. de Iacobitis.*

*Vitria. hist. Orient. c. 76.*

\* *Paul. Diacō. Hist. Miscell. l. 18.*

All which Iacobites of the places before specified, haue, and long haue had, a Patriarch of their owne religion, (for I finde the \* Patriarch of the

Ia-



Zonar. Annal.  
Tom. 3. in He-  
raclio.

\*Miræ. in No-  
titia. episcoporum  
Orb. pag. 35.  
Boter. Relat.  
pa. 3. l. 2. c. de  
Giacobiti.

Sabellic. Sup-  
plem. Histor.  
l. 18.

\* Concil.  
Chalced. Acti-  
on. 1, &c.

\* Notitia pro-  
uinciar.

\* Concil. Con-  
stantinop. 1.  
prim. Con. 2.

\* Miræ. Notit.  
episcop. Orbis  
pag. 36.

*Iacobites* spoken of, in the Emperour *Heraclius* his time) to whom they render obedience. The Patriarchall Church of which sect, is in the \* Monasterie of *Saphran*, neere to the citie of *Merdin* in the North part of *Mesopotamia*: But the Patriarch himselfe, keepeth ordinarie residence, in the citie of *Caramit*, the ancient Metropolis of *Mesopotamia*, and which at this day, consisteth for the greatest part of *Christians*, for that *Caramit* is the same citie, which the auncient writers called

*Amida*, *Sabellicus*, and others, haue left obserued, and *Amida* to haue beene anciently the Metropolis of *Mesopotamia*, I finde in the subscriptions of the auncient councils plainly recorded.

*Caramit*, is *Kara Amida*, that is (in the *Turkish* toung) black *Amida*, because it was walled with blackestone.

But till *Eutichianisme* so mightely preuailed in those parts, as to worke in them a detestation of the councill of *Chalcedon*, and a departure withall, from their auncient obedience: They belonged till then I say to the Iurisdiction of the Patriarch of *Antiochia*, as being \* prouinces of the dioces of the Orient, which wee finde in the \* second Generall councill, to be the circuit and limitation of that Patriarchs authoritie, which is the reason that the Patriarch of the *Iacobites*, keeping euer the name of *Ignatius*, intitlesh himselfe Patriarch of *Antiochia*: And that the \* Patriarch of *Ierusalem*, who is also as I said a *Iacobite*, acknowledgeth him (as some record) for superior: Hauing therein (if it be so) but in some sort returned to the auncient obedience,



bedience, wherein the Bishops of *Jerusalem* stood to the Patriarchs of *Antiochia*, euen till the time of the councell of *Chalcedon*: for then began *Jerusalem*, to be erected into a Patriachship: And (as we reade in the \* actions of that Councell) with the consent and allowance of the Patriarch of *Antiochia*, the three prouinces of *Palestina*, which till then (An. 451.) belonged to *Antiochia*, were withdrawne from it, and assigned to the Bishop of *Jerusalem* for his Patriarchall Iurisdiction.

\* Concil.  
Chalced Act.  
on. 7.

Now as touching the Characters of their Religion.

1. They acknowledge but one nature, and but one will and one operation, *ex catechism. iacobitar. ap. Th. a Ies. l. 7. pa. 1. ca. 15.* in Christ (as there is but one person) and in token of that, they make the signe of the Crosse, with one finger onely, which the other Christiãs of the East do with two. 1. 2. 3. 4. Iacob a Vitriaco. Histor. Oriental. c. 76. Villamont. l. 2. c. 22
2. They signe their Children before baptisme, many in the face, some in the arme, with the signe of the Crosse, imprinted with a burning Iron. 2. Bucebing. Hist. Eccles. part. 2. pa 331. Saligniac. Itiner. Tom. 8. c. 1.
3. They vse Circumcision. *Saligniac. Itin. Tom. 8. c. 1.* euen of both sexes. *Vitriac. ut ibi.*
4. They confesse their sinnes to God onely, nor to the priest, & as others record, but verie seldom, so that many communicate without auricular confession. *Leonam Sidon. ap. Th. a Ies. l. 7. pa. 1. c. 14.* Th. a Ies. l. 7. pa. 1. c. 14. 4. Bucebing. loco citato. Alphon. a Castro. l. 4. contr. Heres. Tit. Confessio Baungar. Itiner. l. 2. c. 9.
5. They admit not of purgatorie, nor of praiers for the dead. *Th. a Ies. l. 7. pa. 1. c. 23.*
6. They consecrate the Eucharist in vnleauened bread *Salign. Itin. Hieros. Tom. 8. c. 1.* They minister the Sacrament of the Eucharist in both kindes.



7. The priests are married.
8. They beleue all the soules of iust men to remaine in the earth till the day of Iudgement, expecting Christs second comming, *ex Catechism. Iacobit.*
9. They affirme the Angels to consist of two substances, fire and light. *ex Catechism. Iacobit.*
10. They honour *Dioscorus* and *Iacobus Syrus* as *Saintes*, but yet condemne *Eutiches*, as an *Heretique. Patriarch. Iacobit. ap. Th. a Ies. l. 7 pa. 1. c. 14.*

Vitriac. Histor  
Orient. c. 76.

These are the Properties (that I finde registred) of the *Iacobites* religion, namely of them, that are properly so called, and still retaine the auncient opinions of *Iacobus Syrus*. But it seemeth, that their principall error, and which occasioned their first schisme and separation from the Church, Namely the heresie of *Eutiches*, touching one nature in Christ, is for the most part, long since abolished, for as *Vitriacus* hath long agoe recorded, they denied to him (then the Popes legate in those parts, and demaunding the question) that they beleued one onely nature in Christ: And being further asked, why then making the crosse, they signed themselves onely with one finger, their answer was, that they did it in acknowledgement of one diuine Nature, as also they did it in three seuerall places, in acknowledgement of three persons in that one nature. And beside of late time, *Leonard* another legate of Pope *Gregories* the 13 in those parts, hath recorded of the Patriarchs profession made to himselte, that although they held indeede but one personated nature to bee in Christ, resulting of the  
union



Union of two natures not personated, yet they acknowledged those two natures to be united in his person, without any mixtion or confusion, and that they themselves differed not in vnderstanding, but onely in termes from the Latine Church. *Th. a Ies. l. 7. pa. 1. c. 14.* And although (as it is storied by some writers of these times) some there be among them that still retaine that error, yet certainly, that it is no generall and receaued opinion among them, is most manifest, for wee haue extant the confessions of the \* *Iacobites* of *Mesopotamia*, and of those of \* *Egypt*, and \* of *Ethiopia*, and of \* *Armenia*, that is to say, all sorts of *Iacobites*, out of which it is euident, that that error of *Eutiches*, is clearely renounced, as articularly acknowledging, that the humane nature of Christ was taken of the Virgin, and of the same substance with ours, and remained, after the adunation with the deitie (without any mutation of properties) distinct from the diuine nature: \* All which the heresie of *Eutiches* denied.

\* Tom. 4. Biblioth. Vcter. Patrum. pag. 1050.  
 \* Apud. Baron. in fine Tomi. 6. Annal.  
 \* Zag. Zaho. de Religion. & Morib. Æthi. op. apud Damiana Goes.  
 \* Confess. Armenior. Num. 26. 27. 28. 29. &c.  
 \* Vid. Concil. Chalcedon. Actio. 1. & Theodoret. de hæres. l. 4. in Eutiche.

*Of the Cophti or Christians of Egypt.*

CHAP. XXII.



The Sect of Christians named *Cophti*, are no other, then the Christians of *Egypt*: And, it is the name of their Nation, rather, then of their Religion, (in respect



Maf. in Syror.  
Peculio.

Baron. in Le-  
gat. Eccles. A-  
lexand. ad  
sed. Apostolic.  
Tom. 6. An-  
nal. in fine.  
Ortel. in The-  
saur. in Æ-  
gyptus  
Scalig. ad Eu-  
seb. Chron. c.  
ad An. MDC  
CXXXIV.

Drus. de Trib.  
sect. Iudæor.  
l. 2. c. 14. tit. de  
Philaeterijs.  
Damascen. l.  
de hæresib.  
post. med.

Boter. Rel. p.  
3. l. 3. c. de  
Christiani del  
Egitto.

whereof, they are meere *Iacobites*) for as *Masius* hath obserued, the *Egyptians* in some ancient Monuments are termed *Ægophti*, whom vulgarly wee name *Cophi*, or *Copti*, and so they also name themselues, as may be scene, in the Confessions of these *Egyptians* recorded in *Baronius*. And certainly, that the *Egyptians* themselues, name their Country *Chibth*, *Ortelius* after *Theuet* hath recorded: As also it is obserued by *Scaliger*, that in the *Talmud* it is called *צפתי*. And, by *Drusius*, out of *R. David*, and *R. Shelomo*, that *Egypt* is by them named *צפתי*, but not without some traiection of letters *צפתי* for *צפתי* *R. David in praf. l. Radic. R. Shelom. in Exod. 13.*

But touching their Religion (to omit curiosities about the name) they differ not, as I said from the *Iacobites*. Insomuch that, (as *Damascen* hath obserued) the same sectaries, that first were termed *Ægyptij*, because among the *Egyptians*, that heresie of one onely nature in Christ, found the mightiest patronage, were after of *Iacobus Syrus* aboue mentioned, named in *Syria Iacobites*. And till this day *Seuerus*, *Dioscorus* and *Iacobus*, the principall parents and patrons of that sect, are by the *Egyptians* honoured in the memorials of their Liturgies. *Th. a Ies. l. 7. pa. 1. cap. 5.*

**U**sing Circumcision: Yet I am not very certain whether for religion, or, (which I obserued it before to haue beene) as an ancient custome of that nation, which custome yet is reported *Th. a Ies. l. 7. pa. 1. c. 6*, *Boter. p. 3. l. 3. c. de Christ. de Egitto*, to be now abrogated among them, by the perswasion of the



the Bishops of Romes Legates in a Synode held at *Caire* about 30 yeares agoe, *An. 1583.*

2. They confer the inferior sacred orders (vnder priesthood) euē to infants presētly after baptisme, altogether, their parents promising for them and performing in their steads (till they be 16 years old or thereabout) what they promise in their behalves namely chastitie, and fasting euery Wednesday and Friday and in the 4. lents of the yeare. *Th. a Ies. l. 7. p. 1. c. 5.* They repute not baptisme of any efficacy, except ministred by the Priest and in the Church in what necessitie soeuer. *Th. a Ies. l. 7. pa. 1. c. 5.*

3. Neither baptise their children afore the 40 day, though they should die without baptisme. *Th. a Ies. Ibid.*

4. Ministring the Sacrament of the Eucharist in both kindes.

<sup>2</sup> Theuet in  
Cosm. de Le.  
uant. c. 48.

5. They minister the sacrament of the Eucharist in leauened bread. *Th. a Ies. Ibid.*

7. Giue the sacrament of the Eucharist to Infants presently after their baptisme. *Id. Ibid.*

8. To sicke persons they neither minister extreame vnction nor the Eucharist. *Id. Ibid.*

9. Although they acknowledge the holy Ghost to proceed from the Father and the Son, yet in relating of the *Nicene* Creed, they leaue out those words (and from the Sonne) as the *Grecians* do. *Id. Ibid.*

10. They admit not of Purgatorie nor of prayer for the dead. *Th. a Ies. l. 7. pa. 1. 23.*

11. They contract marriages euen in the second  
X 3 degree



degree of consanguinity without any dispensation.  
*Tecla. Abissin. ap. Th. a Ies. l. 7. pa. 1. c. 13.*

12. They obserue not the Lords dayes nor other feasts, except in the Citties. *Tecla. Abissin. Ibid.*

13. In celebrating of the Eucharist, they eleuate not the Sacrament. *Tecla. Abissin. Ibid.*

14. Reiect all the generall counsels after that of *Ephesus*, expressely condemning the counsell of *Chalcedon. Id. Ibid.*

14. Read the Gospell of *Nicodemus* in their Liturgies. *Prateol. de Heresib. in Cophiti.*

15. Repute the Roman Church hereticall, and auoide the communion and conuersation of the Latins no lesse then of *Jewes*. And although *Baron. in fin. Tom. 6. Annal.* haue registred an Ambassage from *Marcus* the Patriarch of *Alexandria* to Pope *Clement* the 8. wherein hee is said to haue submitted & reconciled himselfe & the Prouinces of *Egypt* to the Pope, yet the matter being after examined was found to be but a trick of imposture, as *Th. a Ies. l. 7. pa. 1. c. 6.* hath recorded.

Thom. a Iesu  
de Conu. gent.  
l. 7. par. 1. c. 5.

3. Thom. a  
Ies. loc. citato.  
Beter. loc. cit.

16. Maintaining the opinion of one nature in Christ: yet in such sort, that although in the generall position touching one nature in our Saviour, they follow *Eutyches*, yet in the speciall declaration, at this day they differ very much from him. For they acknowledge him to be truely, and perfectly both God and man: And, that the Diuine and humane natures, are become in him one Nature, not by any confusion or commixtion of them, as *Eutyches* taught: but onely by coadunation. Wher-  
in



in, although they catholiquely confesse, that there is no mutation of properties in either nature, being united in Christ, from what the diuine and human natures seuerally obtaine in seuerall Persons : Yet, being not well able (as it seemes) to distinguish betweene the nature and the Person, they dare not say there be in Christ two Natures, for feare they should slip into *Nestorius* heresie of two Persons. Which heresie of one onely Nature in our Sauiour, beginning with *Eutyches*, although after dispersing it selfe into many branches, hath euer since the time of the Counsell of *Chalcedon*, by which *Eutychianisme* was condemned and for it, the Patriarch of *Alexandria* \* *Dioscorus* deposed, beene nourished and maintayned, as by other Christians of the East, so specially by the *Egyptians*. Inso-much, that not onely sundry Patriarchs of *Alexandria*, and *Antiochia*, (but specially of *Alexandria*) together with many other Bishops of the East parts, their Suffragans, and adherents, are recorded to haue maintained and aduanced, that heresie of *Eutyches*, but we finde moreouer, manie Synodes of those parts, registred or remembered in *Euagrius*, *Leontius*, *Nicephorus*, and the booke called \* *Συνοδος*, brought to light by *Pappus* &c. wherein (in the behalfe of that heresie) the decrees of the Councell of *Chalcedon* were condemned. In which counsell, although we reade of the greatest Confluence of Bishops, that euer mette about the Establishment of any point in Christian religion (and yet beside the 630 Bishops present in that Councell, there are extant in the \* *Booke of Councils*,

\*Concil.  
Chalced.  
Action. 3.

Euagr. l. 3. c. 5  
6. 22. 30. 33.  
&c.

Leont. de  
Sect. Action.  
5.

Niceph. l. 16.  
c. 2. 4. & 5. &c.  
l. 18. c. 45. &  
sequent.

\*Synod 97.  
101. 103. 108.  
109 &c.

\*Ad fin. Con-  
cil. Chalce-  
don. Tom. 2.  
Concil. Biniij.



felsthe suffrages of about 30 prouinciall Synodes, that by their Epistles to the Emperour *Leo*, confirmed it, together with all the Bishops of the West, by whom it was likewise receiued) yet notwithstanding all this, that heresie so preuailed in the East parts, and specially in *Egypt*, wherof we now entreat, that from that time to this it was neuer cleared of it. But as there was neuer heresie that so grieuously wounded the Church of God, as that of *Eutyches*, (except perhaps *Arrianisme*) so was no part of the Church so deeply and deadly wounded by it, as that of *Egypt*. So that, euen at this day, although the wound be in some sort healed, yet the wemme or scarre still remaineth. For it is not many yeares, since by certaine Iesuits, Agents for the Bishop of *Rome*, some conferences were had with the Patriarch of *Alexandria* and his Synode, wherein, although they confessed (if true relation be made of that conference) that Christ is true God and true Man: yet did they purposely refraine from mentioning two natures in Christ, lest they should by little and little slippe into the heresie of two persons.

Boter. Relat.  
pa. 3. l. 3. c. de  
Christiani de  
Egitto.

\* Chitræ de  
stat. Ecclesiar.  
pag. 21.  
\* Legatio A-  
lexandrin. ap.  
Baron. Tom.  
6. in fine.

Now as touching their Ecclesiastical government they are subiect to the Patriarch of *Alexandria*\*, whose Patriarchall seat is at this present translated, (and so long hath beene) to the Citie of *Caire*, in \* either of which Cities, (*Caire* and *Alexandria*) there remaine at this day, but three Christian temples a peece. Whereas *Burchardus* recordeth of his time (about 320 yeares agoe) that in one of them (*Caire*) there were aboute 40. *Burch, descr. ter. sanct.*

par.



par. 2. c. 3. But yet, to the Jurisdiction of this Patriarch belong, not onely the native Christians of *Egypt*, who are but very few, considering the exceeding populousnesse of that Nation, (for they are esteemed as I sayd before, not to passe 50000) which in *Burchardus* his time, are by him recorded to haue beene about 300000. *Id. pa. 2. c. 3.* together with the small Remainder of Christians, that are found about the Bay of *Arabia*, and in Mount *Sinai* Eastward, or in *Afrique* as farre as the greater *Syrtis* Westward: but the Christians likewise of *Ethiopia*, acknowledge obedience to him. For although *Alvarez* in his storie of *Ethiopia* haue related (as he doth also some other matters touching the ancient condition of the Church, too grossely and boldly) that the Christians of *Nubia*, till their defection from Christianity, were of the Popes dependance and Jurisdiction, and receiued their Bishops by his consecration, (and say nothing of the Patriarch of *Alexandria*) yet certainly, that they were not so, is manifest, for besides that *Saligniacus* (himselfe the Popes protonotary, and whose trauaile had taught him some knowledge of the East parts, directly denieth the *Nubians* professing of obedience to the Bishop of *Rome*, obseruing, that they were gouerned by a Prelate of their owne, whom they termed the Priest of the law. *Itiner. Tom. 8. c. 2.* Beside that direct testimonie of his I say, there be other Euidences. First, because there cannot be produced any Instance, out of any Ecclesiasticall history, either ancient or moderne (as I am certainly perswaded) to that effect. Secondly, because the fathers of the Ni-

*Alvarez. histor. Æthiop. cap. 137.*



\*Nicen. Con-  
cil. 1. 3. c. 36.

Vitriac. histor.  
Orient. c. 76.  
Brocard. de-  
script. Terre.  
sanct.

\*Alvarez. lo-  
co prox. cita-  
to.

cene counsell, as we finde in \* *Gelasius Cizicenus*, are known to haue assigned *Ethiopia*, whereof *Nubia* is a part, to the Patriarch of *Alexandria* his Jurisdiction. Thirdly, because the Patriarchship of *Alexandria*, lyeth directly betwecne *Nubia* and *Rome*, as being immediately at the backe of *Egypt*. Fourthly, because the *Nubians* were in religion *Iacobites*, as a Roman Cardinal *Vitriacus Brocardus*, and others haue recorded, and as their baptising with fire remembered by *Burchardus* and *Saligniacus* did manifestly import *Burch. descr. terr. sanct. pa. 2. c. 3. §. 7. Saligniac. Itin. Tom. 3. c. 2.* of which see the Patriarch of *Alexandria* is known to be: which, had the Pope the assignement or confirmation of their prelates, it is vtterly vnlike they should haue been. Fifthly, because in time of their necessitie, being left destitute of Bishops and Ministers, if they had pertained to the Bishop of *Rome* his Jurisdiction, they would rather haue had recourse to him, for repaire of the decayed and ruinous state of their Church who both plentifully could, and no doubt readily would haue relieued them, rather, then suffered them to depart as they haue done, from the Christian faith: To him I say, they would rather haue resorted for supply, then to the K. of *Habassa* \* (as they did) being of another patriarchall Jurisdiction. Certaine therefore it seemeth, that *Nubia* while it was Christian, belonged not to *Rome* but to *Alexandria*: By whom, if the *Nubians* in their distresses were not relieued, no man can wonder, that knoweth the great want and misery of the Church of *Egypt*.

of



## of the Habassines.

## CHAP. XXIII.



NOW touching the *Habassines*,  
 or midland *Aethiopians*, whe-  
 ther they haue obtained that  
 name, by reason of their habi-  
 tations (in houses) which the Strab. l. 2. et l. 17.  
*Egyptians* called *Anases*, as  
*Strabo* hath obserued, (for the  
 ancient books haue *ἀνάεις* not  
*ἀνάσεις*) in difference from them, which dwelling  
 neerer the Bay of Arabia, were called *Troglodite*  
 (*ἀπὸ τῶν τρολῶν*) because they dwelled in caues, not  
 in houses, as *Plinie* and others haue recorded: whe-  
 ther I say, for that reason they haue obtained the  
 name of *Abassins*, or no, let more curious men in-  
 quire. But, as touching their Religion, they are in  
 manner meere *Iacobites*: And their King (whome  
 by errour wee call *Prestor Iohn*) is sundry times in  
 histories termed the Prince of *Iacobites*. And their  
 leauing out of their memorials (in \*their Liturgy) \* Liturg. Æ-  
 thiop. tom. 6.  
 Biblioth. vet.  
 Patrum. pag.  
 59. et 65.  
 the Councell of *Chalcedon*, by which the heresie  
 maintained after by *Iacobus Syrus* was condemned  
 whereas the Councils of *Nice*, of *Constantinople*,  
 and of *Ephesus* are remembered, doth import so  
 much. And in very deede considering the depen-  
 dance, that the Church of *Habassia*, hath of the Pa-  
 triarch of *Alexandria*, it is almost vnpossible but  
 they should be so; for as *Zaga Zabo* an *Habassine* Bi-  
 shop Zag. Zabo. de  
 Relig. et Mo-  
 rib. Æthiop. :  
 ap. Damian. a  
 Goes.



shop hath left recorded, although they haue a Patriarch of their owne, whom they call in their own language *Abuna*, (our Father) and he chosen by the *Habassine* monks of S. *Antonies* order, remaining in Ierusalem, yet are they limited to choose one of the Iurisdiction of Alexandria, and a \* monke of S. *Antonie* he must be. And beside that, the confirmation, and conse-

cration of him, belongeth to the Patriarch of Alexandria, and by him hee is sent with Ecclesiastical charge into *Habassia*. And (to be short) their prayer, in their \* present Liturgie, for the Patriarch of Alexandria, tearing him the Prince of their

\* You may obserue, which I in my reading haue done, that all the Patriarchs and other Bishops of the East, are monkes of the Orders either of S. *Basil*, or S. *Anthony*, for the Patriarchs of Constantinople, of Antiochia & of Armenia, are monkes of S. *Basil*s order: the Patriarchs of Alexandria, of *Æthiopia*, of the Iacobites, and of the Maronites, are of S. *Antonies*, And the Patriarch of the Nestorians either of both.

Archbishops, and remembering him before their owne Patriarch, euidently declareth their dependance and subiection to that Sea. Which supreme Ecclesiasticall power touching *Æthiopia*, to haue belonged very antiently to the Patriarch of Alexandria, may appeare by the Arabique booke of the Nicene Councell, translated by *Pisanus*, where that authority is found assigned, to the Patriarch of Alexandria, touching that *Abuna* of *Æthiopia*, (by the

\* Liturg. *Æthiop.* Tom. 6. Biblioth. Vet. Patrum. p. 62.

\* Concil Nicen. l. 3. can. 36.



the name of Catholique) and withall, to that Catholique or chiefe Bishop of Æthiopia, the seuenth place in the Sessions of generall Councils, namely, next after the Bishop of *Seleucia*, ( whose seat was next the Patriarchs of Ierusalem) by the decree of the same Nicene Fathers was allotted.

But if you desire a register of some special points of their Religion,

1. They circumcise their children the 8. day, after the manner of the Jewes : Euen females also as well as Males, wherein they differ from the Jewes.

1. 2. 3. 4. 5. 6. 9.  
10. 11. Zag  
Zab. de Relig.  
et morib. Æ  
thiop. ap. Da-  
mianum.

2. They reuerence the Sabbath (Saturday) keeping it solemne equally with the Lords day.

3. They eat not of those beasts, which in the old Law are censured for vncleane.

4. They consecrate the Sacrament of the Eucharist in vnleauened bread : Contrary to the custome of all the East, the Armenians excepted. Neuerthelesse *Tecla* an Habassine monke and Priest, saith that they celebrate ordinarily in leauened bread, but on the day of the Institutiō of the Lords supper (the thursday before Easter) they doe it in bread vnleauened ouer all *Habassia*. *an. Th. a Ies.*

4. Alvarez Hi-  
stor. Æthiop.  
cap 11.  
5. Alvarez. ibi.

l. 7. p. 1. c. 13.

5. And communicate in both kinds, which they receiue standing. And all of them as well of the Laity as Cleargy at leastwise euery weeke, the Priest ministring the bread, and the Deacon the wine with a spoone. *Tecla. Abissin. Ioel. Zag. Zab. de rel.* But yet onely in the Temple, It beeing not lawfull for any (not the K. or Patriarch) elsewhere to communicate. After the receauing whereof it is

*Tecla Abissin.*  
ap. Th. a Ies.  
loc. alleg.



not lawfull for them to spit that day till the setting of the Sunne. *Zag. Zab. ibid.*

\* Tecla Abif-  
fin. ap. Th. a  
Fesu. de conu.  
vers. gent. l. 7.  
pa. 1. c. 13.

7. And that euen to their yong infants, presently after they are baptized: \* which in their males is 40. daies after their birth, and in females. 80. (except in perill of death, for then they are presentlie baptized. *Tecla. Abifin. ibid.*) til which time be complete, their women also enter not into the Temple. *Zag. Zab. ibid.*

8. They professe but one nature and one will in Christ, yet without any mixtion or confusion of the Diuine and humane substances. *Tecla. ap. Th. a Iesuit. l. 7. pa. 1. c. 13.*

9. Beleeue the reasonable soules of men to bee traduced from parents by seminall propagation. *Zag. Zab. de Relig. Ethiop. in fine. Th. a Ies. l. 7. p. 1. c. 8.*

10. Beleeue the soules of their infants departing afore Baptism to be saued, because they are sprung from faithfull parents, and namely the vertue of the Eucharist, receaued by the mother after conception to sanctifie the childe in her wombe. *Zag. Zab. Ibid. Th. a Ies. l. 7. p. 1. c. 8. Aluar. hist. Ethiop. ca. 22.*

11. They presently vpon commission of sinne resort to the confessor, and at euery confession, (though it were euery day) receaue the Sacrament of the Eucharist. *Zaga Zabo. Ibidem.*

12. They haue only painted, not massie images in their Churches. *Tecla. ubi supra.*

13. They accept onely the three first generall Councils, reiecting that of Chalcedon, for determining



mining two natures to bee in Christ, and for condemning *Dioscorus* the Patriarch of *Alexandria*. *Tecla. Abis. ib.*

14. Eleuate not the Sacrament in celebrating of the Eucharist, but keepe it couered: \* neither reserve it after the communion. *ibid.*

15. To excommunicate obstinate sinners is peculiar to their Patriarch, which yet is not vsuall among them except in case of Murther *Zab. Zab. ibid.* Aluarez. eod loco.

16. Their Priests and other inferiour Ecclesiasticall ministers (as also monks) liue by their labor, hauing no tithes for their maintenance, nor beeing suffered to craue almes. *Zag. Zab. loc. citato.*

17. But the conferring of Bishopricks, and other Ecclesiasticall benefices (except the Patriarchship) belongeth onely to the King. *Zag. Zab. ibid.*

18. Vse neither confirmation, nor extreame vnction. \* Zaga. Zabo. loco. citato.

19. Admit the first marriage in their Bishops and Priests, but not the second, except their Patriarch dispense. Aluarez. lib. citato. c. 5.

20. Eat flesh euery Friday (as on other daies) betwixt Easter and Whitsunday: as on euery Saturday also through the whole yeare, except in Lent. Aluar. c. 13 \* Zaga Zabo, vbi supra.

21. Baptise themselues euery yeare on the day of the Epiphany, in Lakes or Ponds.

Concerning which first and last points, namely, of their circumcision, and annuall baptismes, I haue somewhat to obserue: Namely, first, touching their circūcision, that they obserue it, not so much perhaps, of religion, as of an auncient custome of their



their nation. For although their circumciling on the eight day, seemeth to imply that they received it from the Iewes, yet, their circumcising of both sexes, as certainly argueth, that they did not so. And, if the *Habassines* bee of the race of the ancient *Ethiopian*s, the doubt may bee the lesse: because *Herodotus* and others haue recorded it, for an ancient ceremony of that nation. Or, if they be not of the *Ethiopian* race, but of the progenie of the *Arabians*, as by *Vranius* in *Stephanus Byzantius*, it should appeare, recording them for a nation of the *Arabians*, neere to the \* *Sabeans*: \* Which seemeth to bee true, euen in this case both because in the \* *Ethiopia* also, the occasion an Liturgie, they terme their and originall of owne kingdome the kingdome circumciling a of Sheba, and also, because the mong the *Abassines* will bee discerned well enough: namelie, because it is specially storied, to haue bene a very ancient ceremony among the *Arabians*: among whom it might haue beginning, by reason of the descent of manie of the *Arabians*, from *Ismael*, and from the other sonnes

Herodot. l 2. par. a Medio.

Stephanus Byzant. *περί πάλ*, in dictione *Αβασσινωι*. \* Liturg. *Æthiop.* in Tom. 6 Bibliothecæ Vet. Pat. p. 59.

\* Zag. Zabo de Morib. *Æth.* op. apud *Damien*.

\* Which seemeth to bee true, euen in this case both because in the \* *Ethiopia* also, the occasion an Liturgie, they terme their and originall of owne kingdome the kingdome circumciling a of Sheba, and also, because the mong the *Abassines* will bee discerned well enough: namelie, because it is specially storied, to haue bene a very ancient ceremony among the *Arabians*: among whom it might haue beginning, by reason of the descent of manie of the *Arabians*, from *Ismael*, and from the other sonnes



sonnes of *Abraham*, by *Keturah*, planted in Arabia, of which *Sheba* is by name recorded for one. But \* *Genes. 25. 3.* yet, if the Abassines obserue circumcision, not, as an ancient nationall custome, but in any sort for religion sake, then it may bee excused in such manner, as \* one of their owne Bishops hath professed, namely, that it is done onely in remembrance, and loue, and imitation of our Sauour, because he was circumcised, and not for any other opinion of holinesse at all.

S Shindler. in  
Dictionar.  
Pentaglot. in  
עֲרָב  
\* Za a Zah  
vbi supra.

And secondly, touching their annual baptisings, in the feast of the Epiphanie, which they (with many auncients of the Church) suppose to be the day of our Sauours baptisme, it is declared by the \* *Æthiopian* bishop aboue mentioned, to bee practised among them, not as any sacrament, or any conceate of sanctification to be obtained by it, but onely as a memoriall of Christs baptisme, because as on that day hee was baptised in *Jordan*. Euen as the \* *Moscouites* also doe the like on the same day, in riuers, and for the same reason, which appeareth the more euidently to bee so, because this yearely baptising is no auncient ceremonie of the *Habassins*, but a fashion of late taken vp among them, as *Alvarez*, that liued long in those parts, hath related, as being, namely the institution of \* his grandfather, that then reigned in *Habassia*, being about 100 yeares agoe.

\* De Religion  
Æthiop. long.  
ant. med.

\* Poffenin. de  
Reb. Moscou.  
pag. 6.

\* Alvarez hi-  
stor. Æthiop.  
cap. 95.

Z of



## Of the Armenians.

## C H A P. XXIII.



The *Armenians*, for traffique to which they are exceedingly addicted, are to be found in multitudes, in most cities of great trade specially in those of the *Turkish* Empire, obtaining more fauour and priuiledge among the *Turkes* and other *Mahumetans*, \* by a patent graunted that nation vnder *Mahumets* owne hand, then any other sect of *Christians*. In somuch that no nation seemeth more giuen to Marchandize, nor is for that cause more dispersed abroad, then the *Armenians*, except the *Jewes*. But yet the natiue regions of the *Armenians*, and where they are stil found in the greatest multitude, & their religion is most supported, are *Armenia* the greater (named since the *Turkes* first possession of it *Turcomania*) beyond *Euphrates*, and *Armenia* the lesse on this side *Euphrates*, and *Cilicia*, now termed *Carmania*.

\* Vid. Postel.  
lib. de 12. Lin-  
guis. Tit. de  
Lingua Arme-  
nica,

\* Notitia pro-  
uinciar. Ori-  
ent.

Concil. Chal-  
cedon. Can. 28.

Now the *Armenians* touching their Ecclesiasti-  
call gouernement, were aunciently of the Iurif-  
diction of the Patriarch of *Constantinople*, as be-  
ing \* prouinces of the dioces called *Pontica*, which  
together with the prouinces of the dioces *Asiana*,  
and of *Thrace* (three of the thirteene dioceses, into  
which the whole Empire was diuided) were by the  
councell of *Chalcedon*, assigned, or else confirmed,  
to



to the Patriarch of *Constantinople*, for his iurisdiction. But at this day, and verie long since, euen before *Photius* his time (as is euident by his circular Epistle) the *Armenians* are departed, both from the go- uernement of that Patriarch, and from the commu- on of the *Grecians* (whom at this present, they haue in more detestation then any other sect of Christi- ans) and that principally, for the very same occasi- on, for which the *Iacobites* of *Syria* withdrew their obedience from the Patriarch of *Antiochia*, namely the heresie of one onely nature in Christ. And euer since that departure, they acknowledge obedience, without any further or higher dependence, to two Patriarchs of their owne: whom they terme *Catho- liques*. Namely one of the greater *Armenia*, the fa- milies vnder whose iurisdiction excede the num- ber of 150000 beside verie manie Monasteries. *Leonard. Sidon episc. ap. Tho. a Ies. l. 7. pa. 1. c. 19*, who at this present \* keepeth residence, in the mona- sterie of *Ecmeazin*, by the citie, &c. *Leonard. Si- don. episc. ap. Tho. a Ies. loc. citato.* by the citie of *Er- van* in *Persia*, being translated thether by occasion of the late warres betwixt the *Persians* and the *Turkes*: but his auncient seate was *Sebastia*, the *Me- tropolis* of *Armenia* the greater: And the other Pa- triarch of *Armenia* the lesse, the families of whose iurisdiction are esteemed about 20000. *Leonard. Siden. ubi. supra.* who aunciently kept at \* *Me- litene*, the *Metropolis* of that prouince, but now is resident in the citie of *Sis*, not farre from *Tarsus* in *Cilicia*, the middle limit on *Interstitium*, of those two Patriarchs Iurisdiction, being the riuer *Euphrates*.

Photij epistol.  
encycl. cap. d  
Baron. Tom.  
10. Annal. An-  
no. 863.

\* Miræ Notit.  
Episcop. Orb.  
pag 36.  
Boter. Relati-  
on. pa. 3. l. 2 c.  
de Dioscoria-  
ni.  
\* \* Concil.  
Chalced Asti.  
on. 1. in fab-  
scription b.



Such at this present is the state of the *Armenians* Church, and the iurisdiction of their Patriarchs. But it should seeme, by that I finde recorded, by *Otho Phrising* *tho Phrisingensis*, vpon the report of the Legates of *Armenia*, sent from the *Catholique*, to the Bishop of Rome in his time, that the iurisdiction of the *Catholique* of *Armenia*, was then farre larger, as namely, that he had aboute a thousand Bishops vnder his obedience: Except *Otho* perhaps mistooke, as I verily beleue he did, obedience for communion: for as touching the communion, which the *Armenians* maintained with other *Iacobites*, it extended indeede verie farre: But the iurisdiction of *Armenia*, for ought I can finde in any record of antiquitie, contained onely foure prouinces, namely, the two *Armeniaes* before mentioned, the greater and lesse, and the two prouinces of *Cilicia*. In which small circuit, that such a multitude of Bishops should bee found, is vtterly vncredible, especially because we finde registers extant, both of the Bishops of the two *Armeniaes*, in the \* *Novell* of *Leo-Sophus* the Emperour, touching the precedence of Metropolitans: and likewise of the bishops of *Cilicia*, in \* *Guilielmus Tyrius*: and all of them put together, exceede not the number of thirtie. And although I finde that \* *Iustinian* diuided the two *Armeniaes* into foure prouinces (which yet to haue beene after reduced againe into two, the *Novell* of *Leo* euen now mentioned assureth vs) yet were not for that cause, the number of Bishops encreased anie whit the more.

\* Tom. 1. Juris Oriental. l. 2.

\* De Bel. sacro l. 14 c. 12.

\* Nouel. 31. cap. 1.

Now, touching the properties of their religion.

1. They



1. They are charged with the opinion of one nature in Christ: yet not as *Eutyches* imagined it one, namely, by a permixtion and confusion of the diuine and humane natures, but yet by such a conjunction and coalition of them, that they both together, make but one compounded nature in our Sauour, as the body and soule, but one compound nature in man. But neuerthelesse, it seemeth by the confession of the *Armenians*, which wee haue extant touching the Trinitie, sent by the mandate of the *Catholique* of *Armenia*, to the Patriarch of *Constantinople*, not 50 yeares agoe, that at this present, they haue vtterly renounced that phantasie.
2. They beleue the Holy Ghost proceedeth onely from the father.
3. They celebrate the sacrament of the Eucharist with vnleauened bread (as the *Romans* doe.)
4. They denie the true body of Christ to be really in the sacrament of the Eucharist vnder the *Species* of bread & wine. *Guido sum. de heresib.* They mingle not water with wine in the Eucharist: An auncient opinion & property of theirs, for I finde it\* recorded of them (and condemned) in the sixt generall councell. But they retaine it notwithstanding still.
5. They receaue infants presently after baptisme to the communion of the Eucharist, affirming that baptisme cannot bee conferred without the Eucharist. *Guid. sum. de heresib.*
6. They denie the virtue of conferring grace, to belong to the sacraments. *Guido loc. alleg.* They re-

1. Niceph. hist. Ecclesiastic. l. 18. c. 53.

Confess. Armenior. Art. 26. 27. 28. 29. 30. &c.

2. Alfons. a Castro. l. 5. cont. Hæres. Titul. de Deo. Hæresi. 12.

Boem. de Morib. gent. l. 2. c. 10.

3. Nicephor. loc. sup. citato. Liturgia. Armen. apud Cassandrum de Liturgijs

4. Niceph. loc. citat. Liturg. Armenior. vbi supra.

\*Concil. Constantinop. 3. Can. 32.

5. Boem. de Morib. gent. l. 2. c. 10.

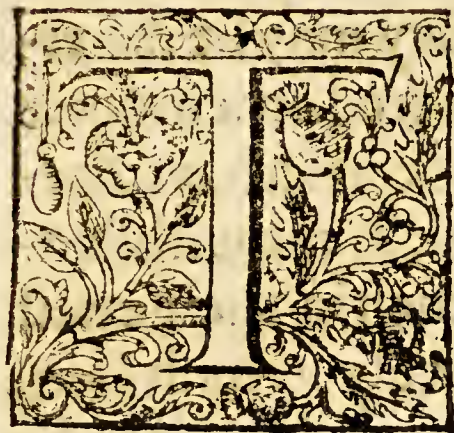


6. Guido. in  
Sum. de hære-  
fib. iect purgatorie, and pray not for the dead. *Th. a Ies.*  
*l. 7. pa. 1. c. 17.*
- Alfonſ. a Ca-  
ſtr. l. 12. cont.  
Hæref. Tit. de  
Purgatorio.  
hærefi. 1.  
Boë. loc. citato  
7. Bellon. Ob-  
ſer. l. 3. c. 12.  
Poſtel. in  
Lingua Tzer-  
uiana.  
8. Boem. loc.  
citato.  
9. Nichol. Pe-  
regr. Orient.  
l. 4. c. 19.  
Boter. Rel. pa.  
3. l. 2. c. Dioſ-  
coriani.  
10. Vitriac. hi-  
ſtor. Orient. c.  
79.  
11. Vitriac.  
loc. citato.  
12. Boter. loco.  
citato.
7. They beleue that the ſoules of holy men ob-  
taine not bleſſedneſſe till the vniuerſall iudgement.  
*Th. a Ies. l. 7. pa. 1. c. 17.* They admit married prieſts,  
and as *Burchardus* hath recorded. *de ſcr. terr. ſanct. p. 2. c. 2. §. 9.* admit none to be ſecular prieſts, except  
they be married. They rebaptiſe thoſe that come to  
their communion from the Latine Church. *Guid. Sum. de hærefib.* but exclude their ſecond marriage.
8. They abſtaine from eating vncleane beaſts.
9. They eate fleſh on fridaies betweene Eaſter  
and Aſcenſion day.
10. They faſt lent moſt ſtrictly, without egges  
milkemeats, fleſh, oile, wine, &c. onely with fruites  
herbes, rootes, and pulſe.
11. They celebrate not Chriſtmaffe day when  
other Chriſtians doe (*Dec mb. 25.*) but faſt on it:  
And in ſtead of it, celebrate the feaſt of our Sau-  
ours baptiſme, namely, on the day of the Epi-  
phanie.
12. They ſolemnize the feaſt of the Annuncia-  
tion, the ſixt day of *Aprill*. The purification the 14  
of *Februarie*, &c.



Of the Maronites.

CHAP. XXV.



The *Maronites* who were so named, not of an heretique called *Maron*, as many falsely write, *Prateol. de sect. Heretic. in verb. Maronite.* But of a holy man of that name, for wee finde mentioned in the

booke of Councils the Monastery of *S<sup>c</sup>. Maron.* *Concil. Constantinop. sub. Men. act. 5.* the Monks only wherof at first were termed *Maronites*: they are found in small numbers, in *Aleppo, Damascus, Tripolie* of *Syria*, and in *Cyprus*: But their maine habitation, is in the Mountaine *Libanus*. Which although it containe in circuit about \* 700 miles and is possessed onely in a manner by the *Maronites*, who for that priuiledge, namely to keepe themselves free from the mixture of *Mahumetans*, pay the *Turke* \*

\* Namely, for euery one aboue 12 yeares old 17 *Sultanines* by the yeare (the *Sultanine* weigheth a dramme of gold, about 7<sup>s</sup> 6<sup>d</sup> of our money) and for euery space of grounde 16. spannes square, one *Sultanine* yearely, as is recorded by *Posseuine.*

large tribute: yet of all sects of Christians, they are the least, as being esteemed not to passe in all \* 12000 houses,

\* *Posseuin. Appar. Sacri. in Maronite.*

\* *Boter. Relat. pa 3. l 2. c. de Maroniti. Posseuin. loco citato.*



Brocard. in  
Deser. Terr.  
sanctæ  
Tacit. histori-  
ar. l. ultimo  
\* Vitriac. hist.  
Orient. c. 84.  
Postell. de-  
script. Syriæ.  
pag 53.

Gerundenf. l.  
1. Paral. pom.  
Hispan. ca. de  
terra Rosellio.  
Fest. in Disti-  
on. Album.

Isidor. Origin  
l. 14. c. 8.  
\* Stuk. in Cō.  
ad Arrian. Pe-  
riplum Mar.  
Erythræ. p. 47.  
Adricom.  
Theatr. terr.  
sanct. in  
Nephtalim.  
Num. 63.

ses, (all in scattered villages) beside a few Monasteries, by reason of the indisposition of *Libanus* in most places, for frequent habitation. For beside the craggednesse or steepenesse of that Mountaine, which maketh many parts of it in a maner inaccessible, the higher Ridges of it, (which by *Brocardus* his relation are so eminent, that they may be discerned 40 leagues off) are also couered in a manner continually with snow, which it retaineth, as *Tacitus* with \* others, hath left recorded, notwithstanding the heat of that climate, euen in the nearest approach of the Sun. And is scarcely, as hath been obserued by *Postell*, in one Summer of thirtie to be found cleare of it: for which very cause and no other, that Mountaine seemeth to haue gotten the name of *Lebanon*. For לבנון in the ancient language of those parts (the *Phœnician* or *Hebrew* tongue) signifieth *White*, and לבנות *Whitenesse*: Euen as, for the like whitenesse of snow, *Gerundenfis* hath remembered *Canus* (the highest part of the *Pyrene* hilles) to haue obtained that name. And as *Festus* supposeth the *Alpes*, for the same cause, to haue gayned theirs, that in the *Sabine* dialect being termed (saith he) *Alpum*, which the *Romans* in theirs named *Album*. For so touching the originall of the name *Libanus*, had I much rather think, then be led by the phantasia of *Isidorus* & some \* others, namely, that *Libanus*, should purchase that name of frankincense which the *Grecians* call λιβανός and the *Iewes* לבנות. For, if it bee not true, which yet *Theophrastus* and *Plinie* write, that frankincense is gotten onely in *Arabia felix*, (according with that of *Virgil*, *Solis est*

*Tourea*



*Thurea virga Sabais*) by reason of which propertie of place, to burne incense is termed in *Tertullian*, *liquid Arabia incendere*: if that I say be not true, for indeed, I finde in *Dioscorides*, record of frankincense gotten in *India*, & in *Pedro Cieza* of the like in some part of *America*, yet is there no mention or remembrance in any history of nature, or other, as I take it, that frankincense was euer gotten in the Hill of *Libanus*.

Theophrast. hist Plantar. l.9.c.5.  
Plin. l.12.c.14  
Virg. Georg. l.2.  
Tertull. de coron. Milit. circa Med.  
Dioscorid de Medic. mater. l.1.c.7.

The Patriarch of the *Maronites* (to come nearer to our pupose) who is noted to be a Monke of *S<sup>t</sup>. Antonie*, and to haue vnder his Jurisdiction \* 8. or 9. Bishops, keepeth residence for the most part in *Libanus*, in a monasterie of *S<sup>t</sup>. Anthonie*, and now and then in *Tripolie*: And is \* one of them, that challenge the title of the Patriarch of *Antiochia*, keeping euer the name of *Peter* as the Patriarch of the *Jacobites*, the other challenger of the same dignitie, doth of *Ignatius*. But touching Religion, the Patriarch of the *Maronites* professeth obedience at this present, to the Bishop of *Rome*, yet but lately, in *Clement* the 8. his time: And both hee, and all the \* *Maronites*, are become of the Roman religion (being the onely Nation of the East, except the *Indians*, lately brought also to the Roman Communion, that acknowledgeth that obedience) and haue \* a *Seminary* in *Rome* of *Gregory* the XIII his foundation, for the trayning vp of the youth of their nation in that religion. But before that alteration, these were the characters of their Religion,

\* Possenn.  
Appar. sacr. in Maronitæ.  
\* Boter. Rel. pa. 3. l. 2. c. de Maroniti.  
Possenn. loc. citato.  
\* Possenn. loc. citat.  
Boter. loc. citato.  
Miræ: notitiæ Episcop. Orb. bis pag. 34.  
Tho. a Ies. de Conu Gent. l. 3. c. 3.

1. That the Holy Ghost proceedeth only from the Father. *Th. a Ies. l. 7. pa. 2. c. 6.*

A a 2. That



2. That the soules of men were all created together from the beginning. *Id. loc. citato.*

3. Not to baptise male children together. *Interrog. Patriarch. Maronit. ap. Tho. a Ies. l. 7. pa. 2. c. 5.*

3. That heretiques returning to the Church are to be rebaptised. *Tho. a Ies. l. 7. pa. 1. c. 6.*

5. That the childe is made vnclean by the touch of the mother till she bee purified, which after a male childe is 40 dayes, and 80 after a female, for which reason they baptise not their Infants afore those termes. *Tho. a Ies. loc. citat.*

6. That they celebrated the sacrament of the Eucharist in both kindes. *Possesuin. Appar. sac. in Maronita. Patriarch. Maronit. Interrog. 3. ap. Tho. a Ies. l. 7. pa. 2. c. 5.*

7. And in leauened bread. *Tho. a Ies. l. 7. pa. c. 6.*

8. Distributing to all the Communicants each one a peece of the same bread (which they consecrate in great masses) together with these words of the Gospell, *hee blessed and brake and gaue to his disciples, saying take eate &c. Mat. 26. 26. Id. Patriarch. Interrog. 3. ap. Tho. a Ies. loc. citat.*

9. To distribute the Sacrament of the Eucharist to children before the vse of reason, & first presently after baptisme. *Tho. a Ies. l. 7. p. 2. c. 5. §. 9. & cap. 6.*

10. Not to reserve the Sacrament of the Eucharist. *Patriarch. Maron. ubi supra.*

11. Nor to carry it to any sicke person in danger of death. *Tho. a Ies. l. 7. pa. 2. c. 5.*

12. To omit confirmation by the Bishop. *Patr. Maron, Int. 2. ubi supr.*

13. To



- 13. To exclude the fourth matrimonie, in euery person as vtterly vnlawfull. *Id. Ibid. Interrog. 5.*
- 14. That marriage is not inferiour to single life. *Th. a Ies. l. 7. pa. 2. c. 6.*
- 15. Vtterly to dissolue matrimony in case of adultery and marry another *Patr. Maronit. Inter. 5. ubi supra.*
- 16. That the father may dissolue the matrimonie of his sonne or daughter if he mislike it. *Th. a Ies. l. 7. pa. 2. c. 6.*
- 17. Not to ordaine young men Priests or deacons except they were married. *Patriarch. Maronites Inter. 6. ubi supra. Possuin. in Appar. sacr. in Maronite.* But yet to restraine their second marriage. *Th. a Ies. Ibid.*
- 18. To create children 5 or 6 yeares old subdeacons. *Patriarch. Maronit. Inter. 5. ubi supra.*
- 19. That no man entreth the kingdome of heauen before the generall Iudgement. *Th. a Ies. l. 7. pa. 2. c. 6.*
- 20. Not to fast on the Lords day nor on the Sabbath. *Th. a Ies. loc. citat.*
- 21. In the daies of fasting not to celebrate masse till the Euening. *Patr. Maron. ap. Th. a Ies. l. 7. pa. 2. c. 5.*
- 22. Not to eate of any thing strangled or of bloud. *Id. l. 7. pa. 2. c. 6.*
- 23. To exclude women during their monthly issues both from the Eucharist, and from the Church. *Patriar. Maronit. Interr. 8. ubi supra.*
- 24. Their maine Errour was, the heresie of the *Monothelites*, touching one onely will and action in Christ. Which errour although they renounced

Vitriac. hi-  
stor. Otient.  
c. 78.  
Tyrius de  
Bello sacro.  
l. 2. ca. 8.



Saligniac. Iti-  
ner. Tom. 8. c.  
2.  
\* Vitriac. &  
Tit. locis iam  
citat.

about 400 yeares agoe, and reconciled themselves then, to the Roman Church, at what time those parts of *Palestine* and *Syria*, were in the Christians hands, as \* *Iacobus a Vitriaco*, and *Guilielmus Tyrius*, the one Bishop of *Acon*, and the other of *Tyre*, haue recorded: yet shortly after, when those parts were by *Saladin*, the King of *Egypt* and *Syria*, recovered from the *Christians*, those *Maronites* relapsed, and forooke againe the *Roman* communion, till the latetimes of Pope *Gregorie* the *XIII.* and *Clement* the *VII.* with whom they againe renewed it.

And, this heresie of the *Monothelites*, springing out of that bitter roote of the *Iacobites*, touching one onely nature in *Christ*, was the last of that long and wicked traine of heresies, which vpon the contempt of the councell of *Chalcedon*, exceedingly wasted and ruined the *East Church*, for after that the detestation of *Nestorius* heresie, touching two Persons in our *Sauour*, (condemned in the third generall Councell) had so immoderately distempered the phantasies of *Eutiches* in *Constantinople*, & of the Patriarch of *Alexandria*, *Dioscorus* with other their adherents, that they thought not themselves safe enough from the heresie of two persons, till they were fallen into the other and opposite extremity of one nature in *Christ*, the *Diuine* and *humane* natures in *Christ* (in their conceits) by permixtion and confusion of substances, & of properties growing into one, vpon their adunation: and withall, that the humane nature of *Christ*, was not consubstantiall to ours, but of another kind, & conditi-



condition, which phantasies the fourth generall  
councell condemned. After I say this heresie of *Eu-*  
*tiches* and *Dioscorus*, had growne to that head in *Æ-*  
*gypt* & *Syria*, that like a violent & furious streame,  
whose course would not bee stayed, it bare downe  
before it all oppositions, and among the rest, that  
great & reuerend councell of Chalcedon, that had  
condemned it, and was contemned by it, it gaue  
occasion for an infinite traine of heresies to follow  
at the breach, which it had made.

For first (to omit infinite extrauagant branches,  
that sprang from it, and infinitely deformed the  
Church, renting with many schismes the vnity, &  
with as many heresies wounding the faith of it) It  
drew after it, the heresie of the passiblenesse of the  
deitie, because the deity of Christ, was become (in  
their conceits) the same nature with the humanity,  
that was passible. Secondly, (the absurdity of that  
being discerned) it occasioned an other extreme-  
ly opposite, namely of the Impassibility of the hu-  
manity of our Sauiour, (but on the same ground)  
because namely, it was become one nature with  
the deitie, which now we know to bee vnpassible.  
Thirdly, when the fondnesse of both were disco-  
uered, It bred a new deuise, touching one nature in  
our Sauiour (as the wit of *Heretiques* will better  
serue them, to deuise a thousand shifts to delude  
the truth, then their pride will suffer them once to  
yeelde and acknowledge it) It bred I say a new de-  
uise, namely, to be one, not by permixtion or con-  
fusion of substances, as *Eutyches* first taught, but  
onely by composition, the deitie and humanitie,

Vid. Nicephor  
Histor. Eccles.  
l. 18 c. 45. & se-  
quent.  
Leont. de  
Sectis. Acton.  
5. &c.



by coalition becomming one nature in Christ, as the bodie and soule grow into one nature in Man. And fourthly, when this phantasie began also somewhat to abate, and relent in manie: yet still a fraction as it were or rather a consequent of it was retained (for indeede it implieth by necessarie consequence the vnitie of nature) namely that there was but one will, and one action of both natures in the person of our Sauiour. And God knowes what a traine and succession of heresies might haue followed these, if that Lord, whom they had infinitely wronged by their wanton and wandring conceits of him, had not, to stop the course and streame of their wickednesse and follie, brought on them, the *Sarracens of Arabia*, for euen while the Church, specially that of the Easterne parts, was in great perplexitie and trauaile, with the heresie of the *Monothelites* (which I last mentioned) the *Mahumetans of Arabia*, like a mightie inundation brake forth, and ouerwhelmed all, and them first, that first, and most had wronged the Sonne of God, by fostering the forenamed heresies, and the infinite brood that sprung of them, I meane *Egypt* and *Syria*, and to this day, both they, and the neighbouring nations that had beene infected by them, remaine in thraldome. But yet as in the diseases and distempers of our bodies, contraries are vsually healed by contraries, so seemeth it to haue fallen out in the distempers of these mens religions, for as worldly prosperitie and wantonneffe of wit (ordinarie companions) wherewith these nations in those times abounded, bred in them their ordinarie children, namely, prosperitie



prosperitie of the world, pride, and wantonnesse of wit, errour, which couple in matter of faith and religion, is wont to produce no better issue then heresie. So on the other side hauing now at length, their harts humbled, and their wit staimed by that pouertie and affliction, wherein the tyrannie and oppression of the *Arabians* and *Turkes* hath long holden them, it seemeth the Lord hath taken pite on them (as it is his propertie not to dispise humble and broken spirits, and to remember mercie in the midst of iudgement) and reduced them, or the most of them, to the right acknowledgement of his sonne againe. For certainly, that they and other Christians of the East, haue (at least in these later times) disclaimed and abandoned, those hereticall phantasies touching our Sauour, wherein by their misleaders they had beene aunciently plunged (and which many Christians of these West parts, still charge them with all) doth manifestly appear, First of \* the *Iacobites*, and Secondly of the \* *Nestorians*, by their seuerall confessions, translated out of the *Syriacque* tongue by *Masius*, and extant in *Bibliotheca Veterum patrum*. Thirdly of the \* *Armenians*, by their owne confession also, translated by *Pretorius*. Fourthly, of the \* *Cophiti*, by the profession of their faith extant in *Baronius*. Fifthly of the \* *Habassines*, by the relation of *Zaga Zubo* a Bishop of their owne. Sixtly, of the \* *Indians*, by their reconcilment to the Church of *Rome* mentioned by *Posseuine*. And Seuenthly, of the \* *Maronites*, by their like reconcilment, recorded by him and by others.

\* \* Biblioth.  
Vot. Patr.  
Tom. 4 pag.  
1049 & 113.  
\* Confess.  
Armen. de  
Trinitate. Art.  
26. 27. 28. 29.  
30.  
\* Baron Tom  
6. Annal. in  
fine.  
\* De Relig. &  
Morib. Æthi-  
op. ap. Domi-  
an. a Goc.  
\* Posseuin.  
Appar. sac. in  
Nestoriani.  
\* Posseu. n. lib.  
citat. in Maro-  
nit. x.  
Boter. Rel. pa.  
3. l. 2. c. Maro-  
niti.

of



Of the severall Languages wherein the Liturgies of Christians in severall parts of the World are celebrated.

CHAP. XXVI.



And thus haue I related, the severall sects of Christians, that are abroad in the world, with the places of their habitations, and the special characters (that are recorded) of their religions. One point notwithstanding of their difference, haue I left purposely as yet vntouched, both for the ampleness of the matter, and because I conceaue you would haue it declared severally. Namely, touching the different languages, in which all these severall sorts of *Christians*, celebrate their Liturgies or diuine seruice.

Michou. l. 2. de  
Sarmatia. c. 1.  
Cruſ. Turcog.  
l. 7. pa. 487. &c

But first, to speake a word or two, of the publique seruice of the *Jewes*, and of the *Mahumetans*, in their *Synagogues*, and *Meskedes* (seeing I intreated before of those religions.) The *Jewes* where they obtaine libertie for their *Synagogues*, celebrate theirs, in the auncient *Hebrew* tongue, as *Michonius*, with manie others, hath related, and as is manifest, by their owne editions of their publique praiers, printed both at *Venice*, and in *Polonia*, in that language.

But the *Mahumetans* haue theirs in the *Arabique* tongue (the native language of their prophet) as  
George-



Georgeuitz Richerius, and sundrie others haue recorded: So that not onely in *Arabia*, and *Aegypt*, and *Barbarie*, and *Palestine*, and *Syria*, and *Mesopotamia* (in which parts the *Arabique* tongue is become the vulgar language) the *Alchoran* is read, and their publique deuotions exercised, in *Arabique*: but also in *Greece*, and *Natolia*, and other parts of the *Turkish* dominion, where the *Greeke*, and *Turkish*, and *Slauonique* tongues are vulgar, as also in *Persia*, in *Tartarie*, in *India*, where they haue other natiue, and peculiar languages, the *Mahumetans* reade the *Alchoran* \* (which they suppose were profaned if it were translated into vulgar tongues) and performe their publique deuotions, in that language.

Georgen. De Ritib. Turcar. l. 2. c. 1. Richer. l. 2. de Morib. & Institut. Turcar. Crus. Turcogr l. 7. pag. 487.

\* Georgeuitz. de Rititi. Turcar. l. 2. c. de Sacerdotibus.

But Christians in celebrating of their diuine Liturgies, differ touching the language verie much, Indeede I finde it recorded in *Durandus* (but vpon what warrant and authoritie I cannot finde) that til the time of *Hadrian* the Emperour (that is about 120 yeares after Christ) their Liturgies were all celebrated in the *Hebrew* tongue: And that then, the Orientall Church began, first to celebrate them in *Greeke*. Indeede mee thinkes it is possible, that the Christians of the Gentiles might in honour of the Apostles, retaine the Apostles Liturgies, in the verie tongue wherein by the Apostles themselues, they had beene first ordained, for it is not to be doubted, but \* many yeares passing (about tenne) after our Sauours assention, before the Apostles left *Syria*, and sundred themselues to preach the Gospell abroad in the world among the

Durand. Rationat. diuino. l. 4. q. 10.

\* Vide Baronium. Tom. 1. Annal. Ad An. ch. 41. 5. 14.

Bb

gentiles



gentile & forraine nations. It is not to be doubted I say, but the Apostles, while they remained in *Iurie*, ordained liturgies in the *Iewish* tongue, for the vse of those *Iewes*, whom they had conuerted to Christianitie: which liturgies by the Christian disciples of the *Iewish* nation, dispersed in manie prouinces of the gentiles, might together with Christian religion, be carried abroad, and gladly entertained among the gentiles. This is possible I say, but if it be also true (as I haue not obserued any thing in antiquitie that may certainly impeach the truth of it) yet that which is spoken by *Durandus* of those Liturgies in the *Hebrew* tongue, must be vnderstood (I doubt not) of the *Hebrew* then vulgar and vsuall, that is to say the *Syriaque* tongue: Not onely, because in that language, we finde them in these times, celebrated by the Christians of the East: but also because I can conceaue no reason, either, why the Liturgies should bee ordained by the Apostles in that language which the *Iewes* theselues (the learned excepted) vnderstood not, if it were done for the *Iewes*: or else why the *Gentiles*, should translate them (or vse them so translated) out of the *Hebrew* into the *Syriaque*, seeing both were to them alike, vulgarly vnknowne, and not vnderstood. But howsoeuer it was in that most auncient and primitive state of the Church, in and immediately following the Apostles times, the difference certainly among Christians in these present times, in that behalfe is verie great, some of them celebrating their liturgies in their owne natiue and vulgar, and some other in learned and forraine tongues.

The



The Christians then (to speake first of the first sort) that celebrate them in their owne vulgar languages, are the *Armenians, Habassines, Moscouites* with *Russians, Sclauonians, and Protestants.*

For that the *Armenians* (howsoever otherwise in their ceremonies belonging to diuine seruice, they approach neerer as \* *Bellonius* and others report, to the rites of the Latine Church, then any other sect of Christians) that they I say exercise their common diuine seruice in the *Armenian* tongue, *Jacobus a Vitriaco, Brocardus, Michonius, Breitenbachius,* and manie others, some of their owne experience, and others of certaine relation, haue left recorded. And namely, as touching the translation of the holy scripture into the *Armenian* tongue, which at this Present, is in solemne vse among them, the *Armenians* themselues as \* *Sixtus Senensis* hath recorded, attribute it, to no other author then to *Chrysostome*: who also, out of the historie of *George* Patriarch of *Alexandria*, written of the life of *Chrysostome*, remembreth it specially to haue beene *Chrysostomes* worke after his banishment from *Constantineple*, while he liued in those parts of *Armenia*, to which as wee reade in \* *Sozomen*, hee was by the Emperours decree confined, and there died. And certainly, that the holy scriptures, were translated into the *Armenian* tongue, before *Theodorets* time, who liued soone after *Chrysostome*, for he flourished about the yeare 440, *Theodoret* himselfe (although he name not the *Author* of the Translation) hath left recorded: as I finde also acknowledged by *Angelus Roccha*, in his discourse of the *Vatican* Librarie,

\* Bellon. Obseru. l. 3. ca. 12. Viriac. Hist. Or. c. 79. Brocard. descript. terræ sanct. Michou. de Sarmat. l. 2. c. 1. Breitenbach. Peregrin. c. de Armen. Postel. de Lingua Armenica. Bellon loco. citato. Nichol. Peregrin. Orient. l. 4. c. 19. Villamont de Voyages. l. 2. c. 23. Boter. Relat. pa. 3 l. 2. & Alij pluros. \* Sixt. Senens. l. 4. Biblioth. sanct in Ioannes Constantinopolitanus \* Sozomen. H. st. l. 8 c. 22. Theodoret. l. 5. de Curand. Græcor. Affectib. post. med. Roccha. in Bibliotheca Vaticana. p. 157.



not onely that *Chrysostome* is sayd to haue translated of the Scriptures into the Armenian tongue, but, that he is also celebrated among the Monuments of the same *Vatican*, as the \* Inuentor of the Armenian characters still in vse.

\*Id pag. 155.  
& Mut. Panfa  
de Biblioth.  
Vaticana, pa.  
4. discors. 21.  
Alvarez. hi-  
stor. Æthiop.  
ca. 159.

And touching the *Habassines*, *Alvarez a Portuguez* that liued many yeares among them hath not onely left recorded, that they reade Scriptures in the *Tigian* tongue, which is a dialect of the *Habassin*, (for *Tigia* he noteth to bee that part of *Habassia*, which first receiued Christianity) into which language *Sabellicus Supplem. Histor. l. 8.* recordeth both the old and new testament to haue beene translated out of the *Chaldee*. But \* hee, with many \* others, that they celebrate their Liturgy in their owne language, though the *Chaldee* be esteemed among them, as their learned tongue, which also the Liturgie it selfe (you may finde it in the new Edition of *Bibliotheca veterum Patrum*) if you marke the long answers of the People to the Priest, in their Praiers doth euidently import.

Idem c. 11.  
\* Postell. de  
Ling. Indica.  
Theu. Coll.  
2. ca. 14.  
Villamont.  
l. 2. ca. 24.  
Biblioth. Vet.  
Pat. Tom. 6.  
pag. 55.  
Michou. l. de  
Sarmat. 2 c 1.  
Sigism. l. de  
Reb. Moscou.  
pag. 46.  
Poissevin. l. de  
Rebus Mosc.  
pag. 4.  
Theu. Col. l.  
19. ca. 12.  
\* Bapt. Palat.  
de Rat. scri-  
bend.  
Roccha in  
Biblioth. Va-  
tican. pag. 162

And no lesse certaine is it also, of the *Muscovites* and *Russians*, that their Liturgies are likewise ministered in their vulgar tongue (being a kinde of *Slauonian*) though sometimes intermingling *Greeke* hymnes as *Guaguinus* hath obserued: *Descript. Moscou. ca. 2.* as is testified by *Mathias Michou*, by *Sigismund*, by *Possevine*, by *Theuet*, and sundry others.

And as euident is it of the *Illyrians*, whom wee commonly call *Slauonians* \* that they also exercise their publique diuine seruice in their owne language: which to haue beene allowed them by the Pope,



Pope, at the suit of *Cyrill* their Bishop, or as \* others say, of *Methodius* (but the difference is of no importance, for they both liued in the same time, and were companions in preaching the Gospell to barbarous nations) *Aeneas Siluius* and others haue recorded. And, in particular of the *Liburnians*, (the more Westerly part of the *Slauonians*) it is affirmed by *Auentine*: and of the *Dalmatians*, (the more Easterly part of them) by *Angelus Roccha*, that they celebrate their liturgies in their owne language: Which, *Roccha* saith the *Dalmatians* are most certainly perswaded to haue beene of *Hieromes* deuising. But yet in determining the Antiquity of that custome, *Roccha* that referreth it to Pope *Paul* the second is greatly mistaken: Because wee finde it to haue beene much more anciently granted them by Pope *John* the eighth that they might both reade the Scriptures, and celebrate masse, in their owne tongue, as appeareth by the same \* Popes Epistle extant, to *Sfentopulcher*. And euen *Roccha* himselfe (forgetting himselfe) confesseth it in another place, to haue beene obtayned of the Pope by *Cyrill*, who was about 600 yeares ancientser then *Paul* the second. And certainly (now I am speaking of Popes) of no other Iudgement touching diuine seruice in vulgar tongues, seemeth Pope *Innocent* the third to haue beene (and perhaps it was also the decree of the Councell of *Lateran*) charging that in cities, where there was concourse of diuerse nations, that differed in languages, and ceremonies, diuine seruice and the sacraments, should be celebrated according to that difference.

\* Auentin. l. 4. Annal.

Æn. Silu. in Hist. Bohemica. c. 13. Auentin. loc. citat. Rocch. loc. citato.

\* Epist. 247. Ioan. Papæ. 8. in Tom. 3. Concil. par. 2. ap. Bin. pag. 990. Roccha. lib. citato p. 168.

Concil Lateran. c. 9. & in Decret. l. 1. Tit. 31. ca. 14



\* Hofius de  
Sacro Verna-  
cul. legendo.  
Postell. de lin-  
gua Illyrica.  
Eratm. Decla-  
rat. 37. ad cen-  
sur. theolog.  
Parif.  
Sixt. Senenf.  
l. 4. Biblioth.  
Sanct. in Hie-  
ronymus  
Stridonensis  
Scalig. Dia-  
trib. de Lin-  
guis Europæ.  
& alij plures.  
\* Sixt. Senenf.  
loco citato.  
Hieron. in E-  
pist. ad So-  
phron. Tom. 3  
Scalig. loc.  
iam citato.  
Auentin. l. 4.  
Annal.  
Pansa de Bi-  
blioth. Vati-  
can par. 4. Di-  
scor. 23.

\* Martyrolog.  
Rom. Martij.  
9 Michou. de  
Sarmatia.  
l. 1. c. 7.

But to speake a little in particular of the vulgar translation of the holy Scripture vsed among the *Dalmatians*: It is not onely affirmed by sundry writers to be the worke of *Hierome*, but *Hierome* himselfe in his Epistle to *Sophronius*, seemeth to \* some learned men to intimate so much, But yet there is another translation also of the Scriptures into the *Slauonique* tongue, later then that of *Hieromes* as \* *Scaliger* hath obserued, being written in the *Seruian* character (as the former is in the *Dalmatian*) vsed in *Rascia*, *Bosina*, *Bulgaria*, *Moldauia*, *Russia*, *Mosconia*, and other nations of the *Slauonian* language in the Easterne parts, that celebrate their Liturgies after the *Greeke* Ceremonie, and professe obedience to the Patriarch of *Constantinople*: Of which later translation \* *Methodius* the companion of *Cyrill* in preaching of the Gospell to Gentile Nations is certainly reported to haue been the Author. Which *Cyrill* (if you question what hee was) was neither he of *Alexandria*, nor he of *Ierusalem*, as *Mutius Pansa* hath vainely imagined, but another, farre later then either of them, whom in the *Slauonique* tongue they call *Chiurill*, one that liued about the yeare 860. namely, he that in the time of the Emperour *Michael* the third, and Pope *Nicholas* the first together with *Methodius*, first brought the *Mengrelians*, *Circassians* and *Gazarans*, and after that \* many of the *Slauonians*) to the faith of Christ, as *Michouius* hath recorded. Neither neede we any other testimony, to refell the phantasie of *Pansa* touching *Cyrill* of *Ierusalem*, then *Pansa* himselfe, as namely acknowledge, that *Cyrill* was the Inuenter of another



other sort of *Illyrian* characters then by *Hierome* had beene formerly deuised (for of the *Dalmatian* characters, that are in vse in *Dalmatia, Liburnia, Istria, Morauia, Silesia, Bohemia, Polonia &c.* *Hierome* is acknowledged to be the Author) It could not be therefore *Cyrril* of *Ierusalem*, as being ancienter then *Hierome*, and by him registred in his catalogue of Writers. And indeede (to make an end) what reason or occasion might the Bishop of *Ierusalem* haue to deuise characters for the *Illyrians*?

But to intreate a little more (on this occasion) of translations of the holy Scripture, made by the ancient fathers into vulgar languages: Besides those already mentioned, of *Hierome* and *Chrysostome*, by the one, into the *Dalmatian*, and by the other into the *Armenian* tongue; It is also recorded by *Socrates*, and *Nicephorus*, and sundry\* others of *Vulphilas*, bishop of the *Gothes* one more ancient then either of the former, for hee flourished in the time of *Constantius* the Emperour, and was successor to *Theophilus*, whose subscription wee finde in the first *Nicene* Councell (being the same man, to whom the Inuention of the *Gothique* Alphabet is likewise attributed by the same Authors) that hee translated the holy Scripture into the *Gothique* tongue. A copie of which translation is remembered by *Bonauentura Vulcanius*, to be yet remaining in some Librarie of *Germany*: And it may be, that the *Gothique* translation of the foure Euangelists, mentioned by *Gruter* in the booke of ancient Incriptions, to be of a thousand yeares antiquity and remaining in the Abbey of *Werding*, might be part

\*Postell de  
Ling. Dalma-  
tica.  
Roccha. Bi-  
blioth. Vati-  
can. pag. 161.  
& Alij pluri.  
mi.

Socrat. Hist.  
Eccles. l. 4. c.  
17.

Niceph Hist.  
Eccles. l. 11.  
c. 48.

Tripart. Hi-  
stor. l. 8. c. 13.  
Paul. Diacon.  
Hist. Miscell.  
l. 12.

Sozomen. l. 2.  
c. 37.

Socrat l. 2.  
c. 32.

Vulcan. in  
præf. de Lit-  
tur. & Lingua  
Getarum.  
Inscrip. Vet.  
pag. 146.

of



Hieron. in  
præfat. in 4.  
Euangel.

Theodoret. l.  
5. de Carand.  
Græcor. Affe.  
tibus post  
med.

\* Vasco. in  
Chron. Hispan  
ad An. 717.

\* Ioan. Treuis.  
l. 5. c. 24.

\* Auentin. l. 4.  
Annal.

\* Sixt. Senens.  
B. l. Sanct. l. 4.  
in Iacobus Ar-  
chiepiscopus  
Genuensis.

Vitriac. Hi-  
stor. Orient.  
ca. 77.

Barbos. in Vol.  
1. de Viaggi. a-  
pud Ranuis.  
pag. 313.

Villam l. 2. c.  
23. Boter. Rel.  
par 3. l. 2. c. de  
Nestoriani.

of that translation of *Vulphilas*: But yet that besides these translations into vulgar languages, hitherto mentioned of *Vulphilas*, *Chrysofome*, and *Hierome*, the holic scriptures were likewise aunciently translated into the languages of many nations, is affirmed by *Hierome*: And in particular (although the translators names be not recorded) into the *Egyptian*, *Persian*, *Indian*, *Scythian*, & *Sarmatian* tongues, nay into all the languages of other nations, as *Theodoret*, that flourished in the time of the *Ephesine* and *Chalcedon* councils (almost 1200 yeares agoe) hath left testified: As also in the following times (yet aunciēt) we reade of the like translations of the Scriptures, to haue beene made by \* *Iohn* Archbishop of *Siuill* into the *Arabique*, about An. 717, which then was the vulgar speech of that part of *Spaine* and some part of it, into the *Saxon* or *English* by *Beda*, about the same time: Into the *Slauonique* by \* *Methodius* about An. 860. &c. Into the *Italian* by \* *Iacobus de Voragine* about An. 1290, &c.

And now to intreate of those sects of Christians that celebrate their liturgies in learned and forraine tongues: which the vulgar people doe not vnderstand: I finde onely three languages, wherein they are all performed. Namely, the *Greeke*, the *Latine*, and the *Chaldee*, or *Syriaque* tongues.

And First, touching the *Chaldee* or *Syriaque*, in it are celebrated, the liturgies of the *Nestorians*, as *Vitriacus*, *Barbosa*, *Villamont*, *Botero*, and others haue recorded: for *Genebrard* that pronounceth peremptorily, the *Hebrew* tongue, and not the *Syriaque* to be the vsuall language wherein all the orientall nations



tions minister their diuine seruice, bewraies but too much, both his bouldnesse and his ignorance, as being not able, I am certainly perswaded, to produce any historie, or other lawfull testimonie, that recordeth the Liturgies of any Christians in all the East, to be performed in the *Hebrew* tongue. But yet it may bee obserued, that where in sundrie writers we finde it mentioned, that the *Nestorians* exercise their diuine offices in the *Chaldee*, we are not to vnderstand them of the pure and auncient, but of the degenerate or *Jewish Chaldee*, which beside the *Chaldee* and *Hebrew* whereof it is principally tempered and compounded, hath much mixture also both of *Greeke* and *Arabique*, such as the *Jewes* language was after our Sauour and his Apostles time, that is (in a word) the *Syriaque*, for the *Jewish Chaldee* (to declare this point a little better) is of two sorts: One of those that returned not againe after the captiuitie to *Ierusalem*, but setled themselves to inhabite about *Babilon*, whose language (although somewhat degenerating also from the right *Chaldee*) is termed the *Babylonian* tongue, of which sort, the *Jewes* dialect of *Neardea* in *Mesopotamia* (the compilers of the *Babylonian Talmud*) was: The other of those that returned from the captiuitie, whose language is properly termed the *Syrian* or *Ierusalem Chaldee*, varying somewhat farther from the natiue *Chaldee* then the former, by reason of the mixture of forraine words, *Arabique*, *Greeke*, *Roman*, and others, which in course of time it contracted: In which dialect, the *Talmud* and *Targum*, both named of *Ierusalem*, and the

Genebrard.  
Chronog. l. 3.  
ad. An. Chr. 32



bookes of the later *Rabbines*, are written. And in this second sort of *Chaldee*, is the holy scripture by the East Christians translated, and their Liturgies at this day celebrated.

Secondly of the *Indians*, that they in like sort performe their Liturgie (not in the *Hebrew*, as is confidently affirmed by *Genebrard*, but) in the *Chaldee* or *Syriaque*, is testified by *Oforius*, *Possevine*, *Linschot*, &c. and confirmed by their Liturgie, extant in *Bibliotheca Veterum Patrum*, which is there remembred to be translated out of the *Syriaque*.

And so doe Thirdly the *Iacobites*: Namely, they of *Mesopotamia*, of *Babilon*, of *Palestine*, of *Syria*, and of *Cyprus*, which are peculiarly knowne by that appellation. Of whom *Vitriacus* long since obserued, that they read the diuine scriptures, in a language vnknowne to the *Lay* people: And that language by the new Testament \* brought from them by *Moses Mardenus* into *Europe*, to bee printed (for the more commodious dispersing of it abroad in their Churches) we now certainly know to be the *Syriaque* tongue, euen as it is also knowne and \* recorded touching the rest of their diuine seruice, that it is performed in the same *Syriaque* language, which they terme the *Chaldee*. And it is thought, that the Liturgie commonly termed *Anaphora Basilij*, which, we haue by *Marius* translated out of the *Syriaque* into Latine (and is found in *Bibliotheca Veterum Patrum*) is the *Iacobites* Liturgie: which language although it be now vnknowne among them, (their clarkes or learned men excepted) yet that it was vulgarly vnderstood, when that liturgie was first

Ofer. de Reb. Emmanuel. l. 3. Posseuin. in Appar. sacr. in Diamp. riense Concilium. Linschot. l. 1. c. 15. Bibl. Vet. Patr. in Auctario. Tom. 2. in fine.

Vitriac. Histor. Orient. c. 76.

\* Vide Widmanstad. in præfat. Testamenti. Syriaci.

\* Post. de lingua. Chaldaic. Boter. Rel. pa. 3. l. 2. c. de Iacobiti.

Biblioth. Vet. Pat. Tom. 6. pag. 27.



first ordained, the long answers of the people to the priest, in their prayers which wee finde in it, may be demonstrations. But touching the old testament, which they haue also (as *Arias* writes he hath heard from their owne relations, and *Postell*, that he hath seene) vsuall in all those East parts in the *Syriacque* tongue, it is specially obserued by *Arias Montanus*, to be translated, not out of the *Hebrew*, but out of the *Greeke* of *Origens* emendation.

*Arias. Montan.*  
in Admonit.  
præfix. Biblijs  
Reg. de Versi-  
one Syriaca.  
*Postel. in Lin-*  
*gua Chaldaica*

And Fourthly, of the *Cophti* or Christians of *Egypt*, it is likewise \* obserued, that they celebrate their liturgies in the same language: (reading yet the Gospell after it is done in the *Chaldee*, in the *Arabique* tongue, which is now, and long hath beene the vulgar language of *Egypt*.) And it may further appeare, beside the testimonie of histories, by the Liturgie of *Seuerus*, Patriarch of *Alexandria*, in vse among them, translated out of *Syriacque* into latine by *Guido Fabritius*.

\* *Boter. Relat.*  
pa. 3. l. 3. c. de  
Christiani dell  
Egitto.

And Fifthly, the *Maronites* in their Liturgies, (which *Posseuine* obserueth to be the Liturgies of *Peter*, of *Iames*, and of *Sixtus*) vse the same *Syriacque* language (the *Arabique* being also their vulgar) as beside *Posseuine*, *Postell*, also, and *Villamont*, and others haue recorded.

*Posseuin. in*  
*Appar. sacro*  
*in Maronitæ.*  
*Postel. de ling.*  
*Chaldaica.*  
*Villam. l. 2. c.*  
24.

And so doe Sixtly, and lastly (to make an end of this reckoning) the poore Christians of the Isle of *Zocotora* (an Island after *Barros* his dimension of 60 miles in length and 27 in bredth) without the bay of *Arabia*, for although I finde it questioned touching the religion, whether they bee *Iacobites* or *Nestorians*; *Iuan Barros* affirming the first (and it

*Barros. de Asi.*  
a. Decad. 2. l. 1.  
cap. 3.



Anan. Fabric.  
del. Mondo.  
Trat. 3. p. 292.

Boter. Relat.  
par. 3. l. 3. de  
Christiani di  
Socotena.

may seem so for their nearness to the dominions of *Habassia*) and *Ananias* proving the latter because they are uncircumcised, which *Jacobites* are not, and profess obedience to the Patriarch of *Mozal*, who is knowne to be Patriarch of the *Nestorians*: yet in this they both agree, that their diuine seruice (such as it is) is performed in the *Chaldee* tongue. And although *Botero* relate it to be done in the *Hebrew*, yet hee meaneth (out of doubt) not the auncient and pure *Hebrew*, but the latter or degenerate language of the *Hebrew*, that is to say the *Syriacque*. As the other also that affirme the publique and solemne deuotions either of these *Zocotorini*, or anie other Christians in all the East, or South parts of the world, to be read in the *Chaldee*, require also the like interpretation: Namely to be vnderstoode, not of the right, and *Babylonian*, but of the *Jewish* and corrupted *Chaldee*.

But now to speake of those Christians, that celebrate their Liturgies in the *Greeke* tongue: I obserue them to be these.

1. The *Gracians* themselves: Namely all they whose vulgar speech the *Greeke* tongue is, inhabiting in *Greece*, and a great part of *Natolia*, of *Macedon*, and of *Thrace*, together with all the Islands of the *Aegean* Sea, and the other manie scattered Islands, about the coasts of *Greece*. But yet they doe it, not in the present vulgar, but in the pure and auncient *Greeke* tongue, whereof as I before obserued, the common people vnderstande but little: vsing namely, on festiuall daies, the auncient Liturgie of *Basil*, and on common daies that of *Chrysostome*,



sofome, as *Ieremie* a late Patriarch of *Constantinople* hath recorded. And namely, as touching the holie scriptures, vsing the *Septuagints Greeke* translation, and specially that of *Lucians* Emendation. At least it was so with them in *Hieromes* time (and I finde no mention at all recorded of any alteration) who obserueth the Edition of the 70 Interpreters by *Lucianus*, to haue beene receiued in vse from *Constantinople* as farre as *Antiochia*: As also that of *Origens* emendatiō, from *Antiochia* to *Ægypt* and in *Ægypt*, that of *Hesychius*. But (howsoeuer it may be touching the edition vsuall among them) yet certainly, that the *Grecians* haue not the scriptures translated into the vulgar *Greeke*, the \* *Grecians* themselues haue directly recorded.

Ierem. Resp. r.  
ad Germanos  
cap. 13.

Hieron. in  
præf ad Lib.  
Paralipom.

\* Theodos.  
Zygomal in e-  
pist. ad Cruf.

l. 7. Turcogre-  
cæ. pag. 431.

2. The *Syrians*, namely those, that for distinction of religion from the *Iacobites* (who likewise inhabite *Syria*) are termed so, that is to say the *Melchites*, for they (hauing the *Arabique* for their vulgar language) as they agree in other points of their religion, and ceremonie, and order of diuine seruice, with the *Grecians*, so doe they as touching their Liturgie, in language also, as is obserued by \* *Vitriacus*, *Haitho*, *Breitenbachius*, and manie others.

\* Vitriac. Hi-  
stor. Orient.  
c. 75. Haitho. l.  
de Tartariss c.  
14. Breiten-

bach. Peregrin.  
c. de Surianis.  
Baumgart. Pe-  
regr. l. 2. c. 9.

Villamont. l. 2  
c. 22. Boter.  
Rel. pa. 2. l. 2. c.  
de Melchiti.

\* Vitriac lib.  
citat. c. 80.

3. The *Georgians*, who hauing for their vulgar speech, a peculiar language of a middle temper (which well agreeth with the position of their Countrie) betwixt *Tartarian* and *Armenian*, as *Gesner* and *Postell* and *Roccha* in their bookes of languages haue obserued, exercise notwithstanding their liturgies in the *Greeke* tongue, as \* *Iacobus* a



Gesner. Mi-  
thrid. in Lin-  
gua Georgian.  
Postel. de 12.  
Ling. Tit. de  
Ling. Georg.  
Roccha. de  
Dialect. i  
Georgiana, &  
in Græca Vet.  
Baumgart. loc.  
citat. Villa-  
mont. l. 2. c. 23.  
\* Interian. de  
la vita de. 1.  
Zychi. ca. 1.  
Bellon. Obser-  
uat. l. 1. c. 35.

*Vitriaco, Gesner, Postel, Roccha, and diuerse others* have certainly recorded.

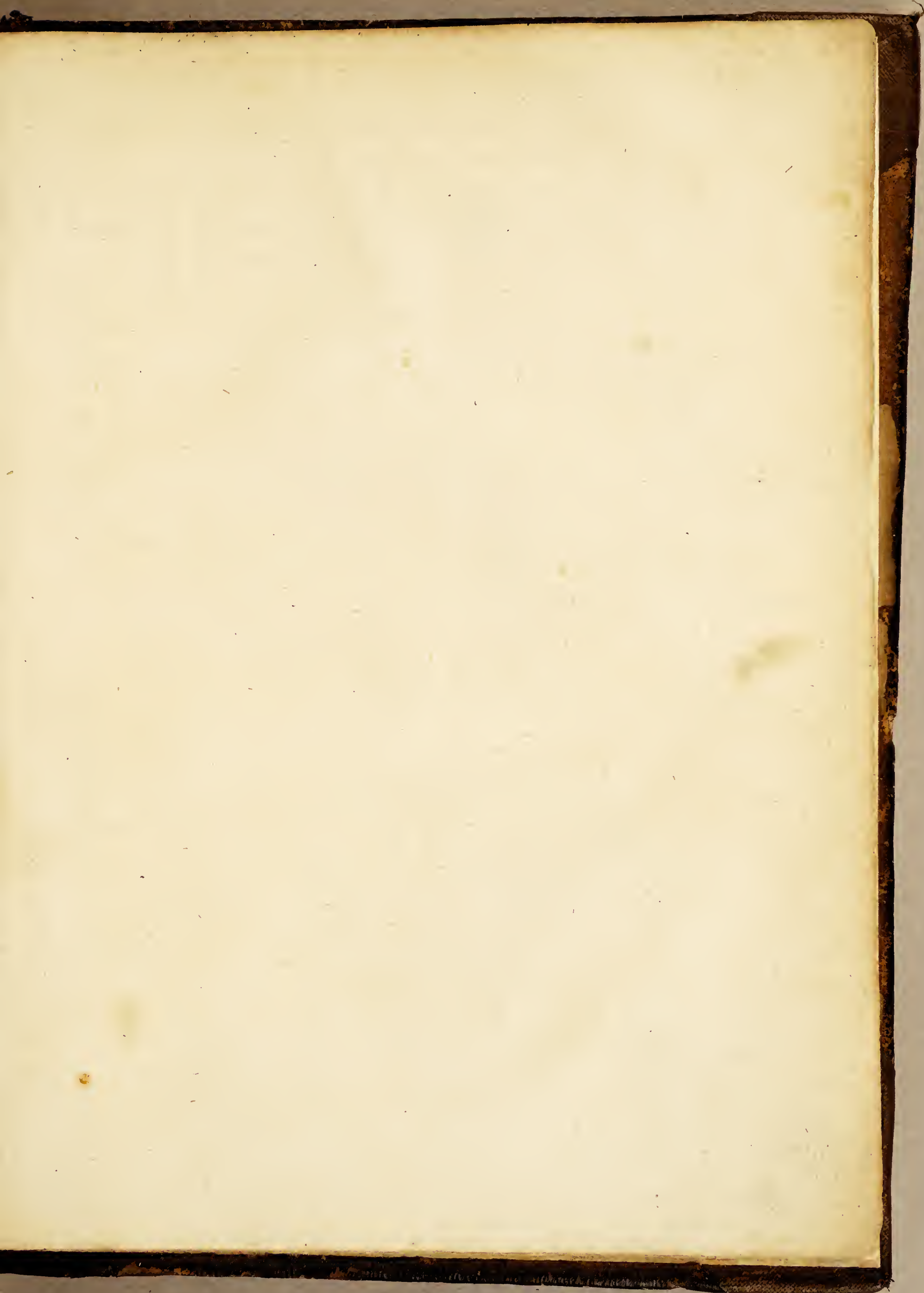
4. The *Circassians*: who yet in such sort cele-  
brate their diuine seruice in the *Greeke*, that their  
priests themselues by reason of their grosse igno-  
rance, vnderstand not what they reade \* as *In-  
tireano* (that liued among them) hath remem-  
bred.

5. And lastly, in the *Greeke* tongue are cele-  
brated, the Liturgies of all the monasteries, that  
are of the *Greeke* religion, wheresoeuer dispersed  
within the *Turkish* dominions, in *Afrique* or *Asia*:  
As in mount *Sinai*, the Cities of *Petra* and *Eltor* in  
*Arabia*: In *Ierusalem*, *Alexandria*, *Damascus*, and in  
sundrie other places, as *Bellonius* with others hath  
left recorded.

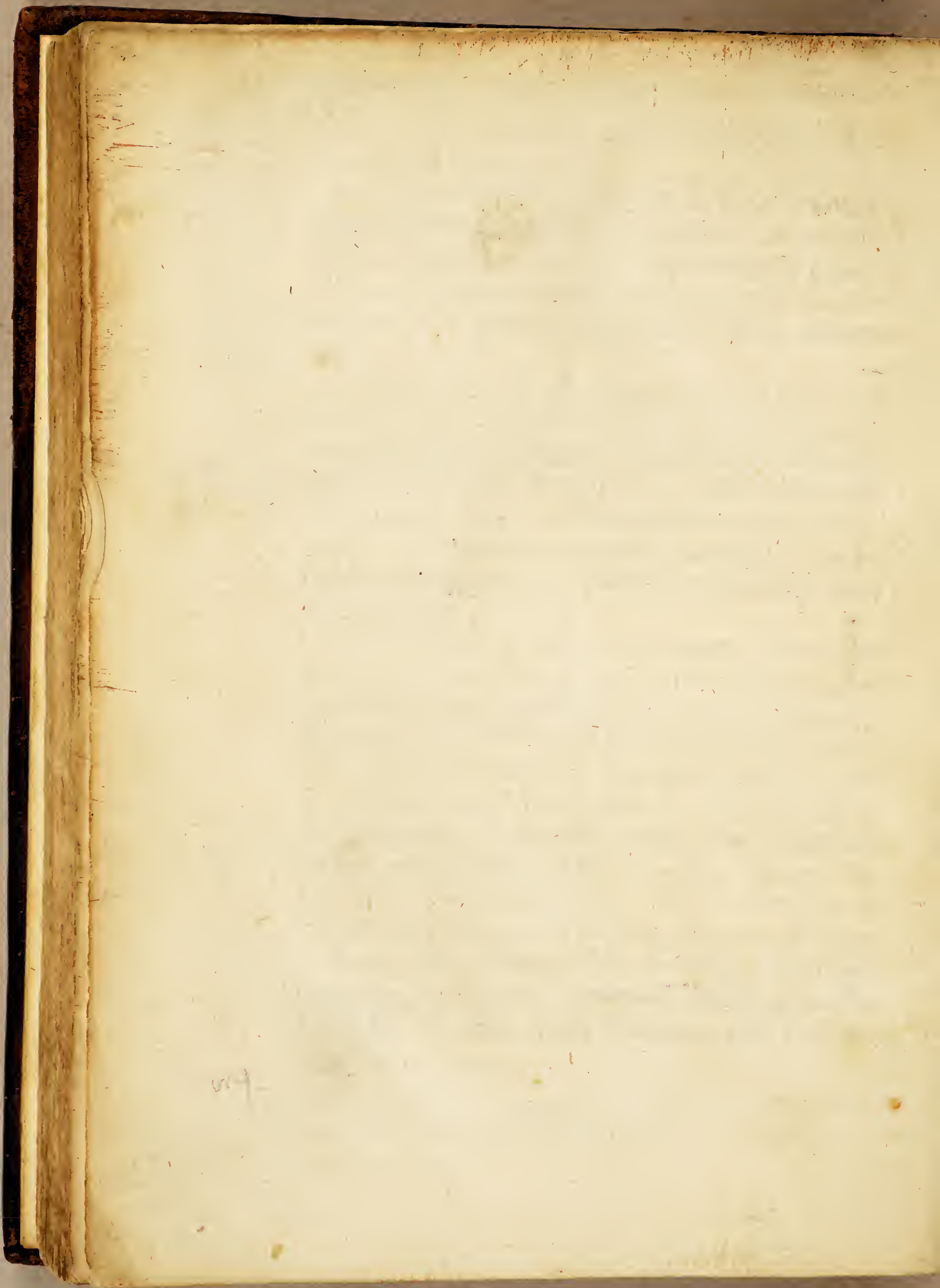
And to come at last to the nation, that cele-  
brate their Liturgies in the Latine tongue: To  
speake of them, even this little will be enough:  
Namely, that all the Christians, that are found of  
the *Roman* Communion, in *America*, and in *Afri-  
ca*, celebrate their liturgies in the *Roman* tongue.  
As all likewise in *Europe* (except the *Slauonians*  
aboue mentioned.) And in *Asia*, except the  
two new *Roman* purchases, of the *Maronites* in  
*Syria*, and of the Christians of *Saint Thomas*  
in *India*, who retaine still, the old accustomed  
language, which as I obserued before, is in the  
Liturgies of both those Nations, the *Syriack*  
tongue.

FINIS.

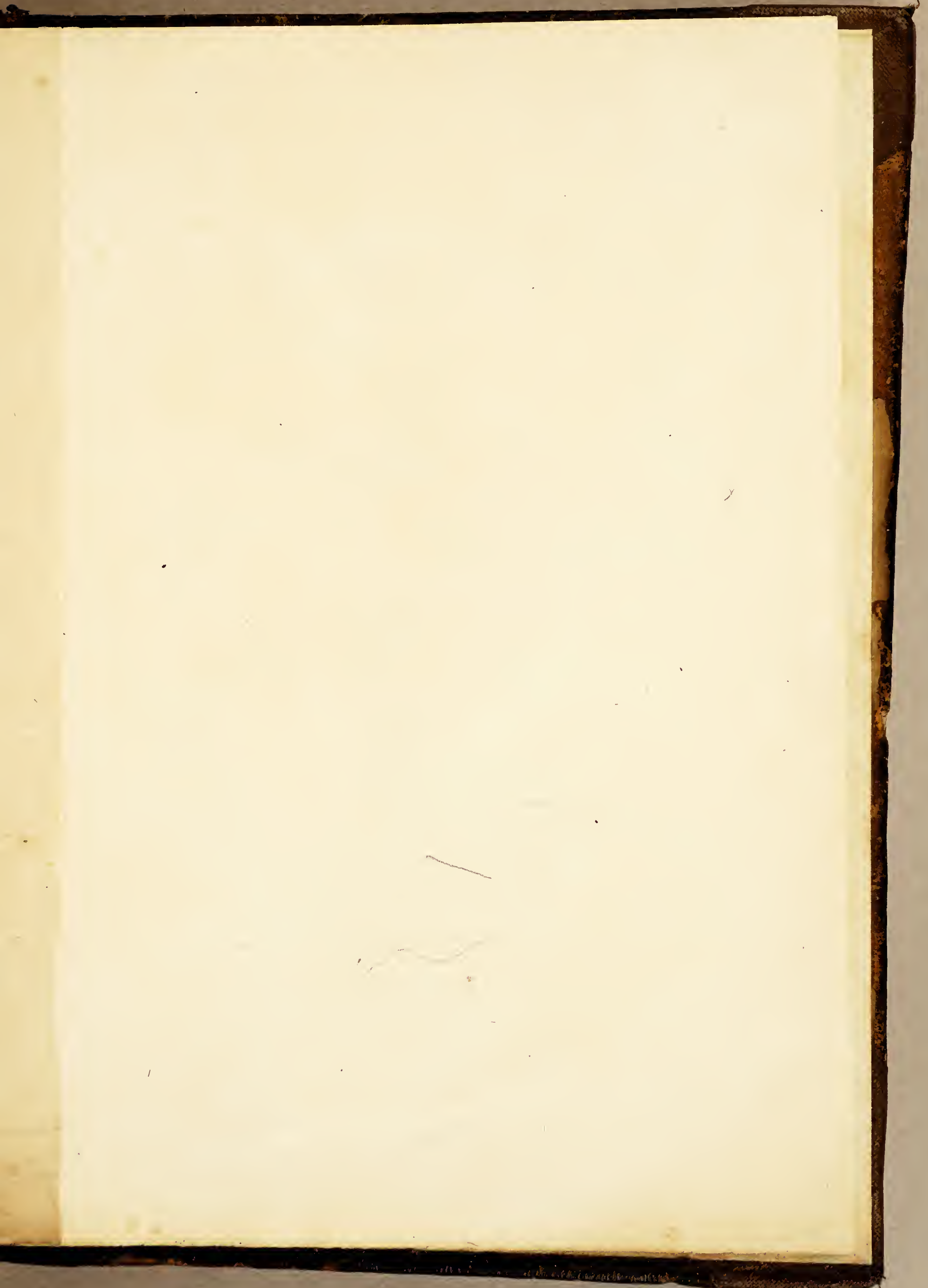














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