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3724

The  
History of Trauayle  
in the  
VVest and East Indies, and other  
countreys lying eyther way,  
towardses the fruitfull and ryche  
Moluccaes.

Gathered in parte, and done into Englyshe by  
Richarde Eden.

//

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People of  
great agilitie.

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A strange app  
parill.

The cause of  
an other error.

As doe the  
TARTARS.

gentle of  
wilde beastes.

people is of small stature, and of such a little of bodie, that hanging theyr quarters of armoies gerre to them, and theyr bowes in theyr handes, they can with a leape cast them selves through a circle or hope of the diameter of a cubite. They fight on foote, armed with bowes and armoies after the maner of the *Tartars*. They are exercised in hurtyng the warre, and shooting, from theyr youth: insomuche that they gyue theyr chyldren no meate untyll they byt the warke they shoote at, as byd in othe tyme the inhabitants of the *Mandes* called *Salears*. They wis to make theyr apparell stryght and close to theyr bodies, that it bymer not theyr woollke. Theyr wynter bestures are made of the whole skynnes of Beales or Beares, artificially wynght, and made supple. Thert they tye with a knoote above theyr beate, leaping onely two holes open to looke through, and have all the rest of theyr bodies covered, as though they were sowed in saches, but that this being adopted to all partes of theyr bodies, is so made for commoditie, and not for a punishment, as the *Romanes* were accustomed to sow pariches in saches of leather with a Cocke, an Ape, and a Serpent, and so to hurle them alwyne altogether into the ryuer of *Tyber*. And heretby I thynke it came to passe, that in othe tyme it was rashly beleueed, that in these regions there were men with rough & heavy bodies like wyld beastes, as parte made relation through ignorance, parte also taking pleasure in reprehensall of suche thinges as are strange to the hearers. The *Lapones* defended by this arte and industry, goe alwyne and withstand the sharpenesse of wynter and the *Roysh* wynter, with all the intyrpes of heauen. They have no houses, but certayne *Cabernacles* lyke tentes or holes, wherewith they passe from place to place, and change their mansions. Some of them lyue after the maner of the people of *Sarmatia*, called in othe tyme *Amacobii*, which used waynes in the steade of houses. They are much giuen to hunting, and have suche plencie of wyld beastes, that they kyll them in maner in every place. It is not lawfull for a woman to goe forth of the tent, at that doore by the which her husbandes went out on hunting the same day, nor yet to couche with her hande any parte of the beest that is taken, w



tyll her husbände reache her on the spytte suche a portion of  
 fleshe as he thynketh good . They tyll not the grounde . The  
 region nouryseth no kynde of Serpentes ; yet are there great  
 and noysome Gnattes . They take fysh in great plentie :  
 by the commoditie whereof, they lyue after the maner of the  
 Ethiopians, called *Ichthiophagi* . For as these dye they fysh  
 with feruent heate, so doe they dye them with colde, and  
 grynde or stampe them to powder as small as meale or flour.  
 They haue suche aboundaunce of these fyshes, that they hould  
 great plentie thereof in certeyne store houles, to carry them  
 vnto other landes neare about them, as *Northboethnia*, and  
 whyte *Russia* . They shyppes are not made with nayles, but  
 are tyde together and made fast with cordes and wythes. With  
 these they sayle by the swyft ryuers betweene the mountaynes  
 of *Laponia*, beyng naked in sommer that they may the better  
 swynne in the tyme of perill, and geather together such wa-  
 res as are in daunger to be lost by shypwacke . Parte of them  
 exercise handie craftes, as imbrodering and weauing of  
 clooth, interlaced with golde and syluer . Suche as haue deu-  
 ised any necessary Arte, or doe increase and amende the inuen-  
 tions of other, are openly honoured, and rewarded with a ve-  
 sture, in the which is imbrodered an argument or token of the  
 thyng they deuised . And this remayneth to the posteritie of  
 theyr famelie, in token of theyr desertes . They frame shyppes,  
 buyde houles, and make dyuers sortes of houtholde stuffe arti-  
 ficially, and transpoyte them to other places neare about . They  
 buye and sell both for exchange of wares, and for money . And  
 this only by consent of both parties, without communication: yet  
 not for lacke of wytte, or for rudenesse of maners, but by cause  
 they haue a peculiar language vnknewen to theyr borderers . It  
 is a valiant nation, and lyued long free, and susteyned the warres  
 of *Norway* and *Suetia*, vntyll at the length they submitted them  
 selues, and payde ryche sattes for theyr tribute . They chose them  
 selues a gouernour, whom they cal a kyng: But the kyng of *Sue-  
 tia*, gyueth him aucthoritie and administration . Neuerthelesse,  
 the people in theyr suites and doubtful causes, resorte to *Suetia* to  
 haue theyr matters decised .

No Serpents.

Great Gnats.

A boundaunce  
of fysh.Shyppe with-  
out nayles.Science has  
noured.Bargenyng  
without  
woolles.

Do. iii.

In

Eden. The decades.  
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In theſe ſourners, they goe not to any Iune, nor yet enter in-  
to any houſe, but lye all night vnder the ſirmament. They haue  
no hozes, but in the ſteade of them, they tame certayne wyld  
beaſtes which they call Reen, beyng of the iuſt bygnelle of a  
Hile, with rough heare lyke an Aſſe, clowen feete, and braun-  
ched hoznes lyke a Harte, but lower and with fewer amilletes.  
They will not abyde to be rydden. But when theſe peytrils  
of drawing collers are put on them, and they ſo ioyned to the  
Charottes of ſeade, they runne in the ſpace of .xxiii. houres, a  
hundred and ſpente myles, or .xxx. Schenus, the whiche ſpace  
they aſſume to chaunge the horizon thyle, that is, thyle to  
come to the furtheſt ſigne or marke that they ſee a far of. Which  
doubtleſſe is a token both of the marueylous ſtupfneſſe & great  
ſtrength of theſe beaſtes, beyng able to continue runnyng ſo  
great a ſpace, in the meane whyle alſo ſpendyng ſome tyme in  
ſeedyng. I ſuppoſe that this thyng was ſomewhat knowne  
to the olde wyters, although receyued in maner by an obſcure  
and doubtfull fame: For they alſo wyte that certayne Scythians  
doe ryde on Hartes.

They neyther ſolow the Chriſtian religion, nor yet reſuſe it,  
or are offended therewith as are the Jewes: but doe ſometymes  
receyue it ſauourably, to gratifie the princes to whom they obey.  
And that no more of them imbrace the Chriſtian ſayth, the faulte  
is ſomewhat to be imputed to the Biſhoppes and Prelates that  
haue epyer reſected this cure & charge of instructyng the nation,  
or ſuffered the ſayth of Chriſt to bee ſuffocate, euen in the fyrſt  
ſpyng. For vnder the pretence of religion, they would haue  
aduanced theſe olde rucnues, and ouerburdened the people  
by an intollerable example, none otherwoyſe here then in all Chri-  
ſtendome, which thyng is doubtleſſe the cauſe of moſt greuous  
deſections. I heard Iohn, a biſhop of Gothlande, ſay thus: We  
that gouerne the church of Vpſalia, and haue vnder our dio-  
ceſſe a great parte of that nation, lyke as it is not comenient  
to declare many thinges of our vigilance and attendaunce o-  
uer the ſlocke committed to our charge, euen ſo abſcynnyng  
from myſchecuous couetouſneſſe, whereby religion is abuſed  
for laker, we doe in all places our diligent endeouour, that wee  
miniſter none occaſion, whereby this nation, as offended by our  
GAMES

No hozes.  
A beaſt of mar-  
ueylous  
ſtrength and  
ſtupfneſſe.

What Schoe-  
nis is, looke in  
Gronlande.

The chaunge  
of the horizon.

The olde auc-  
thours called  
all the Noith  
people Scy-  
thians.

Erasmus la-  
menteth this  
in his fyrſt  
booke de rati-  
one conſonau-  
bi where he  
ſpeaketh of  
the people, cal-  
led Bilayti.



times, may be the lesse implying to embrace the Christian faith. This is the state of the religion among the Lapones: although of theyr owne institution and custome receiued of theyr predecessors, they are Idolatours, honouring that lying thing that they merite byt in the morning, for the God of that day, and diuinyng thereby theyr good lucke or euill. They also erecte Images of stone vpon the mountaynes, whiche they esteeme as Goddesses, attributyng to them diuine honour. They solemne marriages, and begyn the same with hye and synt, as with a mysterie so aptely applyed to the Image of stone, as if it had been receiued from the myddest of Grecia. For in that they aduise a mysterie to hye, as they doe not this alone (soo much as the Romanes obserued the same custome) euen so are they hercin partly to be commended, in that they vse the ceremonies of so noble a people. The mysterie of the sime is no lesse to be prayled, both soo much as this is domesticall philosophy, and hath also a neare affinitie and signification to these solemnities. For as the synt hath in it hye lying hyd, whiche appeareth not but by mouyng & foize: so is there a secrete lyfe in both kynds of man and woman, which by mutuall conuinction cometh forth to a lying byt. They are furthermore experte in chaunters. They tye three knottes on a string hanging at a whyp. When they lose one of these, they rayse tollerable wynds: When they lose an other, the wynde is more vehement: but by losyng the thyrde, they rayse playne tempestes, as in olde tyme they were accustomed to rayse thunder and lpyghtnyng. This arte doe they vse agaynst such as sayle by theyr coastes, and staye or moue the ryuers and seas more or lesse, as they lyst to them fauour or displeasure. They make also of leade certayne hoie magicall dartes of the quantitie and length of a synger. These they throwe agaynst such, of whom they desyre to bee reuenged, to places neuer so farre distant. They are sonnetymes so vexed with the canker on theyr armes or legges, that in the space of thre dayes they dye through the vehemencie of the payne. The Sonne falleth very lowe in these regions: and prolongeth one continuall nyght for the space of thre monethes in wynter, during whiche tyme they haue none other lyght but lyke vnto the twilight of eueninge & morninges. This is very cleare, but continueth

Idolatric.

A mysterie of marriage in hye and synt.

Experte in chaunters.

Magical dartes.

The canker.

One nyght of thre moneths.

D.iii.

contineth

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Of the Northeast frostie sea,

timeth but some houres, and is lyke the byght shynng of the Moone. Therefore that day that the Moone returneth to the hemispherie, they keepe holy day, and make great mych with solenne festiuitie. And these are the maners of this nation, not so brutyshe or saluage, as wooldy therefore to be called Laponers for theyr vnaptenesse or simplicitie, as when they lyued vnder theyr owne Emperre, and vled no familiaritie or entercourte with other nations, & knew not the commoditie of their owne thinges, neyther the pryce and estimation of theyr furrer in our regions, by reason whereof, they solde great plentie of them for some of our wares of small value.

Riche furrer.

The boundes or limites of *Laponia* (beyng the extreme land of *Scandia* knowen towarde the North pole) are extended towarde this parte of the North, to the world yet vnknowen to vs: And furthermoze towarde the same parte of the uttermost sea, according to this description.

The first coast.	70	72.
The coast folowng.	80.	7.
That that yet foloweth.	90	70.

plentie of sea  
fyrre.

From the fshyng places and store houses of this sea, they carry forth to *Nordbothnia*, and whyle *Russia*, landes consynng to them, great plentie of fyre. Whereby we may condecure that this sea is extended on euery syde towarde the North. Towarde the West, it is limited with the most inward gulle at the *Caule of Marchus*, at the degree.

wardhus.

Toward the South, it is limited by a lyne drawen from thence vnto the degree.	54	70	30.
		90	69.

*Norwegia, or Norway.*

**N**orway, is as muche to say, as the Northway. This was sometyne a flozshyng kyngdome, whose dominion comprehended *Denmarke*, *Friselonde*, and the *Islandes* farre about, vntyll the domestickall Emperre was gouerned by the succession of inheritance. In the meane tyme whyle this gouernance ceased for lacke of due title, it was instituted by consent of the nobilitie, that the kynges should be admitted by election: supposing that they wouold with more equitie execute that office, inasmuche as they were placed in the

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the same by suche auaritie, and not by obeynyng the kyng-  
dome by fortune and newe arraignment. But it came so to  
passe, that as euery of them excelleth in rycchesse, ambition, and  
fauoure by consanguinitie, so were they in greater hope to obtayne  
the kyngdome: and were by this meanes diuided into factions,  
attemptyng also occasions to invade soyaigne realmes, whereby  
they myght strengthen theyr parties. It is therefore at this pre-  
sent vnder the dominion of the Danes, who do not onely exact in-  
tolerable tributes, but also bying al theyr rycches and commodi-  
ties into Denmarke, constitutyng the continuance of theyr go-  
uernance in thynfirmite and pouertie of the subiectes: whiche  
exemple, some other princes do folowe at this day in the Christi-  
an Empire. For after that the princes had forsaken such vertues  
as should haue byned in them, as to be *Patres patrie* (that is) the  
fathers of their countreys, and that in the place hereof, onely the  
proude countenance of dominion remainyd, whiche opened  
licentiousnesse to thynurie of the subiectes: this folowed there of,  
that whereas the Danes by this occasion had no further trust or  
ayde in the loue of the people, they poulden, for thynremittie of  
theyr owne estate, by forcible extenuatyng the goods and power  
of them whom they desired to keepe in subiection. This is the  
fortune of Norway, whose edifices, townes, and cities can not  
defende theyr auncient amplitude and dignitie: neyther is there  
any hope of repaynyng theyr state. For there are no consultati-  
ons admitted for the redresse of the common weleth: No man  
dare shewe his aduice, or attempte any thyng, vncertayne of the  
mynde and consent of other. To this difficultie is added the  
qualitie of the place: For the Danes haue in theyr power al the  
navigations of Norway, whereby it may exercise no trade by sea,  
neyther cary south wares to other places: so that in state it may  
seeme most vnsortunate, as lackyng the fauoure of heauen, the  
sea, and the lande. From hence is brought into all Europe a  
tyche of the kyndes of them whiche we call haddockes or hakes,  
indurate and dyed with colde, and beate with chubbes or stockes,  
by reason whereof the Germans call them *Stockfische*: The  
takynge of these, is most commended in Hamaric, that they may  
be sufficiently tyed and hardened with colde: For suche as  
are taken in the more temperate monethes, do corrupt and  
putrifie,

Kingdomes  
destroyed by  
factions.

The Danes.

The defect of  
princes.

An example of  
tyrannie.

The miserable  
state of  
Norway.

Stockfische.

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puttles, and are not meete to be carped fish.

The description of the west coaste, with the part thereof lying most toward the north.

Wardhus (that is) the watch house, or watch house  
 54. 70. 30.  
 It is a stronge Castell or fortress appointed to the Lapones.  
 The coaste following, 48. 50. 70  
 Matthys. &c.

The Lapones.

Whippes in danger by reason of whales.

Castorum.

The roppng of whales.

Whales killed and preserved.

The cite of Nidrosia.

All the coast from hence, and the places neere about unto the degree. 45. 69. being sometime left desolate by the leuion and destruction of Norway, the Lapones chose for their habitations, as continuing to amoye beneficiall heauen. From the castel of Wardhus unto the degree. 40. 50. 64. 10. of the coast in the lying tyme is dangerous to passe, by reason of whales, of such huge byggnesse, that some of them growe to an hundred cubites: for these fyshes at that tyme of the yeece reioyn together for generation. Such whippes as chauce to fall echer vppon theyr bodies, or into suche whyppepooles as they make by theyr debement motions, are in great peryll. The remedie to auoyde this danger, is to powder into the sea Castorum (that is) oyle made of the stones of the beaste called the Beauer, mixed with water: For with this, the whole herde of whales danyeth suerely to the bottome of the sea: They make a terrible roppng, and haue two breathyng places in the byghest part of theyr sayde heads, standyng south wyth a cubite in length, and are byde at the rydes, being covered with a skynne, through the whiche they blowe waters lyke showers or stormes of raine. The pyches of theyr backs, are founde conceyuyng thre els in circuite, and euery knotte betwene them of one ell. They are at the leaste of. 12. cubites in length, and are salde and kept in stoye houses: The greatest are vnsuffisable to bee eaten, by reason of theyr ranke and vnsuery taste, whiche can not be qualified.

Nidrosia standyng vppon the south syde of the sea banks, was the chiefe cite and Metropolis wherby throughout all Norway, Nidrosie, Orlandie, and the Flandes were about. This cite was noble at the first vnder the Norwyng Empire of Norway, contaynyng in circuite. 1111. myles, but

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but it is now brought in manner to a villoge, and is called in the Germane tongue *Trusbain*; as the house of the *Dyodes*. There remaineth at this day a Cathedrall church in token of the ancient felicitie, being such that in byggenesse and workman-shyp of wrought stone, the lyke is not in all Christendome. The greetes of compass about the Altar, was destroyed by fyre, and repared at the same time that we wrote this historie. The charge of the reparation, was esteemed to be seven thousand crowmes: by which small portion, an estimate may be made of the excellencie of the whole Church.

The tract of all the sea coastes of *Norway* is very quiet and meeke, the sea is not frozen, the knowes endure not long. This lande hath also a peculiar pestilence, which they call *Leem* or *Lenner*. This is a litle soure footed beaste, about the byggenesse of a Rattie, with a spotted skynne: these fall vpon the grounde at certayne tempestes and soddeyne hownes, not yet known from whence they come, as whether they are brought by the wyndes from remote Ilandes, or otherwyle engendred of thicke and feculent cloudes. But this is well knowen, that as soone as they fall downe, greene grasse and hearbes are found in theyr bowels not yet digested. They consume al greene thyngs, as do Locustes: and such as they only byte, wyther and dye. This pestilence lyureth as long as it doth not tast of the grasse newly sprung. They come together by flockes, as do *Swalowz*: and at an ordinarie time, either die by heapes, with great infection of the land (as by whose corruption *Þ*atre is made pestiferous, and molesteth the *Norwegians* with swymmyng in the head and the Jaundies) or are consumed of other beastes named *Lefrat*. Towards the East, it is included within the lynne that is drawen by the mountaynes, whose endes of deterrmoste boundes, they are, that lye toward the South, about the mouthes of the river *Trolbetta*: but that part that lieth toward the North, passeth by the castel of *Wardbus*, and is extended to the unknowen lande of the *Lapones*.

Some  
beasts of un-  
known gene-  
ration.

Wardbus.  
The unknowen  
land of the  
Lapones.

The Lake called *Mos*, and the Flame of *Hoffucn* in the syddest thereof, is in the degre. 45 30 61.

In this Lake appeareth a straunge monster: whiche is, a serpent of huge byggenesse. And as to all other places of the

A serpent of  
huge bignesse.

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Of the Northeast frosty sea

the world, blinding farrs to present tholeration and change of thynges in both this to Norway. It was ferre of late (in the yeere of Christ. 1522. appearing farr above the water, roll-  
 yng lyke a great pyler, and was, by conjecture farr of, esteem-  
 ed to be of spitic qualities in length. Shortly after folowed the  
 relectyng of *Christiernus* kynge of *Denmarke*. Suche other won-  
 drous thyngs are sayd to be ferre in blunders places of the world.  
 And doubtlesse except the gods thynke that the divine provid-  
 ence, hauyng mercy vpon mortall men, and hereby warnyng  
 them of theyr offences, doth send such strange thynges (as also  
 blinding farrs, and armies syghyng in the ayre, with suche o-  
 ther potentous monstres. wherof no causes can be founde by  
 naturall thynges) we myght els suspect that such syghytes were  
 but imaginations of the sense of man decepted.

On the East syde, are exceedyng rough mountaynes, which  
 admit no passage to *Swia*. The sea betwene *Norway* and the  
*Flandes*, is called *Tiallofland*, *Buripus*, or the streyghes. The  
*Flans of Lofob*, whole middell. 42 67 10.  
*Langmar*, whole middell. 41 67  
*Vastrall*, whole middell. 41 30 67 30.

The sea betwene these three *Flans*, is called *Muscstrom*  
 (that is) boying. At the flowing of the sea, it is swallowed into  
 the *Cauces*, and is blowne out agayne at the retlowing, with no  
 less violence then the streames of ryuers fall from mountaynes.  
 This sea is nauigable, but it be lower then the mowthes of the  
 rockes. Such as chance into it out of due time, are caried half-  
 long into *Whyppees*. The fragmentes of the lost shippes, are  
 seldome call vp agayne. But when they are call vp, they are so  
 bysed and firtted against the rockes, that they seeme to be over-  
 growne with hoare. This is the power of nature, passing the  
 labious *Simpliades* & the fearful *Mala*, with the dangerous  
 places of *Silla* and *Caribdis*, and all other miracles that nature  
 hath wrought in any other sea hitherto knowne to man.

The *Flans* about *Norway*, are of such fruitful pasture, that  
 they byng not theyr heafes into the stables before the moneth  
 of *November*, and do in many places wynter them abode.

God warneth  
 us by signes of  
 thyngs to  
 come.

The streighes  
 of boying sea.

Dangerous  
 places in the  
 sea.

Fruitfull  
 Flans about  
 Norway.

Suetia

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Suecia, or Sweethlande.

**S**uecia, is a kingdome ryche in Golde, Sylluer, Copper, Leade, Iron, brasse, cattayle, and excepyng increafe of fysh, of the ryuers, lakes, and the sea, and hath no lesse plentye of such wyld beastes as are taken with hunting.

Golde and Sylluer.

Towarde the West, it is ended with the mountaynes of *Alp* way from the Castell of *Wardas* unto thence. 51. 63. 40

Mountaynes castell.

Towarde the South, with the line from this ende unto the degrees 53. 30. 61. And from thence unto the degrees.

The gulfe of Suecia.

61. 60. 30. About the gulfe of Suecia, towarde the north, with the south end of *Lapponia* from the castell of *Wardas* unto the ende. 62. . . . 70.

The citie of Stockholm.

Towarde the East, it is ended with the line from this ende to the degree. 63. 69. 00. *Stockholme* the chiefe cite. 64. 61.

This is the chiefe mart towne of Suecia, and is strongly defended by art and nature. It is situate in marshes, after the maner of Venice: and was therfore called *Stockholme*, inasmuch as being placed in the water, the foundation is fortified with stocks or piles. The sea entrech into it with two armes of branches, of such largenesse and depth, that shippes of great burden and with manie sayles may enter by the same with theyr full freight. This suffred of late yeres greivous spoyle and destruction, as the singular exeryple of cruel hostilitie: and such, as the like hath not beene lyghly shewed to any other cite, executed by league and composition. In all the tract from *Stockholme* to the lake above the ryuer of *Dalekarle*, whiche is in the degree. 56. 30. 63. 50. are mountaynes fruitful of good syluer, copper, and leade. They gett great ryches by the salmons and plentye of other fyshes whiche they take in certayne great lakes.

Golde in colde regions. Iron.

The dukedome of *Agermanland* occupieth the north syde to the confines of *Laponia*. This tract is full of woods, in the which they hunt the beastes called *Vies* or *Wolves*, which in theyr tongue they call *Elg*, (that is) *Wolves*. These are of such beryght, that the highest part of theyr backs are equal with the measure of a man, holdyng by his armes as hygh as he may reach. &c. *Vysalia* the chiefe cite. 62. 62. 30. here is buried the body of saint *Henricus* kyng and martyr.

The beaste called Wras or Elg.

Wysalia.

*Copperdalia* (that is) the copper valley, is a Dukedome south.

Copperdalia.

Eden. The decades.  
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Of the northeft frosty sea.

Southwarde from the Dukedom of Lempsia . Under this, is the valiant nation of the people called *Dalckers*.

*Oplandia.*

*Oplandia*, is a Dukedome and the north or west of *Scandia*. The citie of *Pircha*, on the North syde of the lake of *Mela*, was once a great citie, and able to arme .xliiii. thousande men to the warren : but is nowe brought to a byllage.

All the tracts of *Oplandia*, hath mines of *Syluer*, *Copper*, and *Steele*.

Of the *Handes* and rocks that lye about *Suecia*, the west is. 67. 30. 61. 30.

*Bydes.*

These were called of the olde writers *Dones*, the reason of which name remaineth unto this daye : For there are in these unnumerable multitudes of *bydes*, insomuch that the inhabitants of the next coast, sayle thither in the moneth of *May*, whyle the *bydes* lye on theyr *egges* : which they steale, and reserve them in salt for a long tyme.

Egges reserved in salt.

*Bothnia.*

Preious fures.

*Frige.*

**B**othnia is so named of the preious fures of all sortes that are carped from thence into *foraigne* regions : For by these and theyr *sybyng*, they haue great commoditie . *Whiloms* of the best sort are taken in these seas, & are great riches among these nations . *Bothnia* is diuided into two partes, as *Northbothnia*, & *South Bothnia*, called *Ostrobothnia*. *Northbothnia*, is terminated with the South ende of the *Lapones*, unto the ende. 78. 30. 69

Towards the East, it is terminated with this ende, and unto the degree. 78. 30. 68. 20.

Towards the West, with the line termining the East syde of *Suecia* . And towards the South, with the residue of the gulf of *Suecia*, from thence that hath degrees. 63. 69.

*Ostrobothnia*, towards the East is terminated from the sayde ende of the most East coast . And towards the South, with a line extended by the mountaynes from this ende unto the degree. 71. 66

Towards the North and West, with part of the gulf of *Suecia*, &c.

*Gothia*

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## Gothia or Gothland.

**G**othia is by interpretation good. For the holy name of God, is in the Germane tongue *God* (that is) *God*. At what tyme the *Gothes* upon a generall consent sent forth theyr offspring of succession to seeke new states of countreys to inhabite, and when they possessed the coastes of *Moesia* and *Asia*, none of the olde writers have made mention as farre as I know. But they have been knowne since the tyme that the *Romanes* dilated theyr Empire by *Illyrium* (now called *Slaconia*) unto the ryuer of *Danubius*, and were also famous from the tyme of *Cesar Dictator*, and *Othomanus Augustus*, by reason of their great waeres at *Danubius*, being the verriest bound of the Empire. *Herethelesse*, in that renowmed booke *Gothia* was, under what part of heaven it was situate, or of whom the *Gothes* took their original, it hath been unknowne almost to this age. This is termed towarde the North, with the South ende of *Suetia*, and towarde the West, with the other mountaynes of *Norway*, whiche continue from the boundes of *Swedia*, to the mowthes of the ryuers of *Tributa*. &c.

It hath many goodly Townes, Cities, Castles, Mines &c. The cite of *Visba*, being in the degree. 51. 30. 54. 15. was an ancient and famous marie Towne, as is *Genoa* in *Italia* at this day: but afterwards being afflicted by persecutions of the pirates of the *Danes* and *Moscovites*, it was left desolate. There remaine to this day certayne ruines, whiche testifye the auncient nobilitie. In this place were the first habitations of the *Gothes* that possessed *Moesia*. It is at this day of bruite and fowle, and famous by many goodly and strong Castles & Monasteries. There is (among other) a Monastrie of the order of *Saint Benedict*, in the whiche is a librarie of about two thousande booke of old writings.

About the yeere of Christe fourscore and eight, the *Gothes*, unto whom resorted a great multitude of other people of these North partes of the world, as from *Lithuania*, *Russia*, and *Tartaria*, with divers other countreys; draving them others Kinges and Captaynes; by depopulate and bying in subjection the more part of *Europe*, invaded *Italia*, bestruck *Rome*, inhabited that parte of *Italia*, now called *Lombardie*; and by length subdued the Kingdomes of *Cyphilia* and *Argonia*. These waeres continued about thre hundred yeeres.

Opinions of the Gothes.

The waere of the gothes against the Romanes.

The boundes of gothland.

The cite of Visba.

Danes and Moscovites.

A librarie of two thousand booke.

The gothes invaded Europe, and destroyed Rome.

Finland.

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## Finland, and Finngia.

**Finland**, is as much to saye as a lyye land, or fyre land, so named for the fertillie of the grounde. *Plinius* seemeth to call it *Finnonia*: for he saith, that about the coastes of Finland, are many Islands without names, of the which there lyeth one before *Scythia* called *Pannonia*. The gulfe called *Sicus Finnonicus*, is so named at this day of the land of *Finnonia*. *Finnonia* continueth with *Scythia*, and runneth without all *Tanis*, (that is to say) without the lymittes of Europe to the continis of *Asia*. But that the name of *Finlande* seemeth not to agree herunto, the cause is, that this place of *Plinius* is corrupted, as are many other in this anchaour. So that from the name of *Finnonia*, or *Phinnonia*, it was a lykely error to call it *Pannonia*, forasmuche as these wordes doo not greatly differ in wytyng and sounde: so that the counterfect name was soone put in the place of the true name, by hym that knew *Pannonia* and read that name before, being also ignorant of *Phinnonia*.

*Pannonia*  
call'd taken for  
*Finnonia*.

*Finngia*.

*Finngia* had in othe tyme the tittle of a kyngdome, it is of such largeness, but hath now only the tittle of an inferiour gouernour, being under the dominion of the *Slauons*, and vsing the same tongue. In religion, it obserueth the rites of the *Greekes* of late yeeres, when it was under the gouernance of the *Moscowites*: But it is at this present under the kyng of *Suecia*, & obserueth institutions of the Occidentall church. *Spanyshe* wynes are brought thither in great plentie, which the people vse eagerly and cheerefully. It is terminated on the North side by the South tye of *Orbis habitabilis*, and is extened by the mountaynes. Toward the West, it is terminated with the sea of *Finnonia*, accordyng to this description, and hath degrees.

*Spanyshe*  
wynes.

Of the difference of regions, and causes of great cities, after the description of Hieronimus.

Cardanus. Liber. xci. de Subtilitate.

**T**here is an other difference of regions caused of cold and heate. For suche as are neare unto the poles, are vexed with to muche colde: and suche as are vnder the line where the Sunne is of greatest force, are oppressed with heate. Suche as are in the middell betweene both, are nearest unto temperatensse. Under the pole, it is impossible

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that there should be populous cities, because the lande is barren, and the carriage or conueyance of fruites, victualles, and other necessaries, is incommodious. By reason whereof, it is necessarie that the inhabitants of such regions lyue euer in continuall moving from place to place, or els in small byllages. Suche as inhabite temperate regions, haue meane cities, as well for that they haue more commodious conueyance for necessaries, as also that they may dwell better and more safely together: then in byllages, by reason of fortifying their towne with walles, and exercising of artes and occupations, whereby the one may the better helpe the other. Yet that olde Rome (beyng in a temperate region) was of such incredible bygnesse, the cause was, that it obtayned the Emprye of the worlde, by reason whereof, all nations had confluence thither, and not the greatnesse of the walles. But it is necessarie that the greatest cities be in hotte regions: first, for that in such regions, part of the soile is either barren if it lacke water, or els most fruitfull if it abounde with water. And for this inequalitye, when they synde any place meete to susteyne a multitude, it foloweth of necessitye that great cities be builded in such places, by reason of great concourse of people resortyng to the same. An other great cause is, that whereas in such regions, marchantes come very farre to such commodious places, they passe through many desarte and perillous regions: So that it shalbe necessary for theyr better securitie, to come in great companies, as it were great armies. And therefore whereas such a societie is once knyt together in a commodious place, it should bee great hynderance as well to the inhabitants as to marchantes, if they should wander in incommodious places. And by this confluence, both of such as dwell neare to such places, and also of strangers and such as dwell farre of, it is necessary that in continuance of tyme, small towne become great cities, as are these: *Quinsai, Singul, Cambalu, Memphis, Cairus, or Ale air*, otherwyle called *Babilon* in *Egypte*. But if here any will obiecte *Constantinople* (in olde tyme called *Bizantium*) beyng in a temperate region, although it be not to be compared to such cities as are more then *ix. miles* in circuite, yet doe we answer hereunto, that the *Turkes Emprye* is the cause of the greatnesse hereof, as we sayde before of *Rome*.

P. l.

The

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The historie written in the latine tongue by *Paulus Iovius*,  
 Byshop of *Nicols* in *Italie*, of the legation or ambassade  
 of great *Basilus* Prince of *Moscovia*, to Pope Clement  
 the .vij. of that name: In which is conteyned the de-  
 scription of *Moscovia*, with the regions con-  
 fining about the same, euen vnto  
 the great and ryche Empire  
 of *Casbe*.



Intend first briefly to describe the situation  
 of the region which we plainly see to have  
 ben little knowne to *Strabo* & *Ptolome*, & then  
 to proceede in rehearsing the maners, cus-  
 tomes, & religion of the people: and this in  
 manner in the like simple stile and phrase of  
 speech, as the same was declared vnto vs by

*Demetrius*  
 the ambassa-  
 dour of *Mos-  
 couia*.

*Demetrius* the Ambassadeur, a man not ignorant in the latin tou-  
 gue, as from his youth brought up in *Livonia*, where he learned  
 the first rudiments of letters, and being growne to mans age, ex-  
 ercised the office of an Ambassadeur into diuers Christian princi-  
 ces. For whereas by reason of his approved faithfullnesse & indu-  
 stry, he had before ben sent as Oratour to the kynge of *Suedia*  
 and *Denmarke*, & the great maister of *Prussia*, hee was at the last  
 sent to *Emperour Maximilian*, in whose court (being replen-  
 shed with all sortes of men) while he was conuersant, if any thing  
 of barbarous maners yet remained in so doctile & quiet a nature,  
 the same was put away by framing him selfe to better ciuillitie.  
 The cause of his legacie or ambassade, was giuen by *Paulus Cen-  
 surio* a *Genese*, who when he had receiued letters commendatory  
 of pope *Leo* the tenth, & came to *Moscovia* in the trade of mar-  
 chandises, of his owne mynde conferred with the familiars of  
*Duke Basilus*, as touching the confirmation of the rites of both  
 churches. He furthermore of great magnanimitie, and in manner  
 outrageous desire, sought how by a new and incredible waye, spi-  
 ces might be brought from *India*. For while before hee had exer-  
 cised the trade of marchandises in *Syria*, *Egypt*, & *Pontus*, he knewe  
 by fame that spices myght be conuayned from the further *India*  
 by the riuer *Indus*, against the course of the same, and from thence  
 by

*Paulus Cen-  
 surio*.

Spices  
 brought from  
*India* to  
*Moscovia*.

The riuer  
*Indus*.

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by a small byage by land passing over the mountaines of *Paropamisus*, to be carried to the ryuer *Oxus* in *Bactria*, which hauing his original almost from the same mountaynes from whence *Indus* doeth spring, and violently carrying with it many other ryuers, falleth into the sea *Hircanum* or *Caspium*, at the porte called *Sirana*. And he earnestly affirmed that from *Sirana*, is an easie & safe navigation vnto the marre towne of *Citraban* or *Astraban*, and the mouth of the ryuer *Volga*, and from thence euer against the course of the ryuers, as *Volga*, *Occba*, and *Moscho*, vnto the citie *Moscho*, and from thence by lande to *Riga*, and into the sea of *Sarmatia*, and all the West regions. For he was vehemently, and more then of equitie, accented and prouoked by the iniuries of the *Portugales*, who hauing by force of armes subdued a great parte of *India*, and possessed all the marre towne, taking wholly into theyr handes all the trade of *spices* to bying the same into *Spainne*, and neuerthelesse to sell them at a more greuous and intolerable price to the people of *Europe* then euer was heard of before: And furthermore kept the coastes of the *Indian* sea so straightly with continuall nauies, that those trades are thereby left off, which were before exercised by the gulfes of *Persia*, and towards the ryuer of *Euphrates*, and also by the streightes of the sea of *Arabia*, and the ryuer *Nilus*, and in sum by our sea: by which trade all *Asia* and *Europe* was abundantly supplied, and better cheape then hath been since the *Portugales* had the trade in theyr handes, with so many incommodities of such long viages, whereby the *spices* are so corrupted by infection of the pompe and other filthinesse of the *shippes*, that theyr naturall sauour, taste, and qualitie, as well heereby, as by theyr long reseruing in the *shoppes*, sellers, and warrehouses in *Lusbetourne*, banysbeth and reserue, so that reseruing euer the freshest and newest, they sell only the worst and most corrupted. But *Paulus*, although in all places he earnestly and vehemently argued of these thinges, and spred great malice and hatred agaynst the *Portugales*, aspying that not only thereby the customes and reuenues of princes should be much greater, if that byage might be discovered, but also that *spices* myght be better cheape bought at the handes of the *Moscouites*: yet could he nothyng anaple in this suite, so as inuche as Duke *Basilus* thought

*Oxus* or *Yorta* na, a ryuer of *Asia*, commonly called *mar* the *Sarres* of *De* *phia*.  
The sea *Hircanum*, is now called *mare* the *barckhe*, or *mare* de *Sala*.  
*Citraban* or *Astracan*.  
*Sarmatia* is that great countrey wherin is conteyned *Russia*, *Imonia*, and *Cassaria*, and the North and East parts of *Polonia*.  
Agaynst the *Portugales*.  
The trade of *spices* in other *times*.

*Spices* corrupted.

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The Calpian  
sea.

Basilus went  
to Pope Adrian.

Warre be-  
tweene the  
Poloues and  
Moscouites.

The seconde  
viage of Paulus  
to Moscou-  
ia.

The Pope  
perswadeth  
Basilus to ac-  
knowledge the  
Romane  
shurche.

thought it not good to make open, or disclose unto a stranger and unknown man, those regions which giue entrance to the sea *Caspium*, and the kyngdomes of *Persia*. Paulus therefore excluding all hope of further traueyle, and become nowe of a marchaunte an Ambassadoer, brought *Basilus* letters (Pope *Leo* beyng now departed) to *Adrian* his successour, in the which he declared, with honourable and reuerende woordes, his good will and fauourable mynde towarde the Bpshoppe of Rome. For a fewe yeres before, *Basilus* (then keepyng warres agaynst the Poloues, at suche tyme as the generall counsaile was celebrat at *Laterane*) requyred by *John*, Kyng of *Denmarke* (the father of *Christierne*, who was of late expelled from his kyngdome) that safe passage myght be graunted to the Ambassadors of *Moscouia*, to goe to Rome. But whereas it so chaunced, that kyng *John* and Pope *Julius* dyed both in one day, whereby he lacked a conuenient sequester or sollicitour, he omitted his consultation as touchyng that legacie. After this, the warre waxed hotte betweene hym and *Sigismunde* the kyng of *Polonie*: who obteynyng the victorie agaynst the *Moscouites* at *Borishbene*, supplications were decreed in Rome for the ouerthrowe and vanquishyng the enemyes of the Christian sayth, whiche thyng greatly alienated both kyng *Basilus* hym selfe, and all that nation from the Bpshoppe of Rome. But when *Adrian* the .vi. departed from this lyfe, and left *Paulus* now readie to his seconde vyage, his successour *Clement* the .viij. percepyng that *Paulus* still furiously reuolued and tossed in his vnquiet mynde that vyage towarde the East, sent him agayne with letters to *Moscouia*, by the whiche with propensle and friendly persuaasions, he exhorted *Basilus* to acknowledge the maiestie of the Romane church, and to make a perpetuall league and agreement in matters of religion, which thyng should be not only for the health of his soule, but also greatly to the increase of his honour: And further promysed, that by the holy auctoritie of his office, he would make him a kyng, and giue him kyngly ornaments, if receiuyng the doctrine of the Greckes, he would conformance hym selfe to the auctoritie of the Romane church.

But

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But Paulus, who with more prosperous journeyes then great bauntage, had from his youth traueyled a great parte of the worlde, although hee were nowe aged, and sope vexed with the strangurie, came with a prosperous and speedy journey to *Polcouia*, where he was gently receiued of *Basilus*, and remained in his Courte for the space of two monethes. But in fine, mistrustlyng his owne strength, and deterred by the difficultie of so great a journey, when he had secretly put away all his imaginations and hope of this trade to *India*, returned to *Rome* with *Demetrius* the Ambassadour of *Basilus*, before hee yet thought that he had been in *Polcouia*. The Bishoppe commaunded that *Demetrius* should be lodged in the most magnificent and princely parte of the houses of *Vaticane*, the roofes of whose colles are gilted and embowled, and the chambers richly furnished with silken beddes and cloch of *Azzelle*: Whyllyng furthermore that he should be honourably receiued, and bestowed with silke. He also assigned *Franciscus Ceregratus*, the Bishoppe of *Aprunium* (a man that had often tymes been Ambassadour to diuers regions) to accompany him, and shewe him the order and rites of our religion, with the monumentes and maners of the citie. Furthermore, when *Demetrius* had certayne dayes rested and recreated him selfe, washing away the filch he had gathered by reason of the long viage, then apparellled with a saye vesture, after the maner of his countrey, he was brought to the bishops presence, whom he honoured kneeling, with great humilitie and reuerence (as is the maner) and therewith presented vnto his holinesse certayne surces of *Sables* in his owne name, and in the name of his prince, and also deliuered the letters of *Basilus*, which they before, and then the *Allyrian* or *Malawon* interpretour, *Nicolaus Siccensis* translated into the *Latine* tongue, in this effecte as foloweth.

*Demetrius* is  
receptiued  
at *Rome*.

*Demetrius* is  
brought to the  
Bishopps  
presence.

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**Basilius letters to Pope Clement.**

To Pope Clement, shepard and teacher of the Romane church, great *Basilius* by the grace of God, lord, Emperour, and dominatour of all *Russia*, and great Duke of *Volodemia*, *Moscovia*, *Novogradia*, *Poliscovia*, *Smolnita*, *Ufferia*, *Turgia*, *Perunia*, *Pischa*, *Bolgaria*, &c. Dominator & great prince of *Novogradia*, in the lower country: also of *Cernigowa*, *Rozania*, *Volochbia*, *Rozenia*, *Belchia*, *Rostonia*, *Lirostania*, *Belozeria*, *Vdoria*, *Obdoria*, & *Cordia*, &c. You sent vnto vs *Paulus Centurio*, a citizen of *Genoa*, with letters, whereby you doe exhort vs to ioine in power & counsaile with you, & other Princes of Christendome, against the enemies of the christlian fayth: & that a free passage & redy way may bee opened for both your Ambassadours & ours, to come & go to & fro, whereby by mutual dutie and indeuour on both parties, we may haue knowledge of the state of thinges parteynyng to the wealth of vs both. VVe certes, as we haue hytherto happily by the ayde and helpe of almightie God constantly and earnestly resisted the cruell & wicked enemies of the christlian faith, so are we determined to doe hereafter: and are likewise redy, to consent with other christlian princes, & to graunt free passage into our dominions. In consideration whereof, we haue sent vnto you our faithful seruant *Demetrius Erasmus*, with these our letters: & with him haue remitted *Paulus Centurio*, desiring you also shortly to dismisse *Demetrius*, with safegard and indemnitie vnto the borders of our dominions. And we wil likewise do the same, if you send your Ambassadour with *Demetrius*, whereby both by communication and letters, we may be better certified of thorder and administration of such things as you require: so that being advertised of the mindes and intent of all other christlian princes, we may also consult what is best to be done herein. Thus fare ye wel. Given in our dominiõ in our citie of *Moscouia*, in the yeere from the creation of the world, vii. thousand and 300. the third day of Aprill.

But *Demetrius*, as he is experie in diuine and humane thinges, and especially of holy scripture, seemes to haue secreete commandement of greater matters, whiche we thinke he will shortly declare to the senace in priuate consultations. For he is now deliue-

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red of the feuer, into the which he fell by change of ayre, and hath so recovered his strength & native colour, that being a man of 14. yerres of age, he was not only present at the Popes masse, celebrated with great solemnitie in the honour of *S. Cosmus & Damian*, but came also into the Senate, at such tyme as *Cardinal Campegius*, commyng first from the legacie of *Pannonia*, was receued of the Pope & a'l the nobilitie of the court: And furthermore also viewed the Temples of the holy citie, with the ruines of the Roman magnificence, and with woondring eyes beheld the lamentable decap of the auncient buildinges: So that we thinke that shortly after he hath declared his message, he shal return to *Moscovia*, with the byshop of *Scarense* the Popes legate, not vnrecompensed with iust rewardes at the handes of his holinesse.

Cardinal. Campegius.

The ruines of Rome.

The name of the *Moscovites* is nowe newe, although the Poete *Lucane* maketh mention of the *Moscobos* conspyng with the *Sarmatians*: and *Plinie* also placeth the *Moscobos* at the spynges of the great ryuer of *Phasis*, in the region of *Colchobos*, about the sea *Enxinus*, towarde the East. Theyr region hath very large boundes, and is extended from the Aultars of great *Alexander* about the spynges of *Tanais*, to the extreme landes and North Decan, in maner vnder the North starres, called *charles wayne*, or the great *Beare*, beyng for the most parte playne, & of fruitfull pasture, but in sommer in many places full of marishes. For whereas all that lande is replenished with many and great ryuers, which are greatly increased by the wynter, snowe, and Ice, resolved by the heate of the sunne, the playnes and fieldes are thereby overflowen with marishes, and all iourneys incumbered wch continuall waters and myrie slabbynesse, vntyll by the benifite of the newe wynter the ryuers and marishes be frosen agayne, and giue safe passage to the sheades that are accustomed to iourney by the same. The wood or fojest of *Hercynia* (and not *Hyrkania*, as is recd in some false copies) occuppeth a great parte of *Moscovia*, and is heere and there inhabited, with houses builded therein, and so made thimier by the long labour of men, that it doeth not now shewe that horour of thicke & impenetrable woods and landes, as many thinke it to haue. But beyng replenished with many wyld beasts, is so far extended throug *Moscovia*, with a continuall tract betweene.

The description of *Moscovia*.

The Aultars of great Alexander.

Marishes in sommer.

The fojest of *Hercynia*.

Wyld beasts.

pp.iii.

the

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The Scythian Ocean.

The beastes called Vri, or Bisontes.

Helenes.

Of the Scythians and Tartars. Xmarouli.

Volga.

The large dominion of the Tartars. Cathay.

The Tartars of Europe.

The Tartars of Asia are subiecte to the Duke of Moscovia.

the East and the North, towarde the Scythian Ocean, that by the infinite greatnesse thereof, it hath deluded the hope of such as haue curiously searched the ende of the same. In that parte that reacheth towarde Prussia, are founde the great and fierce beastes called Vri, or Bisontes, of the kynde of Bulles: Also, Alces lyke vnto Hartes, which the Moscovites call Lozzi, and are called of the Germanes Helenes.

On the East syde of Moscovia are the Scythians, which are at this day called Tartars, a wandring nation, and at all ages famous in warres. In the stead of houses they vse wagons, covered with beastes hydes, wherby they were in olde tyme called Amaxonii. For cities and townes, they vse great tentes and pavillions, not defended with trenches or walles of tyMBER or stone, but inclosed with an innumerable multitude of archers on horse backe. The Tartars are divided by companyes, which they call Hordas, which wyorde in theyr tongue signifieth a consenting company of people, gathered together in forme of a citie. Euery Horda is gouerned by an Emperour, whom epher his parentage or warlyke prowes hath promoted to that dignitie. For they oftentimes keepe warre with theyr borderers, and contende ambitiously and fiercely for dominion. It doeth hereby appeare, that they consist of innumerable Hordas, in that the Tartars possesse the most large desartes, even vnto the famous citie of Cathay, in the furthest Ocean in the East. They also that are nearest to the Moscovites, are knowne by theyr trade of marchandise, and often incurSIONS. In Europe, neare vnto the place called Dromon Scyllis, in Taurica Chersoneso, are the Tartars called Precopios, the daughter of whose prince, Selymus the Emperour of the Turkes tooke to wyfe. These are most infect to the Polones, and waste the regions on euery syde, betweene the ryuers of Boristhenes and Tanais. They that in the same Taurica possesse Caffam, a colonie of the Ligurians (called in olde tyme Thegofia) doe both in religion and all other thinges agree with the Turkes. But the Tartars that inhabite the regions of Asia, betweene Tanais and Volga, are subiect to Basilius the kyng of the Moscovites, and choole them a gouernour at his assignement. Among these, the Cremii afflicted with chaffe seditions, where as hetheretofore they were ryche and of great power, haue of late yeres lost theyr



dominion and dignitie. The *Tartars* that are beyonde the river of *Volga*, do religiously observe the friendship of the *Moscovites*; and professe them selves to be theyr subiectes. Beyond the *Caspian*, towarde the North, are the *Sciambani*, ryche in beards of cattaple, and consistyng of a great multitude of men. After these, are *Nogai*, whiche obteyne at this day the chiefe fame of ryches and warry affayres. Theyr *Horda*, although it be most ample, yet hath it no Emperour, but is governed by the wysedome and vertue of the most auncient & valiant men, after the maner of the common wealch of *Venece*. Beyonde the *Nogais*, somewhat towarde the South of the *Caspian* sea, the noblest nation of the *Tartars*, called *Zagatai*, inhabite townes builded of stone, and have an exceedyng great and sayre citie, called *Samarcanda*, whiche *Iaxartes*, the great ryuer of *Sogdiana*, runneth through, and passyng from thence about a hundred myles, falleth into the *Caspian* sea. Which these people in our dayes, *Ismael* the *Sophi* and kyng of *Persia*, hath ostentymes kepte warre, with doubtfull successe. Insomuche that fearyng the greatnesse of theyr power, whiche he respected with all that he myght, he lefte *Armenia* and *Taurisum* the chiefe citie of the kyngdome, for a praye to *Selimus* the victourer of one wyng of the battayle. From the citie of *Samarcanda*, descended *Tamburlanes* the myghty Emperour of the *Tartars*, whom some call *Tamberlanis*; But *Demetrius* sayth that he shoulde be called *Tbemircutblu*. This is he that about the yere of *Christ*. M. CCC. xxviii. subdued almost all the East partes of the worlde: And lastly, with an innumerable multitude of men, invaded the *Turkes* dominions, with whom *Baiafetes Ottomanus* theyr kyng, (and father to the great grandfather of this *Solyman* that nowe lyueth) meetyng at *Ancira* in the confines or marches of *Galatia* and *Bythinia*, gaue hym a sore battayle, in the whiche fell on the *Turkes* part. 20000 men, and *Baiafetes* hym selfe was taken prissoner, whom *Tamburlanes* caused to be locked in an Iron cage, and so carped hym about with hym through all *Asia*, which he also conquered with a terrible army. He conquered all the landes betwene *Tanis* and *Nilus*, and in fine vanquished in battayle the great *Soltane* of *Egypte*, whom he chased beyonde *Nilus*, and tooke also the citie of *Damascus*.

The *Cartars* beyonde the river of *Volga*.

*Nogai*. *Digulmundus* calleth them *Nogairi*.

The noblest nation of the *Tartars*; The ryuer *Iaxartes*.

*Ismael* the *Sophi* kyng of *Persia*.

The citie of *Samarcanda*.

*Tamburlanes*, the myghty Emperour of the *Tartars*. The conqueror of *Tamburlanes*.

*Baiafetes*.

From

Eden. The decades.  
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Of the Northeast frosty sea.

From the region of these *Tartars* called *Zagabai*, is brought great plenty of linnen apparell to the *Moscovites*. But the *Tartares* that inhabite the insulande or inner regions, bying none other waies then trunks or houes of swift running boies, and clothes made of whyte feltes: also haies or tentes, to withstande the iniuries of colde and rayne. These they make very artificially, & apt for the purpose. Thei receiue againe of the *Moscovites*, coats of cloth, and *Syluer* monie, conteynng all other bodily ornaments, and the furnyture of superfluous household stuffe. For beyng defended agaynst the violence of weather and tempestes, onely with such apparell and coouerture wherof we haue spoken, they trust onely to theyr arrowes, which they shoote aswell backwarde flying, as when they assaile theyr enemies face to face: Albeit, when they determined to invade Europe, theyr princes and captaynes had helmets, coats of lence, and hooked swoordes, whiche they bought of the *Persians*. Towarde the South, the boundes of *Mosconia* are terminated by the same *Tartars* whiche possesse the playne regions neere vnto the *Caspian* sea, about the martyres of *Mecis* in *Asia*, and about the ryuers of *Borisbenes* and *Tanis* in part of Europe. The people called *Raxolani*, *Gets*, and *Bastarne*, inhabited these regions in olde tyme, of whom I thynke the name of *Russia* tooke originall. For they call part of *Lituania*, *Russia* the lower, whereas *Mosconia* it selfe is called whyte *Russia*. *Lituania* therefore, lyeth on the Northwell syde of *Mosconia*. But toward the full West, the mayne landes of *Prussia* and *Linonia* are toynd to the confines or marches of *Mosconia*, wher the *Sarmatian* sea breakyng sooth of the streightes of *Cimbria* *Chersonesus* (nowe called *Denmarke*) is bended with a crooked gulle towarde the North. But in the furthest bankes of that Ocean, where the large kyngdomes of *Norway* and *Suecia* are toynd to the continent, and almost emittioned with the sea, are the people called *Lapones*: a nation exceedyng rude, suspicious, and fearefull, flying and asloughed at the sight of all strangers and byppes. They knowe neyther frutes nor apples, nor yet any beimgulde eyther of heauen or earth. They prouide them meate onely with shootyng, and are appareled with skynnes of wyld beastes. They dwell in caues hyled with tye leaues, and in holowe

This apparell they haue of the *Persians*.

The *Tartars* traffike with the *Moscovites*.

The *Tartars* of the South syde of *Mosconia*.

*Gets* and *Raxolani*.

*Mosconia* called whyte *Russia*.  
*Lituania*.  
*Prussia*.  
*Linonia*.  
*Denmarke*.  
*Norway*.  
*Suecia*.  
The people of *Laponia*.

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holow trees, consumed within epher by fyre, or rotten for age. Such as dwell neare the sea syde, fythe moze luchepe then commonly, and in the stead of frutes, reserue in stoze fythes dyed with smoke. They are of small stature of bodie, with flat visages, pale and wannie coloure, and very swyft of foote. They wyttes or dispositions, are not knowen to the *Moscouites* theyr borderers, who thynke it therfore a madnesse to assaile them with a smal power, and iudge it neyther profitable nor glorious, with great armies to invade a poore & beggerly nation. They exchange the most whete furrer, which we cal *Armelines*, for other wares, of diuers sortes: Yet so, that they fyve the syght and company of all merchantes. For comparng and layng theyr wares togeather, and leaung theyr furrer in a mydde place, they bargayne with simple sayth, with absent and unknowen men. Some men of great credite and auctoritie, do testifie that in a region beyond the *Lapones*, betwene the *West* and the *North*, oppressed with perpetuall darknesse, is the nation of the people called *Pigmei*, who being growen to theyr full growthe, do scarcely excede the stature of our chyldren of ten yeres of age. It is a fearefull kynde of men, and expresse theyr wordes in suche chattering sort, that they seeme to be so muche the moze lyke unto Apes, in howe muche they differ in sense and stature from men of iust heyghe.

*Armeline furrer.*

*Bargayning without wares.*

*The dark region by this dark region and pigmei, is the way to Charhap by the North sea.*

Toward the *North*, innumerable people are subiect to the Empire of the *Moscouites*. Theyr regions extend to the *Scythian Ocean* for the space of almost thzee monethes iorney.

*The Scythian Ocean.*

Next unto *Moscouia*, is the region of *Colmogora*, aboundng with frutes. Though this runneth the ryuer of *Dindana*, beyng one of the greatest that is knowen in the *North* partes, and gaue the name to an other lesse ryuer, which beareth southe into the sea *Salsheum*. This encreasng at certayne tymes of the yere, as dooth the ryuer *Nilus*, overfloweth the feedes and playnes, and with his fatte and nourisng moisture, doth marueylously resist the iniuries of heauen, and the sharp blastes of the *North* wynde. When it riseth by reason of molten snow, and great showres of rayne, it collecteth into the *Ocean* by unknowen nations, and with so large a Crenche, lyke unto a great sea, that it can not be sayled ouer in

*The region of Colmogora. The ryuer of Dindana.*

Eden. The decades.  
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Of the Northeast frosty sea.

in one day with a prosperous wynde. But when the waters are fallen, they leane here and there large and fruitfull Islands: For coyne there call on the grounde, groweth without anye helpe of the Plowe, and with inuincible celeritie of halting nature, fearyng the newe iniurie of the proude ryuer, doth bothe spring and rype in shoyt space.

Into the riuer *Dniidna*, runneth the ryuer *Iuga*: and in the corner where they ioynne together, is the famous Parte Towne called *Vsinga*, distant from the cheeke citie *Mosca*, *vi.* hundred myles.

Soce that whereas *Paulus Ianius* wytteth here that the ryuer of *Dniidna*, otherwyse called *Dniina*, runneth throughe the region of *Cobmogor*, it is to be understood that there are two ryuers of that name, the one on the North-east side of *Mosconia*, toward the frozen sea, & the other on the South-west syde, falling into the sea *Balthum*, at the gulfes of *Finnonia*, by the citie of *Riga* in *Lithuania*. And so farre as the true knowledge of these and certayne other is very necessarie for all such as shal trade into *Mosconia*, or other regions in the host coastes by the North sea, I haue thought good to make further declaration hereof, as I haue founde in the historie of *Mosconia*, most faithfully and largely wyttten by *Sigismundus Liberrus*, who was twise sent Embassadour into *Mosconia*, as first by *Maximilian* the Emperour, and then agayne by *Ferdinando* kyng of *Hungary* and *Bohem*. This haue I done the rather, for that in all the mappes that I haue seene of *Mosconia*, there is no mention made of the riuer of *Dniina*, that runneth throughe the region of *Cobmogor*, and by the citie of the same name, although the prouince of *Dniina*, be in all cardes placed Northwardes from the ryuer of *Vsinga* or *Succana*, which is the same *Dniina*, wherof we now speake, and wherof *Paulus Ianius* wytteth, although it be not so named but from the angle or corner, where ioynnyng with the ryuer of *Iug* and *Succana*, it runneth Northwardes towards the citie of *Cobmogor*: and from thence fallerh into the North of frozen sea, as shall hereafter more playnely appeare by the wordes of *Sigismundus*, that the one of these be not taken for the other, being so farre distant, that great error myght ensue by mistaking the same, especially because this wherof *Paulus Ianius* wytteth, is not by name expresse in the cardes, but only in the other, wherby the error myght be the greater. Of that therfore that runneth by the coastes of *Lithonia*, and the citie of *Riga*, *Sigismundus* wytteth in this maner.

The Lake of *Dniina*, is distant from the springes of *Berishaus*, almost ten myles, and as many from the marityme of *Franco*. From it a ryuer of the same name towardes the West, distant from *Vainus* twentie myles, runneth from thence toward the South, where by *Riga*, the cheeke citie of *Lithonia*, it fallerh into the German sea, whiche the *Mosconians* call *Varenckais moris*. It runneth by *Vatseps*, *Polotza*, and *Dunemburg*, and not by *Plesconia*, as one hath wyttten. This riuer, being for the most part navigable, the *Lithons* call *Dniina*.

Of the other *Dniina*, wherof *Paulus Ianius* speaketh, he wytteth as foloweth.

The ryuer of Iuga or Aug. Dniidna.

The riuer of Dniidna or Dniina.

The riuer of Succana.

The frozen sea.

The

Eden. The decades.  
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The province of *Dania* and the river of the same name, is so named from the place where the rivers of *Suehna* and *Log* meeting together, make one river so called. For *Dania* in the *Moscovian* tongue, signifieth two. This river by the space of two hundred miles, entreteth into the North Ocean, on that part where the sayde sea runneth by the coastes of *Smnia* and *Polway*, and divideth *Engroeland* from the unknowne lands. This province semeth in the full North, pertrayned in true past to the signiolic of *Hamgorade*. From *Moscovia* to the mouthes of *Dania*, are numbered .CCC. miles: Albeit as I have sayde, in the regions that are beyonde *Pols*, the account of the journey can not be obscured, by reason of many marshes, rivers, and very great wooddes that lye in the way. Per are we led by conjecture to thynke it to be scarcely two hundred miles: so much as from *Moscovia* to *Vuolochda*, from *Vuolochda* to *Vsing* somewhat into the East, and laste of al, from *Vsing* by the river *Dania*, is the right passage to the North sea. This region, betwene the Castell of *Colmogor* and the cite of *Dania*, strate almost in the wynde way betwene the springes and mouthes of the river, and the Castell of *Rougo* standyng in the very mouthes of *Dania*, is weterly without townes and Castels: Per hath it many villages which are fatte in sunder, by reason of the barrennes of the soyle. &c.

In an other place he wyrteth, that *Suehna* and *Log*, after they are ioyned together in one, looke they byll names, and make the river *Dania* &c. But he doth not retorne to the hystorie of *Paulus Louis*.

Unto *Vsinga*, from the *Permians*, *Pecerrians*, *Inugrians*, *Vgolicans*, and *Pimegians*, people inhabytyng the North and Northest provinces, are brought the precious fures of *Hartens* and *Sables*, also the cales of *Woolfes* and *Foxes* both wyhte and blacke: And lyke wyse the skynnes of the beastes called *Cernarij Lupi* (that is) harte *Woolfes*, beyng engendred eyther of a *Woolfe* and a *Wynde*, or a *Hart* and a *bitch Woolfe*. These fures and skynnes, they erchange for dyvers other wares. The best kynde of *Sables*, and of the finest beare, wherewith nowe the vestures of princes are lyned, and the tender neckes of delicate damas are covered, with the expelle similitude of the lypnyng beast, are brought by the *Permians* and *Pecerrians*, whiche they them selves also receyue at the handes of other that inhabite the regions neere vnto the North Ocean. The *Permians* and *Pecerrians*, a litle before our tyme, dyd sacrifice to *Idols*, after the maner of the *Gentyles*: but do nowe acknowledge Christe theyr God. The passage to the *Inugrians*, and *Vgolicans*, is by certayne rough mountaynes,

*Hyperebori*.

*Dania* and *Suehna*.

*Greenlands* or *Engroeland*.

*Understande* myles of *Cernarij Lupi*, that is *leopards*.

*Arch fures*

*Lupi Cernarij*.

*Sables*.

The mountaynes called *Hyperebori*.





Of the northeft frosty sea.

*Hiberni*. In the toppes of these, are founde the best kyndes of *Falcons*: whereof one kynde (called *Horodius*) is white, with spotted feathers.

Bandes of divers kyndes.

There are also *Ferfalcons*, *Sakers*, and *Peregrines*, whiche were unknowne to the ancient princes in theyr excellent and nice pleasures.

Beyonde those people whom I last named (beyng all tributaries to the kynges of *Mosconia*) are other nations, the last of men, not knowne by any voyages of the *Mosconites*, saye muche as none of them have passed to the Ocean, and are therefore knowne onely by the fabulous narrations of merchauntes. Yet it is apparance that the ryver *Donida* or *Doina*, drawyng with it innumerable other ryvers, runneth with a vehement course towarde the North, and that the sea is there exceeding large: so that sayyng by the coaste of the ryght hande, shippes may have passage from thence to *Cashey*, as it is thought by most likely conjecture, except there lye some lande in the way. For the region of *Cashey* pertyneth to the extreme and furthest partes of the *Castle*, situate almost in the paralel of *Thracia*, and knowne to the *Portugales* in *India* when they sayled neere therunto by the regions of *Sinara* and *Malacha* to *Aurea Chersonesus*, and brought from thence certayne beasures made of *Sables Skymes*, by whiche onely argument it is apparente that the cite of *Cashey* is not farre from the coastes of *Scythia*.

The passage from *Mosconia* into *Cashey*.

*Cashey*.

Whether *Cashey* calleth *Cashey* the region of *Sinaram*.

But when *Demetrius* was demanded whether either by the monuments of letters, or by some letter them of theyr predecessors, they had any knowlege of the *Gothes*, who nowe more then a thousande yeeres since, subverted the Empire of the *Romane Emperours*, and defaced the cite of *Rome*: He answered, that both the nation of the *Gothes* or the name of king *Tostias* theyr chiefe captayne, was of famous memorie among them: And that divers nations of the North regions conspired to that expedition, and especially the *Mosconites*: Also that that armie increased of the confluence of the *Barbarous Limons* and manyng *Tartars*: But that they were all called *Gothes*, inasmuch as the *Gothes* that inhabited *Scandania* and *Islande*, were the auctours of that invasion.

The *Gothes* subverted the *romane Empire*.

The north region conspired against the *Romans*.

*Mosconia*.

And

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And with these boundes are the *Moscovites* included on euery side, whom we thinke to be those people that *Ptolome* called *Moscas*: but haue doubtlesse at this day they name of the ryuer *Mosca*, which runneth through the cheefe cite *Mosca*, named also after the same. This is the most famous cite in *Moscovia*, aswell for the situation thereof, being in maner in the myddle of the region, as also for the commodious oportunitie of ryuers, multitude of houses, and strong fence of so sayde and goodly a Castell. For the cite is extended with a long tract of bulwages by the bankes of the ryuer for the space of fyue myles. The houses are made all of cyber, and are diuided into Parlours, Chambers, and Kytchyns of large roomes: yet neither of vnsensibly heigh, or to lowe, but of decent measure and proportion. For they haue great trees apt for the purpose brought from the forest of *Herchia*: Of the which, made perfectly round lyke  $\frac{1}{2}$  masses of styppe, and so layd one upon an other, that they loppe at the endes in ryght angles, where being made very fast and sure, they frame theyr houses therof, of meruaylous stryngth with small charges, and in verye short tyme. In maner all the houses haue ppyuate gardens, aswell for pleasure as commoditie of herbes, wherby the circuite of the dispersed cite appeareth very great. At the wardes or quarters of the cite, haue their peculiar Chappels. But in the cheefest and highest place therof, is the Church of our Lady, of ample and goodly workemanshippe, whiche *Aristoteles* of *Bononia*, a man of singular knowledg and experience in Architecture, builded more then threescore yeres since. At the very head of the cite, a litle ryuer, called *Neglinia* which byueth many cozue myles, entereth into the ryuer *Mosca*, and maketh almost an *Islande*, in whose end is the Castell, with many strong towers and bulwarkes, builded very sayde by the deuice of Italian Architects that are the maisters of the kynges woorkes. In the fieldes about the cite, is an incredible multitude of *Pares*, and *Roe Buckes*, the which, it is lawfull for no man to chase or pursue with dogges or nettes, except only certayne of the kyngs familiars, and straunge Ambassadors, to whom he geueth licence by speciall commaundement. Almost three partes of the cite is inclosed with two ryuers, and the residue with a large Spote, that receiveth plentie of water from the sayde

The cite of  
*Mosca*.

Richard  
Chancellor told  
me that these  
masses are thus  
what hollow  
on the one side,  
what the whole  
side of the next  
entereth into  
same, wherby  
they lye very  
close.

The castell  
of  
*Mosca*.

White Pares  
and Roe Buckes.

Eden. The decades.  
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Of the northeft frosty sea.

Some rivers. The cite is also defended on the other side with  
 an other river named *Iansa*. whiche falleth also into *Moscus* a  
 litle beneath the cite. Furthermore, *Moscus* runnyng towards  
 the South, falleth into the river *Ocha* or *Occa*, muche greater  
 then it selfe at the towne *Columna* and not very farre from thence,  
*Ocha* it selfe, encreaseh with other rivers, and becometh his strea-  
 mes in the famous river *Volga*, where at the place where they  
 ioyne, is situate the cite of *Nomgradis* the lesse, so named in  
 respect of the greater cite of that name, from whence was  
 brought the first colonic of the lesse cite. *Volga*, called in olde  
 tyme *Rha*, hath his originall of the great marshes, named the  
 whyte Lakes. These are about *Moscovia*, betwene the North  
 and the West, and send forth from them almost all the rivers  
 that are dispersed into divers regions on every side, as we see of  
 the Alpes, from whose toppes and springes descend the waters,  
 of whose concourse the rivers of *Rheno*, *Pa*, and *Rodanus*, have  
 they encrease. For these marshes, in the shade of mountaine  
 full of springes, minister abundant moisture, so muche as no  
 mountaynes are yet founde in that region by the long traumples  
 of men, insomuche that many that have been studious of the old  
 Cosmographie, suppose the *Riphean* and *Hiperborean*, mountai-  
 nes so often mentioned of the auncient wyters, to be fabulous.  
 From these marshes therfore, the rivers of *Duina*, *Ocha*, *Mos-  
 cus*, *Volga*, *Tanais*, and *Boristhenes*, have they originall. The  
*Tartares* call *Volga* Edel: *Tanais* they call *Don*: And *Bori-  
 sthenes*, is at this tyme called *Neper*. This, a litle beneath  
*Taurica*, runneth into the sea *Euxinus*. *Tanais* is receyved of  
 the marshes of *Mecis* at the noble Parte towne *Azoum*,  
 But *Volga*, leavyn the cite of *Mosca* towards the South,  
 and runnyng with a large circuit, and great springes, and  
 Creekes first towards the East, then to the West, and last-  
 lye to the South, falleth with a full streame into the *Caspian* or  
*Hircan* sea. Above the mouth of this, is a cite of the *Tartars*  
 called *Citrachan*, whiche some call *Astrachan*, where *Partes*  
 are kept by the Merchantes of *Media*, *Armenia*, and *Persia*.  
 On the further bancke of *Volga*, there is a towne of the *Tartars*  
 called *Casan*, of the whiche the *Hords* of the *Casanie* *Tartars*  
 tooke they name. It is distant from the mouth of *Volga*  
 and

The river  
Ocha.

Volga.  
Mougrabia.

Rha.

The whyte  
Lakes.

The Riphean  
or Hiperborean  
mountaynes.

Tanais and  
Boristhenes.

The sea Eux-  
inus.

The Caspian  
sea.  
Astrachan.  
Media.  
Armenia.  
Persia.  
Casan.

Eden. The decades.  
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and the *Caspian* sea. 500. myles. Above *Casan*. 150. myles, at the entrance of the ryuer *Sara*, *Basilus* that now reigneth, buylded a towne called *Sarcium*. to thintent that in those desertes, the marchantes and traueylers which certifie the gouernours of the marches of the doings of the *Tartars*, and the maners of that vniquiet notion, may haue a safe mansion among theyr customers.

The Emperours of *Mosconia* at dyuers tymes, epyer moued thereto by occasion of thinges present, or for the desyre they had to nobilitate newe and obscure places, haue kepte the seat of theyr court and Emprye in dyuers cities. For *Novogrodia*, which lyeth toward the West, and the *Lyon* sea, not many yeeres past, was the head cite of *Mosconia*, and obtayned euer the chiefe dignitie, by reason of the incredible number of houses and edifices, with the oportunitie of the large lake replenished with fysh, and also for the same of the most auncient & venerable Temple, which more then foure hundred yeeres since, was dedicated to *Santa Sophia*, Christ the sonne of God, accordyng to the custome of the Emperours of *Bizantium*, nowe called *Constantinople*. *Novogrodia*, is oppressed in maner with continuall wynter, and darkenesse of long nyghtes. For it hath the pole Arctike eleuate above the Horizon threescor and foure degrees: and is further from the Equinoctiall then *Mosconia*, by almost six degrees. By which dyfference of heauen, it is sayde, that at the sommer stepe of the Sunne, it is burnt with continuall heate, by reason of the shorte nyghtes.

The cite also of *Volodemaria*, beyng more then two hundred myles distant from *Mosca* towarde the Caste, had the name of the chiefe cite and kynges towne, whither the seate of the Emprye was translated by the valiaunt Emperours for necessarie considerations, that suche ayde, furniture, and requisites, as appertayne to the warres, myght be neare at hande, at suche tyme as they keepe continuall warre agaynst the *Tartars* theyr borderers. For it is situate without *Volga*, on the bankes of the ryuer *Clesma*, whiche falleth into *Volga*. But *Moscha*, as well for those gytes and commodities whereof we haue spoken, as also that it is situate in the myddest of the most frequented place of all the region and Emprye, and defended with the ryuer and Castell, hath in comparison

*Sara.*  
*Sarcium.*

*Novogrodia.*

The Temple  
of *Santa*  
*Sophia.*

The elevation  
of the pole at  
*Novogrodia,*  
& *Mosconia.*  
Heate by reason  
of shorte  
nyghtes.

The cite of *Vol-*  
*odemaria.*

The cite of  
*Moscha.*

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ryson to other cities been thought most woorthie to be esteemed for the chiefe. *Moscha* is distant from *Novogrodia* fyve hundred myles: and almost in the mys way is the cite of *Ottoseria* (otherwyse called *Otwer*, or *Tawer*) bypon the ryuer of *Volga*. This ryuer, neare unto the fountaynes and springes of the same, not yet increased by recepyng so many other ryuers, runneth but slowly and gently, and passeth from thence to *Novogrodia*, through many woods and desolate playnes. Furthermoze from *Novogrodia* to *Riga*, the nexte porte of the *Sarmatian* sea, is the journey of a thousande myles, litle moze or lesse. This tract is thought to be moze commodious then the other, bycause it hath many towones, and the cite of *Plesconia* in the way, beyng imbraced with two ryuers. From *Riga* (percepyng to the dominion of the great maister of the warres of the *Liuons*) to the cite of *Lubecke*, a porte of *Germanie*, in the gulfe of *Cymbrica* *Cbersonesus* (now called *Denmarke*) are numberd about a thousande myles of dangerous saylyng.

Ottoseria.  
Volga.

Riga.

The cite of  
Plesconia.

The cite of  
Lubecke.

From Rome  
to Mosconia.

From *Rome* to the cite of *Moscha*, the distance is known to bee two thousande and sixe hundred myles, by the nearest way, passyng by *Renenna*, *Tarnisum*, the *Alpes* of *Carica*: *Allo Villacum*, *Noricum*, and *Vienna* of *Pannonie*: and from thence (passyng over the ryuer of *Danubius*) to *Obnium* of the *Marians*, and to *Craconia* the chiefe cite of *Polonie*, are compted xi. hundred myles. From *Craconia* to *Vilna*, the head cite of *Lithuania*, are compted fyve hundred myles: and as many from that cite to *Smolenzko*, situate beyonde *Borisbenes*, from whence to *Moscha*, are compted sixe hundred myles. The journey from *Vilna* by *Smolenzko* to *Moscha*, is traueyled in wynter with expeditie sledges, and incredible celeritie bypon the snowes, hardened with long frost, and compacte lyke *Ile*, by reason of muche wearyng. But in sommer, the playnes can not bee ouerpassed but by difficulte and laborious traueple, for when the snowes by the continuall heate of the *Sunne* begyn to melte and dissolve, they cause great maryshes and quampes, able to ineaingle both hoyle and man, were it not that wayes are made through the same, with byrges and causes of wood, and almost infinite labour.

Wynter traueple by Ile and snow.

Harshes in sommer.

Other wynters deny this.

In all the region of *Mosconia*, there is no wayne or mine of

Eden. The decades.  
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of golde or silver, or any other common metall, except Iron, neyther yet is there any token of precious stones: and therefore they buye all those thinges of strangers. Nevertheless, this iniurie of nature is recompensed with aboundance of rich furrer, whose price, by the wanton yfelenesse of men, is growen to such excess, that the furrer parteynyng to one sorte of apparell, are now sold for a thousande crownes. But the tyme hath been that these have been bought better cheape, when the furthest nations of the North, being ignorant of our yfle fineness, and breathyng desire toward effeminate and superfluous pleasures, exchanged the same with muche simplicitie, oftentimes for trifles and thinges of small value: Insomuche that commonly the *Permians* and *Pecorians*, were accustomed to give so many skynes of *Sables* for an Iron Axe or Hatchet, as being tyed harde together, the marchantes of *Mosconia* could drawe through the hole where the handle or handle entereth into the same. But the *Mosconites* sende into all partes of Europe the best kynde of flaxe to make linnen cloth, and hempe for ropes: Also many *Ore hydres*, and exceeding great masses of ware.

Rich furrer.

The price of furrer.

How many Sables skynes for an Axe.

Flaxe. Ore hydres. Ware.

They proudly deny, that the Romane church obteyneth the principate and preeminent auctoritie of all other.

But truly.

They so abhorre the nation of the *Iewes*, that they detest the memorye of them, and will in no condition admyt them to dwell within theyr dominions: extempnyng them as wycked and malicious people, that have of late taught the *Turkes* to make gunnes. Beside the booke that they have of the ancient *Grece* doctors, they have also the commentaries and homelies of *saunt Ambrose*, *Augustine*, *Jerome*, & *Gregorie*, translated into the *Illyrian* or *Slanon* tongue, which agreeth with theyrs: For they use both the *Slanon* tongue and letters, as doe also the *Sclanons*, *Dalmates*, *Bobemes*, *Pollones*, and *Lithuanes*. This tongue is spredde further then any other at this day: For it is familiar at *Constantinople*, in the court of the Emperours of the *Turks*, and was of late heard in *Egypte* among the *Mamelukes*, in the court of the *Solane* of *Alcayre*, otherwyle called *Memphis*, or *Babilon* in *Egypt*. A great number of booke of holy scripture are translated into this tongue by the industrie of *saunt Jerome* and *Cyryllus*. Furthermore, besyde the hypotopies of

They abhorre the Iewes.

Theyr booke and religion.

The Slanon tongue spread further then any other.

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theyr

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Robert Jerome  
has a booke in  
Palmaria, now  
called Acti-  
nomia.

their stonie countreys, they have also booke, conteyning the facts  
of great Alexander, and the Romane Emperours, and lykewyse  
of Marcus Antonius, & Cleopatra. They have no manner of know-  
ledge of philosophie, Astronomie, or speculative phisicke, with  
other liberal sciences: But such are taken for Physicians, as pro-  
fesse that they have oftentimes observed the vertue and qualitie  
of some unknowne herbe.

Howe they  
number the  
yeeres.

They number the yeeres, not from the birth of Christ, but from  
the begynnynge of the world. And this they begin to accompt, not  
from the moneth of January, but from September.

Howe and how  
the lawes.

They have stricke and simple lawes throughout all the king-  
dome, made by the equitie and conscience of theyr pynces, and  
aproued by the consent of wyse and good men, and are therfore  
greatly for the wealth and quietnesse of the people, forasmuche  
as it is not lawfull to peruerter them with any interpretations or  
cauillations of lawyers or Attorneys. They punish theues, ro-  
uers, yfule pychers, and murderers. When they examine ma-  
lefactours, they poyse a great quantitie of cold water vpon such  
as they suspecte, whiche they say to be an intolerable kynde of  
torment. But sometymes they manacle suche as are stubboyme,  
and will not confesse apparent crimes.

The terrible  
of youth.

Theyr youth is exercised in dyuers kyndes of games and  
playes, resembling the warres, whereby they both practise pol-  
licie, and increase theyr strength. They vse rummyng both on  
horsebacke and a foote. Also rummyng at the rye, wesslyng,  
and especially shooptyng. For they geue rewardes to such as ex-  
cell therein.

Shooptyng.

The corpora-  
ture of the  
Moscouites.

The Moscouites are vniuersally of meane stature, yet ve-  
ry square set, and myghtely brayned. They have all grey eyes,  
long beardes, shORTE legges, and bygge bellies. They ryde  
very shORTE, and shooTE backwarde very cunningly, even as  
they flye. At home in theyr houses, theyr fare is rather plen-  
tiful than deyntie: For theyr tables are furnished for a  
small wyce, with all suche kyndes of meates as may be de-  
lyred of suche as are gyven to most excessive gluttony. Hennes  
and Duckes are bought for litle silver pence the peece. There  
is incredible plencie of beastes and cattayle, both great and  
small. The fleshe of heefe that is kylled in the wydder of  
wynter,

Theyr fare.



wynter, is so contented and frozen, that it putteth not for the space of two monethes. They best and most delicate fishes, are gotten by hunting and hauking, as with vs: For they take all sortes of wyde beastes with Houndes, and spuers kyndes of nettes. And with Faucons and Creens, or Eagles, of a marvellous kynde, which the region of *Pecetra* byngeth sooth vnto them, they take not onely Pelantes and wyde Duckes, but also Cranes and wyde Swannes. They take also a foule of darke colour, about the bygnesse of a Goose, with redde overbrowes, whose fleshe in taste passeth the pleasauntnesse of Pheasantes: These in the *Moscouites* tongue are called *Tetrao*, whiche I suppose to be the same that *Plinie* calleth *Erybiao*, knowne to the people of the Alpes, and especially to the *Rhetians* which inhabit the landes about the springes of the ryuer *Abdua*. The ryuer of *Volga* ministrerth vnto them great fishes, and of pleasaunt taste, especially *Surgions*, or rather a kynde of fysh lyke vnto *Surgions*: which in the wynter season being inclosed in Ice, are long reserved freshe and uncorrupte. Of other kyndes of fishes, they take in maner an incredible multitude in the whyte lakes wherof we haue spoken before. And whereas they vnterly lacke natyue wyne, they vse such as are brought from other places. And this only in certeyne feastes and holy mysteryes, especially the pleasaunt *Panualties* of the *Ilande of Creta*, now called *Candy*, are had in most honour: and bled epher as medicines, or for a shewe of excelliue aboundance, forasmuch as it is in maner a miracle that wines brought from *Candy* by the streightes of *Hercules pylers*, and the *Ilandes of Gades*, and tossed with such fluddes of the inclosed *Ocean*, should be dyoonke among the *Scythian* snowes in theyr natyue puritie and pleasauntnesse.

The common people dyinke meade, made of hony & hoppes sodden togeather, whiche they keepe long in pitched barrells, where the goodnesse increaseth with age. They vse also beere and ale, as doe the *Germanes* and *Polones*. They are accustomed for delicatnesse in sommer, to coole theyr beere and meade with putting Ice therein, which the noble men reserve in theyr cellars in great quantitie for the same purpose. Some there are that delight greatly in the hulle that is pressed out of *Cherries*, being they

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they

fishes preserued long, by reason of colde, hauking and hunting.

Plentie of fishes.

For the long reserved in Ice.

Wyne.

Malua.

All the North parte of the same lande was called *Scythia*, and the people *Scythians*.

Dyinke cooled with Ice.

Wyne of Cherries.

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they be full ripe, which they asseyme to haue the colour of cleare and ruddy wyne, with a very pleasure taste.

They women.

They wyues & women, are not with them in such honour as they are in other nations: for they vse them in maner in the place of seruants. The noble women & gentelwomen, do diligently obserue their waikes, and haue an eye to their chasticite. They are sildome bydden sooch to any leaues: neyther are permitted to resort to churches farre of, or to walke abroad without some great consideration. But the common loyte of women, are easily and for a small price allured to lechery, even of straungers: by reason wherof, the Gentlemen doe litle or nothyng esteeme them.

Thomas Paleologus.

The conquest of the Turkes in Grecia.

John the father of kyng *Basilus*, dyed more then .xx. yeres since. He maryed *Sophia*, the daughter of *Thomas Paleologus*, who reigned far in *Peloponnesus* (now called *Morea*) & was brother to *Themperour of Constantinople*: She was then at Rome when *Thomas* her father was dynen out of *Grecia* by the *Turks*. Of her were fure chyldren boyn, as *Basilus* him selfe, *George*, *Demetrius*, *Symeon*, and *Andreas*. *Basilus* tooke to wife *Salomonias*, the daughter of *George Soboronius*, a man of singular swelitte & wisdom, and one of his counsaile: the excellent vertues of whiche woman, only barrenesse obscured.

Howe the princes chooseth theyr wyues.

When the Princes of *Moscovia* deliberate to marry, their custome is to haue choysse of all the vyrgins in the realme, and to cause suche as are of most saye and beautifull bylage and personage, with maners and vertues accordyng, to bee brought before them: Whiche afterwarde they comyt to certayne saythfull men, and graue matrones to be further viewed, insomuche that they leaue no parte of them vnsearched. Of these, she whom the Prince most lyketh, is pronounced woorthie to bee his wyfe, not without great and carefull expectation of theyr parentes, luyng for that tyme betwecne hope and feare. The other vyrgins also whiche stode in election, and contended in beautie and integritie of maners, are oftentimes the same day, to gratifie the Prince, maryed to his noble men, Gentlemen, and Captaynes: wherby it sometymes cometh to passe, that whyle the Princes contemne the lynage of royall descent, suche as are boyn of humble parentage, are exalted to the degree of princely estate, in lyke maner as the Emperours of the **Turkes**





Turkes were accustomed to be chosen, by consuetude of people, and many potent.

*Basilus* was under the age of fourtie and seven yeres, of comely personage, singular vertue, & princely qualities, by all means famous for the prosperitie & commodities of his subiectes: Furthermore, in benivolence, liberalitie, and good successe in his doings, to be preferred before his progenitors. For when he had 41. yeres heere warre with the Lyons, that moved 1771. considerable cities to the cause of that warre, he obtained the victorie, & departed in firm conditions of peace, rather given then accepted. Also at the beginning of his reigne, he put the Polones to flight, and tooke prisoner *Constantine*, the Captaine of the *Rubens*, whom he brought to *Moscowa* tyed in chaynes: But shortly after, at the ryuer of *Soristones*, about the cite of *Orsa*, he him self was overcome in a great battaile, by the same *Constantine* whom he had dismissed: Yet so, that the towne of *Smolensky*, which the *Moscowites* possessed before, and was newe wonn by the Polones, should still parteyne to the dominions of *Basilus*. But agaynst the *Tartars*, and especially the *Tartars* of Europe, called the *Precopites*, the *Moscowites* have often times heere warre with good successe, in reuenge of the iniuries done to them by theyr incursions.

Warr betwixt Basilus and the Polones.

Warr betwixt Basilus and the Polones and the Rubens.

Warr betwixt Basilus and the Tartars.

*Basilus* is accustomed to hying to the selde more then a hundred and fiftie thousande horsemen, divided into three bandes, and following the banners or ensignes of theyr Captaines in order of battaile. On the banner of the kynges wyng, is figured the Image of *Iohne* the Captaine of the *Urbines*, at whose prayer the sunne prolonged the day, and stayed his course, as witnesseth the hypocrisies of holy scripture. Armes of footemen are in manner to no use in those great warrenes, as well for theyr apparell being looke and long, as also for the custome of theyr enemies, who in their warres trust rather to the swiftnesse of their light horses, then to trye the matter in a pyght fild.

The *Moscowites* army.

Their banner.

Their horses are of lesse then meane stature: but very strong and swifte. Their horsemen are armed with pikes, Ruyettes, Spikes of yron, and arrows. Some have hooked swords. Their bodies are defended with rounde Targets, Theyr armes after the manner of the Turkes of *Asia*, or with bending and

Their horses and horsemen.

Their armes.

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capture Carriages after the manner of the Greeces: Also with coats of mayle, Bygones, and sharpe Helmeta. Besides by furthermore institute a bande of Vargabusters on horsebacke, and caused many great brasse peeces to be made by the worke-manship of certayne Italians: and the same with theyr stocks and wheeles to be placed in the Castle of Mosca.

The kyng him selfe with princely magnificence and singular familiaritie (wherewith notwithstanding no parte of the maiestie of a kyng is violat) is accustomed to dyne openly with his noble men, & strange Ambassadors in his stonie chamber of presence, where is seene a marvellous quantitie of silver & gilt plate, stampt upon two great and high cubbardes in the same chamber. He hath not about him any other garde for the custody of his person, saving only his accustomed familie. For watch and ward is diligently kept of the faithful multitude of the citizens: Insomuch that every ward or quarter of the cite is inclosed with gates, raples, and barres: neyther is it lawfull for any man rashly to walke in the cite in the nyght, or without light. All the courts consisteth of noble men, Gentlemen, and choyse souldyers, which are called out of every region by theyr towne and byllages, and committed to waite court by course at certayne monethes appoynted. Furthermore when warre is proclaimed, all the arme is collected both of the olde souldyers, and by musteryng of newe in all prouinces. For the Lieutenantes and Captaynes of the army, are accustomed in all cities to muster the youth, & to assigne to the order of souldyers such as they thinke able to serue the turke. Theyr wages is payde them of the common treasury of every prouince, whiche is gathered, and partly payde also, in the tyme of peace, although it be but litle. But such as are assigned to the warres, are free from all tributes, and enjoye certayne other priuilegies, whereby they may the more gladly and cheerefully serue theyr kyng, and defende theyr countrey. For in the tyme of warre, occasion is required to thewe true vertue and manhood, where in so great and necessary an institution, every man according to his appoynted activitie and ingenuous forwardnesse, may obtayne the fortune either of perpetuall honour, or ignominie.

Vargabusters.

Summe.

The Prince dy-  
neth openly.

Significant  
sayes, that  
much of this  
is golde.

The custodie of  
of the cite.

The Turke  
courts.

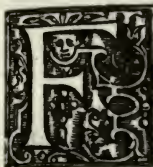
Souldyers wa-  
ges of the com-  
mon treasury.

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*Fix olim vlla fides referrentibus horrida regna  
Moscoborum, et Ponticas, glacialis erat.  
Nunc Iouio autore, illa oculis lustramus, et vrbes,  
Et nemora, et montes cernimus et flauios,  
Moscobouiam, monumenta Ioui, tua culta reuoluens.  
Cepi alias mundos credere Democriti.*

Other notable thinges as concernyng Moscouia,  
geathered out of the bookes of Sigismundus  
Liberus . Note that when he sayth  
myles, he meaneth leagues.



From whence *Russia* had the name, there  
are diuers opinions . Some thinke that  
it was so named of one *Russus* the sonne of  
neuew of *Lech* the kyng of the *Polons* . O-  
ther affirme that it was so called of a cer-  
taine olde towne, named *Russus*, not farre  
from *Novogoroda* or *Novogradia* the more.

*Russia.*

Some also thinke that it was so called of the browne colour of  
the nation . But the *Moscouians* confute all these opinions as  
vntreue, affirmyng that this nation was in olde tyme called  
*Rossea*, as a nation disperfed, as the name it selfe doth declare.  
For *Rossea* in the *Rubens* tongue, doth signifie disperfed, or  
scattered . The whiche thyng to be true, diuers other people  
commyxt with inhabitants, and diuers prouinces lying  
here and there betwene diuers parts of *Russia* do plainly declare.  
But whence soeuer they tooke thyr name, doubtlesse all the  
people that vse the *Slauon* tongue, and professe the fayth of  
*Christ*, after the maner of the *Greekes* (called in thyr common  
language *Russi*, and in the *Latin* tongue *Rubeni*) are increased  
to such a multitude, that they haue eyther expulles all the nations  
that lye betwene them, or drawne them to thyr maner of lying,  
in somuche that they are nowe called all *Rubeni*, by one common  
name.

The browne  
colour of the  
*Russes.*

*Rossea.*

The *Slauon*  
tongue  
is  
dey  
sacre.

Furthermore the *Slauon* tongue ( whiche at this tyme is  
somewhat corruptly called *Sclauon*) runneth exceedyng farre,  
as vnto the *Dalmates*, *Bosnaenser*, *Croatians*, *Istrians*,  
and

Eden. The decades.  
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Of the Northeast frosty sea.

and by a long tracte of the sea *Adriaticke* vnto *Forum Iulij*: Of the *Carnians* also, whom the *Venetians* call *Charfos*: and lyke wyse of the *Carniolans* and *Carinthians*, vnto the ryuer *Drauer*: Furthermoze of the *Stirians* within *Gretzinum*, and by *Muer* vnto *Danubius*, and from thence of the *Misians*, *Seruians*, *Bulgarians*, and other inhabityng, euen vnto *Constantinople*: Furthermoze of the *Bobemians*, *Lusacians*, *Silesians*, *Morauians*, and thynhabitauntes neere vnto the ryuer *Vagus* in the kyngdome of *Hungarie*: The *Polones* also, and the *Ruthenians*, whose Empire reacheth very farre: lyke wyse the *Circasians* and *Quinquemontanians*, vnto *Pontus*: and is from thence vled in the North partes of *Germanie*, among the remanant of the *Vandales* inhabityng here and there. All whyche nations, although they acknowledge them selues to bee *Slauons*, yet the *Germanians* takyng the denomination onely of the *Vandales*, call all them that vse the *Slawon* tongue, *Vuenden*, or *Vuinden*, or *Vuindysh*.

**Vandales.**

**The princes of Russia.**

Of the Princes that nowe reigne in *Russia*, the chiefe is the great Duke of *Moscovia*, who posselleth the greatestt part thereof. The seconde is the great Duke of *Lithuania*: and the thyrde the kyng of *Polonie*, who nowe obteyneth the dominion of *Polonie* and *Lithuania*.

**The Duke of Moscouia.**

In auctoritie and dominion ouer his subiectes, the prince of *Moscovie* passeth all the monarches of the worlde: For he depprieth all his noble men and gentelmen of all theyr holdes and immunities at his pleasure. He trusteth not his owne byrthen, but oppresseth all wiche lyke seruitude: Insomuch that whom so euer he commaundeth either to remaine with hym in the court, or to go to the warres, or sendeth on ambassage, they are compelled to be at theyr owne charges, except the young gentelmen the sonnes of the *Boiarons*, that is, the noble men of the lowell degree. He vsurpeth this auctoritie aswell ouer the spiritualtie as the tempoꝛaltie, constituting what hym listeth of the goods and lyfe of all men. Of his counsellers there is not one that dare dissent from hym in any thyng. They openly confesse, that the wyl of theyr prince is the will of God: and therefore call hym the key bearer and chamberlen of God, & beleue hym to be the executour of Gods will. By reason wherof, the prince hym selfe, when any petition is made to hym for the deliuerie of any captiue, is accustomed



accustomed to answers, when God commaundeth, he shalbe  
likered. Aske wyle when any of keth a question of an vncertaine  
or doubtful thynge, theyr custome is to answer thus: God know-  
eth, and the great Prince. It is vncertaine whether the crueltie  
and tyrenelle of the nation do require so tyranous a Prince, or  
whether by the tyranny of the Prince, the nation is made so  
ferce and cruell.

*Basilus* the Sonne of *John*, was the first that tooke hypon  
hym the name and title of a kyng, in this maner. The great lord  
*Basilus*, by the grace of God, kyng and lord of all *Russia*, and  
the great Duke of *Vuolodimaria*, *Mosconia*, *Nonogradia*, &c.

Furthermore, wheras nowe this Prince is called Empe-  
rour. I haue thought good to shewe the title and cause of this er-  
rour. Note therfore that *Czar* in the *Ruthens* tongue, signifieth a  
kyng, whereas in the language of the *Slauons*, *Pollons*, *Bobemes*,  
and other, the same worde *Czar*, signifieth *Cesar*, by whiche  
name the Emperours haue been commonly called. For both  
they, and the *Slauons* that are vnder the kyngdome of *Hungarie*,  
call a kyng by an other name: as some *Crall*, other *Kyral*, and  
some *Korall*: but thynke that only an Emperour is called *Czar*.  
Whereby it came to passe that the *Ruthens* or *Mosconite* inter-  
pretours, hearyng theyr Prince to be so called of strange nati-  
ons, began them selues also to name hym an Emperour, & thynk  
the name of *Czar* to be moze worthy then the name of a kyng,  
althrough they signifie all one thynge. But who so wyll reade all  
theyr histories and bookes of holy scripture, shall fynde that a  
kyng is called *Czar*, and an Emperour *Kessar*. By the lyke er-  
rour the Emperour of the *Turkes* is called *Czar*, who neuerthe-  
lesse of antiquitie bled no hygher tyle then the name of a kyng,  
expressed by this worde *Czar*. And here of the *Turkes* of *Europe*  
that vse the *Slauons* tongue, call the citie of *Constantinople* *Czar-  
gard*, (that is) the kyngs citie.

Some call the Prince of *Mosconie* the whyte kyng, which  
I thynke to procede of the whyte Cappes, or other tyer-  
mentes they weare on theyr heades, lyke as they call the  
kyng of *Pertia* *Kisilpassa* (that is) redde head. He useth  
the tyle of a kyng when he wytteth or sendeth to *Rome*, the  
Emperour, the Pope, the King of *Sustia* and *Denmarke*, the  
great

wher the Duke  
of Moscouia  
was called an  
Emperour.

The great  
Czar.

The whyte  
kyng.

The Duke of  
Moscouia  
tyle.

Eden. The decades.  
Bancroft Library.



great maister of Prussia and Liouia, and also to the great Turke; as I haue been credibly enquired: but he is not called kyng of any of them, except perhaps of the Liouis. Yet by reason of his later conquestes, some haue thought hym worthy the name of a kyng, or rather of an Emperour, because he hath kyngs vnder his Empire.

To the kyng of Polone, he vseth this title: The great lorde Basilius by the grace of God, lord of all Russia, and great Duke of Vuolodimeria, Moscouia, Nouogradia, &c. leauyng out the title of a kyng. For none of them vouchsafeth to receiue the letters of the other augmented with any newe title; as I knewe by experientie at my beyng in Moscouia, at which time Sigismundus the kyng of Polone sent hym his letters augmented with the title of the Duke of Moscouia, wherewith he was not a litle offended.

They glory in theyr histories that before Vuolodimeria and Olba, the land of Russia was baptised and blessed of Sainct Andrewe the Apostle of Christ, affirmyng that he came from Grecia to the mouthes of the ryuer Boristhenes: and that he sayled by the ryuer to the mountaynes where as is nowe Chiuia: and that there he blessed all the lande and placed his crosse, prophesyng also that the grace of God shoulde be great there, and that there shoulde be many churches of Christian men: Lyketwys, that he afterward came to the springes of Boristhenes, vnto the great Lake Vuolak, and by the ryuer Lonat descended into the Lake Ihner: from whence by the ryuer Vuolcon, whiche runneth out of the same Lake, he came to Nouogradia: and passed from thence by the same ryuer to the Lake Ladoga, and the ryuer Hema, and so vnto the sea whiche they call Vuarezkoia, beyng the same that we call the Germane sea, betweene Vainlandia or Finlandia and Liouia, by the whiche he sayled to Rome, and was at the last crucified for Christ his Gospell in Peloponnesus by the tyrante of Agis Antipater, as they cronicles make mention.

The Prince every seconde of theyre yere causeth a muster to bee taken of the Souldiers of the Boiorons, and taketh an accounte booth of theyr number, and howe manie Horses and men every of them is able to make: and then appoynteth a certayne

Russia baptised  
by Sainct Andrewe the  
Apostle.

The Mosk-  
ites warres.

Eden. The decades.  
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a certayne stypende to suche as are able further to beare theyr  
 otone charges in the warres. They haue selidome any rest of  
 quietnesse: For they epyther keepe warre with the *Lithuanians*,  
*Limonians*, *Suetians*, or *Tartars of Casan*. Or if it so chaunce that  
 the prince keepe no warre, yet doth he pererely appoynte garrisons  
 of .xx. thousande men in places about *Tanais* and *Occa*, to  
 represselle the incursions and robberyes of the *European Tartars*,  
 called *Precopites*.

As in other matters, euen so in the order of warrefare there  
 is great diuersitie among men. For the *Moscouian* as soone as  
 he beginneth to fyre, thynketh of none other succoure, but putteth  
 all his confidence therein. Beyng pursued or taken of his enimie,  
 he neyther defendeth hym selfe, nor desireth pardon.

The *Tartar* cast of from his horse, spoyled of all his armure  
 and weapones, and also soze wounded, defendeth hym selfe with  
 handes, feete, and teethe, and by all meanes he may, vntyll his  
 strength and spirite faile hym.

The *Turke*, when he seeth hym selfe destitute of all helpe  
 and hope to escape, doth humbly desyre partron, castyng away  
 his weapons and armure, and reaching forth to the victourer his  
 handes ioyned together to be bounde, hopyng by captiuitie to  
 saue his lyfe.

The *Moscouites* in placeyng theyr armie, chuse them a large  
 playne, where the best of them pytch theyr tentes, and the other  
 make them certaine arboours of bowes tyed in the grounde, ben-  
 dyng togeather the toppes thereof, which they couer with theyr  
 clokes to defende them selues, theyr bowes, arrowes, saddels,  
 and other theyr necessaries from rayne. They put forth theyr  
 hoxles to pasture, and for that cause haue theyr tentes so farre in  
 sunder, which they fortifie neither with cartes or trenches, or any  
 other impedymment, except perhappes the place be defended by  
 nature, as with wooddes, ryuers, and marshes.

It may perhappes seeme straunge, howe he may mainteyne  
 hym and his so longe with so small an armie as I haue  
 sayde. I wyll nowe therfore bryefely declare theyr sparyng  
 and frugallite. He that hath fyre or some tyme moze hoxles,  
 sleth one of them as a packe hoxse to beare all theyr necessa-  
 ries.

Dyers ma-  
 ners of dyers  
 people in the  
 warres.

The Moscos  
 uites armie.

Howe he main-  
 taineth his  
 armie.



ryes. He hath also in a bagge of two or three spannes long, the flower or meale of the graine called mille, and blit, or .x. poundes weyght of Swynes fleshe powdered. He hath lykewyse a bagge of salte, myxt wih pepper, if he be ryche. Furthermoze every man carryeth wih hym a bacchet, a fyze boze, and a bralen pott: so that if they chauce to come to any place where they can fynde no frutes, Garlyke, Onyons, or fleshe, they kynde a fyze, and fyll theyr pottes wih water, whereunto they put a spoonefull of meale, wih a quantitie of salt, and make pottage therof, wih which the maister and all his seruantes lyue contented. But if the maister bee very hungrye, he eateth all alone, and the seruantes are sometymes enforced to fast for the space of two or three dayes. And if the maister intende to fare somewhat more delycately, then he addeth thereto a litle portion of Swynes fleshe. I speake not this of the best of them, but of such as are of the meane sort. The gouernours and captaynes of the armie, do sometymes bydde the poozer sorte to theyr tables: where they feede them selues so well, that they fast two or three dayes after. When they haue frutes, Garlyke, and Onyons, they can well forbear all other meates. Proceedyng forwarde to the battayle, they put more confidence in theyr multitude, and wih what great armies they assaile theyr enimies, then epyther in the strength and valyauntnesse of theyr souldiers, or in well instructyng theyr armie, and fight better a farre of, then at hand: and therfore study holwe to circumuent or inclose theyr enimies, and to assaile them on the backe halfe. They haue many trumpetters, the which while they blow al at once, after theyr maner, make a maruelous straunge noyse. They haue also another kynde of instrumentes which they call Szurna: these they blow wihout ceassyng for the space of an houre together, so temperyng the same, and holdyng in the wynde whyle they draw more, that the noyse seemeth continually wihout intermission.

They vse all one maner of apparell: as longe coates wihout pleyghtes, and wih narrowe sleeves, after the maner of the Hungarians. These the Christians vse to button on the ryght syde: and the Tartars (bleyng the lyke) button them on the lefte syde. They weare redde and short buskyns that reache not to theyr knees, and haue the soles thereof defended

Instrumentes  
of warre.

The Sholes  
vices and  
Tartars app  
parell.

Eden. The decades.  
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fringed with plates of Iron. In manner all theyr thytes are wrought with diuers colours about the necke, and haue the Collars and Ruffes beset with litle round Baules like Beades, of Sphur, or gilted Copper, and some tyme Pearles also. They gyrd their lexters beneath the bellie, euen as lowas theyr myne members, that they may seeme moze burlye, which they greatly esteeme, as doo at this daye the Spanyardes, Italians, and Almans.

The prouince of *Moscovia* is neyther very large nor fruitful, inasmuch as the fertile is hindred with sandye ground, which either with too much drynesse or moysture killeth the corne. Furthermore inmoderate and sharpe intemperatensse of the ayre, whyle the colde of the wynter ouercommeth the heate of the Sunne, sometymes doth not suffer the corne to ryse. For the colde is there sometymes so extreme, that lyke as with vs in sommer by reason of heate, euen so there by extreme cold, the earth hath many great chynckes or breaches. Water also cast into the ayre, and spittle falling from ones mouth, are frozen befoze they touche the grounde. I my selfe, when I came thither in the yere 1526, sawe the branches of fruitfull trees wythered by the colde of the wynter befoze, whiche was so extreme, that many of theyr wagoners and carriers (whom they call *Gouez*) were found frozen to death in theyr sleades. There were some that at the same tyme leadyng and dryuing theyr cattayle from the next villages to *Moscovia*, died by the way with their beastes, through the extremite of the colde. Furthermore the same yere many players that were accustomed to wander about the countrey with daunsing Beares, were found dead in the high wayes. Wilde Beares also, enforced therto by famine, left the woods, and ran here and there into diuers villages and houses: at whose commyng whyle the men of the countrey forsooke theyr houses and fledde into the fieldes, many of them perished through the behemencie of the cold. Agayne it sometymes so chaunceth that in sommer the heate is as extreme: as in the yere 1529, in the whiche almost all kyndes of pulle and grayne were scorched and burnt, and suche a dearth of corne folowed that wought, that that which befoze was bought for three Denyas, was afterward solde for twentie of theyr. Furthermore also many

The prouince  
of *Moscovia*,

Extrema  
colde.

Extrema  
heate in cold  
regions.

Eden. The decades.  
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Of the Northest frosty sea.

ny billage s. woods, and stacks of corne, were set on fyre by the extreme heate: the smoke wherof so spyled the region, that the eyes of many were sore hurt thereby. There arose also as it were a dark: and thicke mist without smoke, whiche so molested the eyes, that many lost theyr sight thereby. They sow and sowe the seedes of Belons with great diligence in certayne raylen beddes myxt with doung, wherby they fynde a remedie both agaynst extreme cold and heat. For if the heat excede, they make certayne ryties in the beds, as it were byeachyng places, lest the seedes shoulde be suffocate with to much heate. And if the cold be extreme, it is tempered with the heate of the mucke or doung.

Little beastes.

Theyr beastes are much lesse then ours, yet not all without hornes, as one hath wynter. For I haue there seene Oxen, Kine, Goates, and Rammes, all with hornes.

The citie of Moscouia or Mosca.

Not farre from the citie of Mosca, are certayne monasteries, whiche a farre of, serme lyke vnto a citie. They say that in this citie is an incredible number of houses: and that the fyrre yeere before my commyng thither, the pynce caused them to be numbred, and found them to be moze then one and fourtie thousand of foue hundred houses. The citie is very large and wyde, and also very flabby and myxe: by reason wherof, it hath many byldynges and causeyes.

Yaldome wyre.

The ayre of the region is so hollome, that beyond the springes of Tanais, especially towards the North, and a great part also towards the East, the pestilence hath not been hearde of synce the memozye of man: Yet haue they sometymes a disease in theyr bowelles and heades, not much vnylike vnto the pestilence. This disease they call a heate: wherwith such as are taken, dye within fewe dayes.

A rype spapic.

Some write that John the Duke of Moscouia, and Soune of Basilius, vnder the pretence of religion, sacked & spoyled the citie of Nouogradia, and caried with hym from thence to Moscouia thre hundred sledes laden with gold, syluer, and precious stones, of the gooddes of the Archbishop, the merchauntes, citizins, and strangers. Solowki is an Island situate in the North sea, eyght leagues from the continent betwene Onias and the pynce of Corala. Howe farre it is distant from Moscouia, can not be well knowen, by reason of many fittines, Wharishes, Woods,

The Hand of Solowki.

Eden. The decades.  
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woodes, and desolate places lying in the way. Albeit some say that it is not three hundred leagues from *Mosconia*, and two hundred from *Bieloiesero*. In this Lande is made great plenty of lake: and it hath in it a monastrie, into the which it is not lawfull for any woman or virgin to enter. There is also great spyng for berryng. They say that beere the same at the sommer Equinoctiall, spyneth continually except two houres.

Bieloiesero.

The length of the day.

*Demetrius* is a citie with a Castell, distante from *Mosconia* xii. leagues, declining from the West somewhat toward the north. By this runneth the river *Lachroma*, that runneth into the ryuer of *Sest*. *Sest* also receiveth the ryuer *Dubna*, which unladeth it selfe in *Volga*. And by the commoditie of thus many ryuers, many ryche marchaundies are brought without great labour or difficultie from the Caspian sea, by the ryuer *Volga* to *Mosconia*, and by ryuers other prouinces and cities about the same.

The trade from Mosconia to the Caspian sea.

Bieloiesero is the whete lakes.

*Bieloiesero*, a citie with a Castell, is situate at a lake of the same name. For *Bieloiesero* in the *Mosconites* tongue, signifieth a whete lake. The citie standeth not in the lake, as some haue sayde. Yet is it so environed with marshes, that it may seme to be inespugnable: In consideration wherof, the princes of *Mosconia* are accustomed to keepe their treasure there. *Bieloiesero* is from *Mosconia*, a hundred leagues, and as muche from *Nonagradia* the great. The lake it selfe, is xii. leagues in length, and as much in breadth, and hath (as they say) three hundred ryuers falling into it. The inhabitants of this place, haue a peculiar language, although now in maner all speake the *Mosconites* tongue. The longest day here in the sommer Equinoctiall, is sayd to consist of xix. houres. A man of great name and credit tolde mee, that at the beginning of the spyng, when the trees began now to be greene, he went in poste from *Mosconia* to *Bieloiesero*: and passyng ouer the ryuer *Volga*, founde the region there so covered with Ice and snow, that he was fayne to dispatche the residue of his journey on sledes. And although the wynter be longer there, yet doe the fruites waxe ripe and are gathered euen at the same tyme that they are in *Mosconia*. Within an arrowe shotte of the lake, there is an other lake that bringeth forth hyemstone: which a certayne river running out of

Diversity of temperaments in small distance.

A lake of hyemstone.

R. 1.

the

Eden. The decades.  
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But *Sachana* and *Ing*, after they ioyne together, lose their first names, and make both one river, named *Drina*, by the which, the passage to the citie of *Colmogor* containeth fyve hundred werthes, from whence in the space of sixe dayes iourney, *Drina* entreth into the North Ocean at fyve mouthes: and the greatest parte of this iourney consisteth by Navigation: for by lande from *Vnolobda* unto *Colmogor*, passyng over the ryuer *Vaaga*, are a thousand werthes. Not farre from *Colmogor*, the river *Pienega*, runnyng from the East on the ryght hand, for the space of seven hundred werthes, falleth into *Drina*. From *Drina* by the river *Pienega*, by the space of two hundred werthes, they come to a place called *Nicolai*, from whence within halfe a werth, shippes have passage into the river *Kuluis*, whiche hath his originall from a lake of the same name towarde the North, from whose springes is eight dayes viage to the mouth of the same, where it entreth into the Ocean.

Sayling by the coastes of the ryght hande of the sea, they passe by the regions of *Stannische*, *Calmezccho*, and *Apnu*: And sayling about the promontorie or cape of *Chorogoski*, *Nofz*, *Stannische*, *Camonckh*, and *Tolsickh*, they come at the length into the river *Mozyn*, and from thence in the space of fyve dayes, to a village of the same name, standing in the mouth of the river *Pierz*, by the whiche agayne ascendyng towarde the left hande and Sommer East, they come to the river *Piscois*, from whence sayling for the space of fyve werthes, they come into two lakes, in the whiche are scene two wayes: whereof one on the ryght syde, goeth to the river *Rabicho*, by the whiche they passe to the river *Czircho*. Other, by an other and shorter way, byng their shippes from the lake directly into *Czircho*: from whence, excepte they be hindered by tempest, they come in the space of thre werthes to the river and mouth of *Czilma*, flowyng into the great river *Pierzora*, whiche in that place is two werthes in breadth. Sayling from hence, they come in the space of fyve dayes to the Towne & castle of *Pushofers*, neare unto the which, *Pierzora* entreth into the North Ocean at fyve mouthes. The inhabitants of this place, are men of simple wyse: they receyve the fayth of Christ, and were baptised in the yere. M. D. xviii.

*Sachana*.  
Ing. So called of his colour and pleasant streame.

*Pienega*.

*Nicolai*.  
*mutis*.

These regions by the North sea.

*Pierz*.  
*Piscois*.

*Rabicho*.

*Czircho*.

*Czilma*.  
*Pierzora*.

*Pushofers*.

R. II.

From

Eden. The decades.  
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From the mouth of *Czibna* unto the mouth of the ryuer *Vssa*,  
 going by *Petzora* is one monthes upage. *Vssa* hath his springes  
 in the mountaine *Poyas Semnoi*, being on the left hand toward the  
 sommer East, & springeth out of a great stone of the same moun-  
 tayne, called *Camen Boffchoi*. From the springes of *Vssa* to the  
 mouthes of the same, are numbered more then a thousande  
 Miles. Furthermore, *Petzora* runneth from this south watter  
 parte, from whence ascending from the mouthes of *Vssa*, unto the  
 mouthes of the ryuer *Sizuchogora*, is thye weekes upage. They  
 that described this upage, saye that they rested betwene the  
 mouthes of the ryuers of *Sizuchogora* and *Poczcherima*, and  
 lefte they victualles there whiche they brought with them from  
*Russia*. Beyond the ryuers of *Petzora* and *Sizuchogora* towarde  
 the mountayne *Camenipolas*, and the sea with the *Illandes* there  
 about, and the Castell of *Pustosera*, are dyuers and innumerable  
 nations, whiche by one comon name are called *Samoged* (that is)  
 such as eat them selues. They haue great increas of foules,  
 byrdes, and dyuers kyndes of beastes: as *Whales*, *Barternes*,  
*Beuers*, *Otters*, *Hermellines*, *Squirrels*: and in the Ocean the  
 beaſt called *Wois*: Also *Uesse*, *whype Beares*, *Wolues*, *Hares*,  
*Equiuodum*, great *Whales*, and fish called *Semfi*, with dyuers  
 ocher. The people of these nations come not to *Mosconia*: For  
 they are wyde, and flee the company and societie of ocher men.  
 From the mouthes of *Sizuchogora*, sayling by the ryuer  
 vnto *Poiassa*, *Artawische*, *Cameni*, and *Poiassa* the greater,  
 is thye weekes upage. Furthermore, the ascending to the  
 mounte *Camen*, is thye dayes iourney: from the which, des-  
 cending, they come to the ryuer *Artawische*, and from thence  
 to the ryuer *Sibus*, from whence they passe to the Castell of  
*Lepin*, and from *Lepin* to the ryuer *Sossa*. The people that  
 inhabite the region by this ryuer, are called *Kuogolici*. Lea-  
 uing *Sossa* on the ryght hande, they come to the great ry-  
 uer *Obi*, that springeth out of the lake *Kuailko*, the whiche  
 with all the haste they coude make, they coude scarcelye  
 passe ouer in one day, the ryuer being of such breadth that it  
 reacheth fourescore Miles. The people also that dwell a-  
 bout this ryuer, are called *Fuogolici* and *Vgritzichi*. From the

Wolfe.

Cingulus mundi.

Sizuchogora.  
Poczcherima.

Camenipolas.

Samoged.  
Foules and  
beastes.

Wyde people.

Poiassa.

Camen.  
Artawische.  
Sibus.  
Lepin.Koua.  
Obi.  
Kuitaiko.

Kuogolici.



the Castle of *Obca*. ascendyng by the ryuer of *Oby*. into the ryuer *Irische*. into the which *Sossa* entereth, is three monethes iourney. In these places are two Castles named *Ierom* and *Tumen*, kepte by certayne Loydes called *Kuosi Iaborshi*. being tributaries to the great Duke of *Mosconia*. as they say. There are dyuers kyndes of beastes and furrer.

*Irische.*  
*Ierom.*  
*Tumen.*

From the mouth of the ryuer *Irische* to the Castle of *Grustina*. is two monethes iourney: from thence to the lake *Kital*. by the ryuer *Oby* (which *I* sayde to haue his springes in this lake) is more then three monethes iourney. From this lake come many blacke men, lackyng the vse of common speech. They bynyng with them dyuers wares, and especially pearles and precious stones, which they sell to the people called *Grustintzi* and *Serponowitzi*. These haue theyr name of the Castle *Serponow*. situate in the mountaynes of *Lucomorya*. beyonde the ryuer *Obi*. They say that to the men of *Lucomorya*. chaunceth a marueylous thing and incredible: For they asseyme, that they dye yeerely at the .xxvii. day of *November*. being the feast of *Sainct George* among the *Mosconites*: and that at the nexte spyng about the .xxiiii. day of *April*. they reuiue agayne as doe *Frogges*.

*Grustina.*  
*Kital.*

Blacke men  
without speech.

*Serponow.*  
*Lucomorya.*

Men that  
yeerely dye and  
reuiue.

With these also, the people of *Grustintzi* and *Serponowitzi*. exercise a newe and straunge kynde of trade: For when the accustomed tyme of theyr dyng, or rather of sleapyng, appocheeth, they leaue theyr wares in certayne places appoynted, which the *Grustintzi* and *Serponowitzi* carry away, leauyng other wares of equall value in theyr places: which if the dead men at the tyme of theyr reuiuyng perceiue to be of vnequall pryce, they requyre theyr owne agayne: by reason whereof, much stryfe and fighting is betwene them.

A strange  
trade of many  
chaundies.

From the ryuer of *Obi* descendyng towarde the lefte hande, are the people called *Calami*. whiche came thither from *Obiowa* and *Pogosa*. Beneath *Obi*. about *Aurea Anus* (that is, the golden olde wyfe) are the ryuers *Sossa*. *Beres*. *Vua*. and *Domadim*. all which spyng out of the mountaynes *Camen*. *Bolschega*. *Poiassa*. and the rockes ioynyng to the same. All the nations that inhabite from these ryuers to *Aurea Anus*. are subiecte to the prynce of *Mosconia*.

*Obi.*  
*Calami.*

*Ryuers.*

Re. iii. Aurea Anus

Eden. The decades.  
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Of the Northeast frostie sea,

*Aurea Anus.*  
Obdora.

*Aurea Anus.* called in the *Mosconites* tongue, *Slat a Baba*, is an idol, at the mouthes of *Obi* in the prouince of *Obdora*, standyng on the furthest banke towarde the sea. Along by the bankes of *Obi*, and the riuers neate there about, are here and there many castles and fortresses: all the lordes whereof, are subject to the prince of *Mosconia*, as they say. They say also, or rather fable, that the idoll called *Aurea Anus*, is an image lyke vnto an olde wyfe, hauyng a chyld in her lappe, and that there is nothe seene another infant, whiche they say to be her nephew: Also, that there are certayne instrumentes that make a continuall sounde lyke the noyse of *Trumpettes*, the whiche, if it so be, I thynke it to be by reason of the wynde, blowing continually into the holowe places of those instrumentes.

*Cosin.*

*Cassina.*

*Tachnia.*

People of monstrous shape.

is lyke a man, whiche wytheth of the lyke lyke.

The riuer *Cosin* falleth out of the mountaynes into *Lucomoria*: In the mouth of this is a castle, whiche from the springes of the great riuer *Cosin*, is two monethes blage. Furthermore, from the springes of the same riuer, the riuer *Cassina* hath his original, whiche runnyng through *Lucomoria*, falleth into the great riuer *Tachnia*, beyonde the whiche (as is sayde) dwell men of prodigious shape, of whom, some are ouergrownen with beare lyke wilde beastes, other haue heades lyke dogges, and their faces in their bestes, without neckes, and with long handes also, and without feete. There is lyke wyfe in the ryuer *Tachnia*, a certayne fysh, with head, eyes, nose, mouth, handes, feete, and other members bitterly of humane shape, and yet without anye voyce, and pleasaue to be eaten, as are other fyshes.

All that I haue hitherto rehearsed, I haue translated out of the sayde journey whiche was deliuered me in the *Mosconites* tongue: In the whiche, perhappes some thynges may seeme fabulous, and in maner incredible, as of the dombe men, and the dead, reuuyng, the *Aurea Anus* also, and the monstrous shapes of men, with the fysh of humane soume: whereof, although I haue made diligent inquisition, yet coulde I knowe nothyng certayne of anye that had seene the same with their eyes: neuertheless, to geue further occasion to other to searche the truth of these thynges, I haue thought good to make mention hereof.

*Noss* in the *Mosconites* tongue signifyeth a *Roole*, and therefore they cal all capes or poyntes, that reache into the sea, by the same





same name.

The mountaynes about the river of *Petzora*, are called *Sennoi Poyas*, or *Cingulus mundi*, that is, the gyrdle of the worlde, of the earth.

*Kisbai* is a lake, of whom the great *Cane of Cathay*, whom the *Moscowians* call *Ezar Kisbaiski*, hath his name: For *Chan* in the *Tartars* language signifieth, A *Kyng*. The great Chan of Cathay.

The places of *Lucomoria*, neare unto the sea, are saltage, full of woods, and inhabited without anye houses. And albeit, that the author of this iourney, sayde, that manye nations of *Lucomoria* are subiecte to the prince of *Mosconia*, yet for as muche as the kyngdome of *Tumen* is neare thereunto, whose prince is a *Tartar*, and named in their tongue, *Tumenski Ezar*, that is, a king in *Tumen*, and hath of late doone great damage to the prince of *Mosconia*: it is moste lyke that these nations shoulde rather be subiect unto hym. Lucomoria. Tumen.

Neare unto the river *Petzora* (whereof mention is made in this iourney) is the citie and castle of *Papin*, or *Papinogorod*, whose inhabitantes are named *Papini*, and have a private language, differing from the *Moscowites*. Beyond this ryuer are exceeding hygh mountaynes, reaching even unto the banks, whose rydges or toppes, by reason of continuall wyndes, are in maner vterly barren without grasse or frutes. And although in diuers places they haue diuers names, yet are they commonly called *Cingulus mundi*, that is, the worlde. In these mountaynes doo *Hersalcons* breed, whereof I haue spoken before. There growe also *Cedar* trees, among the whiche are founde the best and blackest kynde of *Sables*: and onely these mountaynes are seene in all the dominions of the prince of *Mosconia*, whiche perhappes are the same that the olde *Mytters* call *Rhiperos*, or *Hyperboreos*, so named of the Greeke woorde, *Hyper*, that is, *Under*, and *Boreas*, that is, the *North*: so by reason they are covered with continual snowe and frost, they can not without great difficultie be trauelyed, and reache so farre into the *North*, that they make the unknown land of *Engreouland*. The Duke of *Mosconia*, *Basilus* the sonne of *John*, sent on a tyme two of his captaynes, named *Simeon Pheodorowitz Karbski*, and *Kues Peter Vschatoi*, to searche the places beyonde these Petzora. Papin. Hygh mountaynes supposed to be Hyper borei and this yet. Engreouland.

Rr.iii.

these

Eden. The decades.  
Bancroft Library.



Of the Northeast frostie sea,

these mountaynes, and to subdue the nations thereabout. *Kurbli* was yet alwaye at my beyng in *Moscouia*, and declared vnto mee that he spent .xvii. dayes in ascending the mountayne, and yet could not come to the toppe therof, which in theyr tongue is called *Stolp* (that is) a pyller. This mountayne is extended into the Ocean vnto the mouthes of the ryuers of *Dvina* and *Petzora*. But now hauyng spoken thus much of the sayde iourney, I will retorne to the dominions of *Moscouia*, with other regions lying Eastwarde and South from the same, toward the myghtie Emppye of *Casbay*. But I will first speake somewhat blyely of the prouince of *Rezen*, and the famous ryuer of *Tanais*.

Stoly.

Casbay.

The fruitfull prouince of Rezen. Iacobus.

The prouince of *Rezen*, situate betweene the ryuers of *Occa* and *Tanais*, hath a citie buyded of wood, not far from the banke of *Occa*: there was in it a Castle named *Iaroflaw*, whereof there now remaineth nothing but tokens of the olde ruine. Not farre from that citie, the ryuer *Occa* maketh an Ilande named *Strab*, which was somtyme a great Duke dome, whose prince was subiecte to none other. This prouince of *Rezen*, is more fruitfull then any other of the prouinces of *Moscouia*: Insomme that in this (as they say) euery grayne of wheate bringeth forth twoe, and sometymes more cares: whose stalkes or strawes grow so thicke that hoxes can scarcely goe throughe them, or Quayles flee out of them. There is great plentie of hony, sylles, foules, byrdes, and wyld beastes. The frutes also doe farre exceede the frutes of *Moscouia*. The people are bolde and waryke men.

Hony.

Of the famous ryuer of *Tanais*.



From *Moscouia* vnto the Castle of *Iaroflaw*, and beyonde for the space of almost .xxiii. leagues, runneth the ryuer of *Tanais*, at a place called *Donco*, where the marchantes that trade to *Afoph*, *Casba*, and *Constantinople*, straight they shippes: and this for the most parte in Autumpe, beyng a rapney tyme of the peere. For *Tanais* heere at other tymes of the peere, doeth not so abounde with water, as to beare shippes

Donco. Afoph. Casba. Constantinople.

Eden. The decades. Bancroft Library.





byppes of any burden . This famous ryuer of *Tanais*, by-  
 wyndeth Europe from *Asia*, and hath his springall or springes  
 almost .viii. leagues from the cite of *Tulla*, towarde the South,  
 inclynnyng somewhat towarde the East, and not out of the *Ry-*  
*phian* mountaynes, as some haue writen: But out of a great  
 lake named *Iwanuofero* (that is) the lake of *John*, beyng in  
 length and bredth about .1500. Miles, in a wood which some  
 call *Okonitzkilles*, and other name it *Iepiphanoulies*. And out of  
 this lake, spring the two great ryuers of *Schat* and *Tanais*.  
*Schat* towarde the West receyving into it the ryuer of *Vppa*,  
 runneth into the river of *Oca* betwene the West and the North:  
 But *Tanais* at the first runneth directly East, and continueth  
 his course betwene the kyngdomes of *Casan* and *Astrachan* with-  
 in fyve or seuen leagues of *Volga*, and from thence bendyng  
 towarde the South, maketh the fennes or marshes of *Meotis*.  
 Furthermoze, nexte vnto his springes, is the cite of *Tulla*:  
 and bypon the banke of the ryuer, almost thre leagues aboue  
 the mouthes of the same, is the cite of *Asoph*, whiche was  
 first called *Tanais*. Foure dayes iorney aboue this, is a towne  
 called *Achas*, situate harde by the same ryuer, whiche the *Mos-*  
*conites* call *Don*. I can not sufficiently praysse this ryuer for  
 the exceeding abundance of good fishes, and fayrenesse of the  
 regions on both sydes the bankes, with plentie of wholesome  
 beebes and sweete rootes, besyde dyuers and many fruitefull  
 trees, growyng in suche comly order as though they had been  
 set of purpose in gardens or orchardes. There is also in maner  
 every where such plentie of wyld beastes, that they may easily  
 be slayne with arrowes: Insomuch that such as trauaile by those  
 regions, shall stande in neede of none other thyng to mayntayne  
 theyr lyfe, but only fyre and salte. In these partes, is no obserua-  
 tion of imples, but of dayes iorneys. But as farre as I coulde  
 coniecture, from the fountaynes or springes of *Tanais*, vnto the  
 mouthes of the same, iorneyng by lande, are almost fourescore  
 leagues. And sayling from *Donco* (from whence I sayde that  
*Tanais* was first nauigable) in scarcely .xx. dayes voyage, they  
 come to the cite of *Asoph*, tributarie to the *Turkes*: which is (as  
 they say) fyve dayes iorney from the streight of *Tawrica*, other-  
 wyse called *Precep*. In this cite is a famous marce towne,  
 vnto

Tanais bindeth Europe  
 from Asia.  
 The springes  
 of Tanais.

A great lake.

The ryuer  
Schat.

Casan.  
Astrachan.

Meotis.  
Tulla.

Achas.  
Fruitfull regions  
about  
Tanais.

Plentie of  
wyld beastes.

Fyre and salte.

Where Tanais  
is first nauiga-  
ble.

Asoph.

Eden. The decades.  
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The moute of  
Asoph.

Libertie allowe  
with straungers.

The aiers of  
Alexander and  
Cesar.

unto the whiche resort many merchantes of ryuers nations,  
and from dyuers partes of the worlde. For, that all nations  
may the gladlyer haue recourse thycher, free libertie of bying  
and selleng is graunted vnto all: and that without the cite every  
man may freely vse his owne and accustomed maner of luyng,  
without punishment.

Of the aiers of great Alexander and Julius Cesar, whiche  
many wyters make mention of in this place, or of theyr ruines,  
I coulde haue no certayne knoweledge of thabitauntes or  
any other that had oftentimes trayauled these places. Fur-  
thermore, the southerly whiche the prince of Moscouia  
sayneth there peere to oppresse thincursions of the *Tanais*  
king of me demanded herof, and swaered þ they neuer sawe  
of any such thing. Neuertheleste they sayd, that about  
of *Tanais* the lesse, foure dayes iorney from *Asoph*, neere vnto a  
place called *Sewerski*, by the holy mountaynes, they sawe cer-  
tayne images of stone and marble. *Tanais* the lesse, hath his  
springes in the Dukedome of *Sewerski*, whereof it is called  
*Donetz Sewerski*, and falleth into *Tanais*, thre dayes iorney  
about *Asoph*. But such as iorney from *Moscouia* to *Asoph* by  
lande, they, passyng ouer *Tanais* about the olde and ruinate  
towne of *Donco*, do somewhat turne from the South to the East:  
In the which place, if a ryghte line be drawne from the mouthes  
of *Tanais* to the springes of the same, *Moscouia* shalbe founde  
to be in *Asia*, and not in *Europe*.

The holy  
mountaynes.  
*Tanais* the  
lesse.

From *Moscouia*  
to *Asoph*.

*Moscouia* in  
*Asia* and not in  
*Europe*.

More directly from Moscouia to Cathay.

The prouinces of  
*Permia*.

Marches in  
sommer.



The great and large prouince of *Permia*, is  
distant from *Moscouia* two hundred and fyt-  
tie, or (as some say) three hundred leagues di-  
rectly betwene the East and North: and  
hath a cite of the same name by the ryuer  
*Vischora*, which runneth .x. leagues beneth  
*Camam*. The iorney by land can scarcely be  
trauailed thycher but in winter, by reasō of many riuers, marshes,  
and fens. But in sommer, this iorney is dispatched with more fa-  
cilitie in boates or smal ships by *Vachobda Vsting*, and the ryuer  
*Vitzebda*

Lden. The decades.  
Bancroft Library.



*Vizcoba*, which runneth into *Daina*. xli. leagues from *Vsing*. But they that go from *Permia* to *Vsing*. must sayle by the ryuer *Vischora* agaynst the course of the streame: and passyng ouer certayne ryuers, sometymes also conueyng theyr boates into other ryuers by land, they come at the length to *Vsing*. three hundred leagues distant from the citie of *Permia*.

*Quina.*  
*Wsing.*

There is small vse of bread in this prouince. For they yearly tribute, they pay to the Prince fures and hoyses. They haue a private language, and letters of theyr owne, which one Stephen a Bysshop (who confirmed them yet wauneryng in the faith) did inuent. For before, beyng yet infantes in the faith of Christ, they knewe and theyre an other Bysshop that was appoynted to instruct them. This Stephen afterwarde when *Demetrius* the sonne of *John* reygned, was taken for a Sainct among the *Rubens*. Of these people there yet remaine many Idolatours here and there in the woods, whom the *Drunkes* and *Heremites* that go thither, do not cease to correct from theyr vaine error. In the winter they iorney to *Artach*, as they do in many places of *Russia*. *Artach* are certayne long patientes of wood of almost six handfulls in length, which they make fast to theyr feete with *Latches*, and therewith performe theyr iorneys with great celeritie. They vse for this purpose great Dogges in the steade of other beastes, with the which they carry theyr fardels on sleades, as other do with *Hartes* in other places, as we wyl further declare hereafter. They say that the prouince toward the East confineth with the prouince called *Tumen*, parteyning to the *Tartars*.

Tribute  
Fures and  
Hoyses.

Drunkes and  
Heremites.

Patentes.

*Marcus Paulus* wryteth that these dogges are almost as bigg as *Mees*: & that they vse the to ouer sleade.

The situation of the prouince of *Ingaria*, is apparent by that which we haue sayd before. The *Moscouites* call it *Inbra* with an aspiratton: and call the people *Inbrici*.

Ingaria.

This is that *Ingaria* from whence the *Hungarians* came in tyme past, possessed *Pannonia*, and vnder the conduct of *Attila*, subdued many prouinces of *Europe*: wherein the *Moscouites* doo greatly gloype, that a nation subiect to them, invaded and wasted a great part of *Europe*. *Georgius Parnus*, a Greeke boine, and a man of reputation with the Prince of *Moscouia*, wrytting to ascribe to the ryght of his Prince the great Dukedome of *Lithuania*, and the kyngdome of *Polo-*

Hungaria,  
Pannonia,  
Attila.

ria 07

Eden. The decades.  
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rici of *Iubgerie*, beyng subjects to the great Duke of *Moscouia*, came souerayn of theyr owne countrey, and first inhabited the regions about the *Fennes of Moctis*, and then *Pannonie*, which was afterward called *Hungarie*, by the tytel of *Danubius*: Also that in fine they possessed the region of *Morania*, so named of the river: and lykewyse *Pollonie*, so called of *Polle*, whiche signifieth a playne. Furthermore that *Buda* was so called after the name of the brother of *Attila*. They say also that the *Iubgerie* use the same tongue that do the *Hungarians*: the whiche whether it be true or not, I do not knowe. For although I haue made diligent inquisition to knowe the truth hereof, yet could I fynde no man of that region with whom my seruant, beyng expert in the *Hungarian* tongue, might speake. They also pay furrer for theyr tributes to the Prince of *Moscouia*. And albeit that pearles and precious stones, are brought from thence to *Moscouia*, yet are they not gathered in theyr *Ocean*, but in other places: especially about the coast of the *Ocean*, neare unto the mouthes of *Duina*.

The prouince of *Sibir*, consisteth with *Permia*, and *Vuiatbka*: the whiche, whether it haue anye castles or cities, I do not yet certainly knowe. In this, the tytel *Taick*, hath his originall, and falleth into the *Caspian* sea. They say that this region is desart, because it lyeth so neare the *Tartars*: or that yt is be in any part inhabited, the same to be possessed of the *Tartar Schichmaimai*. The inhabitants haue a peculiar language: and haue theyr cheefe gaynes by the furrer of *Parternes*, whiche in fairnesse and greatnesse, excee all the furrer of that kynde that are found in any other prouinces. Yet could I haue no greate plentie of them in *Moscouia* at my being there.

Note that long after the writing of this historie, at *Richards* Chancelier his tyme beyng in *Moscouia*, Duke *John* *Rassnicko* that nowe reygneth, subdued all the *Tartars* with theyr regions and prouinces, euen vnto the great cite and mart towne of *Abruchan* & the *Caspian* sea. At the same tyme also, there was in the Dukes Court an ambassadour that came from this prouince of *Sibir*, who declared that his father had been sent Ambassadour to the great *Chan* of *Cathay*, and that the great cite of *Cambala*, where the great *Chan* keepeth his Court in wynter, was in maner destroyed by *Magromantie* and *Magickall Artes*, wherein the *Cathayans* are very expert as sayeth *Marcus Paulus* *Veronius*. There was also at the same tyme chambassadour of the kyng of *Perria* called the great *Sophie*. This Ambassadour was apparelled all in *Scarlet*, and spake muche to the Duke in the behalf of our men, of whose kyngdome and trade he was not ignorant.

The

The braber of  
superiour Hun-  
garie, is called  
Mullria,  
Polonie.

Buda.

Furres.  
Pearles, & pre-  
cious stones.

Sibir.

Asprelos.

It shulde to bee  
Parternes: yet  
some thinke  
them to be  
Daireis, Ges-  
nerus wynter  
that the kinges  
of the Tartars,  
haue their  
centes couered  
without with  
the skines of  
lions: & with-  
in, with the  
skines of  
Dables and  
Ermines.

Eden. The decades.  
Bancroft Library.



The people called *Czeremisses*, dwell in the wooddes beneth *Novogradia* the lower. They have a peculiar language, and are of the secte of *Machmetes*. They were sometime subiecte to the King of *Casim*: but the greater part of them are now subiecte to the prince of *Moscovia*. Many of them at my being there, were brought to *Moscovia*, as suspected of rebellion. This nation doth inhabite a large region without houses from *Viatka* and *Voloobda*, to the ryuer of *Rema*. All the nation, as well women as men, are very swift of foote, and expert archers: wherein they so deilyght, that they bowes are in maner neuer out of their handes: and geue theyr chyldren no meate buttill they byt the marke they shoothe at. Two leagues distant from *Novogradia* the lower, were many houses to the similitud of a citie or towne, where they were accustomed to make salte. These a fewe yerres since being burnt of the *Tartars*, were restorod by the commaundment of the prince.

*Mordua*, are people inhabytyng by the ryuer of *Volga* on the south banke beneth *Novogradia* the lower, and are in al thynges lyke vnto the *Czeremisses*, but that they have more houses. And here endeth the Empire of the *Moscouites*.

Here here that *Mathias* of *Morhou*, in his booke of *Sarmatia* *Asiatica*, wryteth that the dominion of the Duke of *Moscovia* reacheth from the north west to the south east syue hundred myles of Germanie, whiche are more then leagues: for they affirme that a German myle is more then thre Englishe myles.

#### Of the Tartars.

**W**E will nowe adde hererunto somewhat of the people consyng with the *Moscouites* towarde the East: of the which the *Tartars* of *Casim* are the first. But before we speake of them particulary, we will first rehearse somewhat of theyr maners and customes in general.

The *Tartars* are divided into companies, which they cal *Hordas*, of the whiche the *Horda* of the *Saiolbenses* is the chiefe in fame and multitude: For it is sayde that the other *Hordas* had theyr offspryng and originall of this. And albeit that euery *Horda* hath his peculiar name, as the *Saiolbenses*, *Precropenses*, and *Nabais*, with dyuers other, being all *Machmetans*, yet do they take it cupill, and count it reproche to be called *Turkes*: but wylt them selues to be called *Sesermeni*, by the which name also the *Turkes* desyre to be called.

Eden. The decades.  
Bancroft Library.





The Nature of  
the Tartars.

They abstaine  
from hogges  
flethe.  
Abstinence.

Voracitie.

So do the  
Turkes.

Joining by the  
pole starre.

Pharus milke.

Wilde fleshe  
eaten.

Clenly.

And as the *Tartares* inhabite many prouinces reachyng far on euery syde, euen so in maners and order of luyng do they not agree in all thynges. They are men of meane stature, with hrode and fatte faces, holowe eyde, with rough and thicke beardes, and poude heades. Onely the noble men haue long beare, and that exceedyng blacke, whiche they weaue on both sydes theyr eares. They are strong of body, and stouite of mind, prone to leacherye, and that vnnaturall. They eate the flethe of Horses, Camelles, and other beastes, except Hogges, from whiche they absteyne by a lawe. They can so abyde fasting and hunger, that they sometyme forbear meate and sleepe for the space of foure dayes, occupied neuertheless about their necessary affayres. Agayne, when they get any thyng to deuoure, they ingorge themselves beyonde measure, and with that surfeit in maner recompence theyr former abstinence. And beyng thus oppressed with labour and meate, they sleepe continually for the space of thre or foure dayes, without doyng any maner of worke or labour: duryng which tyme the *Lioues* and *Asconites*, into whose dominions they are accustomed to make their incursions, assaile them vntwares, thus oppressed with meate and sleepe, byng scattered here and there out of order without watch or ward. Also if when they ryde, they be molested with hunger and thyrst, they vse to lette theyr hories blood, and with dypkyng the same, satisfie theyr present necessitie, and affirme theyr hories to be the better thereby. And because they all wander in vnknowen places, they vse to direct theyr iourneys by the aspect of the starres, and especially of the pole starre, which in theyr tongue they call *Selefnikoll*, (that is) an Iron nape. They greatly deliight in Pharus milke, and beleue that it maketh men strong and fatte. They eate herbes very much, and especially such as growe about *Tanis*. Fewe of them vse salt. When theyr kynnes distribute any bytayles among them, they are accustomed to grue one houle or cowe to fourtie men. Of the slayne beaste, the bowells and tripes are reserued for the chiefe men and captains. These they beate at the fyre, vntill they may shake out the doong, and then deuoure them greedily. They sucke and lycke, not only theyr fingers imbryed with fat, but also theyr knives, & knyfes wherwith they scrape the doong from the guttes.



The heades of hoxses are counted delicate by the which them, as are boopes heades with us, and are referred only for the cheef men. They hoxses (wherof they haue great aboundance) are but small, and with short necks: but very strong, and such as can well stur with labour and hunger. These they feede with the haunches and barks of wyndes of trees, and the rootes of heares and weeds, wherby they accustomethem to hard feeding, and exercise them to continual labour: by reason wherof (as say the *Moscovites*) they hoxses are swifter and more durable then any other: these kynde of hoxses, they call *Pachmas*. They haue none other saddels and styrops then of wood, except such as they either bye of the Christians, or take from them by violence. lest they hoxse bakes shoulde be hurt with theyr saddels, they vnderlay them with grasse and leaues of trees. They also passe ouer riuers on hoxse backe. But yf when they flee, they feare the pursuing of theyr enemies, then casting awaye theyr saddels, apparrell, and all other impediments, reseruyng only theyr armour and weapons, they flee awayne, and with great celeritie.

Beste heades  
deputie meates  
The Tartars  
hoxses.

Saddels and  
styrops of  
wood.

Their women vse the same kinde of apparrell that do the men. without any difference, except that they couer theyr heades with linnen bayles, & vse linnen hose much like unto mariners slops. When theyr queenes come a hode, they are accustomed to couer theyr faces. The other multitude of the common sort that lyue with here and there in the feldes, haue theyr apparrell made of sheepes skynnes, which they change not vntill they be wyne & toyne in wynters. They carrye not long in one place, iudgyng it a great miserie so to do. Inso much that when they are angry with their chyldren, the greatest curse that they can geue them, is that they may remayne perpetually in one place, & vntill the synch of theyr owne fylchynesse as do the Christians. When they haue consumed the pasture in one place, they go to an other with their houes of cattale, and theyr wyues and chyldren, whom they euer carry about with them in Wagons: albeit the *Tartars* that dwell in cities and towines, vse an other order of lyuyng.

The Tartars  
women.

The Tartars  
curse.

If they be inclosed with any daungrous warre, they place theyr wyues, chyldren, and olde folkes, in the sauell places. There is no Justice among them. For yf any man stande in

No Justice  
among the  
Tartars.

uerde

Lden. The decades.  
Bancroft Library.



Of the Northeft frosty sea.

neade of any thyng, he may without punishment take it a waie  
 from an other. If any complaine to the Iudge of the violence  
 and wrong doone unto hym, the offender denieth not the crime,  
 but saith that he coulde not lache that thyng. Then the Iudge  
 is wont to geue this sentence: If thou also shalt haue neade of  
 any thyng, do the lyke to other. Some say they do not deale:  
 But whether they steale or not, let other iudge. They are  
 surely a theuyshe kynde of people, and very poore, luyng on-  
 ly by robbing of other, and stealing away other mens cattayle,  
 and violently also carrying away the men them selues, whom  
 eyther they sell to the Turkes, or proffer them to be redeemed  
 by ransome, reseruing only the young wench'es. They seldome  
 assault cities or castels, but burne and waste townes and villa-  
 ges: Inso much that they so please them selues herein, that they  
 thinke they haue so muche the more enlarged theyr Empire, in  
 howe muche they haue wasted and made desolate many provin-  
 ces. And although they be most impacient of rest and quiet-  
 nesse, yet do they not kyll or destroy one an other, except theyr  
 kynges be at dissencion betwerne them selues. If any man be  
 slayne in any fray or quarrell, and the outchours of the mischefe  
 be taken, only theyr boyle, barnesse, weapons, and apparrell,  
 are taken from them, and they dismissed. So that the murder-  
 rer by the losse of a hyle Hoyle or a Bowe, is discharged of the  
 Iudge with these wordes: Get thee hence, and goe about thy  
 busynesse. They haue no vse of gold and syluer, except only a few  
 merchauntes: but excepte exchange of wair for wair. And  
 yf it so chauce that by selling of suche thynges as they haue  
 solde, they get anye money of theyr borderers, they bye ther-  
 with certayne apparrell and other necessaries of the *Moscowites*.  
 The regions of theyr habitations (the felde *Tartars* I meane)  
 are not limited with any boundes of borders. There was  
 on a tyme a certayne facte *Tarter* taken prisoner of the *Mosco-  
 wites*: to whom, when the Prince sayde, howe art thou so fat  
 thou dogge, syth thou hast not to eat: the *Tarter* answered,  
 Why should not I haue to eat, syth I possesse so large a  
 laude from the East to the West, whereby I may be abundan-  
 tly nourished? But thou mayest rather seeme to lache, syth  
 thou inhabitest so small a portion of the world, and doest  
 daye

The Tartars  
 are theuys  
 and poore.

They robbe  
 in spoyling.

The felde  
 Tartars.

A moer tale.

Eden. The decades.  
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daily stryue for the same.

*Casan* is a kyngdome, also a citie and a castle of the same name, situate by the river *Volga*, on the further banke, almoste threescore and tenne leagues beneath *Novogradia* the towne. Along by the course of *Volga* towarde the East and South, it is terminated with desart feedes: towarde the Sommer East, it confineth with the *Tartars*, called *Schibanski*, and *Kofatzki*. The kyng of this prouince is able to make an armie of thyeite thousande men, especially footmen, of the which, the *Czeremisse* and *Czubaschi* are mooste expert Archers. The *Czubaschi* are also carying Partners. The citie of *Casan* is threescore leagues distant from the principall castle *Vniatbka*. Furthermore, *Casan* in the *Tartars* language, signifyeth a brassen pot boylng. These *Tartars* are moze ciuill then the other, for they dwell in houses, vpon the grounde, and exercise the trade of marchandies: They were of late subdued by *Basilins* the great Duke of *Mosconia*, and had their Kyng assigned them at his arbitrement: But shortly after they rebelled agayne, and associate with other *Tartars*, invaded the region of *Mosconia*, spoiled and wasted many cities and townes, and ledde away innumerable captiues, even from the citie of *Mosconia*, which they possessed for a tyme, and had verely destroyed the same, yf it had not been for the valauntnesse of the *Almaine* Summers, whiche kept the castle with great ordinaunce. They also put Duke *Basilins* to flyght, and caused hym to make a letter of his owne hand to *Machmet-girei* their Kyng, to acknowledge hym selfe for a perpetuall tributarie to them: whereupon they dissolved the siege, and gaue the *Mosconites* free libertie to redeme their captiues & goods, and so departed. But *Basilins* not long able to abyde this contumelie and dishonour, after that he had put to deatch suche as by flying at the first encountring were the cause of this overthrow: assembled an armie of an hundred and fourescore thousande men shortly after, in the yeere. 1523. and sent forwarde his armie, vnder the conduct of his Lieutenant, and therewith an Herald at armes to hyde battell to *Machmet-girei* the Kyng of *Casan*, with wordes in this effecte: The last yeere, lyke a theefe and robber, without hyding of battel, thou dydest proudly oppresse

*Casan.*

The kyngs  
of *Casan*.

Archers.  
Partners.

The towne  
of *Tartars*.

*Mosconia* in-  
uaded by the  
*Tartars*.

The prince of  
*Mosconia*  
tributary to  
the *Tartars*.

Duke *Basilins*  
army agaynst  
the *Tartars*.

As. i.

me.

Eden. The decades.  
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me, wherefore I nowe chalenge thee, once agayne to proue  
 the fortune of warre, if thou mistruste not thyne owne pow-  
 er. To this the King answered, that there were manie  
 wayes open for him to invade *Mosconia*: and that the warres  
 haue no lesse respecte to the commoditie of tyme and place, then  
 of armie or strength: and that hee would take the aduan-  
 tage thereof, when and where it should seeme best to him, and  
 not to other. With which wordes *Basilus* being greatly  
 accented, and burning with desyre of reuenge, invaded the king-  
 dome of *Casan*: whose King being stricken with sodayne  
 feare at the appoche of so terrible an army, assigned the go-  
 uernance of his kyngdome to the yong King of *Taurica* his  
 Nephew, while he him selfe went to requyre ayde of the Em-  
 perour of the Turkes. But in fine, the King of *Casan* sub-  
 mitted him selfe vpon certayne conditions of peace, which the  
*Mosconites* dyd the gladlyer accept for that tyme, because their  
 victualles fayled them to mainteyne so great a multitude.  
 But whereas Duke *Basilus* him selfe was not present at this  
 last expedition, hee greatly suspected *Palizki* the Lieutenant  
 of the army to be corrupted with bydes, to procede no fur-  
 ther. In this meane tyme, the King of *Casan* sent Ambassa-  
 dors to *Basilus* to intreate of peace, whom I sawe in the  
 Dukes courte at my being there: but I coulde perceyue no  
 hope of peace to be betweene them. For euen then, *Basilus*  
 to endamage the *Casans*, translated the marte to *Nougradi-*  
*dia*, which before was accustomed to be kepte in the Ilande  
 of marchauntes, neare vnto the citie of *Casan*: Commanding  
 also vnder payne of greivous punishment, that none of his  
 subiectes shoulde resorte to the Ilande of marchauntes: thy-  
 nkyng that this translation of the marte shoulde greatly haue  
 endamaged the *Casans*: and that only by takyng away their  
 trade of sake (which they were accustomed to buye of the *Mos-*  
*conites* at that marte) they shoulde haue been compelled to sub-  
 myssion. But the *Mosconites* them selues felte no lesse incon-  
 uenience hereby then dyd the *Casans*, by reason of the dearth  
 and scarcenesse that folowed hereof, of all suche thinges as the  
*Tatars* were accustomed to buye thither by the ryuer of  
 Volga.

The King of  
*Casan* submit-  
 ted hym  
 selfe.

The Ilande of  
 marchauntes.

Eden. The decades.  
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Volga, from the Caspian sea, the kyngdomes of Persia and Armenia, and the marie towne of Astrachan: especially the great number of most excellent fyshes that are taken in Volga, both on the bycher and further syde of Casan.

The Caspian sea.  
Persia.  
Armenia.  
Astrachan.

But having sayde thus muche of the warres betweene the prince of Moscovia and the Tartars of Casan, we will now proceede to speake somewhat of the other Tartars, inhabiting the regions toward the Southeast, and the Caspian sea.

Next beyond the Tartars of Casan, are the Tartars called Nogai or Nogai, which inhabite the regions beyonde Volga, about the Caspian sea at the ryuer Iaick, runnyng out of the prouince of Sibier. These haue no kynges but Dukes. In our tyme, three brethren deuydyng the prouinces equally betweene them, possessed those Duke domes. The first of them named Schidack, possessed the citie of Scharaitzick, beyonde the ryuer of Rha or Volga, toward the East, with the region conspyng with the ryuer Iaick. The seconde called Cossun, enioyeth all the lande that lyeth betweene the ryuers of Kaman, Iaick, and Volga. The thirde brother named Schichmamai, possessed parte of the prouince of Sibier, and all the region about the same. Schichmamai, is as much to say by interpretation, as holy or myghtie. And in maner all these regions are ful of woods, except that that lieth toward Scharaitz, which consisteth of playnes and feldes.

The Tartars  
neare to the  
Caspian sea.  
Nogai.

The posses-  
sion of these  
bycheres.

Betweene the ryuers of Volga and Iaick, about the Caspian sea, there sometimes inhabited the kynges called Sarwolbenes. Demetrius Danielis (a man among these Barbarians of singular faith & grauitie) tolde vs of a marueylous & in maner incredible thing, that is seene among these Tartars. And that his father being sent by the prince of Moscovia to the kyng of Sarwolbenes. Saw while he was in that legacie, a certaine serbe in that Mand somewhat lesse & rounder then the seeds of Melones: Of the which being byd in the ground, there groweth a fruite or plante very lyke a Lambe, of the height of five spannes: and is therefore called in theyr tongue Boranetz, whiche signifyeth a little Lambe. For it hath the head, eyes, eares, and all other partes like vnto a Lambe newly opened: with also a very thyn skyn, wherewith byuers of the inhabitants of those regions are accustomed to lyne theyr cappes and hattes, and other tyements for theyr heades.

The kynges  
called Sarwol-  
benes.

A marueylous  
fruite lyke a  
lambe.

Eden.

Many

Eden. The decades.  
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Many also confirmed in our presence, that they had seene these f kynnes. He saide furthermore, that that plant (yf it may be called a plant) hath blood, and no fleshe, but hath in the steade of fleshe, a certayne substance lyke unto the fleshe of Creuishes. The hooffes also are not of hoine, as are the Lambes, but covered with heare in the same fourme. The rootes cleaue to the nauyl or myddest of the belly: the plant or fruite lyueth until al the grasse & hearbes growing about it, being eaten, the roote wythereth for lacke of nourishment. They say that it is very swete to be eaten, and is therfore greatly desired, and sought for of the Waloolues, and other rauenyng beastes. And albeit I esteeme all that is sayde of this plant to be fabulous, yet forasmuche as it hath been tolde me of credible persons, I haue thought good to make mention hereof.

Mandeville.

Of this strange fruite *Mandeville* maketh mention, where in the lxxxiii. Chapter of his Booke, he wytteth thus: Nowe that I say of some landes, countreys, and Isles that are beyonde the lande of *Catbay*: therefore whoso goeth from *Catbay* to *India* the bygh and the lowe, he shall goe through a Kyngdome that men call *Cadissen*, and is a great lande. There groweth a manner of fruite, as it were *Gourdes*, and when it is ripe, men cut it a sinder, and fynde therein a beast, as it were of fleshe, bone, and blood, as it were a litle *Lambe*, without wooll, and men eate that beast, and the fruite also, whiche is a great marueyle: neuerthelesse, I sayde unto them, that I helde that for no marueyle, for I sayde, that in my countrey are trees that beare fruite, that become bypdes steering, whiche are good to be eaten, and that that falleth into the water, lyueth, and that that falleth on the earth, dyeth: And they had great marueyle of this. &c.

Martines of the Ghenepes.

From the prince of *Schidacke*, proceeding twentye dayes journey towarde the East, are the people whiche the *Moscouites* call *Iurgenci*, whose prince is *Barack Soltan*, brother to the great *Chan* of *Catbay*. In tenne dayes journey from *Barack Soltan*, they come to *Beheid Chan*. And this is that great *Chan* of *Catbay*.

Barack Soltan.  
Catbay.

Names

Eden. The decades.  
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Names of dignities among the *Tartars*, are these, *Chan*, signifyeth a *Kyng*: *Solhan*, the sonne of a *Kyng*: *Bij*, a *Duke*: *Marsa*, the sonne of a *Duke*: *Olband*, a noble man, or counsellor: *Olbandul*, the sonne of a noble man: *Seid*, the hygh priest: *Kst*, a private person.

The names of offices, are these, *Vlan*, the seconde dignitie to the *Kyng*: for the *Kynges* of the *Tartars* haue foure principall men, whose counsell they vse in all their weyghtie affaires: Of these, the firste is called *Schirmi*: the seconde, *Barni*: the thyrde, *Gargni*: the fourth, *Tzipsan*. And to haue sayde thus muche of the *Tartars*, it shal suffice.

*Marcus Paulus* wyreth, that the great *Chan* is called *Chan Cublai*, that is, the great *Kyng* of *Kynges*, as the great *Turcke* wyreth hym selfe in lyke manner, as I sawe in a letter wyreth by hym of late in the cite of *Ragusa*, in the whiche he vseth this subscription. *Soltan Soliman desibm Chan Signore de Signori* in sempiterno.

### The Navigation by the frozen Sea.



**A**t my being in *Moscouia*, when I was sent thither by king *Ferdinando*, my lorde and maister, it so chaunced, that *Georgius Istoma*, the *Duke* of *Moscouia* his Interpreter, a man of great experience, who had before learned the latine tongue in the court of *Iohn* king of *Denmarke*, was there present at the same tyme. He, in the yere of *Christe*. 1496. being sent of his prince with maister *David*, a *Scoote* borne, and then *Ambassadour* for the kyng of *Denmarke* (whom also I knewe there at my firste legacie) made me a breefe information of al the order of his journey: the which,

Is. iii. for.

Eden. The decades.  
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So much as it may seeme difficult and laborious, as well for the distance as dangerous places, I have thought good to describe the same as I receyued it at his mouth.

For he sayde that beyng sent of his prince with the sayde David, they came first to *Nonogradia* the great. And whereas at that tyme the kyngdome of *Suecia* reuolted from the King of *Denmarke*, & also the Duke of *Mosconia* was at discention with the *Suetions*, by reason whereof they could not passe by the most accustomed way, for the tumultes of warr, they attempted therr iourney by an other way, longer, but safer, and came first from *Nonogradia* to the mouthes of the ryuer of *Dwina* and *Potiuo*, by a very difficult and paynfull iourney: For hee sayd that this iourney, which can not be to muche detested for such labours and traueples, continueth for the space of thre hundred leagues. In fine, takyng foure small shippes or barkes at the mouthes of *Dwina*, they sayled by the coast on the right hand of the Ocean, where they sawe certayne hygh and rough mountaynes: and at the length saylyng .xvi. leagues, and passyng a great gulle, followed the coast on the lefte hande: and leauyng on the right hande the large sea whiche hath the name of the ryuer *PetZora* (as haue also the mountaynes adiacent to the same) they came to the people of *Finlappia*: who, although they dwell here & there in low cottages by the sea syde, and leade in maner a beauly lyfe, yet are they moze meeke and tractable then the wyld *Lappians*. He sayde that these also are tributaries to the prince of *Moscouia*. Then leauyng the lande of the *Lappians*, and saylyng fourescore leagues, they came to the region of *Noripoden*, vnder the dominion of the kyng of *Suecia*. This the *Mosconites* call *Kaienska Semla*, and the people *Kaieni*. Departyng from hence, and saylyng along by the coast of a wyndyng and bendyng shoare reachyng toward the ryght hande, they came to a promontorie or cape, called the *Holy nose*, being a great stone reachyng farre into the sea, to the similitude of a nose: vnder the which is scene a caue with a whylepoole, which smaltoweth the sea every fyve houres: and castyng forth the same agayne with terrible roaryng and violence, causeth the sayde whylepoole. Some call this the *Nauell* of the sea: and other name it *Charibdis*. He assyured that

*Nonogradia*.  
Suecia vnder  
the kyng of  
*Denmarke*.

*Dwina*.  
*Potiuo*.

Hygh mountaynes  
near the North  
Ocean.

*Finlappia*.

The wyld  
*Lappians*.

The region  
of *Noripoden*.

The cape  
called the Holy  
nose.  
A whylepoole  
or smaltowng  
goulfe.

Eden. The decades.  
Bancroft Library.



the violence of this swallowing gulf is such, that it swalloweth into it, inuolueth, and swalloweth by thypies, & all other thinges that come neare it, and that they were neuer in greater danger. For the whirlepoole so soborneth and violently drue vnto it the thyp of barke wherein they were carryed, that with the helpe of Ores and great labour they hardly escaped. When they had thus ouerpasse the holy nose, they came to a certayne stony mountaine, which they should needes compass about: but being there stayed with contrary windes for the space of certayne dayes, the pilot of the thyp spake vnto them in this effect: This stone (sayeth he) that you see, is called *Semes*: the whiche except wee please with some gyfte, we shall not passe by without great danger. But the pilot being reppoued of *Istoma* for his dayne superstition, helde his peace. And when they had ben deteined there by tempest for the space of soure dayes, at the length the tempest ceased, and they went forward on theyr viage with a prosperous wynde. Then the pilot spake vnto them agayne, saying: You despised my admonition of pleading the *Semes*, and scorned the same as dayne and superstitious: but if I had not pruidie in the night ascended a rocke and pleased the *Semes*, we should surely haue had no passage. Being demaunded what he offered to the *Semes*, hee sayde that he poured butter myxt with ostermeale vpon the stone which we sawe reach foorth into the sea. As they sayled further, they came to an other cape named *Moska*, whiche was almost emironed with the sea, lyke an *Ilande*, in whose extreme pointe, is situate the Castell of *Baribus*, which some call *Waribus*, (that is) a house of defence or fortress: For the kynges of *Norway* haue there a garrison of men to defend theyr marches. He sayde furthermore, that that cape reacheth so farre into the sea, that they could scarcely compass it in eynht dayes. By which taryng leaste they should be hyndered, they carryed on theyr shoulders with great labour, theyr barkes and sardelles ouer a streyght of lande conteynyng halfe a league in breadth. From hence they sayled to the region of the wynde *Lappones*, called *Dikilappones*, to a place named *Dron*, being 200. leagues distant from *Droma*, toward the North. And thus far as he sayth, doth the prync of *Moscovia* exacte tribute. Furthermore, leauing

Such whirle  
pooles are  
called by  
names

The stone  
called *Semes*.

Superstition

Sacrifice to the  
stone *Semes*.  
The cape  
*Moska*.  
The castell of  
*Waribus*.

The region  
of the wynde  
*Lappones*.  
*Dron*.

As, iii.

Eden. The decades.  
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Yoursing  
on Sleades.

How the Harts  
draw Sleades.

Twentie lea-  
gues in one day

The citie of  
Berges in  
Norway.

A shorter  
Iourney.

Rostowe.  
Pereaslaw.  
Castrumow.

Wolochda.  
Suchana.  
Dwina.  
Hafnia.  
Koppenhagen.

Linonia.

Went to al-  
most an Ite-  
man upe.

their Barkes here, they furnished the rest of their Iourney on Sleades. He further declared, that there were heard of Hartes, as are with vs of Oren, which in the *Norwegians* tongue are called *Rh:n*. being somewhat bigger then our Hartes. These the *Lappones* use in this maner: They loyne them to Sleades made lyke syber Boates, as we put hoxles to the Cart, the man in the sleade is tyed fast by the ferte, lest he fall out by the swift course of the Hartes. In his least hande he holdeth a collar or reigne, wherewith he moderateth the course of the Hartes: and in the ryght hand a pyked staffe, wherewith he may kistepne the Sleade from falling, yf it chaunce to decline too muche on anye parte. And he tolde me, that by this meanes he traueled. xx. leagues in one day, and then dismissed the Hart, who by hym selfe returned to his owne master and accustomed stable. This Iourney thus finished, they came to Berges a citie of *Norwegia*, or *Norway*. Situate directy towards the North, betweene the mountaynes, and went from thence to *Denmarke* on hoxl backe. At *Dron* and Berges the day is sayde to be. xxii. houres long in the Sommer Equinoctial. *Blasius*. an other of the prince of *Moscovia* his Interpreters, who a fewe yeeres before was sent of his prynce into *Spainne* to the Emperour, declared vnto vs an other and shorter way of his Iourney: for he sayde, that when he was sent from *Moscovia* to *Iohn* the kyng of *Denmarke*. he came firste on foote vnto *Rostowe*, and takyng hyspye there, came to *Pereaslaw*: and from *Pereaslaw*, by the riuer *Volga*, to *Castrumow*: and that from thence, goyng leuen werkes by lande, he came to a litle ryuer, saylyng by the whiche, when firste he came to *Wolochda*, then to *Suchana*, and *Dwina*, and in fine, to the citie of Berges in *Norway*. ouerpasyng in this viage al the perylls and labours that *Istoma* rehearsed before, he came at length to *Hafnia* the cheefe citie of *Denmarke*. whiche the *Germanes* call *Koppenhagen*: but in their returnyng home, they both confesse that they came to *Moscovia* by *Linonia*, and that they were a yeere in this viage: albeit *Georgius Istoma* sayde, that halfe the parte of that tyme he was hyndered by tempestes, and enforced to tarrye long in manye places by the way, yet they both lykewyse constantly asseyme, that in this Iourney eyther of them traueled thousande, threescore, and ten werkes, that

Eden. The decades.  
Bancroft Library.



(that is) three hundred and fourtie leagues. Furthermore also Demetrius, who of late was sent ambassadour from the prince of Mosconia to the Byshop of Rome, (by whose relation also Paulus Iovius wrote his description of Mosconia) confirmed all these thynges to be true. All they being demanded of one of the congeled or frozen sea, made none other answer, but that in places nere unto that sea, they sawe many and great ryuers, by whose vehemente course and abundant flowyng, the seas are turned farre from the shore: and that the sayde water of the ryuers is frozen with the sea a good space from the lande, as in *Linonia* and other partes of *Suecia*. For although by the vehemencie of the wyndes, the Ice is broken in the sea, yet doth this chaunce seldome or neuer in ryuers, except by some inundation or floude the Ice gathered together be lified by and broken. For the flakes or pieces of Ice carped into the sea by force of the ryuers, do float aboute the water in maner all the whole yere, and are agayne so vehemently frozen together, that a man may there sometimes see great heapes of the Ice of manie yeres, as doth appeare by suche pieces as are gyven to the shore by the wynde. I haue also been credibly informed by saythfull men, that the sea *Balticum* (otherwyle called the gulf of *Linonia*) is oftentimes frozen in many places. They say furthermore, that in that region whiche is inhabited of the wyld *Lappones*, the Sonne in the summer Equinoctiall doth not fall for the space of .xl. dayes: yet that the body thereof is so hydden with a darke miste or cloude three houres, that the beames do not appeare: neuertheless to geue such light during that time, that the darkness is hyndered not theyr woork. The *Mosconites* make theyr bolle that these wyld *Lappones* are tributaries to theyr prync. Whereat I do not greatly marueyle, inasmuch as they haue none other nere unto them, that may demand tribute of them. Theyr tribute is onely fures and fysh, hauyng in maner none other thyng greatly commodious. And albeit they lacke bread, salte, and other instruments of gluttony, and lyue onely with fysh and wyld beastes, yet are they exceeding prone to lechery. They are suche expert archers, that if in theyr huntynge they slaye any beastes, whose skynnes they desire to haue vnderfild, they wyll not lightly miste to hyste byus

Paulus Iovius.

Ryuers falling into the frozen sea.

wynde. Ice.

Ice of many yeres.

The sea *Balticum*.

Where the Sonne falleth not in .xl. dayes.

The wyld *Lappones* are tributaries to the *Mosconites*. Fures and fysh.

Expert archers.

Eden. The decades.  
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in the noſethylls . When they go ſouth on hunting, they are accuſtomed to leaue at home with theyꝝ wyues ſuche merchauntes or ſtraungers as they haue receyued into theyꝝ houſes : So that if at theyꝝ returne, they perceyue theyꝝ wyues through the companie of the ſtraungers to be merier and moze iocunde then the were woonte to be, they geue the ſtraungers ſome preſent . But if they fynde it otherwiſe, they thruſt them ſouth of the vooyes with woordes of reproche . But nowe by the companie they haue with ſtraungers that reſort thither for gaignes, they begyn to leaue theyꝝ nauie barbarouſneſſe . They gladly admytte merchauntes, becauſe they byng them apparell of groſe cloth: alſo hatchettes, needels, ſpones, knyues, dymkynng cuppes, earthen and braſen pottes, with ſuch other neceſſarie wares: So that they uſe now to eate ſodden and roſted meate, and do embrace moze ciuile maners . Their owne apparell is made of the ſkinnes of diuers beaſtes ſowed together . And in this apparell they ſometimes come to *Mosconia*. Per ſew of them haue cappes or hoſen, which they uſe to make of hartes ſkynnes. They haue not the uſe of golde or ſyluer mony: but uſe only bartering of ware for ware . And being ignozant of other languages beſyde theyꝝ owne, they ſeeme among ſtraungers to be in maner dombe . Theyꝝ cotages are couered onely with the barkes of trees . They haue no certayne reſting habitation: But when they haue conſumed the fiſhe and wild beaſtes in one place, they remoue to an other . Furthermore alſo the ſaue ambadaours of the pꝛince of *Mosconia* declared, that in the ſame partes they ſawe certayne hygh mountaynes, continually caſting ſouth flames of fyre, as doth the mountayne of *Etna* in the Iſlande of *Sicilia*: and that euen in *Norway* many mountaynes are fallen downe and burne in maner to aſhes with ſuch continuall flames. Which thynge ſome conſidering, ſayne the fyre of *Purgatorie* to be there . And as concerning theſe mountaynes of *Norway*, when I was ſent ambadaour to *Chriſtiene* king of *Denmarke*, I was enſourmed the lyke by the gouernours of *Norway*, who chaunced at that tyme to be preſent there.

About the mouthes of the ryuer *Petzora* that are towarde the ryght hande from the mouthes of *Dnina*, are layde to be dyuers and great beaſtes in the Ocean: and among other, a certayne

Good felow  
App.

Necellaris  
wares.

Use of  
mony.

Theyꝝ cotages.

Mountaynes  
continually  
burning.

The ryuer  
Petzora.





certaine great beaſt as hygg as an Ox, which the inhabitauntes call Hoys. This beaſt hath thoyſe teete lyke a Beuer or an Otter, with a beaſt ſomewhat hygg and brode, for the propoztion of the reſidue of his body, and two long and great teete groweing out of the vpper iawe. Theſe beaſtes for reſt and encrease, do ſometymes leaue the Ocean, and by great heardeſ aſcend the mountaynes: where, befoze they geue them ſelues to proſoude ſleepe (whereunto they are naturaly enclined) they appoynt one of theyr number as it were a watch man, as do Cranes for the ſecuritie of the reſt. Which yf he chaunce to ſleepe, or to be ſlaine of the hunters, the reſidue may eaſly be taken. But yf the watch man geue warnyng with roynge (as the maner is) immediately the whole hearde awakened thereby, ſodaynely put theyr hinder teete to theyr teete, and ſo falling from the mountaine with great celeritie as it were on a ſleade, they caſt them ſelues headlong into the Ocean: where alſo they reſt and ſleepe for a while vpon the heapes of yſe. The hunters purſue theſe beaſtes onely for theyr teete: Of the whiche the *Moscouites*, *Tartars*, and eſpecially the *Turkes*, make haſtes for ſwordes and daggers very artiſicially: and vſe theſe rather for ornamente, then to geue the greater ſtroke for the weyght or heauynelle thereof, as ſome ſay. Alſo among the *Turkes*, *Moscouites*, and *Tartars*, theſe teete are ſolde by weyght, and are called the teete of fiſhes.

The beaſt called Hoys.

The providence of nature.

The froſen ſea reacheth farre and wyde beyonde *Duina*, to *Petzcora*, and vnto the mouthes of the great ryuer *Obi*: beyonde the whiche they ſay to be the region of *Engreonland*, unknowne and ſeperate from the trade and conuerſation of our men, by reaſon of hygg mountaynes covered, and colde with perpetuall ſnow, and the ſea no leſſe incumbred with continuall yſe, which hindereth navigations, and maketh them dangerous, as they ſay.

The froſen ſea.

Engreonland or greouland.

(.)

## Exemplar

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# Exemplar Epistolę seu Literarum

Missiuarum, quas illustrissimus Princeps Eduardus, eius nominis Sextus, Anglię, Francię, et Hibernię Rex, misit ad Principes Septentrionalem, ac Orientalem, mundi plagam inhabitantes iuxta mare glaciale, nec non Indiam Orientalem. Anno Domini. 1553.

Regni sui Anno septimo, et ultimo.

**E**duardus sextus, Anglia, Francia, & Hibernia Rex. &c.  
Omnibus Regibus et principibus ac Dominis, et cunctis Indicibus terrę, et Ducibus eius, quibuscunque est excellens aliqua dignitas in ea, cunctis in locis quę sunt sub vniuerso calo: Pax, tranquillitas, & honor vobis, terris, et regionibus vestris quę imperio vestro subiacent, cuiusque vestrum quemadmodum conuenit ei. Propterea quod indidit Deus Opt. Max. hominibus prę cunctis alijs viuentibus, cor & desiderium tale, ut appetat quisque cum alijs societatem intrare, amare, et vicissim amari, beneficijs afficere, et mutua accipere beneficia studeat, ideo cuiusque prę facultate sua hoc desiderium in omnibus quidem hominibus beneficijs fouere et conseruare conuenit, in illis autem maxime, qui hoc desiderio adducti, a remotis etiam regionibus ad eos veniunt. Quo enim longius ipse eius rei gratia ingressi sunt, eo ardentius in eis hoc desiderium fuisse declararunt. Insuper etiam ad hoc, nos patrum maiorumque nostrorum exempla imitant, qui semper humanissime susceperunt et benignissime tractauerunt illos, qui tum a locis propinquis tum a remotis, eos amice adibant, eorum se protectioni commendantes. Quod si omnibus id prestare æquum est, certe mercatoribus imprimis prestari debet, qui per vniuersum orbem discurrunt, mari circumhistrantes et aridam, et res bonas et vtilis quę Dei beneficio in regione eorum inueniuntur, ad remotissimas regiones et regna adferant, atque inde viuissim referant, quod suę regioni vtile ibi repererint: ut et populi ad quos eunt, non destituantur commodis, quę non profert illis terra eorum, & ipsi sine participes rerum, quibus illi abundant. Nam Deus cali et terrę, humano generi maxime consulens, noluit ut omnia in quacuis regione inuenirentur, quo regio ope alterius regionis indigeret, et gens ab alio gente commodum aliquod expectaret, ac ita stabiliiretur amicitia

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amicitia inter omnes, singulique omnibus benefacere querebant. Hoc itaque incunda ac stabilienda amicitia desiderio moti viri quidam regni nostri, iter in remotas maritimas regiones instituerunt, ut inter nostros et illos populos, viam mercibus inferendis et eferendis aperirent, nosque rogarentur ut id illis concederemus. Qui petitioni illorum annuentes, concessimus viro honorabili et forti, Hugoni Wilibero, et alijs qui com eo sunt servis nostris fidis et charis, ut pro sua voluntate, in regiones eis prius incognitas eant, questuri ea quibus nos caremus, et adducant illis ex nostris terris, id quod illi carent. Atque ita illis et nobis commodum inde accedat, sitque amicitia perpetua, et fœdus indissolubile inter illos et nos, dum permittent illi nos accipere de rebus, quibus superabundant in regnis suis, et nos concedemus illis ex regnis nostris res, quibus destituuntur. Rogamus itaque vos Reges et principes, & omnes quibus aliqua est potestas in terra, ut viris istis nostris, transitum permittatis per regiones vestras. Non enim tangent quicquam ex rebus vestris inuitis vobis. Cogitate quod homines et ipsi sunt. Et si qua re caruerint, oramus pro vestra beneficentia, eam vos illis tribuatis, accipientes vicissim ab eis, quod poterunt rependere vobis. Ita vos gerite erga eos, quemadmodum caperetis ut nos, et subditi nostri, nos gereremus erga servos vestros, si quando transierint per regiones nostras. Atque promittimus vobis per Deum omnium quæ cælo, terra et mari continentur, perque vitam nostrum, et tranquillitatem regnorum nostrorum, nos pari benignitate servos vestros accepturos, si ad regna nostra aliquando venerint. Atque a nobis et subditis nostris, ac si nati fuisset in regnis nostris ita benignè tractabuntur, ut rependamus vobis benignitatem, quam nostris exhibueritis. Postquam vos Reges, Principes, &c. rogamus ut humanitate et beneficentia omni prosequamini servos nostros nobis charos, oramus omnipotentem Deum nostrum, ut vobis diuturnam vitam largiatur, et pacem que nullam habeat finem. Scriptum Londini, quæ civitas est regni nostri. Anno .5515. a creato mundo, mense Iar, xiiii. die mensis, anno septimo regni nostri.

The

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## Of the Northeft frosty sea.

The copy of the letters missiue whiche the ryght noble prince Edwarde the .vi. sent to the Kynges, Princes, and other potentates inhabityng the Northeft partes of the worlde to ward the myghty Empire of Cathay, at such tyme as syr Hugh VVilloby knygh: and Richard Chauceler, with theyr company, attempted theyr voyage thither in the yeere of Christ, 1553. and the .vii. and last yeere of his reigne.



Edwarde the syxt by the grace of God, King of England, Fraunce and Ireland. &c. To all Kynges, Princes, Rulers, Judges, and Governours of the earth, and all other haupng any excellent dignitie on the same in all places vnder the vniuersall heauen: Peace, tranquillitie, and honour, be vnto you, and your landes and regions whiche are vnder your dominions, and to euery of you, as is conuenient.

Forasmuche as the great and almyghtie God hath geuen vnto mankynde, aboue all other lpying creatures, such a hart and desyre, that euery man desyret to loyne frendshyp with other, to loue and be loued, also to geue and receiue mutuall benefites: it is therefore the ductie of all men, accordyng to theyr power, to mayntayne and increase this desyre in euery man, with well deseruing to all men, and especially to shewe this good affection to such, as beyng moued with this desyre, come vnto them from farre countreys. For in howe much the longer voyage they haue attempted for this intent, so much the moze do they thereby declare that this desyre hath ben ardent in them. Furthermoze also, the examples of our fathers and pcedessours do imite vs herevnto, forasmuch as they haue euer gently and louyngly intreated such as of frendely mynde came to them, aswell from countreys neere hand, as far remote, commending them selues to their protection. And if it be ryght and equitie to shewe such humanitie towarde all men, doubtesse the same ought chiefly to be shewed to merchautes, who wanderyng about the worlde, search both the lande and the sea, to cary suche good and profitable thynges as are founde in theyr countreys, to remote regions and kyngdomes.

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portes, and agayne to hyng from the same, suche thynges as  
 they fynde there commodious for theyr owne countreys: both  
 aswell that the people, to whom they goe, may not be destitute  
 of suche commodities as theyr countreys hyng not forth to  
 them, as that also they may be partakers of suche thynges wher-  
 of they abounde. For god of heauen and earth, greatly prou-  
 dyng for mankynd, would not that al thinges should bee founde  
 in one region, to thende that one should haue neede of an other,  
 that by this meanes frendshipp myght be establisshed among all  
 men, and euery one seeke to grauntie all. For the establisshing  
 and furtheraunce of whiche vniuersall amitie, certayne men of  
 our realme, moued hereunto by the sayde desire, haue instituted  
 and taken vpon them a viage by sea into farre countreys, to the  
 intent that betweene our people and them, a way be opened to  
 hyng in, and carry out merchandizes, desiring vs to further  
 theyr enterpryse. Who assentynge to theyr petition, haue licen-  
 ced the ryght balaunt and woorthy sir Hugh Wylloby Knyght,  
 and other our trusty and saythful seruantes which are with him,  
 accordyng to theyr desire, to go to countreys to them heretofore  
 vnknewen, aswell to seeke suche thynges as we lacke, as also  
 to carry vnto them from our regions, suche thynges as they  
 lacke. So that hereby not only commoditie may ensue both to  
 them and to vs, but also an indissoluble and perpetuall league of  
 frendshipp be establisshed betweene vs both, whyle they permit  
 vs to take of theyr thyngs, such whercof they haue aboundaunce  
 in theyr regions, and we agayne graunt them suche thynges of  
 ours whercof they are destitute. We therfore desire you Kyngs  
 and Princes, and all other to whoin there is any power on the  
 earth, to permit vnto these our seruantes, free passage by your  
 regions and dominions: for they shall not touche any thyng of  
 yours vntwilling vnto you. Consider you that they also are men.  
 If therfore they shall stande in neede of any thyng, we desire  
 you of all humanitie, and for the nobilitie whiche is in you, to  
 ayde and helpe them with suche thynges as they lacke, recep-  
 tyng agayne of them suche thynges as they shalbe able to geue  
 you in recompence. Shew your selues so towards them, as you  
 would that we and our subiectes should shew our selues towards  
 your seruantes, if at any time they shall passe by our regions.

Thus:

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Of the Northeft frosty sea.

This voyng, we promise you by the God of all thyngs that are conteyned in heauen, earth, and the sea, and by the lyfe and tranquillitie of our kyngdomes, that we wyll with lyke humanitie accept your seruantes if at any tyme they shall come to our kyngdomes, where they shall as friendly and gently be entertayned, as if they were bozne in our dominions, that we may hereby recompence the fauour and benignitie which you haue shewed to our men. Thus after we haue desired you Kyniges and Princes. &c. With all humanitie and fauour, to entertayne our welbeloued seruantes, we wyll pray our almyghtie God to graunte you long lyfe, & peace, which neuer shall haue end. Wrytten in London whiche is the cheefe cite of our kyngdome: in

the yeere from the creation of the worlde  
5515. in the moneth of Mai, the four-  
teene day of the moneth, and  
seuenth yeere of our  
reigne.

This letter was wrytten also in Greeke,  
and diuers other languages.

(:)

Other

Mai, I would  
reade Mai,  
that is in the  
Baralen lan-  
guage, mixt of  
Turkish & E-  
gyptian, Sebun-  
ar, interpreted  
by them the  
moneth to set  
spps to the  
sea.

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# The voyages of Persia, traueiled

by the merchauntes of London, of the company and felowshyp of *Moscouia*. In

the yeeres. 1561. 1567.

1568.



I shall not heere be needefull to wypte any thing of the way from hence to *Moscouia* by sea, vnto the pozte of *Saincte Nicolas*, where our merchantes haue a house of their trafique, for as muche as the same is already well knowen. And therefore it shall suffice for the description of this voyage, to shewe the way from *Sainct Nicolas* in *Moscouia* vnto *Persia*, as our men traueyled by the regions of *Moscouia* vnto the *Caspian* sea, and by that sea into *Media* and *Persia*, vnto the courte of the great *Sophie* Kynge of *Persia*, and many other realmes and kyngdomes subiecte vnto the same, as heereafter shall be moze particularly declared, with suche breuicie as the tyme and matter now requireth. Forasmuch as many thinges myght be wytten touchyng this voyage, and the merchauntes trafique in these regions, whiche for many great considerations ought not to be published or put in print: and therefore touchyng only those thinges, it shall suffice to the reader to vnderstande the description of the regions, with the maners and customes of the people of those countreys, after the maner of a *Geographicall* hystorie, partely to delight and content the desyre of suche as take pleasure in the knowledge of straunge thinges and countreys, whereby the mynde of man increaseth in wisdom and knowledge, both in humane affayres, and also of the marueylous and manyfolde workes of god & nature, that thereby God may be glorified and sanctified in all his workes, in the spirites of all good and vertuous men which delight in the same. And whereas in the description of this voyage, I may seeme to haue kepte no due order of wyptyng, I shal desire the reader to haue me excused, for that I coulde not orderly haue any information of them that came from *Persia*: but was fayne to gather certayne notes

C. l. i.

only

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## The vyage of the Moscouian merchantes

only by communication and conference with them at sundrye tymes, with fewe woordes as occasion serued . But now to enter into the voyage.

From the merchauntes house at the porte of *Sainct Nicolas* in *Mosconia*, they traueyle by the ryuers of *Duina* and *Sachana*, vntyll they come vnto the citie of *Vologda*. (where also the merchantes haue an other house) a thousande werkes or *Rus* myles, or myles of *Russia*, whiche may bee about seuen hundred *Englyshe* myles . Then from *Vologda* ouerlande, to the citie of *Yeraslaue*, which lyeth on the ryuer *Volga*, a hundred and fourescore *Rus* myles . At this citie of *Yeraslaue*, the merchantes lande theyr goods for *Persia*, and buydeth theyr *hyppes* there vppon the sayde ryuer, at a place named *Vstwicki Zelesney*, about a hundred myles from *Yeraslaue* . So traueplyng from thence downe the ryuer *Volga*, vntyll they come to *Astracan*, a forte of the *Empetour* of *Mosconia*, lying threescore myles from the *Caspian* sea. Vppon *Volga* lyeth a great towne of merchaundies, named *Costrum*, and beyonde that a strong Castell of wycke, named *His Nouogorod*, standyng vppon a hyl . And from thence, vppon an arme of the same ryuer, lyeth a great fortresse named *Cazan*, which the *Moscouite* woon from the *Tartars*, *Nogais* being their chiefe and principall holde : and therewith conquered the whole countrey of *Cazan*, or the *Tartars* *Cazanites*, conteynyng two thousande myles . From *Cazan* vpon the sayde ryuer, the *Moscouite* hath in his subiection the one syde of the ryuer, and the *Tartars*, called *Crimes*, haue the other syde . But they dare not passe ouer the ryuer, by reason that the *Moscouite* keepeth many *Garisons* on the ryuer, and in certayne *Blades* of the ryuer from place to place, as occasion serueth: So that the ryuer is kept quietly, notwithstanding the confliete that happened to *Banisher* outward, by reason of the *Turkes* souldiers that would haue spoyled his *hyppes*: which neuerthelsse defended them selues manfully, and slew two hundred of the *Turkes* . For the *Turke* sent thither an armie of xl. thousande *Turkes* and *Tartars*, to recouer *Astracan* from the *Moscouite* : but they were enforced to bryake vp theyr *Campe* for lacke of victualles and other necessaries, especially because the wynter was neare, and the *Moscouite* prepared a great army against them.

From

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A best is theyr  
myle, and is  
three quarters  
of an Englyshe  
myle.



From *Astracan*, downe the *Sayde ruer*, to the *Caspian sea*, is the distance of threescore miles . From the entrance into the *Caspian sea*, in two or threer dayes saylping with a good wynde, cranle ouer that sea from the North to the South, they come to the realme of *Media*, arryuing at a porte named *Bilbil*, enterping into a small ruer that falleth into the *Caspian sea*, and passing from thence by lande with Camels, in threer dayes iourney, they come to a citie of *Sbaruan* or *Media*, named *Shamakj* . And from thence in xviii. dayes iourney by Camelles, they come to the great and famous citie of *Tamis*, or *Teneris*, being the greatest citie of *Persia*, for trade of merchandies . This citie is esteemed almost twyse as byg as *London*, and for the most parte is buylded of rawe bryckes, not burnt, but only dyled and hardened in the sunne: the doores of the houses be very lowe and litle. The *Sophie* in tyme paste remayned chiefly in this citie: But after that the region about this citie was inuaded by the *Turkes*, he went further into the coun:rey, and buylded a towne named *Casbin*, which befoze .xx. yeeres was but a village, where he now keepeth his courte, being .xiii. dayes iourney from *Shamakj*, by hoyle, and .xx. dayes by Camelles.

*Media* now called *Sbaruan*.

Note, that neare vnto this syde of the *Caspian sea*, dwell the *Tartars* called *Nogais* and *Shalcanis*. Also certayne *Arabians*, and *Christians* named *Armenians* . The *Caspian sea* is otherwise called *Mare de Bacca*: and may seeme so to be called, by reason of a towne by the sea syde, named *Bacco*,

*Armenians*, *Christians*.

Et.ii.

Cer-

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Certayne extractes of the voyage of maister Antony  
Ienkinson into Persia, in the  
yeere. 1561.



In the yeere. 1561. maister Antonie Ien-  
kinson was sent as Ambassadour into Per-  
sia, with the Queenes maiesties letters, in  
the Latine, Italian, and Hebrue tongue,  
to the great Sophie or kyng of Persia, to  
entreate of commodities of merchaundies  
whiche myght bee betweene her maiesties  
merchantes and them, vppon certayne priuileges and free pas-  
sage to bee graunted vnto her merchauntes both by the Empe-  
rour of Moscouia and the Sopbi of Persia, as hereafter shall  
appear, where we will wryte of the sayde priuileges. Mai-  
ster Ienkinson at his first comyng, founde some difficultie  
to obtayne the Emperours licence to goe into Persia: but  
at the length by friendshipp made, hee gaue him both licence to  
goe, and also gaue him letters commendatoire vnto the Sophie,  
and committed also to him certayne affayres of his to doe there.  
And after certayne banquettes, and honourable enterterment,  
accompanied him with an Ambassadour of Persia, who had  
been long in his Courte. Therefore saylyng ouer the Cas-  
pian sea, they arriued on the West syde thereof. Not farre  
from thence is a towne named Darbent, where is a very strong  
Castell of stone made by Alexander Magnus, and a wall of  
the length of thirtiene dayes iourney, whiche he made when  
he kepte warres agaynst the Persians and Medians, that the  
inhabitauntes of that countrey then newly conquered, shoulde  
neither lyghtly flee, nor his enemyes invade them. This  
Darbent, is now vnder the dominion of the Sophie, and in the  
latitude of .41. degrees. From Darbent to Bilbec, or Bilbil,  
the porte and harborowe where they discharge theyr goods, is  
halfe a dayes saylyng.

A maruepious  
long wall built  
ded by great  
Alexander.

Any

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And from thence to *Sbaruan* is ten dayes journey: This towne standeth in a balley, & is in the countrey of *Media*: in the whiche towne also, remaineth the *Soltan* or gouernour of *Media*, vnder the *Sopbie*.

In the meane tyme, the *Kyng* of *Media*, named *Abdalica*, The magnificence of Abdalica kyng of Media. cosen vnto the *Sopbie*, came thither, and honourably entertained maister *Jenkinson* and the *Englyshe* merchauntes which were with him, and made them a great banquet, causyng maister *Jenkinson* (who was then richely apparelled in silke, velvet, and scarlet, as became an *Ambassadour* for the *Queenes* maiestie) to sit downe somewhat farre from him.

The *Kyng* him selfe dyd sitte in a very ryche *Paullion* wrought with silke and golde, of the length of sixtene satham, or thereabout, placed on a hylles syde, hauyng before him a goodly fountayne of fayre running water, wherof he and his nobilitie dronke. He was richly apparelled with long garments of silke, and cloth of golde, bordered with pearle and precious stones. Vpon his head, he had a *Cappe* with a sharpe ende of halfe a yerde long, standyng vpryght, of ryche cloth of golde, wrapped about with a piece of *Indian* silke of twentie yardes long, wrought with golde. On the lefte syde of his *Tollepan* (so is the cappe called) was a plume of feathers set in a troonke of golde, richly inameled and set with precious stones. At his eares, he wore earepynges, with pendants of golde and stones a handfull long, with two great *Rubies* of great value in the endes therof. All the grounde within his *Paullion*, was covered with *Carpettes*, and vnder him selfe was spred a square *Carpet* wrought with siluer and golde, and therevpon were layde two sutable *Cussions*. Thus the *kyng* and his noble men satte in his *Paullion* with theyr legges acrosse, as doe *Caplers*: Yet commaunded *stooles* to be gyuen to our men, because they coulde not sitte so: then caused meate to be sette before them, and made them a banquet of a hundred dishes of meate, and as many of frutes and conserues. After the banquet, he caused them to goe with him a huntynge and hauking, in the which they killed certayne beastes and *Cranes*. Maister *Jenkinson* founde so much fauour with this *kyng*, that at his departyng, he commended him to the *Sopbie* with his letters, and also wrote in his fauour to his come, being

C.iii.

Haukyng and huntynge.

Eden. The decades.  
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being then in the Sophies court. So that after his commynge thither, by his meanes, he came at the length to the presence and speache of the Sophie: whiche othewyse he should haue done very hardly, by reason of the Turkes Ambassadors which then were there, and resisted his assaies, with many persuacons to the Sophie, and other of his nobilitie, agaynst the Christians, as mortal enemies both to the Turkes and Persians, and their religion. And whereas a whyle befoze, a perpetuall peace and amitie was concluded betweene the Turke and the Sophie, the Ambassadors woulde persuaue him that his friendship with the Christians, or contracte with them touchyng any affaires, and especially suche as myght be prejudiciall to the Turke, or any of his subiectes, myght engender newe suspicions and occasions of breach of the late concluded peace, with many suche other surmised accusations. Wherebypon the Sophie stode, and prolonged the tyme, befoze he woulde admit maister Jenkinson to his speache. At the length when by the friendship and fauour of King *Abdalaca* and his sonne, with other friends made in the court, the tyme was appoynted that maister Jenkinson shoulde be hearde, there was one that came to him without the court gate, befoze he lyght from his horse on the ground, and gaue him a payre of shoes sent from the Sophie, suche as he him selfe was wonte to weare in the nyght when he ryleth to pray, willyng him to put them on his feete, for that it was not othewyse lawfull for him beyng a *Gawar* or *Casser* (that is a myf beleener) to treade vppon that holy grounde. When hee came to his presence, he demaunded of him of what countrey of Frankes he was, meanyng by Frankes Christians: For they call all Christians Frankes (that is Frenche men) as we commonly call all Mahumetans, Turkes, although there bee many Mahumetans of other nations besyde Turkes. He answered, that he was a Christian of the best Frankes of the countrey of Englande: declaring further vnto him, the cause of his commynge thither, to be for the great commoditie of him and his subiectes by the way of merchandies, as myght further appeare by the letters directed vnto his maiestie from the Queene of Englande his Prince, and the Emperour of *Moscovia*. Suche moze talke had he with maister Jenkinson, not here

The Turkes  
Ambassadors  
resist maister  
Jenkinson.

Great holincrosse  
in London.

Christians call  
ed Frankes.

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here to be written : but by reason of the Turkes Ambassa-  
dours, at this present, was no great thing done herein to the  
preferment of the merchantes affaires . Yet he commaunded  
that maister Jenkinson shoulde be honourably vnder, and sent  
him certayne ryche apparell . At this tyme was also in the  
Sophies court the sonne of the King of the Georgians, a Chri-  
stian Sismaticke as they are nowe called . The same tyme  
also, a sonne of the Turkes (who had before attempted some-  
what agaynst his father, and fledde to the Sophie) was  
by him at the Turkes request deteyned in prison

The Turkes  
sonne behea-  
ded

And vppon the late conclusion of peace, the  
Turke required the Sophie to send him  
his head : which hee graunted, and  
sent it him by the sayd Ambassa-  
dours. This voyage of ma-  
ster Jenkinson, was in  
the yeere,

1561.

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The vyage of the Moscouian merchants

Here foloweth such informations as was gyven mee  
by maister Geserie Ducate, principall Agent of  
the merchanté, for the last voyage into *Persia*,  
in the yeere of our Lord 1568, beginning  
in the dominion of the Sophie, at the  
citie of *Shamaki* in *Media*, bycause  
the beginning of the voyage  
from *Moscouia* hitherto,  
is declared heere  
before



*Hamaki* is the sayest towne in all *Media*,  
and the chiefest comoditie of that coun-  
trei is rawe silke, and the greatest plentie  
thereof, is at a towne thre dayes journey  
from *Shamaki*, called *Arasbe*: and within  
thre dayes journey of *Arasbe*, is a countrey  
named *Groyfine*, whose inhabitants are

Christians.  
Georgians.

Christians, & are thought to be they, which are otherwise called  
*Georgians*: there is also much silke to be solde. The chiefe towne  
of that countrey is called *Zegbau*, from whence is carryed yeer-  
ly into *Persia*, an incredible quantitie of basell Nuttes, all of one  
softe and goodnesse, and as good and thyn shaled as are our *Pl-  
berdes*. Of these are carryed yeerely the quantitie of 4000.  
Camelles laden.

Basell Nuttes.

Of the name of the Sophie of *Persia*, and why he  
is called the *Sbaugh*, and of other  
customes.



The King of *Persia* (whom here we call the  
great *Sopbi*) is not there so called, but is cal-  
led the *Sbaugh*. It were there daunge-  
rous to call him by the name of *Sopbi*, by-  
cause that *Sopbi* in the *Persian* tongue, is a  
begger: and it were as much as to call him,  
the great begger.

He

Eden. The decades.  
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Delpech at a towne called *Casbin*, whiche is situat in a goodly *Casbin*, fertile valley, of thre or foure dayes iorney in length. The towne is but euill buyloed, and for the most part all of bypcke, not hardened with fyre, but onely dyed at the Sunne, as is the most part of the buyldyng of all *Persia*. The kyng hath not come out of the compasse of his owne house in .xxxiii. or .xxxiiii. yeres, whereof the cause is not knowen; but as they saye, it is vppon a superstition of certayne prophettes, to whiche they are greatly addicted: he is nowe about fourescore yeres of age, and very lustie. And to keepe hym the more lustye, he hath foure wyues alwayes, and about thre hundred concubynes. And once in the yere, he hath all the saye *The kynges* maydens and wyues, that may bee sounde a great way about, *Concubines.* brought vnto hym, whom he diligently peruseth, feeling them in all partes, takyng suche as he lyketh, and puttyng away some of them which he hath kept before. And with them that he putteth away, he gratifieth some suche as hath doone hym the best seruisce. And if he chaunce to take any mans wyfe, her husbnde is very glad thereof, and in recompence of her, oftentimes he geueth the husbnde one of his olde stozes, whom he thankfully receyueth. If any straunger, *Howe stran-* beyng a Christian, shall come before hym, he must put on a *gers are used.* newe payre of shoues made in that countrey, and from the place where he entereth, there is dygged as it were a cause all the way, vntyll he come to the place where he shall talke with the kyng, who standeth alwayes about in a gallerie when he talketh with any strangers: and when the stranger is departed, then is the cause call downe, and the grounde made euu

agayne.

(.:)

OF

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Of the religion of the  
Persians.



Their religion is all one with the  
Turkes, sayng that they dyffer  
who was the ryght successor of  
*Mabumet*. The Turkes saye  
that it was one *Homer* and his sonne  
*Vsman*. But the Persians saye, that  
it was one *Mortus Ali*, whiche they  
woulde proue in this maner. They

*Haly.*  
A goodly and  
well groundes  
religion.

decide the matter who shoulde be the successor: and after  
they had called vpon *Mabumet* to reuele vnto them his wyll  
and pleasure therein, there came among them a litle lizarde, who  
declared that it was *Mabumetes* pleasure that *Mortus Ali* shoulde  
be his successor. This *Mortus Ali* was a valiant man, and  
slew *Homer* the Turkes prophet: He had a swoorde that he  
foughte withall, with the whiche he conquered all his enemies,  
and kyled as many as he stroake. When *Mortus Ali* dyed,  
there came a holy prophet, who gaue them warning that shortly  
there woulde come a whyte Camell, vpon the whiche he charged  
them to lay the body and swoorde of *Mortus Ali*, and to  
suffer the Camell to carye it whether he woulde. The whiche  
being performed, the sayde whyte Camell caryed the swoorde  
and body of *Mortus Ali* vnto the sea syde, and the Camell go-  
yng a good way into the sea, was with the swoorde and bodye  
of *Mortus Ali* taken vp into heauen, for whose returne they haue  
long looked for in *Persia*. And for this cause, the kyng al-  
wayes keepeth a horse redye sadled for hym, and also of late  
kepte for hym one of his owne daughters to be his wyfe, but  
she dyed in the yere of our Lorde .1573. And saye further-  
more, that yf he come not shortly, they shalbe of our beleefe: much  
lyke the Jewes, lookyng for theyr *Messias* to come and reigne a-  
mong

Lden. The decades.  
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among them, lyke a worldly kyng for ever, and deliuer them from the captiuitie which they are nowe in among the Christians, Turkes, and Gentyles.

The *Saugb*, or Kyng of Persia, is nothyng in strength and power comparable vnto the Turke: for although he hath a great Dominion, yet is it nothyng to be compared with the Turke: neyther hath he any great Ordinance of Gunnes, or Harkebules. Notwithstanding, his eldest sonne *Ismael*, about twentie and fyue yeeres past, fought a great battayle with the Turke, and sleue of his armye about an hundred thousande men, who after his returne, was by his father cast into pryson, and there continueth vntyl this daye: for his father the *Saugb*, had hym in suspicion that he would haue put hym downe, and haue taken the regiment bypon hym selfe.

Theyr opinion of Christ, is that he was an holy man, and a great Prophet, but not lyke vnto *Mahomet*: saying that *Mahomet* was the last Prophet, by whom all thynges were finished, and was therefore the greatest. To proue that Christ was not Goddes sonne, they saye that God had neuer wyfe, and therefore coulde haue no sonne or chyldren. They goe on pylgrymage from the furthest part of Persia, vnto *Mecha* in Arabia, and by the way they visite also the sepulchre of Christ at *Jerusalem*, whiche they nowe call *Couche Kalye*.

Theyr opinion  
of Christ.

The most part of Spyces whiche cometh into Persia, is brought from the Island of *Ormuz*, situate in the gulf of Persia, called *Sinus Persicus*, betweene the mayne lande of Persia and Arabia. &c. The Portugales touche at *Ormuz* both in theyr voyage to East India, and homewarde agayne, and from thence byng all suche Spyces as is occupied in Persia and the regions there about: for of Pepper they byng verye small quantitie, and that at a verye deare pryse. The Turkes oftentimes byng Pepper from *Mecha* in Arabia, whiche they sell as good cheape as that which is brought from *Ormuz*. Spylkes are brought from noo place, but are wrought all in theyr owne countrey. *Ormuz*, is within two myles of the mayne lande of Persia, and the Portugales fetch the theyr freshe water there, for the whiche they paye tribute to the *Saugb* or kyng of Persia.

Wichio

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The viage of the Moscouian merchantes

They money.

Within Persia, they haue neyther golde nor syluer mynes, yet haue they copned money, both of golde and syluer, and also other small moneys of Copper. There is brought into Persia an incredible summe of Duche Dolours, which for the most part is there employed in ratwe sylke.

They bookes and learnyng.

They haue few bookes, and lesse learnyng, and are for the most part very brutyshe in all kynde of good sciences, sauing in some kynde of sylke wykes, and in suche thynges as parteyne to the furniture of Horses, in the which they are passyng good.

Such was the lawe of the Macedons for Treason.

They lawes are, as is they religion, wicked and detestable. And yf any man offend the Prince, he punyssheth it extreamely, not only in the person that offendeth, but also in his chyldren, and in as many as are of his kynne. Theft and murder are often punished, yet none otherwyle then pleasech hym that is ruler in the place where the offence is committed, and as the party offendyng is able to make frendes, or with money to redeeme his offence.

Dissention for religion.

There is often tymes great mutenye among the people in great towne, whiche of *Mortus Ali* sonnes was greatest: Insomuche that sometymes in the towne two or thre thousand people are togeather by the eares for the same, as I haue seene in the towne of *Shamaky* and *Ardaruill*, and also in the great citie of *Teneris*, where I haue seene a man conning from feigntyng, in a bauerie bypnyng in his hande foure or fyue mens heades, carrying them by the heare of the head: for although they haue they heades most commonly twyle a weeke, yet leaue they a tuft of heare vpon the crowne, about two foote long. I haue enquired why they leaue that tuft of heare vppon they heades. They answer, that thereby they may easlyer be carryed by into heauen, when they are dead.

Shauing.

They priests, and preaching. They Lent.

For they religion, they haue certayne priestes, who are apparelled lyke vnto other men. They vse euery moynyng and afternoone, to go by to the toppes of they churches, and tell there a great tale of *Hahumet* and *Mortus Ali*: and other preaching haue they none. Their Lent is after Christmas, not in abstinence from flesch only, but from al meates & drynkes, vntill the day be of the s kye: but then they eat sometimes the whole night.

And

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And although it be against theyr religion to drynke wyne, yet at nyght they wyll take great excelle thereof, and bee dronken. Theyr lent begynneth at the newe Moone, and they do not enter into it vntyll they haue seene the same: And yether yet doth theyr lent ende, vntill they haue seene the next new Moone, although the same throughe close weather shoulde not be seene in long tyme.

Abstinence frō wyne, but not from drinke hennes.

They haue among them certayne holy men, whom they call *Setes*, counted holy for that they or any of theyr auncestours haue been on pilgrimage at *Mecha* in *Arabia*, for whosoever goeth thither on pilgrimage to visite the sepulchre of *Mahumet*, both he and all his posteritie, are ever after called *Setes*, and counted for holy men, and haue no lesse opinion of them selues. And if a man contrarpe one of these, he wyll saye that he is a sayncte, and therefore ought to be beloued: and that he can not lye, although he lye neuer so shamefully. Thus a man may be to holy, and no pryde is greater then spirituall pryde, of a mynde puffed by with his owne opinion of holynesse. These *Setes* do vse to haue theyr headdes all ouer, sayng on the sydes a litle aboute the temples, the whiche they leaue vnshauen, and vse to vayne the same as women do theyr heare, and weare it as long as it wyll growe.

Theyr saintes and holy men.

Pilgrimage.

Euery moornyng they vse to worshyppe God, *Mahumet*, and *Mortus Ali*, and in prayng turne them selues towarde the South, because *Mecha* lyeth that way from them. When they be in trauaile on the way, many of them wyll (as soone as the Sunne ryseth) lyght from theyr hostis, turnyng them selues to the South, and wyll laye theyr gownes before them, with theyr swordes and beades, and so standyng vpryght, worshyp to the South: And many tynics in theyr prayers kneele downe and kysse theyr beades, or somewhat els that lyeth before them.

Theyr prayer and worshiping of God and Mahumet,

The men or women do neuer go to make water, but they vse to take with them a pottle with a spout, and after they haue made water, they flashe some water vpon theyr pryue partes, and thus do the women aswell as the men: and this is a matter of great religion among them, and in making of water, the men do cowpe downe as well as the women.

Washing and outward cleanness.

When

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## The viage of the Moscouian merchantes

**Their swearing**

When they earnestly affirme a matter, they wyll sweare by God, *Mabumet*, or *Mortus Ali*, and sometymes by all at ones: as thus in theyr owne language, saying, *Olla Mabumet Ali*. But if he sweare by the *Schaughes* bead, in saying *Schaughams bassbe*, you may then beleue hym if you wyll.

**The kynges magnificence.**

The *Schaugh* keepeth a great magnificence in his courtes: and although sometymes in a moneth or syxe weekes, none of his nobilitie or counsaile can see hym, yet go they dayly to the courtes, and tary there a certayne tyme, vntyll they haue knownen his pleasure whether he wyll commaund them any thyng or not. He is watched euery nyght with a thousand of his men, wh. che are called his *Turkes*, who are they that he useth to sende into the countreys about his greatest affayres. When he sendeth any of them (if it be to the greatest of any of his nobilitie) he wyll obeye them, although the messenger shoulde beate any of them to deatch.

**Pursuantes.**

**The kynges companie with his wyues and concubines.**

The *Schaugh* occupieth hym selfe alwayes two dayes in the weeke in his Bathestoue, and when he is disposed to go thither, he taketh with hym syxe or syxe of his concubines, more or lesse, and one day they consume in washyng, rubbyng, and bathyng hym, and the other day in paryng his nayles, and other matters. The greatest part of his tyme, he spendeth amongst his wyues and concubines. He hath nowe reigned about syxtie and foure yeres, and is therefore counted a very holy man, as they euer esteeme theyr kynges, if they haue reigned syxtie yeres or more: for they measure the sauoure of God by a mans prosperitie, or his displeasure by a mans misfortune or aduersitie. The great *Turke* hath this *Schaugh* in great reuerence, because he hath reigned kyng so long tyme.

**His herp Bar, Banapalus.**

**The succession of the kyngs home.**

I haue sayde before that he hath foure wyues, and as many concubynes as hym lysteth: and if he chaunce to haue any chyldren by any of his concubines, and be mynded that any of those chyldren shall inherite after hym, then when one of his wyues dyeth, the concubine whom he so fauourcth, he maketh one of his wyues, and the chyldre whom he so loueth best, he ordayneth to be kyng after hym.

**Marriage.**

What I hearde of the maner of theyr marriages, for offending  
of





of honest consciences and chaste eares, I may not commit to wytyng: their falsyng I haue declared before. They vse Circumcission vnto chyldren of seuen yeres of age, as doo the

Circumcision.

Theyr houses (as I haue sayde) are for the most part made of Blycke, not burned, but only dyed in the Sunne: In theyr houses they haue but litle furniture of houtholde stufte, except it be theyr Carpets, and some Copper worke: for all theyr Kettles and Dyshes wherein they eate, are of Copper. They eate on the grounde, sitting on Carpets crosse legged as do saylers. There is no man so symple but he lyteth on a Carpet better or worse. and the whole house or roome wherein he lyteth, is wholly couered with Carpets. Theyr houses are all with flatte roofes, couered with earth: and in the sommer tyme, they lye vpon them all nyght.

Theyr houses of  
maner of eate-  
ing.

They haue many bonde seruauntes both men and women. Bond men and bond women. is one of the best kinde of merchandises that any man may bying. When they bye anye maydes or young women, they vse to feele them in all partes, as with vs men do horses: when one hath bought a young woman, yf he lyke her, he wyll keepe her for his owne vse as long as hym lysteth, and then selleth her to an other, who doth the like with her: So that one woman is sometymes solde in the space of foure or fyue yeres, twelue, or twentie tymes. If a man keepe a bonde woman for his owne vse, and yf he fynde her to be false to hym, and geue her body to any other, he may kyll her yf he wyll.

Bond men &  
bond women.

Women  
bought & solde,  
and let to hire.

When a merchant or traualser commeth to any towne where he emendeth to carry any time, he byteth a woman, or sometymes two or thre duryng his abode there. And when he commeth to an other towne, he doth the lyke in the same also: for there they vse to put out theyr women to hyre, as wee doo here hackneye Horses.

There is a verye great ryuer whiche runneth through the playne of *Anat*, whiche falleth into the *Caspian* sea, by a towne called *Bach*, neare vnto whiche towne is a strange thyng to be holde. For there ishueth out of the grounde a maruelous quantitie of Oyle, whiche Oyle they fetch from the vettermost boundes of al *Persia*: it serueth all the countrey to burne in theyr houses.

Abundance of  
Oyle ishuing  
out of the  
ground.

This

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The viage of the Moscouian merchantes

This Oyle is blacke, and is called *Neste*: they vse to cary it throughout all the countrey vpon *Kyne* and *Alles*, of which you shal oftentimes meete, with foure or fyue hundred in a company. There is also by the sayde towne of *Backe*, an other kinde of Oyle whiche is whyte and very precious; and is supposed to be the same that here is called *Petroleum*. There is also not farre from *Sbamaky*, a thyng lyke vnto *Tarre*, and ishueth out of the grounde, whereof we haue made the ppoofe, that in our shypps it serueth well in the steade of *Tarre*.

*Oleum Petro-*  
*leum.*

Two sortes of  
*Kyne.*

In *Persia* are *Kyne* of two sortes, the one lyke vnto ours in these partes, the other are marueylous euill sauoured, with great bones, and very leane, and but little beare vpon them: theyr milk is walowith sweete: they are like vnto them which are spoken of in the scripture, which in the dreame of *Pharao* signified the seuen deare yeeres: for a leaner or moze euill sauoured beast, can no man see.

Foxes in great  
plentie.

In the countrey of *Sberuan* (sometyme called *Media*) if you chauce to lye in the fieldes neare vnto any villiage, as soone as the twylyght begynneth, you shal haue about you two or thre hundred *Foxes*, whiche make a marueylous wawelyng or howlyng: and yf you looke not well to your victuales, it shall scape them hardy but they wyl haue part with you.

The *Caspian* sea, doth neyther ebbe nor flowe, except sometymes by rage of wynde it swelleth by very hygh: the water is very sale. Howbeit, the quantitie of water that falleth out of the great ryuer of *Volga*, maketh the water freshe at the least twentie leagues into the sea. The *Caspian* sea is marueylous full of fysh, but no kynde of monstrous fysh, as farre as I coude vnderstande, yet hath it sundry sortes of fyshes whiche are not in these parties of the worlde.

The *Dutton* there is good, and the *Sheepe* great, ha-  
uyng verye great rumpes with much fat  
vpon them. *Ryle* and *Dut-*  
*ton*, is theyr chiefe  
victuale.

(:.)

(:.) (:.)

(:.)

Of

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Of the Empire of the Persians, and of  
theyr originall.



The kyngdome of Empire of the Persians, as it was in ancient tymes most famous, even so is it at this dayes, mightie & glorious, comprehending many great & large regions. For all the tracte of Asia, which is betwene the river of *Tigris*, the gulfe of *Persia*, and the Indian sea (sometime called the sea *Indus*) and the ryver *Taxartes* (at this day called *Chesell*) even unto the *Caspian* sea, is at this day under the domination of the *Sophie* of *Persia*.

*Abd...*  
*Osc...*

*...*

*...*

*...*

*Tamerlanes.*  
*Tbanurlanes.*  
*Tamburlanes,*  
*or Tamartb-*  
*lam.*

Of the originall of the *Sophies*, thus writeth *Calius Curio* in his *Saracenicall* historie. In the yere of our Lord 1369, was a certayne *Prince* among the *Persians*, who possessed the towne of *Ardenelim*, his name was *Soppi*: & glorified him selfe to descende of the race and progenie of *Alis Mnamedis*, by *Mu'an Cazin* his *Wife*. He, after the death of *Califa*, the *Sultan* of *Babylon*, and the contrary *lacion* which the *Turkes* destroyed, compelled also of the *Tatars*, began moze boldly and freely to profess his opinion and sentence of the *per* religion. And bycause that *Ozman* the sonne of *Alis*, (from whom he glorified him selfe to descende) had twelue chyldren, willing to adoe to them of his secte a certayne signe, whereby they myght be knowne from ocher, ordeyned that they that would embrace his secte and profession, should weare in their heades a high cappe of purple vnder a veley, whereby all the *Turkes* inuolue theyr heades, and in theyr language call it *Tullbante*, having in the myddest of it. xii. plumes or shappe coppers. After his death, succeeded his sonne *Guines*: who in all the East partes obeyned so great opinion of wisedome and holynesse, that most famous *Tamurlanes*, Emperour of the *Persians* (who before had taken *Bayazetes* kyng of the *Turkes*) made a iourney into *Persia*, to vilit him as a most holy man, of whom *Guines* had so much fauour, that he obteyned of him the libertie of xxx. thousand *Captiues* which he brought with him; whom also *Guines* addicted to his faction; and by his name *Secydas* was theyr of his

Cl. i. warres.

Lden. The decades.  
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The vyage of the Moscosian merchantes

Georgians  
Christians.

Contention for  
religion be-  
tweene Turkes  
and Persians.

Persians.

Turkes.

warres. For with these, after the death of *Caimes*, he made warre to certayne people of *Scythia*, named *Georgians*, his borderers, being Christians, & afflicted them very greuously. Thus much of the originall of the *Sophle* of *Persia*: they keepe continually warres with the *Turkes* for the religion of *Mohamet*. For the *Sophians* or *Persians*, folowe one manner of interpretation of *Mohamettes* religion, and the *Turkes* an other: the which interpretations neuertheless are so differing one from the other, that the one of them esteemeth the other for heretikes. The *Persians* are of liberall nature, of muche civillitie and curtesie, greatly esteeming artes and sciences: they acknowledge a certaine worthinesse of nobilitie among men, wherein they differ much from the *Turkes*, which make no difference betwene slaves and hoortier men of *Germany*.

Anna. de. 1280.

Of the Region of Persia, and the manners of the Persians: Marcus Paulus Venetus, writeth thus. Cap. xix. Lib. I.

**P**ersia is a great and large province, & was once nobis and of great fame, but nowe debilitate and overrun by the *Tartars*, it is of lesse dignitie, & the ancient renoume thereof greatly diminished, and the name divided into the provinces confine of adjacent parts. So that nowe the province of *Persia* (as is divided) cometh into eight kingdomes: whereof the first is named *Chosrois*, the seconde *Schardis*, the thirde *Lac*, the fourth *Cielstan*, the fyfth *Iustanich*, the sixte *Zorax*, the seventh, *Socbam*, and the eight, *Timocharis*, in the confines of *Persia*. There are very saye and goodly herbes of great price, insomuch that sometymes one is solde for 200 pounds of *Curon*. Merchants bring them to the cities of *Chise* and *Cannisa*, situate on the seaside, and sell them into *India*. Also Asses be there very saye and great, insomuch that sometymes one is solde for 100 pounde weight of silver. The people is of evyll disposition, quarrellous, thievish, and murderers: and robbe and kyll merchantes by the way, except they goe in great companies. Yet in the cities, they are of bet-  
ter

Eden. The decades.  
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ter maners, and of more humanitie: also very excellent artificers in woorkes of gold, silke, Embroiderie, needle woork, and suche lyke. They haue aboundsance of bombasine, wheate, barlye, myll, wyne also, and fruites, but in religion, they are *Magometans*.

Of the kyngdome of the Persians. Haithon  
in his booke de Tartaris. Cap. vii.  
writeth as foloweth.



The kyngdome of the Persians, is diuided chiefly into two partes, whiche make one kyngdome, because they are both subiecte to the dominion of one kyng. The first parte of Persia, beginneth in the East, from the confines of the kyngdome of Turquestan, and is extended toward the West, to the great ry-

uer of *Phison*, which is the chiefe among the foure floodes which run out of earthly *Paradyse*. Towarde the North, it is extended to the *Caspian* sea, and towarde the South, vnto the desertes of *India*. The region is in maner all playne: in the middell whereof, are two very great and riche cities, the one is named *Bollara*, and the other *Seonorgant*. The Persians haue a language proper to them selues: they vse merchandies and tyllage of the grounde, and among them selues lyue in peace: In tyme paste they were *Idolatours*, and honoured tyme chiefly for God. But after that the secte of the *Magometans* occupied the dominion of those landes, they became vniuersally *Magometans*, beleeuing the deuillish doctrine of *Magomet*. The other parte of Persia, beginneth from the river *Phison*, and is extended Westward vnto the confines of the kyngdomes of *Media*, and partly also of *Armenia* the greater. Toward the North, it is extended vnto the *Caspian* sea, on the South syde, it confineth with a certayne prouince of the kyngdom of *Media*, and in this prouince are two great cities, one named *Nesabor*, and the other *Sachen*, whiche in secte and maners, are lyke vnto the other.

*Phison* is thought to be *Ganges*.

Fire

*Baratins* (that is) *Magometans*.

U. II.

Of

Lion. The decades.  
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## The vyage of the Moscouian merchantes.

Of Persia, and of divers cities thereof, & other notable thinges  
reade hereafter, the thirde booke of the voyage of *Le. ou. cas*  
*Vartematus*. Also, the first booke of the same voyage. Cap. 12,  
of *Mabumet* and his fellowes: where you may see the differ-  
rence in religion betwene the *Turkes* and *Persians*, beyng both  
*Mabumetans*.

The name of the Sophie, Thomas Shaugh, and  
why he is so called.



The *Persians* doe not call theyr kyng by  
the name of Sophie, but this name  
Sophie, is giuen him by other nations:  
for of his owne people, he is called *Tho-*  
*mas Shagh*, whiche is, *Thomas* the ru-  
ler, *Soltan*, or gouernour: for *Shagh*,  
is not the name of a kyng, but of an of-  
fice. For a kyng in theyr language, is  
called *Pachet*, but no Prince is called by this name, before hee  
haue reigned by seuen discentes: but he that now reygnoeth, is  
but only of fyue discentes, and is therefore called only *Shagh*,  
whiche is a name of office.

He hath foure wyues and .xii. sonnes, and hath kepte one of his  
sonnes in prison many yeres, for a great surthowne whiche he  
gaue the *Turke* in the warres, although he tooke the same for  
acceptall seruice, and a noble exploit. Yet forasmuch as by that  
facte, he obteyned great renoume of a valiant and warlike man,  
he began him selfe to haue him in suspition, least the glorie of  
that enterpryse myght encourage him to attempt somewhat a-  
gaynst his father, as oftentymes the *Turkes* sonnes haue rebel-  
led agaynst theyr fathers yet liuyng, and displaced them of their  
dignitie.

Of

Eden. The decades.  
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Of the kyngdome of Ormus, confine to Persia, and  
of the trafique betweene them. Also of the  
citic and Ilande of Ormus or  
Armulum.



Ormus is a great kyngdome, and hath a pe- *Abraham*  
culiar Kyng, tributorie to the kyng of Por- *Ortelius.*  
tugale. This kyngdome conceynerh all the  
sea coastes of Arabia, in the gulfe of Persia,  
from the mouth of the riuer of Euphrates, un-  
till the Cape of Razalguati, and also parte of  
the kingdome of Persia, whiche is adiacent

unto the streight of Bazora, called Fretum Bazora, and in maner  
all the Ilandes of the gulfe of Persia, called Sinus Persicus. The  
Metropolis or chiefe citie of the kingdome of Ormus, is the citie of  
Ormus, situate in an Iland named Geru, being one of the famost  
martes of these partes of the world. The Iland is within the gulf  
of Persia, not far within the streight of Bazora. This streight of  
Bazora, other haue named the streight of Ormus, being betweene  
Arabia Felix, and the region of Persia. The region of Ormus is  
well peopled, & hath many goodly places & cities. The gulfe is  
not euery where nauigable, by reason of many shelues and lowe  
places. Within foure dayes sayling of Ormus, are the Ilandes of  
Baharen, where are found the sayrest orientall pearles of the world.  
Ormus vseth trafique of merchandies with Adem & Cambaia, and  
with the kingdomes of Decan & Goa, & with the portes of Narsinga  
& Malabar. The chiefe merchandies brought from thence, are  
horses of Arabia & Persia, pearles, salt peter, bymistone, silke, Tu-  
tia, Alume, also Alume of Alexandria or Borage, Vitriol, or Cop-  
porose, salt in great quantitie, siluer, Pulke, Ambar, wheate, ma-  
ny dyed frutes, Ryle, & many other provisions of vittailes, and  
other thinges to be eaten. For these, they retorne pepper, cloues,  
Cinamon, Ginger, and diuers other sorts of spices and drugges,  
which are disperfed into sundry regions of Persia and Arabia, and  
also into Aden where there is great plentie. But if they be deare  
in Ormus, it is not possible that they should be carped to Cair, to  
come into Italie. They retorne, is with Ryle, as much as

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they

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The vyage of the Moscoulan merchants

they can haue, white cloth, & Iron. Theyr hoyses are of marue-  
lous great price in the kyngdomes of Goa, Decan, and Narfinga,  
and therefore peccrely the merchautes of Ormus bying many thi-  
ther, and yet sometyme one hoise is there at the price of bit. hun-  
dred of those peeces of golde, which they call *Saraffos*. The best  
are of *Arabia*, the seconde of *Persia*, and the woorst of *Cambaia*.

Of the Sophie and kyngdome of Persia,  
after the later writers.



**P**ersia is one of the greatest and most famous  
prouinces of the worlde. It toucheth not  
the sea, but at the gulfes of *Ormus*. On the  
syde of *Cambaia*, it confineth with the people  
named *Motagues*, on the syde of *Arabia*, with  
the gulfes of *Ormus*, on the syde of the firme  
lande, with the mountaynes of *Delis*, and

on the syde of *Carmania*, and in maner by the confines of *Babylon*,  
it extendeth towarde *India*: it hath many kingdomes and cities  
subiecte vnto it. The people of *Persia*, are called *Azemini*. It con-  
teyneth foure principall prouinces, which are these: *Coraconi*, *Gi-  
nali*, *Tauris*, *Xitarim*. In the which also are these foure most fa-  
mous cities: That is *Tauris*, *Siras*, *Samarcante*, *Coraconi*: They  
are valiant and warlyke men, & of great estimation. They of *Sa-  
marcante*, haue in auncient tyme been Christians. *Tauris* and *Si-  
ras*, are cities as famous among them, as is with vs *Paris* in  
*France*: they are men of great ciuilitie and curtesie. The wo-  
men of *Siras*, are of commendable beautie and behauour, very  
neate and delicate, and thereof commeth a prouerbe among the  
*Mahumetans*, that *Mahumet* would neuer goe to *Siras*, least if  
he had tasted the pleasures of those women, he should neuer af-  
ter his death haue gone to *Paradyse*. The kyng of *Persia* is cal-  
led *Siech Ismael*, whom the *Italians* call *Gualizador*, or *Sopbi*.  
His chiefe mansion place or court, is at *Tauris*, or *Teneris*, which  
is distant from *Ormus* fiftie dayes iourney with *Camelles*. He is  
called the great *Mahumetan* of the order of the red bonet (that is)  
of the sect: of *Hali*, which our men that came late from *Persia*, call  
*Mortus Ali*, wherof we haue spoken moze befoze. The region of  
*Persia*

Babylon of  
Chaldei, and  
not of Egypt.

Tauris or  
Teneris.

Ismael, the  
prince  
of Macl.

Mortus Ali.

Lden. The decades.  
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1. The first part of the document is a letter from the Secretary of the State to the Governor, dated the 10th of January, 1862. It contains a report on the state of the State, and a list of the names of the members of the State Legislature for the year 1862.

2. The second part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

Name	County
John A. ...	...
...	...
...	...

3. The third part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

4. The fourth part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

5. The fifth part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

6. The sixth part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

7. The seventh part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

8. The eighth part of the document is a report on the state of the State, dated the 10th of January, 1862. It contains a list of the names of the members of the State Legislature for the year 1862.

*Persia* hath all sortes of domesticall or tame beastes, suche as are in our countreys. It hath furthermore, Lions, Onces, and Tigers, the people are muche given to pleasures and sportes, and are honourably apparelled, delighting greatly in perfumes and sweete savours: they haue many wyues, and commit the keeping or charge of them to eunuches or gelded men: who for that seruice, are oftentimes preferred to great promotion, yet are they very ielous of theyr wyues. Notwithstanding, both the Persians, and also their neighbours of *Ormus*, are detestable Sodomites. In tyme paste many great and valiant personages, as *Cyrus*, *Darius*, *Assuerus*, and great *Alexander*, haue invaded *Persia*. It is not barren as some haue written, but hath aboundance of all sortes of victualles, and pleasures, and thinges necessarie for the lyfe of man.

Eunuches or gelded men.

The trafique of Persia, with  
other countreys.



In the region of *Persia*, are many sortes of merchandies, wherewith they vse great trafique in the countreys of *Armenia*, *Turchia*, and in the cite of *Cair* or *Alcayr*. From the lande of *Siras*, is brought great aboundance of silke, wherof is made an infinite quantitie of all sortes of silken cloathes, and fine chamo'ettes of diuers colours: also great aboundance of roche Alume, Citrioll, *Alcoffare*. Likewise many boxes, victualles, Turques stones, wax, honny, butter, &c. Also great peeces of tapetrie of diuers sortes & workes, clothes of sundy colours, veluets both high and lowe after theyr maner: Likewyse cloth of golde of sundy sortes: Pavillions, and great aboundance of armure. From the other syde of the mountaynes by the way of *Siam*, are brought Huske, Aloes, Reubarbe, *Lignum aloes*, *Cambora*, &c. All these thinges, and many other, are carped to *Ormus*: for the which, the returne is, great quantitie of Pepper, and other spices and drugges: for the Persians vse much spices with their meats, and especially Pepper.

Ch. iiii.

Of

Eden. The decades.  
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# The vyage of the Moscoulan merchants

## Of the Gulfe of Persia, or Sinus Persicus.



The region and lande of *Persia*, is situate betwene two ryuers, whiche fall not into the Ocean sea, but into the gulfe of *Persia*: the which gulfe hath on euery syde many goodly countreys well inhabited. The gulfe conteyneth in largenesse .lx. myles, and is navigable with great Barkes, and is sometimes troubled with great tempestes. There is taken great abundance of fische, which being salted or dyped, is carryed into all partes of *Persia*. The gulfe is also very long, and conteyneth from *Ormus* to the ende, .lx. dayes iourney with *Camelles*.

I Articles of the Priuileges whiche the Sophie of *Persia* graunted to the Englyshe merchantes.

These articles were sent vnto the company of merchants from *Mosky*, by maister Ienkinson, graunted in the names of these persons. Syr VVilliam Garret, Syr VVilliam Chester, gouernours. Syr Thomas Lodge, Maister Antonie Ienkinson, Maister Thomas Nicolls, and Arthur Edwardes, merchantes of London: as also in the names of the whole companie.

2 **F**irst, it is graunted that you shall paye no maner of customes or tolles any kynd of wayes, now nor in time comyng vnto his heires after him. And that all Englyshe merchantes now present, or hereafter, may passe and repasse into all places of his dominions, and ocher countreys adioyning to him, in the trade of merchandies, to buye and sell all maner of commodities, with all maner of persons.

3 Item that in all places, where any of our merchantes shall be chiefe gouernours, rulers, and Iustices, to take heede vnto the Englyshe merchantes, and be their ayde, and punish them that shall doe them any wrong or hurte.

4 Item that suche debtes as shall be owyng by any maner of person, iustice to be done on the partie, and to see all Englyshe merchantes payde at the day.

5 Item





- 5 Item that no maner of person of what estate or degree they be of, so hardie to take any kynde of wares, or any gyftes, without the Englyshe merchantes good willes.
- 6 Item if by chaunce medley, any of the merchantes or seruauntes (as God forbyd) shoulde kyll any of his subiectes, no partes of theyr goods to be touched or medled withal, neither no person but the offender, and being any of the merchantes, not to suffer without the princes knowledg & advice.
- 7 Item that all such debtes as shalbe oweyng, to be payde to any of the merchantes in the absence of the other, be the partie dead or alyue.
- 8 Item that no person returne any kynde of wares backe agayne, beyng once bought or solde.
- 9 Item that when God shall sende the merchantes goods to shoure, presently his people to helpe them alande with them.

The prosperous vyage of Arthur Edwardes into Persia, and of the fauoure that he found with the Sophy, and also what conference he had with that prynce.



When he came fyrst to the Sophies presence, bypnyng his interpretour with hym, and standyng farre of, the Sophie (syttyng in a seate royall with a great number of his noble men about hym) badde hym come neere, and that thysse, vntyl he came so neere hym that he myght haue touched hym with his hand. Then the fyrst demaund that he asked hym, was from what countrey he came: he answered, that he came from Englande. Then asked he of his noble men, who knew any such countrey. But when Edwards sawe that none of them had any intelligence of that name, he named it *Inghilterra*, as the Italians call England. Then one of the noble men sayde *Londro*, meaning thereby London, which name is better knowen in far countreys out of Christendome, then is the name of Englande. When Edwards hadde hym name *Londro*, he sayd that that was the name of the chiefe citie of Englande, as was *Teneris*, of the chiefe citie of Persia. He asked hym many thynges moze, as of the realme

*Londro.*  
*London.*

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The viage of the Moscouian merchantes

readne of Englands, marueylng that it shoulde be an I-  
land, of so great ryche and power, as Edwardes declared vnto  
hym, of the ryches and abundance of our merchandies, as he  
further vnderstode by our trafique in *Mosconia* and other coun-  
treys. He demanded also many thynges of the Queenes  
maiestie, and of the customes and lawes of the realme: sayng  
oftentymes in his owne language, *Bara colla* (that is to saye)  
wel said. He asked also many thynges of kynge Phillip, and of his  
warres agaynst the Turke at *Maba*. Then demanded of  
hym what was the chiefe cause of his reioyce into his realme.  
And beyng certified that it was for the trade of merchandies,  
he asked what kynde of merchandies he coulde byng chyber.  
Such (sayde he) as the *Venetian* merchantes, which dwellng  
in our countrey in the cite of *Londro*, sende to *Venes*, and from  
thence into *Turkie* by *Halepo* and *Tripoli* in *Sorya*, from whence,  
as by the seconde and thyrde handes, with great charges of many  
customes and other thynges thereunto parteyning, they are at  
the length brought into your countrey and cities of *Persia*. What  
merchandies are those, sayd the *Sopbie*: Edwardes answered,  
that they were great abundance of fine carlets, of brode clothes,  
of all soytes and coloures, as scarlattes, violettes, and other of  
the fynest cloth of all the worlde. Also that the *Venetians* brought  
out of Englands, not onely such clothes redie made, but further-  
more great plentie of fyne wool to myngle with their wools, of  
the which they coulde not othervise make fyne cloth: Affirming  
that there went out of Englands secretly that wayes, about two  
hundred thousande carlets, and as many brode clothes, besyde  
fyne wool and other merchandies, besyde also the great abun-  
dauce of like clothes, which were caried into *Spaine*, *Barba-  
rie*, and diuers other countreys. The *Sopbie* then asked hym by  
what meanes such merchandies myght be brought into *Persia*.  
Ryght well he (sayde he) by the way of *Mosconia*, with more  
safetie and in much shorter tyme then the *Venetians* can byng  
them, fyt from Englands to *Venes*, and from thence into  
*Persia*, by the way of *Turkye*. And therefore if it shall please  
your maiestie to graunt vs free passage into al your dominions,  
with such pryuyleges as may apperteyne to the safegard of our  
blies,

The Venetians  
trafique in  
Englands.

English cloths,  
carlets & fyne  
wool.

Eden. The decades.  
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lynes, goodes, and merchandies, we wyl furnish your countreys with all such merchandies, & other commodities, in shorter tyme, and better cheape then you may haue the same at the Turkes handes. This talke and muche more was between the *Sophie* and *Edwardes* for the space of two houres, all whiche thynges I yked hym so well, that shortly after he graunted to the sayde *Arthur Edwardes* two other priuileges, for the trade of merchandies into *Persia*, all wyrtten in Azure and golde letters, and deliuered vnto the loyde keeper of the *Sophie* his great seale. The loyde keeper was named *Cocbe Califsye*, who sayde that when the *Schaughe* (that is the kyng or pynce) vpd sytte to seale any letters, that priuilege shoulde be sealed and deliuered to *Laurence Chapman*. In this priuilege is one principal article for seruantes or merchantes: That yf the Agent do perceue that vpon theyr naughtie doynges, they woulde become *Vulsoy men*, that then the Agent whersoever he shall fynde anye such seruant or seruantes, to take them, and put them in pylson: and no person to keepe them, or maynteyne them. This article was graunted in respect of a custome among the *Persians*, being *Mahummetanes*: whose maner is frendly to recepue and wel entertayne, both with giftes & Iyupng, all suche *Christians* as forsakynge theyr religion, wyl become of the religion of the *Persians*. Insomuch that before this priuilege was graunted, there was great occasion of naughtie seruantes to decepue and robbe theyr maisters: that vnder the coloure of professyng that religion, they might liue among them in such safetie, that you might haue no law agaynst them, cyther to punysh them, or to recouer your goodes at theyr handes, or els where. For before the *Sophie* (whom they say to be a marueylous wysse and gracious pynce) seemed to fauour our nation, and to graunt them such priuileges, the people abused them very much, and so hated them that they would not touche them, but reuiled them, calling them *Casars* & *Gawars*, which is, infydels, or misbelecuers. But after they saw how greatly the pynce fauoured them, they had them after ward in great reuerence, and would kysse theyr handes, and vse them very frendly. For before they tooke it for no wryng to rob them, defraud them, beare false witnesse agaynst them, & such merchandies as they had bought or sold, make them take it agayne, and change

Whos men, be they that for sake theyr faith, and receiue the religion of Mahumet.



## The viage of the Moscouian merchantes

change it as often as them likes. And yf any straunger by chance had kyled one of them, they woulde haue the lyfe of two for one slayne, and for the debtes of any straunger, woulde take the goodes of any other of the same nation, with many o- ther such lyke abuses, in maner vnknewen to the Prince. before the complayntes of our men made vnto hym for reformation of such abuses: which were the cause that no merchant strangers of contrary religion, durst come into his dominions with theyr commodities: which myght be greatly to the profite of hym and his subiectes.

### The Articles.

- 10 Item that the merchantes haue free libertye, as in theyr fyrst priuilege, to go vnto *Gylian*, and all other places of his dominions, now or hereafter when occasion shalbe geuen.
- 11 Item: yf by misfortune any of theyr ships should breake, or fall vpon any part of his dominions on the sea coast, his subiectes to help with al speede to saue the goodes, & to be deliuered to any of the sayd merchantes that liueth: or otherwyse to be kept in safetie vntyl any of them come to demaund them.
- 12 Item yf any of the sayd merchantes depart this lyfe in any cite or towne, or on the hygh way, his gouernours there to see theyr goodes safely kept, and to be deliuered to any other of them that shal demaund them.
- 13 Item the sayde merchantes to take such camell men as they them selues wyl, beyng countrey people: and that no *Kysell Baythe* do let or hynder them. And the sayde owners of the camels, to be bounde to answer them such goodes as they shall receyue at theyr handes: and the camell men to stande to the losses of theyr camels or hoxses.
- 14 Item more, that the sayde carryars do demaunde no more of them, then theyr agreement was to pay them.

15 Item

*Kysell Baythe*  
are the gentles-  
men that weare  
redcappes.

Eden. The decades.  
Bancroft Library.





- 15 Item moze, if they be at a pyper with any carryours, and geuen earnest, the Cancell men to see they keepe they promise.
- 16 Item if any of the sayd merchantes be in feare to traualle, to geue them one or moze to go with them, and see them in safte with they goods to the plaer they wyll go vnto.
- 17 Item in all places, to say, in all cities, townes, or villages on the bygh way, his subiectes to geue them honest roomne, and victuals for they mony.
- 18 Item the sayde merchantes may in any place where they shall thynke best, buyde or hve any house or houses to they stone bles: And no person to molest or trouble them, and to stande in any *Caravan* where they wyll, or shal thinke good.

The commodities whiche the merchantes may haue by this trade into Persia, are thought to be great, and may in tyme perhappes be greater then the Portugalles trade into the East Indies, sozasmuch as by the way of Persia into Englands, the returre may be made euery yere once, whereas the Portugalles make the returre from Calcut but once in two yeres, by a long and daungerous vpage all by sea: for whereas the cite and Ilande of Ormus, lying in the goulfe of Persia, is the most famous marre towne of all East India, wherof all the merchandies of India are brought, the same may in shorter tyme, and moze safely, be brought by land & ryuers through Persia, euen vnto the Caspian sea, and frō thence by the countreys of Russia or Muscou by ryuers, euen vnto the cite of Ierusalem, and from thence by lande a hundred and fourescore myles to Valada: and from thence agayne al by water, euen vnto England.

The commodities whiche Englands merchants may haue by the trade into Persia.

The merchandies whiche be had out of Persia for the returre of wares, are slyke of all sortes and colours, both rare and vntowght: Also all manner of spices and drugges, Pearles and precious stones: likewise carpettes of dyuers sortes, with diuers other rype merchandies, wherof you may reade moze here before in the Chapter entituled, Of the traffique of Persia with ocher countreys. It was told me of them that came last





## The viage of the Moscouian merchantes

last from *Persia*, that there is more sylke brought into some one cite of *Persia*, then is of cloch brought into the cite of London. Also that one village of *Armenia*, named *Gilgat*, doth carie peere by sylke hundred, and sometyme a thousande wales laden with sylke to *Halep* in *Soria* of *Turkye*, being foure dayes tojney of *Tripoli*, where the Venetians have their continuall abiding, and send from thence sylkes, which they retourne for English carles, and other clothes, into al partes of Christendome.

The maner howe the Christians become *Bufor* men, and for sake their religion,



Have noted here before, that if any Christian will become a *Bufor* man, that is, one that hath forsaken his sayth, and be a *Moscouian* of their religion, they give him many giftes, and sometyme also a liuyng. The maner is, that when the deuill is entred into his hart to forsake his sayth, he resorteth to the *Solan* or gouernoure of the towne, to whom he maketh protestation of his diuylishe purpose. The gouernoure appoynteth hym a hoyle, and one to ryde before hym on an other hoyle, bearing a swoorde in his hande, and the *Bufor* man bearing an arrowe in his hand, and rydeth in the cite, cursyng his father and mother: and if euer after he retourne to his owne religion, he is giltye of death, as is signified by the swoorde borne before hym. A young man, a seruant of one of our merchantes, because he woude not abyde the correction of his maister for his faultes, was mynded to forsake his sayth. But (as God woude) he fell sodaynly sicke and dyed, before he gaue hym selfe to the deuill. If he had become a *Bufor* man, he had greatly troubled the merchantes, for if he woude then haue sayd that halfe their goods had ben his, they woude haue giuen credite vnto hym. For the auoyding of whiche inconuenience, it was graunted in the privileges that no *Bufor* man, &c. as there appeareth.

Open and hyme  
beare burdons.

In *Persia* in diuers places, open and hyme beare the tentes and household stuffe of the poore men of the countrey, which haue neither Camelles nor hopyes.

OF

Eden. The decades.  
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Of the tree whiche beareth Bombasine  
cotton, or Gollampine

**I**n Persia is great abundance of Bombasine cotton, and very fyne, this groweth on a certayne lile tree or typer, not past the height of a mans waste, or lile more: the tree hath a slender stalk, like unto a tyer, or to a carnation gyliflowr, with very many bjaunches, bearyng on euery bjaunch a frutte, or rather a cobbe, growyng in round sournie, conteynyng in it the cotton: and when this budde or cobbe cometh to the bygnesse of a walnutt, it openeth and sheweth forth the cotton, which groweth styl in bygnesse vntyll it be lyke a fleece of wooll as byg as a mans fyl, and becometh to be loose: and then they gather it as it were the ripe fruite. The seedes of these trees, are as byg as peason, and are blacke, and somewhat flatte, and not rounde: they sowe them in plowed grounde, where they growe in the felde in great abundance in many countreys in Persia, and in others other regions.

The writing of the Persians.

**A** Richur Colwardes the deed me a letter of the *Sopbie*, written in theyr letters backward, subscribed with the handes both of the *Sopbie* & his secretarpe. The *Sopbies* subscription, was only one word (his name I suppose of *Shangh*) written in golden letters vpon red paper. The whole letter was also written on the same peece of red paper, being long and narrow, about the length of a foote, and not past three inches broad. The private signet of the *Sopbie*, was a rounde pynted marke, about the bygnesse of a Ryll, only pynted vpon the same paper, without any waape or other seale: the letters seeme so myshapen and disordered, that a man woulde thynke it were somewhat scribled in maner at aduentures. Yet they say that almost euery letter with his pycke or circumflexe, signifieth a whole worde. Insomuch that in a peece of paper as bygge as a mans hand, theyr writing doth contayne as much as doth ours almost in a sheete of paper.

The

Lden. The decades.  
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The viage to Guinea.

The two viages made out of Englande into Guinea in Africke, at the charges of certayne merchantes aduenturers of the cite of London, in the yeete of our Lord

1553.

Being desired by certayne of my frendes, to make some mention of these viages, that some memory thereof myght remayne to our posteritie, yf rather fulquittie of tyme, consuming all thynges, or ignorance creeping in by barbarousnesse and contempt of knowledge, shoulde hereafter bury in oblivion so woorthie attempts, so much the greater to be esteemed, as before never enterprised by Englyshe men, or at the least so frequerly, as at this present they are, and may be, to the great commoditie of our merchantes, yf the same be not hyndred by the ambition of such, as for the conquering of fourtie or fiftie myles here & there, and creeting of certayne fortresses, or rather blockehouses among naked people, thinke them selves woorthie to be lordes of halfe the world, envying that other shoulde enjoy the commodities, which they them selves can not wholly possesse. And although suche as have been at charges in the discoverying and conquering of suche landes, ought by good reason to have certayne priviledges, preeminences, and tributes for the same, yet (to speake vnder correction) it may seeme somewhat rigorous, and agaynst good reason and conscience, or rather agaynst the charitie that ought to be among Christian men, that such as violently invade the dominions of other, shoulde not permit other frendly to use the trade of merchandies, in places neerer, or seldome frequented of them, whereby theyr trade is not hyndred in such places, where they them selves have at theyr owne election appointed the tractes of theyr traffike. But forasmuch as at this present, it is not my entent to accuse or defend, approve or improve, I will cease to speake any further hereof, & procede to the description of the first viage, as briefly and faithfully as I was advertised of the same, by the information of such credible persons, as made diligent inquisition to know the truth hereof, as much as shalbe requisite, omitting to speake of many particuler

Ambition.

Lden. The decades.  
Bancroft Library.



ticuler thinges, not greatly necessaric to bee knowne: whiche neuerthelesse, with also the exacte course of the navigation, shall be moze fully declared in the seconde vyage. And if herein fauour of friendship shall perhappes cause some to thinke that some haue been sharply touched, let them laye a parte fauour and friendship, and geue place to truely, that honest men may receyue praise for well doynge, and leude persons reppoche, as the iust stypende of theyr euill desertes, whereby ocher may bee deterred to doe the lyke, and vertuous men encouraged to proceede in honest attemptes.

But that these vyages may be moze playnely vnderstoode of all men, I haue thought good for this purpose, before I in-  
treate hereof, to make a breefe description of Affrike, beyng  
that great parte of the worlde, on whose West syde begyn-  
neth the coaste of Guinea at *Cabo Verde*, about the twelue de-  
grees in latitude, on this syde the Equinoctiall line, and two  
degrees in longitude from the measurynge lyne, so runnyng  
from the North to the South, and by East in some places with-  
in .v. liii. and .liii. degrees and a halfe within the Equinoctiall, and  
so forth in maner directly East and by North, for the space of  
xxvi. degrees, or there about, in longitude from the West to the  
East, as shall moze playnely appeare in the description of the  
seconde vyage.

Affrica.  
The coast of  
Guinea.

A breefe description of Affrike,



**I**n Affrica the lesse are these kyngdomes:  
the kyngdome of *Tunes & Constantina*, which  
is at this day vnder *Tunes*, and also the regi-  
on of *Bugia, Tripoli, and Ezzab*. This part  
of Affrike is very baren by reason of the great  
desertes, as the desertes of *Namidia & Bar-  
cha*. The principall partes of the kyngdome  
of *Tunes* are these: *Goletta, Bizerta, Potofarnia, Boua, and Stora*.  
The chiefe cities of *Tunes*, are *Constantina, and Boua*, with diuers  
other. Under this kyngdome are many Ilands, as *Zerbi, Lampi-  
dola, Pantalarea, Limaso, Beis, Camelaro, and Malta*, where at this  
present is the great maister of the *Rodes*. Under the South of  
this kyngdome, are the great desertes of *Libia*. All the nations

Tunes.  
Bugia.  
Tripoli.  
Annidia.  
Ilands of  
Tunes.  
Malta.  
The desertes  
of Libia.

¶¶.

Eden. The decades.  
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## The first vyage to Guinea.

In this *Africa* the lesse, are of the secte of *Mohamet*, & a rusticall people, lpyng scattered in villages. The best of this parte of *Africa*, is *Barbaria*, lpyng on the coast of the sea *Mediterraneum*.

**Barbarie.**

**Mauritania.**

*Mauritania* (now called *Barbaria*) is diuided into two partes, as *Mauritania Tingitania*, and *Cesariensis*. *Mauritania Tingitania* is nowe called the kyngdome of *Fes*, and the kyngdome of *Marrocky*. The principall citie of *Fes*, is called *Fessa*: and the chiefe citie of *Marrocky*, is named *Marrocky*.

The kyngdome  
of *Fes* and  
*Marrocky*.

**Tremisen.**

*Mauritania Cesariensis*, is at this vaye called the kyngdome of *Tremisen*, with also the citie called *Tremisen* or *Telenfin*. This region is full of desartes, and reacheth to the sea *Mediterraneum*, to the citie of *Oram*, with the port of *Pallaguer*. The kyngdome of *Fes* reacheth unto the Ocean sea, from the West to the citie of *Argilla*: and the port of the sayde kyngdome is called *Salla*.

**Oram.**

**Pallaguer.**

**Salla.**

**Azamor.**

The kyngdome of *Marrocky* is also extendd aboute the Ocean sea, unto the citie of *Azamor* and *Azafi*, which are aboute the Ocean sea towarde the West of the sayde kyngdome. In *Mauritania Tingitania* (that is to say, in the two kyngdomes of *Fes* and *Marrocky*) are, in the sea, the Ilandes of *Canarie*, called in olde tyme the fortunate Ilandes. Towarde the South of this region, is the kyngdome of *Guinea*, with *Senega*, *Iaioso*, *Gambra*, and many other regions of the blacke *Mooyes*, called *Ethioyians* or *Negros*, all whiche are watered with the ryuer *Negro*, called in olde tyme *Niger*. In the sayde regions are no cities, but only certayne lowe cotages made of boughes of trees, plastered with chauke, and couered with strawe: In these regions are also very great desarter.

The Ilandes  
of *Canarie*.

**Guinea.**

**Ethioyians.**

**Marrocky.**

The kyngdome of *Marrocky* hath vnder it these seuen kyngdoms: *Hea*, *Sus*, *Guzda*, the territory of *Marrocky*, *Duchala*, *Haczchora*, and *Telde*. The kyngdome of *Fes* hath as many: as *Fes*, *Temesne*, *Azgar*, *Elabab*, *Errisi*, *Garet*, and *Elcanz*. The kyngdome of *Tremisen* hath these regions: *Tremisen*, *Tenez*, and *Elgazet*, all which are *Machometistes*. But all the regions of *Guinea* are pure *Gentyles* and *Idolaters*, without profession of any religion, or other knowledge of God, then by the lawe of nature.

**Fes.**

**Tremisen.**

**Guinea.**

**Africa the  
great.**

*Africa* the great, is one of the three partes of the world.

Eden. The decades.  
Bancroft Library.





known in olde tyme, and severed from *Asia*. on the East by the ryuer *Nilus*. on the West, from Europe by the pillars of *Hercules*. The hycher parte is now called *Barbarie*, and the people *Moors*. The inner parte is called *Libia* and *Ethiopia*. *Africke* the lesse, is in this wyse bounded: On the West it hath *Namidia*: On the East *Cyrenaica*: On the North, the sea called *Mediterraneum*. In this countrey was the noble citie of *Carthage*.

Africke the lesse.

Carthage.

In the East side of *Africke*, beneath the redde sea, dwelleth the great and myghtie Emperour and Christian kyng *Peter John*, well knowen to the *Portugales* in theyr vyages to *Calicent*. His dominions reache very farre on euery syde: and hath under hym many other kynges both *Chypprian* and beathen that pay hym tribute. This myghtie prince is called *Dauid* The Emperour of *Ethiopia*. Some wyte, that the kyng of *Portugale* sendeth hym peerelely .viii. shyppes laden with marchaundies. His kingdome consisteth with the redde sea, and reacheth farre into *Africke* towary *Egypte* and *Barbarie*. Southwarde it consisteth with the sea towarde the *cape de Buona Speranza*: and on the other syde with the sea of lande, called *Mare de Sabione*, a very dangerous sea, lying betweene the great citie of *Alcayer*, or *Cairo* in *Egypt*, and the countrey of *Ethiopia*: In the whiche way are many inhabitable desarts, continuing for the space of five dayes iorney. And they affirme, that if the sayd Christian Emperour were not hyndered by those desartes (in the whiche is great lacke of victualles, and especially of water) he woulde or nowe haue invaded the kingdome of *Egypt*, and the citie of *Alcayer*. The cheefe citie of *Ethiopia*, where this great Emperour is resident, is called *Amcaiz*, being a faire citie, whose inhabitants are of the colour of an *Olyue*. There are also many other cities, as the citie of *Sana* vpon the ryuer of *Nilus*, where The Emperour is accustomed to remayne in the sommer season. There is lykewyse a great citie named *Barbaregas*, and *Ascon*, from whence it is sayde that the *Queene of Saba* came to *Hierusalem* to heare the wysedome of *Salomon*. This citie is but litle, yet very fayre, and one of the chiefe cities in *Ethiops*. In the sayde kyngdome is a prouince called *Manicongni*, whose kyng is a *Moore*, and tributarie to The Emperour of *Ethiops*. In this prouince are manie exceeding hygh mountaynes, vpon

Peter John.

Ethiopia

Cape de Buona Speranza.  
The sea of lande.  
Alcayr.

Cairo

From whence the queene of Saba came.

Manicongni.

Pp u

pon

Eden. The decades.  
Bancroft Library.



## The first vyage to Guiney.

The earthly  
Paradise.  
The trees of  
the Sunne and  
Moone.

pon the which is sayde to be the earthly Paradyse: and some say that there are the trees of the Sunne and Moone, whereof the antiquitie maketh mention: yet that none can passe thither, by reason of great delarties of a hundred dayes iourney. Also beyond these mountaynes, is the cape of *Vona Speranza*. And to haue sayde thus much of *Afrika* it may suffice.

## The first vyage to Guiena.

The Pyntrose.  
The Lion.  
The Moone.



Pinteado.

Maiste.  
Guinea.

The flattering  
of fortune.

In the yere of our Lord. 1553. the .xii. day of August, sayled from *Portsmouth* two goodly shippes, the *Pyntrose* and the *Lion*, with a pyntesse called the *Moone*, being all well furnished alwel with men of the lustiest sorte, to the number of seven score, as also with ordinaunce and byttayles, requisite to such a vyage: hauyng also two Captaynes, the one a stranger, called *Antoniasdes Pinteado*, a *Portugale*, borne in a towne named the port of *Portugale*, a wyle, discrete, and sober man, who for his cunning in saylyng, beyng al well an experte pylot as politike Captayne, was sometyme in great fauour with the kyng of *Portugale*, and to whom the coastes of *Brasil* and *Guinea*, were comyted to be kepte from the Frenchmen, to whom he was a terrour on the sea in those partes, and was furthermoze a Gentleman of the kyng his maisters house. But as fortune in maner neuer fauoureth but flattereth, neuer promiseth but deceiweth, neuer rayseth but casteth downe agayne, and as great wealth and fauour hath alwayes companions emulation and emule, he was after many aduersities and quarels made agaynst him, inforced to come into *Englauge*: where in this golden vyage he was cuil matched with an vnequal companion, and vulyke matche of most sundrie qualities and conditious, with vertues fewe or none adourned. Thus departed these noble shippes vnder sayle on their vyage. But first Captayne *Wyndem*, puttynge forth of his shipp at *Portsmouth*, a kynseman of one of the head merchantes, and shewyng herein a muster of the tragicall partes he had conceyued in his vyage, and with suche small begynnynge nortryshed so monstrous a byrth, that moze happye, yea and blessed was

Lden. The decades.  
Bandroft Library.





The Ilandes  
of Madera.

was that young man being lefte behynde, then if he had been taken with them, as some doe wilke he had done the lyke by theys. Thus sayled they on their vyage, vntyl they came to the Ilandes of Madera, where they tooke in certayne wyne for the store of their shippes, and payde for them as they agreed of the price. At these Ilandes they met with a great Gallion of the kynge of Portugale, full of men and ordnance: yet such as could not haue prevailed if it had attempted to withstande or resist our shippes, for the which cause it was set forth, not only to let and interrupte these our shippes of their purposed viage, but all other that should attempte the lyke: yet chiefly to frustrate our vyage. For the kynge of Portugale was sinistery informed that our shippes were armed to his castell of Mina in these parties, whereas nothing lesse was ment.

A galeon of the  
kynge of Por-  
tugale.The Castell of  
Mina.

After that our shippes departed from the Ilandes of Madera forwarde on theyr vyage, began this woorthie Captayne Pinteados sorowe, as a man tormented with the company of a terrible Wydza, who hitherto flattered with him, and made him a fayre countenance and shewe of loue. Then vpd he take vppon him to commaund all alone, setting nought both by Captayne Pinteado, with the reste of the merchante factours: sometymes with opprobrious wordes, and sometymes with threatennges, most shamefully abusing them, taking from Pinteado the service of the boyes & certayne mariners that were assigned him by the order and direction of the woorthiefull merchautes, and leauyng him as a common mariner, whiche is the greatest despite and greefe that can be to a Portugale or Spanyarde, to be dimynishte theyr honour, which they esteeme aboute all riches. Thus saylyng forwarde on theyr vyage, they came to the Ilandes of Canarie, continuing theyr course from thence vntyll they arrived at the Ilande of Saincte Nicolas, where they byttayled them selues with freshe meate, of the fleshe of wyld Goates, whereof is great plentie in that Ilande, and in maner of nothing els. From hence folowynge on theyr course, and taryng here and there at the desarte Ilandes in the way, bycause they would not come to tyme to the countrey of Guinea for the heate, and taryng somewhat to long (for what can be well mynistred in a common wealch, where inequalitye with tyran-

The Ilandes  
of Canarie.  
The Ilande of  
S. Nicolas.

Guinea.

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Edw. The Decales.  
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The first vyage to Guinea.

nie will rule alone) they came at the length to the first lande of the countrey of *Guinea*, where they fell with the great rpuer of *Sesto*, where they myght for theyr merchandies haue laden their shippes with the graynes of that countrey, whiche is a very hot fruite, and muche lyke vnto a pygge as it groweth on the tree. For as the pygges are full of small seedes, so is the sayde fruite full of graynes, which are lose within the codde, hauyng in the myddest thereof a hole on euery syde. This kynde of spyce is much vsed in colde countreys, and may there be solde for great advantage, for exchaunge of ocher wares. But our men by the perswasion or rather inforcement of this tragicaill Captaine, not regardyng, and seerpyng lyght by that commoditie, in comparison to the fine golde they thirsted, sayled an hundred leagues further, vntyll they came to the golden lande: where not attemptyng to come neare the Castell parteynyng to the kyng of *Portugale*, which was within the rpuer of *Mina*, made sale of theyr wares onely on this syde and beyond it, for the golde of that countrey, to the quantitie of an hundred and syxtye poundes weyght, there beyng in case that they myght haue dispatched all theyr wares for golde, if the vntame brayne of *Wyndam* had or cou'd haue gyuen eare to the counsaile and experience of *Pinteado*. For when that *Wyndam*, not satisfied with the golde whiche he had (and more might haue had if he had taried about the *Mina*) commaundyng the sayde *Pinteado* (for so he tooke vppon him) to leade the shippes to *Benin*, beyng vnder the Equinoctiall lyne, and a hundred and syxtye leagues beyonde the *Mina*, where he looked to haue theyr shippes laden with pepper: and beyng counsayled of the sayde *Pinteado*, consideryng the late tyme of the yeere, for that tyme to goe no further, but to make sale of their wares suche as they had for golde, wherby they myght haue ben great gayners. But *Wyndam* not assentyng herevnto, fell into a sodayne rage, reuilyng the sayde *Pinteado*, callyng him *Iewe*, with ocher opprobrious wordes, sayyng, This horson *Iewe* hath promysed to byyng vs to suche places as are not, or as he can not byyng vs vnto: but if he doe not, I will cut of his eares, and naye them to the mast. *Pinteado* gaue the foiesayde counsaile to goe no further, for the safegarde of the men & theyr liues, whiche they shoulde put in daunger if they came to late, for  
the

The rpuer of  
Sesto.

Graynes.

The thirst of  
golde.

The Castell of  
Mina.

The quantitie  
of golde.

Benin.

Pepper.

Perie admitteth  
no counsaile.

Eden. The decades.  
Bancroft Library.





## The first vyage to Guinea.

to those parties for the commodities of his countrey, for exchange of wares whiche they had brought from theyr countreys, being such as should bee no lesse commodious for him and his people. The King then hauyng of olde lying in a certayne store house thirtie or fourtie kyntalles of pepper (euery kyntall being an hundred weyght) wplyng them to looke vppon the same, and a gayne to byng him a sight of suche merchaundies as they had brought with them. And therevppon sent with the Captaine and the merchautes, certayne of his men to conducte them to the waters syde, with other to byng the ware from the pinnelle to the court. Who when they were returned and the wares seene, the kyng grewe to this ende with the merchautes, to proude in thirtie dayes the ladyng of all theyr shippes with pepper. And in case theyr merchaundies would not extende to the value of so muche pepper, he promised to credite them to theyr next returne: and therevppon sent the countrey rounde about to gather pepper, causing the same to be brought to the court: So that within the space of thirtie dayes they had gathered fourescore tunne of pepper.

In the meane season, our men partly hauyng no rule of themselves, but eatyng without measure of the frutes of the countrey, and drynkyng the wyne of the Palme trees that droppeth in the nyght from the cutte branches of the same, and in suche extreme heate runnyng continually into the water, not vled before to suche sodayne and vehement alterations (then the which nothyng is more daungerous) were thereby brought into swellynge and agues: insomuche that the later tyme of the yeere commyng on, caused them to dye sometimes.iii. & sometimes.iiii. or v. in a day. Then *Windam* perceiuing the time of the. xxx. dayes to be expired, & his men dying so fast, sent to the court in poste to captaine *Pinteado*, and the rest, to come away, and to tary no longer. But *Pinteado*, with the rest, wrote backe to him againe, certifying him of the great quantitie of pepper they had already gathered, and looked dayly for much more: Desiring him furthermore to remember the great praise and name they should wyne, if they came home prosperously, and what shame of the contrarie. With which and were *Windam* not satisfied, and many of their men dying dayly, willed and commaunded them againe either to come

Pepper.

The kynges  
gentlenesse to  
wards our  
men.

The disorder  
and death of  
our men.





come away furthwith, or els threatened to leaue them behynde. When *Pintado* hearde this aunswere, thynkyng to perswade hym with reason, tooke his way from the courte towarde the shyppes, beyng conducted thither with men by the kynges commaundement.

In the meane season *Windam* all rageyng, brake by *Pintados* Cabin, brake open his chertes, spoyled such pꝛouision of colde stilled waters and sackettes as he had pꝛouided for his health, and lefte hym nothing, neither of his instrumentes to saile by, nor yet of his apparell: and in the meane tyme fallyng sycke hym selfe, dyed also. Whose death *Pintado*, commyng abrode, lamented as muche as if he had ben the dearest frende he had in the worlde. But certayne of the maryners and other officers dyd spette in his face, some calling hym Jewe, saying that he had brought them thither to kyll them: and some watyng theyꝝ swooydes at hym, makyng a shewe to slay hym. Then he, perceyuyng that they would needes away, desyred them to tary, that he myght fetch the rest of the merchauntes that were lefte at the courte. But they woulde not graunt his request. Then desyred he them to geue hym the shyppe boate, with as muche of an olde sayle as myght serue for the same, promisyng them therewith to byng *Nicolas Lambert* and the rest into England: But al was in vayne. Then wrote he a letter to the courte to the merchants, informyng them of all the matter, and promisyng them if God would lende hym lye to returne with al hast to fetch them. And thus was *Pintado* kept a boꝛdeshypppe agaynst his wyll, thrust among the boyes of the shyppe, not bled lyke a man, nor yet like an honest boy, but glad to fynde fauour at the cookes hande. Then departed they, leauing one of theyꝝ shyppes behynde them, which they sonke for lacke of men to cary her. After this, withi[n] fyre or seuen dayes saylyng, dyed also *Pentado*, for very pensiu-nesse and thought that stroke hym to the hart: A man worthy to serue any pꝛynce, and most blyely bled. And of seuenticoze men came home to *Wynnemowth* scarcely fourtie, and of them many dyed. And that no man shoulde suspect these wordes whiche I haue sayd in commendation of *Pintado*, to be spoken vppon fauour ocherwyse then truth, I haue thought good to adde hertunto the coppie of the letters which the kyng of *Portugale* a nothe

infant

The death of  
Wynban.  
*Pintado* capti-  
uised of the ma-  
ryners.

This *Lambart*  
was a *Libenes*  
boine, whose fa-  
ther had bene  
Lorde maye of  
London, and  
this *Lambart*  
sometime a  
myght of the  
robes, one as he  
was vntreated  
so he liued in the  
feare of God,  
and was the  
spyt of that or-  
der that forsoke  
the Pope, and  
clawe to Gods  
hoꝛy worde.  
The death of  
*Pintado*.

Liben. The decaloes.  
Bancroft Library.



## The first viage to Guinea.

infant his brother wrote vnto hym, to reconcile hym, at suche tyme as vppon the kyng his maisters displeasure (and not for any other cryme or offence, as may appeare by the sayde letters) he was only for pouertie enforced to come into Englande, where he first perswaded our merchauntes to attempt the sayde byages to Guinea. But as the kyng of Portugale to late repented hym that he had so punished *Pinteado*, vppon malicious informations of suche as enuied the mans good fortune, euen so may it hereby appeare, that in some cases, euen Lions them selues, may either be hyndred by the contemp, or ayded by the helpe of the poore myse, accordyng vnto the fable of *Clope*.

The copie of Antoni Anes *Pinteado* his letters patentes, whereby the kyng of Portugale made him knyght of his house, after al his troubles and imprisonment, which, by wrong information made to the kyng, he had sustained of long time, being at the last deliuered, his cause knowen and manifested to the kyng by a grey fryer the kynges confellour.



The kyng do geue you to vnderstande lorde *Frances Dessesca*, one of my counsaile, and ouerseer of my house, that in consideration of the good seruice which *Antonie Anes Pinteado*, the sonne of *John Anes*, dwelling in the towne called the porte, hath done vnto me, my wyl and pleasure is, to make him knyght of my house, allowing to hym in pension seuē hundred reys monethly, and every day one alcappe of barley, as long as he keepeth a horse, and to be payde accordyng to the ordinaunce of my house. *Þ*roudyng alwayes that he shal receyue but one mariage giste: And this also in such condition, that the tyme which is excepted in our ordinaunce, forbidding such men to marry for getting such children as myght succede them in this allowance, which is syxe yerres after the makyng of this patent, shalbe first expired before he do mary. *I* therfore commaund you to cause this to be entred in the booke called the *Matricul* of our houtholde, under the title of knyghtes. And when it is so entred, let the clarke of *þe Matricula*, for the certaintie thereof, wyte on the backe.

Seven hundred  
reys are .x. s.  
Alcappe is halfe  
a bushell.

Eden. The decades.  
Bancroft Library.





backsyde of this *Aluata*; or patent, the number of the lease labours in this our graunt is entered. Which doone, let him retorne this writing vnto the said *Antonio Anes Pinteado* for his warrant.

*Diego Henriques* haue wyrtten this in *Almarin* the twenty and two day of September, in the yeeere of our Lorde. 1551. And this beneuolence the kyng gaue vnto *Antonik Anes Pinteado* do the twentieth and fyue day of July this present yeeere.

Rey.

The secretaries declaration written vnder the kynges graunt.



Our Maestie hath vouchsafed, in respect & consideration of the good seruice of *Antonio Anes Pinteado*, dwelling in the port, and sonne of *Iohn Anes*, to make hym knyght of your house, with ordinarie allowaunce, of seuen hundred Reys pension by the moneth, and one *Alcayr* of Barley by the day, as long as he kepeth a Horse: and to be payde accordyng to the ordinance of your house, with condition that he shall haue but one marriage gyfte: and that not within the space of .vi. yeeeres after the making of these letters patentes. The secretaries note. Entered in the booke of the *Matricula*. Fol. 683.

*Francisco de Siquera*.

The coppie of the letter of *Don Leues* the infant, and brother to the kyng of Portugale: sent into England to *Anthome Anes Pinteado*.



*Antonio Anes Pinteado*, the infant brother to the kyng, haue me hartely commended vnto you. *Peter Goncalves* is gone to seeke you, desiring to bring you home againe into your countrey. And for that purpose, hath with hym a safe conduct for you, graunted by the kyng, that thereby you maye freelye and without all feare come home. And although the weather be foule and stormy, yet sayle not to come: For in the tyme that his Maestie hath giuen you, you maye  
do

Lden. The decades.  
Bancroft Library.



## The first viage to Guinea.

do many thynges to your contentation and gratifying the king, whereof I woulde be ryght glab: and to bying the same to passe, wyll do all that lyeth in me for your prosice. But forasmuche as Peter Gonsalues wyl make further declaration hereof unto you, I say no more at this present. Wrytten in *Luxburne* the ryght day of December. Anno .M. D. LII.

## The infant *Don Lewes*.



These forsayde wrytynges I sawe under seale, in the house of my frende *Nicholas Liese*, with whom *Pinteado* left them, at his vnfortunate departyng to *Guinea*. But notwithstanding all these friendly letters and sayde promises, *Pinteado* durst not attempte to goe home, neyther to keepe company with the *Portugales* his countrey men, without the presence of other: forasmuch as he had secreete admonitions that they intended to slep hym, wch tyme and place myght haue serued theyr wicked entent.

## The second viage to *Guinea*.



In the fyrst viage I haue declared rather the order of the hystorie, then the course of the navigation, whereof at that tyme I could haue no perfect information: so in the description of this seconde viage, my cheefe intent hath been to shewe the course of the same, accordyng to the obseruation and ordinary custome of the maryners, and as I receyued it at the bandes of an expert Pilot, beyng one of the cheefe in this viage, who also with his owne handes wrote a byrse declaration of the same, as he founde and tryed al thynges, not by coniecture, but by the art of sayyng, and instrumentes parteynyng to the maryners facultie. Not therefore assumyng to my selfe the commendations due unto other, neyther so bolde as in any part to change or otherwyle dispose the order of this viage; so well obserued by art





arte and experyence, I haue thought good to set forth the same, in suche sort and phrased of speache as is commonly vsed among them, and as I receyued it of the sayd pilot, as I haue said. Take it therefore as foloweth.

In the yeere of our lorde .1554. the .xii. daye of October, we departed the ryuer of Temmes with thre goodly shypes, the one called the Trinitie. a ship of the burden of seuen score tunne, the other called s<sup>t</sup> Barthelmeu, a shyppe of the burden of .lxxx. the thyrde was the John Euangelist, a shyp of seuen score tunne. With the sayde shypes and two ymmelles (whereof the one was drowned in the coast of Englande) we went forwarde on our vyage, and stayed at Douer .xiiii. dayes. We stayed also at Rye thre or foure dayes. Whereouer last of all we touched at Dartmouth.

The fyrst day of Nouember at .ix. of the clocke at nyght, departing from the coaste of Englande, we sette of the stert, bearing south west al that nyght in the sea, and the next day all day, and the next nyght after, vntill the thyrde day of the sayde moneth about noone, makyng our way good, byd runne .60. leagues.

Item from .xii. of the clocke the thyrde daye, tyll .xii. of the clocke the .iiii. day of the sayde moneth, makyng our way good south west, byd runne euery thre houres two leagues, which amounteth to .xvi. leagues the whole.

Item from .xv. of the clocke the .iiii. day, to .xii. of the clocke the .v. day, runnyng south west in the sea, byd runne .xii. leagues.

Item runnyng from .xii. of the clocke the .v. day, vntyll .xii. of the clocke the .vi. day, runnyng south east, byd runne .xviii. leagues.

And so from .xii. of the clocke the .vi. day, vntyll .xii. of the clocke the .vii. day, runnyng south south west, byd runne euery houre .ii. leagues, which amount to .xlviii. leagues the whole.

Item from .xii. of the clocke the .vii. day, tyll .iii. of the clocke the .viii. day, south south west runnyng in the sea, byd runne .xxx. leagues.

Item from thre of the clocke the .viii. day, vntill .iii. of the clocke the .ix. day, runnyng south south west, byd runne .xxx. leagues.

Item from .iii. of the clocke the .ix. day, tyll .iii. of the clocke the





## The seconde viage to Guinea.

the .x. daye, vpd southsoutheast in rummyng in the sea the summe of .xxiij. leagues.

Also from .iij. of the clocke the .x. day, vntill .xii. of the clocke the .xi. daye, vpd runne southsouthwest the summe of .xii. leagues, and from .xii. of the clocke, tyll .vi. of the sayde daye, vpd runne .vi. leagues.

Running south and by west in the sea, from .vi. of the clocke the .xi. day, till .vi. of the clocke the .xii. day, vpd runne .xxvi. leagues.

From .vi. of the clocke at after noone the .xii. daye, tyll .vi. of the clocke the .xiii. daye at after noone, vpd runne .xiii. leagues. Item from .vi. of the clocke the .xiii. daye, tyll .vi. of the clocke the .xiiii. day at after noone, we were becalmed, that we coude lye southwest with a sayle . And the .xv. daye in the moornyng, the wynd came to the East and Eastnortheast. The .xvii. daye in the moornyng, we had syght of the Ile of *Madera*, whiche doth ryle to hym that commeth in the northnortheast part vpyrgh lands in the west part of it, and very hygh: and to the southsoutheast a lowe long lande, and a long poynt, with a saddle thorough the myddest of it, standeth in the .xxii. degrees: and in the west part, many spynges of water runnyng downe from the mountayne, and many whyte feides lyke vnto cozne fieldes, and some whyte houses to the southeast parte of it: and the toppe of the mountayne sheweth very ragged if you may see it, and in the northeast part there is a byght or bay as though it were a harborowe: Also in the sayd part, there is a rocke a litle distance from the shore, and ouer the sayde byght, you shall see a great gap in the mountayne.

The .xix. day at .xii. of the clocke, we had syght of the Ile of *Palme* and *Teneriffa* and the *Canaries*. The Ile of *Palme* riseth round, and lyeth southeast and northwest, and the north west part is lowest. In the south, is a round hyll ouer the head land, and an other round hyll aboue that in the land. There is betwene the Southeast part of the Ile of *Madera* and the north west part of the Ile of *Palme* .iij. leagues. This Ile of *Palme* lyeth in the .xxix. degrees. And our course from *Madera* to the Ile of *Palme* was south, & south and by west, so that we had sight of *Teneriffa* & of the *Canaries*. The southeast part of the Ile of *Palme*, and the northnortheast of *Teneriffa*, lieth southeast and north west,  
and

The Ile of  
*Madera*.

The Ile of  
*Palme*.  
*Teneriffa*.  
The *Canaries*.

From *Madera*  
to the Ile of  
*Palme*.

Eden. The decades.  
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and betweene them is twentie leagues. *Teneriffa* and the great Canarie, called *Grancanaria*, and the West part of *Fortisventura*, standeth in .xxvii. degrees and a halfe. *Gomera*, is a sayde Iland and very ragged, and lyeth West Southwest of *Teneriffa*. And who so euer wyl come betweene them two Ilandes, must come South and by East, and in the South part of *Gomera* is a towne and a good rode in the sayde parte of the Ilande: and it standeth in twentie and seven degrees and thre terces. *Teneriffa* is an hygh land, & a great hygh pycke, lyke a suger loafe: and by on the said picke is snowe throughout al the whole yeere. And by reason of that pycke it may be knowen aboute al other Ilandes, and there we were becalmed the .xx. day of Nouember, from fyve of the clocke in the moynyng, butyl foure of the clocke at after noone.

*Grancanaria.*  
*Fortisventura.*  
The Iland of  
*Gomera*.

*Teneriffa.*  
Snowe.

Betweene *Gomera*, and *Cape de las Barbas*.



The .xxii. day of Nouember, vnder the Tropicke of Cancer, the Sunne goeth downe West and by South. Upon the coast of *Barbarie* .xxv. leagues by *Noyth Cape blanke* at thre leagues of the mayne, there is .xv. sadome, and good shelly grounde, & sand among, and no streames, and two small Ilandes standyng in the .xxii. degrees & a terce.

The coast of  
*Barbarie*.  
*Cape blanke*.

From *Gomera* to *Cape de las Barbas* is an hundred leagues, and our course was South and by East. The sayde *Cape* standeth in .xxii. and a halfe: and all that coast is flatte .xvi. or .xvii. sadome deepe. Out .or. viii. leagues of from the ryuer de *O. o* to *cape de las Barbas*, there vse many *Spanyarde*s and *Portugales* to trade for fshyng, duryng the moneth of *Nouember*: and al that coast is very lowe landes. Also we went from *cape de las Barbas* south southwest, and southwest and by south, tyl we brought our selues in .xx. degrees and a halfe, reckonyng our selues .vii. leagues of: and that was the least holes of *cape Blanke*.

The ryuer of de  
*O. o*.

Then we went South, vntill we brought our selues in thirtene degrees, reckonyng our selues twentie and fyve leagues of. And in .lxxviii. degrees, we did reare the crossers, and we myght haue reared them sooner if we had loked for them. They are not ryght a *Crosse* in the moneth of *Nouember*, by reason of the wyghtes:

The *Crossers*  
of *croste flatte*.

Eden. The decades.  
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The seconde viage to Guinea.

nyghtes are thoyt there. Neuerthelesse we had the syght of them the .xxix. day of the sayde moneth at nyght.

Rio Grande.

The first of December our thyrteene degrees, we set our course South and by East, vntyll the fourth day of December at twelue of the clocke the same day. Then we were in niene degrees and a terce, reckonyng our selues thyrtye leagues of the sholes of the ryuer called *Rio Grande*, beyng West Southwest of them: the whiche sholes be thyrtye leagues long.

The fourth of December, we began to set our course South-east, we beyng in syxe degrees and a halfe.

The nienth day of December we set our course East South-east: the fourteenth day of the sayde moneth, we set our course East. we beyng in syue degrees and a halfe, reckonyng our selues thyrtye and syxe leagues from the coast of *Guinea*.

Cape Mensurado.  
The ryuer of Sesto.

The .xix. of the sayde moneth, we set our course East and by North, reckoning our selues .xxvii. leagues distant from *Cape Mensurado*, the sayde *Cape* beyng East North-east of vs, and the ryuer of *Sesto* beyng East.

The .xxi. day of the sayde moneth, we sel with *Cape Mensurado* to the Southeast, about two leagues of. This *Cape* may be easely knowen, by reason the rpsyng of it is like a Porpoise head. Also toward the Southeast there are thre trees; whereof the Eastermost tree is the hyghest, and the myddlemost is lyke a hie stacke, and the Southermost lyke vnto a Siber: and bypon the mayne, are foure or syue hygh bylles rpsyng one after an other lyke rounde boommockes or byllockes. And the Southeast of the thre trees, is thre trees lyke a brandiertwyle: and all the coast along is whyte land. The sayde *Cape* standeth within a litle in syxe degrees.

The .xxii. of December, we came to the ryuer of *Sesto*, and remainned there vntyll the .xxix. day of the sayde moneth. Here we thought it best to send before vs the pynnelle to the ryuer of *Dulce*, called *Rio Dulce*, that they myght haue the begynnyng of the market before the commyng of the *John*.

The ryuer of Sesto.  
Rio Dulce.

At the ryuer of *Sesto*, we had a Tunne of graynes. This ryuer standeth in .vi. degrees, lackyng a terce. From the ryuer of *Sesto* to *Rio Dulce*, is .xxv. leagues. *Rio Dulce* standeth in syue degrees and a halfe. The ryuer of *Sesto* is easly to be knowen, by reason

Eden. The decades.  
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reason there is a ledge of rockes on the South east parte of the Rode. And at the entyrng into the haven, are syue or sixe trees that beare no leaues. This is a good harborowe, but very narrow at the entrance into the ryuer. There is also a rocke in the hauens mouth ryght as you enter. And all that coast betweene Cape de Monte, and cape de las Palmas, lyeth Southeast and by East, Northwest and by West, being three leagues of the shore. And you shall haue in some places rockes two leagues of : and that betweene the riuier of Sesto and cape de las Palmas.

Cape de monte.

Cape de las Palmas.

Betweene the ryuer of Sesto & the ryuer Dulce, is .xx. leagues: and the high lande that is betweene them both, is called Cakado, being eight leagues from the ryuer of Sesto. And to the South eastwarde of him, is a place called Shaugro, and an other called Shyaue or Shauo, where you may get freshe water. Of this Shyaue, lyeth a redge of rockes: and to the Southeastwarde, lyeth a bedlande called Croke. Betweene Cakado and Croke, is .ix. or ten leagues. To the Southeastwarde of, is a harborowe called saint Vincent: Ryght ouer agaynst saint Vincent, is a rocke vnder the water, two leagues and a halfe of the shore. To the Southeastwarde of that rocke you shall see an Ilande about three or foure leagues of: this Ilande is not past a league of the shore. To the East Southeast of the Ilande, is a rocke that lyeth aboue the water, and by that rocke goeth in the ryuer of Dulce, which you shall know by the sayde ryuer and rocke. The Northwest syde of the haven, is flatte lande, and the Southeast syde thereof, is lyke an Ilande, and a bare place without any trees, and so is it not in any other place.

The land of Cakado.

Shauo.

Croke.

Saint Vincentes harborowe.

The riuier Dulce.

In the Rode, you shall syde in .xiii. fadomes, good wyndes and lande, beyng the markes of the Rode to byng the Ilande and the Northeast lande together, and here we Ankered the last of December.

The thirde day of January, we came from the riuier of Dulce. Note that cape de las Palmas, is a sayde high lande, but some lowe places thereof by the water. Ipe looke Ipe redde dikes with wythe strakes Ipe wayes, a cable length a peece, & this is to the East parte of the cape. This cape is the Southernmost lande in all the coast of Guinea, and standeth in foure degrees and a tert.

Cape de las Palmas.

The coast of Guinea.

¶.l.

The

Eden. The decades.  
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.. The second vyage to Guinea.

The coast from *Cape de las Palmas* to *Cape Trepoyntes*, or the *tres Puntas*, is sayde and cleare without rocke or ocher daunger.

Twentie and fyue leagues from *Cape de las Palmas*, the lande is hygher then in any place, vntyl we come to *Cape Trepoyntes*. And about ten leagues before you come to *Cape Trepoyntes*, the lande rylsch stylly hygher and hygher, vntyl you come to *Cape Trepoyntes*. Also before you come to the sayde *Cape*, after other fyue leagues to the Northwest part of it, there is certayne broken grounde, with two great rockes, and within them in the byghe of a bay, is a castel called *Arca*, pertaineing to the kyng of *Portugale*. You shal knowe it by the sayde rockes that lye of it: for there is none such from *Cape de las Palmas* to *Cape Trepoyntes*. This coast lyeth East & by North, West & by South. From *Cape de las Palmas* to the sayd castel, is fourscore and fyftee leagues. And the coast lyeth from the sayd castel to the westermoste poine of the *Trepoyntes*, Southeast and by South, Northwest and by North. Also the westermoste poyn of the *Trepoyntes* is a low land, lying halfe a myle out in the sea: and vppon the innermoste necke to the land ward, is a cist of trees, & there we arryued the eleuenth day of January.

The castell of Arca.

The towne of Samua.

The twelf day of January, we came to a towne called *Samua* or *Samua*, beyng viii. leagues from *Cape Trepoyntes* toward East Northeast. Betwene *Cape Trepoyntes* and the towne of *Samua*, is a great ledge of rockes a great way out in the sea. We continued foure dayes at that towne: & the captayne thereof would needs haue a pledge a shoye. But when they receiued the pledge, they kept him still, & would traffiche no more, but that of the ordinance at vs. They haue two or thre peeces of ordinance and no more. The .xvi. day of the sayde moone, we made reckonyng to come to a place called *Cape Corca*, where captayne *Don Lhon* dwelleth, whose men entertayned vs frendly. This *Cape Corca* is foure leagues Eastwarde of the castell of *Mina*, ocher wyse called *Lamina* or *Castello de mina*, where we arryued the .xviii. day of the moneth. Here we made sayle of all our clothe, sauing two or thre packages.

The pledge was by John poth his newt.

Cape Corca.

The castell of mina pertaineing to the kyng of Portugale.

The .xxi. day of the same moneth we weighed anchor, and departed from thence to the *Trinitie*, whiche was .lvi. leagues

Call

Lden. The decades.  
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Eastwarde of vs, where she solde her wares: Then they of the  
 Crinitie wylled vs to go Eastwarde of that viii. or .ix. leagues,  
 to sell part of they wares, in a place called *Perecow*, and an other  
 place named *Perecow Grande*, being the eastermost place of  
 both these, whiche you shall knowe by a great rounde hyl neere  
 vnto it, named *Monte Rodondo*, lying westward from it, and by  
 the water syde are many hygh palme trees. From hence byd  
 we set forth homeward the .xlii. day of February, and plyed by  
 alongest tyll we came within .viij. or .viii. leagues to *Cape Tre-*  
*pointes*. About .viii. of the clocke the .xv. day at afternoone, we  
 byd cast about to seawarde: and beware of the cyrrantes, for  
 they wyl deceiue you soze. Whosoener shall come from the  
 coaste of *Mina* homeward, let hym be sure to make his way  
 good west, vntyl he recken hym selfe as farre as *Cape de las Pala-*  
*mas*, where the currant setteth alwayes to the eastwarde.  
 And within .xx. leagues eastwarde of *Cape de las Palmas*,  
 is a ryuer called *De los Potos*, where you may haue freshe  
 water and balasse enough, and plentie of Iuery or Elephantes  
 teeth. This ryuer standeth in soure degrees, and almost two  
 terces. And when you recken your selfe as farre shoote as *Cape*  
*de las Palmas*, being in a degree, or a degree and a halfe, you may  
 go west, & west by north, vntyl you come in thye degrees: and  
 then you may go west north west, and north west and by west,  
 vntyl you come in fyue degrees, and then north west. And in  
 the .vi. degrees, we met notherly wyndes, and great rooslyng  
 of tydes. And as we coude iudge, the currantes went to the  
 north north west. Furthermoze betweene *Cape de Monte* and  
*Cape verde*, go great currantes which deceiue many men.

The .xxii. daye of Apryll, we were in .viii. degrees and  
 two terces: and so we ranne to the north west, hauyng the  
 wynde at northeast and east northeast, and sometymes at east;  
 vntill we were at .xxiiij. degrees and a terce, whiche was on  
*Sape dape*: And so from .xxv. and two terces, we had the  
 wynde at east and east northeast, and sometymes at east south  
 east: and then we reckened the *Ilandes* of *Cape Verde* easte  
 southeast of vs, we iudgyng our selues to bee .xlviii. lea-  
 gues off. And in .xx. and .xxi. degrees, we had the wynde  
 moze easterly to the southward then before. And so we ran  
 to

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The second vyage to Guinea.

The Ile de  
Flores.

to the Northwest & north northwest, and sometymes north & by west and north, buttill we came into xxxi. degrees, where we reckoned our selues a hundred and foure score leagues south west, and by south of the Island de Flores or de los Flores, and there wee met with the wynde at south southeast, and set our course northeast.

In xxxii. degrees, we had the wynde at the South and south west, and then we set our course north northeast, and so we ranne to. xl. degrees, and then we set our course northeast, the wynde being at the southwest, and hauyng the Ile de Flores East of vs, and xlii. leagues of.

The Ile of  
Corno.

In xli. degrees, we met with the wynde at Northeast, and so we ranne north westwarde, then we met with the wynde at the west north west, and at the west within. vi. leagues, rumpng towarde the north west, and then we cast about, and lape north east, buttill we came in. xlii. degrees, where wee set our course East northeast, iudgyng the Ile of Corno south and by west of vs, and xxxvi. leagues distant from vs.

A remembrance that the. xxi. day of May, we communed with John Wase, and he thought it best to goe north east, and iudged him selfe. xxx. leagues Eastwarde to the Ile de Flores, and in. xxxii. degrees and a halfe.

Where they  
lost the sight of  
the North  
Starre.  
Howe the com-  
passe doeth  
varie.

Note that in the fourth day of September, vnder xlvi. degrees, we lost the sight of the north starre.

Note also, that in the. xlv. degrees, the compasse is varied. viii. degrees to the West.

Item, in. xl. degrees, the compasse byd vary. xii. degrees in the whole.

Item, in. xxx. degrees and a halfe, the compasse is varied. vi. degrees to the West.

Be it also in memorie, that two or thre dayes before we came to cape Trepointes, the pynnelle went alonge the shore, thynkyng to sell some of our wares, and so we came to Anker thre or foure leagues west and by south of the cape Trepointes, where we left the Trinitie.

The Pynnelle.

Then our pynnelle came aboode with all our men: the Pynnelle also tooke in more wares. They tolde memorieouer that they would goe to a place where the Pynnelle was, and had receyued synche golde at the first vyage to these parties

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and tolde me furthermoze that it was a good place: but I fearyng a brigantine that was then vppon the coast, byd wey and follow them, & left the Trinitie about foure leagues of from vs, and there we rode agaynst that towne foure dayes: so that Partine by his owne desire, and assent of some of the Commissioners that were in the pmisselle, went a shoze to the towne, and there John Berin went to trafique from vs, being thre myles of trafeking at an other towne. The towne is called *Samma* or *Samua*, for *Samma* and *Sammatera*, are the names of the two first townes, where we did traficke for golde, so the Northeast of cape *Trepoints*.

The towne  
of *Dannia*.  
Golde.

Hetherto continueth the course of the vyage, as it was described by the sayd Pilot. Now therfoze I will speake somewhat of the countrey and people, and of such thinges as are brought from thence.

They brought from thence at the last vyage, foure hundred pound weight and odde of gold, of .xxii. Carrattes and one graine in finenesse: also .xxxvi. buttes of graynes, and about two hundred and fytie Elephanes teeth of all quantities. Of these, I sawe and measured some of .ix. spannes in length, as they were crooked. Some of them were as bygge as a mans thygh above the knee, and weyed about foure scoze and tenne pounce weight a peece. They say that some one hath been seene of a hundred and .xx. pounce weyght. Other there were which they call the teeth of calves, of one or two or thre yeeres, whereof some were a foote and a halfe, some two foote, and some thre, or moze, according to the age of the beast. These great teeth or tuskes, growe in the vpper iawe downwarde, and not in the nether iawe vppwarde, wherin the paynters and arras woorkers are deceyued. At this last vyage was brought from *Guinea* the head of an Elephante, of suche huge bygnesse, that only the bones or crauwe thereof, helyde the nether iawe and great tuskes, weyghed about two hundred weyght, and was as muche as I coulde well lyfte from the grounde: insomuche that considering also heerewith the weyght of two suche great teethe, the nether iawes with the lesse teeth, the tongue, the great hanging eares, the bygge and long snoute or troonke, with all the fleshe, haynes, and skynne, with all other partes belonging to the whole head, in my iudgement it could wey litle lesse then:

Golde foure  
hundred  
weight.  
Graynes.

Eleuanes  
teeth.

The head of an  
Elephant.

Dy. lii.

spue



## The second vyage to Guinea.

fyue hundred weight. This head dyuers have seene in the house of the woodeh. merchant s<sup>r</sup> Andrewe Iudoe; where also I saw it; and beheld it, not onely with my woody eyes; but much more with the eyes of my mynde and spirite, considered by the woork, the cunnynge and wysedome of the woorkemaister: without which consideration, the sight of suche straunge and wonderfull thinges may rather seene curiosities, then profitable contemplations.

The conten-  
plations of  
Gods woorkes.

The description  
and properties  
of the Elephant

The Elephant (whiche some call an Dippante) is the biggest of all foure footed beastes, his forelegges are longer then his hynder, he hath ankles in the lower parte of his hynder legges, and fyue toes on his feete vndiuided, his snoute or troonke is so long, and in suche soume, that it is to him in the steepe of a hande: for hee neyther eateth nor dlynketh but by byngnyng his troonke to his mouth, therewith hee helpeth by his maister or keeper, therwith he ouerthroweth trees. Besyde his two great tuskes, he hath on eury syde of his mouth foure teethe, wherewith he eateth and gryndeth his meate: eyther of these teethe, are almost a spanne in length, as they growe along in the iawe, and are about two inches in heygth, and almost as much in thicke- nesse. The tuskes of the Male are greater then of the Female: his tongue is very litle, and so farre in his mouth, that it can not be seene: of all beastes they are most gentle and tractable, for by many sundry wayes they are taught, and doe vnderstande: insomuche that they learne to doe due honour to a Kyng, and are of quicke sense and sharpenesse of wyte. When the Male hath once seasoned the Female, he neuer after toucheth her. The Male Elephant lyueth two hundred yeeres, or at the least one hundred and twentie: the Female almost as long, but the floure of theyr age, is but .lx. yeeres, as some wyte. They can not suffer wynter or colde: they loue ryuers, and wil often goe into them by to the snoute, wherewith they blow and snuffe, and playe in the water: but swymme they can not for the weyght of theyr bodies. Plinie and Solinie wyte, that they vse none adulterie. If they happen to meete with a man in wyldernesse beyng out of the way, gently they will goe before him, and byng him into the playne waye. Joyned in battayle, they haue no small respecte vnto them that be wounded: for they byng them that are hurte or weary into the middle

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ble of the army to be defended: they are made tame by drincking  
 the tulle of barley. They haue continual war agaynst Dragons, Debate be-  
 which desire theyr blood, bycause it is very colde: and therefore the thorne the Ele-  
 Dragon lying awayte as the Elephant passeth by, wyndeth his phant and the  
 eayle (being of exceeding length) about the hynder legges of the Dragon.  
 Elephant, and so steyng hym, thrusteth his head into his troonke  
 and exhausteth his breath, or els byteth him in the eare, where-  
 vnto he can not reache with his troonke, and when the Elephant  
 waxeth faynte, he falleth downe on the Serpent, beyng nowe  
 full of blood, and with the poysse of his body breaketh him: so  
 that his owne blood with the blood of the Elephant, runneth  
 out of him myngeled togeather, which beyng colde, is congealed  
 into that substance which the Apothecaries call *Sanguis Dra-* *Sanguis Dra-*  
*nis*, (that is) Dragons blood, otherwyle called *Cinnabaris*, *conis*,  
 though there be an other kynde of *Cinnabaris*, commonly called *Cinnabaris*,  
*cinoper* or vermilion, which the painiers vse in certaine colours.  
 They are also of thre kyndes, as of the maryshes, the plaines,  
 and the mountaynes, no lesse differypng in conditions. *Philostratus*  
*wryteth*, that as much as the Elephant of *Libia* in bygnesse  
 passeth the hyle of *Nysea*, so muche doeth the Elephantes of  
 India excede them of *Libia*: for of the Elephantes of India,  
 some haue been scene of the heyght of .ix. cubites: the other doe  
 so greatly feare these, that they dare not abyde the sight of them.  
 Of the Indian Elephantes, only the Males haue tuskes, but  
 of them of *Ethiopia* and *Libia*, both kyndes are tusked: they are  
 of dyuers heyghtes, as of .xii. .xiii. and .xiiii. doydantes, every do-  
 dyant being a measure of niene ynches. Some wryte that an Ele-  
 phant is bygger then thre wyde Oren or Buffes. They of In-  
 dia are blacke, or of the colour of a Housle, but they of *Ethiope* or  
*Guinea*, are browne: the hyde or skynne of them all, is very harde,  
 and without heare or bystels: theyr eares are two doydantes  
 brode, and theyr eyes very litle. Our men sawe one bynkyng at  
 a ryuer in *Guinea*, as they stapled into the lande.

Of other properties and conditions of the Elephant, as of  
 theyr marueylous docilitie, of theyr syght and vse in the war-  
 res, of theyr generation and chastitie, when they were fyrste  
 scene in the theatres and triumphes of the Romans, howe  
 they are taken and tamed, and when they caste theyr tuskes,  
 Py. liii. with

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## The second vyage to Guinea.

with the vse of the same in medicine, who so desireth to know, let him reade Plinie, in the viii. booke of his naturall historie. He also writeth in his xii. booke, that in olde tyme they made many goodly woorkes of Iuery or Elephants teeth as tables, tressels, postes of houses, rayles, lattices for wyndowes, Images of their goddesses, and diuers other thinges of Iuery, both coloured and vncoloured, & intermyxt with sundry kyndes of precious woods, as at this day are made certayne Chayres, Lutes, and Virginalles. They had suche plentye thereof in olde tyme, that (as far as I remember) Iosephus writeth, that one of the gates of Hierusalem was called *Porta Eburnea*, (that is) the Iuery gate. The whytenesse thereof was so muche esteemed, that it was thought to represent the naturall saynenesse of mans skynne: in somuche that such as went about to set forth (or rather corrupt) naturall beautie with colours and paynting, were reprooued by this prouerbe, *Ebur atramento candofacere*, that is, to make Iuery whyte with ynke. The Doctres also, describing the sayne neckes of beautifull virgins, call them *Eburnea colla*, that is, Iuery neckes. And to haue sayde thus muche of Elephants and Iuery, it may suffice.

Now therefore I wil speake somewhat of the people and theyr maners, and maner of luyng, with also an other brieue description of Africa. It is to vnderstande, that the people which nowe inhabite the regions of the coast of Guinea, and the myd partes of Africa, as *Libia* the inner, and *Nubia*, with diuers other great and large regions about the same, were in olde tyme called *Ethiopes* and *Nigrite*, which we now call *Hoopes*, *Hoopens*, or *Nezros*, a people of beastly luyng, without a God, lawe, religion, or common wealth, and so scorched and vexed with the beate of the sun, that in many places they curse it when it riseth. Of the regions and people about the inner *Libia* (called *Libia Interior*) *Gemma Pbysius* writeth thus.

*Libia Interior*, is very large and desolate, in the which are many horrible wyldernes and mountaynes, replentished with diuers kyndes of wyld and monstrous beastes and Serpentes. From *Mauritania* or *Barbarie* towarde the South is *Getulia*, a rough and saluage region, whose inhabitants are wyld and wanderyng people. After these folowe the people

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woorkes of Iuery.

The people of Africa.

*Libia Interior*.

*Getulia*.



people called *Melanogetuli* and *Pharusii*, whiche wander in the wylderneſſe, carrying with them great gourdſes of water. The *Ethiophians*, called *Nigritæ*, occupie a great part of *Africa*, and are extended to the *West Ocean*. Southwarde also they reach to the ryuer *Nigritis*, whose nature agreeth with the ryuer of *Nilus*, forasmuch as it is increased and diminished at the same tyme, and byngeth forth the lyke beastes as the *Crocodile*. By reason whereof, I thinke this to be the same ryuer whiche the *Portugales* call *Senega*: For this ryuer is also of the same nature. It is furthermore marueylous and very strange that is sayde of this ryuer: And this is, that on the one syde thereof, the inhabitants are of hyghe stature and blacke, and on the other syde, of bytome or tawnye coloure, and lowe stature, whiche thyng also our men confyrme to be true. There are also other people of *Libia* called *Garamantes*, whose women are common: for they contracte no matrimonte, neyther haue respects to chastitie. After these are the nations of the people called *Pyrei*, *Satiodaphnites*, *Odrangi*, *Mimaces*, *Lynxamate*, *Dolopes*, *Agangine*, *Leuce Ethiopes*, *Xilicci Ethiopes*, *Calcei Ethiopes*, and *Nubi*. These haue the same situation in *Ptolomie* that they nowe geue to the kyngdome of *Nubia*. Here are certayne *Christians* vnder the donnyon of the great Emperour of *Ethiopia*, called *Prestor John*. From these towarde the west, is a great nation of people called *Apricerones*, whose region (as farre as may bee geathered by coniecture) is the same that is nowe called *Regnum Orguene*, continuing vppon the east partes of *Guinea*. From hence Westwarde, and some what towarde the North, are the kyngdomes of *Gambra* and *Budomel*, not farre from the ryuer of *Senega*. And from hence towarde the inlande regions, and along by the sea coast, are the regions of *Ginola* or *Guinea*, which we commonly call *Gynnee*. On the West syde of these regions towarde the Ocean, is the cape or poynt called *Gabouerde*, or *Caput viride* (that is) the greene cape, to the whiche the *Portugales* first directe theyr course when they sayle to *America* or the lande of *Brasile*. Then departing from hence, they turne to the ryght hande towarde the quarter of the wynde called *Garbino*, whiche is betwene the west and the south. But to speake somewhat more of *Ethiopia*, Although there

Ethiopes.  
Nigritæ.

The ryuer Nigritis of Senega.

A strange thyng

Garamantes.

People of Libia.

Prestor John.

Regnum Orguene.

Gambra.

Guinea or Cap. Verde. The Portugales nauigations to Brasile.

Ethiopia.

there

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## The second viage to Guinea.

there are many nations of people so named, yet is Ethiopia chiefly divided into two partes, whereof the one is called Ethiopia vnder Egypte, a great and ryche region. To this part pertaineth the lande of *Meroe*, imbraced rounde about with the streames of the ryuer *Nilus*. In this lande women reigned in olde tyme. *Iosephus* writeth, that it was somtyme called *Sabea*; and that the queene of *Saba* came from thence to *Ierusalem*, to heare the wysedome of *Salomon*. From hence towarde the East, reigneth the sayde Christian Emperour *Pieller Iohn*, whom some call *Papa Iohannes*, and other saye that he is called *Pean Iuan* (that is) great *Iohn*, whose Empire reacheth farre beyonde *Nilus*, and is extended to the coastes of the redde sea and *Indian sea*. The myddle of the region is almost in the .66. degrees of longitude, and .xii. degrees of latitude. About this region inhabite the people called *Clodu*, *Risophagi*, *Babilonij*, *Axiunite*, *Molili*, and *Molibe*. After these is the region called *Trogoditica*, whose inhabitants dwell in caues and dennes; for these are theyr houses, and the flesh of serpents theyr meate, as writeth *Plinie*, and *Diodorus Siculus*. They haue no speache, but rather a grymmyng and chattering. There are also people without heades, called *Blemines*, hauyng theyr eyes and mouth in theyr breste. Lykewyse *Strucophagi*, and naked *Ganphasantes*; *Satyrs* also, which haue nothynge of men but onely shape. *Dozeouer Oripei*, great hunters. *Menones* also, and the region of *Smyrnophora*, which bringeth forth myrre. After these is the regio of *Azania*, in the which many *Elephantes* are founde. A great part of the other regions of *Afrika* that are beyond the Equinoctiall line, are nowe ascribed to the kyngdome of *Melinde*, whose inhabitants are accustomed to traffike with the nations of *Arable*, and theyr kyng is toynd in frendshipp with the kyng of *Portugale*, and payeth tribute to *Pieller Iohn*.

The other *Ethiope*, called *Ethiopia Interior* (that is) the inner *Ethiope*, is not yet knowne for the greatnesse thereof, but onely by the sea coastes: yet is it described in this maner. First from the Equinoctiall towarde the South, is a great region of *Ethiopiens*, which bringeth forth whyte *Elephantes*, *Elgers*, and the beastes called *Rhinocerotus*. Also a region that bringeth forth plentie of *Cinamome*, lying betwene the branches

The lande of  
*Meroe*.

The queene of  
*Saba*.

Pieller Iohn  
Emperour of  
Ethiopia.

People of the  
east syde of  
*Africa*.

*Cyphophagi*.

People with  
out heades.

Empire  
*Azania*.

Regnum  
*Melinde*.

*Ethiopia In-*  
*terior*.

Whyte *Ele-*  
*phantes*.

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branches of Nilus. Also the kingdom of Habesh or Habasia, a region of Christian men, lying both in this side and beyond Nilus. Here are also the Ethiopians, called *Tibthiophagi* (that is) such as lyue only by fyre, & were sometyms subdued by the warres of great Alexander. Furthermore the Ethiopians called *Rhassu*, and *Anthropophagi*, that are accustomed to mans flesh, inhabite the regions neare vnto the mountaynes called *Montes Luna*. (that is) the mountaynes of the *Doone*. *Gazacia*, is vnder the Tropicke of Capricorne. After this, foloweth the front of Affrike, the *Cape of Buena Speranza*, or *Caput Bone Spei*. (that is) the *Cape of good hope*, by the which they passe that sayle from Spaine to Calicut. But by what names the Capes and gulfes are called, foza smuche as the same are in euery globe and carde, it were here superfluous to rehearse them.

Some wypte that *Affrica* was so named by the Grecians, because it is without colde. For the Greeke letter *Alpha*, or *A*, signifieth ysuation, boyde, or without: and *Phrice*, signifieth colde. For in deede although in the seade of wynter, they haue a cloudy and tempestious season, yet is it not colde, but rather smotheryng hotte, with also hotte shewes of rayne; and somewhere suche scorchyng wyndes, that what by one meanes and other, they seeme at certayne tymes to lyue as it were in fornaeces, and in maner already halfe way in Burgatozie or hell. *Germanus Phrisius* wypteth, that in certayne partes of *Affrica*, (as in *Atlas* the greater) the ayre in the nyght season is seene shynyng, with many strange fyres and flames rysyng in maner as bygh as the *Doone*: and that in the element are sometyme hearde as it were the sounde of pyppes, trumpettes, and drummes: Which noises may perhaps be caused by the vehement and sundry motions of suche fyre exhalations in the ayre, as we see the lyke in many experiences wrought by fyre, ayre, & winde. The holdynesse also, & diuers reflexions and breaking of the cloudes, may be great causes hereof, beside the vehement cold of the middle region of the ayre, wherby the said fyre exhalations, ascendyng thither, are sodenly strycken backe with great force: For euen common and dayly experience teacheth vs, by the whyslyng of a burning Torche, what noise fyre maketh in the ayre, & much more where it stryuet when it is inclosed with ayre, as appeareth in gunnes,

*Baballa.*  
*Acythiophagi.*  
*Anthropophagi.*  
*Montes Luna.*  
*Gazacia.*  
*Cape bone Spei.*  
*Affrica without cold.*  
*The wynter of Affrica.*  
*Flames of fyre & noise in the ayre.*  
*The middle region of the ayre is cold.*  
*The stryck of elements.*  
and

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## The seconde viage to Guinea.

and as the like is seene in only aire enclosed, as in Organ pipes, and such other instrumentes that go by winde. For wynde (as say the Philosophers) is none other then aire vehemently moued, as we see in a payre of bellows, and such other.

Wynde.

Some of our men of good credit that were in this last blage to Guinea, affirme ernestly that in the night season they felt a sensible heate to come from the beames of the Moone. The which thyng, although it be strange and insensible to vs that inhabite colde regions, yet doth it stand with good reason that it may so be, so farre as the nature of Starrs and planettes (as wytteth *Plinie*) consisteth of fyre, and conteineth in it a spirite of life, which can not be without heate.

The heate of the Moone.

The nature of the Starrs.

And that the Moone geueth heate bypon the earth, the Prophet *David* seemeth to confirme in his. *Cxxi.* Psalm. where speaking of such men as are defended from euils by goddes protection, he sayeth thus: *Per diem Sol non exuret te, nec Luna per noctem.* That is to say, In the day the Sunne shall not burne thee, nor the Moone by nyght.

Sprouts of water falling out of the aire.

They say furthermore that in certayne places of the sea, they saw certayne streames of water, which they call spoutes, falling out of the ayre into the sea, and that some of these are as byg as the great pylers of Churches: Insomuch that sometymes they fall into shypes, and put them in great daunger of drownyng. Some phantasie that these should be the Caractes of Heauen, whiche were all opened at *Noes* fludde. But I thinke them rather to be such fluxions and eruptions as *Aristotle* in his booke *de Mundo* saith, to chaunce in the sea. For speaking of suche strange thynges as are seene often tymes in the sea, he wytteth thus. Oftentymes also euen in the sea are seene euaporations of fyre, and suche eruptions and breakyng forth of springs, that the mouthes of ryuers are opened, Whylepooles, and fluxions are caused of such other vehement motions, not only in the myddest of the sea, but also in creekes and streygthes. At certayne tymes also, a great quancitie of water is sodenly lyfted vp and carryed about with the Moone. &c. By whiche wordes of *Aristotle* it doth appeare that suche waters may bee lyfted by in one place at one tyme, and sodenly fall downe in an other place at an other tyme. And hereunto perhappes parteyneth

Caractes of heauen.

Veherent motions in the sea.

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That Rychard Chaunceller tolde me that he hadde Sebastian Cabot re-  
 porte, that (as farre as I remember) eyther about the coastes of Brasile or Rio de Plata, his shyppe or pinelle was  
 suddaynly lyfted from the sea, and cast bypon lande, I wotte not howe farre. The whiche thyng, and luche other lyke wonder-  
 full and straunge woorkes of nature whyle I consyder, and call to remembraunce the narrownesse of mans vnderstandyng and  
 knowledge, in comparyson of her myghtie power, I can but crasse to marueyle and confesse with Plinie, that nothyng is to  
 her impossible, the leaste parte of whole power is not yet knowen to men. Many thynges moze our men sawe and con-  
 sidered in this vyage, worthy to be noted, whereof I haue thought good to put some in memoire, that the reader may aswell  
 take pleasure in the varietie of thynges, as knowledge of the hystorie. Among other thynges therefore touchyng the maners  
 and nature of the people, this may seeme straunge, that theyr princes and noble men vse to pounce and rase theyr skynnes with  
 pretie knottes in dyuers formes, as it were branched damaske, thynkyng that to be a decent ornament. And albeit they go in  
 maner all naked, yet are many of them, and especially their women, in maner laden with collars, bzalettes, hoopes, and chaines,  
 eyther of golde, copper, or Iuery. I my selfe haue one of theyr bzalettes of Iuery, waying two pound and .vi. ounces of Troy  
 weyght, whiche make .xxxviii. ounces: this one of theyr women byd weare vpon her arme. It is made of one whole peece of  
 the byggest part of the tooth, turned and somewhat carud, with a hole in the myddest, wherin they put theyr handes to weare it  
 on theyr arme. Some haue of euery arme one, and as many on theyr legges, wherewith some of them are so galued, that although  
 they are in maner made lame therby, yet wyl they by no meanes leaue them of. Some weare also on theyr legges great shackels  
 of byghe copper, whiche they thynke to be no lesse comely. They weare also collars, bzalettes, garlandes, and gyrdels, of cer-  
 tayne blew stotes lyke beades. Lykewyse some of theyr women weare on theyr bare armes certayne fozeleues, made of the  
 plates of beaten golde. On theyr fingers also they weare ringes, made of golden wyres, with a knotte or wreache, lyke vnto that  
 which chyldren make in a rypng of a rylhe. Among other thynges of

a strange  
 thyng.

The power of  
 nature.

They rase  
 theyr skynnes.

Iuery is welles.

A bzalet.

Shackels.

Ringes.

Eden. The decades.  
 Bancroft Library.



## The seconde viage to Guinea.

**Dogs chaines  
of golde.**

of gold that our men bought of them for exchange of their wares; were certayne dogges chaines and collers.

They are very ware people in they bargaynyng, and wyl not lose one sparke of golde of any value. They vse weyghes and measures, and are very circumspect in occupying the same. They that shall haue to do with them, must vse them gently; for they wyl not traffike or byng in any wares if they be euill vsed. At the first vyage that our men had into these parties, it so chaunced, that at they departure from the first place where they byd traffike, one of them eyther stole a mulke catte, or tooke her away by force, not mistrustyng that that shoulde haue bynden they bargaynyng in an other place whyther they intended to go. But for all the hast they coulde make with full sayles, the same of they mysusage so puenyed them, that the people of that place also, offruded thereby, would byng in no wares: Insoynuche that they were enforced eyther to restore the cat, or pay for her at they price, before they coulde traffike there.

**A mulke cat.**

They houses are made of foure postes of trees, and couered with bowes.

**Their houses.**

**Their feeding**

They come on feeding is of rootes, and suche fyshes as they take, whereof they haue great plenty. There are also such fleeing fyshes as are seene in the sea of the West Indies. Our men salted of they fyshes, hoppyng to prouide store thereof: but they wolde take no salte, and must therefore be eaten forthwith as some saye. Howe be it, other asserme that if they be salted immediately after they be taken, they wyl last vncorrupted .x. or .xii. dayes. But this is moze straunge, that part of such flesch as they carped with them out of England, and putrified there, became swete againe at their returne to the climate of temperate regions.

**Flepyng fyshes.**

**A strange  
thyng.**

**Their bread.**

They vse also a strange makyng of bread, in this maner. They grynde betwene two stonys with they handes as muche coyne as they thynke may suffice they samplie; and when they haue thus brought it to flour, they put thereto a certayne quantity of water, and make therof very thin dough, which they stik vpon some post of they houses, where it is baked by the heate of the Sun: So that when the master of the house or any of his family wyl eat thereof, they take it downe, and eat it.





They haue very fayre wheate, the eare whereof is two handes  
 fulles in length, and as bygge as a great Bulrush, and almost  
 foure inches about where it is byggest: The stemme of straw,  
 seemeth to be almost as bygge as the litle fynger of a mans hande,  
 or litle lesse. The graynes of this wheate are as bygge as our pea-  
 son, rounde also, and very whyte, and somewhat shynnyng, lyke  
 pearles that haue lost theyr colour. Almost all the substance of  
 them turneth into floure, and maketh litle bryme or none. I  
 told in one eare two hundred and threescore graynes. The eare  
 is inclosed in thye blades longer then it selfe, and of two ynches  
 broade a peece. And by this fruitfulnessse the Sunne seemeth  
 partly to recoynpence such greeses and molestacions as they o-  
 thertwyle receyue by the seruent heate thereof. It is doubtlesse  
 a worthy contemplacion to consider the contrary effectes of the  
 Sunne: or rather the contrary passions of suche thynges as re-  
 ceyue the influence of his beames, eyther to theyr hurt or bene-  
 fyte. Theyr drynke is eyther water, or the tulle that droppeth  
 from the cut branches of the barren Date trees, called *Palmites*.  
 For eyther they hang great gourdes at the sayde branches eue-  
 ry euening, and let them so hang al night, or els they let them  
 on the ground vnder the trees, that the droppes may fall therein.  
 They say that this kynde of drynke is in taste muche like vnic-  
 uer, but somewhat sweeter, and more pleasaunt. They cut the  
 branches every euening, because they are seared by in the day by  
 the heate of the Sunne. They haue also great Beanes as bygge  
 as chestnuts, and very hard with a shel in the scade of a huske.  
 Many thynges more myght be sayde of the maners of the peo-  
 ple, and of the woonders and monstrous thynges that are en-  
 gendred in *Africke*. But it shall suffice to haue sayde thus much  
 of suche thynges as our men partly sawe, and partlye brought  
 with them.

And whereas before speaking of the fruite of graynes, I  
 described the same to haue holes by the syde (as in verbe it is,  
 as it is broughte hitber) yet was I afterward enformed, that  
 those holes were made to put srynges or stuygges throughe  
 the fruite, thereby to hang them by to drye at the Sunne. They  
 growe not past a foote and a halfe, or two foote from the  
 ground, and are as red as blood when they are gathered.

The

Eden. The decades.  
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## The seconde viage to Guinea.

The graynes them selues, are called of the physicians, *Grana Paradisi.*

Shelles that  
sticke to shippes.

At theyr commyng home, the keeles of theyr shippes were marueylously ouergrowen with certayne shelles of two tuched length and more, as thicke as they coulde stande, and of suche hyggennesse that a man may put his thumme in the mouthes of them. They certaynely affirme that in these there groweth a certayne slimy substance, whiche at the length slyppynge out of the shell and fallynge in the sea, becommeth those soules which we cal Barnacles. The lyke shelles haue been seene in shippes returnyng from *Islande*, but these shels were not past halfe an tuche in length. Of the other that came from *Guinea*, I saw the *Pyrrhole* lying in the Docks, and in maner couered with the sayd shelles, which in my iudgement shoulde greatly hynder her saylyng: Theyr shippes were also in many places eaten with the wormes called *Bromas*, or *Bissas*, whereof mention is made in the *Decades*. These creepe betweene the planks, whiche they eate through in many places.

Barnacles.

Thomas.

A secrete.

Among other thynges that chaunced to them in this viage, this is worthy to be noted, that whereas they sayled thither in seuen weekes, they coulde returne in no lesse space then twentie weekes. The cause whereof they say to be this: That about the coast of *Cabo Verde*, the wind is euer at the East, by reason whereof they were enforced to sayle farre out of theyr course into the mayne *Ocean*, to fynde the wynde at the West to bying them home. There died of our men at this last viage about twentie and foure, whereof many died at theyr returne into the clyme of the colde regions, as betweene the *Illandes* of *Soria* and *Englande*. They brought with them certayne blacke slaves, whereof some were tall and strong men, & coulde well agree with our meates and drynkes. The colde and moyll ayre doth somewhat offend them. Yet doubtlesse men that are bozne in hotte regions, may better abyde colde, then men that are bozne in colde regions may abyde heate, forasmuche as vehement heate resolueth the radicall moyllure of mens bodies, as colde constrayneth and preseruethe the same.

The death of  
our men.

Cold may be  
better abiden  
then heate.

This is also to be considered as a secrete woork of nature, that throughout all *Africke* vnder the *Equinoctiall line*, and  
near

Eden. The decades.  
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neare about the same, on both sydes, the regions are extreme hotte, and the people very blacke. Whereas contrarily such regions of the West Indies as are vnder the same lyne, are very temperate, and the people neyther blacke, nor with curle and shorpe wooll on theyr heades, as haue they of Affrike, but of the colour of an Olyue, with long and blacke beare on their heades: the cause of whiche varietie is declared in dyuers places in the Decades.

It is also woorthie to be noted that some of them that were at this vyage tolde me: That is, that they ouertooke the course of the Sunne, so that they had it North from them at noone, the xiiii. day of Marche. And to haue sayde thus muche of these vyages, it may suffice.

Of the Dooues of the Ilande  
of Madera.



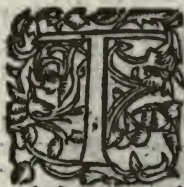
**D**idamas wytteth, that before the Portugales came to this Ilande, it was ouer-grown with trees, and inhabited, yet were there many beastes, and great plentie of Dooues, which were verily without feare of men, bycause they had neuer scene any men before, nor yet were accustomed to be put in feare: insomuche that they Goode stylle whyle snares were put about theyr neckes with long rodde and poles: the whiche chyng he sayeth, he hath also scene in other Ilandes. There are many ryebe men in this Ilande, and great aboundance of fleshe, bycause the whole Ilande is in maner one gardeyne.





## The second vyage to Guineæ.

Of the Ilande of Saint Thomas, vnder  
the Equinoctiall line.



The chiefeſt occupation and liuing of the inhabitants of this Ilande, is the making of ſuger, which they ſell ſecretly to the ſhippes that come for it out of Spaine and Portugale, laden with buttes of meale and flour, alſo wyne, oyle, cheeſe, lether, ſwoozdes, cryppes of glaſſe, beades, certeyne ſcaruels of the fine white earth called *Porcellana*, of the whiche are made the earthen diſhes of the woozke of *Madolia*. And if it were not that ſuche victualles and prouiſions were brought them out of Spaine and Portugale, the whyte merchantes which dwell in that Ilande (parteynyng to the dominion of the kyng of Portugale) ſhould not be able to lyue there, forasmuch as they are not accuſtomed to eate ſuch meates as doe the *Ethiopians* or *Negros*. And therefore the Portugales which inhabite this Ilande, haue certayne blacke ſlaues of *Guinea*, *Benin*, and *Manicongo*, whiche they ſet to tyll and labour the grounde, and make ſuger. Among theſe whyte inhabitants, there are many riſhe men, which haue 150. or 200. and ſome 300. blacke ſlaues of men and women, to tyll the grounde, and doe other laborious woozkes. This Ilande was diſcouered a hundred yeeres ſince, by the nauigations of the Portugales, and was baknowen to the olde wyters. It lyeth in the great gulfe of *Aſſrike*, in the 30. degree of longitude from the *Equinoctiall* to the *Equinoctiall*, and is in maner rounde. It is of largeneſſe from ſyde to ſyde, 12. Italian myles, (that is to ſay) one degree. The horizontall line of the Ilande paſſeth by the two poles, *Arctike*, and *Antarctike*, and hath euer the day equall with the nyght, without any ſenſible difference, whether the ſunne be in *Cancer* or in *Capricorne*. The ſtarre of the pole *Arctike*, is there viſſible: but the wardens are ſeene ſomewhat to moue about: the ſtarres called the *Croſſe* are ſeene very hygh. Of this Ilande, with the other landes and Ilandes lying betweene Portugale and the ſame, a certeyne pplotte of Portugale hath written a goodly vyage to *Conſe* *Finondo*.

FINIS.

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*The Navigation and vyages of*  
Lewes Vertomannus, Gentelman of the cite of  
Rome, to the regions of Arabia, Egypte, Persia,  
Syria, Ethiopia, and East India, both within  
and without the ryuer of Ganges. &c. In the  
yeere of our Loyde. 1503. Conteynyng  
many notable and straunge thinges,  
both hystorycall and  
naturall.

*Translated out of Latine into*  
*Englyshe. by Richarde*  
*Eden.*

*In the yeere of our Loyde. 1576.*

*Fz.ii.*

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The Preface of the  
Authour.



Here haue ben many before me, who  
to know the miracles of the worlde,  
haue with diligent studie read dyuers  
Authours which haue wrytten of such  
things. But other giuing more cre-  
dite to the lyuely voyce, haue been  
more desirous to know the same by  
relaton of such as haue traueyled in  
those countreys, & seene such thinges  
whereof they make relation, for that in many bookes, geathered  
of vncertaine aucthoritie, are inxt false thinges with true. Other  
there are so greatly desirous to know the trueth of these thinges,  
that they can in no wyse be satisfied, vntyll by theyr owne expe-  
rience they haue founde the trueth, by voyages and peregrinati-  
ons into straunge countreys and people, to know theyr maners,  
fashions, and customes, with dyuers thinges there to be seene:  
wherein, the only reasyng of bookes, could not satisfie their thirst  
of suche knowledge, but rather increased the same, in so much  
that they feared not with losse of goods and daunger of lyfe  
to attempte great vyages to dyuers countreys, with witness  
of theyr eyes to see that they so greatly desired to knowe. The  
whiche thyng among other chaunced vnto me also, For as  
often as in the bookes of hystories and Cosmographie, I  
read of such marueylous thinges whereof they make menti-  
on (especially of thinges in the East partes of the world) there  
was nothyng that could pacifie my vnquiet mynde, vntyll  
I had with myne eyes seene the trueth thereof. I knowe that  
some there are indued with hygh knowledge, mountyng vnto  
the heauens, whiche will contempne these our wrytinges, as  
base and humble, bycause we doe not here, after their maner, with  
hygh and subtile inquisition intreate of the motions and disposi-  
tions of the starres, and geue reason of theyr woorkyng on the  
earth, with their motions, retrogradations, directions, mutati-  
ons, epicycles, revolutions, inclinacions, diuinations, reflexions,  
apd



and suche other parteypng to the science of Astrologie: which certeynely we doe not condemne, but greatly prayse. But measuring vs with our owne foote, we will leaue that heauie burden of heauen to the strong shoulders of Atlas and Hercules: and only creppng bypon the earth, in our owne person beholde the situations of landes and regions, with the maners and customes of men, and variable fourmes, shapcs, natures, and proprieties of beastes, frutes, and trees, especially suche as are among the Arabians, Persians, Indians, and Ethiopians. And whereas in the searchyng of these thynges, we haue (thanked be God) satisfied our desire, we thinke neuerthelesse that we haue done little, excepte we should communicate to other, such thynges as we haue seene and had experience of, that they lykewyse by the readyng thereof, may take pleasure, for whose sakes we haue wrytten this long and dangerous discourse, of thynges which we haue seene in dyuers regions and sectes of men, desiryng nothyng more then that the trueth may be knowen to them that desyre the same.

But what incommodities and troubles chaunced vnto me in these viages, as hunger, thirst, colde, heate, warres, captiuitie, terrours, and dyuers other suche daungers, I will declare by the way in theyr due places.

Zz.iii.

The



The first Chapter, of the navigation from  
Venice to Alexandria  
in Egypte.



**N** any man shall demaunde of me the cause of this my vpage, certepnely I can shewe no better reason then is the ardent desire of knowledge, which hath moued many other to see the worlde and miracles of God therein. And sozasmuch as other knowen partes of the worlde, haue heretofore ben sufficiently traucyled of other, I was determyned to visite and describe suche partes as here before haue not been sufficiently knowen: and therefore with the grace of God, and calling vypon his holy name to prosper our enterpryse, departing from Venice with prosperous wyndes, in fewe dayes we arryued at the citie of Alexandria in Egypte: where the desyre we had to knowe thinges moze straunge and further of, would not permit vs to tarrie long. And therefore departing from thence, and saylpyng by the ryuer of Nilus, we came to the citie of new Babylon, commonly called *Cayrus* or *Alcayr*.

The same was  
also called  
Memphis in  
spine part.

Of the citie named Babylon, or Alcayr,  
a citie of Nilus in Egypt. Cap. 2.



**W**hen we arryued there, I marueyled moze then I am able to say: yet when I approached so neare the citie that I myght wel see into it, it seemed to me much inferior to the reporte and fame that was thereof: for the greatnesse thereof, seemed nothyng agreeable to the builte, and appeared no moze in circuite then the citie of Rome, although muche moze peopled, and better inhabited. But the large fieldes of the suburbs haue deceyued many, being dispersed with in maner innumerable villages, whiche some haue thought to haue been parts

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part of the citie, whiche is nothyng so. For those villages and dispersed houses, are two or thre myles from the citie, and round about it on euery syde. Neyther is it here needefull to spende muche tyme in declaring of theyr maners, or religion, forasmuch as it is well knownen, that all the inhabitantes of those regions are Bahumetans, and Hamalukes, whiche are suche Christians as haue forsaken theyr sayth, to serue the Bahumetans and Turkes: Although commonly they that serued the Soltan of Babylon in tyme past, before the Soltan was ouercome by the Turke, were called *Mamalubi*, as they that serue the Turke, are called *Ienezari*. But these Hamaluke Bahumetans, are subiecte to the Soltan of Syria,

Mamalukes.  
Bahumetans.

Jenezari.

Of the cities of Berynto, Tripoli,  
and Antioch. Cap. 3.



The riches, fayrenesse, and magnificence of Babylon aforesayde, and the straunge souldiers Hamalukes, as things knownen, we will now pretermit. Therfoze departing from Babylon, and returning to *Alexandria*, where we agayne entered into our sea, we came to *Berynto*, a citie on the sea coast of *Syria Phenicia*, *Syria Phenicia*.

where we spent many dayes. This is inhabited of Bahumetans, and plentifull of all thinges. The sea beateth on the walles of the towne: it is not compassed with walles, but on the West syde towarde the sea. Here founde we nothyng memorizable, but only an olde place ruinate, where they say that *Sainct George* deliuered the kynges daughter from a cruell Dragon, whiche he slue, and restored her to her father. Departing from hence, we sayled to *Tripoli*. This is a citie of *Syria*, Eastwarde from *Berynto* two dayes sayling. The inhabitauntes are subiecte to the Lieutenant or gouernour of *Syria*, and are Bahumetans. The soule is very fertile, and for the great trafique of merchandises, incredibly aboundeth with all thinges. Departing from thence, we came to the citie *Comagen* of *Syria*, commonly called *Alepo*, and named of our men *Antioch*.

Sainct George  
and the Dragon.

Tripoli.

Alepo or  
Antioch.

33.iii.

It

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Lucius Vertomannus.

The mount  
Taurus.  
The mount  
Olympus.  
Azamia.  
Mesopotamia.  
Persia.

It is a goodly citie, situate vnder the mount *Taurus*, and is subiecte to the Lieutenante or Soltan of *Babilon*. There be the scales or ladders (for so they call them) of the *Turkes* and *Syrians*, for it is neare the mount of *Olympus*. It is a famous marke towne of the *Azamians* and *Persians*. The *Azamians*, are people of *Mesopotamia*, neare vnto the *Persians*, & of the religion of *Abraham*. From thence, is the iourney to the *Turkes* and *Syrians*, and especially of them that come from the part of *Mesopotamia*, named *Azamia*.

Of the cities of Aman and  
Menin. Cap. 4.

Damasco.



Departing from thence, we came to *Damasco*, in ten dayes iourney. But before you come there, in the way, is a citie named *Aman*, where is great aboundance of gossampine or cotton wooll, and all maner of pleasant fruites. Going a litle from *Damasco*, the space of fixe myles, is a citie named *Menin*, situate on the declining of a mountayne. It is inhabited of *Christians* of the *Greeke* profession, who also obaye to the gouernour of *Damasco*. There are scene two fayre Temples, which (as the inhabitantes reporte) were builded by *Helena*, the mother of the Emperour *Constantine*. There are all kyndes of fruites, and goodly Grapes, and Gardens watered with continuall syttages. Departing from thence, we came to the citie of *Damasco*.

Saint Helena  
the mother of  
Constantine  
the Emperour.

OF

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Of the citie of Damasco,  
Chap. 5.



It is in maner incredible, and passeth all be-  
leeffe, to thinke howe saye the citie of *Damasco*  
is, and how fertile is the soyle. And there-  
fore allured by the marvellous beautie of the  
citie, I remayned there many dayes, that  
learnynge theyr language, I myght knowe  
the maners of the people. The inhabitants

are *Mahumetans* and *Mamalukes*, with also many *Christians*,  
lyuyng after the maner of the *Greekes*. By the way, it shall  
not be from my purpose to speake of theyr *Hexarchatus*: the  
whiche (as we haue sayde) is subiect to the *Lieuetenant*, vice-  
roye, or gouernoure of *Syria*, whiche some call *Sorya*. There  
is a very stronge fortreffe or Castell, whiche a certayne *E-*  
*thruscan*, borne in the citie of *Florence*, buylded at his owne  
charges, while he was there h chiefe *Hexarchatus* or gouernour,  
as appeareth by the flower of a *Lilie* there grauen in marble, be-  
yng the armes of the citie of *Florence*. The citie is compassed  
with a deepe fosse or ditch, with foure goodly high towres.  
They passe the dyche with a hangyng byrdge, whiche is  
lyfted by or lette downe at theyr pleasure. There is all kynde  
of great artillerie and munition, with also a garde of slytie  
*Mamalukes*, whiche dayly assiste the gouernoure or captayne  
of the castell, and receyue theyr stypende of the gouernoure  
or viceroye of *Syria*. Fortune seemed to geue the *Hexarchatus*  
or principate to the sayde *Florentine*, whiche we wyll declare as  
we haue hearde of thynhabitauntes. They saye that popson  
was once geuen to the *Soltan* of *Syria*: and when he soughe  
for remedie, he chaunced to be healed by the sayde *Florentine*,  
whiche was one of the companyc of the *Mamalukes*. After  
whiche good fortune, he grewe dayely in sauoure with the  
sayde Prince, who for rewarde gaue hym that citie: where  
also

*Christians*  
*Greekes*.

*Hexarchatus*  
is a principate  
of gouernment.

The *Soltan* of  
*Syria*.

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## Lewes Vertomannus

also the sayde Florentine buyded a Castell, and dyed : whom to this daye the Citizens honour for a saine, for sayng the lyfe of theyr pynce : after whose death, the gouernment returned to the *Syrians* . They saye furthermoze that the *Soltan* is well beloued of his lordes and pynces, for that he easely graunteth them pyncipates and gouernementes : yet with condition to paye peerely many thousandes of those peeces of gold which they call *Saraphos* . They that denye to paye the summe agreed of, are in daunger of imminent death . Of the chiefe noble men or gouernoures .x. or .xii. euer assiste the Pynce . And when it pleaseth hym to extorte a certayne summe of golde of his noble men or merchauntes (for they vse great tyrannye and oppression by the inturies and theste of the *Mamalukes* agaynst the *Mahumetans*) the Pynce geueth two letters to the captaine of the Castell . In the one is contayned, that with an oration he inuite to the Castell suche as pleaseth hym . In the other is declared the mynde of the Pynce, what he demaundeth of his subiectes . When the letters be read, withal expedition they accomplishe his commaundement, be it ryght or wrong, without respecte . This meanes the Pynce inuented to extorte mony . Yet sometymes it commeth to passe, that the noble men are of suche strength, that they wyll not come when they are commaunded, knowyng that the tyrant wyl offer them violence . And therefore oftentimes when they knowe that the captayne of the Castell wyl call them, they flee into the domnions of the Turke . This haue we geathered as touchyng theyr manners, we haue also obserued, that the watchemen in the townes, do not geue warnyng to the garde with lyuely voyce, but with drummes, the one answearyng the other by course . But if any of the watchemen be so sleepe, that in the moment of an houre he answeare not to the sounde of the watche, he is immediately committed to pylson for one whole yere.

A strange manner to demaund a subside.

Of

Eden. The decades.  
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Of suche thynges as are seene in the  
citie of *Damasco*. Cap. 6.



After that I haue declared the maners of the Princes of *Damasco*, it seemeth agreeable to speake of some suche thynges as I haue seene there. And therefore to speake first of the excellencie and beautie of the citie, it is certaynely marueylously wel peopled, and greatly frequented, and also marueylous ryche. It is of goodly buildyng, and exceedeth in abundance and fruitfulness of all thynges, and respectallie of all kynde of victuales, flesh, corne, and frutes, as freshe demeseme grapes all the whole yeere: also Pomegranets, Oranges, Lymons, and excellent Olive trees. Lykewise Roses, both white and red, the sayest that euer I sawe: and all kyndes of sweete apples, pet peares and peaches very busauery. The cause wherof, they say to be to much moysture. A goodly and cleare riner runneth about the citie: & therfore in maner in euery house are seene fountaynes of curious worke embossed and grauen. Theyr houses outwardly are not very beautifull, but inwardly marueylously adourned with variable woorkes of the stone called *Opbis*, or serpentine Marble. Within the towne are many temples or churches, which they call *Moscheas*. But that which is most beautifull of all other, is builded after the maner of Sainct Peters church in Rome, if you respect the greatnesse, exceptyng this, that in the myddle is no roose or conuerture, but is all open: but about the rest of the temple, it is altogether vaulted. There they obserue religiously the bodye of the holy Prophet *Zacharie*. The temple hath also foure great double gates of metal, very saye, and many goodly fountaynes within it. There are yet seene the ruins of many decayed houses, which were once inhabited by the Christians. Those houses they call *Canonicas*, and are of woorkes both carued and imbossed.

The church.

The bodye of the Prophet Zacharias.

There

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## Lewes Vertomannus

The place of  
the conuersion  
of Sainct  
Paule.

There is also to be seene the place where (as they say) our sauiour  
our Christ spake to Sainct Paule these wordes, Paule, Paule,  
why doest thou persecute me .&c. This place is without the citie  
about a myle.

The prison of  
Sainct Paule.

There are buried the Christians that die in the citie. There  
is seene also the Tower in whiche Sainct Paule was commit-  
ted to prison, and ioyne to the wall of the citie. But that place  
of the Tower where Paule was brought forth by the Angell,  
the *Mabumetans* do not attempt to close by: Saying, that yf it  
be closed ouer nyght, they fynde it open agayne in the morning.  
I saw also there, those houses in the whiche (as they say) Cain  
slue his brother *Abell*. These are on the other part of the citie  
a myle of, in a certayne valley, yet on the syde of a hyl. But let  
vs nowe returne to the stranger *Solgiers*, which they call *Ma-  
maluchos*, and to speake somewhat homely licenciously they lye  
in that citie.

The place wher  
Cain slue Abel.

### Of the Mamelukes of Damasco, Cap. 7.

The *Mama-  
lukes* wages.



The *Mamelukes* therefore, are that kynde of  
men, which haue forsaken our sayth, and as  
slaves are bought by the gouerner of *Syria*.  
They are very actiue, & brought by both in  
learnynge and warlike discipline, vntill they  
come to great perfection. As wel the little  
as the great, without respect, receiue stipend  
of the gouernour: which for every moneth amounteth to fyve of  
those peeces of gold which they call *Saraphos*, besyde the meate  
and drynke of them selues and theyr seruantes, and also prouisi-  
on for theyr horses. And the more valiant they be, & of greater  
actiuitie, they are hyred for the greater wages. They walke not  
in the citie but by two or three togeather, for it is counted dis-  
honour for any of them to walke without a companion. And if by  
the way they chaunce to meete with two or three women (for  
they lay wayte to tarry for them about suche houses whither  
they know the women resort) licence is graunted them, as they  
by chaunce fynd meete with them, to hyng them into certayne  
taverns, where they abuse them. When the *Mamelukes* attempt

Howe the *Mama-  
lukes* abuse  
women.

Eden. The decades.  
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to discouer they faces (for they go with they faces covered) they  
 striue with them because they will not be knowne. But  
 when the *Mamalukes* perspice wantonly to discouer them, they  
 saye thus vnto them, As it not enough for you that you haue  
 abused our bodyes as pleasech you, but that you will also discouer  
 our faces? Then the *Mamalukes* suffer them to departe. But  
 sometyme it chaunceth, that when they thinke to prostitute the  
 daughter of some gentlemen or noble men, they committe the  
 facte with they olde wyues: whiche thynge chaunced whilst  
 I was there. The women beautifie and garnishe them selues  
 as muche as any. They vse sylken apparell, and couer them  
 with cloth of golampine, in maner as fyne as sylke. They weare  
 white buskyns, and shoes of red or purple coloure. They  
 garnishe they heades with many icwelles and earetynges, and  
 weare rynges and brassettes. They mary as often as  
 them lysteth: for when they are weary of they first maryage,  
 they go to the chiefe puelle of their religion (whom they call  
*Cady*) and make request to hym to be diuoyed from they first  
 maryage. This diuoyment in they language is called *Tala-*  
*car*: whiche graunted by the hygh Priest or Bpshop, they be-  
 gyn newe maryages. The lyke libertie is also graunted to  
 the husbandes. Some thinke that the *Mabumetans* haue fyue  
 or fyve wyues togeather, whiche I haue not obserued: but  
 as farre as I coulde perceyue they haue but two or thre.  
 They eate openly, specially in the martes or saytes, and there  
 disse they all they meates. They eate houltes, Cammelles,  
 Buffles, Gotes, and suche oiber beastes. They haue great a-  
 bundaunce of freshe cherie. They chafsell mylke, dyue about  
 with them xl. or l. Gotes, whiche they hyng into the houses of  
 them that will hve mylke, euen by into they chambers, al-  
 though they be thre roofes hygh, and there mylke them, to haue  
 it freshe and newe. These Gotes haue they eares a spanne  
 long, many dowers or pappes, and are very fruitefull: There  
 is great abundaunce of mulberomes, for sometymes there are  
 seene .xx. or .xxx. Cammelles laden with mulberomes, and yet  
 in the space of thre dayes they are all solde. They are  
 brought from the mountaynes of *Armenia*, and from *Asia* the  
 lesse, whiche is nowe called *Turchia* or *Natolia*, or *Anatolia*.

The women of  
Damasco.

Change of  
husbandes and  
wyues.

The *Mabu-*  
*metans* wyues.

Gotes mylke.

*Mulberomes*.  
A word the lesse  
nowe named  
*Natolia* or  
*Turchia*.

The

Eden. The decades.  
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Lewes Vartomannus

The *Mabumetans* vse long vestures and loose, both of sylke and cloth. The most part vse hole of gossampine cloth, and whyte shoes. When any of the *Mabumetans* by chance meeteth with any of the *Mamalukes*, although the *Mabumetan* be the woorthyer person, yett geueth he place and reuerence to the *Mamaluke*, who otherwyle woude geue hym the Bastonado, and beate hym with a staffe. The *Christians* also keepe there many ware houses of merchaundies, where they haue dyuers sortes of sylkes and veluet: but the *Christians* are there enyly entreated of the *Mabumetans*.

The iorney from Damasco to Mecha, and of the maners of the Arabians. Chap. 8.



After that I haue largely spoken of Damasco, I wylle procede to the rest of my byage. Therefore in the yeere of our lorde. 1503. the eighte daye of the moneth of Apryll, when I had byred certayne Cammelles (which they call *Carananas*) to go to Mecha, and being then ignozant of the customes and maners of them in whose companye I shoulde go, I entred familiaritie and frendshyppe with a certayne captayne *Mamaluke*, of them that had forsaken our sayth, with whom being agreed of the pryce, he prepared me apparell lyke vnto that whiche the *Mamalukes* vse to weate, and geuyng me also a good horse, accompanied me with the other *Mamalukes*. This (as I haue sayde) I obtayned with great cost, and many gyftes whiche I gaue hym. Thus enteryng to the iorney, after the space of thre dayes, we came to a certayne place named *Mezaris*, where we remayned thre dayes, that the merchauntes which were in our company myght prouide thynges necessarie, as specially Camels, and dyuers other thynges. There is a certayne Prince whom they cal *Zambe*, of great power in the countrey of Arabia, he had thre brethren and foure chyldren. He noyryeth fourtie thousand horses, ten thousand mares, & foure thousand Camels.

Christians of Damasco.

Caranana, a company of Camelles.

Mamaluchi renegadi.

Mezaris.

The prince Zambe in Arabia.

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The countrey where he keepeth the herdes of these beastes, is large, of two dayes iorney. This Prince Zambel, is of so great power, that he keepeth warre with the *Soltan* of *Babylon*, the gouernour of *Damasco*, and the prince of *Jerusalem* al at once. In the tyme of haruest and geathering of frutes, he is geuen wholly to praye and robbing, and with great subtiltie deceyuethe the *Arabians*: for when they thynke hym to be a myle or two of, he is with them sodenly betymes in the moornyng: and smadyng theyr landes, carryeth away theyr frutes, Wheate, and Barlye, euen as he syndeth it in the sakes: and so lyueth contynually day and nyght with suche incursons. When his Hares be weered with continuall rummyng, he resteth a while: and to refreshe them, geueth them Camelles mylke to drynke, to coole them after theyr great labour. These Hares are of such marueplous swyftnesse, that when I presently sawe them, they seemed rather to flee then to runne. Note also that these *Arabians* ryde on horses only couered with certayne clothes or matres, and weare none other besture then only an inwarde coate, or peticoate: for weapon, they vse a certayne long Dart of Reedes, of the length of ten, or twelue cubites, poynted with Iron (after the maner of *Naueyns*) and fyrnged with sylke. When they attempt any incursons, they marche in suche order, that they seeme to go in troupes: they are of despicable and litle stature, and of coloure betweene yealow and blacke, which some call *Olinastro*. They haue the voyces of women, and the heare of theyr head long and blacke, and layde out at large. They are of greater multitude then a man woulde beleue, and are among them selues at contynual stryfe and warre. They inhabite the mountaynes, and haue certayne tymes appoynted to robberye: for this purpose they obserue especially the tyme, when they are certayne of the passage of the *Wpilgrims* and other that iorney that way to *Mecha*, then like theues they lye in the way and robbe them. When they make these theuysly inuassions, they bryng with them theyr wyues, chyldren, families, and all the goodes they haue. Theyr houles they put vpon the Camelles, for other houles haue they none, but lyue onlye in tentes and pauplyons as do our *Souldiers*.

The Prince of Jerusalem.

A Prince of these.

Hares.

The Arabians lyue by robberye.

Houles bove on Camels backs. Tentes and pauplyons.

Suche

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Suche tabernacles are made of blacke wooll, and that rough and splysh. But to retorne to our viage. The eleuenth day of April, departed from *Mezaris* a company of Camels (which companie they call the *Carauana*) to the number of .xxxv. thousand, with fourtie thousand men. But we were no more then threescore persons, of whom the *Mamalukes* had taken the charge to gupde and garde vs, and the *Carauana* of our companie, whiche the *Mamalukes* diuided into thzee parties, as some in the fronte, ocher in the myddell of the army, and ocher in a wyng after the maner of a halfe Hoone, inclosyng the whole armie: for in this order march the peregrines which iozney in these regions, as hereafter we wpll further declare. But you shall spyl understand that *Damasco* is from *Mecha* fourtie dayes and fourtie nyghtes iozney. Departyng therefore from *Mezaris*, we continued our iozney that day, vntill the .xxii. houre of the day. Then our Captayne and guide *Azmirs*. after he had geuen the watch woorde and signe, commaunded that euerye man shoulde rest and remaine in the place where the signe shoulde be geuen them. Therefore as loone as they hearde the signe by the sound of a Trumpet, they stayed, and after they had unburdened theyr Camels, spent there two houres to victual them selues and theyr beastes: then the Captayne geuyng a newe signe, charging theyr Camelles agayue, they departed speedly from thence. Euery Camell hath at one feedyng fyue Barly loaves, rawe and nat baked, as bygge as a Pomegranate. Takyng Hoise, they continued that iozney the daye and nyght solowpyng, vntill .xxli. houres of the day, and at that houre they obserue the order whiche we haue spoken of heretefore. Euery eyght daye they drawe water by dyggyng the grounde of lande: by the way neuerthelesse somewhere are founde Welles and Serternes. Also euery eyght daye, they rest theyr Camelles two dayes to recouer theyr strength. The Camelles are laden with incredible Burdens, and double charge: that is to meane, the burden of two great Pules. They drynke but once in thzee dayes.

This for feare  
of the Arabis  
and,

From Damasco  
to Mecha.

Perhaps with  
the sounde of a  
Hoine or  
Trumpet.

Water.

The Burden of  
the Camelles.

Of

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Of the strength and valiantnesse of the  
Mamalukes. Cap.9.

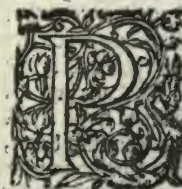


When they tary and rest them at the waters  
afozelapde, they are euer enforced to conflict  
with a great multitude of the Arabians: but  
the battayle is for the most parte without  
bloodshed. For although we haue often  
tymes fought with them, yet was there on-  
ly one man slayne on our parte: for these A-  
rabians are so weake and feeble, that threescore Mamalukes,  
haue often put to the worst fytie thousande Arabians. For these  
feeble Arabians, whiche are called *Pagani*, are not in strength  
or force of armes to be compared to the Mamalukes, of whose  
actiuitie I haue seene great experyence: among the whiche this  
is one. A certayne Mamaluke layde an Apple bypon the head  
of his seruant, & at the distance of about .xii. or .xiii. paces, stroke  
it of from his head. I sawe lykewyse an other, who ryding on  
a sadled horse with full course (for they vse saddles as we doe)  
tooke of the saddle from the horse styll rummyng: and for a space  
bearpng it on his head, put it agayne on the horse, styll continu-  
ing his full course.

The feeblenesse  
of the Arabians  
and  
*Pagani*.

The actiuitie  
of the Mamalukes.

Of the cities of Sodoma and Go-  
morra. Cap.10.



Assyng the iourney of twelue dayes, we  
came to the playne or valley of Sodoma and  
Gomorra, where we founde it to be true  
that is wrytten in holy scripture: for there  
yet remayne the ruynes of the destroyed  
citie, as witnessse of Gods wrath. We may  
assure me that there are three cities, and eche  
of them situate on the declinng of thre bylles: and the ru-  
ines doe appeare about the heyghte of thre or foure cubites.  
There is yet seene, I wote weare what, lyke blood, or rather  
lyke

Aa.1.

lyke

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Take redde waxe myrte with earth . It is easie to beleue that  
 those men were infected with most horrible vices, as testifieth  
 the baren, drye, filthie, and unhollome region, vtterly without  
 water . Those people were once fedde with *Manna* : but when  
 they abused the gyft of God, they were sore plagued . Depar-  
 tyng twentie myles from these cittyes; about thyrty of our com-  
 pany perished for lacke of water, and dyuers other were ouer-  
 whelmed with sande . Goyng somewhat further sozeuarde, we  
 founde a little mountayne, at the foote whereof we founde wa-  
 ter, and therefore made our abode there . The day folowynge  
 early in the moynynge, came vnto vs xxliii. thousande Arabi-  
 ans, askyng money for the water which we had taken. We an-  
 swered that we would paye nothyng, because it was gyuen vs  
 by the goodnesse of God. Immediately we came to hand strokes.  
 We geatherynge our selues together on the sayde mountayne,  
 as in the safest place, vled our Camelles in the steepe of a bul-  
 warke, and placed the merchautes in the myddest of the ar-  
 my (that is) in the myddest of the Camelles, whyle we fought  
 manfully on euery syde . The battayle continued so long, that  
 water fayled both vs and our enemies in the space of two dayes.  
 The Arabians compassed about the mountayne, cryng and  
 threatenyng that they would breake in among the Camelles : at  
 the length to make an ende of the conflict, our Captayne as-  
 semblyng the merchautes, commaunded a thousande and two  
 hundred peeces of golde to be giuen to the Arabians : who when  
 they had receyued the money, sayde that the summe of ten thou-  
 sande peeces of golde should not satisfie them for the water which  
 we had drawen . Whereby we percepued that they began fur-  
 ther to quarell with vs; and to demaunde some other thing then  
 money . Wherevpon incontinent our Captayne gaue com-  
 maundement, that whosoever in all our compante were able  
 to beare armes, should not mount vppon the Camelles, but  
 should with all expedition prepare them selues to fyght . The  
 day folowynge in the moynynge, sendyng the Camelles before,  
 and inclosyng our army, beyng about thre hundred in num-  
 ber, we met with the enemies, and gaue the onset . In this  
 conflict, we lost only a man and a woman, and had none other  
 damage : we slue of the Arabians a thousande and fyue hun-  
drith.

Manna, turn-  
 ed in bitter  
 plagues.

Lacke of wa-  
 ter.

Water detrepe  
 bought.  
 So did they  
 pain with the  
 Philistians.

So doeth the  
 Turke his ac-  
 tions.





ved. Wherof you neede not marueyle, if you consyder that they are unarmed, and weare only a thynne loose vesture, and are helpe almost naked: theyr hozles also beyng as euill furnished, and wicouth saddles, or other furniture.

Of a mountayne inhabited with Iewes,  
and of the citie of Medinathalhabi,  
where Mahumet was buried.

Cap. II.



In the space of eyght dayes, we came to a mountayne whiche conceynerh in circuite ten or twelue myles. This is inhabited with Iewes, to the number of fyue thousande, or thereabout. They are of very litle stature, as of the heyght of fyue or sixe spannes, and some muche lesse. They haue

*Iewes Pigm.*

small voyces lyke women, and of blacke colour, yet some blacker then other: They feede of none other meate then Goates flethe. They are circumcised, and deny not their selues to be Iewes. If by chaunce any Mahumetan come into their handes, they slay him alpye. At the foote of the mountayne, we founde a certayne hole, out of the whiche flowed aboundaunce of water. By spyndyng this oportunitie, we laded sixtiene thousand Camels: which thyng greatly offended the Iewes. They wandred in that mountayne, scaterred lyke wynde Goates or Whickettes, yet durst they not come downe, partly for feare, and partly for hatred agaynst the Mahumetans. Beneath the mountayne, are seene seuen or eyght thorne trees, very sayre, and in them we founde a payre of Turcke Doves, which seemed to vs in maner a miracle, haupng before more so long iourneys, and sawe neyther beast nor soule. Then procedyng two dayes iourney, we came to a certayne citie named *Medinathalhabi*: foure myles from the sayd citie, we founde a well. Here the Carauans (that is, the whole hearde of the Camelles) rested.

*The citie of Medinathalhabi.*

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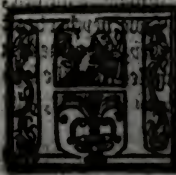
And remayning here one day, we washed our selves, and chaunged our shertes, the more freshly to enter into the citie: it is well peopled, and conceynerth about thre hundred houses, the walles are lyke bulwarkes of earth, and the houses both of stone and bricke. The soyle about the citie, is bitterly barren, except that about two myles from the citie, are seene about fyfthe paime trees that beare Dates. There, by a certayne garden, runneth a course of water falling into a lower playne, where also passingers are accustomed to water theyr Camelles. And heere oportunitie nowe serueth to confute the opinion of them whiche thynke that the Arke or Coombe of wicked Mahumet in *Mescha*, to hang in the ayre, not bozne up with any thyng. As touching which thyng, I am bitterly of an other opinion, and as firme this nyether to be true, nor to haue any lyknesse of trueth, as I presently behelde these thynges, and sawe the place where Mahumet is buried, in the sayde citie of *Medinat albabi*: for we taried there thre dayes, to come to the true knowledg of all these thynges. When wee were desirous to enter into theyr Temple (which they call *Mesbita*, and all other churches by the same name) we coude not be suffered to enter, without a companion, litle or great. They takyng vs by the hande, brought vs to the place where they saye Mahumet is buried.

The Coombe  
of Sepulchre  
of Mahumet.

Mahumet  
was not buried  
in Mescha.

Of the Temple or Chapell, and  
Sepulchre of Mahumet, and  
of his felowes.

Cap. 12.



This Temple is vaulted, and is a hundred paces in length, and threescore in breadth: the entry into it, is by two gates: from the sides, it is covered with thre vaultes, it is bozne up with lxxi. hundred columnes or pilers of white bricke, there are seene hanging lampes about the number of 3. thousande.

From

Eden. The decades.  
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From the other part of the Temple in the first place of the *Mes-  
cbita*, is seene a Tower of the circutte of fyue pales, vaulted on  
euery syde, and couered with a cloth of silke, and is boine by with  
a grate of copper curiously wrought, and distant from it two  
pales: and of them that goe thither, is seene as it were through  
a lattesse. Towarde the lesse hande, is the way to the Tower,  
and when you come thither, you must enter by a narrower gate.  
On euery side of those gates or doozes, are seene many bookes in  
maner of a Librarie, on the one syde. xx. and on the other syde  
xxv. These contayne the filthie traditions and lyfe of Mahumet  
and his fellowes: within the sayde gate, is seene a Sepulchre  
(that is) a digged place, where they say Mahumet is buried and  
his felowes, which are these, *Nabi, Bubacar, Othomar, Aumar,*  
and *Fatoma*: But Mahumet was theyr chiefe Captayne, and  
an Arabian boine. *Hali*, was sonne in lawe to Mahumet, for he  
tooke to wyfe his daughter *Fatoma*. *Bubacar*, is he who they say  
was exalted to the dignitie of a chiefe counsellor and great go-  
uernour, although he came not to the hygh degree of an Apostle  
or prophet, as byd Mahumet. *Othomar*, and *Aumar*, were chiefe  
Captaynes of the army of Mahumet. Euery of these haue their  
proper bookes of theyr factes and traditions. And hercof pro-  
ceedeth the great dissention and discorde of religion and maners  
among this kynde of filthie men, whyle some confirme one doc-  
trine, and some an other, by reason of theyr diuers sectes of pa-  
trons, Doctours, and saintes, as they call them. By this meanes,  
are they marueylously diuided among them selues, and lyke  
beastes kylle them selues, for such quarelles of dyuers opinions,  
and all false. This also is the chiefe cause of warre betweene  
the *Sophie of Persia* and the great *Turke*, beyng neuerthelesse  
both Mahumetans, and lyue in moztall hatred one agaynst the  
other, for the mayntenance of theyr sectes, Satunces, and  
Apostles, whyle euery of them thynketh theyr owne to bee  
best.

Mahumets  
Librarie.

Nomothetæ  
Turcarum.

This *Hali*, our  
men that haue  
been in Persia,  
call *Mortus*,  
*Hali*. That is,  
Saint *Hali*.  
Discoyde and  
sectes of religi-  
on among the  
Mahume-  
tans, Turkes,  
and Persians.

Note.

Such come,  
such chaffe.  
Not only as  
mong Turkes  
and Persians,  
Secd.

Act. iiii.

OF

Eden. The decades.  
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Now will we speake of the maners and sect of Mahumet. Understande therefore, that in the highest part of the Tower aforesayd, is an open rounde place. Now shall you vnderstande what craite they vsed to deceyue our Carauans. The first euenyng that we came thither to see the Sepulchre of Ma-

humet, our Captaine sent for the chiefe priest of the Temple to come to him: and when he came, declared vnto him that the only cause of his commyng thither, was to visite the Sepulchre and bodie of *Nabi*, by which woord, is signified the Prophet Mahumet: and that he vnderstoode that the price to be admitted to the sight of these mysteries, should be foure thousande Saraphes of golde. Also that he had no parentes, neyther brothers, sisters, kinsfolkes, chyldren, or wyues, neyther that he came thither to buye merchaundies, as spices, or *Baccar*, or *Nardus*, or any manner of precious Jewelles: but only for very zeale of religion and saluation of his soule, and was therefore greatly desirous to see the bodie of the Prophet. To whom the priest of the Temple (they call them *Side*) with countenance lyke one that were distraught, made aunswere in this maner, Darest thou with those eyes with the which thou hast committed so many horrible sinnes, desyre to see him by whose sight God hath created heauen and earth: To whom agayne our Captayne aunswered thus, My Lorde, you haue sayde truely: neuerthelesse I pray you that I may synde so much fauour with you, that I may see the Prophet: whom when I haue secne, I will immediately thrust out myne eyes. The *Side* aunswered, O Prince, I will open all thynges vnto thee. So it is, that no man can denye but that our Prophet dyed heere, who if he would myght haue dyed at *Mecca*: But to shewe in him selfe a token of humilitie, and thereby to gyue vs example to followe

*Nabi*, is the name of Mahumet. A great price for vile marchandises.

Suche people suche priest.

My lorde bishop of Mecha

It seemeth that they know not where he was buried.



Iowe him, was willing rather heere then elsewhere to de-  
 parte out of this worlde, and was incontinent of Angelles  
 bozne into heauen, and there receyued as equall with them. The deupth he was.  
 Then our Captayne sayde to him, Where is Iesus Cbristus  
 the sonne of Marie? To whom the Side answered, At the  
 feete of Mahumet. Then sayde our Captayne agayne: It  
 suffyceth, it suffyceth, I will knowe no moze. After this, Thist at the feete of Mahumet.  
 our Captayne comynng out of the Temple, and turnyng  
 him to vs, sayd, See (I pray you) for what goodly stuffe I would  
 haue payde thye thousande Saraphes of golde: The same  
 daye at euenyng, at almost thye a clocke of the nyght, ten or  
 twelue of the Elders of the secte of Mahumet entred into  
 our *Caramana*, whiche remainned not paste a stone cast from the  
 gate of the citie. These ranne hyther and, thither, cryng lyke  
 madde men, with these wordes, Mahumet the messenger and  
 Apottle of God, shall rylse agayne. O Prophet, O God, Ma- Mahumet shal rylse. &c. with Juda.  
 humet shall rylse agayne, haue mercy on vs God. Our Cap-  
 tayne and we all rayled with this crye, tooke weapon with all  
 expedition, suspectyng that the Arabians were come to robbe  
 our *Caramana*: We asked what was the cause of that exclama-  
 tion, and what they cryed: for they cryed as doe the Christi-  
 ans, when sodeynly any marueylous thynng chaunceth. The  
 Elders answered, Sawe you not the lpyghtnyng whiche shone  
 out of the Sepulchre of the Prophet Mahumet. Our Cap- Falfe miracles to confirme falfe religion.  
 tayne answered, that he sawe nothyng, and we also beyng de-  
 maunded, answered in lyke maner. Then sayde one of the olde  
 men, Are you slaues? That is to say, bought men: mea-  
 nyng thereby *Mamalukes*. Then sayde our Captayne, We are  
 in deede *Mamalukes*. Then agayne the olde man sayde, You Neophiti.  
 my Lordes, can not see heauenly thinges, as beyng *Neophi-  
 ti*, (that is) newly come to the sayth, and not yet confirmed  
 in our religion. To this our Captayne answered agayne, Sic ne respon- des pontifici.  
 O you madde and insensate beastes, I had thought to haue gi-  
 uen you thye thousande peeces of golde; but now, O you  
 dogges, and pprogenie of dogges, I will gyue you nothyng.  
 It is therelore to bee vnderstoode, that none other thynng  
 came out of the Sepulchre, then a certayne flame which the  
 pyllets caused to come out of the open place of the Towre spoken  
 Aaa, iiii. of

Eden. The decades.  
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Le wes. Vertomannus

of here befoze, whereby they would haue deceyued vs. And therfoze our Captaine commaunded that thereafter none of vs should enter into the Temple. Of this also we haue most true experience, and most certaynely assure you, that there is neyther Iron or Steele, or the *Magnes Stone* that should so make the tomb of Mahumet to hange in the ayre, as some haue falsely imagined: neyther is there any mountayne nearer then foure myles: we remainned here thzee dayes to refreshe our company. To this citie, victualles and all kynde of coyne is brought from *Arabia Felix*, and *Babylon* or *Alcayr*, and also from *Ethiops*, by the redde sea, whiche is from this citte but foure dayes iourney.

The table that Mahumets Coombe hangeth in the ayre.

The iourney to Mecha.  
Cap. 14.



After that we were satisfied, or rather wearied, with the filthinesse and lothesomnesse of the trumpertes, deceites, trifles, and hypocrites of the religion of Mahumet, we determyned to goe forward on our iourney: and that by guiding of a pylot, who myght directe our course with the mariners bore

Journey on the lande by carde and compasse as on the sea.

The fountaine of Sainct Marke the Euangelist.

The sea of sande.  
*Mare fabulosum.*

or compasse, with also the carde of the sea, euen as is used in saylyng on the sea. And thus bendyng our iourney to the West, we founde a very saye well or fountayne, from the which flowed great aboundance of water. The inhabitantes asseyme that Sainct Marke the Euangelist was the aucthour of this fountayne by a miracle of God, when that region was in maner burned with incredible drynesse. Here we and our bestes were satisfied with drynke. I may not here omit to speake of the sea of lande, and of the daungers thereof. This was founde of vs befoze we came to the mountayne of the Lewes. In this sea of sand we trauelled the iourney of thzee dayes and nightes: this is a great brode plaine, all couered with white sande, in maner as small as flour: If by euill fortune it so chaunce that anye trauayle

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Le wes. Vertomanitis

of here befoze, whereby they would haue deceyued vs. And therfoze our Captaine commaunded that thereafter none of vs should enter into the Temple. Of this also we haue most true experience, and most certaynely assure you, that there is neyther Iron or Steele, or the Magnes stone that should so make the toombe of Bahunet to hange in the ayre, as some haue falsely imagined: neyther is there any mountayne nearer then foure myles: we remayned here thzee dapes to refreshe our company. To this citie, victualles and all kynde of coyne is brought from Arabia Felix, and Babylon or Alcayr, and also from Ethiope, by the redde sea, whiche is from this citie but foure dapes iourney.

The table that Bahunets Coombe hangs in the ayre.

The iourney to Mecha.  
Cap. 14.



After that we were satisfi'd, or rather weary'd, with the filchynesse and lothelomenesse of the trumperyes, deceytes, trickes, and hypocrites of the religion of Bahunet, we determyned to goe forwarde on our iourney: and that by guiding of a pylot, who myght directe our course with the mariners bore

Journey on the lande by carde and compasse as on the sea.

The fountaine of Sainct Marke the Euangelist.

The sea of sande.  
Mare fabulosum.

or compasse, with also the carde of the sea, euen as is vsed in saylpyng on the sea. And thus bendyng our iourney to the West, we founde a very sayre well or fountayne, from the which flowed great aboundance of water: The inhabitantes asseyme that Sainct Marke the Euangelist was the aucthour of this fountayne by a miracle of God, when that region was in maner burned with incredible drynesse. Here we and our bestes were satisfi'd with drynke. I may not here omit to speake of the sea of sande, and of the daungers thereof. This was founde of vs befoze we came to the mountayne of the Jewes. In this sea of sand we trauesled the iourney of thzee dapes and nightes: this is a great brode plaine, all couered with white sande, in maner as small as floure: If by euill fortune it so chaunce that anye trauple

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travaille that way southward, if in the meane time the wind come to the north, they are overwhelmed with sande. And although they shoulde haue prosperous wynde, yet are they so inuolued with sande, that they scatter out of the way, and can scarcely see the one the other .x. pases of. And therefore inhabitants trauiayling this way, are inclosed in cages of woodde, borne with Camels, and lyue in them, so passyng the iorney guided by pilots with maryners compasse and card, euen as on the sea, as we haue sayde. In this iorney also many peryshe for thirst, and many for dynkyng to muche, when they fynde suche good waters. In these sandes is founde *Momia*, whiche is the fleshe of such men as are drownded in these sandes, and there dyed by the heate of the Sunne: So that those bodyes are preserued from putrifaction by the dynesse of the sand: and therefore that dye fleshe is esteemed medicinable. Albeit there is an other kynde of more pretious *Momia*, which is þe dyed and embalmed bodyes of kynges and princes, whiche of long tyme haue been preserued dye without corruption. When the wynde bloweth from the northeast, the sand riseth, & is dyuen against a certayne mountayne which is an arme of the mount *Sinai*. There we found certayne pylers artificially wrought, whiche they call *Ianuan*. On the lefte hande of the sayde mountayne, in the toppe or rydge thereof, is a denne, and the entrie into it, is by an Iron gate. Some sayne that in that place *Mabumet* lyued in contemplation. Here we heard a certayne horrible noyse and crye: for passyng the sayde mountayne, we were in so great daunger, that we thought neuer to haue escaped. Departyng therefore from the fountayne, we continued our iorney for the space of .x. dayes: And twyse in the way fought with spytie thousande *Arabians*, and so at the length came to the citie of *Meccha*, where al thinges were troubled by reason of the warres betweene two brethren, contending whiche of them shoulde possesse the kyngedome of *Meccha*.

*Momia.*

*Momia of kynges bodyes embalmed.*

*Mont Sinai.*

The den where *Mabumet* liued in contemplation.

*Meccha.*  
The kingdom of *Meccha.*

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Of the fourme and situation of the citie of  
Mecha : and why the Mahumetans  
resort thither .Cap .15.

Mecha, whi-  
che Abrahain  
Ditelius cal-  
leth Mecca.



Whe the tyme requirerth to speake some-  
what of the famous citie of *Mecha*, or *Mec-  
ca*, what it is, howe it is situate, and by  
whom it is governed . The citie is very  
large and well inhabited , and contayneth  
in rounde fourme syxe thousande houses, as  
well buyded as ours , and some that cost

thre or foure thousande peeces of golde : it hath no walles,  
About two furlongs from the citie is a mount, where the way is  
cutte out, whiche leađeth to a playne beneath . It is on euery  
syde fortified with mountaynes, in the stead of walles or bulwarks,  
and hath foure entries . The gouernour is a *Soltan*, and one of  
the foure brythren of the progenie of *Mahumet* , and is subiect  
to the *Soltan* of Babylon, of whom we haue spoken before : His  
other thre brythren be at continuall warre with hym . The  
xviii. daye of *Maye*, we entred into the citie by the north syde:  
then by a declynng way, we came into a playne . On the  
south syde are two mountaynes, the one very neere the other, di-  
stant onely by a litle valley, whiche is the way that leađeth to the  
gate of *Mecha* . On the east syde, is an open place betweene two  
mountaynes, lyke vnto a valley, and is the waye to the moun-  
tayne where they sacrifice to the Patriarkes *Abraham* & *Isaac*.  
This mountayne is from the citie about .x. or .xii. myles, and of  
the heyght of thre stones cast : it is of stone as harde as mar-  
ble, yet no marble . In the toppes of the mountayne, is a Temple  
or *Meschita*, made after their fashon, and hath thre wayes to  
enter into it . At the foote of the mountayne are two cisterns,  
whiche conserue waters without corruption : of these, the one is  
reserued to minister water to the Camels of the *Carauana* of  
Babylon or *Alcayr* , and the other, for them of *Damasco* . It  
is rayne water, and is deuied far of.

The Soltan of  
*Mecha*.

Sacrifice to  
*Abraham* and  
*Isaac*.

But



But to returne to speake of the citie: for as touchyng the maner of sacrifice which they vse at the foote of the mountayne, wee wyll speake hereafter. Entryng therfore into the citie, wee founde there the Carauana of Memphis, or Babylon, which puenented vs epyght dayes, and came not the waye that wee came. This Carauana conteyned threescore and foure thousande Camelles, and a hundred Mamelukes to guyde them. And here ought you to consyder, that by the opinion of all men, this citie is greatly cursed of God, as appeareth by the great barrennesse thereof, for it is destitute of all maner of frutes and corne. It is scorched with dypnesse for lacke of water, and therfore the water is there growen to suche pryce, that you can not for twelue pence buye as muche water as wyll satisfye your thyrst for one day. Nowe therfore I wyll declare what prouision they haue for victuales. The most part is brought from the citie of Babylon, otherwyle named Memphis, Cayrus, or Alcayr, a citie of the ryuer of Nilus in Egypt, as we haue sayde before, and is brought by the red sea (called Mare Erytbreum) from a certayne port named Gida, distaunt from Mecha fourtie myles. The rest of theyr prouisions, is brought from Arabia Felix (that is) the happye or blessed Arabia: so named for the fruitfulnessse thereof, in respect of the other two Arabiaes, called Petrea & Diserta, that is, stonpe and desart. They haue also muche corne from Eshyopia. Here we found a marueylous number of straungers and peregrynes, or Wylgryms: Of the whiche, some came from Syria, some from Persia, and other from both the East Indiaes, (that is to say both India within the ryuer of Ganges, and also the other India without the same ryuer. I neuer sawe in anye place greater abundaunce and frequentation of people, forasmuche as I could percepue by tarryng there the space of .xx. dayes. These people resoꝛt thither for diuers causes, as some for merchandies, some to obserue theyr bowe of Wylgrymage, and other to haue pardon for theyr synnes: as touchyng the whiche we wyll speake moꝛe hereafter.

Mecha cursed of god.

Water very deare.

The ryuer Nilus.

The red sea.

Arabia Felix.

Many pples grymes and strangers at Mecha.

Why so many nations resoꝛt to Mecha.

Of

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Of the merchandies of Mecha,

Cap. 16.



From *India* the greater, which is both with-  
in & without the ryuer of *Ganges*, they haue  
pearles, p̄cious stones, and plentie of  
sp̄ces: and especially from that cite of  
the greater *India*, which is named *Bangela*,  
they haue muche gossampyne cloth and  
sylke. They haue also sp̄ces from *Ethio-  
pia*: and therefore we must needes confesse that this cite is a  
famous mart of many ryche thynges, wherof there is great  
plentie.

Of the Pardons or Indulgences of  
Mecha. Cap. 17.



The temple of  
Mecha.

Et vs now returne to speake of the pardons  
of pilgrims, for the which so many strange  
nations resort thither. In the myddest of  
the cite, is a Temple, in fashion lyke vnto  
the *Collossus* of Rome, the *Amphitheatrum*.  
I meane, lyke vnto a stage, yet not of mar-  
ble or hewed stones, but of burnt bryckes:  
For this temple, lyke vnto an *Amphitheater*, hath fourescore and  
ten, or an hundred gates, and is vaulted. The entrance, is by a  
discent of twelue flayers or degrees on every part: in the church  
porche, are solde only iewels and p̄cious stones. In the entry  
the gylded walles shyne on every syde with incomparable splen-  
dour. In the lower part of the temple (that is vnder the vaulted  
places) is seene a marueplous multitude of men: For there are  
fyue or syxe thousand men that sell none other thyng then sweete  
oyntmentes, and especially a certayne odoriferous and most  
sweete powder, wherewith dead bodyes are embalmed. And  
from hence, all maner of sweete sauours are carried in maner  
into the countreys of all the *Mabumetans*. It passeth all beleefe  
to thynke of the exceedyng sweetenesse of these sauours, farre sur-  
mounting



the shoppes of the Apothecaries . The .xxlii. daye of Maye,  
the pardones began to be graunted in the Temple, and in  
what maner we wyl nowe declare . The Temple in the myd-  
dest is open, without any inclosyng, and in the myddest also ther-  
of, is a Turret, of the largnesse of syxe pales in cerculle, and in-  
volued or hanged with cloth or tapestry of sylke, and passeth  
not the heygth of a man . They enter into the turret by a gate of  
sylker, and is on euery syde besette with vesselles full of balme.  
On the day of Pentecost, licence is graunted to al men to se these  
thynges . The inhabitantes affyrme, that balme or balsame,  
to be parte of the treasure of the *Soltan* that is *Lorde of Mecha*.  
At euery haute of the turret, is fastened a rounde circle of Iron,  
lyke to the ryng of a dooze . The .xxlii. day of Maye, a great  
multitude of people beganne earely in the moynyng befoze day,  
seuen tymes to walke about the Turret, kyllyng euery corner  
thereof, ostentymes feelyng and handdelyng them . From  
this Turret, about tenne or twelue pales, is an other Turret,  
like a Chappell buylded after our maner . This hath thye or  
foure entres: in the myddest thereof is a well of thyescoze and  
tenne cubites deepe: the water of this Well is infected with  
salt Peter or salniter . Eght men are therevnto appoynted to  
drawe water for all the people: and when a multitude of peo-  
ple haue seuen tymes gone rounde about the first Turret, they  
come to this well: and touchyng the mouth or bym there-  
of, they saye thus, Be it in the honour of God, God pardon me,  
and forgyue me my synnes . When these woordes are sayde,  
they that drawe the water, powze thye buckettes of water on  
the headdes of euery one of them that stand neere about the well,  
and washe them all wette from the headde to the foote, al-  
though they be apparelled with sylke . Then the dotyng fooles  
dreame that they are cleane from all theyr synnes, and that their  
synnes are forgyuen them . They saye furthermoze, that the  
first Turret, wherof we haue spoken, was the first house that  
ruer *Abraham* buylded: and therefore, whyle they are yet all  
wette of the sayd washyng, they go to the mountayne, where (as  
we haue sayde befoze) they are accustomed to sacrifice to *Abra-  
ham*.

A Turret in  
the Temple of  
*Abitha*.

A gate of siluer.

Balsame or  
balme.

A chappell with  
a well in it, in  
the Temple.

A strange  
baptisme for  
remission of  
synnes.

Good meaning  
sufficieth not.

The house of  
*Abraham*.  
Sacrifice to  
*Abraham*.

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ham. And remaining there two daies, they make the said sacrifice to Abraham at the foote of the mountayne.

The maner of Sacrificyng at Mecha. Cap. 18.



As muche as for the most parte, noble spirites are deyled with nouelties of great and straunge thynges, therfore to satisfie their expectation, I wyl describe theyr maner of sacrificyng. Therfore, when they intend to sacrifice, some of them kyl thre sheepe, some foure, and some tenne: So that the butcherie sometyme so floweth with blood, that in one sacrifice are slayne aboute thre thousande sheepe. They are slayne at the rpyng of the Sunne, and shortly after are distributed to the pooze for Gods sake: for I sawe there a great and confounded multitude of pooze people, as to the number of .xxx. thousande.

These make many and long dyches in the feeldes, where they keepe fyre with Camels doong, and rost or seeth the fleshe that is geuen them, and eat it euen there. I beleue that these pooze people come thither rather for hunger then for deuotion: which I thinke by this coniectur, that great abundance of cucumbers are brought thither from *Arabia Felix*, whiche they eat, casting away the parynges without their houses or tabernacles, where a multitude of the sayde pooze people geather them euen out of the myze and sande, and eat them, and are so greedie of these parynges, that they fyght who may geather most. The daye folowing, their *Cadi* (which are in place with them as with vs the preachers of gods worde) ascended into a hygh mountayne, to preache to the people that remayned beneath: and preached to them in theyr language the space of an houre. The summe of his sermon was, that with teares they shoulde bewaile theyr sinnes, and beate their brestes, with sighes and lamentation. And the preacher hym selfe with loude voyce, spake these woordes, O Abraham beloued of god, O Isaac chosen of god, and his friend, praye to god for the people of *Nabi*. When these woordes were sayde, sodenly were heard lamenting voyces. When the sermon was done, a rumoz was spredde that a great armie of *Arabians*, to the number of twentie thousande, were commyng.

With

Sacrifice of sheepe.

Religion for pouertie.

Cadi, a preacher.

A goodly sermon.

Soldiers trouble the word of God.





With whiche newes, they that kept the Caravanas beyng greatly feared, with all speede, lyke madde men, fledde into the cite of Mecca, and we agayne hearing newes of the Arabians appoche, fledde also into the cite. But whyle wee were in the mydwaye betwene the mountayne and Mecca, we came by a despicable wal, of the breadth of foure cubites: The people passyng by this wall, had couered the waye with stones, the cause whereof, they saye to be this: When Abraham was commaunded to sacrifice his sonne, he wylled his sonne Isaac to folowe hym to the place where he should execute the commaundement of God. As Isaac went to folow his father, there appeared to hym in the way a Deuyl, in lykenesse of a fayre and freendly person, not farre from the sayde wall, and asked hym freendlye whyther he went. Isaac answered that he went to his father who carryed for hym. To this the enimie of mankynde answered, that it was best for hym to carrye, and yf that he went anye further, his father woulde sacrifice hym. But Isaac nothyng feareyng this aduertisement of the Deuyl, went foreward, that his father on hym myght execute the commaundement of God: and with this answer (as they saye) the Deuyl departed. Yet as Isaac went forwarde, the Diuell appeared to hym agayne in the lykenesse of an other frendlye person, and forbade hym as before. Then Isaac takyng by a stone in that place, hurde it at the Deuyl, and wounded hym in the forehead: In witness and remembraunce whereof, the people passyng that waye, when they come neare the wall, are accustomed to cast stones agaynst it, and from thence go into the cite. As we went this way, the ayre was in maner darkened with a multitude of stocke Doves. They saye that these Doves, are of the progenie of the Dove that spake in the eare of Mahomet, in lykenesse of the Holpe Ghost. These are seene every where, as in the villages, houses, tauernes, and graniers of cozne and rye, and are so tame, that one can scharcllye vyue them a way. To take them or kyll them, is esteemed a thyng worthy death: and therfore a certayne pensyon is geuen to nouryshe them in the Temple.

Where Abraham sacrificed his sonne Isaac.

The Diuell appeared to Isaac.

Isaac wounded the Deuyl in the forehead.

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

Of

Eden. The decades.  
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Of the Vnicorns of the temple of Mecha,  
whiche are not scene in any other  
place. Cap. 19.



Monoceros.

The Vnicor-  
nes.

The Vnicorns  
hozne.

In the other part of the temple are parkes  
of places inclosed, where are scene two  
Unicorns, named of the Greekes *Monoceros*,  
and are there shewed to the people  
for a myracle, and not without good rea-  
son, for the seldomenesse and strange natu-  
re. The one of them, which is much bygh-  
er then the other, yet not muche vnlyke to a coltic of thyrre  
monethes of age, in the forehead groweth onely one hozne, in ma-  
ner ryght foorth, of the length of thre cubites. The other is  
much younger, of the age of one yeere, and lyke a young coltic:  
the hozne of this, is of the length of foure handfuls. This beast  
is of the coloure of a hozle of weesell coloure, and hath the head  
lyke an Hart, but no long necke, a thynne mane hangyng only  
on the one syde: theyr legges are thyn and slender, lyke a fatone  
or hynde: the hooves of the fore fecte are diuided in two, much like  
the fecte of a Goat, the outwarde part of the hynder fecte is very  
full of heare. This beast doubtlesse seemeth wyld and fierce,  
yet tempereth that fiercenesse with a certayne comelnesse. These  
Unicornes one gaue to the Soltan of Mecha, as a most pre-  
cious and rare gyfte. They were sent hym our of Ethiope by a  
kyng of that countrey, who desired by that present to gratifie the  
Soltan of Mecha.

Of diuers thynges which chaunced to me  
in Mecha: And of Zida, a port  
of Mecha. Cap. 20.



It may seme good here to make mention  
of certayne thynges, in the which is scene  
sharpenesse of witte in case of vrgent ne-  
cessitie, which hath no lawe, as sayeth the  
prouerbe: for I was dyuen to the poynt  
howe I myght vniuely escape from Me-  
cha. Therefore whereas my Captayne  
gaue me charge to buy certayne thyngs, as I was in the market  
place,





place, a certayne Hamaluke knewe me to be a Christian. And therefore in his owne language, spake vnto me these woordes, *Ine mename*: That is, whence arte thou? To whom I answered that I was a Bahumetan. But he sayde, Thou sayest not truly. I sayde agayne, By the head of Bahumet, I am a Bahumetan. Then he sayde agayne, Come home to my house. I folowed him willingly. When we were there, he began to speake to me in the Italian tongue, and asked me agayne from whence I was, assymyng that he knewe me, and that I was no Bahumetan: Also that he had been sometyme in *Genoa* and *Venice*. And that his woordes myght be the better beleued, rehearsed many thinges whiche testified that he sayde truth. When I vnderstoode this, I confessed freely that I was a Romane, but professed to the sayth of Bahumet in the citie of Babylon, and there made one of the Hamalukes. Whereof he seemed greatly to reioyce, and therefore vsed me honourably. But because my desyre was yet to goe further, I asked the Bahumetan whether that citie of *Mecha* was so famous as all the world spake of it: and inquired of him where was the great aboundance of pearles, precious stones, spices, and other rich merchandies that the bzulte went of to be in that citie. And all my talke was to the ende to grope the mynde of the Bahumetan, that I might know the cause why such thinges were not brought thither as in tyme past. But to auoyde all suspicion, I durst here make no mention of the dominion which the King of Portugale had in the most parte of that Ocean, and of the gulfes of the redde sea and *Persia*. Then he began with moze attentpue mynde, in order to declare vnto me the cause why that marte was not so greatly frequented as it had been befoze, and layde the only faulte therof in the kyng of Portugale. But when he had made mention of the King, I began of purpose to detracte his fame, least the Bahumetan might thinke that I reioyced that the Christians came thither for merchandies. When he percepued that I was of profession an enemy to the Christians, he had me yet in greater estimation, and proceeded to tell me many thynges moze. When I was well instructed in all thinges, I spake vnto him friendly these woordes in the Bahumets language, *Menaba Menalabi*: That is to say, I pray you assist mee. He asked

Why Mecha is not so much frequented as in tyme past.

The dominion of the King of Portugale in the East partes

Hypocrite.

Bbb. l.

me

Eden. The decades.  
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me wherein. To helpe me (sayde I) howe I may secretly depart hence. Confirmyng by great othes, that I would goe to those Kinges that were most enemies to the Christians: Affirmyng furthermoze, that I knewe certayne secretes greatly to be esteemed, whiche if they were knowen to the sayde kynges, I doubted not but that in shorte tyme I shoulde bee sent for from *Mecha*. Astonysed at these wordes, he sayde unto mee, I pray you what arte or secrete doe you knowe? I answered, that I would gyue place to no man in makyng of all maner of Gunnes and artillerie. Then sayde hee, Prayed be *Mahomet* who sent thee hyther, to do him and his Saintes good service: and willed me to remayne secretly in his house with his wyfe, and requyred me earnestly to obtayne leaue of our Captayne, that vnder his name he myght leade from *Mecha* sixtene Camelles laden with spices, without payyng any custome: for they ordinarily paye to the Soltan thirtie Saraphes of golde, for transportyng of such merchandies for the charge of so many Camelles. I put him in good hope of his request, although he would aske for a hundred, affirmyng that that myght easily be obtayned by the priuileges of the *Mamalukes*, and therefore desired him that I myght safely remayne in his house. Then nothyng doubtyng to obtayne his request, he greatly reioyced, and talkyng with me yet moze freely, gaue me further instructions, and counsayled me to repayre to a certayne King of the greater *India*, in the kyngdome and realme of *Decham*, whereof we will speake hereafter. Therefore the day before the *Carauana* departed from *Mecha*, he willed me to lye hyde in the most secreete parte of his house. The day folowynge, early in the moornyng, the trumpetter of the *Carauana* gaue warning to all the *Mamalukes* to make readie their horses, to directe their iourney toward *Syria*, with proclamation of death to all that shoulde refuse so to doe. When I hearde the sounde of the Trumpet, and was aduertised of the streight commaundement, I was marueylously troubled in mynde, and with heauy countenance desired the *Mahometans* wyfe not to betraye me, and with earnest prayer committet my selfe to the mercie of God. On the Tuesday folowynge, our *Carauana* departed from *Mecha*, and I remayned in the *Mahometans* house with his wyfe, but he folowed the *Carauana*.

Paying of custome to the Soltan.

The realme of Decham in India.





Yet before he departed, he gaue commaundement to his wyfe to  
 byng me to the *Carauana*, which should departe from *Zida* the  
 pozte of *Mecba*, to goe into *India*. This pozte is distant from  
*Mecba*, xl miles. Whillett I laye thus byd in the *Dahumetans*  
 house, I can not expresse how friendly his wyfe bled me. This al-  
 so furthered my good interteynment, that there was in the  
 house a fayre young mayde, the Niese of the *Dahumetan*, who  
 was greatly in loue with me. But at that tyme, in the myddest  
 of those troubles and feare, the fyze of *Venus* was almost ex-  
 tincte in mee: and therefore with daltance of fayre woordes  
 and promises, I styll kepte my selfe in her fauour. There-  
 fore the Fryday folowpng, about noone tyme I departed,  
 folowpng the *Carauana* of *India*. And about mydnyght, we  
 came to a certayne village of the Arabians, and there remay-  
 ned the rest of that nyght, and the nexte day tyll noone.

*As Affliction com-  
 leth lecherp.*

From hence we went forwarde on our Iourney towarde *Zida*,  
 and came thpyther in the silence of the nyght. This citie hath  
 no walles, yet fayre houses, somewhat after the buyldyng of  
*Italie*. Heere is great aboundance of all kynde of merchan-  
 dies, by reason of resozte in maner of all nations thpyther, ex-  
 cepte *Iewes* and *Christians*, to whom it is not lawfull to come  
 thpyther. Alsoone as I entered into the citie, I went to their  
 Temple of *Meschita*, where I sawe a great multitude of  
 poore people, as about the number of. xx. thousande, atten-  
 dyng a certayne *Pilote* who should byng them into their coun-  
 trey. Heere I suffered muche trouble and affliction, beyng  
 enforced to hyde my selfe among these poore folkes, saypnyng  
 my selfe very sicke, to the ende that none should be inquisitue  
 what I was, whence I came, or whyther I would. The *Lorde*  
 of this citie is the *Soltan* of *Babylon*, brother to the *Soltan* of  
*Mecba*, who is his subiecte. The inhabitauntes are *Dahume-  
 tans*. The soyle is vnfruitfull, and lacketh freshe water. The sea  
 beatech agaynst the towne. There is neuerthelesse aboundance  
 of all thinges: but brought thpyther from other places, as from  
*Babylon* of *Nilus*, *Arabia Felix*, and dyuers other places. The  
 beate is here so great, that men are in maner dyled by there-  
 with. And therefore there is ever a great number of sicke folkes.  
 The citie conteyneth about fyue hundred houses.

*The citie of  
 Zida.*

*Poore Pilo-  
 grims that  
 came from  
 Mecha.*

Bbb ii.

After

Eden. The decades.  
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## Lewes Vertomannus

From Arabia  
to Persia.

After sytience dayes were past, I couenaunted with a pilot, who was ready to departe from thence into *Persia*, and agreed of the price, to goe with him. There laye at Anker in the hauen almost a hundred Brigantines and Follies, with diuers boates and barckes of sundry sortes, both with Oyes and without Oyes. Therefore after thye dayes, gyyng wynde to our layles, we entred into the redde sea, othertwyle named *Mare Erythraum*,

The red sea.

Of the red sea, and why it can not be sayled  
in the nyght. Cap. 21.



It is well knowen to wyse men that this sea is not red, as some haue imagined, but is of the colour of other seas. We continued therefore our wyage vntyll the going downe of the Sunne. For this sea, is nauigable only in the day tyme: and therefore in the nyghtes, the maryners rest them, vntyll they come to the Ilande named *Chameran*, from whence they procede forwarde moze safely. Why this sea can not be sayled in the nyght, they say the cause to be, that there are many daungerous sandes, rockes, and shelues: and therefore that it is needefull of diligent and long prospecte, from the toppes Castell of the shyppe, to toselee the dangerous places.

The



The seconde booke, entreating of *Arabia Felix*,  
That is, the happie or blessed  
*Arabia*.

Of the citie of Gezan, and the fruitfulnessse  
thereof. Cap. I.



As muche as hitherto wee haue spoken  
somewhat of the maners of the people and  
citties of *Arabia Felix*, it may nowe seme  
conuenient to finishe the reste of our vyage  
with such thinges as we haue scene in the  
sayde countrye of *Arabia*. Therefore after  
sixe dayes saylyng, we came to a citie na-  
med *Gezan*. It hath a commodious porthe, and very fayre, where  
we found about fourtie and fyue *Bygantines* and *Foisttes* of dy-  
uers regions. The citie is harde by the sea syde, and the Prince  
thereof, is a *Bahumetan*. The soyle is fruitful, lyke vnto *Ita-  
lie*: It beareth *Pomegranates*, *Quinces*, *Peaches*, *Apples* of  
*Assyria*, *Pepons*, *Melons*, *Oranges*, *Gourdes*, and dyuers o-  
ther fruite: Also *Roses*, and sundry sortes of floures, the fayrest  
that euer I sawe: It seemeth an earthly *Paradys*. The moste  
parte of the inhabitauntes go naked. In other thinges, they lyue  
after the maner of the *Bahumetans*. There is also great abun-  
dance of fleshe, wheate, barley, the grayne of whyte *Millet* or  
*Hirse* (whiche they call *Dora*) whereof they make very sweete  
bread.

The citie of  
*Gezan*.

Of certayne people named *Ban-  
duin*. Cap. 2.

Departing from the citie of *Gezan*, the space of .v. dayes,  
saylyng towarde the lefte hande, hauyng euer the coast of  
the lande in sight, we came to the sight of certayne hou-  
ses, where about .xiiii. of vs went alande, hoppng to haue  
had some victuals of the inhabitans. But we lost our labour, for  
in the steepe of victuals, they cast stones at vs with slinges. They  
were about a hundred that fought with our men for the space of  
an

Bbb.iii.

Eden. The decades.  
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## Lewes Vertomandus

an houre. Of them were slayne .xxiiii. The rest were dyuen to flyght, they were naked, and had none other weapons then spyges. After they flyght, we brought away with vs certayne beens and Calues very good. Shortly after a great multitude of the inhabitauntes shewed them selues to the number of fyue or fyve hundred: but we departed with our praye, and returned to the shypes.

### Of an Ilande of the red sea, named Camaran. Cap.3.

**T**he same day saylyng forwarde, we came to an Iland named *Camaran*, which conteyneth ten myles in circuite. In it is a towne of two hundred houses, the inhabitantes are *Dahunnitans*: it hath aboundaunce of freshe water and flethe, and the sayrest salte that euer I sawe. The porte is eight myles from the continent, it is subiecte to the *Soltan of Amanian of Arabia Felix*. After we had remayned here two dayes, we tooke our way towarde the mouth of the red sea in the space of two dayes saylyng: This sea may here be sayled both day and nyght. For (as we haue sayde befoze) from this Ilande vnto the porte of *Zida*, the red sea is not safely nauigable by nyght. When we came to the mouth of the sea, we seemed to be in manner inclosed, for that the mouth of the sea is there very streyght, and no moze then thye myles ouer. Towarde the right hande, the continent lande is seene of the heygth of ten pases: the soile seemeth rude and not cultured. At the leste hande of the sayde mouth, ryseth a very hygh hyll of stone. In the myddest of the mouth, is a litle Ilande vnhabited, named *Bebmendo*, and is towarde the leste hande to them that sayle to *Zeila*: But they that goe to *Aden*, must keepe the way to the leste hande. All this way, we had euer the lande in our sight, from *Bebmendo* to *Aden*, in the space of two dayes and a halfe.

Of

Eden. The decades.  
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Of the citie of Aden, and of their maners  
and customes towarde straun-  
gers. Cap. 4.

**I** Doe not remember that I haue scene any citie better forti-  
fied then this: It standeth on a soyle not much vnequall, it is  
walled on two sydes: The reste is inclosed with mountaynes,  
hauyng on them fyue foxtresses. The citie conteyneth sixe  
thoussande houses. They exercise of bying and sellyng; begyn-  
neth the seconde houre of the nyght, by reason of extreame heate  
in the day tyme. A stone cast from the citie, is a mountayne,  
hauyng on it a foxtresse. The shippes lye neare the foote of the  
mountayne: it is certaynely a very goodly citie, and the fay-  
rest of all the cities of *Arabia Felix*. To this, as to the chiefe  
marke, the merchauntes of *India*, *Ethiopia*, and *Persia*, haue re-  
course by sea, and they also that resorte to *Mecha*. Assoone as  
our *Bygantines* came into the hauen, immediately the custo-  
mers and searchers came aborde, demaundayng what we were,  
from whence we came, what merchaundies we brought, and  
howe many men were in euery *Bygantine*.

Byeing aduertised of these thinges, immediately they tooke  
away our masse, sayles, and other tackelynges of our shyp-  
pes, that we should not departe without paying of custome.

The day after our arryuyng there, the *Mahumetans* tooke  
mee, and put shackles on my legges, whiche came by occasi-  
on of a certayne *Idolatour* who cryed after mee, sayng, *O*  
*Christian Dogge*, bozne of *Dogges*. When the *Mahu-*  
*metans* hearde the name of a *Christian*, incontinent they  
layde handes on mee, and brought mee to the *Licuetenaunt*  
of the *Soltan* of that place, who assemblyng his counsaile,  
asked their opinion if I should bee put to death as a spye of  
the *Christians*.

The *Soltan* him selfe was out of the citie, and therefore his  
*Licuetenaunt*, who had yet neuer adiudged any man to death,  
thought it not good to gyue sentence agaynst mee, before the

Wbb.iiii.

Soltan

Of the citie of  
Aden looke.  
Cap. 13.

Bying and sel-  
lyng by nyght.

The Ketchhorre  
taken and put  
in prison.

Picade the  
Hoonke wys-  
teth that *Chy-*  
stians are  
founde in all  
regions sayng  
in *Arabia* and  
*Egypt*, where  
they are most  
hated.



Lewes Vertomannus

Soltan should be aduertised hereof . And therefore I escaped this present daunger, and remayned in custodie fiftie and fyue dayes, with an Iron of eightiene pounce weyght hangyng at my secte . The seconde day after I was taken, many Bahumetans in great rage resorted to him, whose office was to make inquisition of treason . These a fewe dayes before, by swymyng hardy escaped the handes of the Portugales, with the losse of theyr Foistes and Barkes, and therefore desired greatly to bee reuenged of the Christians: asseyning with outragious crye, that I was a spye of the Portugales. But God sayled not to assyst me . For the maister of the prison, perceyuing the outrage of the Bahumetans, and fearyng that they would offer me violence, made fast the gates of the prison . After that fyue and fiftie dayes were past, the Soltan commaunded that I should be brought before him : and so, set bypon a Camel with my shackles, I came in eight dayes iourney to the place where the Soltan laye, and was brought to his presence in a citie named Rhada : for there the Soltan had assembled an army of thirtie thousande men, to make warre agaynst the Soltan of the citie of Sana, whiche is thre dayes iourney from Rhada, and situate partly on the declining of a hyll, and partly in a playne, very fayre to be seene, well peopled, and hauyng plentie of all thinges . When I came before the Soltan, he began to aske me what I was . I answered that I was a Roman, professed a Hamalike in Babylon of *Alcayr*, and that of religious mynd to discharge my conscience of a vowe whiche I had made to see the bodie of *Nabi* the holy Prophet, I came to the citie of *Medinathalhabbi*, where they say he is buried : and that in all cities and countreys by the way, I hearde honourable repozte of his greatnesse, wisdom, and singuler vertue, and therefore ceassed not vntyll I entred his dominions, moste desirous to see his face, yeloyng thankes to God, and *Nabi*, that it was nowe my chaunce to be presented before him: trustyng that the equitie of his wisdom, would thereby consyder that I was no spye of the Christians, but a true Bahumetar, and his seruant and slaue. Then sayde the Soltan, *Saye, Leila illala Mabumet resullala* : whiche wordes I coulde neuer well pronounce, eyther that it pleased not God, or that for feare and scruple

The wordes  
of them that  
professe the res-  
urrection of I. C. S.  
p. 112.

Lden. The decades.  
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of conſcience, I durſt not . Therefore when hee ſawe mee holde my peace, he committed me agayne to pryſon, commaunding that I ſhoulde be ſtraightly looked vnto, where .xvi. men of the citie were appoynted, euery daye ſoure, to watche me by courſe. So that for the ſpace of thye monethes, I had not y fruſtation of heaue, during which miſerable time, me diet was euery day a loſe of myllet, ſo litle that ſeuen of them woulde not haue ſatiſfied my hunger for one daye: But if I myght haue had my ſpell of water, I woulde haue thought my ſelfe happie . Within thye dayes after the Soltan marched with his army of thyrtye thouſande footemen (as we haue ſayde) and thye thouſande horſemen, to beſeege the citie of Sana . Theſe horſemen were borne of Chriſtian parentes, and blacke like the Ethiopians, and whyle they were yet very young, were bought in the kyngdome of Preſter Iohn, named in Latine Preſbyter Iohannes, or rather Precioſus Iohannes . Theſe Chriſtian Ethiopians, are alſo named Abbyſſini . They are brought by in <sup>Pol</sup>line of warre, as are the Mamelukes and Ienezares of the Turkes. This Soltan hath them in great eſtimation, for they are the gard of his owne perſon, and therefore haue greater wages, and are in number foureſcore thouſande . They couer theyr bodie with a ſudon, like vnto a cloke or cape, putting out onely one arme, and are beſyde naked without any other apparell . In the warres they vſe rounde targettes, made of buſſes hydes, with certayne litle barres of Iron to ſtrengthen them. Theſe targettes are paynted very fayre with ſundrye colours, and very commodious to reſpiſte dartes, and are in largeneſſe as muche as the mouth of a barell: the handle is made of woodde, as bygge as they may well holde in theyr handes, and made faſt with nayles . They vſe dartes, and ſhorſe brode ſwoordes . At other tymes, they vſe alſo beſtures of linnen cloth of ſundrye colours. Alſo of goſſampine or Xylon. other wyſe alſo named bombaline . In the warres, euery man beareth wich hym a ſlyng, which he caſteth, fyrſt ſhaking it often about his head . When they come to .xl. or .l. yeres of age, they make them hoznes, by wreathyng y heare of their beds, ſo bearyng two hoznes lyke young Gotes . When they procede to the warres, fyue thouſande Camels ſolowe the army, all laden with ropes of bombaline.

Soldiers horſemen of Chriſtian Ethiopians of the dominion of Preſbyter Iohannes. Abbyſſini, vnder Preſter Iohn.

A gard of foure ſcore thouſand blacke men.

Targettes.

Slynges.

Howe

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## How the women of Arabia, are greatly in loue with whyte men.

Cap. 5.

**A**fter the army was departed, I was incontinent committed to pylson, as I haue sayde . Harde by the pylson was a long entrie in maner of a cloyster, where somtyme we were permitted to walke . We shall further vnderstande, that in the *Soltans* place remainned one of his three wyues, with twelue young maybes to wayte bypon her, very sayre and comely, after theyr maner, and of coloure inclinyng to blacke . The sauoure that they boze me, helped me very much, for I with two other, beyng in the same pylson, agreed that one of vs shoulde counterfytte him selfe to be mad, that by this deuice, one shoulde myghte helpe an other . In fine, it was my lotte to take bypon me the mad mans part , and therefore stode me in hande to do suche follies as pertayne to madnesse . Also the opinion whiche they haue of mad folkes, made greatly for my purpose : for they take mad men to be holy , and therefore suffered me to run moze at large, vntyll the *Cremices* had geuen iudgement together I weare holy, or ragyng mad, as appeareth hereafter . But the fyrst three dayes in which I began to shew my madnesse, werped me so muche, that I was neuer so tyred with labour or greued with payne, for the boyes and rascall people somtyme to the number of .xl. or .l. hurled stones at me almost without ceassing, while in the meane time againe I paid some of them home with lyke wages . The boyes cryed euer after me, calling me mad man . And to shewe it the moze, I carped alwayes stones with me in my shyrt, for other apparel had I none . The queene hearyng of my follies, looked oftentimes out of the wyndowes to see me, moze for a secrete loue she boze me, then for the pleasure she tooke in my follies, as afterwarde appeared.

Counterfet  
madnesse.

There





Therefore on a tyme, when some of them, muche madder then I, played the knaues with me in the syght of the queene (whose secreete fauour towardes me I somewhat percepued) that my maddenesse myght seeme moze manifest, I cast of my hyszt, and went to the place befoze the wyndowes, where the queene myght see me all naked: where in I percepued she tooke great pleasure. For she euer founde some occasion that I myght not goe out of her syght: and would sometymes, with all her damoselles waytynge on her, spende almost the whole dape in beholding me: and in the meane season diuers tymes sent me secreete muche good meate by her maydens, and when she saw the boyes or other do me any hurt, she hadde me kyll them, and spare not, reuylng them also, and calling them dogges and beastes. In the pallace was nourysed a great fatt sheepe: for there are some of such exceedyng bygnesse, that only the taylor wayeth .xi. or .xii. pounce weyght. Under the coloure of madnesse, I layd hand on this sheepe, saying, *Leila illala Mabumet resullala*: which wordes the *Soltan* befoze, when I was brought to his presence, wplyd me to say, to proue whether I were a *Mabumetan* or a professed *Mamaluke*. But the beast answerng nothyng, I asked hym yf he were a *Mabumetan*, *Jewe*, or *Christian*. And wplyng to make hym a *Mabumetan*, I rebearfed agayne the sayde woordes *Leila illala Mabumet resullala*. (that is to saye) there is one God, and *Mabumet* his cheefe prophet: whiche are the wordes which they speake in professyng theyr fayth. But when the beast yet answered nothyng, I brake his legges with a staffe. The queene tooke great pleasure in these my madd follyes, and commaunded the fleshe of the sheepe to be geuen me to eate: I neuer ate meate with moze pleasure, or better appetite. Also thre dayes after, I lykewyse kyllled an Ass that was wont to byng water into the pallace, because he refused to be a *Mabumetan*, and to say those woordes. The same tyme also I handeled a *Jewe* so euill, that I had almost kyllled hym, one in the meane tyme calling me *Christian* dogge, dogge bozne. With which words beyng very angry, I cast many stones at him: but he againe hurlyng at me, gaue me a stroke on the brest, and an other on the syde, which greued me very soze.

Sheepe with exceedyng great taples.

A Sheepe made a *mabumetan*.

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Hunger made very appetite.

And

Eden. The decades.  
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## Lewes Vertomannus

And because I coulde not solowe hym by reason of my shackles, I returned to the pylson, and stopped the dooze with a heape of stones, and there lyued in great payne for the space of two daies without meate oz dypnke: And therfoze the queene and other thought me to be dead, but the dooze was opened by the queenes commaundement. Then these dogges verpyng me, gaue me stones in the seede of bread, and peeces of whyte marble, saying that it was suger: other gaue me clusters of Grapes full of sand. But partly that they should not suspect that I counterfeyted inadnesse, I ate the Grapes as they gaue me them. When the huite was slyed that I lyued two dayes & nyghtes without meate and dypnke: some began to suspect that I was a holy man, and some that I was starke madde. And thus being diuided into diuers opinions, they consulted to send for certayne men, of whom they haue such opinion of holynesse, as we haue of Heremytes: these dwell in the mountaynes, and leade a contemplatyue lyfe. When they came vnto me, to geue thyr iudgement what maner of man I was, certayne merchantes asked them yf I were a holy man, oz a madde man. These were also of diuers opinions, some affyrmyng one thyng, and some another: Whyle they were yet debatng this matter, for the space of an houre, I pylled in my handes, and hurlede it in theyr faces: whereby they agreed that I was no Sainct, but a mad man. The queene seying all this at the wyndowe, laughed well thereat among her maydens, and sayd thus to them, By the goodnesse of God, and by the head of *Mabumet*, this is a good man. The day solowpng, when in the moynng I founde hym a sleepe that had so soze hurt me with stones, I tooke hym by the heare of the head with both handes, and with my knee so pounched hym on the stomacke, and battered his face, that I left hym all bloody, and half dead. Which thyng the queene seeing, cryed vnto me saying, kyll the beaſt, kyll the dogge: wherupon, he ran his way, and came no moze in syght. When the President of the citie heard that the queene fauoured me, & toke pleasure in my mad sport, thynkng also that I was not mad, commaunded that I shoulde goe at lybertie within the pallace, only wearyng my shackles: Yet enery nyght was I put in an other pylson in the lower part of the pallace, and so remainned vntill the

Madnesse taken for holynesse.

Heremytes. Mabumet's taine.

Eden. The decades.  
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the court for the space of .xx. dayes. In the meane tyme, the queene wylled me to go a huntynge with her, whiche I refused not, and at my returne, I fained me to be sicke for weerinelle. So continuing for the space of eyght dayes, vnder the coloure of sickenes, the queene often sent to me to know how I did. After this, fyndyng oportunitie, I declared to the queene that I had made a vow to God and Babimet to visite a certayne holy man in the cite of *Aden*, and desyred her to geue me leaue to go thither. Whereunto she consented: and commaunded immediatly a Camell and .xxv. Sarraphes of golde to be deliuered me. Therefore the day folowynge, I tooke my iorney, and in the space of eyght dayes, came to the cite of *Aden*: and shortly after my commynge, vlytited the man of whom was so great repute of holynesse, and whom the people honoured for a saint. And this onely, because he had euer lyued in great pouertie, and without the company of women. And heare are scene many other such: But doubtlesse all suche lose theyr laboure, beyng out of the fayth of Christ. When I had performed my vowe, I sayned that I had recouered health by myracle of that holy man, and certified the queene thereof, desyryng that I myght tarye there a whyle, to visyte lykewise certayne other men in that countrey, of whom was the lyke fame of holynesse: whiche excuse I deuised, because the flecte of *India* woulde not yet depart from thence for the space of a moneth. In the meane tyme I secretly agreed with a certayne captayne of that nauie to goe with hym into *India*, and made hym many fayre promyses to rewarde hym largely. He answered, that he woulde not go into *India* befoze he had spt ben in *Perissa*: wherunto I agreed.

A holy vowe.

A holy saint.

The flecte of India.

Of the cities of *Lagi* and *Aiaz* in Arabia Felix:

And of the martes of *Aiaz* and the

towne of *Dante*. Cap. 7.

**T**he daye folowynge, mountynge bypon a Camell, and makynge a iorney of .xxv. myles, I came to a certayne citie named *Lagi*, situate in a great playne, well peopled, hauynge abundaunce of Oylues, and fleshe, with also great plentie

Eden. The decades.  
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plentie of corne, after our maner : but no vines, and great scarcenesse of woodde ; The inhabitants are vncivill and rusticall people, of the nation of bagabunde and sceloe Arabians, and therfore but pooze. Departing fro hence one days iorney, I came to an other citie named *Miaz*, situate bypon two hylles, with a great plaine betweene them, and bath in it a notable fountayne, & therfore diuers nations resoyt thither as to a famous mart. The inhabitants are Bahumetans, and yet greatly differing in opinion of theyr religion : insomuche that therfore they be at great enimitie one agaynst the other, and keepe soze warre. The cause whereof they saye to be this : That the people of the north mountayne, maynteyne the sayth and secte of Bahumet and his felowes, of whom we haue spoken before : but the other of the South mountayne aspyne, that sayth shoulde be geuen onely to Bahumet and *Haly*, saying the other to be false prophetes . But let vs nowe retorne to the marre . Almost all maner of spices are brought hyther. The region byngeth sooth sylke and bombastine : also diuers goodly frutes, and bynes. On the toppe of both the hylles, are very strong fortresses, two dayes iorney from thence is the citie of *Dants*, well fortified both by arte and nature, situate in the toppe of a very great mountaine.

Strife and hatred for religion and all worse, nought.

Mortus Hall, as the Persians call him.

Of Almacharan, a citie of Arabia Felix, and of the fruitfulness thereof. Cap. 8.

**D**epartyng from *Dants*, we came to the citie of *Almacharan*, in two dayes iorney . This is situate on a very hygh mountayne, and declynyng, and difficulte to ascende, as of the heyghe of seuen myles, and the way so narrow, that onely two men can passe together . In the toppe, is a playne of incredible largenesse, very fruitfull, with plentie of all thynges to the vse of man . And therfore I thynke it to be inexpugnable & inaccessible: hauyng also so great abundaunce of water, that one fountaine may suffice for a hundred thousand men . And therfore they saye that the *Soltan* here hydeth his treasure, because he was bozne in this citie.

Peare

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