The Principal Navigations Voyages Traffiques and Discoveries of the English Nation

In Twelve Volumes

Volume IV
The right honorable Sir William Cecil
Knight, Baron of Burghley, Knight of the honorable
Order of the Garter, Master of Her Highness's Wardes
And Lieutencies one of the Lords of her maiesie's
Privie Counsaile and Lord High Treavor of England
The Principal Navigations Voyages Traffiques & Discoveries of the English Nation

Made by Sea or Over-land to the Remote and Farthest Distant Quarters of the Earth at any time within the compasse of these 1600 Yeeres

By RICHARD HAKLUYT
Preacher, and sometime Student of Christ-Church in Oxford

VOLUME IV

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MCMIV
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A Catalogue of the Voyages of this fourth volume made to the North and Northeast and to the South and South-east quarters; with the Ambassages, Treatises, Priviledges, Letters, and other observations, depending upon the Voyages of this fourth Volume:

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William Cecil, Lord Burghley, Frontispiece

William Cecil, son of Richard Cecil of Burleigh, was born at Bourn on the 13th September, 1520. He was educated at Stamford, Grantham, and St. John’s College, Cambridge, and entered Gray’s Inn in 1541. In 1547 Henry VIII. appointed him custos brevium. The Lord Protector Somerset made him Master of Requests in 1547 and his Secretary in 1548. On Somerset’s disgrace Cecil was imprisoned for two months in the Tower, but in 1550 he was made a Secretary of State, and in 1551 was knighted. In 1558 Elizabeth appointed him Chief Secretary of State, and in 1572 Lord High Treasurer, a post which he held until his death on 4th August, 1598. He was created Baron Burghley in 1571. The portrait here reproduced is from the print by William Rogers in the British Museum.

Charles Howard, Earl of Nottingham, Baron of Effingham, 200

Lord Howard of Effingham was born in 1536 and succeeded his father in 1573. In 1585 he was made Lord High Admiral of England and as such he commanded the fleet against the Armada. He was created Earl of Nottingham for his services against the Armada and in the Cadiz expedition of 1596.
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In 1619 he resigned office in favour of Buckingham. He died on 14th December, 1624. His portrait is taken from the engraving by William Rogers in the Cracherode Collection in the British Museum.

The Ark Royal,

This vessel (Lord Howard of Effingham’s flagship against the Armada) was built at Deptford in 1587 by Richard Chapman, a Government Shipwright. She is sometimes called the ‘Ark Raleigh,’ and may originally have been built for Sir Walter Raleigh, and afterwards sold by him to the Government. She was about 700 tons burden, with a length of keel of about 100 feet and a beam of about 37. When in commission she carried a crew of about 400 men of whom 100 were soldiers and 32 gunners. Effingham, in a letter to Lord Burghley, dated ‘the laste of Februarie, 1587,’ says ‘I praece your Lordship tell her Ma’amie from me that her money was well geven for the Arke Rawle, for I think her the odd ship in the worlde for all conditions, and truely I think there can no great ship make me change and go out of her.’ After taking part in numerous expeditions she was rebuilt in 1608 and re-christened the ‘Anne Royal’ in honour of James I.’s Queen. This reproduction is from the engraving in the Print Department of the British Museum.

The first Action in the English Channel against the Armada,

From Robert Adams’ Charts engraved by Augustine Ryther, for P. Ubaldini’s Expeditionis Hispanicorum in Anglia Vera Descriptio, 1588, in the British Museum. From these charts the Armada tapestries xii
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were designed for Lord Howard of Effingham. This chart shows the position of the fleets on the morning of 21st July, 1588. The dotted line to the south from Plymouth shows the course taken by the English main fleet across the front of the Spaniards until they had weathered the Armada, while the dotted line zig-zagged along the English coast shows the beat to windward by a small squadron of eight English ships, which joined the main fleet in the first attack on the Armada.

Sir Horatio Pallavicini,

Son of an Italian merchant. He was recommended to Queen Mary, and appointed Collector of Papal Taxes. According to tradition he abjured Romanism on Mary’s death and appropriated the sums collected for the Pope. He lent large sums of money to Queen Elizabeth as well as to the Netherlands and Henry of Navarre. As a gentleman-adventurer, he fitted out a ship at his own cost, and commanded her in the Channel against the Armada. He was afterwards charged with the custody of Don Alonzo de Luzon, and three other important Spanish prisoners, until an exchange was arranged. He died on 6th July, 1600, and at his death the Queen owed him nearly £29,000, equal to about £230,000 of our money. This was never fully paid. The portrait is reproduced from John Pine’s (Armada) Tapestry Hangings of the House of Lords, London, 1753.

The Fleets at close Quarters,

From Adams’ Series of Views of the Armada in the British Museum. The various types of vessels engaged are well shown.
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The last Action in the English Channel against the Armada, 224

From Adams' Chart No. 10. This shows the final battle off Gravelines on 29th July. The galliasse of Hugo de Moncada is shown ashore at Calais 'assaulted by divers English pinasses, hoys and drumblers,' with the larger English vessels standing by to support them. The squadron in mid-channel probably represents Howard rejoining the main fleet with his pinnaces after the galliasse was abandoned (Corbett, Drake and the Tudor Navy, Vol. I., p. 272).

Relics from the Spanish Armada, 232

These interesting relics of the Spanish Armada were recovered in June, 1903, from the wreck of the Spanish Galleon 'Florenicia' in Tobermory Bay, Isle of Mull. The 'Florenicia' was one of the largest ships in the Armada—a galleon of over 900 tons, with a complement of 400 soldiers and 86 sailors. She is mentioned in the Duke of Medina's Diary as having fought gallantly in the actions in the English Channel on 23rd July, 1588. She was blown up in Tobermory Harbour where she had put in to water—tradition says by a member of the Clan Maclean—in August 1588.

The Gun is a bronze breech-loader, 4½ feet long, and was recovered fully charged. The diameter of the bore at the muzzle is an inch and seven-eighths, and the ball, if of iron, would weigh about 7 ozs. The breech block with its square shaped handle is shown above the gun. The block was kept in position by a wedge inserted behind it. The square hole shown in the engraving was to allow the escape of gas.

The Compasses (reproduced full size) are also of bronze, and have the head of each leg formed into a semicircle, so that by their cross action they could
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easily be extended or contracted as required with one hand. Despite their long immersion these relics are perfectly preserved: they are illustrated here by permission of the Duke of Argyll and of the Syndicate on whose behalf Captain William Burns is conducting the dredging operations in Tobermory Bay.

Robert Devereux, Earl of Essex, . . . . 240

From the engraving by J. Houbraken of the picture formerly in the possession of Sir Robert Worsley, Bart. The Earl of Essex was born at Netherwood, Herefordshire, on 10th November, 1567, and when only thirteen took his M.A. degree at Trinity College, Cambridge. He saw service in the Netherlands in 1585-6 and distinguished himself at the battle of Zutphen. In 1590 he married clandestinely Sir Philip Sidney’s widow. In 1591 he commanded the forces despatched to help Henry IV. against the League, and in 1596 along with Lord Howard of Effingham, the Cadiz Expedition. He was appointed Lieutenant and Governor General of Ireland in 1599, but after six months’ absence in Ireland he returned to England, was imprisoned and stripped of all his honours. On 8th February, 1601, he attempted to raise the city of London against Elizabeth. On the 19th he was found guilty of high treason and on the 25th February, 1601, was beheaded in the Tower.

Sir Robert Southwell, . . . . . . 248

From the print after the original by Henry Cornelius Vroom. Sir Robert Southwell of Woodrising, Norfolk, was the son-in-law of Lord Howard of Effingham by his marriage with Frances, Lord Howard’s third daughter. He commanded the xv
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‘Elizabeth Jonas’ a vessel of from 850 to 1000 tons against the Spanish Armada, and the ‘Lion’ in the Cadiz Expedition of 1596.

The Action in Cadiz Bay, 21st June, 1596, 256

From a very rare Dutch engraving. The date (9th June) on the engraving is reckoned by the ‘old style.’

The Defences of Acre, 367

From Sebastian Münster’s Cosmographiae Universalis, Lib. VI., printed at Basle, in 1552.

Tyre in the Sixteenth Century, 369

From Münster’s Cosmographiae Universalis, Lib. VI. The importance of Tyre as a seaport is shown by the number and variety of vessels anchored before it.

Jerusalem, 370

From Münster’s Cosmographiae Universalis, Lib. VI. The view shows the Church of the Holy Sepulchre and Solomon’s Temple.

Map of the Coasts of Abex, 458

From John Huighen van Linschoten his Discours of Voyages unto ye Easte and West Indies, printed at London, 1598. The map was engraved by Robert Beckit. This English edition is almost the first book with English made maps.
THE FOURTH VOLUME

OF THE

Principall Navigations, Voyages, Traffiques
and Discoveries of the English Nation

Made to the North and North-east and to the
South and South-east quarters of the World,
with the directions, letters, privileges
discourses, and observations
incident to the same
THE FOURTH VOLUME

Principal Navigator, Vagabond Traveller

and Discoveries of the English Nation

Made in the North and Southern seas and to the
South and Southern districts of the World

with the Exterior Parts of the

Geography and Navigation

Adapted to the Uses

of Navigation, &c.
Brevis Commentarius de Islandia: quo Scriptorum [I. 515.]

Ræclaram sanè apud Historicos meretur laudem, Sereniss. Princeps, Anchuri illius Midæ regis filii ausus plusquam humanus, & in patriam pietas, fère exemplo carens, quod ad occludendum ingentem circa Celænam Phrygiae oppidum, terræ hiatum, quotidiem homines haud exiguo numero, & quicquid in propinquo erat, absorbentem, sese utroquo obtulerit. Cum enim ab oraculo Midas pater accepisset, non prius conclusum iri istam voraginem, quam res eò preciosissimæ immitterentur: Anchurus existimans, nihil esse anima pretiosius, sese vivum in illud profundissimum chasma præcipitem dedit: idque tanto animi cum fervore, ut neque parentis desiderio, neque dulcissimæ conjugis amplexu vel lachrymis, ab isto proposito se retrahi passus sit.

Nec inferiorem multō consecuti sunt gloriarn Sperthius & Bulis, Lacedæmonii, qui ad avertendam potentissimi Regis Persarum Xerxis, ob occisos à Lacedemoniis Darii
THE ENGLISH VOYAGES

patris legatos, ultionem, ad Regem profecti sunt, & ut legatorum necem in se, non in patria ulceretur, erectis & constantibus animis sese obtulerunt.

Quae vero res, Sereniss. Princeps, illos ac alios complures movit, ut patriae flagrantem amore, nullum pro ea periculum, nullas molestias, imò ne mortem ipsum recusa-rint, ea profecto me quoque impulit, non quidem, ut quemadmodum illi, mortem sponte oppeterem, aut me mactandum ultrò offerrem, sed tamen, ut id quod solum possem, in gratiam patriae tentarem: Hoc est, ut scrip-torum de ea errores colligerem & rumusculos vanos refellerem: Ac ita rem profectò periculosam, & multorum forsan sinistro obnoxiam judicio, aggrederer.

In eo proposito me etiam Cn. Pompeii exemplum confirmavit: Quem rei frumentariae apud Romanos procuratore, cum in summa Urbis annonis charitate, in Sicilia, Sardinia & Africa frumentum collegisset, majorem patriae, quàm sui, tradunt rationem habuisse. Cum enim Romam versus properaret, & ingenti ac periculosae oborta tempestate, Naucreros trepidare, nec se ventorum aut maris sævitiae committere velle animadverteret, ipse navim primus ingressus, anchoras tolli jussit, in hac verba exclamation: Ut navigemus urget necessitas: ut vivamus, non urget. Quibus vir prudentissimus inuuisse videtur, patriæ periclitantis majorem habendam rationem, quàm private incolumitatis.

Hunc ego sic imitor,

[1. 516.] (Si parva licet componere magnis, & muscam Elephanto conferre) ut collectis ac comportatis iis, quibus ad succur-rendum gentis nostrae nominis ac famæ, apud extraneos, ex malevolorum quorundam invidia jam diu laboranti uteret; paucula hæc in lucem emittere, méque pelago huic quantumvis turbulento committere, linea ventis tradere, cùmque illo exclamatione non dubitem: Ut scribam-us, urget necessitas: Ut verò scriptum nostrum, cujusvis, delicato palato, ubique satisfaciat, aut omnem Momì proterviam effugiat, non urget. Institutum meum complures probaturos spero: successum forsan non itidem
omnes probabunt. Nihilominus tamen majorem habendoram rationem patriæ, multorum hactenus opprobria & contumeliae sustinentis, quàm sive laudis, sive vituperationis, ad me ipsum hinc fors an redituræ, existimabam. Quid enim cause esse potest, cur nonnullorum odium & invidientiam, cum hoc patriæ, benefaciendi seu gratificandi studio fortè conjunctam recusem?

Quodsi scriptorum errores liberius notare, si quorumdam calumnias durius perstringere videbor, eos tamen æquos me habiturum censores confido, qui paulò diligen tius animadvertere volent, quam parum tolerabiles sint scriptorum de nostra gente errores: quot etiam & quàm graves quorundam in nos calumniæ, quibus nationem nostram variis modis lacessivere, & etiamnum lacessere non desistunt. Dandum etiam aliquid omnibus congenito soli natalis amori est; Dandum justo, ob hanc patriæ illatam injuriam, dolori. Et ego quidem, quantum fieri potuit, ubique; mihi temperavi, ac à convitiis abstinere volui: quòd si quid videatur mollius dicendum fuisset, id prædicta ratione veniam, spero, merebitur.

Cum igitur hæc mihi subeunda sit alea, quod omnibus scriptum aliquod edituris in more positum animadverto, id mihi hoc tempore soliciè curandum est: Næpè ut patronum & mecenatem aliquem huic meo commentariolo quaeram, sub cujus nomine & numine, tutius in vulgi manus exeat.

Eam igitur ad rem nihil poterit contingere optatius, vestra, clementissime Princeps, Sereniss. Majestate: Et enim nos ei, qui vitam & fortunas nostras in suam potestatem & tutelam accepit, ei inquam, nomen quoque gentis nostræ innocenter contaminatum, curæ ut sit, supplices rogamus.

Imò verò, Rex clementiss. non solùm ad hanc rem, S. Majestatis V. clemens implorare auxilium necessum habemus; Sed ad multa quoque alia, quæ in nostra patria desiderantur, aut quæ alioqui ad hujus utilitatem & salutem communem spectant: quæque non per me, sed per summorum nostræ gentis virorum libellos supplices
hoc tempore exponuntur, aut certè brevi exponentur. Nihil enim dubitamus quin S. V. Majestas, Christianissimorum majorum exemplo, etiam nostram patriam, inter reliquas imperii sui Insulas, sua cura & protectione regia dignari velit. Nam quæ nostra est ad S. Majestatem V. confugiendi necessitas, ea est S. Majestatis V. in nobis sublevandis, curandis & protegendis, gloria: Et ob nutritam extremi fere orbis Arctoi ecclesiam, in remotissimis M. V. imperii finibus, quæ tranquillitatem & tuta singulari Dei beneficio halcyonia habet, præmium, ac reposita in cœlis immarcessibilis vitæ æternae corona.

Cæterum cum illa hujus loci non sint, id quod mei est propositi subjungo: & à S. Majestate V. ea, qua par est, animi submissione peto, ut huic mens opellæ & studio in patriam collato, favere, & patro ni benigni esse loco, clementer dignetur. Quod superest, Serenniss. Princeps, Dom. clementissime, Majestatem V. sapientiæ & prudentiæ, omniumque adeo virtutum heroicarum indies incrementa sumentem, ad summum imperii fastigium, summus ille regnorum, omniumque adeo rerum humanarum dispensator, Deus opt. max. evehat: Evectam, omni rerum fælicissimo successu continuè bet: Beatamque hoc modo, ut summum horum regnorum ornamentum, column, præsidium, Ecclesiæ clypeum & munimen, quàm diutissimè conservet: Ac tandem in altera vita, in solido regni cœlestis gaudio, cum præcipuis ecclesiæ Dei nutrītis, syderis instar, illustrem fulgere faciat. Faxit etiam idem Pater clementis. ut hæc vota, quantò sæpius, in amplissimorum Majestatis V. regnorum & Insularum quovis angulo, quotidiè repetuntur ac ingeminantur, tantò rata magis & certiora maneant.
Haffniæ 1593. Mense Mart.

S. M. V. humiliter subjectus:
Arngrimus Jonas Islandus.

Reperiuntur præterea multi alii scriptores, qui cum miracula naturae, quæ in hac Insula creduntur esse plurima, & gentis Islandicae mores ac instituta describere se velle putant, à re ipsa & veritate prorsus aberrarunt, nautarum fabulas plusquam aniles, & vulgi opiniones vanissimas secuti. Hi Scriptores etsi non tam spuria & probrosa reliquerunt, quàm sordidus iste Rhythmista: multa tamen sunt in illorum scriptis, quæ illos excusare non possunt, aut prorsus liberare, quod minus innocentem gentem suis scriptis deridendum alius exposuerint. Hæc animadvertens, legens, expendens, subinde novis, qui Islandorum nomen & æstimationem laderent, scriptoribus ortis, alienorum laborum suffuratoribus impecdis, qui etiam non desinunt gentem nostram novis conspurcare mendacii, lectorésque nova monstrorum enumeratione & descriptionibus fictis deludere, sæpe optabam esse aliquem, qui ad errata Historiorum, & aliorum iniquorum censorum responderet, quique aliquo scripto innocentem gentem à tot conviciis si non liberaret, certè aliquo modo apud pios & candidos Lectores defenderet.
Quare hoc tempore Author eram honesto studioso, Arngrimo Jonæ F. ut revolutis scriptorum monumentis, qui de Islandia aliquid scripserunt, errores & mendacia solidis rationibus detegeret. Ille etsi primò reluctabatur, vicit tamen demum admonitio, amòrque communis patriæ, ita ut hunc qualem cunque commentariolum conscriberet, non ex vanis vulgi fabulis, sed & ex sua & multorum fide dignorum experientia, comprobationibus sumptis.

Ille verò, qui hanc rem meo est aggressus instinctu, vicissim à me suo quasi jure flagitabat, ut in has pagellas, vel tribus saltem verbis præfacer: existimans aliquid fidei vel authoritatis opusculo inde conciliatum iri. Quare ut mentem breviter exponam: Ego quidem & honestam & necessariam quoque operam navasse eum judico, qui non modò scriptorum varias sententias de rebus ignotis perpendere, & invicem conferre, nec non ad veritatis & experientiae censuram exigere: Sed etiam patriam à venenatis quorum dam sycophantarum morsibus vindicare conatus sit. Æquum est igitur, Lector optime, ut quicquid hoc est opusculi, velut sanctissimo veritatis & patriæ amore adversus Zoilorum proterviam munitum & munitendum excipias. Vale.

Gudbrandus Thorliacus Episcopus
Holensis in Islandiæ.
Anno 1592. Jul. 29.

Authoris ad Lectorem.

Mbute Lector suavis arte Palladis,
Lector beneigne, humane, multùm candide,
Qui cuncta scis collis sacri mysteria:
Has videris si fortè quando paginas
Non lectione sique designabere,
Fac, nos tuo candori ut haec committimus
Et æquitati, fronte sic non tetrica,
Vultu legas nec ista quando turbido:
Communis unquam sortis haud sis immemor,
Infirmitas quam nostra nobis contulit.
Obnoxious nam non quis est mortalium
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Erroribus nœvisque semper plurimis?
Quod si diu multûmque cogitaveris,
Nostris eris conatibus paulo æquior,
Tuis & isto rîtæ pacto consules:
Candore nam quo nostra tractans utere,
En te legentes rursus utentur pari:
Sic ipse semper alteri quæ feceris,
Aequalitas lège & hæc fient tibi.

De gente multis prædicata Islandica
Authoribus quamvis probata maximis,
Nostro perâdo hucûsque vulgô credita,
Licere nobis credimus refellere,
Non ut notam scriptorum inuram nomini,
Nostrum sed à nota probosa vindicem:
Hoc institutum jûsque fasque comprobant:
Hoc nostra consuetudo lexque comprobant:
Hoc digna lectu exempla denique comprobant.
Ergo fave: nostris fave conatibus,
Sis mitis, indulgens & æquus arbiter,
O Lector arte impute suavis Palladis,
Lector beneigne, amice, multum candide,
Qui cuncta scis collis sacri mysteria.

[1. 518.]

COMMENTARII DE ISLANDIA INITIUM.

Uemadmodum in militia castrensi, alios
nulla æqua ratione adductos, sed ambi-
tione, invidia & avaritia motos, Martis
castra sequi animadvertimus: Alios verò
justis de causis arma sumere; ut qui vel
doctrinæ caelestis propagandæ aut ser-
vandæ ergò bella movent, vel aliquo
modo lacesperi paratam vim ac injuriam repellunt, vel
saltem non lacesiti, propter obsidentem hostem metu in
armis esse coguntur: Non secus Apollini militantes: alii
animo nequaquam bono, Philosophico seu verius Chris-
tiano, ad scribendum seruntur: puta qui gloræ cupiditate,
qui livore ac odio, qui affectata ignorantia alios sugillant,
ut ipsi potiores habeantur, nunc in personam, nomen
ac famam alicujus, nunc in gentem totam stylium acuentes, atque impudenter quasi mentiendo, insontem nationem & populos commaculantes: Alii verò contrà, animo ingenuo multa lucubrando investigant & in lucem emittunt; ut qui scientiam Theologicam & Philosophicam scriptis mandarunt, quique suis vigiliiis veterum monumenta nobis explicuerunt: qui quicquid in illis obscurum, imperfectum, inordinatum animadverturunt, usu & experientia duce illustrarunt, explerunt, ordinarunt: qui mundi historias, bona fide, æternae memoriae consecrarunt: qui linguarum cognitionem suis indefessis laboribus juverunt: denique qui aliorum in se suamve gentem vel patriam, licentiosam petulantiam reprimere, calumnias refellere, & quandam quasi vim injustam propulsare annixi sunt.

Et quidem ego, cui litteras vix, ac ne vix quidem videre contigit, omnium qui divinae Palladi nomen dederunt, longè insimus (ut id ingenuè de mea tenuitate confitear) facere certè non possum, quin me in illorum aciem conseram, qui gentis suæ maculam abluere, veritatem ipsam assere, & convitantium jugum detrectare studuerunt: Majora ingenio sors denegavit: Id quoquo modo tentare compellit ipsius veritatis dignitas, & innatus amor patriæ, quam extraneos nonnullos falsis rumoribus deformare, variis convitis, magna cum voluptate proscindere, aliisque nationibus deridendum propinare comperimus. Quorum petulantiae occurrere, & criminationes falsas, detectis simul scriptorum de hac Insula erroribus, apud bonos & cordatos viros, (Nam vulgus sui semper simile, falsi & vani tenacissimum, non est quòd sperem me ab hac inverterata opinione abducere posse) diluere hoc commentario decrevi.

Etsi autem Islandia multos habet, ut ætate, ita ingenio & eruditione me longè superiores, ideóque ad hanc causam patriæ susciendam multò magis idoneos: Ego tamen optimi & clarissimi viri, Dom. Gudbrandi Thorlacii, Episcopi Holensis, apud Islandos, sollicitationibus motus communi causæ, pro viribus, quæquaquam desesse volui, tum ut æquissimæ postulationi ipsius parerem, atque
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amorem & studium debitum erga patriam declararem, tum ut reliquos sympatriotas meos, in bonarum literarum scientia föelicius versatos, atque in rerum plurimarum cognitione ulterius progressos, ad hoc gentis nostræ patrocinium invitarem: Tantum abest, ut iis qui idem conabuntur, obstaculo esse voluerim.

Cæterum ut ad rem redeamus, quoniam illi quicunque sunt nostræ gentis obrectatores, testimonio scripto se uti ac nitii jactitant: videndum omnino est, quidnam de Islandia, & quæm vera scriptores prodiderint, ut si forte isti, aliis in nos dicendi aliquam occasionem dederint, patefactis ipsorum erroribus (nolo enim quid durius dicere) quæm meritò nos calumnientur, reliquis planum fiat. Porro, quamvis vetustiorum quorumdam scripta de hac Insula, ad veritatis & experientiæ normam exigere non verear: Tamen nobis eorundem aliqui sacra est memoria, reverenda dignitas, suspicienda eruditio, laudanda voluntas & in Rempub. literarim studium: Novitii verò, si qui sunt id genus scriptores, aut verius pasquilli, cum iis longè veriora quæm scripserant, audire & nosse de Islandia licerit, sua levitate & ingenio malè candido, nihil nisi invidiæ & calumniæ maculam lucrat esse videbuntur.

Atque ut Commentarius hic noster aliquid ordinis habeat, duo erunt propositæ orationis capita, unum de Insula, de incolis alterum: quantum quidem de his duobus capitis Scriptores qui in nostris manibus versantur, annotatum reliquerunt: Quoniam ultra has metas vagari, vel plura quæm hæc ipsa, & quæ huc pertinere videbuntur attingere nolo. Non enim ex professò Historicum vel Geographum sed disputatorem tantum agimus. Itaque omissa longiore praelectione partem primam, quæ est de situ, nomine, miraculis, & aliis quibusdam adjunctis Insulae, aggradiamur.
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SECTIO PRIMA.

Insula Islandiae, quae per immensum a caeteris secreta longè sita est in Oceano, vixque a navigantibus agnoscitur, &c.

Et haec tractare, quæ ipsam terram vel illius adjuncta seu proprietates concernunt, ad gentem vel incolas à calumniantium morsu vindicandos parum faciat: tamen id nequaquam omissendum videtur. Sed de his primùm, & quidem prolixiùs aliquantò agendum est, ut perspecto, quàm vera de hac re tradant illi Islandiae scriptores, facilè inde candidus Lector, in iis quæ de Incolis scripta reliquerunt, quæque ab illis aliī, tanquam Diis prodentibus, acceperunt, unde sua in gentem nostram ludibria depromi aiunt, quantum fidei mercantur, judicet.

Primum igitur distantiam Islandiae à reliquis terris non immensam esse, nec tantam, quanta vulgò putatur, si quis insulae longitudinem & latitudinem aliquo modo cognitam haberet, facilè demonstrari posset. Non enim id alio, quàm isto cognosci exactè posse modo existimàrim, cum nulli dubium sit, quàm semper nautarum vel rectissimus, ut illis videtur, cursus aberret. Quare varias authorum de situ Islandiae sententias subjungam, ut inde quivis de distantia id colligat, quod maximè verisimile videbitur, donec forte aliquando præsens docutus experientia, meam quoque sententiam si non interponam, tamen adjungam.

Munsterus Islandiam collocat sub Longit. Latitud.
gradibus ferè 20  68.
Gerardus Mercator 352  68.
Gemma Frisius:
Medium Islandiae: 7.  0  65.  30
Hersee: 7.  40  60.  42
Thirtes: 5.  50  64.  44
Nadar: 6.  40  57.  20

Jacobi Ziegleri:
Littus Islandiae Occident. 20.  63.
Chos promontorium: 22.  46  63.
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Islandia tribus gradibus in circulum usque Arcticum ab æquinoctiali excurrunt, adeo fere, ut medianum circulus ille seget, &c.

Et si qui sunt præterea, qui vel in mappis, vel alioqui suis scriptis Insulae situm notarunt, quorum plures sententias referre nihil attinet, cum quod plures habeas, eò magis dissidentes referias. Ego quamvis verisimiles conjecturas habeo, cur nullæ citate de Islandiæ situ sententiae assentiar, quin potius diversum quippiam ab iis omnibus statuam, tamen id ipsum in dubio relinquere malo, quâm quicquam non exploratum satis affirmare, donec, ut dixi, fortè aliquando non conjecturam, sed observationem & experientiam propriam afferrere liceat.

Distantiam ab ostio Albis ad portum Islandiæ meridionalis Batzende, quidam scripserat esse circiter 400. milliarium: Unde si longitudinis differentiam ad meridianum Hamburgensem supputaveris, nullam modo
positarum longitudinum habebit illo in loco Islandia. Ego ternis Hamburgensium navigationibus docere possum, septimo die Hamburgum ex Islandia perventum esse. Præterea etiam, Insulae quæ ab ovium multitudine Faereyjar, seu rectius Faereyjar dictæ sunt, bidui navigazione, ut & littora Noruagiae deserta distant. Quatridui verò navigazione in Gronlandiam habitabilem, & pari ferè temporis intervallo, ad provinciam Noruagiae Stad. inter opida Nidrosiam & Bergas sitam pervenitur, quem-admodum in harum nationum vetustis codicibus reperimus.

**SECTIO SECUNDA.**

In hac, aestivo solstitial, sole signum Cancri transeunte, nox nulla, brumali Solstitio proinde nullus dies. Item, Vadianus. In ea autem Insula quæ longe supra Arcticum circulum in amplissimo Oceano sita est, Islandia hodie dicta, & terris congelati maris proxima, quas Entgronlandt vocant, menses sunt plures sine noctibus.

Nullum esse hyemali solstitial diem, id est, tempus quo sol supra horizontem conspicitur in illo tantum Islandiae angulo, si modò quis est, fatemur, ubi polus ad integrós 67. gradus attollitur. Holis autem, quæ est sedes Episcopalis Borealis Islandiae, sita etiam in angustissima & profundissima convalle, latitudo est cicer grad. 65. 44. min. ut à Domino Gudbrando ejusdem loci Episcopo acceimus, & illic diem brevis-simum habemus ad minimum duarum horarum, in meridionali autem Islandia longiorem, ut ex artificium tabulis videre est. Unde constat nec Islandiam ultra Arcticum circulum positam esse, nec menses plures noctibus in aestivo, vel diebus in brumali solstitio carere.
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SECTIO TERTIA.

Nomen habet à glacie quae illi perpetuo ad Boream adhaeret. Item. A latere Occidentali Noruagiae Insula, quae Glacialis dicitur, magno circumfusa Oceano reperitur, obsoletae admodum habitationis tellus, &c. Item, Hæc est Thyle, nulli veterum non celebrata.

Nomen habet à glacie) Tria nomina consequenter sortita est Islandia. Nam qui omnium primus ejus inventor fuisset creditur Naddocus genere Noruagus, cum versus insulas Farenses navigaret tempestate valida, ad littora Islandiae Orientalis forte appulit: ubi cum fuisset aliquot septimanas cum sociis commoratus, animadvertit immodicam nivium copiam, montium quorundam cacumina obtegentem, atque ideo à nive nomen Insulae Snelandia indidit. Hunc secutus alter, Gardarus, fama quam de Islandia Naddocus attulerat impulsus, Insulam quaestitum abiit, reperit, & nomen de suo nomine Gardarsholme id est, Gardars Insula impusuit. Quin & plures novam terram visendi cupidò incessit: nam & post illos duos adhuc tertius quidam Noruagus (Floki nomen habuit) contulit se in Islandiam, illique à glacie qua viderat ipsam cingi nomen fecit.

Obsoletæ admodum) Ego ex istis verbis Saxonis hanc sententiam nequaquam ervo, ut quidam, quod inde ab initio habitatam esse Islandiam, seu ut verbo dicam, Islandos autochthonas dicat, cum constet vix ante annos 718. incoli coeptam.

Hæc est Thyle) Grammatici certant & adhuc sub judice lis est. Quam tamen facile dirimi posse crediderim, si quis animadvertat, circa annum Domini 874 primum fuisset inhabitatam. Nisi quis dicere velit Thullen illum Aegypti Regem, quem hoc ipsi nomen dedisse putant, ad Insulam jam tum incultam & inhabitatam penetrasse. Illud verò rursus si quis neget, per me sanè licebit, ut illud sit quoddam quasi specta-
culum, dum ita in contrarias scinduntur sententias. Unus affirmat esse Islandiam. Alter quandam insulum, ubi arbores bis in anno fructificat. Tertius unam ex Orcadibus, sive ultimam in ditione Scoti, ut Joannes Myritius & alii, qui nomen illius referunt Thylensey, quod etiam Virgilius per suam ultimam Thylen sensisse videtur. Siquidem ultra Britannos, quo nomine Angli hodie dicti & Scoti veniunt, nulos populos statueret. Quod vel ex illo Virgilli Eclog. i. apparat.


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SECTIO QUARTA.


SECTIO QUINTA.
Insula multa sui parte montosa est & inculta. Qua parte autem plana est praestat plurimum pabulo, tam læto, ut pecus depellatur à pascuis, ne ab arvina suffocetur.

ID suffocationis periculum nullum testimonio, nec nostra nec patrum nostrorum, vel quàm longè retrò numerarum, memoria confirmari potest.
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SECTIO SEXTA.

Munst. Frisius.

Sunt in hac Insula montes elati in cœlum, quorum vertices perpetua nive candaent, radices sempiterno igne æstuant. Primus Occidentem versus est, qui vocatur Hecla, alter Crucis, tertius Helga. Item Zieglerus. Rupes sive promontorium Hecla æstuans perpetuis ignibus. Item Saxo. In hac itidem Insula mons est, qui rupem sideream perpetuae flagrationis æstibus imitatus, incendia sempiterna Jugi flammarum eructatione continuat.

Miracula Islandiae Munsterus & Frisius narraturi mox in vestibulo, magno suo cum incommodo impingunt. Nam quod hic de Monte Hecla asserunt, etsi aliquam habet veritatis speciem, tamen quod idem de duobus aliis montibus perpetuo igne æstuantibus dicunt, manifestè erroneum est. Illi enim in Islandia non extant, nec quicquam, quod huic tanto scriptorum errori occasione dederit, imaginari possimus. Facta tamen est, sed nunc demum Anno 1581. ex monte quodam australis Islandiae, maritimo, perpetuis nivibus & glacie obducto memorabilis fumi ac flammae eruptio, magna saxorum ac cineris copia ejecta. Caeterum ille mons longè est ab his tribus, quos authores commemorant, diversissimus. Porrò etsi haec de montibus ignitis maximè vera narrarent, annnon naturaliter ista contingere? An ad extruendum illam, quæ mox in Munstero, Zieglero & Frisio sequitur, de orco Islandico opinionem aliquid faciunt? Ego sanè nefas esse duco, his vel similibus *naturæ miraculis ab absurda asserenda abuti, vel haec tanquam impossibilia cum quadam impietate mirari. Quasi verò non concurrant in hujusmodi incendiis cause ad hanc rem satis validæ. Est in horum montium radicibus materia uri aptissima, nempe sulphurea & bituminosa. Accedit āer per poros ac cavernas in terræ viscera ingressus, ac illum maximè incendii fomitem exsufflare unà cum nitro, qua exsufflatione tanquam follibus quibusdam, ardentissima excitatur flamma. Habet
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siquidem ignis, his ita convenientibus, quae tria ad urendum sunt necessaria, materiam scilicet, motum, & tandem penetrandi facultatem: Materiam quidem pingueum & humidam ideoque flammis diurnis alentem: Motum præstat per terrae cavernas admissus aer: Penetrandi facultatem facit ignis vis invicta, sine respiraculo esse nescientis, & incredibili conatu violenter erumpentis, atque ita (non secus ac in cuniculis machinisve seu tormentis bellicis, globi e ferro maximi, magnus cum fragore ac strepitu, a sulphure & nitro, esse pyrius pulvis conscitum, excitato ejiciuntur) lapides & Saxa in ista voragine ignita, seu quodam camino, colliquefacta cum immodica arenæ & cinerum copia, exspuentis & ejaculantis, idque ut plurimum, non sine terræmotu: qui si secundum profunditatem terræ fiat, successio a Possideone appellatur, vel hiatus erit, vel pulsus. Hiatus terra dehisit: pulsu elevatur intumescent, & nonunquam, ut inquit Plinius, moles magnas egerit: Cujusmodi terræmotus jam mentionem fecimus, maritimæ Islandiae Australis Anno 1581 infestantis, quique à Pontano his verbis scitissimè descriptur.

Ergo incerta ferens raptim vestigia, anhelus Spiritus incursat, nunc huc, nunc percutis illuc, Explorâtque abitum insistens, & singula tentat, Si quâ forte queat victis erumpere claustris. Interea tremit ingentem factura ruinam Terra, suis quatiens latas cum mœnibus urbes: Dissiliunt avulsa jugis immania saxa, &c.

Hæc addere libuit, non quòd cuiquam hæc ignota esse existimemus; Sed ne nos ali recurare credant, atque ideo ad suas fabulas, quas hinc extruunt, confugere velle. Cæterum video quid etiamnum admirationem non exiguam scriptoribus moveat, in his, quos ignoranter fingunt, tribus Islandiae montibus, videlicet cum eorum basin semper ardere dicant, summitates tamen nunquam nive careant. Porrò id admirari, est præter authoritatem tantorum virorum, quibus Ætnæ incendium optimè
notum erat, quae, cum secundum Plinium hybernis temporibus nivalis sit, noctibus tamen, eodem teste, semper ardet. Quare etiam secundum illos, ille mons, cum adhuc nivium copia obductur, & tamen ardet, sordidum animarum quoque erit receptaculum: id quod Hecla propter nives in summo vertice & basin aestuantem, adscribere non dubitarunt. Vix autem mirum esse potest, quod ignis montis radicibus latens, & nunquam, nisi rarissimè erumpens, excelsa montis cacumina, quae nivibus obducentur, non colliquefaciat. Nam & in Caira, altissima montis cacumina nivibus semper cudentia esse perhibentur: & in Beragua quidem similiter, sed 5000 passuum in cœlum elata, quae nivibus nunquam liberentur, cum tamen partibus tantum decem ab æquatore distant. Ultramque hanc provinciam juxta Pariam esse sitam accepimus. Quid? quod illa Teneriffæ (quae una est ex insulis Canariis, quae & Fortunatae) pyramis, secundum Munsterum, 8 aut 9 milliarium Germanicorum altitudine in æra assurgens, atque instar Aetnæ jugiter conflagrans, nives, quibus media cingitur, teste Benzone Italo, Indiæ occidentalis Historico, non resolvit. Quod ipsum in nostra Hecla quid est, quod magis miremur? Atque haec ita breviter de incendiis montanis.

Nunc illud quoque castigandum arbitramur, quod hos montes in cœlum usque attollit scribant. Habent enim nullam præ caeteris Islandiæ montibus notabilem altitudinem: Precipuè tertius ille Helga à Munstro appellatus, nobis Helgafel. 1. Sacer mons, apud monasterium ejusdem nominis, nulla sui parte tempore æstivo nivibus obductus, nec montis excelsi, sed potius collis humilis nomen meretur, nunquam, ut initio hujus sectionis dixi, de incendio suspectus. Nec verò perpetuæ nives Hecla, vel paucis alis adscribi debebant: Permultos enim habet ejusmodi montes nivosos Islandia, quos omnes vel toto anno, non facile collegerit aut connumeraret, horum prædicator & admirator Cosmographus. Quin etiam id non negligendum, quod mons Hecla non occidentem versus,
ut à Munstero & Zieglero annotatum est, sed inter meridiem & orientem positus sit. Nec promontorium est: sed mons fèrè mediterraneus.

Incendia perpetua jugi, &c. Quicunque perpetuam flammarum eructionem Heclæ adscripterunt, toto coelo errarunt, adeò, ut quoties flamas eructàrit, nostrates in annales retulerint, viz. anno Christi 1104. 1157. 1222. 1300. 1341. 1362. & 1389. Neque enim ab illo de montis incendio audire licuit, usque ad annum 1558. qua ultima fuit in illo monte eruptio. Interea non nego, hieri posse, quin mons infernè latentes intus flammis & incendia alat, quæ videlicet statis intervallis, ut hactenus annotatum est, eruprinit, aut etiam forte posthac erumpant.

**SECTIO SEPTIMA.**


propter vanissima mendacia, quibus totus, sed plerumque sub religionis & pietatis praetextu (quo difficilius est fucum agnoscerre) scatet speculum minimè regale, sed Anile & Irregulare. In hoc speculo figmenta quadam de Heclae incidio, his quae nunc tractamus non multum dissimilia, habentur, nullo experimento magis quam hae stabilita, ideoque explodenda.

Caeterum ne audaculus videar, qui speculum illud Regale mendacii accusem; nullum verò ex his quae minus credibilia affert, recenseam; Accipe horum paucà Lector, quae fidem minimè mereri existimarium.

1 De quadam Insula Hiberniæ; qui templum & Parochiam habet: Cujus incolae decedentes non humanur: sed ad aggerem seu parietem cœmeterii, vivorum instar erecti, consistunt perpetuo: Nec ulli corruptioni, nec ruinae, obnoxii: ut posterum quivis suos maiores ibi quærere & conspicere possit.

2 De altera Hiberniæ Insula, ubi homines emori nequeant.

3 De omni terrâ & omnibus arboribus Hiberniæ, quae omnibus omnino venenis resistunt, serpentes & alia venenata, ubivis terrarum, solâ virtute & præsentia, etiam sine contactu, enecent.

4 De tertia Hiberniæ Insula: Quod haec dimidia Diabolorum colonia facta sit. In dimidiam vero propter templum ibidem exstructum, juris habeant nihil, licet & pastore (ut tota Insula incolis) & sacrï perpetuò careat: idque per naturam ita esse.

5 De quarta Hiberniæ Insula, quae in lacu quodam satis vasto fluitet: cujus gramine, quibusvis morbis præsentissimum remedium existant: Insula vero ripam lacus statis temporibus accedat, idque ut plurimum, diebus Dominici, ut tum quivis facilè eam veluti navim quandam, ingrediatur: id quod tamen pluribus simul, per fatum licere negat. Hanc vero Insulam septimo quoque anno ripæ adnasci tradit, ut à continentæ non discernas: In ejus autem locum mox succedere alteram, prior, natura, magnitudine & virtute consi-
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milem: quae unde veniat, nesciri: idque cum quodam quasi tonitru contingere.

6 De venatoribus Noruegiae, qui lignum domare (sic
enim loquitur, quantumvis impropriè: cùm ligno ut
non vita, ita nec domitura competat) adeò docti sint, ut
asseres 8. ulnas longi, plantis pedum eorundem alligati,
tanta eos celeritate, vel in excelsis montibus, promoveant,
ut non modo canum venaticorum, aut caprearum cursu,
sed etiam avium volatu superari nequeant: atque unico
cursu, unico etiam haste ictu, novem vel plures capreas
feriant. Hæc & similia, de Hybernia, Noruegia, Islandia,
Gronlandia, de aquæ & aeris etiam miraculis, centonum
ille magister, in suum speculum collegit: Quibus, licet
suis admirationem, vulgo stuporem, nobis tamen risum
concitavit.

Sed Frisium audiamus. Flamma, inquit, Montis Hecla
nec stupam, lucernarum luminibus aptissimam, adurit,
nec aqua extinguitur. Atqui, inquam, ex Schola vestra
Philosophica petitis rationibus hoc Paradoxon confirmari
poterit. Docent enim Physici, commune esse validioribus
flammis omnibus ut siccis extinguantur, alantur verò
humidis: Unde etiam fabri, aqua inspersa, ignem ex-
citare solent. Cùm enim, aiunt, ardentior fuerit ignis,
at frigido incitatur, & ab humido alitur, quorum utrum-
que aquæ inest. Item: Aqua solet vehementes accen-
dere ignes: Quoniam humidum ipsum quod exhalat,
pinguius redditur, nec à circumfuso fumo absurmitur, sed
totum ignis ipse depascitur, quò purior inde factus, ac
simul collectus, à frigido alacrior inde redditur. Unde
etiam ignes artificiosi aqua minimè extinguibiles. Item:
Sunt sulphure & bitumine loca abundantia, quæ sponte
ardent, quorum flamma aqua minimè extinguitur. Pro-
didit etiam Philosophus, Aqua ali ignem. Arist. 3. de
Strabo lib. 7. In Nymphæo exitè Petra flamma, que
aqua accenditur. Idem, Viret aternum contextens fon-
tem ignenum fraxinus. Quin & repentina ignes in aquis
existere, ut Thrasumenenum lacum in agro Perusino arsisse
totum, idem autor est. Et anno 1226, & 1236. non procul à promontorio Islandiae Reykianes, flamma ex ipso mari erupit. Etiam in corporibus humanis repentinos ignes emicuisse, ut Servio Tullio dormienti, è capite flammam exsiliisse: Et L. Martium in Hispania, infectus Scipionibus, concionem seu orationem ad milites habentem, atque ad ultionem exhortantem, conflagrassse, Valerius Antias narrat. Meminit etiam Plinius flammae montanae, quae ut aqua accendatur, ita terra aut foeno extinguatur. Item, Alterius campestris, quae frondem densi supra se nemoris non adurat. Quae cum ita sint, mirum, homines id in sola Heclâ mirari (ponam enim jam ita esse, cum non sit tamen, quod à quoquam scire potuerim) quod multis aliarum terrarum partibus seu locis, tam montanis, quâm campestribus, cum ea commune esset.

Frisius.

Æo impetu quo apud nos globi. Sic enim Munsterus. Mons ipse cum furit, inquit, horribilia tonitrua insonat, proiect ingenia Saxa, sulphur evomit, cineribus egestis, tam longe terram circumcinta operit, ut ad vicesimum lapidem colli non possit, &c. Caeterum oportuit potius cum Ætnâ, aut aliis montibus flammivomis, quos mox recitabo, comparasse, cum non deesset, non modo similis, sed prope idem: Nisi forte quod incendia rarius ex Heclâ erumpant, quàm aliis id genus montibus. Nam proximis 34. annis prorsus quievit, facta videlicet ultima eruptione, An. 1558 ut superius annotavimus. Et nihil tam magnificé dici potest de nostra Hecla, quin idem, vel majus caeteris montibus flammivomis competat, ut mox apparebit. Quod verò sulphur ejaculetur, manifestum est commentum, nullo experimento apud nostrates cognitum.

Is locus est carcer sordidarum animarum. Hic præfandum esse mihi video, atque veniam à Lectore petendum, quod, cum initio proposuerim, de terra & incolis divisim agere, in hac prima parte tamen, quæ sunt meritó secundæ partis, miscere cogar. Evenit hoc scriptorum culpa, qui Insulae situi ac miraculis, religionis

Ast verò Munsterus cum incendii tanti & tam incredibilis causas in famosissimâ Ætna investigare conatus sit, quam rem illic naturalem facit, hic verò præternaturalum imo infernalem faciat, an non monstri simile est? Cæterum de Ætnâ quid dico? Quin potius videamus quid de Heclæ incendio aliàs sentiat Munsterus.
Dubium non est, inquit, montes olim & campos arrisse in orbe terrarum: Et nostra quidem aetate ardent. Verbi gratia: In Islandia mons Hecla statis temporibus foras projicit ingentia Saxa, evomit sulphur spargit cineris, tam longè circumcirca, ut terra ad vicesimum lapidem coli non possit. Ubi autem montium incendia perpetua sunt, intelligimus nullam esse obstructionem meatum, per quos modò, quasi fluvium quendam, ignes, modò flammas, nunc vero fumum tantùm evomunt. Sin per temporum intervalla increscunt, internis meatibus obturatis, ejus viscrsa nihilominus ardent. Superioris autem partis incendia, propter fomitis inopiam, non nihil remittunt ad tempus. Ast ubi spiritus vehementior, rursus reclusis meatibus iisdem vel aliis, ex carcere magnà vi erumpit, cineris, arenam, sulphur, pumices, massas, quæ habent speciem ferri, saxa, aliaèque materias foras projicit, plerùque non sine detrimento regionis adjacentis. Hæc Munsterus. Ubi videas queso Lector, quomodo suo se jugulet gladio, videas inquam hic eandem de incendio Heclae & AEtnæ opinionem & sententiam, quæ tamen lib. 4. ejusdem, admodum est dispar, ut illic ad causas infernales confugiat.

Habet profecto Indicæ occidentalis mons quidam flamivomus æquiores multò, quàm hic noster, censores & historicos, minimè illice barathrum exædificantes: Cujus historiam, quia & brevis est, & non illepeda, subjiciam, ab Hieronymo Benzone Italo in Historiar. novi orbis, lib. 2. his verbis descriptam.

Triginta quinque, inquit, milliarium intervallo abest Legione mons flamivomus, qui per ingentem craterem tantos sæpe flammarum globos eructat, ut noctu latissimè ultra 10000. passuum incendia relucet. Nonnullos fuit opinio, intus liquefactum aurum esse, perpetuam ignibus materiam. Itaque Dominicanus quidam monachus, cum ejus rei periculum facere vellet, ahenum & catenam ferream fabricari curat, moxque in montis jugum cum quatuor aliis Hispanis ascendens, catenam cum aheno ad centum quadragninta ulnas in caminum demittit. Ibi ignis

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SECTIO OCTAVA.

Juxta hos montes (tres prædictos Heclam, &c.) sunt tres hiatus immanes, quorum altitudinem apud montem Heclam potissimum, ne Lynceus quidem perspicere queat: Sed apparent ipsum inspicientibus, homines primum submersi, adhuc spiritum exhalantes, qui amicis suis, ut ad propria redeant, hortantibus, magnis suspiriis se ad montem Heclam proficisci debere respondent: Sicque subitò evanescent.

AD confirmandum superius mendacium de Inferno terrestri ac visibili, commentum hoc, non minus calumniosum (etsi facilè largiar, Frisium non tam calumniandi, quàm nova & inaudita prædicandi animo ista scripsisse) quàm falsum ac gerris Siculis longè vanius ac [I 526.] detestabilius, excogitarunt homines ignavi, nec cœlum nec infernum scientes. Quos scriptores isti, viri alioqui praclarissimi & optimè de Repub. literaria meriti, nimium præpropero judicio securi sunt.

Cæterum optandum esset, nullo tanto novitatis studio Historias scribere, ut non vereantur aniles quasvis nugas
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iis inserere, atque ita aurum purum cœno aspergere. 
Qui verò demum sunt homines illi submersi, in lacu 
infernali natitantes, & nihilominus cum notis & amicis 
confabulantes? Anne nobis veterem Orphea, cum sua 
Euridice, in Stygiæ relabente undas, colloquentem, & in 
his extremiti orbis partibus, tanquam ad Tanaim Hebr− 
rumque niualem, cantus exercentem lyricos, redivivum 
dabitis? Certè, etsi nolint alii futilem hujusmodi in− 
ceptiarum levitatem ac mendacium agnoscre, agnovit 
tamen rerum omnium haud negligens aestimato Car− 
danus, lib. 18. subtil. cujus hæc sunt verba.

Est Hecla mons in Islandia, ardé tque non aliter ac 
Ætna in Sicilia per intervalla, ideoque persuasione longa 
(vulgi) concepta, quod ibi expientur animæ. Alii, ne 
vani sint, affingunt inania fabulae, ut consona videantur. 
Quæ sunt autem illa inania? Quod spectra comminisci− 
cuntur, se ad montem Heclam ire respondentia, ait idem. 
Et addit. Nec in Islandia solum, sed ubique, licet rarò, 
talia contingunt: Subditque de larvâ homicida Historiam, 
quæ sic habet. Efferebatur, inquit, anno praeterito, 
funus viri plebei Mediolanii, orientali in porta juxta 
templum majus foro venali, quod à caulis frequentia 
nomen caulis nostra lingua sonat. Occurrît mihi notus: 
Peto, ut medicorum moris est, quo morbo exsserit? 
Respondent ille: consuesse hunc virum hora noctis tertia 
à labore redire domum: Vidit lemurem nocte quadam 
insequentem: Quam cum effugere conaretur, ocyus 
citato pede abibat: Sed à spectro captus atque in terram 
projectus videbatur. Exclamare nitebatur: Non poterat. 
Tandem, cum diu in terra cum larva volutatus esset, 
inventus à præteruntibus quibusdam, semivivus domum 
relatus, cum resipuisset, interrogatus, hæc quæ minus 
expectabuntur, retulit. Ob id animam despondens, cum 
nec ab amicis, nec medicis, nec sacerdotibus persuaderi 
potuisset, inania esse hæc, octo inde diebus periiit. 
Audivi postmodum & ab aliis, qui vicini essent illi, 
neminem ab inimico vulneratum tam constanter de illo 
testatum, ut hic, quod à mortuo fuisset in terram provo−
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[Sectio

29

A.D. 1592.
Frisius &
Munst.

Circum verò Insulam, per septem aut octo menses fluctuat, glacies, miserabilem quendam gemitum, & ab humana voce non alienum, ex collisione edens. Putant incŏlĕ, & in monte Hecla, & in glacie loca esse, in quibus animae suorum crucientur.

Gregium scilicet Historiae augmentum, de Orco Islandico in unius montis basin, haud sanæ vastam, coacto:

Et interdum (statis forsan temporibus) loca commutante. Ubi scilicet domi in foco montano delitescere piget, & exire, pelagûsque, sed sine rate, tentare juvat, seseque in glacie frustella colligere. Audite porrò, hujus secreti admiratores: En porrigam Historicis aliusd Histories auctarium nequaquam contemnendum. Scribant igitur, quotquot his scriptorum commentis adherent, Islandos non solum infernum intra limites habere, sed & scientes volentes ingredi, atque intactos eodem die egredi. Quid ita? Quia pervetus est Insulae consuetudo, ut maritimi in hanc glaciem, ab Historicis infernalem factam, manè phocas, seu vitulos marinos captum eant, ac vespere incolumes redeant. Addite etiam, in scriniis & alis vasis ab Islandis carcerem damnatorum asservari, ut paulò post ex Frisio audiemus.

Sed mature praevidendum erit vobis, ne Islandi fortitudinis & constantiae laudem vestris nationibus præcipiant: Quippe qui tormenta (ut historicis vestris placet) barathri sustinuisse & velint & possint, illaque sine ullo gravioe damno perrumpere atque effugere valeant, quod quidem ipsum ex jam dictis efficitur: Et multos nostratium enumerare possum, qui in ipso venationis actu longiuscula a litarore digressi, glacie a Zephyris dissipata, multa milliaria glaciei insidentes, tempestatis violentia profligati, & aliquot dies ac noctes continuas crudelissimi pelagi fluctibus jactati, sicque (id enim, inquam, ex praetecti Historicorum problemate consequitur) tormenta & cruciatus barathri glacialis experti sunt: Qui tandem mutata tempestate, atque a Borea spirantibus ventis, ad littora,
cum hoc suo glaciali navigio rursus adacti, incolumes
domum pervenerunt: Quorum alqui etiam hodie vivunt.
Quare hoc novitatis avidi arripiant, indeque, si placet,
justum volumen conficiant, atque ad Historiam suam
apponant. Nec enim vanissima illa commenta aliter,
quàm ejusmodi jocularibus excipienda & confundenda
videntur. Caeterum, joco seposito, unde digressi sumus,
revertamur.

Primùm igitur ex sectione secunda satis constat, glaciem,
neque septem, neque octo mensibus circa ipsam Ínsulam
fluitare: Deinde etiam, glaciem hanc, et si interdum ex
collisione grandes sonitus & fragores edit, interdum prop-
ter undarum alluvionem, rara cum murmur personat,
quicquam tamen humanæ voci simile resonare aut ejulare
minimè fatemur.

Quod autem dicunt, nos & in glacie, & in monte Hecla
loca statuere, in quibus animæ nostrorum crucientur, Id
verò serió pernegamus, Deóque ac Domino nostro Jesu
Christo, qui nos à morte & inferno eripuit, & regni
cœlestis januam nobis reseravit, gratias ex animo agimus,
quod nos de loco, in quem animæ nostrorum defunctorum
commigrent, rectius, quàm dicunt isti Historici, instituerit.
Scimus & tenemus animas piorum non in Purgatorium
Pontificiorum, aut campos Elysios, sed in sinum Abrahæ,
in manum Dei, in Paradisum cœlestem, mox è corporis
ergastulo transferri. Scimus & tenemus de impiorum
animabus, non in montanos focos & cineres, vel glaciem
nostris oculis expositam, deflectere, sed in extremas mox
abripi tenebras, ubi est fletus & stridor dentium, ubi est
frigus, ubi est ignis ille, non vulgaris, sed extra nostram
scientiam & subtilem disputationem positus. Ubi non
modò corpora sed animæ etiam. i. substantiae spiritualis,
crucientur. Huic extremo & tenebricoso carceri non
Islandos viciniores, quàm Germanos, Danos, Gallos, Italos,
aug quamvis aliam gentem, quoad loci situm, statuimus.
Nec de hujus carceris loco situve quicquam disputare
attinet: Sufficit nobis abundè, quod illius tenebricosum
fœtorem & reliqua tormenta, dante & juvante Domino
noso Jesu Christo, cujus precioso sanguine redempti sumus, nunquam simus visuri aut sensuri. Atque hic de orco Islandico disputationis colophon esto.

SECTIO DECIMA.

Quod si quis ex hac glacie magnam partem cepert, eamque vasi aut scrinio inclusam, quam diligentissimé asservavit, illa tempore glaciei, quæ circum insulam est, degelantis, evanescit, ut neque minima ejus partícula vel guttula aquæ reperiatur.

Id profecto necessarió addendum fuit: Hanc scilicet glaciem, voces humanas, secundum Historicos, representatem, & damnatorum receptaculum existentem, non esse, ut reliqua in vastissima hoc universitate omnia, ex Elementi aliquidus materia conflatam. Siquidem cum corpus esse videatur, corpus tamen non sit, (quod ex Frisii paradoxo rectè deducitur) cum etiam corpora dura & solida perrumpat, non secus ac spectra & genii: Restat igitur cum non sit elementaris naturæ, ut vel spiritualèm habeat materiam, vel celestem, vel quod ipsi forsan largiantur, infernalem. Infernalem tamen esse non assentiemur, quia ad aures nostras pervenit frigus infernale longè esse intractabilius, quam est hac glacies, humanis manibus in scrinio reposta, nec quicquam suo contactu, vel nudatam carnem lædere valens. Nec profecto spiritualèm esse dabimus; accepius enim à Physicis, substantias spirituales nec cerni, nec tangi, nec iis quicquam decedere posse: Quæ tamen omnia in hanc historicorum glaciem, quantumvis, secundum illos, hyperphysicum, cadere certum & manifestum est. Præterea & hoc verissimum est, eam calore solis resolutam, ac in superficie sua stagnantem, siti piscatorum restinguendæ, non secus ac rivos terrestres, inservire: Id quod substantiæ spirituali denegatum est. Non est igitur spiritualis, ut nec infernalis. Jam vero celestem habere materiam, nemo audebit dicere: Ne forte inde aliquis suspicetur, glaciem hanc barathrum, quod illi Historicí affingunt, secum è cælo traxisse: Vel id cælo, quippe
ejusdem materiæ cum glacie, commune esse, atque ita carcer damnatorum cum Paradiso cælesti loca commutasse, Historicorum culpa putetur.

Quare cum glacies hæc Historica nec sit elementaris, ut [I. 528.] ex præseniti loco Frisii optime sequi jam toties monuimus: nec spiritualis, nec infernalis, quod utrumque brevibus, solidis tamen rationibus demonstravimus: nec cælestis materiæ, quod opinari religio vetat: relinquitur omnino, ut secundum eosdem Historicos nulla sit, quam tamen illi tām cum stupenda admiratione praediciant, & nos videri ac tangi putamus. Est igitur, & non est: Quod axioma ubi secundum idem, & ad idem, & eodem tempore, verum esse poterit, nos demum miraculis istis glacialibus credemus. Itaque jam vides Lector, ad hæc refellenda nullo alio esse opus, quàm monstrari quomodo secum dissideant. Sed haud mirum, eum qui semel vulgi fabulosis rumoribus se permisit, sæpius errare. Cujusmodi etiam produxit quidam de glacie hujus Sympathiæ, quod videlicet molis, cujus pars esset, diessum insequetur, ut omnem observationis diligentiam inevitabiliter fugæ necessitate deciperet. Atqui sæpe vidimus ejusmodi solitarian molem post abactam reliquam glaciem, bullis vectibus nullis machinis detentam, ad littus multis septimanae consistere. Palam est igitur, illud de glacie miraculum fundamento niti, quàm est ipsa glacies, magis lubrico.

SECTIO UNDECIMA.

Non procul ab his montibus, (tribus prædictis) ad maritimæ oras vergentibus, sunt quatuor fontes diversissimæ naturæ. Unus suo perpetuo ardore omne corpus sibi immissum raptim convertit in saxum, manente tamen priori formâ. Alter est algoris intolerabilis. Tertius vel melius dulcior & restinguendae siti jucundissimus. Quartus plane exitialis, pestilens, & virulentus.

Etiam hæc fontium topographia satis apertè monstrat, quàm ex impuro fonte has suas narrationes omnes miraculosas hauserit Geographus. Id enim dicere videtur:
Montes hos tres predictos ferè contiguos esse: Si- quedem tribus montibus quatuor fontes indiscretè ad- scribit. Alioqui si non vicinos statuisset, uni alici- horum duos fontes adscriptisset. Sed neque hi montes- contigui sunt (quippe multis milliaribus invicem dissipiti) neque juxta hos fontes illi quatuor reperiuntur: quod, qui credere nolit, experiatur. Cæterum ad hæc con- fundenda sufficit, credo, ipsorum historicorum contrar- ietas. Nam de duobus fontibus quidam Frisio his verbis contradictis. Erumpent ex eodem monte (Heclâ) fontes duo, quorum alter aquarum frigiditate, alter fervore intolerabili exedit omnem elementarem vim. Hi duo sunt primi illi Frisii fontes, nisi quod hic miraculum indurandi corpora, alteri fontium attributum, omissum sit. Atqui non simul possunt ex ipso monte, & juxta montem erumpere.


Baiano sed ne fumare in littore thermas
Mirere, aut liquidis fluiatre incendia venis:
Vulcani fora sulphureis incensa caminis
Ipsa movent, late multum tellure sub ima
Debacchari ignem, camposque exurere opertos.
Inde fluit, calidum referens exigne vaporem,
Unda fugax, tectis fervent & balnea flammis.

Hoc loco attingendum duxi quod tradit Saxo Grammaticus, Danorum celebratissimus historicus, Islandiae fontes quosdam nunc ad summum ex crescere, & exundare: Nunc adeo subsidere, ut vix fontes agnoscas.


Flumen habent Cicones, quod potum saxea reddit Viscera, quod tactis inducit marmora rebus.

Et Cardanus: Georgius Agricola, inquit, in Elbogano tractu juxta oppidum à falconibus cognominatum, in-tegras cum corpore abietes in lapidem conversas esse,
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Secundus algoris intolerabilis. Quantum ad secundum fontem attinet, nullus hic est quod quisquam sciat, algoris intolerabilis, sed plurimi bene frigidii, ita ut vulgaribus rivis æstivo sole tepescentibus, non sine voluptate ex frigidioribus illis aquam hauriamus. Sunt & longè frigidiores forter alibi: Nam & Cardanus in agro Corinthio è montis vertice fluentem rivum commorat, nive frigidiorem: Et intra primum à Culma lapidem, Insanam vocatum: quæ aqua cum fervere videatur, sit tamen longè frigidissima, &c.

Tertius vel melle dulcior. Neque id prorsus verum est. Non enim est ullus apud nos, qui vel minima ex parte cum mellis dulcedine conferri possit. Rectius igitur Saxo, qui fontes (quoniam plures sunt) in Islandia dicit inveniri Cerealem referentes liquorem, ut etiam ibidem non diversi saporis solùm, sed diversi etiam coloris fontes & flumina reperiuntur.

Etsi autem tradunt Physici aquam naturaliter ex se neque saporem neque odorem habere, tamen, ut superius atticimus, verismile est, quod alii per accidens vocant, eam sæpe referre qualitatem terræ, in qua generatur, & per cujus venas transitum atque excursum habet: Atque hinc aquarum odores, colores, sapores, alios atque alios existere. Cujusmodi sunt, de quibus narrat Seneca, quorum alii fæmum excitent, alii bibentes inebrient, alii memoriae officiant, alii juvent eandem, alii vini saporem
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En tibi per mediam bene olentia flumina Naxon, Unde tuum pota Naxia turba merum.


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Idumæa fontem esse, qui quater in anno colorem mutet, cum sit colore nunc viridi, nunc albo, nunc sanguineo, nunc lutulento.


Præterea est apud prædictos fontes tanta sulphuris copia. Montes tres à Munstero & Frisio ignivomi dicti, omnes longissimo intervallo à nostris fôdinis distant. Quare cum juxta hos montes, fontibus quatuor, quos tantopere miraculis celebrant, locum & situm faciant, necesse est eos fontes pari fère intervallo à fôdinis sulphureis remotos esse. Nec verò apud montem Heclam, ut Munsterus, nec apud hos Frisii fontes (quorum rumor quàm verus sit, hactenus ostensum est) sulphur effoditur: Nec patrum nostrorum memoria
effossum esse arbitramur. Neque verum est, quod de sulphuris copia tradit Munsterus, esse videlicet penē unicum Insulāe mercurionium & vectigal. Nam cum insula in quatuor partes divisa sit, quarta pars, nempe borealis, tantum dimidia, hoc utitur mercimonio, nec sulphuris mica in vectigal Insulāe penditur.

SECTIO DUODECIMA.

Piscium tanta est copia in hac Insula, ut ad altitudinem domorum sub aperto cælo vendendi exponantur.

Sub aperto cælo. Id quidem facere vidimus mercatores extraneos, donec naves mercibus extraneis exonerarint, incipientque easdem rursus piscibus & reliquis nostratium mercibus onerare. An vero nostri homines id aliquando fecerint, non satis liquet. Certè copiosa illa & vetus piscium abundantia jam desìt, Islandis & istius boni, & aliorum penuria laborare incipientibus, Domino Deo meritum impietatis nostræ flagellum, quod utinam rite agnoscamus, immittente.

SECTIO DECIMATERTIA.

Equos habent velocissimos, qui sine intermissione 30. millaria continuo cursu consiciunt.

Cete grandia instar montium prope Islandiam aliquando conspiciuntur, quae naves evertunt, nisi tubarum sono absterreantur, aut missis in mare rotundis & vacuis vasis, quorum lusu delectantur, ludificentur. Fit aliquando, ut nauæ in dorsa cetorum, quae Insulas esse putant, anchoras figentes, sæpe piricitentur, vocantur autem eorum lingua Trollwal, Tuffelwalen. i. Diabolica cete.

I NSTAR montium: En tibi iterum, Lector, Munsteri Telenicia Echo, & cæcum, ut dici solet, insomnium. Deformat, me Hercule, adeò mendax & absurda hyperbole historiam, idque tantò magis quantò minus est necessaria. Nam quorum attinet mentiri Historicum, si historia est rei verae narratio? Quorum tropicas hyperboles assumet? Quid conabitur persuadere, aut quo pertrahere Lectorem, siquidem nihil nisi simplicem rerum expositionem sibi proponit?

Pictoribus atque Poëtis,
Quodlibet audendi semper fuit æqua potestas:
Non itidem Historicis.

Dorsa cetorum, quæ Insulas putant: Nata est hæc fabula, ut & reliquæ, ex mendacio quodam, ut antiquo, ita ridiculo & vano, cujus ego fidem titivilitio non emam. Est autem tale: Missos suisse olim Legatos cum sodalitio monastico, ab Episcopo Bremensi (Brandanus veteribus Noruagis, Krantzi, ni fallor, Alebrandus appellatur) ad fidem Papistica, quæ tum Christiana putabatur, in Septentrione prædicandam & divulgandam: Eosque, ubi immensum iter Septentrionem versus navigando consumpsissent, ad insulam quandam pervenisse: iibique jacta anchora descensum in Insulam fecisse, focos accendisse: (Nam verisimile est nautas in ipso mari glaciali frigore non parum esse vexatos) & commatum navalem ad reliquum iter expedivisse. Ast ubi bene ignibus accensis inculuerant foci, Insulam hanc
submersam citò evanuisse, nautas autem per præsentem
scapham vix servatos fuisse. Habes hujus rei funda-
mentum, Lector, sed quàm incredibile, ipse vides.
Quid verò tandem est animi nautis, qui in mari pro-
celloso videntes scopulum, vel, ut Munsterus, Insulam
perexiguam emergere, non vitent potius omni studio,
allisionem & naufragium metuentes, quàm ut in portu
parum tuto quiescere tentent? Sed ubi anchora figenda?
Solent enim, ut plurimum, deesse nautis tam immensi
funes, ut in altissimo æquore anchoram demittant:
Igitur in doris cetorum, respondet Munsterus. Oportet
igitur, vestigium unci prius effodiant. O stultos nautas,
balenarum carne, à terræ cespitibus, inter fodiendum,
non dignoscentes, nec lubricam cetorum cutem, à
terrestri superficie internoscentes. Digni profecto,
quibuscum ipse Munsterus, naucerus transfretaret.
Equidem hoc loco, ut & superius, de miraculis Islandiæ
terrestribus agens, è Tantali, ut aiunt, horto fructus
colligit, id est, ea consectatur, quæ nunquam reperiuntur,
nec usquam sunt, dum miracula hinc inde conquirere,
terram & pelagus verrere, ad Historiæ suæ supple-
mentum studet: Ubi tamen nihil nisi commentitia
tantùm venari potest.

Vocantur autem lingua eorum Trollwal. Ne ultra
peram, Munstere: Nullam siquidem es linguæ nostræ
cognitionem adeptus: Quare meritò puderet tantum
virum, rem ignotam alios velle docere: Est enim
ejusmodi incœptum erroribus obnoxium complurimus,
ut vel hoc tuo exemplo docebimus. Dum enim vis
aliis autor esse, quomodo nostra lingua balenæ vel cete
appellentur, detracta, per inscitiam, aspiratione, quæ penè
sola vocis significacionem facit, quod minimè verum est,
affers: Non enim val nostra lingua balenam, sed elec-
tionem sive delectum significat, à verbo, Eg vel i. eligo,
vel deligo: unde val, &c. At balena Hualur nobis
vocatur: Unde tu Trollhualur scribere debebas. Nec
vero Troll Diabolum, ut tu interpretaris, sed Gigantes
quosdam montanos significat. Vides igitur, quomodo
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in toto vocabulo turpiter, quod haud tamen mirum, erres. Levis quidem illa in linguam nostram injuria, in unica tantum voce: quoniam plures, haud dubie, non noras.

Idem alis etiam usu venit: Non enim probandum est, quod quidam, dum Islandiae descriptionem, ab Islandis acceptam, ederet, maluerit omnia, aut certe plurima prospectiorum, sinuum, montium, fontium, alumini, tesquorum, vallium, collium, pagorum nomina depravare (quod nostrae linguæ ignarus, non sciret à nostratibus accepta satis exacte legere) atque corrumpere, quàm prius ab ipsis Islandis, qui tum temporis, id est, Anno 1585. in Academia Haffniensi vixerunt, quomodo singula legi ac scribi deberent, ediscere. Ipsum certè hac nativorum nominum & appellatationum voluntaria depravatione, (qua factum est, ut ipsi ea legentes, paucissima nostra agnoscamus) in linguam nostram, aloqui puram & avitam penè elegantiam retinentem, non leviter peccasse reputamus.

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Non majorem fidem meretur, quod Historicus quidam habet: Esse in Islandia saxum, quod montium prærupta non extrinseca agitatione, sed propria nativaque motione pervolitit: Id qui credere volet, quid incredibile ducet? Est enim commentum tam inauditum, ut nullum ejus simile, fabulatosuisse Epicuræos (qui tamen multa incredibilia excogitasse Luciano visi sunt) constet: Nisi forte hominem, qui Islandis proprio nomine Stein dicitur, sentit Historicus rupes quasdam circuisses, vel circumrep-tasse. Quod, etsi ridiculum est in Historiam miraculosam referre, hominem scilicet moveri vel ambulare, tamen ad salvandam Historici fidem, simulandum: ne figmentum illud, per se satis absurdum, nec dignum quod legatur, durius perstringamus.


Atque hæc ferè sunt, quæ de prima commentarii nostri parte per quotidians occupationes, in præsentia, afferre licuit. Quæ in hunc finem à me scripta sunt, (quod etiam prius testatus sum,) ut scriptorum de terra ignota errores, & quorundam etiam affectata vanitas, pateseerent: Neque enim eorum famæ quicquam detractum cupio: Sed quod veritati & patriæ, operam meam consecraram, illa, quæ hastenus dicta sunt à multis, de Insula, fidem valde exiguam mereri, necesse habui ostendere: ac ita mihi viam ad sequentia de Incolis sternere.

Commentarii primæ partis Finis.
Commentarii de Islandia pars secunda: quae est de incolis.

Absolutis hac teneus miraculis Islandiae, (cum nonnullis aliis, primae parti annexis) quae dum scriptores, velut Agamemnonios quosdam fontes, imo, ut quiddam præter & contra omnem naturam, mirantur, nec non variè deprædicate, minus veritati ipsi, & authoritati suæ consulunt; monet propositæ orationis series, ut ad alteram commentarii partem nos referamus, quae est de incolis: Ubi quid primùm dicam, aut unde initium sumam, non satis teneo. Tanta enim sunt in nos ultimos Islandos, & tot quorundam ludibria, tot opprobria, tot scommata, tot dicteria, (Atque inter hæc etiam nonnulla eorum, qui simplicissimam veritatem profiteri volunt, nempe historicorum) ut si singula recensere velim, non aliud quâm

Icariæ numerum dicere coner aquæ. Sed, ut dixi initio, non cum omnibus æquæ stricto jure agemus. Nam licet Krantzius, Munsterus, Frisius, & alii, nimis audacter multa de gente nostra scripsist: Tamen suis monumentis de studiis liberalibus aliqui benè meriti, etiam apud nos eo erunt in preci, quo merentur. Verum interea, etsi quis velit eos à calumniandi nota liberare, tamen non leve est, eos res quasdam tam absurdas, impossibiles & ridiculas proposuisse, cujusmodi illa fuerunt, quæ hactenus exposuimus, tum impias, & atrocitate mendaciorum horrendas, cujusmodi jam sequentur aliquot, in historias retulisse. Ast aliiis, quicunque sunt, qui quotidianis conviciis nationem Islandorum incessunt, responsio, quam merentur, parata esse debet: Ex quorum numero, scurrà ille fuit, qui rhythmis aliquot, in gentis nostræ contumeliam, Germanica lingua editis, nomen suum immortali dedicati consecravit.

Quapropter, ut instituti nostri ratio exigit, dum scriptorum de hac re monumenta persequimur, etsi quae dam in eis occurrant, quae contumeliae parum habent, nos
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A.D.
1592.

Secundae partis distributo.

i. Capitii hujus partis division.

[I. 533.]

tamen pleraque excutiemus, & errores, ut hactenus, annotabimus: tum si quid veri interea attulerint, id nequaquam dissimulabimus. Ac eo modo, primum Munsterum, Krantzium, Frisium, & si qui sunt alii, audiemus, Graculo illo, cum suis rhythmis Germanicis, dira calumnia infectis in postremum, ut dignus est, rejecto locum. In hunc igitur modum, primum de fide seu Religione Islandorum: Deinde de ipsorum moribus, institutis seu vivendi ratione, authores isti scribunt.

SECTIO PRIMA.

Adalbertus Metropolitanus Hamburgensis, Anno Christi 1070. vidit ad Christum conversos Islandos: licet ante susceptam Christi fidem, lege Naturali viventes, non multum à lege nostra discrepantes: itaque, petentibus illis, ordinavit quendam virum sanctum, primum Episcopum, nomine Isleif.

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Deinde etiam pugnat acrier cum Religione Christiana, quo Munsterus & Krantzius Islandos ornant, encomium: Eos videlicet, catulos ac pueros suos æquo habere in precio. De quo infra, section. 7. Sic igitur sucum dissidet Munst. dum quos Christianos asserit, inferni architectos aliàs facit: Item, Krantzius & Munsterus, dum quos fide Christo insertos affirmant, eosdem omni pietatis & honestatis sensu exuunt: quòd scribant filios ab his, non majore cura, quàm catulos diligi.

Sed ut ad rem: De Religione equidem nostra, quæ qualisve fuerit, cum Ethnicismus primùm fugari cæpit, nihil magnificè dicere possumus: quemadmodum nec alia Septentrionis Regna vicina, uti existimo, de suis fidei iniitis. Fatendum enim est, & cum seris gemitus deplorandum usque ad illam nunquam satis prædictam diem, quæ nobis velut immortalitatis initium illuxit & repurgati Evangelii doctrinam attulit, tenebras plusquam Cimmerias, etiam nostris hominibus, ut reliquis Septentrionis Ecclesiis, offusas suisse. Illud tamen pie nobis sentire liceat, apud nos, ut & in vicina Noruegia (nam nolo ultra septa vagari, & de populis ignotis quicquam pronunciare) ejecta primum Idololatria Ethnica, sinceriorum longè & simpliciorum fidem seu religionem Christianam viguisse; quippe veneno Papistico minus infectam, quam postea, ubi auctum Romanæ sedis fermentum pestiferum, & malum contagiosum maturuit, & per totum orbem virus suum diffudit: Nam ut postea apparebit, multis annis antequam nova Pontificiorum Idololatria vires & incrementum cepit, Islandia Christum amplexa est: & ut laudatissimi duo illi Noruegæ Reges, quibus ut commune nomen, ita commune nominis Christi propagandi studium & professio, nihil nisi fidem in Deum Patrem, Filium, & spiritum Sanctum, sonabat. Dico autem illum Olaum Thryggonis F. qui Anno Christi 968. natus, Anno ætatis 27. imperium Noruegæ adeptus est, & primus, ut accepimus, Noruegis Christum obtrusit:
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Habuit etiam nostra patria inter multos alios quendam insignem pietate virum; cui Nialis nomen erat, qui circa annum Christi 1000 vixit in prædio seu villa Berthors huol, sita in Parochia Islandiae, Landenum: Quisque rerum humanarum experientia, circumspecta animi prudentia, sagacitate & consilio, habebatur insignis. Cum enim, ejus seculo, indomitis Islandia motibus fluctuaret, incitis a nullo ferè superiore magistratu repressis, nullis se factionibus immiscuit: Plurimas cauta animi virtute ac industria composuit: Nunquam vim fecit, nec passus est, si ultimum tantum in vita diem excipias. Adeò studiosè seditiones & turbas vitavit: aliosque vitare aut evadere cupientes optimè juvit: Nec quisquam ejus consilio, nisi maximo suo commodo est unquam usus: nec quisquam ab eo, nisi cum vitae & fortunarum periculo deflexit. Tam certum ab eo oraculum petebatur, ut valde mirandum sit, unde homini tanta futurorum eventuum, & tam certa conjectura & consilium esse potuerit, qua in ipso deprehensa est. Unde ipsius cauta, providens & consiliis plena sapientia, apud nostrates in proverbium abit: Nialis biita raden: quasi dicas, Niali consilium: vel, Niali consilio res geritur, aut succedit: cum quid prudenter & admirando cum consilio gestum est.

[I. 534.] Hic cum domi suæ, à 100. viris conjuratus ob cædem à filio ipsius, ipso tamen inscio, patratam cingeretur, & inimiciis domum undique igni succendentibus, sibi videret supremum fatum instare, ait tandem. Hæc quidem fato, hoc est, voluntate divina accident. Caéterum spem & fiduciam in Christo sitam habeo, nos (de se & uxore loquens) licet corpus hoc nostrum caducum, inimicorum

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flammis, mortalitatis corruptionem subeat, ab æternis tamen flammis liberatum iri. Sicque inter has voces & flammarum sævitiam, vitam, An. Christo 1010. cum uxore & filio homicida, finivit. Vox profectò filiis Dei non indigna, animæ, cum mortis acerbitate luctantis summum solutium arguens.

Hæc ideo addidi, ut ostendam quà conjectura adducar ad existimandum mox initio Christianismi (ut sic loquar) apud nos recepti, non suisse tam deceptas & errorum tenebris immersas hominum mentes, quàm nunc, paulò ante hæc nostra tempora fuerunt.

promissum Messiam (Gen. 3. 15.) Sanctis Patriarchis identidem promulgatum, ut Abrahæ (Gen. 12. 3 &c.) Isaac. (Gen. 26. 4.) Jacob. (Gen. 28. 14.) & promissionibus confirmatum (Genes. 49. 9. Esa. 11. 1. 10) Sacrificis Mosaicis (Levit. 1. 2. &c.) Et aliis typis praefiguratum: immolatione Isaac (Gen. 22.) Exaltacione ææei serpentis, (Num. 21.) Jona (Jon. 2. &c.) Prophetarum testimonio proclamatum (Esai 7. 14. &c.) ac tandem in plenitudine temporis verè exhibitum: hominem verum (Johan. 1. 14. &c. Paul. Galat. 4.) mortuum pro peccatis nostris: resuscitatum propter justificationem nostri (Rom. 4. 25. &c.) Ascendentem in cœlum (Act. 1. 9. &c.) ac pro nobis ad dexteram patris sine intermissione interpellantem (1. Johan. 2. 1. &c.) per spiritum Sanctum suum (qui tertia est divinitatis persona patri & filio compar & consubstantialis. (Actor. 5. 4.) Ecclesiam sibi verbo & Sacramentis colligentem (Matth. 16. 18. Roman. 10. 14. &c.) Et ad vitam æternam sanctificantem (Actor. 9. 31. &c.) Ac tandem consummatis seculis a cælo venturum (Actor. 1. 11.) Judicare vivos & mortuos (1. Thess. 4. 15.) redditurum impius secundum opera sua, eósque poenis æternis adjudicaturum (Mat. 13. 42. & 25. 41.) credentes verò in nomine ipsius æterna vita donaturum (Mat. 25. 34. &c.) Hunc, inquam, Jesum Christum redemptorem (Mat. 1. 21.) Caput (1. Corinth. 12. 27.) & Dominum nostrum (Ephes. 4. 5.) agnoscamus: Nosque illi nomen in sacro baptismo dare ac dedisse (Actor. 2. 38.) Et per baptismum illi insertos esse (1. Cor. 12. 13.) apertè, ingenuè, liberè ac libenter fatemur ac contestamur: omnesque alios, quicunque alius nomen sub cælo datum esse hominibus, per quod salvi sint, comminiscentur, seriò detestamur, execramur & damnamus. (Actor. 4. 12.) Verbum ipsius sanctissimam unicum salutis normam statuimus, illudque tantummodo, omnibus humanis commentis abjectis & spretis, infallibilem fidei nostræ regulam & amussim nobis proponimus: (Galat. 1. 8. Esa. 29. 13. Ezech. 20.) Quod duplicis Testamenti, veteris & novi appellatione complectimur.
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Hebr. 8.) traditum per Prophetas & Apostolos (Ephes. 2. 20.) singulari & immensa Dei bonitate in hunc usque diem semper in Ecclesia conservatum & conservandum in posterum. (Matth. 28. ult. Psalm. 71. 18. 1. Cor. 11. 26.)

Deo igitur optimo maximo gratias ex animo & toto pectore agimus, quod etiam ad nos, vastissimo intervallo à reliquo Ecclesiae corpore divulsos & ultimas mundi partes habitantes, lumen hoc suum, concessum ad revelationem gentium, & paratum ante faciem omnium populorum, olum pio Simeoni benigne ostensum (Nann in Christo omnes thesauri sapientiae reconditi) quod nunc totam nostram gentem radii suis saluiificis illuminat ac fovet, pertingere voluerit. Haec ita breviter, ipsam summam perstringendo, fides nostra est, & nostra religio, quam monstrante spiritu Sancto, & ipsius in vinea Christi ministris, hausimus: idque ex fontibus Israelis.

Anno Domini 1070. vidit ad Christum conversos [I. 535.] Islandos.

Dubium nobis est, utrum his verbis dicere voluerit Krantzius, Islandos primum Anno Domini 1070. ad Christum esse conversos: an verò, prius quidem esse conversos non neget, sed eo primum anno id Adalberto innotuisse dicat. Utrumvis autem affirmet, tamen fidelem ipsius hoc loco spectam reddunt annales & Chronologiae nostrae gentis antiquissimae, quae contrarium testantur: quibus utrum malis, de rebus nostris propriis & domesticis & intra nostræ insulae limites gestis credere, an verò Krantzio, aut cuivis alteri in nostratium rerum historia peregrino, sit penes tuum, candide Lector, arbitrium. Ego profecto multis adducor ut nostris potius assentiar. Norstrates enim nota tantum & ferè domestica asserunt; ille peregrina & ignota. Hi suas Chronologias sine aliarum omnium nationum labo, macula & sugillatione contexuerunt tantummodò, ut rebus gestis suum verum tempus seu aaram assignarent; ille quaedam cum re & veritate pugnantia in contumeliam gentis nostræ igno-

Anno Christi 874. prius quidem, ut ante commemoravimus, inventa, sed tunc primum a Noruagis (quorum princeps fuit Ingulphus quidam, & cujus nomine promontorium Islandiae orientalis Ingulphis hodie appellacionem traxit) occupata est Islandia. Hi plures quam 400. cum cognatis & agnatis & praeterea numerosa familia nominatim in annalibus nostris recensentur: nec illorum tantum numerus descriptur, sed quas oras, quae litora, & quae loca mediterranea, singuli occupaverint & incoluerint, & quomodo primi inhabitatores, fretis, sinibus, portibus, Isthmis, porthmis, promontoriis, rupibus, scopulis, montibus, collibus, vallibus, tesquis, fontibus, fluminibus, rivis, ac demique villis seu domicilii suis nomina dederint, quorum hodie pleraque retinentur & in usu sunt, apertè narratur. Itaque Noruagi occupatæ jam Islandiae 60. annorum spatio, aut circiter, habitabiles partes sua multitudine implant: Centum verò propemodumannis Ethnici manserunt, si paucissimos, qui in Noruagia forte sacro fonte abluti fuerant, excipias. Annis autem vix centum à primo ingressu elapsis, mox de religione Christiana agì cœptum est, nempè circa annum Domini 974. quæ res non sine insigni rebellione plusquam 20. annis variè à multis tentata est. Commemorantur autem duo Episcopi extranei, qui cum alis, in convertenda ad fidem Christi insula, diligenter laborarint: Prior Fridericus, Saxo natione, qui anno

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981. ad Islandos venit, atque docendī munere strenuē functus est, ac tantum fecit, ut Anno 984. sacrē aedes Islandis in usu fuerint.

Alter verò ille extraneus Episcopus sive concionator, quem Thangbrandt nuncupavere, anno 997. in Islandiam primum venit.

Hinc post 26. annorum disceptationem de religione, tandem Anno 1000. in conventu generali omnium incolarum decretum est, universali eorumdem consensu, ut Ethiscorum numinum cultu seposito, religionem sectorum Christianam.

Rursus in solenni incolarum conventu Anno 1050. sancitum est, ut leges seculares seu politicae (quarum constitutiones allatas ex Noruagia quidam Ulfiotus, Anno 926. Islandis communicarat) ubique cederent juri Canonico seu divino.

Anno 1056. abit peregrè ex Islandia Isleifus quidam, in Episcopum Islandiae ordinandus.


Videbuntur forsitan hæc minuta, concisa, vilia, nec narratione satis digna, cum multis fortè quæ sequuntur: Sed nec historiam Romanam conteximus, nec tam minuta erunt, quin contra Krantzii & aliorum errores concindentos, prout nostrum est institutum, valeant. Et certè, quantum ad fidem nostrarum Chronologiæarum, constat Saxoneg Grammaticum non parum illis tribuisse: Cujus, in praefatione suæ Daniæ, hæc sunt verba. Nec Thylensium inquit, (sic enim Islandos appellat) industria silentio obliteranda: qui cum ob nativam soli sterilitatem, luxuriae nutrimentis carentes, officia contineret sobrietatis exercant, omniaque vitae momenta ad alienorum operum notitiam conferre soleant, inopiam ingenio porent. Cunctarum quippe nationum res gestas cognosse, memoriamque mandare, voluptatis loco reputant, non minoris gloriae judicantes, alienas virtutes disserere, quam proprias exhibere. Quorum thesauros Historiarum

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rerum pignoribus refertos curiosius consulens, haud parvam præsentis operis partem ex eorum relationis imitatione contexui: nec arbitros habere contempsi, quos tanta vetustatis peritia callere novi. Hæc Saxo. Quare

[l. 536.] lubet Episcoporum Islandiæ Catalogum persequi, ut ex annalibus nostris continuata diligenter, quoad ejus fieri potest, omnium series, his quæ de primo Isleifo contra Krantzium attulimus, fidem faciat.

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<td>I Jonas Augmundi F.</td>
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<td>Isleifo discipulus.</td>
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<td>1118</td>
<td>Redit in Islandiam cum Episcopatu.</td>
<td>Ordinatur peregœ: anno ætat. 64. cognomentum illi, sanctus: cujus memoriae dies 3. Martii, apud Islandos est antiquitus dicatus.</td>
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<td>III Thorlacus Runolph F.</td>
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<tr>
<td></td>
<td>Ordinatur eodem anno, quo prædecessor Gysserus vita excessit, sed tamen ante illius obitum 30. die.</td>
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<td>Ordinatur.</td>
<td>Ordinatus venit in Islandiam.</td>
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<td>Postridi festi omnium Sanctorum in villa sacerdotali Hiitardal convivans, cænaculo fulmine percuso, cum viris 70. flammis assumptus est.</td>
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<td>1151</td>
<td></td>
<td>V Gudmundus, cognomento Bonus.</td>
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<td>1176</td>
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<td>VI</td>
<td>Thorlacus.</td>
<td>VI</td>
<td>Botolphus.</td>
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<td>Eligitur biennio ante obit. praedecessoris</td>
<td>Redit ordinatus.</td>
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<td>Henricus.</td>
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<td>Moritur.</td>
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<td>1239</td>
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<td>Abbas peregré abit.</td>
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<td>Moritur.</td>
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<td>Arnerus.</td>
<td>IX</td>
<td>Jorundus.</td>
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<td>Cathedram adit.</td>
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<td>Cathedram adit.</td>
<td>XI</td>
<td>Audunnus.</td>
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<td>1309</td>
<td>In Noruagiam abit ligna à rege Noruagiae peti-</td>
<td>Redit ex itinere.</td>
<td>1314</td>
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<tr>
<td></td>
<td>turus, quibus templum Schalholtense reædificare-</td>
<td>Moritur.</td>
<td>1322</td>
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<td></td>
<td>tur, quod eodem anno fulmine tactum conflagratur.</td>
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<td>1310</td>
<td>Moritur.</td>
<td>XII</td>
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<td>Eligitur &amp; ordinatur.</td>
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<td>XII</td>
<td>Moritur Idib. April.</td>
<td>1331</td>
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<td>1321</td>
<td>Jonas Haldorus.</td>
<td>XII</td>
<td>Egillus.</td>
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<td>Eligitur.</td>
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<td>1332</td>
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<td>Ordinatur Kal. Augusti.</td>
<td>Moritur.</td>
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<td>Cathedram adit.</td>
<td>XIII</td>
<td>Ormus.</td>
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<td>Moritur. [XIII]</td>
<td>XIII</td>
<td>Cathedram adit.</td>
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<td></td>
<td></td>
<td></td>
<td>Moritur in festo omnium Sanctorum.</td>
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<td>Anno Christi</td>
<td>Episcopi Schalholtenses</td>
<td>Episcopi Holenses</td>
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<td>1348</td>
<td>XIV Jonas Siguardi F. Cathedral adit</td>
<td>1358 Gronlandiæ Episcopus</td>
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<td>1349</td>
<td>XV Gythrus, Ordinatus Asloæ Noruagorum, ab Episcopo Asloensi Salomone.</td>
<td>1356</td>
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<td>1356</td>
<td>XVI Abiens peregrè fluctibus vitam finit.</td>
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<td>1362</td>
<td>XVII Thorarinnus Cathedral adit.</td>
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<td>1364</td>
<td>Moritur.</td>
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<td>1381</td>
<td>XVIII Oddgeirus Cathedral adit.</td>
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<tr>
<td>1385</td>
<td>Moritur in Assumpt. beate virginis, in portu Noruagiae Bergensi, è mercium acervo in imum navis delapsus. Sepul- tus Bergis in æde Salvatoris.</td>
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<tr>
<td>1388</td>
<td>Michael Danus. Cathedral adit.</td>
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<tr>
<td>1394</td>
<td>Resignat prefectus in Daniam.</td>
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<td></td>
<td>XVI Jonas Wilhelmus, Anglus, sive generse, sive cognome, præfuit Ecclesiæ Holensi.</td>
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<tr>
<td>Anno Christi</td>
<td>Episcopi Schalholtenses</td>
<td>Episcopi Holenses</td>
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<td>XX</td>
<td>Arnerus.</td>
<td>XVII</td>
<td>1457</td>
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<td></td>
<td>Hic cognomento fuit</td>
<td>Godschalcus.</td>
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<td></td>
<td>Milldur. i. liberalis.</td>
<td>Moritur.</td>
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<td></td>
<td>Gessit una prefecturam</td>
<td>XVIII</td>
<td>1458</td>
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<tr>
<td></td>
<td>Islandiæ totius: Episco-</td>
<td>Olaus Rogwaldi F. præ-</td>
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<td></td>
<td>patum Schalholtens. &amp;</td>
<td>dicti Godschalchi ex</td>
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<tr>
<td></td>
<td>vice Episcopatum Hol-</td>
<td>sorore nepos, uterque,</td>
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<td>1420</td>
<td>enseme.</td>
<td>Noruagus, eligitur.</td>
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<td>Obiit.</td>
<td>Moritur.</td>
<td>1497</td>
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<td>XXI</td>
<td>Jonas Gerickson.</td>
<td>XIX</td>
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<td>Sueus sive cognomento</td>
<td>Godschalcus.</td>
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<td></td>
<td>sive natione præest Ec-</td>
<td>Demortui Olai nepos ex</td>
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<td></td>
<td>clesiæ Schalholtensi: ac</td>
<td>fratre, &amp; ille Noruagus,</td>
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<td></td>
<td>postea ob quædam</td>
<td>eligitur eodem anno</td>
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<td></td>
<td>nimis audacter tentata,</td>
<td>quo patruus decessit.</td>
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<td>à quodam Thorvaldo de</td>
<td>Cathedram adit, ac per</td>
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<td></td>
<td>Modruvollum (ut fama est)</td>
<td>totos 20. annos multos</td>
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<td></td>
<td>captus, &amp; alligato ad</td>
<td>ex subditis duriter exercuise furtur.</td>
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<td></td>
<td>collum saxo in amne Schalholtensi, qui</td>
<td>Anno 1520. cum inter</td>
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<td></td>
<td>à ponte nomen habet,</td>
<td>pocula &amp; voluptates</td>
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<td></td>
<td>vivus submersus &amp; stran-</td>
<td>convivales versaretur</td>
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<td></td>
<td>gulatus est.</td>
<td>audiretque obiisse</td>
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<td>XXII</td>
<td>Gosuinus.</td>
<td>Jonam Sigismundum,</td>
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<td>1445</td>
<td>Praæst Ecclesiæ Schalhol-</td>
<td>quem cum uxore &amp;</td>
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<tr>
<td></td>
<td>tensi.</td>
<td>liberis multos annos</td>
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<td>XXIII</td>
<td>Sueno.</td>
<td>crudelissimè vexaverat,</td>
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<td>1472</td>
<td>Dictus sapiens praæst.</td>
<td>in subitum morbum</td>
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<td>XXIII</td>
<td>Magnus Eiolphi F.</td>
<td>repentè incidunt, &amp; sic</td>
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<tr>
<td>1489</td>
<td>Praæst.</td>
<td>paulò post, cæm, qua in</td>
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<td></td>
<td></td>
<td>tota vita in miseris</td>
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<td></td>
<td>[XXV]</td>
<td>subditos usus est, vim</td>
<td></td>
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<td></td>
<td></td>
<td>cum miserabili morte</td>
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<td>[XX]</td>
<td>commutavit.</td>
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[I. 538.]
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<th>Episcopi Holenses</th>
<th>Anno Christi</th>
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<td>XXV</td>
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<td>Stephanus.</td>
<td>Jonas Arasonius.</td>
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<td>Cathedram adit.</td>
<td>Cathedram adit: etiam</td>
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<td>Deinde Godtschalco epis-</td>
<td>hic Papisticarum superstitionum ultimus &amp;</td>
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<td></td>
<td>copo Holensi, qui</td>
<td>acerrimus assertor.</td>
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<td></td>
<td>crudelis nomen meritus</td>
<td>Qui, cum Gyssero &amp;</td>
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<td>essevidetur, Synchronos</td>
<td>Martino episcopis Schal-</td>
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<td></td>
<td>similem cum illo cle-</td>
<td>holtiae acrier resisteret,</td>
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<td></td>
<td>mentiae &amp; justiciae lau-</td>
<td>à pientiss. Rege</td>
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<td></td>
<td>dem reportavit.</td>
<td>Christiano tertio jube-</td>
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<td>1519</td>
<td>Moritur: aut circiter.</td>
<td>tur sub pœna exilii</td>
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<td></td>
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<td>protinus in Daniam</td>
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<td>adventare. Sed hoc</td>
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<td>neglecto, captum Mar-</td>
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<td>XXVI</td>
<td>tium Schalholtiae</td>
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<td>Augmundus.</td>
<td>Episcopum custodiae</td>
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<td>Eligitur anno obitus Ste-</td>
<td>mandavit. Tandem &amp;</td>
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<td></td>
<td>phani.</td>
<td>ipse à viro quodam</td>
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<td>Cathedram adit.</td>
<td>magni nominis, quem</td>
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<td>Hoc episcopo, praefectus</td>
<td>prius ut fertur, lacessi-</td>
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<td>regius cum comitibus</td>
<td>verat, captus, ac Schal-</td>
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<td>aliquot Schalholtiam in-</td>
<td>holtiam adductus,</td>
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<td></td>
<td>vitatus, in ipso convivio</td>
<td>ibidem cum filius duobus,</td>
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<td>à conjuratis quibusdam</td>
<td>authoritate regii</td>
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<td>interfictus est, eò quòd</td>
<td>praefecti, capitis sup-</td>
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<td>impiè passim in incolas</td>
<td>plicio affectus est. In</td>
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<td>&amp; bona ipsorum grass-</td>
<td>cujus ultionem, non</td>
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<td></td>
<td>atus esset. Augmundus</td>
<td>multò post praefectus</td>
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<td></td>
<td>verò tanquam istius</td>
<td>ille regius, cum sociis</td>
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<td>cadisauthor, quamquam</td>
<td>aliquot, à quibusdam</td>
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<td></td>
<td>se juramento purgarat,</td>
<td>sicareis, decollatorum</td>
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<td></td>
<td>in Daniam transvectus,</td>
<td>olim famulis, nefariè</td>
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<td></td>
<td>Obiit.</td>
<td>occasus est.</td>
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<td>XXVII</td>
<td>Gysserus.</td>
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<td>1551</td>
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<td>1540</td>
<td>Eligitur vivente Augmun-</td>
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<td>do.</td>
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<td>1541</td>
<td>Cathedram adit, Papisti-</td>
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<td></td>
<td>carum traditionum ab-</td>
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<td>rogator circa conjugium</td>
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<td>sacerdotum: Ejus nuptiae</td>
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<td>Schalholtiae cele-</td>
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<td>brate.</td>
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<td>Anno Christi.</td>
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<td>1547</td>
<td>XXVIII Martinus. Praeest, &amp; sequentibus.</td>
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<td>XXI Olaus Hialterus. Abit patria. 1552 Cathedram adit. 1553 Hic primus sincerioris doctrinæ apud Holenses amorem in multorum animis, etiam adhuc predecessoris sui collega, accedit: Deinde eandem doctrinam Episcopus apertiùs docuit &amp; propugnavit. Moritur. 1568</td>
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<td>1556</td>
<td>XXII Gudbrandus Thorlacius. Ille non modō suaæ ætatis, sed &amp; posteritatis ornamentum. Qui præterquam quod inchoatum opus à predecessore Olao sibi relictum ducente S. S. optimè ad eam, quam dedit Deus perfectionem, deduxit: (Dico labores &amp; diligentiam in asserenda veritate Evangelicae, &amp; papisticis superstitionibus abrogandis) etiam in hac patria sua officinam Typographicam primus Islandorum aperuit. Cui idcirco patria inter libros complures in linguam vernacularum translatos, etiam sacrosancta Biblia, elegantissimis typis Islandica [lingua</td>
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<td>1588</td>
<td>XXX</td>
<td>lingua in officina ipsius excusa, in aeternum debibit.</td>
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<td>1589</td>
<td>Otto Enerus, vir gravis, pius &amp; eruditus.</td>
<td>Hic inquam Episcopus praesens, officium suscepturus.</td>
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<td>Electus abit patria.</td>
<td>Abiit:</td>
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<td>Ordinatur:</td>
<td>Redit &amp; Cathedram Hol-</td>
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<td>Redit &amp; cathedram adit, susceptique muneris labores aggreditur.</td>
<td>ensem ingreditur.</td>
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</table>

SECTIO SECUNDA.


Hic membro secundum initium sumit, de incolarum vivendi ratione & moribus. Et primûm, quibus utantur edificiis seu domibus: nempâ secundum Munsterum, Krantzium, Frisium, &c. Specubus & montium cavernis. Quamvis autem in splendidis ædificiis, alisque id genus mundani ornatus pretiosis rebus parum inest, quod ad verè beatam vitam conferre queat, tamen nec hic veritatem tacere possimus: dicimusque omnino Cosmographos & Historicos in errore etiam hic versari. Etenim, cujusmodi gentis publica domicilia esse scribunt, ea sunt tantùm in paucis locis, tum magalia, ut opilium, tum piscatorum case & receptacula, eo tantùm anno tempore quo piscature operam dare, aut propter gregem excubare opus habent. At ipsas domus, seu ipsa hominum domicilia, antiquitùs quidem satís magnificè & sumptuose, quoad hujus terræ fert conditio, ligno, cespite & saxis habuerunt Islandi constructa, usque ad illud tempus, quo illis cum Noruagis, qui signa sufficiebant, negociatio, & mercium commutatio esse desit, quæ inde paulatim collabii incipient: Cùm nec sylvas ædificiis aptas habeamus, nec fluctuum maris beneficio jam ut olim ad littora, quod minima ex parte sufficient, adferatur: Nec mercatores extranei inopiae nostræ succurrant. Unde plurima rura ignobiliora ab antiqua illa integritate multum declinarunt, & jam quædam collapsa sunt, quædam ruinam minantur. Nihilominus multa sunt prædia, multæ villæ, quas haud facile recensuero, quarum ædificia veterem illam excellentiam imitantur, & quarum domus sunt maxime, &
THE ENGLISH VOYAGES

SECTIO TERTIA.
Communi tecto, victu, statu, (híc Krantziius habet, strato) gaudent cum jumentis. Item: Solo pastu peccorum & nunc captura piscium victitant.


Tecto: Primum igitur quod de communi tecto, (uti etiam de victu & statu) cum jumentis dicunt, falsum & erroneum clamamus, teste non modò re ipsa, si quis id hodiè perquirere volet: Sed etiam multorum extraneorum, qui aliquot apud nos annos egerant, & veritati plus quam gentem nostram calumniandí affectui tribuunt, experimentia; qui ipsi domos & habitaciones nostras viderunt, & norunt in singulis prædiis seu villis, multas esse distinctas domus: nempe in abjectissimis & vilissimis 7. vel 8. in majoribus, nunc decem, nunc 20. In maximis, nunc 40, nunc 50; quæ ut plurimum, & tecto & parietibus distinctæ, uni possessori vel domino, rarò duobus aut tribus, rarisimè pluribus inserviunt, ac usibus quotidianis & domesticis sufficiunt. Unde facilè intelligis, Lector, quàm verè eodem tecto cum jumentis utantur Islandi, cum singuli rustici in hac domuum varietate, peculiaria bovilia, ovilia, equilia, agnilia, debitis intervallis dissita habéant, quae serví, quoties opus est, petunt, unde rursus habitationem subinde repetunt.

Quod autem quidam in mappa Islandiæ de provincia Skagefiord annotavit, sub eodem tecto homines, canes,
sues & oves, vivere, partim falsum, partim minimè mirandum est. De ovibus quidem, ut jam dictum est, & præcipue suibus (cum illa provincia sues non habeat) falsum: De canibus haud mirum, cum illis nec regum aulæ carverint nec hodiè careant, ut nimis omnibus est notum. Sed de canibus paulò post. Sect. 7. hujus.


si familiaris pabulo destituaturs. Ut equi frumento &
panibus hordeaceis passuntur: iisdem lac (quamadmodum
etiam vituli & agni) & cerevisiam, si offeratur, bibunt, &
quidem avidè. Sed & canes quævis fercula & cibaria
devorant. An idcincò quisquam dicet, homines communi
victu cum canibus & jumentis gaudere?

Jam quæcumque famis grassantis tempore contigère,
pro universali gentis alicujus consuetudine in historiam
referri non debent. Ut non licet nobis de extraneis
scribere, hujus aut illius terræ populos canum, muriun
aut felium usu victitare solitos, etsi forte fame, sive
obsidione, sive ariocom quænam charitate invalescente
immissa, id factitariunt.

Potum autem interdum esse multis cum jumentis
communem non magnoperè contraibimus: nempè aquam
limpidissimam, naturalem illum potum, omnibus ami-
mantibus à Deo creatum: quem etiam ex parte, medicinæ
consulti comendant, imò nec patres Hebrei, nec ipse
Servator noster fastidiebat.

Ad amictum vero quod attinet, (Nam & amictum
victus vocabulo comprehendimus) necquaquam hic cum
jumentis communis est. Illa enim pilis & villis natura
(quod Munsterum & Krantzium novisse jurarim) vesti-
vit: homines, ariocom nudi, pannis corpus induere ne-
cesse habent. Hæc indumenta, quæ quidem Islandia
suppeditat, ex lanis ovium conficiuntur. Sed non
cogitarem ideò rectè dici, amictum esse nobis cum
ovibus communem, sive eundem. Utuntur etiam ex-
tranei pannis ex ovilla lana confectis, licet artificio
subtiliore. Sed de indumentis nihil: Stultum enim est,
ex eo laudem vel superbam æstimationem quærere, quod
naturæ nostræ inimicitatem arguit.

Statu. Restat ille status, quem cum brutis habere com-
munem dicimus. Què qualis aut cujusmodi sit, aut eum
esse velint nostri scriptores, certè non facile assequor.
Status, inquit Doletus, est vel corporis, vel causarum, vel
ordinis & conditionis. Certè alium esse statum nostri
corporis, quàm jumentorum (nam præter duos pedes
etiam manus habemus, & corpore ac vultu sursum erecto incedimus) alium item ordinem & conditionem nostram ducimus. Illi boni viri, si id de se aut aliiis cognitum habent, fateantur. Nos hæc tam vana & in Deum creatorem nostrum tam contemptibilia irridemus, nec prolixiore tractatu dignamur.

Cæterum quia nostrum est, nec amori patriæ, nec ulli rei tantum tribuere, quin plus semper & ubique veritati largiamur: Dicam quid sit, quod huic infami scriptorum convicío occasionem fortè dederit.

Sunt in vicinia Schalholtiæ, ad littus Islandiæ australe, parœchiolæ tres, inter duos rapidissimos amnes Thiorsaa & Olffwis Aa interceptæ; quæ & sylvis & cespitibus, consueto gentis ad focos alendos fomite, fère destituuntur. In istis parœchiis habitantes, & si qui sint vicini, quamvis plures eorum, ut de omnibus rebus, ad rem familiarem pertinentibus, ita etiam de his, quæ ad focos & balnea opus habent, sibi opportunè prosicuient: Tamen sunt inter eos quidam, sed infimæ tantum sortis coloni, qui quoniam istis rebus domi destituuntur, nec aliunde petere eas valeant, in culinis fæno ad coquendos cibos utuntur: Ast ubi hyemis nivosæ saevitæ horrida ingruit, coloni isti miserì ad suum bovile refuguunt, illic scilicet exstructis tabulatis interdiù operas domesticas exercentes, á bobus, cum focos habere nequeant, calorem mutuantur, quemadmodum mihi ab aliis narratum est. Sicque illi tantum, qui sanè paucissimi sunt, communè cum bobus tecto, in bruma, uti quidem non gaudent, sed coguntur. Verum victum & statum longè alium habent, de qua re hastenus. Hæc est in istis Parœchiolis quorundam sors & inopia, quorùm conditio idcirco etiam apud nos fabula vulgi effecta est, quamvis non satis justè. Ubi, quo jure toti genti tribuatur, quod vix ac ne vix quidem de istis paucis colonis verum est, libenter quæserim? Tædet de his pluribus agere: Tantum quia mihi cum Theologis res est, illud Salomonis iis reponam. Qui calumniantur egenum, deridet factorem ejus.

Equidem quia gens hæc nostra pauper & egena est
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& fuit, ac veluti quidam mendicus inter divites, tot extraneorum probra & scommata tult. Sed videant cui exprobrent. Certè, si aliud nihil nobis cum illis commune est, tamen omnes ex iisdem constamus elementis, & unus & idem omnium Pater, Deus.

SECTIO QUARTA.

Simplicitate. Equidem sanctæ simplicitatis laudem nobis attribui, meritò gaudemus: Sed id dolemus, quòd reperiat etiam apud nos justitiae ac legum ingens depravatio, ac magna anarchia, quam multorum scelerum myriades consequuntur; quod pii & boni omnes quotidiani deplorant. Id mali autem nequaquam supræ Magistratus, hoc est, Regis nostri clementissimi, sed verius nostrapte culpa accidit: qui haec quæ clam ipso præpostere geruntur & quæ in inferiore magistratu desiderantur, ad majestatem ipsius non deferimus.

Mercatores. Mercatores porrò, non solùm Angli & Dani, sed maximè Germani, ut nunc, ita olim terram nostram, non ob piscaturam sed piscis avehendos frequentantes, nequaquam artem illam, miscendarum frugum aquæ, Islandos docuerunt. Quippe ipsi Noruagi primi, quòd nobis constet, terræ nostræ incolæ, à quibus oriundi sunt Islandi, artem illam, sicut etiam aureos argentæsque nummos, secum ex Noruegia attulerunt; ut initio non fuerit minor argenti & auri usus apud nos, quàm est hodie.

Et quidem ante Danorum, Germanorum, Anglorumvè frequentes ad nos navigationes, terra nostra multò, quàm
nunc, senescentis mundi incommoda, caelo soloque per-
sentiens, fertillor, in delectissimis quibusque locis, Cereris
munera produxit.

SECTIO QUINTA.

Rex Daniae qui & Noruagiae quotannis praefectum im-
mittit genti.

anno Domini 846. natus est Haraldus Harfagre
(quod auricomum vel pulchricomum dixeris) Qui
deinde anno 858. Rex Noruagiae designatus, ubi aestas
virisque justum incrementum acceperunt, formam im-
perii Noruagici mutavit. Nam antea in minutias pro-
vincias divisum (quas Fylki vocabant, & qui his praeterant
regulos, Fylkis Konga) ad Monarchiam armis potentibus
redegit. Id cum & genere & potentia valentes aliquot
regni incoluma aegre ferrent, patria exulare, quam ipsius
Tyrannidis jugum non detrectare maluerunt. Unde hi
in Islandiam, antea quidem a quibusdam visam & in-
ventam, at desertam tamen, colonias, dicto superius
anno 874. transtulerunt: Atque sic genti nostrae
originem praebentes se Islandos nuncuparunt, quod
nomen hodie posteri retinent. Vixerunt itaque Islandi
diu, nullius imperium agnoscentes, annis silicet 386. plus
minus. Et quamvis Rex Noruagiae Haquinus ille cona-
tus, qui omnium regum Noruagiae diutissimè, nempe
plusquam 66. annos imperium gerebat, saepè per legatos
tentarat tributarios sibi facere Islandos, constanter tamen
sempem restiterunt, donec tandem circa annum Domini
1260. homagium ipsi praeastarent. Atque postea semper
in data fide persistentes, & regibus Noruagiae parentes,
translato per Margareta, Daniae, Sueciae, & Norua-
giae reginam, Noruagorum imperio, ad Danos, unà cum
reliquis imperii Noruagici Insulis, Serenissimum Daniae
regem; Dominum & Regem suum hodie saluant.
SECTIO SEXTA.

Omnia inter eos communia sunt, præter uxores.  

Hoc loco præmittit Krantzius talem Ironiam.  
Multa insignia in moribus illorum, &c. Porrò etiam hic fidem vestram elevat ingenium, ad asserendum res incompertas nimis proclive, cupidinem novitatis, & nominis ac famæ, imò veritatis curam præposteram arguit, omnium & rerum personarumque, & temporum experimentia: O scriptores suspiciendi.

THE ENGLISH VOYAGES

A.D.
1592.

SECTIO SEPTIMA.

Catulos suos & pueros æquo habent in precio : Nisi quod à pauperioribus facilius impetrabis filium quàm catulum, &c.

Quamvis principio hujus commentarioli censuerim, Munsterum & alios magni nominis viros, in iis, quae de Islandia scripta reliquerunt, esse à calumniæ nota liberandos : num tamen id hoc, etiam à candidissimo & maximè sincero quocunque fieri possit, non satis video. Quid enim movit tantos viros, ut Nautarum malevolas nugas & mendacia secuti, tam atroci & contumelioso opprobrio gentem nostram diffamarent, commacularëntque? Nihil profectò, nisi secura ridendi & contemnendi gentem pauperem & ignotam, licentia, & si quæ sunt huic vicia confinia.

Cæterum nôrint omnes non tam Islandis, quàm ipsis Authoribus, incommode hoc mendacium. Cum enim illud, & plurima etiam alia in historiam suam accumulat, efficiunt unà, ut alibi quoque suspectæ fidei habeantur. Illudque quod ait Aristoteles, lucratur, ut cum vera dixerint, illis sine suspitione non credatur.

Sed age Lector, subsiste paulisper, mecumque gravi-
[1. 543.]
tatem & sapientiam tantorum virorum expende : Ne tantum Islandiæ Elogium intactum prætereamus. Docu-
cumscribant Islandi ; de quo vide Sect. I. hujus : & 2 sect. 7. prior. part. Altera nota, quod, cum Anabap-
tistis, proprietatum & dominiorum distinctiones tollant :


Vult Ecclesiolum quamlibet esse domum.

Item:

Conjugium humanae quaedam est Academia vitae.

Ut jam satis constet, apud Christianos longè pluris faciendos & curandos filios, quàm canes: Et, si qui non aliter curent, Christianos non esse.

Sed & hic in prolem dulcissimam affectus naturalis in Ethnici etiam satis apertè conspicitur: ut si quos hoc penitús exueris, eosdem etiam homines esse negaveris. Monstrant id matres Carthaginenses, cum tertio bello Punico adolescentes quique lectissimi obsides in Siciliam mitterentur, quos illæ fletu & lamentatione miserabili ad naves comitæ, & ex his quaedam à filiorum complexibus ægrè divulsæ, cum ventis pandi vela cernerent, navésque à portu egredi, dolore stimulante, in subjectos

Non addam contra hoc impudens mendacium exempla etiam nostratium satis illustria: Tacebo leges nostras plagiarias ipsis Islandis antiquiores, quippe à Norugagis acceptas, quæ exstant in codice legum nostrarum, titulo Mannhelge: cap. 5. Si quis hominem liberum (quemvis, nendum filium) extraneis vendat, &c.

Jam verò si quis eò fortunæ deveniat, ut proprium filium, sive incola, sive extranei alicujus potestati, vel fame vel extrema quacunque urgente necessitate, aut periculo, permittat, ne famelicum inedia deficientem aspicere cogatur, canem verò in proprias dapes reservet, Is minimè dicendus est filium æqvo aut inferiore loco habere quàm canem, sive id faciant Islandi, sive extranei quilibet.

Offenderant fortè Germanorum vel Danorum nautæ apud nos mendicos quosdam, liberis onustos, quorum hic maximus est numerus, qui jocando, ut sunt nugis scurrilibus addicti, dixerint: Da mihi aut vende hoc vel illud: Cúmque rogarint extranei: Quid tu mihi vicissim?
Responderint mendici. Habeo liberos 10. vel 14. dabo


Cæterùm optarim ego, parcius Islandis canum curam exprobrare illos populos, quorum matronæ, & præcipuè nobiles, canes in maximis deliciis habent, ut eos vel in plateis, ne dicam in sacrís concionibus, sinu gestent,
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quam morem in peregrinis quibusdam, quos Romae catulos simiarum & canum in gremio circumferre Caesar conspexit, hac questione reprehendit, dum quereret: Numquid apud ipsos mulieres liberos non parerent? Monens errare eos, qui à natura inditos sibi affectus, quibus in amorem hominum ac praecipue sobolis incitarentur, in bestias transferunt, quorum deliciarum voluptas, Islandorum gentem, nunquam cepit aut habuit. Quare jam Munstere & Krantzzi, alias nobis Christianitas, (ut sic dicam) legis naturae, legis item Germanorum, & sanctae simplicitatis notas querite.

SECTIO OCTAVA.

Episcopum suum colunt pro Rege: ad cujus nutum respicit totus populus. Quicquid ex lege, scripturis, & ex consuetudine aliarum gentium constituit, quam sancte observant.

Uit equidem initio ferè ad repurgatam Evangelii doctrinam maxima Episcopi observantia; sed nunquam tanta ut exteris legibus aut consuetudini cederent nostræ leges politicae, ex nutu Episcopi. Nec tempore Alberti Krantzzi, multò minùs Munsteri (quorum ille 1517, hic 1552. post partum salutiferum decessit) Episcopi Islandorum regiam obtinuerunt authoritatem, cum scilicet multi ex iis, qui divitiis paulò plus valebant, adversus ipsos consurgere non dubitarent; quæ res apud nostrates liquide constat. Interim tamen Episcopi, anathematis fulmine terribiles, alios in suam potestatem redegerunt, alios furibunda sævitia id temporis persecuti sunt.

Porrò etsi tum fuit magna, imò maxima Episcopi observantia, tamen nunc dispersis tenebris Papisticis, alia ratione homines Satan aggregditur, eorumque mentes contemptus libertate & refractaria contumacia, adversus Deum & sacrum ministerium, etiam hic armare non negligit.

[Sectio
SECTIO NONA.

Munster.

Illic victitant plerûmque piscibus, propter magnam penuriam frumenti, quod aliunde à maritimis civitatis infertur: & qui inde cum magno lucro pisces exportant. Item Munsterus. Illic piscibus induratis utuntur loco panis qui illic non crescit.


SECTIO DECIMA.

Munster.

Krantzius.

Incolæ res majorum & sui temporis celebrant cantibus & insculpunt scopolis, atque promontorii, ut nulla, nisi cum naturæ injuria, intercidant apud posteritatem.

Frisius.

Veterum gesta apud Islandos conservata.

Cytharædi, & qui testitudine ludunt, apud eos reperiuntur quàm plurimi, qui præ dulci modulamine & volucres & piscès irriet & capiant.

Quin veterum gesta aliquot cantibus & poëmatibus nostratium, ut & soluta oratione, apud nos conserventur, non negamus. Quòd verò à nobis aut majoribus nostris eadem scopolis vel promontorii insculpta sunt, eam non licet nobis, ut neque illum tantam Citharæ-
SECTIO UNDECIMA.

Ed cum scriptoribus jam dictis, viris alioqui spectatæ eruditionis & preclari nominis, qui tamen hæc ita inconsideratè scriptis suis interserverunt, actionis finis esto.

Etiam magna mei pars est exhausta laboris:

Sed restat tamen fœtus ille vipereus Germanicus, quem idcircò anonymum secundo partu mater edì voluit, ut venenatis aculeis nomen Islandorum tantò liberius pungeret.

Porro licet adversus hanc bestiam in arenam descendere non dubitem, omnibus tamen constare volo, quonam hoc animo faciam, videlicet, non ut cum illius pestifera virulentia, conviciis aut maledicentia certem (Nam ut est in triviali paroemia,

Hoc scio pro certo, quod si cum stercore certo,
Vinco, seu vincor, semper ego maculor:)

Sed ut bonis & cordatis omnibus, etiam extraneis, satisfaciam, qui maledicentiam istam Germanicam lecturi vel audituri sunt, aut olim audierint, ne & hi nos meritò calumniam tantam sustinere credant: Tum etiam ut alios qui istis virulentis rhythmis Germanicis, in gentis nostræ opprobrium utuntur, & inde dictoria & contumeliosas subsanationes ad despiciendos Islandos petunt, ab illa mordendi licentia in posterum, si fieri possit, abducamus.

Ergò, ne longis ambagibus Lectori fastidium oratio nostra pariat, ad ea narranda accedam, quæ maledicus ille Germanus in suum pasquillum congessit: Quem etiam sua de Islandis carmina Encomiastica recitantem in his pagellis introducerem, nisi præsiderem fœtum illum probrosum, tot & tam variis maledictis turgidum,
omnibus bonis nauseam movere posse, ac sua spurcitie ab iis legendis absterrere.

Referam igitur praecipua, (iis scilicet omissis quae cum aliis communia habet, atque hactenus ventilata sunt) sed, quam ille, longe mitius; ne, ut dixi, linguae ipsius obscena petulantia, aures bona & erudita offendantur: Qui ipsum videre aut audire volet, quaerat apud propolas. Nobis inquam, non est in animo putida ipsius calumnia & conviciorum sentina, has chartas inquinare. Primum igitur obicit Germanicus hic noster, si Diis placet, Historicus: Multos ex pastoribus Islandiae toto biennio sacram concionem ad populam nullam habere: Ut in priore editione, hujus pasquilli legitur, quod tamen posterior editio ejusdem refutat: Dicens, eosdem pastores in integro anno tantum quinquies concionari solitos: quae duo quam rite sibi consentiant, videas bone Lector, cum constet Authorem mox a prima editione vix visisse Islandiam. Ita scilicet plerumque mendacium mendacio proditur, juxta illud: Verum vero consentit: Falsum nec vero, nec falso.

Sed cum nostrum non sit veritatem uspiam dissimulare nos haud negandum ducimus conciones sacras circa id tempus, quo iste Sycohanta in Islandia vixit, nempe anno 1554. aut circiter multo fuisset rariores, quam sunt hodie, tum scilicet tenebris Papistici vix dum discussis. Quod etiam de Psalmis Davidici à vulgo latinè demurmuratis, ut idem nostratibus exprobrat, intelligere est: Papistæ enim totam spem salutis in sua Missa collocantes, de concionae aut doctrina parum fuere solliciti. Postquam vero caligine illa exempti sumus, aliter se rem habere, Deo in primis gratias agimus: Licet quorundam pastorum nostrorum tardam stupiditatem, segnitiem & curam præposteram non possimus omni modo excusare. Quod utrum in nullos suorum popularium etiam competat, aliae quoque nationes viderint.
SECTIO DUODECIMA.
Secundò calumniatur vitilitigitor: Adulteria & succorationes non modò publica esse & frequentia scelerat inter Islandos: sed ab iis pro scelere ne haberi quidem.

Et si autem fœdissimae istæ turpitudines etiam in nostra repub. non prorsus inusitatae sunt: tamen cum omnibus constet in alius quoque nationibus longè etiam frequentiores esse, cum ibi quoque populi frequentia major: immertò & malignè hoc nomine magis Islandos, quæm populos & gentes reliquas, quorum, ut dixi, nomen etiam plus nostratibus hoc crimine malè audit, notavit.

Et licet ex animo optarim longè minus ad scelera, & turpitudines in nostra patria conniveri, quæm passim hic fieri videmus: tamen etiam innata illa mordendi libidine, hoc veterator in præsenti convitio attexuit: videlicet, quod scelera ista ab Islandis pro scelere non habeantur. Nam in quâ demum repub. id impudens ille asserere audet? Illâne; quæ in legem codicis II. titulo Mannhelge: cap. 28. juravit; quæ statuit, ut iterum adulterium qui cum conjuge alterius commiserit, confiscatis suis bonis, capite etiam plectatur? Illâne, quæ pro adulterio, à famulo cum uxore domini commisso, non ita dudum 80. thalerorum multam irrogavit? Illâne, quæ eundem, si ad statutum tempus non soluerit vel vades dederit, in exilium proscribendum decrevit? Illâne: cujus leges politicæ, quemvis in adulterio cum uxore, à viro legítimè deprehensum, si evaserit, homicidii multam expendere jubet? Illâne, cujus itidem leges politicæ, in complexu matris, filiæ aut sororis, à filio, patre, vel fratre deprehensum, vitam suam dimidio ejus, quod quis si eundem insontem interfecisset, expendere teneretur, redimere jubet? Illâne, cujus leges politicæ adulterium sceleris infandi nomine notarunt & damnarunt? Et in eo tertii deprehensum, capite plectendum severè mandant?
Cernis igitur, Lector benigne, quam injurium habeamus notarium, dicentem: Adulterium & scortationes in Islandia peccati aut sceleris nomen non mereri. Nam licet politici quidam hoc vel illud scelus impunitum omissant, non debet tota gens, non leges, non boni & pii omnes, eo nomine in jus vocari, aut malè audire.

SECTIO DECIMATERTIA.


SECTIO DECIMquaRTA.

4. 5. 6. & 7. Quarto: negat in conviviis quemquam discumbentium à mensa surgere: sed matresfamilias singulis convivis quoties opus fuerit matellas porrigere. Praetera variam convivorum edendi bibendique rusticitatem notat.

5 Cubandi & prandendi ritus objicit: quod decem minus in oedem lecto promiscue viri cum fœminis pernocent, inque lecto cibum cipient: atque interea se non nisi aëre aut latrunculorum ludo exercant.

6 Sexto. Calumniatur eosdem faciem & os urina proluere.

7 Septimo. Nuptiarum, sponsalium, natalitiorum celebratatem & funerum ritus contemptuosè extenuat.
Hæc & hujusmodi plurima in gentem insontem, imò de se & suis optimè meritam, impurus calumniator evomit. Quæ quidem ejus generis sunt, ut illi de his respondere prorsus designemur. Nam ut demus (quod tamen non damus) aliquid hujusmodi apud homines sordidos, & ex ipsa vulgi colluvie insimos, quibuscum longe sæpius, quàm bonis & honestis conversabatur, animadverteisse praeclarum hunc notarium Germanicum (vixerat enim, ut ejus rhythmì testantur, diutiusculè in locis maritimis Islandiæ, quo fère promiscuum vulgus, tempore piscaturæ annuàtim confluit, & tam extraneorum nautarum, quàm sua nequitia corruptum, sæpius inhonestè mores & vitam instituit) Tamen manifestiorem etiam hoc loco injustam nobis facit, unius nebulonis & desperati Sycophantæ turpitudine, totam gentem (ut fère solent etiam alii) aspergendo, quàm ut refutatìone ulla indigeat. Cujus rei etiam ipsi extranei in nostra Insula non parum versati, locupletissimi testes esse possunt.

Possem multas ejus farinæ sæditates, rusticitates & obscenitates, etiam in ipsius natione depræhensas colliigere. Sed odi facundiam caninam, nec in aliorum opprobrium disertum esse juvat: nec tam tener esse volo, ut verbulis transverberer. Id tantùm viderint boni & pii omnes, cujus sit animi, pessimâ quæque ab uno aut altero designata, toti genti objiceré. Si quis Germaniæ aut alterius nationes urbes & pagos omnes peragret, & scelesta ac mores pessimos, furta, homicidia, parricidia, scortationes, adulteria, incestus, luxuriam, rapinas & reliquias impietates & obscenitates in unum coactas, omnibus Germanis, aut alioqui alteri cuivis toti nationi communes esse asserat, atque hæc omnia insigniter mentiendo, exaggeret, isne optimæ rei studiosus habebitur?

Sed quid mirum, licet verbero, & ut propriè notem, porcus impurus, iste, inquam, Rhythmista, naturam & ingenium suum ejusmodi loidoria prodiderit?

Notum est enim porcos, cum hortos amenissimos...
intrapint, nec lilium nec rosas aut flores alioqui pulcherrimos & suavissimos decerpere: Sed rostro in cœnum prono, quicquid est luti & stercoris volutare, vertere & invertere, donec impurissima, hoc est, suo genio apprimum congruentia eruant, ubi demum solida voluptate pascentur.

Ad istum igitur modum hic porcus Rhythmista, optima, & quae in nostra Repub. laudabilia esse possunt, sicco pede præterit, pessima quæque, atque ea, vel à nullo, vel admodum paucis designata, hoc est, suæ naturæ, & ingenio aptissima, ut se esse, qui dicitur, re ipsa probaet, corrasit: unde posthac porci nomen ex moribus & ingenio ipsius factum, sortitor.

SECTIO DECIMAQUINTA.

9. Convicium. N

Onum convicium hic recensebimus, quod à victu, ac praecipue cibo ac potu Islandorum maledicus ille porcus, non uno aut paucis verbis, sed prolixa invectiva petivit: Nempe quod cibis utantur vetustis, & insulsis, idque sine panis usu: Tum etiam quod varia & incognita extraneis piscium genera illis sint esui, & aquam ac serum lactis in potum miscant. Quæ omnia venenatus hic pasquillus diserta contumelia, & ingeniosa calumnia, pulchre amplificavit.

Cæterum etsi illum prolixiore responsione non digne- mur: tamen propter alios, qui hodie hanc rem partim mirantur, partim haud leviter nostræ genti objiciunt, paucæ hoc loco addenda videbantur.

Primum igitur totam hanc gentem bipartitam secabimus: In mendicos, & hos qui & se & cum alius etiam mendicos alunt. Mendicorum, & eorum qui ad hos proxime accedunt, omnia cibaria recensere aut examinare haud facile est, nec quod illos edere, aut edisse, extrema ali quando coegit necessitas, reliquæ genti cibariorum genera aut numerum praescribere fas est. Nam & de suffocatis quidem non comedendis legem habemus inter canones, quorum servantissima videri voluit antiquitas.

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Deinde etiam tempora distinguemus, ut nihil mirum sit, grassante annoneae saevitiae, multa a multis ad expletam rem adhiberi aut adhibita fuisse, quae alia vis canes pascant. Ut nuperrimè de Parisiensibus acceptum, Anno 1590. arctissima Henrici 4. Navarrei obsidione pressis, & famam Saguntinam, ut P. Lindebergius loquitur, perpessis; eos non modò equinam, sed morticinam quoque carnem ex mortuorum ossibus in mortario contusis farinae pugillo uno aut altero misto, confectam, in suas dapes convertisse: & de alii quoque populis notum est, qui simili urgence inopia, etiam muriun, felium & canum esu victitarent. Sic etiam Islandis aliquando usu venit (quau quam a canina, muriun & felium, ut & humana carne hactenus, nobis quantum constat, abstinuerint) licet non ab hoste obsesus: Nam cum ad victum necessaria ex terra marique petant, & ab extraneis nihil commetatus, aut parum admodum advehatur, quoties terrae marisque munera DEUS praeluserit, horrendam annoneae caritatem ingruere & ingruisse, & dira fame vexari incolas, necesse est. Unde fuit, ut illos qui in diem vivere soliti fuerint, nec praecedentium annorum superantes commetatus habuerint, extrema tentasse, quoties egéstas urserit, credibile. Cæterum, utrum hæc res publico & perpetuo approbrio magis apud Islandos, quàm alias nationes, occasionem meritó præbere debeat, candidis & bonis animis judicandum relinquuo.

Porrò quod de gentis nostræ propriis & consuetis alimentis multi obicere solent, potissimum de carne, piscibus, butyro, absque sale inveteratis, Item de lacticiinis, frumenti inopia, potu aquæ, &c. & reliquis: id nos in plurimis Islandiae locis (nam sunt multi quoque nostratum, qui Danorum & Germanorum more, quantum quidem castis & temperatis animis ad mediocritatem sufficiere debet, licet magna condimentorum varietate, ut & ipsis Pharmacopoliis, destituimur, mensam intruere & frugaliter vivere sustineant) ita se habere haud multis refragabimus, videlicet prædicta victus genera, passim
sine salis condimento usitata esse. Et insuper addemus, hæc ipsa cibaria, quæ extranei quidam vel nominare horrent, ipsos tamen extraneos apud nos, non sine voluptate, manducare solitos. Nam etsi frumenti aut farris penè nihil vulgô habeamus, nec sal, gulæ irritamentum, ad cibaria condivenda, omnibus suppetit: docuit tamen Deum. opt. max. etiam nostros homines rationem tractandi & conservandi, quæ ad vitam sustentandam spectant, ut appareat, Deum in alendis Islandis non esse ad panem vel salem alligatum. Quod vero sua omnia extranei jucundiora & salubriora clamant; negamus tamen satis cause esse, cur nostra nobis exprobrent: Nec nos DEUM gulæ nostræ debitorem reputamus; quin potius totopectore gratias agimus, quod sine opiparis illis deliciis & lautitiis, quæ tam jucundæ & salubres putantur, etiam nostræ gentis hominibus, annos & ætatem bonam, tum valetudinem etiam firmissimam, robur ac vires validas (quæ omnia statuimus boni & convenientis alimenti, καὶ τῆς ἐκχορᾶς esse indicia) concedere dignetur, cum ingenio etiam non prorsus tam crasso ac steril, quàm huic nostro æri & alimentis assignare Philosophi videntur, quod re libentius, quàm verbis multi forasse nostratum comprobare poterant,

Ni nos (ut inquit ille) paupertas invida deprimeret.

Sed hic vulgi judicium, ut in aliis sæpè, etiam eos qui sapere volunt (jam omnes bonos & cordatos excipio) nimis apertè decipit: Videlicet hoc ipso, quod omnia, quæ illorum usus non admittit, aut quæ non viderunt, aut experti sunt antea, continuò damnent. Veluti, si quis, qui mare nunquam vidit, mare mediterraneum esse aliquod, non possit adduci ut credat: Sic illi sensu suæ experientiae omnia metiuntur, ut nihil sit bonum, nihil conducibile, nisi quo illi soli vivunt: At profecto nos, eò dementiæ non processimus, ut eos qui locustis vescuntur, quod tum de aliis, tum Æthiopiae quibusdam populis, ideo (autore Diodoro) Acridophagis appellatis, & Indiæ gente, cui Mandrorum nomen Clytharcus & Magestanes dederunt, teste Agatarchide, didicimus; aut
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ranis, aut crancris marinis, aut squillis gibbis, quæ res hodiè nota est, vulgi propterea ludibriis exponere præsumamus, à quibus tamen eduliis, in totum nostra consuetudo abhorret.

SECTIO DECIMASEXTA.

Decimo. Hospitalitatem nostris hominibus inhumanissimus porcus objicit. Marsupium inquit, non circumferunt, nec hospitiari aut convivari gratis pudor est. Nam si quis aliiquid haberet, quod cum aliis communicaret, id faceret sane in primis ac libenter. His quoque annectamus, quod templum, seu sacras ædiculas domi propriae à multis Islandorum extractas velut puderendum quiddam commemorat: quodque eas primum omnium de manère oraturi petant, nec à quomque prius interpellari patiantur. Hæc ille velut insigne quoddam deducus in Islandis notavit.

Scilicet, quia nihil cum Amaricino, sui:

Nec porci divina unquam amarunt: quod sanè metuo ne nimis verè de hoc conviciatorem dicitur, id quod vel ex his ultimis duabus objectionibus constare poterit.

Verum enim verò, cum ipse suarum virtutum sit testis locupletissmus, nos Lectorem ejus rei cupidum ad ipsius hoc opus Poëticum remittimus, quod is de Islandia composuit, & nos jam aliquot proximis distinctionibus examinavimus: cujus maledicentia & foëditatis nos híc pro ipso puduit; ita, ut quæ is Satyrica, at quid Satyrica? Sathanica, inquam, mordacitate & maledicentia in nostram gentem scribere non erubuit, nos tamen referre pigeat: Tanta ejus est & tam abominanda petulantia, tam atroc calurnia. DEUS BONE: Hoc conviciorum plaustrum (paucissima namque attigimus: Nolui enim laterem lavare, & stulto, ut inquit ille sapientissimus, secundum stultitiam suam respondere, cum in ipsius Rhythmis verbum non sit quod convicio careat) qui viderit, nonne judicabit pasquilli istius autorem hominem fuisse pessimum, imò fecem hominem, tum virtutis ac veritatis contemptorem, sine pietate, sine humanitate?
Sed hic meritò dubitaverim, pejusne horum convinciorum autor de Islandis meritus sit, an verò Typographus ille Joachimus Leo (& quicumque sunt alii, qui in suis editionibus, nec suum nec urbis suæ nomen profiteri ausi sunt) qui illa jam bis, si non sæpius, typis suis Hamburgi evulgavit. Hoccine impune fieri sinitis, ò senatus populusque Hamburgensis? Hancine statuistis gratiam deberi Islandiæ, quæ urbi vestræ jam plurimos annos, exportatis affatim nostratium qui-busvis commodis, pecudum, pectorumque carnibus, butyro & piscium copia quotannis, penè immodica, quàdam quasi cella penuaria fuit? Sensere hujus Insulae com-moda etiam Hollandiæ olim & Angliæ urbes aliquot: Praeterea Danis, Bremensibus, & Lubecensisbus cum Islandis commercia diu fuerunt. Sed a nullis unquam tale encomium, talem gratiam reportarunt, qualis hæc est Gregoriana calumnia: In vestrâ, vestrâ inquam urbe, nata, edita, iterata, si non tertiata: quæ alias nationes, quibus Islandia vix, ac ne vix quidem, nomine tenus, alioqui innotuerat, ad hujus gentis opprobrium & contemp tum armavit: quam à cive vestro acceptam injuriam, jam 30. annos, & plus eò, Islandia sustinet. Sed etiam, inscio magistratu, ejusmodi multa sæpè fuunt: Neque enim dubitamus, quin viri boni ejusmodi scripta famosa indignè ferant, & ne edantur, diligenter caveant: cum tales editiones pugnet cum jure naturali: Ne alteri facias, quod tibi factum non velis: Et Cæsareo, de libellis famosis: in quo irrogatur poena gravissima iis, qui tales libellos componunt, scribunt, proferunt, emi vendive curant, aut non statim repertos discerpunt.

Cæterum jam tandem receptui canamus: Nósque ad te, Islandia parens carissima, quam nec paupertas, nec frigora, nec id genus incommoda alia, quamdiu Christo hospitia cupidè & libenter exhibere non desistis, invisam facient, convertamus: Ubi te primum ad id quod modò diximus, nempè serium & ardens studium ac amorem DEI, & divinæ scientiæ, nobis in Christo patefactæ, totis viribus hortamur: ut uni huic cuncta posthabeas, doc-
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Sed dum hæc tuis auribus à me occinuntur, utinam gemitus meos altissimos, qui sub hac ad te Apostrophe latent, Serenissimæ Regiæ Majestatis aures exaudiant,
apud quam ego pro te ita deplorò damna publica, quæ ea de causa exoriuntur maximè, quòd patria nostra à regia sede, & conspectu, tantò intervallo sit remota, ut multi propterea tantò sibi majorem sumant licentiam, & impunitatem securius promittant. Cæterum ista numini justissimo, quod æquis omnia oculis aspicit, committenda ducimus.

Reliquum est, ó patria, ut studium in te nostrum, eo quo speramus animo. i. comi & benigno, suscipias: quod quamvis minimè tale est, quale optaremus, tamen cum VELLE SIT INSTAR OMNIUM, nolui idcirco desistere, quod pro tuo nomine, tua dignitate, tua inno-centia pugnare me satis strenue diffiderem. Quin potius, quicquid id est (si modò quicquam est) & quantumulum cunque tandem, quod ad tui patrocinium pro mea tenui parte afferre possem, nequaquam supprimendum putavi, nec enim illos laudare soleo,

[Í. 550.]

Qui, quòd desperent invicti membra Glyconis,
Nodosa nolunt corpus prohibere Chiragra.

Me sanè, si hæc commentationiuncula non erit tibi aut mihi dedecori, operæ nequaquam pænitebit. Quòd si ad laudem vel ali quale patrocinium tui ali quid faciat, operam perdidisse haud videbor. Sin verò alios alumnos tuos, meos conterraneos, arte & industria superiores, ad causam tuam, vel nunc, vel in posterum susciendi dam, hoc conatu tenello excitavero, quid est cur operæ precium non fecisse dicar? quibus scribentibus, licet mea fama in obscurò futura est, tamen præstantia illorum, qui nominis officient meo, me consolabor: Nam etsi famæ & nominis cura summa esse debet, major tamen patriæ; cujus dignitate salva & incolumi, nos quoque salvos & incolumes reputabimus.

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A BRIEFE COMMENTARIE

of Island: wherin the errors of such as have written concerning this Island, are detected, and the slanders, and reproches of certaine strangers, which they have used over-boldly against the people of Island are confuted.

By Arngrimus Jonas, of Island.

To the most mighty Prince and Lord, Lord Christian the 4. of Denmarke, Norway, and of the Vandals and Gothes, King elect: of Sleswic, Holste, Stormar, and Dithmarse Duke: Earle of Oldenburg, and Demmenhorst: His most gracious Lord.

That heroical attempt of Anchurus, sonne of King Midas (most gratious prince) and that pietie towards his countrie in maner peerelesse, deserveth highly to be renowned in histories: in that freely and courageously he offered his owne person, for the stopping up of an huge gulfe of earth, about Celæna, a towne in Phrigia, which dayly swallowed multitudes of men, and whatsoever else came neere unto it. For when his father Midas was adverised by the Oracle, that the said gulfe should not be shut up, before things most precious were cast into it: Anchurus deeming nothing to be more invaluabell then life, plunged himselfe alive downe headlong into that bottomeles hole; and that with so great vehementie of mind, that neither by his fathers request nor by the allurements and teares of his most amiable wife, he suffered himselfe to be drawne backe from this his enterprise.

Sperthius also and Bulis, two Lacedemonians, were not much inferior to the former, who to turne away the revenge of Xerxes that most puissant King of the
Persians, entended against the Lacedemonians, for killing the ambassadors of his father Darius, hyed them unto the sayd king, and that he might avenge the ambassadours death upon them, not upon their countreyn, with hardy, and constant mindes presented themselves before him.

The very same thing (most gracious prince) which moved them, and many others being enflamed with the love of their countreyn, to refuse for the beneite thereof, no danger, no trouble, no nor death it selfe, the same thing (I say) hath also enforced me, not indeed to undergo voluntarie death, or freely to offer my selfe unto the slaughter, but yet to assay that which I am able for the good of my countreyn: namely, that I may gather together and refute the errors, and vaine reports of writers, concerning the same: and so take upon me a thing very dangerous, and perhaps subject to the sinister judgement of many.

In this purpose the example of Cneius Pompeius hath likewise confirmed me: who being chosen procurator for corne among the Romanes, and in an extreme scarctie and dearth of the citie, having taken up some store of graine in Sicilia, Sardinia, and Africa, is reported to have had greater regard of his countreyn, then of himselfe. For when he made haste towards Rome, and a mighty and dangerous tempest arising, he perceived the Pilots to tremble, and to be unwilling to commit themselves to the rigor of the stormie sea, himselfe first going on boord, and commanding the anchors to be weighed, brake foorth into these words: That we should sayle necessitie urgeth: but that we should live, it urgeth not. In which words he seemeth wisely to inferre, that greater care is to be had of our countreyn lying in danger, then of our owne private safetie.

[I. 551.]  
This man doe I thus may agree:  
If small with great as equals  
imitate,  
And Flie with Elephant compared bee.

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Namely that gathering together and laying up in store those things which might be applied to succour the fame and credite of our nation, having now this long time bene oppress'd with strangers, through the envie of certeine malicious persons, I boldly adventure to present these fewe meditations of mine unto the viewe of the world, and so hoysing up sailes to commit my selfe unto a troublesome sea, and to breake forth into the like speeches with him: That I should write necessitie urgeth: but that my writings in all places should satisfie every delicate taste, or escape all peevishnes of carpers it urgeth not. I doubt not but many will allow this my enterprise: the successe perhaps all men will not approve. Nevertheless, I thought that there was greater regard to be had of my countrey, susteining so many mens mocks and reproches, then of mine owne praise or dispraise, redounding perhaps unto me upon this occasion. For what cause should move me to shunne the envie and hate of some men, being joyned with an indeavour to benefite and gratifie my countrey?

But if I shall seeme somewhat too bold in censuring the errors of writers, or too severe in reprehending the slanders of some men: yet I hope all they will judge indifferently of me, who shall seriously consider, how intolerable the errors of writers are, concerning our nation: how many also and how grievous be the reproches of some, against us, wherewith they have sundry wayes provoked our nation, and as yet will not cease to provoke. They ought also to have me excused in regard of that in-bred affection rooted in the hearts of all men, towards their native soile, and to pardon my just grieue for these injuries offered unto my countrey. And I in very deed, so much as lay in me, have in all places moderated my selfe, and have bene desirous to abstaine from reproches: but if any man thinke, we should have used more temperance in our stile, I trust, the former reason will content him.

Sithens therefore, I am to undergoe the same hazard,
which I see is commonly incident to all men, that publish any writings: I must now have especiall regarde of this one thing: namely, of seeking out some patron, and Meccenas for this my briefe commentary, under whose name and protection it may more safely passe through the hands of all men.

But for this purpose I could not finde out, nor wish for any man more fit then your royal Majestie, most gracious prince. For unto him, who hath received under his power & tuition our lives and goods, unto him (I say) doe we make humble sute, that he would have respect also unto the credit of our nation, so injuriously disgraced.

Yea verily (most gracious King) we are constreined to crave your Majesties mercifull aide, not only in this matter, but in many other things also which are wanting in our countrey, or which otherwise belong to the publique commoditie and welfare thereof: which not by me, but by the letters supplicatory of the chiefe men of our nation, are at this time declared, or will shortly be declared. For we doubt not but that your sacred Majestie, after the example of your Christian predecessors, will vouchsafe unto our countrey also, amongst other Islands of your Majesties dominion, your kingly care and protection. For as the necessitie of fleeing for redresse unto your sacred Majestie, is ours: so the glory of relieving, regarding, and protecting us, shal wholly redound unto your sacred Majestie: as also, there is layd up for you, in respect of your fostering and preserving of Gods church, upon the extreme northerly parts almost of the whole earth, and in the uttermost bounds of your Majesties dominion (which by the singular goodnes of God, enjoyeth at this present tranquillitie and quiet safetie) a reward and crowne of immortall life in the heavens.

But considering these things are not proper to this place, I wil leave them, and returne to my purpose which I have in hand: most humbly beseeching your
S. M. that you would of your clemencie vouchsafe to become a favourer and patron unto these my labours and studies, for the behalfe of my countrey.

It now remaineth (most gracious and mercifull soveraigne) for us to make our humble prayers unto almighty God, that king of kings, and disposer of all humane affaires, that it would please him of his infinite goodnes, to advance your Majestie (yearly growing up in wisedom & experience, and all other heroicall vertues) to the highest pitch of sovereigntie: and being advanced, continually to blesse you with most prosperous successse in all your affaires: and being blessed, long to preserve you, as the chief ornament, defence and safegarde of these kingdomes, and as the shield and fortresse of his church: and hereafter in the life to come, to make you shine glorious like a starre, amongst the principall nurcing fathers of Gods Church, in the perfect joy of his heavenly kingdome. The same most mercifull father likewise grant, that these praiers, the oftener they be dayly repeated and multiplied in every corner of your Majesties most ample territories & Islands, so much the more sure and certein they may remaine, Amen. At Haffnia, or Copen Hagen 1593. in the moneth of March.

Y. S. M.

most humble subject,
Arngrimus Jonas, Islander.

To the courteous and Christian reader Gudbrandus [I. 552.]
Thorlacius, Bishop of Holen in Island, wisheth health.

Here came to light about the yeare of Christ 1561, a very deformed impe, begotten by a certain Pedlar of Germany: namely a booke of German rimes, of al that ever were read the most filthy and most slanderous against the nation of Island. Neither did it suffice the base printer once to send abroad that base brat, but he must publish it also thrise or foure
times over: that he might thereby, what lay in him, more deeply disgrace our innocent nation among the Germans, & Danes, and other neighbour countries, with shamefull, and everlasting ignominie. So great was the malice of this printer, & his desire so greedy to get lucre, by a thing unlawfull. And this he did without controlment, even in that citie, which these many yeres hath trafficked with Island to the great gaine, and commodity of the citizens. His name is Joachimus Leo, a man worthy to become lions foode.

Moreover, there are many other writers found, who when they would seeme to describe the miracles of nature, which are thought to be very many in this Island, & the maners, & customs of the Islanders, have altogether swarved from the matter and truth it selfe, following mariners fables more trifling then old wives tales, & the most vain opinions of the common sort. These writers, although they have not left behind them such filthy & reprochful stuffe as that base rimer: yet there are many things in their writings that wil not suffer them to be excused, & altogether acquitted from causing an innocent nation to be had in derision by others. Wherefore marking, reading, & weighing these things with my selfe, & considering that there dayly spring up new writers, which offer injury to the fame & reputation of the Islanders, being such men also as do shamelesly filch out of other mens labours, deluding their readers w' feined descriptions, & a new rehearsal of monsters, I often wished that some one man would come forth, to make answere to the errors of historiographers & other unjust censurers: and by some writing, if not to free our innocent nation from so many reproches, yet at leastwise, in some sort to defend it, among christian & friendly readers. And for this cause I have now procured an honest and learned young man one Arngrimus Fitz-Jonas, to peruse the works of authors, that have written any thing concerning Island, and by sound reasons to detect their errors, & falshoods.
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And albeit at the first he was very loth, yet at length my friendly admonition, & the common love of his countrey prevailed with him so farre, that he compiled this briefe commentary, taking his prooses, not out of the vaine fables of the people, but from his owne experience, and many other mens also of sufficient credit.

Now, he that undertooke this matter at my procure-

ment, did againe as it were by his owne authority chalenge at my hands, that I should in two or three words at least, make a preface unto his booke; thinking it might gaine some credit, and authority thereby. Wherefore to speake my minde in a word: for my part, I judge him to have taken both honest & necessary paines, who hath done his indevour not onely to weigh the divers opinions of wrighters concerning things un-

known, and to examine them by the censure of trueth, and experience, but also to defend his countrey from the venemous bitings of certaine sycophants. It is thy part therefore (gentle reader) to accept this small treatise of his, being as it were guarded with the sacred love of truth, and of his countrey, against the perversnes of carpers. Farewel. Anno 1592. Julii 29.

Here beginneth the Commentary of Island.

Ven as in war, dayly experience teacheth us, that some upon no just & lawful grounds (being egged on by ambition, envie, and covetise) are induced to follow the armie, and on the contrary side, that others arme themselves upon just and necessary causes: namely such as go to battell for the defence and propagation of the Gospel, or such as being any way provoked thereunto, doe withstand present violence and wrong, or at least (not being provoked) by reason of the enemie approching are constrained to be up in armes: right so, they that fight under Apollos banner. Amongst whom, a great part, not upon any honest, philosophical, or indeede Christian intention, addresse themselves to wright: especially such as for desire of glory, for envy

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and spight, or upon malicious and affected ignorance, carpe at others: and, that they may be accompted superiours, sometimes whette their stiles against the person, name and fame of this or that particular man, sometimes inveighing against a whole countrey, and by shamelesse untrueths disgracing innocent nations and people. Againe, others of an ingenuous minde, doe by great industry, search and bring to light things profitable: namely, they that write of Divinity, Philosophy, History and such like: and they who (taking use and experience for their guides) in the said Sciences have brought things obscure to light, things maimed to perfection, and things confused to order: and they that have faithfully commended to everlasting posteritie, the stories of the whole world: that by their infinite labours have advancd the knowledge of tongues: to be short, that endeavour themselves to repress the insolencie, confute the slanders, and withstand the unjust violence of others, against themselves, their Nation or their Countrey:

And I for my part, having scarce attained the sight of good letters, and being the meanest of all the followers of Minerva (that I may freely acknowledge mine owne wants) can do no lesse then become one of their number, who have applied themselves to ridde their countrey from dishonor, to avouch the truth, and to shake off the yoke of railers & revilers. My estate enabled me onely to write; howbeit the excellencie of truth, and the in-bred affection I beare to my countrey enforceth me to do the best I can: sithens it hath pleased some strangers by false rumours to deface, and by manifolde reproches to injurie my sayd countrey, making it a by-word, and a laughing-stocke to all other nations. To meet with whose insolencie and false accusations, as also to detect the errours of certeine writers concerning this Iland, unto good and well affected men (for the common people will be alwayes like themselves, stubburnly maintaining that which is false and foolish, neither
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can I hope to remoove them from this accustomed and stale opinion) I have penned the treatise following.

And albeit Island is not destitute of many excellent men, who, both in age, wit, and learning, are by many degrees my superiors, and therefore more fit to take the defence of the country into their hands: notwithstanding, being earnestly perswaded thereunto, by that godly & famous man Gudbrandus Thorlacius Bishop of Hola in Island, I thought good (to the utmost of mine ability) to be no whit wanting unto the common cause: both that I might obey his most reasonable request, and also that I might encourage other of my countreymen, who have bene better trained up in good learning, and indued with a greater measure of knowledge then I my selfe, to the defence of this our nation: so farre am I from hindering any man to undertake the like enterprise.

But to returne to the matter, because they (whatsoever they be) that reproch and maligne our nation, make their boast that they use the testimonies of writers: we are seriously to consider, what things, and how true, writers have reported of Island, to the end that if they have given (perhaps) any occasion to others of inveying against us, their errours being layd open (for I will not speake more sharply) all the world may see how justly they do reproch us. And albeit I nothing doubt to examine some ancient writers of this Island, by the rule of trueth and experience: yet (otherwise) their memory is precious in our eyes, their dignity reverend, their learning to be had in honour, and their zeale and affection towards the whole common wealth of learned men, highly to be commended: but as for novices (if there be any such writers or rather pasquilles) when they shall heare and know truer matters concerning Island, then they themselves have written, they shall seeme by their inconstancie and perverse wit to have gained nought else but a blacke marke of envy and reproch.

And that this commentarie of mine may have some order, it shall be divided into two generall parts: the
first of the Iland, the second of the inhabitants: and of these two but so far-fouerth as those writers which are come to our hands have left recorded: because I am not determined to wander out of these lists, or to handle more then these things and some other which perteine unto them. For I professe not my selfe an Historiographer, or Geographer, but onely a Disputer. Wherefore omitting a longer Preface, let us come to the first part concerning the situation, the name, miracles, and certaine other adjuncts of this Iland.

The first section.

The Isle of Island being severed from other countreys an infinite distance, standeth farre into the Ocean, and is scarce knowne unto Sailers.

Albeit a discourse of those things which concerne the land, and the adjuncts or properties thereof be of little moment to defend the nation or inhabitants from the biting of slanderers, yet seemeth it in no case to be omitted, but to be intreated of in the first place, that the friendly reader perceiving how truely those writers of Island have reported in this respect, may thereby also easily judge what credit is to be given unto them in other matters which they have left written concerning the inhabitants, and which others have received from them as oracles, from whence (as they say) they have borrowed scoffes and taunts against our nation.

First therefore, that the distance of Island from other countreys is not infinite, nor indeed so great as men commonly imagine, it might easily be provided, if one did but in some sort know the true longitude & latitude of the said Iland. For I am of opinion that it cannot exactly be knowen any other way then this, whenas it is manifest how the Mariners course (be it never so direct, as they suppose) doth at all times swerve. In ye meanes while therfore I will set downe divers opinions of authors, concerning ye situation of Island, that from hence every man may gather that of the distance which
seemeth most probable; until perhaps my selfe being one day taught by mine owne experience, may, if not intrude, yet at least adjoin, what I shal thinke true as touching this matter.

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<th>Longit.</th>
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<tr>
<td>Munster placeth Island</td>
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<td>Gerardus Mercator</td>
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<td>Gemma Frisius placeth the midst of Island</td>
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Jacobus Zieglerus.

The West shore of Island | 20 0 | 63 0 |
The promontorie of Chos  | 22 46| 63 0 |
The East shore is extended Northward, and hath bounds of extension in | 30 0 | 68 0 |
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The description of ye West side.
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The inland cities of Island
Holen the seat of a bishop | 28 0 | 67 50 |
Schalholten the seat of a bishop | 22 | 63 30 |
Reinholdus.

By Holen in Island
Johannes Miritius.

By Mid-Island
Neander.

Island stretcheth it selfe 3 degrees within the circle arctic from the equinoctial, insomuch that ye said circle arctic doeth almost divide it in the midst &c.
There be others also, who either in their maps, or writings have noted the situation of Island: notwithstanding it is to no purpose to set downe any more of their opinions, because the more you have, the more contrary shall you finde them. For my part, albeit I have probable conjectures persuading me not to beleeve any of the former opinions, concerning the situation of Island, but to dissent from them all: yet had I rather leave the matter in suspense then affirme an uncerainty, untill (as I have sayd) I may be able perhappes one day not to gesse at the matter, but to bring forth mine owne observation, and experience.

A certeine writer hath put downe the distance betweene the mouth of Elbe & Batzende in the South part of Island to be 400 leagues: from whence if you shall account the difference of longitude to the meridian of Hamburgh, Island must have none of the forenamed longitudes in that place. I am able to proove by three sundry voyages of certaine Hamburgers, that it is but seven dayes sailing from Island to Hamburgh. Besides all those Islands, which by reason of the abundance of sheepe, are called Fareyiar, or more rightly Faareyiar, as likewise the desert shores of Norway, are distant from us but two dayes sailing. We have foure dayes sailing into habitable Gronland: and almost in the same quantitie of time we passe over to the province of Norway, called Stad, lying betweene the townes of Nidrosia or Trondon, and Bergen, as we finde in the ancient records of these nations.
The second section.

In this Island, at the Summer solstitium, the Sun passing thorow the signe of Cancer, there is no night, and therefore at the Winter solstitium there is no day. Also: Vadianus. But in that Island, which farre within the arctic circle is seated in the maine Ocean, at this day called Island, and next unto the lands of the frozen sea, which they call Engrontland, there be many moneths in the yere without nights.

At the solstitium of winter, that there is no day (that is to say, no time, wherein the Sunne is seene above the horizon) we confesse to be true onely in that angle of Island (if there be any such angle) where the pole is elevated full 67 degrees. But at Holen (which is the bishops seat for the North part of Island, and lieth in a most deepe valley) the latitude is about 65 degrees and 44 minutes, as I am enformed by the reverend father, Gudbrand, bishop of that place: and yet there, the shortest day in all the yere is at least two houres long, and in South-Island longer, as it appeareth by the tables of Mathematicians. Heerehence it is manifest, first that Island is not situate beyond the arctic circle: secondly, that in Island there are not wanting in Summer solstitium many nights, nor in Winter solstitium many dayes.

The third section.

It is named of the ice which continually cleaveth unto the North part thereof. Another writeth: From the West part of Norway there lieth an Island which is named of the ice, environed with an huge sea, and being a countrey of ancient habitation, &c. Zieglerus. This is Thyle, whereof most of the ancient writers have made mention.

It is named of ice, &c. Island hath beene called by three names, one after another. For one Naddocus a Noruagian borne, who is thought to be the first
Discoverer of the same, as he was sailing towards the Faar-Ilands, through a violent tempest did by chance arrive at the East shore of Island; where staying with his whole company certaine weeks, he beheld abundance of snow covering the tops of the mountaines, and thereupon, in regard of the snow, called this Iland Sneland. After him one Gardarus, being mooved thereunto by the report which Naddocus gave out concerning Island, went to seeke the sayd Iland; who, when he had found it, called it after his owne name Gardars-holme, that is to say, Gardars Ile. There were more also desirous to visit this new land. For after the two former, a certaine third Noruagian, called Flok, went into Island, and named it of the ice, wherewith he saw it environed.

Of ancient habitation, &c. I gather not this opinion out of these wordes of Saxo (as some men do) that Island hath bene inhabited from the beginning, or (to speake in one word) that the people of Island were autochthones, that is, earth-bred, or bred out of their owne soile like unto trees and herbs; sithens it is evident, that this Island scarce began to be inhabited no longer agoe then about 718 yeres since.

This is Thyle, &c. Grammarians wrangle about this name, and as yet the controversie is not decided. Which notwithstanding, I thinke might easily grow to composition, if men would understand that this Iland was first inhabited about the yeere of our Lord 874. Unlesse some man will say that Thule King of Aegypt (who, as it is thought, gave this name thereunto) passed so farre unto an Iland, which was at that time untillled, and destitute of inhabitants. Againe, if any man will deny this, he may for all me, that it may seeme to be but a dreame, while they are distracted into so many contrary opinions. One affirmes that it is Island: another, that it is a certeine Iland, where trees beare fruit twise in a yeere: the third, that it is one of the Orcades, or the last Iland of the Scottish dominion, as Johannes Myritius and others, calling it by the name of Thylensey, which
Virgil also seemeth to have meant by his ultima Thyle. If beyond the Britans (by which name the English men and Scots onely at this day are called) he imagined none other nation to inhabit. Which is evident out of that verse of Virgil in his first Eclogue:

And Britans whole from all the world divided.

The fourth writeth, that it is one of the Faar-Ilands: the fift, that it is Telemark in Norway: the sixt, that it is Schrichfinnia.

Which continually cleaveth to the North part of the Iland. That clause that ice continually cleaveth &c. or as Munster affirmeth a little after, that it cleaveth for the space of eight whole moneths, are neither of them both true, when as for the most part the ice is thawed in the moneth of April or May, and is driven towards the West: neither doth it retorne before Januarie or Februarie, nay often times it commeth later. What if a man should reckon up many yerees, wherein ice (the sharpe scourge of this our nation) hath not at all bene seene about Island? which was found to be true this present yeere 1592. Heereupon it is manifest how truely Frisius hath written that navigation to this Iland lieth open onely for foure moneths in a yeere, and no longer, by reason of the ice and colde, whereby the passage is shut up, when as English ships every yere, sometimes in March, sometimes in April, and some of them in May; the Germans and Danes, in May and June, doe usually returne unto us, and some of them depart not againe from hence till August. But the last yere, being 1591, there lay a certeine shippe of Germanie laden with Copper within the haven of Vopnafjord in the coast of Island about fourteene dayes in the moneth of November, which time being expired, she fortunately set saile. Wherefore, seeing that ice, neither continually, nor yet eight moneths cleaveth unto Island, Munster and Frisius are much deceived.
The fourth section.

The Iland is so great that it conteineth many people. 

Item Zieglerus sayth: The situation of the Iland is extended betweene the South and the North almost 200 leagues in length.

SO great, &c. One Wilstenius schoolemaster of Oldenburg, in the yere 1591, sent unto mine Uncle in West-Island, a short treatise which he had gathered out of the fragments of sundrie writers, concerning Island. Where we found thus written: Island is twise as great as Sicilie, &c. But Sicilie, according to Munster, hath 150 Germaine miles in compasse. As for the circuit of our Iland, although it be not exactly knowne unto us, yet the ancient, constant, and received opinion of the inhabitants accounteth it 144 leagues; namely by the 12 promontories of Island, which are commonly known, being distant one from another 12 leagues or thereabout, which two numbers being multiplied, produce the whole summe.

Many people. &c. One Gysserus about the yere of our Lord 1090, being bishop of Schalholten in Island, caused all the husbandmen, or countreymen of the Iland, who, in regard of their possessions were bound to pay tribute to the king, to be numbred (omitting the poorer sort with women, and the meaner sort of the communalty) and he found in the East part of Island 700, in the South part 1000, in the West part 1100, in the North part 1200, to the number of 4000 inhabitants paying tribute. Now if any man will trie, he shall finde that more then halfe the Iland was at that time unpeopled.
The fifth section.

The Iland, most part thereof, is mountainous and untilled. But that part which is plaine doth greatly abound with fodder, which is so ranke, that they are faine to drive their cattell from the pasture, least they surfet or be choaked.

That danger of surfetting or choaking was never heard tell of, in our fathers, grandfathers, great-grandfathers or any of our predecessours dayes, be they never so ancient.

The sixth section.

There be in this Iland mountaines lift up to the skies, whose tops being white with perpetuall snowe, their roots boile with everlasting fire. The first is towards the West, called Hecla: the other the mountaine of the crosse: and the third Helga. Item: Zieglerus. The rocke or promontorie of Hecla boileth with continuall fire. Item: Saxo. There is in this Iland also a mountaine, which resembling the starrie firmament, with perpetuall flashings of fire, continueth alwayes burning, by uncessant belching out of flames.

Munster and Frisius being about to report the woonders of Island doe presently stumble, as it were, upon the thresold, to the great inconvenience of them both. For that which they heere affirme of mount Hecla, although it hath some shew of trueth: notwithstanding concerning the other two mountaines, that they should burne with perpetuall fire, it is a manifest errour. For there are no such mountaines to be found in Island, nor yet any thing els (so farre foorth as wee can imagine) which might minister occasion of so great an errour unto writers. Howbeit there was seene (yet very lately) in the yeere 1581 out of a certaine mountaine of South
Island lying neere the Sea, and covered over with continuall snow and frost, a marveilous eruption of smoake and fire, casting up abundance of stones and ashes. But this mountaine is farre from the other three, which the sayd authours doe mention. Howbeit, suppose that these things be true which they report of firie mountaines: is it possible therefore that they should seeme strange, or monstrous, whenas they proceed from naturall causes? What? Doe they any whit prevale to establish that opinion concerning the hell of Island, which followeth next after in Munster, Ziegler, and Frisisus? For my part, I thinke it no way tollerable, that men should abuse these, and the like miracles of nature, to avouch absurdities, or, that they should with a kinde of impietie woonder at them, as at matters impossible. As though in these kindes of inflammations, there did not concurre causes of sufficient force for the same purpose. There is in the rootes of these mountaines a matter most apt to be set on fire, comming so neere as it doeth to the nature of brimstone and pitch. There is ayer also, which insinuating it selfe by passages, and holes, into the very bowels of the earth, doeth puffe up the nourishment of so huge a fire, together with Salt-peter, by which puffing (as it were with certeine bellowes) a most ardent flame is kindled. For, all these thus concurring, fire hath those three things, which necessarily make it burne, that is to say, matter, motion, and force of making passage: matter which is fattie and moist, and therefore nouriseth lasting flames: motion which the ayer doeth performe, being admitted into the caves of the earth: force of making passage, and that the invincible might of fire it selfe (which can not be without inspiration of ayre, and can not but breake foorth with an incredible strength) doeth bring to passe: and so (even as in undermining trenches, and engines or great warrelike ordinance, huge yron bullets are cast foorth with monstrous roaring, and cracking, by the force of kindled Brimstone, and Salt-peeter, whereof Gunne-
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powder is compounded) chingle and great stones being skorched in that fiery gulse, as it were in a furnace, together with abundance of sande and ashes, are vomitted up and discharged, and that for the most part not without an earthquake: which, if it commeth from the depth of the earth, (being called by Possidonius, Succussio) it must either be an opening or a quaking. Opening causeth the earth in some places to gape, and fall a sunder. By quaking the earth is heaved up and swelleth, and sometimes (as Plinie saith) casteth out huge heaps: such an earth-quake was the same which I even now mentioned, which in the yere 1581 did so sore trouble the South shore of Island. And this kinde of earth-quake is most clearkely described by Pontanus in these verses:

The stirring breath runnes on with stealing steppes,
    urged now up, and now enforced downe:
For freedome eke tries all, it skips, it leaps,
    to ridde it selfe from uncouth dungeon.
Then quakes the earth as it would burst anon,
The earth yquakes, and walled cities quiver,
Strong quarries cracke, and stones from hilles doe shiver.

I thought good to adde these things, not that I suppose any man to be ignorant thereof: but least other men should thinke that we are ignorant, and therefore that we will runne after their fables, which they do from hence establish. But yet there is somewhat more in these three fained mountaines of Island, which causeth the sayd writers not a little to woonder, namely whereas they say that their foundations are alwayes burning, and yet for all that, their toppes be never destitute of snowe. Howbeit, it beseemeth not the authority and learning of such great clearks to marveile at this, who can not but well know the flames of mount Aetna, which (according to Plinie) being full of snowe all Winter, notwithstanding (as the same man witnesseth) it doth alwayes burne.
Wherefore, if we will give credit unto them, even this mountaine also, sithens it is covered with snowe, and yet burneth, must be a prison of uncleanse soules: which thing they have not doubted to ascribe unto Hecla, in regard of the frozen top, and the fierce bottome. And it is no marvel that fire lurking so deepe in the roots of a mountaine, and never breaking forth except it be very seldome, should not be able continually to melt the snowe covering the toppe of the sayd mountaine. For in Caira (or Capira) also, the highest toppes of the mountaine are sayd continually to be white with snowe: and those in Veragua likewise, which are five miles high, and never without snowe, being distant notwithstanding but onely 10 degrees from the equinoctiall. We have heard that either of the forsayd Provinces standeth neere unto Paria. What, if in Teneriffa (which is one of the Canarie or fortunate Ilands) the Pike so called, arising into the ayre, according to Munster, eight or nine Germaine miles in height, and continually flaming like Aetna: yet (as Benzo an Italian, and Historiographer of the West Indies witnesseth) is it not able to melt the girdle of snowe embracing the middest thereof. Which thing, what reason have we more to admire in the mountaine of Hecla? And thus much briefly concerning firie mountaines.

Now that also is to be amended, whereas they write that these mountaines are lifted up even unto the skies. For they have no extraordinarie height beyond the other mountaines of Island, but especially that third mountaine, called by Munster Helga, and by us Helgafel, that is the holy mount, standing just by a monastery of the same name, being covered with snowe, upon no part thereof in Summer time, neither deserveth it the name of an high mountaine, but rather of an humble hillokke, never yet (as I sayd in the beginning of this section) so much as once suspected of burning. Neither yet ought perpetuall snowe to be ascribed to Hecla onely, or to a few others; for Island hath very many such snowy
mountaines, all which the Cosmographer (who hath so extolled and admired these three) should not easily finde out, and reckon up in a whole yere. And that also is not to be omitted, that mount Hecla standeth not towards the West, as Munster and Ziegler have noted, but betwene the South and the East: neither is it an headland, but rather a mid-land hill.

Continueth always burning &c. whosoever they be that have ascribed unto Hecla perpetuall belching out of flames, they are farre besides the marke: insomuch that as often as it hath bene enflamed, our countreymen have recorded it in their yerely Chronicles for a rare accident: namely in the yeeres of Christ 1104, 1157, 1222, 1300, 1341, 1362, and 1389: For from that yeere we never heard of the burning of this mountaine untill the yeere 1558, which was the last breaking foorth of fire in that mountaine. In the meane time I say not that is impossible, but that the bottome of the hill may inwardly breed and nourish flames, which at certaine seasons (as hath bene heretofore observed) have burst out, and perhaps may do the like hereafter.

The seventh section.

The flame of mount Hecla will not burne towe (which is most apt for the wieke of a candle) neither is it quenched with water: and by the same force that bullets are discharged out of warlike engines with us, from thence are great stones cast foorth into the aire, by reason of the mixture of colde, and fire, and brimstone. This place is thought of some to be the prison of uncleane soules. Item: Zieglerus. This place is the prison of uncleane soules.

Will not burne towe. Where these writers should finde such matters, it is not easie to conjecture. For our people are altogether ignorant of them, neither had they ever bene heard of heere among us, if they had not brought them to light. For there is no man
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with us so rashly and fondly curious, that dareth for his life, the hill being on fire, trie any such conclusions, or (to our knowledge) that ever durst: which notwithstanding Munster affirmeth, saying: They that are desirous to contemplate the nature of so huge a fire, & for the same purpose approch unto the mountaine, are by some gulfe swallowed up alive, &c. which thing (as I sayd) is altogether unknowne unto our nation. Yet there is a booke extant, written in the ancient language of the Noruagians, wherein you may finde some miracles of earth, water, fire, and aire, &c. confusedly written, few of them true, and the most part vaine and false. Whereupon it easily appeareth that it was written long since by some that were imagined to be great wise men in the time of Popery. They called it a royall looking glasse: howbeit, in regard of the fond fables, wherewith (but for the most part under the shew of religion and piety, whereby it is more difficult to finde out the cousinage) it doeth all over swarme, it deserveth not the name of a looking glasse royall, but rather of a popular, and olde wives looking glasse. In this glasse there are found certaine figments of the burning of Hecla, not much unlike these which we now entreat of, nor any whit more grounded upon experience, and for that cause to be rejected.

But that I may not seeme somewhat fooseharty, for accusing this royall looking glasse of falshood (not to mention any of those things which it reporteth as lesse credible) loe heere a few things (friendly reader) which I suppose deserve no credit at all.

1 Of a certaine Isle in Ireland, having a church and a parish in it, the inhabitants whereof deceasing are not buried in the earth, but like living men, do continually, against some banke or wall in the Churchyard, stand bolt-upright: neither are they subject to any corruption or downefall: insomuch that any of the posteritie may there seeke for, and beholde their ancestors.

2 Of another Isle of Ireland, where men are not mortall.
3 Of all the earth and trees of Ireland, being of force to resist all poisons, and to kill serpents, and other venimous things, in any countrey whatsoever, by the onely vertue and presence thereof, yea even without touching.

4 Of a third Isle of Ireland, that the one halfe thereof became an habitation of devils, but that the sayd devils have no jurisdiction over the other halfe, by reason of a Church there built, although, as the whole Isle is without inhabitants, so this part is continually destitute of a Pastor, and of divine service: and that it is so by nature.

5 Of a fourth Isle of Ireland floating up and downe in an huge lake, the grasse whereof is a most present remedy for all kinde of diseases, and that the Iland, at certeine seasons, especially on Sundaies, commeth to the banke of the lake, so that any man may then easily enter into it, as it were into a shippe: which notwithstanding (sayth he) destiny will not suffer any more then one to enter at a time. Furthermore, he reporteth that this Iland every seventh yere groweth fast to the banke, so that you cannot discerne it from firme land: but that into the place thereof there succeedeth another, altogether like the former, in nature, quantitie, and vertue: which, from what place it commeth, no man can tell: and that all this happeneth with a kinde of thundering.

6 Of the hunters of Norway who are so expert to tame wood (for so he speaketh very improperly, whereas unto wood neither life nor taming can be ascribed) that wooden pattens of eight elnes long being bound to the soles of their feet do cary them with so great celeritie even upon hie mountaines, that they cannot be outrun, either by the swiftnes of hounds and deere, or yet by the flying of birds. And that they will kill nine roes or more at one course & with one stroke of a dart.

These and such like, concerning Ireland, Norway,
Island, Gronland, of the miracles of water, and aire, this master of fragments hath gathered together into his looking glasse: whereby, although he hath made his owne followers woonder, and the common people to be astonished, yet hath he ministred unto us nothing but occasion of laughter.

But let us heare Frisius. The flame of Mount Hecla (sayth he) will not burne towe (which is most apt matter for the wieke of a candle) neither is it quenched with water. But I say that this strange opinion may be confirmed by many reasons borrowed out of your schoole of Philosophy. For the naturall Philosophers doe teach, That it is common to all forcible flames to be quenched with dry things, and nourished with moiste: whereupon even blacksmithes, by sprinckling on of water, use to quicken and strengthen their fire. For (say they) when fire is more vehement, it is stirred up by colde, and nourished by moisture, both which qualities doe concurre in water. Item, water is wont to kindle skorcing fires: because the moisture it selfe, which ariseth, doth prove more fattie and grosse, neither is it consumed by the smoke enclosing it, but the fire it selfe feedeth upon the whole substance thereof, whereby being made purer, and gathering round together, it becommeth then more vehement by reason of colde. And therefore also wild-fires cannot be quenched with water. Item, There be places abounding with brimstone and pitch, which burne of their owne accord, the flame wherof cannot be quenched with water. The grazund Philosopher also hath affirmed, that fire is nourished by water. Arist. 3. de anim. And Plinie, in the second booke of his naturall historie cap. 110. And Strabo in his 7. booke. In Nympheum there proceedeth a flame out of a rocke, which is kindled with water. The same author sayth: The ashe continually flourisheth, covering a burning fountaine. And moreover that there are sudden fires at some times, even upon waters, as namely that the lake of Thrasumenus in the field of
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Perugi, was all on fire, as the same Strabo witnesseth. And in the yeares 1226, and 1236, not farre from the promontorie of Iselande called Reykians, a flame of fire brake forth out of the sea. Yea even upon mens bodies sudden fires have glittered: as namely, there sprang a flame from the head of Servius Tullius lying a sleepe: and also Lucius Martius in Spaine after the death of the Scipions, making an oration to his soouldiers, and exhorting them to revenge, was all in a flame, as Valerius Antias doth report. Plinie in like sort maketh mention of a flame in a certaine mountaine, which, as it is kindled with water, so is it quenched with earth or haye: also of another field which burneth not the leaves of shadie trees that growe directly over it. These things being thus, it is strange that men should accompt that a wonder in Hecla onely (for I will graunt it to be, for disputation sake, when indeede there is no such matter so farre forth as ever I could learne of any man) which is common to manie other parts or places in the world, both hilly and plaine, as well as to this.

And by the same force that bullets, &c. Munster saith the like also. This mountaine when it rageth, it soundeth like dreadfull thunder, casteth forth huge stones, disgorgeth brimstone, and with the cinders that are blowen abroad, it covereth so much ground round about it, that no man can inhabite within 20. miles thereof, &c. Howbeit, they ought to have compared it with Aetna, or with other fierie mountaines, whereof I will presently make mention, seeing there is to be found in them, not onely a like accident, but in a manner the very same. Unlesse perhaps this be the difference, that flames brake seldomer out of Hecla, then out of other mountaines of the same kinde. For it hath now rested these 34. yeares full out, the last fierie breach being made in the yeare 1558. as we have before noted. And there can no such wonders be affirmed of our Hecla, but the same or greater are to be ascribied unto other burning mountaines, as it shall by and by appeare.
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But that brimstone should be sent foorth it is a meere fable, and never knownen unto our nation, by any experiment.

This place is the prison of uncleane soules. Here I am constrained to use a preface, and to crave pardon of the Reader, because, whereas in the beginning I propounded unto my selfe to treat of the land, and of the inhabitants distinctly by themselves, I must of necessitie confusedly handle certaine matters in this first part, which do properly belong unto the second. This is come to passe through the fault of these writers, who have confounded this part of the inhabitants religion concerning the opinion of hell, or of the infernall prison, with the situation & miracles of the island. Wherfore that we may come to this matter, who can but wonder, that wise men should be growen to this point, not onely to listen after, but even to follow and embrace the dotings of the rude people? For the common sort of strangers, and the off-skowring of mariners (here I do except them of better judgement aswell mariners as others) hearing of this rare miracle of nature, by an inbred and naturall blockishnesse are carried to this imagination of the prison of soules: and that because they see no wood nor any such fewell layed upon this fire as they have in their owne chimneyes at home. And by this perswasion of the grosse multitude, the report grew strong, especially (as they are too much accustomed to bannering and cursing) while one would wish to another the firie torments of this mountaine. As though elementarie, materiall, and visible fire could consume mens soules being spirituall, bodiliesse, and invisible substances. And to be short, who can but wondron, why they should not faine the same prison of damned soules, aswell in mount Aetna, being no lesse famous for fires and inflamations then this? But you will say, that Pope Gregorie fained it so to be. Therefore it is purgatorie. I am content it should be so: then there is the same trueth of this prison that there
is of purgatorie. But before I proceede any further I thinkne it not amisse to tell a merie tale, which was the originall and ground of this hellish opinion: namely that a ship of certaine strangers departing from Island, under full saile, a most swift pace, going directly on her course, met with another ship sailing against winde & weather, and the force of the tempest as swiftly as themselves, who hailing them of whence they were, answere was given by their governour, De Bischop van Bremen: being the second time asked whether they were bound? he answered, Thom Heckelfeld tho, Thom Heckelfeld tho. I am afraid lest the reader at the sight of these things should call for a bason: for it is such an abominable lie, that it would make a man cast his gorge to heare it. Away with it therefore to fenny frogs, for we esteeme no more of it, then of their croaking coax coax. Nay, it is so palpable that it is not worthy to be smiled at, much lesse to be refuted. But I will not trifle any longer with the fond Papists: let us rather come unto our owne writers.

And first of all I cannot here omit a saying of that most worthie man Doctor Caspar Peucer. There is in Islande (quoth he) mount Hecla, being of as dreadfull a depth as any vaste gulfe, or as hell it selfe, which resoundeth with lamentable, & miserable yellings, that the noise of the cryers may be heard for the space of a great league round about. Great swarmes of ugly blacke Ravens and Vultures lie hoovering about this place which are thought of the inhabitantes to nestle there. The common people of that countrey are verily perswaded, that there is a descent downe into hell by this gulfe: and therefore when any battailes are foughten else where, in whatsoever part of the whole world, or any bloudie slaughters are committed, they have learned by long experience, what horrible tumults and out-cryes, what monstrous skritches are heard round about this mountaine. Who durst be so bold (most learned Sir) to bring such an incredible report to your eares?
Neither hath Island any Vultures, but that second kind of Eagles, which Plinius noted by their white tayles, and called them Pygarsii: neither are there any with us, that can beare witnesse of the foresaid spectacle: nor yet is it likely that Ravens and Eagles would nestle in that place, when as they should rather be driven from thence by fire and smoke, being things most contrarie to their nature. And yet notwithstanding for proofe of this matter, as also of a strange tumult heard within the hollow of the mountaine, they allege the experience of the inhabitants, which indeede testifieth all things to the contrarie. But whereabout should that hole or windowe of the mountaine be, by the which we may heare outcries, noyse and tumults done among them, who inhabite the most contrarie, distant, and remote places of the earth from us? Concerning which thing I would aske the author of this fable many questions, if I might but come to the knowledge of him: in the meane time I could wish that from henceforth he would learne to tell troth, & not presume with so impudent a face to enforce excellent Peucer, or others, of such unknowne and incredible matters.

But to returne to Munster, who endeavouring to search out the causes of the great and strange fire of that famous hill Aetna, is it not monstrous that the very same thing which he there maketh natural, he should here imagine to be preternaturall, yea infernal? But why do I speake of Aetna? Let us rather consider what Munster in another place thinketh of the burning of Hecla.

It is without doubt (saith he) that some mountaines and fields burned in old time throughout the whole world: and in this our age do burne. As for example: mount Hecla in Island at certaine seasons casteth abroad great stones, spitteth out brimstone, and disperseth ashes, for such a distance round about, that the land cannot be inhabited within 20. miles thereof. But where mountaines do continually burne we understand that
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there is no stopping of the passages, wherby they poure forth abundance of fire sometime flaming, & sometime smoaking as it were a streaming flood. But if betweene times the fire encreaseth, all secret passages being shut up, the inner parts of the mountaine are notwithstanding enflamed. The fire in the upper part, for want of matter, somewhat abateth for the time. But when a more vehement spirite (the same, or other passages being set open again) doth with great violence breake prison, it casteth forth ashes, sand, brimstone, pumistones, lumpes resembling iron, great stones, & much other matter, not without the damage of the whole region adjoyning. Thus farre Munster. Where consider (good Reader) how he cutteth his throat with his owne sword, consider (I say) that in this place there is the very same opinion of the burning of Hecla, & the burning of Aetna, which notwithstanding in his 4. booke is very diverse, for there he is faine to run to infernall causes. A certaine fierie mountaine of West India hath farre more friendly censurers, & historiographers then our Hecla, who make not an infernall gulf of therof. The History of which mountain (because it is short & sweete) I will set downe, being written by Hieronimus Benzo an Italian, in his history of the new world, lib. 2. These be the words. About 35. miles distant from Leon there is a mountaine which at a great hole belcheth out such mightie balles of flames, that in the night they shine farre and neare, above 100. miles. Some were of opinion that within it was molten gold ministring continuall matter & nourishment for the fire. Hereupon a certain Dominican Frier, determining to make trial of the matter, caused a brasse kettle, & an iron chain to be made: afterward ascending to the top of the hill with 4. other Spaniards, he letteth downe the chaine & the kettle 140. elnes into the fornace: there, by extreme heate of the fire, the kettle, & part of the chaine melted. The monke in a rage ran back to Leon, & chid the smith, because he had made the chaine far more slender then himselfe had com-
manded. The smith hammers out another of more substance & strength then the former. The Monke returnes to the mountains, and lets downe the chaine & the cauldron: but with the like successe that he had before. Neither did the caldron only vanish & melt away: but also, upon the sudden there came out of the depth a flame of fire, which had almost consumed the Frier, & his companions. Then they all returned so astonished, that they had small list afterward to prosecute that attempt, &c. What great difference is there betwenee these two censures? In a fiery hill of West India they search for gold: but in mount Hecla of Island they seeke for hel. Howbeit they wil perhaps reject this as a thing too new, & altogether unknowne to ancient writers. Why therefore have not writers imagined the same prison of soules to be in Chimaera an hill in Lycia (which, by report, flameth continually day and night) that is in mount Hecla of Island? Why have they not imagined the same to be in the mountaines of Ephesus, which being touched with a burning torch, are reported to conceive so much fire, that the very stones & sand lying in the water are caused to burne, & from the which (a staffe being burnt upon them, & traile after a man on the ground) there proceede whole rivers of fire, as Plinie testifieth? Why not in Cophantrus a mountaine of Bactria, alwayes burning in the night? Why not in the Isle of Hiera, flaming in the midst of the sea? Why not in Aeolia in old time likewise burning for certaine daies in the midst of the sea? Why not in the field of Babylon burning in the day season? Why not in the fields of Aethiopia glittering alwaies like stars in the night? Why not in the hill of Lipara opening with a wide and bottomlesse gulfe (as Aristotle beareth record) whereunto it is dangerous to approch in the night: from whence the sound of Cymbals and the noyse of rattles, with unwonted and uncouth laughers are heard? Why not in the field of Naples, neare unto Puteoli? Why not in the Pike of Teneriffa before mentioned, like
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Aetna continually burning and casting up stones into the aier, as Munster himselfe witnesseth? Why not in that Aethiopian hill, which Plinie affirmeth to burne more then all the former? And to conclude, why not in the mountaine of Vesuvius, which (to the great damage of al the countrey adjoyning, & to the utter destruction of Caius Plinius prying into ye causes of so strange a fire) vomiting out flames as high as the clouds, filling the aire with great abundance of pumistones, and ashes, & with palpable darknesse intercepting the light of the sunne from al the region therabout? I wil speake, & yet speake no more then the truth: because in deede they foresaw, that men would yeeld no credite to those things as being too well knownen, though they should have feined them to have beene the flames of hell: but they thought the burning of Hecla (the rumor whereof came more slowly to their eares) to be fitter for the establishing of this fond fable. But get ye packing, your fraud is found out: leave off for shame hereafter to perswade any simple man, y' there is a hel in mount Hecla. For nature hath taught both us & other (maugre your opinion) to acknowledge her operations in these fireworkes, not the fury of hell. But now let us examine a few more such fables of ye common people, which have so unhappily misledd our historiographers & cosmographers.
The eight section.

Neare unto the mountaines (the 3. fornamed Hecla &c.) there be three vaste holes, the depth whereof, especially at mount Hecla, cannot be discerned by any man, be he never so sharpe sighted: but there appeare to the beholders thereof certaine men at that instant plunged in, & as yet drawing their breath, who answere their friends (exhorting them with deepe sighs to returne home) that they must depart to mount Hecla: and with that, they suddenly vanish away.

To confirme the former lie, of an earthly & visible hell (albeit I will easily grant that Frisius in writing these things did not intend to reproch any, but only to blaze abroad new & incredible matters) certaine idle companions knowing neither hell nor heaven have invented this fable, no lesse reprochfull than false, and more vaine & detestable then Sicilian scoffes. Which fellowes these writers (being otherwise men of excellent parts, and to whom learning is much indebted) have followed with an over hastie judgement.

But it were to be wished, that none would write Histories with so great a desire of setting forth novelties & strange things, that they feare not, in that regard to broch any fabulous & old-wives toyes, & so to defile pure gold with filthy mire. But I pray you, how might those drowned men be swimming in the infernal lake, & yet for al that, parlinge with their acquaintance & friends? What? Will you conjure, & raise up unto us from death to life old Orpheus conferring with his wife Euridice (drawen backe againe down to the Stigian flood) & in these parts of the world, as it were by the bankes of snowey Tanais, & Hebrus descanting upon his harpe? But in very deed although others will not acknowledge the falshood, & vanity of these trifles, yet Cardane being a diligent considerer of all things in his 18. booke de subtilitate, doth acknowledge & find them
out. Whose words be these. There is Hecla a
mountaine in Island, which burneth like unto Ætna at
certain seasons, & hereupon the common people have
conceived an opinion this long time, that soules are
there purged: some, least they should seeme liars, heape
up more vanities to this fable, that it may appeare to
be probable, & agreeable to reason. But what be those
vanities? namely, they feine certaine ghosts answering
them, that they are going to mount Hecla: as the
same Cardane saith. And further he addeth. Neither
in Island only, but every where (albeit seldome) such
things come to passe. And then he tels this storie
following of a man-killing spright. There was (saith he)
solemnized this last yeare the funerall of a common
citizen, in the gate neare unto the great Church, by that
marketplace, which in regard of the abundance of herbs,
in our toong hath the name of the herbmarket. There
meets with me one of mine acquaintance: I (according
to the custome of Phisitians) presently aske of what
disease the man died? he giveth me answere that this
man used to come home from his labour 3. houres
within night: one night among the rest he espied an
hobgoblin pursuing him: which to avoid, he ran away
with al speed: but being caught by the spright, he was
throwne down upon the ground. He would faine have
made a shout, & was not able. At length (when the
spright & he had struggled together upon the ground
a good while) he was found by certain passengers, &
carried home halfe dead. And when he was come to
himselfe againe, being asked what was the matter, he
up and tolde this strange relation. Hereupon (being
utterly daunted, & discouraged, when neither by his
friends, nor by Phisitians, nor by Priests, he could be
perswaded, that these things were but his owne conceits,
& that there was no such matter) 8. daies after he died.
I heard also afterward of others which were his neighbors,
that no man could more constantly affirme himselfe to
be wounded of his enemy, then this man did, that he
was cast upon the ground by a ghost. And when some demanded what he did, after he was tumbled on the earth? The dead man (quoth he) laying his hands to my throat, went about to strangle me: neither was there any remedy, but by defending my selfe with mine own hands. When others doubted least he might suffer these things of a living man, they asked him how he could discerne a dead man from a living? To this, he rendered a very probable reason, saying that he seemed in handling to be like Cottum, & that he had no weight, but held him down by maine force. And presently after he addeth. In like manner as in Island, so in the desert sands of Ægypt, Æthiopia, and India, where the sunne is hoat, the very same apparitions, the same sprights are wont to delude wayfaring men. Thus much Cardane. Yet from hence (I trow) no man will conclude as our writers of Island do, that in the places of Ægypt, Æthiopia, and India, there is a prison of damned soules.

I thought good to write these things out of Cardane, that I may bring even the testimony of strangers on our sides, against such monstrous fables. This place of Cardane implieth these two things, namely y' apparitions of sprights are not proper to Island alone (which thing al men know, if they do not maliciously seigne themselves to be ignorant) And secondly that that conference of the dead with the living in ye gulfe of Hecla is not grounded upon any certainty, but only upon fables coined by some idle persons, being more vaine then any bubble, which the brutish common sort have used, to confirme their opinion of the tormenting of soules. And is there any man so fantastical, that wilbe induced to beleive these gulifes, mentioned by writers, to be any where extant, although they be never so ful of dead mens miracles? yea doubtlesse. For from hence also they say, y' reproches are justly used against our nation: namely, y' there is nothing in all the world more base, & worthlesse then it, which conteineth hell within the bounds therof. This verely is the good that we have gotten
by those historiographers, who have bin so greedy to publish novelties. But this opinion, bred by the sottishnes of the common people hath hitherto (as I hope) bene sufficiently overthrown as a thing foolish & vaine, and as being devised for the upbaying of our nation. Wherefore, proceede (friendly Reader) and be farther instructed in this philosophy of infernall secrets.

The ninth section.

But round about the Iland, for the space of 7. or 8. moneths in a yere there floateth ise, making a miserable kind of mone, and not unlike to mans voice, by reason of the clashing together. The inhabitants are of opinion that in mount Hecla and in the ise, there are places wherein the soules of their countreymen are tormented.

No doubt, a worthy augmentation of the history, concerning the hel of Island, shut up within the botome of one mountaine, & that no great one: yea, at some times (by fits and seasons) changing places: [I. 563.] namely, when it is weary of lurking at home by the fires side within ye mountaine, it delighteth to be ranging abroad, & to venter to sea, but without a ship, & to gather it selfe round into morsels of yce. Come forth, & give care all ye y' wonder at this secret. Lo, I will afford these historiographers another addition of history very notable. Let them write therfore, that ye Islanders have not only hel within their jurisdiction, but also y' they enter into it willingly & wittingly, & come forth againe untouched ye very same day. How can that be? Why : it is an ancient custome of the Island that they which inhabite neare the sea shoare do usually go betimes in a morning to catch Seales, even upon the very same ise which the historiographers make to be hel, & in the evening returne home safe and sound. Set downe also (if ye please) that the prison of the damned is kept in store by the Islanders in coffers and vessels, as we shall anon heare out of Frisius.
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But you had need wisely to foresee, lest ye Islanders beguile all your countries of the commendation of courage and constancy: namely, as they (for so it pleaseth your writers to report) who both can & will endure the torments of hell, & who are able to breake through & escape them, without any farther hurt: which thing is necessarily to be collected out of that, that hath bin before mentioned. And I am able to reckon up a great many of our countrimen, who in ye very act of hunting, wandring somewhat farre from the shoare (the ice being dispersed by western winds) & for the space of many leagues resting upon the ice, being chased with the violence of the tempest, & some whole daies & nights being tossed up & downe in the waves of ye raging sea, & so (for it followeth by good consequence out of this probleme of the historiographers) have had experience of the torments, & paines of this hell of ice. Who at the last, the weather being changed, & the winds blowing at the North, being transported again to the shoare, in this their ship of ice, have returned home in safety: some of which number are alive at this day. Wherefore let such as be desirous of newes snatch up this, & (if they please) let them frame a whole volume hereof, & adde it to their history. Neither do these vaine phantasies deserve otherwise to be handled and confuted, then with such like meriments & sportings. But to lay aside all jesting, let us returne to the matter from whence we are digressed. First of all therfore it is evident enough out of the second section, y' ice floateth not about this Iland, neither 8. nor 7. moneths in a yere: then, that this ice (although at some times by shuffling together it maketh monstrous soundings & cracklings, & againe at some times with the beating of the water, it sendeth forth an hoarse kind of murmuring) doth any thing at all resound or lament, like unto mans voice, we may in no case confesse. But wheras they say that, both in the Isle, and in mount Hecla we appoint certaine places, wherein the soules of our countrimen
are tormented, we utterly stand to the deniall of that: and we thanke God & our Lord Jesus Christ from the botome of our hearts (who hath delivered us from death & hell, & opened unto us the gate of the kingdome of heaven) because he hath instructed us more truely, concerning the place, whether the soules of our deceased countrimen depart, then these historiographers doe tell us. We know and maintain that the soules of ye godly are transported immediatly out of their bodily prisons, not into the Papists purgatory, nor into the Elysian fields, but into Abrahams bosome, into the hand of God, & into the heavenly paradise. We know and maintaine concerning the soules of the wicked, that they wander not into the fires & ashes of mountaines, or into visible ice, but immediatly are carried away into utter darknesse, where is weeping & gnashing of teeth, where there is colde also, & fire not common, but far beyond our knowledge & curious disputatio. Where not onely bodies, but soules also, y' is spirituall substances are tormented. And we do also hold, y' the Islanders are no whit nearer unto this extreame & darke prison, in regard of the situation of place, then the Germans, Danes, Frenchmen, Italians, or any other nation whatsoever. Neither is it any thing to the purpose, at all to dispute of the place or situation of this dungeon. It is sufficient for us, that (by the grace and assistance of our Lord Jesus Christ, with whose precious blood we are redeemed) we shall never see that utter darknesse, nor feele the rest of the torments that be there. Now let us here shut up the disputatio concerning the hell of Island.
The tenth section.

If any man shall take a great quantity of this ice, &
shall keepe it never so warily enclosed in a coffer
or vessel, it wil at that time when the ice thaweth about
the Iland, utterly vanish away, so that not the least
part thereof, no nor a drop of water is to be found.

Surely, this was of necessity to be added: namely,
yt this ice, which according to historiographers re-
presenteth mans voice, & is the place of the damned,
doth not as all other things in this wide world, consist
of ye matter of some element. For whereas it seemeth
to be a body, when indeed it is no body: (which may
directly be gathered out of Frisius absurd opinion)
whereas also it peirceth through hard & solide bodies,
no otherwise then spirits & ghosts: therfore it remaineth,
seeing it is not of an elementary nature, yt it must have
either a spirituall, or a celestial, or an infernal matter.

But yt it should be infernall, we can not be perswaded,
because we have heard that infernall cold is farre more
unsufferable then this ise, which useth to be put into
a boxe with mens hands, & is not of force any whit to
hurt even naked flesh, by touching thereof. Nor yet
will we grant it to be spirituall: for we have learned
in naturall Philosophy, that spiritual substances can
neither be seen nor felt, & cannot have any thing
taken from them: all which things do notwithstanding
most manifestly agree to this ise of the Historiographers,
howsoever according to them it be supernaturl. Besides
also, it is most true, that the very same yse being melted
with the heat of the sunne, & resolved into water, upon
the upper part therof, standeth fishermen in as good
stead to quench their thirst, as any land-river would do,
which thing can no way be ascribed to a spirituall sub-
stance. It is not therefore spirituall, nor yet infernall.
Now none wilbe so bold to affirme, that it hath celestiall
matter, least some man perhaps might hereupon imagine,
yt this ise hath brought hell (which the historiographers
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annexe unto it) downe from heaven together with it selfe: or that the same thing should be common unto heaven, being of one & the same matter with ise, & so that the prison of the damned may be thought to have changed places with the heavenly paradise, & all by the oversight of these Historiographers. Wherfore seeing the matter of this historiall ise is neither elementarie (as we have so often proved by this place of Frisius) neither spirituall, nor infernall, both which we have concluded evidently, in short, yet sound and substantiall reasons: nor yet celestiall matter, which, religion forbiddeth a man once to imagine: it is altogether manifest, y' according to the said historiographers, there is no such thing at all, which notwithstanding they blaze abroad with such astonishing admiration, & which we thinke to be an ordinary matter commonly seene and felt. Therefore it is, and it is not: which proposition when it shall fall out true, in the same respect, in the same part, and at the same time, then will we give credite to these frozen miracles. Now therefore the Reader may easily judge, that we need none other helpe to refute these things, but onely to shew how they disagree one with another. But it is no marvell that he, which hath once enclined himselfe to the fabulous reports of the common people, should oftentimes fall into error. There was a like strange thing invented by another concerning the sympathy or conjoining of this ise: namely, that it followeth the departure of that huge lumpe, whereof it is a part, so narrowly, & so swiftly, that a man by no diligence can observe it, by reason of the unchangeable necessitie of following. But we have oftentimes seene such a solitarie lumpe of ise remaining (after the other parts thereof were driven away) and lying upon the shore for many weekes together, without any posts or engines at all to stay it. Therefore it is plaine that these miracles of ise are grounded upon a more slippery foundation then ise it selfe.
The eleventh section.

Frisius. Not farre from these mountaines (the three forenamed) declining to the sea shoare, there be foure fountaines of a most contrary nature betwene themselves. The first, by reason of his continuall heat converteth into a stone any body cast into it, the former shape only still remaining. The second is extremely cold. The third is sweeter then hony, and most pleasant to quench thirst. The fourth is altogether deadly, pestilent, and full of ranke poison.

Even this description of fountaines doth sufficiently declare howe impure that fountaine was, out of which the geographer drew all these miraculos stories. For he seemeth to affirm, that the three foresaid mountaines doe almost touch one another: for he ascribeth foure fountaines indifferently unto them all. Otherwise, if he had not made them stand neare together, he would have placed next unto some one of these, two of the foresaide fountaines. But neither doe these mountaines touch (being distant so many leagues a sunder) neither are there any such foure fountaines neare unto them, which, he that wil not beleive, let him go try. But to confute these things, the very contrariety of writers is sufficient. For another concerning two fountaines gainsayth Frisius in these words. There do burst out of the same hill Hecla two fountaines, the one whereof, by reason of the cold streames, the other with intolerable heat exceedeth all the force of elements. These be Frisius his two first fountaines, saving that here is omitted the miracle of hardening bodies, being by him attributed to one of the said fountaines. But they cannot at one time breake forth, both out of the mountaine it selfe, and neare unto the mountaine.

But here I would willingly demand, by what reason any of the Peripateticks can affirm, that there is some thing in nature colder then the element of water, or hotter then the element of fire. From whence (I pray
you, learned writers) proceedeth this coldnesse? From whence commeth this heate? Have we not learned out of your scholje that water is an element most colde and somewhat moist: and in such sort most cold, that for the making of secundarie qualities, it must of necessitie be remitted, & being simple, that it cannot be applied to the uses of mankind? I do here deliver these Oracles of the naturall Philosophers, not knowing whether they be true or false. M. John Fernelius, lib. 2. Phys. cap. 4. may stand for one witnesse amongst all the rest, & in stead of them all. So excessive (saith he) be these foure first qualities in the foure elements, that as nothing is hotter then pure fire, & nothing lighter: so nothing is drier then earth, & nothing heavier: and as for pure water, there is no qualitie of any medicine whatsoever exceedeth the coldnes thereof, nor the moisture of aire. Moreover, the said qualities be so extreme & surpassing in them, that they cannot be any whit encreased, but remitted they may be. I wil not heare heape up the reasons or arguments of the natural Philosophers. These writers had need be ware of one thing, lest while they too much magnifie the miracles of the fountains, they exempt them out of the number of things created, aswel as they did the ice of the Islanders. We wil prosecute in order the properties of these fountains set downe by the foresaid writers. The first by reason of his continuall heat. There be very many Baths or hote fountains in Island, but fewer vehemently hote, which we thinke ought not to make any man wonder, when as I have learned out of authors, that Germanie every where aboundeth with such hote Baths, especially neere the foot of the Alpes. The hote Baths of Baden, Gebarsvil, Calben in the duchy of Wittenberg and many other be very famous: all which Fuchsius doeth mention in his booke de Arte medendi. And not onely Germanie, but also France, & beyond all the rest Italy that mother of all commodities, saith Cardan. And Aristotle reporteth, that about Epyrus
these hote waters doe much abound, whereupon the place is called Pyriplegethon. And I say, these things should therefore be ye lesse admired, because the searchers of nature have as wel found out causes of the heate in waters, as of the fire in mountaines: namely, that water runneth within the earth through certaine veines of Brimstone & Allom, and from thence taketh not onely heat, but taste also, & other strange qualities. Aristotle in his booke de Mundo hath taught this. The earth (saith he) conteineth within it fountains not only of water, but also of spirite & fire: some of them flowing like rivers, doe cast foorth red hote iron: from whence also doeth flow, somtimes luke-warme water, somtimes skalding hote, and somtimes temperate. And Seneca. Empedocles thought that Baths were made hote by fire, which the earth secretly conteineth in many places, especially if the said fire bee under that ground where the water passeth. And Pontanus writeth very learnedly concerning the Baian Baths. No marvell though from banke of Baian shore hote Baths, or veines of skalding licour flow: For Vulcans forge incensed evermore
doeth teach us plaine, that heart of earth below And bowels burne, and fire enraged glow.
From hence the flitting flood sends smokie streames,
And Baths doe boile with secret burning gleames.
I thought good in this place to touch that which Saxo Grammaticus the most famous historiographer of the Danes reporteth. That certaine fountains of Island do somtime encrease & flow up to the brinke: somtimes againe they fall so lowe that you can skarse dis- cerne them to be fountains. Which kind of fountains, albeit they bee very seldom found with us, yet I will make mention of some like unto them, produced by nature in other countries, lest any man should think it somewhat strange. Plinie maketh a great recitall of these. There is one (saieth he) in the Isle of Tenedos, which at the Solstitium of sommer doth alwaies flow from the
third houre of the night, till the sixt. In the field of Pitinas beyond the Apennine mountaine, there is a river which in the midst of sommer alwaies encreaseth, and in winter is dried up. He maketh mention also of a very large fountaine, which every houre doeth encrease and fall. Neither is it to be omitted, that some rivers run under the ground, and after that fall againe into an open chanel: as Lycus in Asia, Erasinus in Argolica, Tigris in Mesopotamia, unto which Cardan addeth Tanais in Moscovia: and those things which were thrown into Aesculapius fountaine at Athens, were cast up againe in Phaletico. And Seneca writeth that there are certaine rivers which being let downe into some cave under ground, are withdrawn out of sight, seeming for the time to be utterly perished and taken away, and that after some distance the very same rivers returne, enjoying their former name and their course. And againe Plinie reporteth that there is a river received under ground in the field of Atinas that issueth out twentie miles from that place. All which examples and the like, should teach us that the fountaines of Island are not to be made greater wonders then the rest.

Doth forthwith convert into a stone any body cast into it. By these two properties, namely warmth or most vehement heat, & a vertue of hardening bodies doth Frisius describe his first fountaine. And I have heard reported (though I never had experience thereof my selfe) that there is such a fountain in Island not far from the bishops seat of Schalholt, in a village called Haukadal. Seneca reporteth of the like, saying: That there is a certain fountain which converteth wood into stone, hardening the bowels of those men which drinke thereof. And addeth further, that such fountains are to bee found in certaine places of Italy: which thing Ovid in the 15. booke of his Metamor. ascribeth unto the river of the Cicones.

[1. 566.]

Water drunke out of Ciconian flood
fleshy bowels to flintie stone doeth change:

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Ought else therewith besprinckt, as earth or wood becommeth marble streight: a thing most strange.

And Cardane. Georgius Agricola affirmeth, that in the territorie of Elbogan, about the town which is named of Falcons, that the whole bodies of Pine trees are converted into stone, and which is more wonderfull, that they containe, within certaine rifts, the stone called Pyrites, or the Flint. And Domitius Brusonius reporteth, that in the river of Silar (running by the foote of that mountain which standeth in the field of the citie in old time called Ursence, but now Contursia) leaves and boughs of trees change into stones, & that, not upon other mens credite, but upon his own experience, being borne & brought up in that country: which thing Plinie also avoucheth, saying, that the said stones doe shew the number of their yeeres, by the number of their Barks, or stony husks. So (if we may give credite to authors) drops of the Gothes fountain being dispersed abroad, become stones. And in Hungary, the water of Cepusius being poured into pitchers, is converted to stone. And Plinie reporteth, that wood being cast into the river of the Cicones, and into the Veline lake in the field of Pice, is enclosed in a barke of stone growing over it.

The second is extremely cold. As for the second fountaine, here is none to any mens knowledge so extremely cold: In deed there be very many that bee indifferently coole, insomuch that (our common rivers in the Sommer time being luke-warme) wee take delight to fetch water from those coole springs. It may be that there are some farre colder in other countries: for Cardane maketh mention of a river (streaming from the top of an hill in the field of Corinth) colder then snow: and within a mile of Culma, the river called Insana seeming to be very hote is most extremely cold, &c.

The third is sweeter than honie. Neither is this altogether true. For there is not any fountaine with us, which may in the least respect be compared with the sweetnesse of honie. And therfore Saxo wrote more
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truly, saying, that certaine fountains (for there be very many) yeelding taste as good as beere: and also in the same place there are fountains & rivers not onely of divers tastes, but of divers colours.

And albeit naturall Philosophers teach, that water naturally of it selfe hath neither taste nor smel, yet it is likely (as we have touched before, which other call per accidens) that oftentimes it representeth the qualities of that earth wherein it is engendred, and through the veines whereof it hath passage and issue: and from hence proceed the divers & sundry smels, colours and savours of all waters. Of such waters doeth Seneca make mention, whereof some provoke hunger, others make men drunken, some hurt the memory, & some helpe it, & some resemble the very qualitie and taste of wine, as that fountaine which Plinie speaketh of in the Ile of Andros, within the temple of Bachus, which in the Nones of January used to flow over with wine. And Aristotle reporteth, that in the field of Carthage there is a fountain which yeeldeth oile, & certaine drops smell-ing like Cedar. Also Orcus a river of Thessalie flowing into Peneus, swimmeth aloft like oile. Cardane reporteth, that there is in Saxonie, neere unto the town of Bruns-wic, a fountaine mixed with oile: and another in Suevia neere unto the Abbey called Tergensch. Also in the valley of the mountain Jurassus. He supposeth the cause of this thing to bee very fattie pitch, which cannot but conteine oile in it. The same author saieth: It is reported that in Cardia neere to the place of Daschylus, in the white field, there is water sweeter then milke. Another also neere unto the bridge which we passe over going to the towne of Valdeburg. Propertius likewise in the third booke of his Elegies mentioneth certaine waters representing the savour of wine in these words.

Amidst the Isle of Naxus loe, with fragrant smels and fine

A freshet runs; ye Naxians goe fill cups, carouse, there's wine.

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This Naxus is one of the Ilands called Cyclades lying in the Ægæan sea. Cardane giveth a reason hereof, namely, because Hydromel or water-hony, in long continuance will become wine. Aristote nameth a fountaine in Sicilia, which the inhabitants use in stead of vineger. The same author maketh the cause of savours in water to be heate, because the earth being hote changeth and giveth savour unto the water.

Now concerning the colours of water so saieth Cardane. There is the same reason (saith he) of the colours of water, that there is of the savours thereof, for both have their originall from the earth. For there is white water within two miles of Glaucia a town in Misena: red water in Raderia a river of Misena not farre from Radeburg: & in old time neere unto Joppa in Judea: greene water in the mountaine of Carpathus by Neusola: skie-coloured or blue water betweene the mountains of Feltrius & Tarvisius: & it is reported that there was water of that colour in Thermopylis: cole-blacke water in Alera a river of Saxonic, at that place where it dischargeth it self into the Weser. The causes of these colours are the colours of the soile. Also Aristotle saieth, that about the promontorie of Japigia, there is a fountaine which streameth blood: adding moreover, that Mariners are driven farre from that place of the sea, by reason of the extreme stench thereof. Furthermore, they say that in Idumæa there is a fountaine which changeth color foure times in a yeere: for sometimes it is greene, somtime white, somtime bloodie, & somtimes muddy coloured.

Concerning the smels of waters, thus writeth Cardane. There is the like reason of difference in smels. But for the most part the steames of waters bee unpleasant, because the earth doeth seldom times smell well. The water of the river Anigris in Aelis'stanke, to the destruction, not onely of fishes, but also of men. About Meton in Messania, out of a certaine pond there hath bene drawen most sweet smelling, and odoriferous water.
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I doe recite all these examples to the end that no man should make a greater wonder at the colours, smels, and savours of waters that be in Island, then at those which are in other countreis.

The fourth is altogether deadly. Isidore affirmeth, that there is a certaine fountaine whose water being drunke, extinguisheoth life. And Plinie saieth, That about Nonaris in Arcadia, the river of Styx (nee the mountaine of Cillene, saieth Cardane: it would be contained in nothing but an horse-hoofe: and it is reported that Alexander the great was poisoned therewithal) not differing from other water, neither in smell nor colour, being drunke, is present death. In Berosus an hill of the people called Tauri, there are three fountains, every one of them deadly without remedy, & yet without grieve. And (which is the strangest thing of all the rest) Seneca maketh mention of a poole, into which whosoever looke, do presently die. But, as for this fourth fountaine of Frisius, which Saxo doeth likewise mention, we Islanders, as always heretofore, so even at this day do testifie, that it is utterly unknowne unto us: and therefore in this regard, we render unto God im- mortall thanks, because he hath vouchsafed to preserve our nation from such fountains, from serpents and venomous wormes, & from al other pestiferous & contagious creatures.

Furthermore about the foresaid mountains there is such abundance of brimstone. The three mountains called by Munster and Frisius, Ferie mountains, do all of them stand an huge distance from our Mines. Wherefore, when as neere unto these hils they have found out a place for foure fountains, which they doe so mightily extoll for wonders, they must needs have some Brimstone Mines also, standing a like distance from the said fountains. And assuredly, neither about mount Hecla, as Munster would have it, nor by Frisius his fountaines (the report whereof how true it is, hath bene hitherto declared) is Brimstone digged up at this
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day: nor I thinke ever was within the remembrance of our fathers. Neither is it true that Munster reporteth concerning the abundance of Brimstone: namely, that it is almost the onely merchandize and tribute of the Iland. For whereas the Iland is devided into foure partes, the fourth part onely towards the North (nay, but even the halfe thereof) doeth use it for merchandize, and there is not one crumme of Brimstone paied for tribute of the Iland.

The twelfth Section.

There are so great store of fishes in this Iland, that they are laid foorth on piles to be sold in the open aire, as high as the tops of houses.

In the open aire. In deed we have seen other country merchants doe so, until they had unladen their ships of outlandish wares, & filled them againe with fishes & with other of our countriey merchandize. But whether our men have done the like at any time, it is not manifest. Certainly, that plentiful and ancient abundance of fish is now decaied, and the Islanders now begin to be pinched with the want of these and other good things, the Lord laying the just scourge of our impietie upon us, which I pray God we may duely acknowledge.

The thirteenth Section.

They have most swift horses, which wil run without ceasing a continual course for the space of 30. leagues.

A Certaine Cosmographer in his Map of Island reporteth concerning the horses of one parish, that they will run 20. leagues at once in a continued race. But we account both to bee impossible. For Munster writeth that those beasts which excell all other in swiftnesse & strength of body, called Rangiferi, cannot run above 30. leagues in 24. houres.
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The fourteenth Section.

There be seen sometimes neere unto Island huge Whales like unto mountains, which overturne ships, unlesse they be terrified away with the sound of trumpets, or beguiled with round and emptie vessels, which they delight to tosse up and downe. It sometimes falleth out that Mariners thinking these Whales to be Ilands, and casting out ankers upon their backs, are often in danger of drowning. They are called in their tongue Trollwal Tuffelwalen, that is to say, the devilish Whale.

Like unto mountains. Loe here once againe (gentle Reader) Munsters falsifying eccho, and (as the proverbe saieth) his blind dreame. Such a false and sencelesse over-reaching doeth exceedingly disgrace an historie, and that by so much the more, by how much the lesse necessary it is. For to what purpose should an Historiographer make lesings, if history be a report of plaine trueth? Why should he use such strange surmountings? What is it that he would perswade, or whither would he ravish the Reader, if he propoundeth unto himselfe nothing but the simple declaration of things?

Poets and Painters had leave of old,
To feigne, to blaze, in all things to be bold.
But not Historiographers.

The backs of Whales which they thinke to be Ilands. This fable, like all the rest, was bred of an old, ridiculous and vaine tale, the credite and trueth whereof is not woorth a strawe. And it is this that foloweth, namely, that the bishop of Breme (called by the ancient Norwaiues Brandan, and by Kranzius, if I be not deceived, Alebrandum) in old time sent certaine Legates with a Coven of Friers to preach and publish in the North the popish faith, which was then thought to bee Christian: and when they had spent a long journey in sailing towards the North, they came unto an Iland, and there casting
their anker they went a shore, and kindled fiers (for it is very likely that the Mariners were not a little vexed with the nipping cold which they felt at sea) and so provided victuals for the rest of their journey. But when their fires grew very hote, this Iland sanke, and suddenly vanished away, and the Mariners escaped drowning very narowly with the boate that was present. This is the foundation of the matter, but how incredible it is, I appeale to the Reader. But what ailed these Mariners, or what meant they to doe, who in a tempestuous sea, seeing a rocke before their eyes, or (as Munster saieth) a little Iland, would not rather with all diligence have avoided it for feare of running a shore and shipwracke, then to rest in such a dangerous harbour? But in what ground should the anker be fastened? for Mariners for the most part are destitute of such long cables, whereby they may let downe an anker to the bottom of the maine sea, therefore upon the backs of Whales, saith Munster. But then they had need first to bore a hole for the flouke to take hold in. O silly Mariners, that in digging cannot discern Whales flesh from lumps of earth, nor know the slippery skin of a Whale from the upper part of the ground: without doubt they are woorthy to have Munster for a Pilot. Verily in this place (as likewise before treating of the land-miracles of Island) he gathereth fruits as they say, out of Tantalus his garden, and foloweth hard after those things which will never and no where be found, while he endeavoureth to proule here and there for miracles, perusing sea and land to stuffe up his history: where notwithstanding he cannot hunt out ough but feigned things.

But they are called in their language Trollwal. Go not farther then your skil, Munster, for I take it you cannot skill of our tongue: and therefore it may be a shame for a learned man to teach others that which he knoweth not himselfe: for such an attempt is subject to manifold errours, as we will shew by this your example.
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For while you take in hand to schoole others, & to teach them by what name a Whale-fish is to be called in our tongue, leaving out through ignorance the letter H, which almost alone maketh up the signification of the worde, you deliver that which is not true: for val in our language signifieth not a Whale, but chusing or choise of the verbe Eg vel, that is to say, I chuse, or I make choise, from whence val is derived, &c. But a Whale is called Hualur with us, & therefore you ought to have written Trollhualur. Neither doeth Troll signifie the devill, as you interprete it, but certaine Giants that live in mountaines. You see therefore (and no marvel) how you erre in the whole word. It is no great injurie to our language being in one word onely: because (doubtlesse) you knew not more then one.

Others also do offend in the same fault, for it is not to be allowed that a certaine man being about to publish a Map of Island received from Islanders themselves, had rather marre the fashion of all, or in very deed of the most names of Capes, Baies, mountaines, springs, rivers, homocks, valleis, hils & townes (because that being ignorant of our language, he was not able to read those things aright, which he received from our countreymen) he had rather (I say) deprave & corrupt them all, then learne of the Islanders themselves, which at that time, namely in the yeere 1585. lived in the universitie of Hafnia, or Copen Hagen, how every thing ought to be read and written. And we esteeme him for this his wilfull marring of our native names and words, (whereupon it came to passe that we reading the same, could acknowledge very few to be our owne) that he is no slight offender against our tongue, otherwise retaining the pure and the ancient propertie.

But now we have after some sort examined most of the myracles of Island, which our writers have mentioned. Notwithstanding before we enter into any
further matter, we thinke it good in this section to touch that which the last forenamed man (in this Map of Island, that he caused to be put forth in ye foresaid yeere under his own name) hath given out concerning two other fountains besides the former: whereof the one should die white wooll black, & the other blacke wooll white. Which thing where he received it, or whence he had it, we can by no means imagine: for it is not to be found in our own writers, nor in ye writers of other countries. But whence soever it be, it is but a tale, & hath not one iote of trueth in it. And although it be incredible That black wooll may be died of a white colour, seeing it is affirmed by Plinie, that blakke wooll (of all other) will receive no colour: notwithstanding there is some such thing reported by Theophrastus: namely, that there is a river in Macedonia which maketh blakke sheepe white. Also, that Norway pamphlet called the Roiall looking-gasse, which I mentioned before, doth attribute these fountains to Ireland, which is also called Hybernia, and not to Island. Which peradventure deceived the Reader, reading in a strange language S instead of R.

That likewise deserveth no better credite which another Author writeth: That there is a certaine great stone in Island which runneth up and downe the crags and clifs of mountaines by no outward force, but by the owne proper and naturall motion. Hee that will beleeve this, what will he not beleeve? For it is such a rare devise that the Epicures themselves (who yet seemed to Lucian to have fained many incredible things) I am sure never invented the like: unless perhaps the sayd Author doeth imagine, that a man (who is called of the Islanders by the proper name of Stein) should compass about, and clime up certaine rockes: which although it be ridiculous to put into a story of wonders, namely, that a man should moove or walke, yet is it so to bee supposed to save the credite of the Author, that we may not more severely
condemne that fable, which is so sencelesse of it selfe and not woorthy to be read.

They are guilte of the same crime also who have found out ravens, pies, hares and vultures, all white in Island: for it is wel knowne that vultures come very seldome, together with the Ise of the sea, unto us, as beares also (but they seldomer then vultures) and a certaine kind of crowes called by the Islanders Isakrakur. But as for white pies, hares, and ravens, Island never had any.

And these in a manner be the things which, in regard of our daily busines, we were able at this present to affoord, as touching the former part of our treatise, which were penned by me for this purpose (as in the beginning I did protest) that the errors of Authors concerning an unknown land, and the affected vanitie also of some men might be disclosed, for I am not desirous to diminish any mans good name: but because I consecrated these my labours to trueth and to my countrey, I could not chuse but shew, that those things which hitherto have bene reported by many concerning our Iland deserve very litle credite: and so to addresse my selfe unto the matters folowing concerning the Inhabitants.

Here endeth the first part of the Commentarie.

Of Island the second part, concerning the Inhabitants.

HAving hitherto finished the miracles of Island with certaine other particulars belonging to the first part, the which while writers doe wonder at, and diversly extoll as it were the fountains of Agamemnon, yea, as things besides and against all nature, they have bene very carelesse both of trueth it selfe, & of their owne credite. Now the course of the present speach doeth admonish mee to make haste unto the other part of the treatise concerning the Inhabitants: wherein what
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I should first say, or where I should begin, I am altogether ignorant. For there be such monstrous, and so many mocks, reproches, skoffes, and taunts of certaine men against us poore Islanders dwelling in the utmost parts of the world (and amongst these also, some things of theirs who take upon them to professe most simple trueth, namely Historiographers) insomuch, that to reckon up the particulars were nothing els but to tell the drops of the Icarian sea. But as I said in the beginning, we will not deale alike severely with all. For although Krantzius, Munsterus, Frisius & others have written many things too boldly of our nation: yet having otherwise deserved wel of learning by their monuments, they shall be still in ye same reputation w't us that they are worthy of. Howbeit in the meanet ime, although a man would free them from the marke of slanderers, yet is it no small matter that they should broch certaine senselesse, impossible & ridiculous things, such as those are which we have hitherto laid downe: as also that they should record in histories prophane and horrible untrueths, some of which kind shal now immediately be discussed. As for others, whatsoever they be, who upbraid the nation of Islanders with daily reproches, they are to have that answere in a readinesse which such men deserve. In the number of whom, that scoffer is to be accounted, who by a company of rimes published in the Germane tongue, to the disgrace of our countrey, hath brought his name into everlasting ignominie.

Wherefore as our present businesse requireth, while we are in hand with the writings of Authors concerning this matter, although we meet with some things containing little reproch, notwithstanding we will examine most of them, noting the errors as hitherto wee have done: in the meanet time also when they shall allege any trueth, we will in no case dissemble it. And after this maner, first we will heare Munster, Krantzius and Frisius, and others also, if there be any more, what they
have to say, rejecting that Parot and his Dutch rimes infected with fell slander, as he is worthy, unto the last place. First therefore the sayd Authors write concerning the faith or religion of the Islanders: and secondly, of their Maners, Customes, and course of life in maner folowing.

The first Section.

Adalbert Metropolitane of Hamburg in the yeere of Christ 1070. saw the Islanders converted unto Christianitie: albeit, before the receiving of Christian faith, they lived according to the lawe of nature, and did not much differ from our lawe: therefore at their humble request, he appointed a certaine holy man named Islief to be their first Bishop.

Krantzius in these words, and Munster other where, doe seeme to attribute unto the Islanders the prerogative of Christian faith: and they should deale both beseeing themselves and the truth, if they did not in other places deprive us of the same. For (to speake of Krantzius anone) that which Munster before reported concerning our faith or opinion about the place and situation of hell, is very farre from Christian Pietie: namely to be desirous to prie into those secrets which God hath kept close unto himselfe alone, and which his pleasure is, should exceed our capacitie: for there is not any thing found in the holy Scriptures of this matter, where the place and situation of hell, or of eternall fire prepared for the devill and his angels, and so for all damned soules, is bounded or compassed about. The holy Bible (I say) assigneth no locall or bodily situation beneath the earth, or upon the earth, or in any other place of this world, to that prison of the damned: but it affirmeth that this earth shall perish, and that a new earth, and new heavens shall be created for the habitation of just and holy men, Revel. 2. 2. Pet. 3. and Esay 65. wherefore a Christian man willingly giveth over to search into such hidden secrets: and he accounteth it unlawful
to receive or deliver unto others, opinions (grounded upon no plaine and manifest places of Scripture) for certainties and trueaths. Deut. 4. and 12. Essay 8. Matth. 27. 2. Tim. 3.

Further also that commendation wherewith Munster and Krantzius doe grace the Islanders, is meerly contrary to Christian religion: namely, that they make al one reckoning of their whelps and of their children. But more of this matter anone in the 7. section. So therefore Munster disagreeth with himselfe, whereas those whom he affirmeth to be Christians, afterward he maketh to be master-builders of hell. Also Krantzius and Munster both together, when as those whom they affirm to be engrafted by faith into Christ, they exempt from all sense of pietie and honesty, in that they write that their sonnes are not dearer unto them then their whelpes.

But to returne to the matter: In very deed we have no great thing to say concerning our religion, what, or of what sort it was when Gentilisme was first put to flight. No more (I thinke) have other Northern nations neere unto us to say concerning ye beginning of their faith. For (alas) we must needs confess & bewaile with deepe sighes, that untill that day which shined unto us like the beginning of immortalitie, & brought unto us the pure doctrine of the gospel, our countrymen, as likewise other churches of the North, were over-spred with more then Cimmerian darkenesse. But we may justly and religiously thinke thus much, that among us and our neighbors of Norway (for I wil not range out of my bounds, nor affirm any thing of unknownen people) after heathenish idolatry was rooted out, Christian faith & religion did flourish far more sincere and simple, as being lesse infected with the poison of poperie at that time, then afterward, when as the pestiferous leaven of the see of Rome being augmented, & the contagious mischiefe growing ripe, the poison thereof was dispersed through ye whole world: for, as it shal afterward appeare, Island embraced Christ many yeeres before the

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new idolatry of the papists began to prevale, and did sound forth nothing but faith in God the Father, the Sonne & the holy Ghost, like unto those two most renowned kings of Norway, who as they had one common name, so had they one common care and profession to advance the gospel of Christ. I mean Olaus the sonne of Thryggo, who was borne in the yeere of Christ 968. attaining to the kingdom of Norway in the 27. yeere of his age, and was the first, as we have heard, that offered Christ unto the Norwegians, over whom hee reigned five yeeres: and another of that name called Olaus Sanctus the sonne of Harald, who in the yeere of Christ 1013. or there about, governed with more severitie, & for the space of 17. yeeres did boldly deliver the doctrine of Christ. In the yere of Christ 1030. being unjustly slaine by wicked murtherers, he shed his blood for ye name of Christ in a town of Norway called Sticfa Stodum.

Our countrey also had, among many other, one man of excellent pietie whose name was Nialus, who about the yeere of Christ 1000. lived in the village of Berthorshvol situate in the parish of Island called Landehum: who also for his experience in humane affaires, for his great wisedome and sage counsell was accompted famous. For whereas in his time Island was turmoiled with many fierce mutinies, the inhabitants being in subjection to no superiour magistrate, he intermedled not in any quarrels, saving that by his discreet vertue & diligence, hee set through and brought to composition a great number: hee never did nor suffered violence, but onely upon the last day of his life. So carefully avoyde he al seditions and strifes: and gave good assistance to others, who were desirous also to avoyd and escape them: neither did any man ever put in practise his counsel, but it turned to his especiall good: nor ever any did swerve therefrom, but with the danger of his life and possessions. The wordes or rather the oracles that came from him were so certaine, that it was wonderful from whence any man should have
so great and so sure forecast and counsell of things to come, as was found to be in him. Whereupon his discreet and provident wisedome joined with counsell became a proverb amongst us Nials byta raden: That is to say, the counsel of Nialus: or, the thing is done, or succeedeth by Nialus his counsel: when any busines was atchieved prudently, and with admirable discretion. This man, when, for a slaughter committed by his sonne without his knowledge, he was in his owne house beset with a 100 men, who had conspired his death, and when his enemies began on all sides to set his house on fire, seeing his ende approch, at length he brake into these words. Doubtlesse these things happen by fate, that is, by the will of God. Howbeit, I put my hope and confidence in Christ, that we (meaning his wife, and himselfe) although this our fraile body shall undergo the corruption of death, in the fire of our enemies, yet, that it shalbe delivered from eternal flames. And so in the midst of these voyces, and in the fury of the flames, he with his wife and the manslayer his sonne, in the yere of Christ 1010. ended his life. A voyce undoubtedly full well beseeuming the sonnes of God, arguing the notable comfort of his soule amidst the very pangs of death.

I therefore added those things to shew by what reason I was moved to thinke, that in the very beginning of Christianitie received amongst us, mens minds were not so beguiled and overwhelmed in the darkenese of errors, as of late, a little before these our times, they have bene.

But after the Lord God by Luther, and Luthers fellow-labourers in the vineyard of the Lord, and by his godly successours, did make the doctrine of salvation more manifest, and shaking off the heavie slothe, and thicke miste of our minds by the finger of his right hand, that is by his holy Spirit (Matth. 12. v. 28.) did plucke the eares of our hearts, and opened our eyes, that we might behold his saving health: We all, and every of us do beleeve and confesse that God is a spirit (John 4. v.
THE TRUE STATE OF ICELAND

24.) eternal (Esa. 40. v. 28.) infinite (Jere. 23. v. 24.
Psal. 139. v. 7. 8. 9.) most good (Matth. 19. v. 17.)
almighty (Gen. 17. 1. Revel. 1. 8.) one in being, and
nature: one in providence: one in the making and
governing of all things (Deut. 6. 5. Ephe. 4. 5.) But
distinguished by the persons of the Godhead and their
properties, the Father, the Sonne, and the holy Ghost
(Matth. 28. 19. & 3. 17.) God the Father the first
person of the Godhead creator of heaven and earth, and
all other things (Gen. 1. v. 1. and in those that follow)
the upholder & governor of all (Psa. 115. 3. Heb. 1. 3.)
Father of our Lord Jesus Christ (Psal. 2. 7. and verses
following) and our Father through him (Rom. 8. 15.)
keeper of our soules and bodies (Luke 12. 12.) And
that Jesus Christ the second person of the Godhead is
the sonne of God the Father (John 1. 18. &c.) onely
begotten (John 1. 29. Heb. 1. 2.) equal to his Father
(1 Chro. 17. 13. Joh. 1. 1.) true God (John 1. 2. &c.)
foreappointed before the creation of all things (1. Pet. 1.
20, Revel. 13. 8. &c.) and presently after mans fall
promised to be the Messias (Gene. 3. 15. &c.) published
eftsoones unto the holy Patriarches, as unto Abraham
(Gen. 12. 3. &c.) unto Isaac (Gen. 26. 4.) unto Jacob
(Gene. 28. 14.) and confirmed by promises (Gen. 49.
9. Esa. 11. 1. 10.) prefigured by ye sacrifices of Moses
(Lev. 1. 2. &c.) and by other types, as namely by the
offering of Isaac (Gen. 22.) by the lifting up of the
brasen serpent (Num. 21) by Jonas (Jonas 2. &c.) pro-
claimed by the testimony of the Prophets (Esa. 7. 14.)
and at length in the fulnesse of time truely exhibited:
true man (John 1. 14. &c. Gal. 4.) that he died for our
sinnes, and was raised againe for our justification (Rom.
4. 25. &c.) Ascending into heaven (Acts 1. 9. &c.) and
making intercession for us at the right hand of his Father
without ceasing (1. John 2. 1. &c.) by his holy Spirit
[I. 572.] (which is the thirde person of the Godhead, coequall,
and consubstantial to the Father and the Sonne, Acts.
5. 4.) gathering the Church to himselfe by the Word,
and Sacraments (Matth. 16. 18. Rom. 10. 14. &c.) and sanctifying it to eternal life, Acts. 9. 31. &c. And that one day at the end of the world he will come from heaven (Acts 1. 11.) to judge the quicke and the dead (1. Thessal. 4. 15.) that he will render unto the wicked according to their workes, and that he wil judge them to eternal paines (Matth. 13. 42. & 25. 4.) but that he wil reward them with eternal life, who beleevve in his Name (Matth. 25. 34.) This Jesus Christ (I say) wee acknowledge to be our redeemer (Matth. 1. 21.) our head (1. Corinth. 12. 27.) and our Lord (Ephe. 4. 5.) And that wee in our holy baptism do give, and have given our names unto him (Acts. 2. 38.) and that we are engrafted into him by baptism (1. Corin. 12. 13.) And this we do plainly, ingenuously, freely, and willingly confesse, and witnesse: And as for all others who invent any other name in heaven given unto men by which they may be saved, we doe earnestly detest, curse, and condemne them (Acts. 4. 12.) We holde his most holy Word to be the onely rule of our salvation: And that alone (all mans devises being cast away and contemned) we propound unto our selves as an inestimable rule, and level of our faith (Galat. 1. 8. Esai 29. 13. Ezech. 20.) which we conteine under the name of the olde and newe Testament (Hebr. 8.) delivered by the Prophets and Apostles (Ephe. 2. 20.) by the singular and infinite goodnesse of God, preserved ever unto this day and to be preserved hereafter alwayes in the Church (Matth. 28. last verse. Psal. 71. 18. 1. Cor. 11. 26.)

Therefore we render thankes unto our most gratious and Almighty God from our soule, and from our whole heart, because that even unto us being separated an huge distance from the rest of the body of his Church, and inhabiting the farthest parts of the world, hee would that this light graunted for the revelation of the Gentiles, and prepared before the face of all people, and in olde time favourably shewed to holy Simeon (for in Christ are all the treasures of wisedome hidden) which now doeth
THE TRUE STATE OF ICELAND

enlighten and cherish with the saving beames thereof our whole nation, that hee would (I say) this light should come unto us. This in briefe (running over the very summe) is our faith, and our Religion, which by the direction of the holy Spirit, and of his Ministers in the vineyard of Christ, we have drawen and that out of the fountaines of Israel.

In the yeere of our Lord 1070. saw the Islanders converted unto Christ, &c. Krantzzius.

I t is doubtful unto us whether in these words Krantzzius would have said, that ye Islanders were first converted unto Christ in the yeere of our Lord 1070: or whether he doth not deny that they were indeed before converted, but saith that it was knowne first unto Adalbert that yeere. But whethersoever of these he affirmeth: notwithstanding the yerely records, and most auncient Chronicles of our nation testifying the contrary do make his credite to be suspected in this place, unto which records and Chronicles, whether you had rather give assent concerning our owne proper and domesticall affairs, done within the bounds of our Island, or to Krantzzius or any other being ignorant in the story of our countrey, I appeale, (friendly reader) unto your owne discretion. The most ancient Chronicles of Island.

For my part I am enforced by many reasons to agree rather unto our owne writers. For our countrieymen affirm those things onely that be knownen, and in a maner domesticall: he writeth matters forreine and unknowne: they have compiled their histories without the diffamming, disgracing or reprehending of any other nations, onely that they might assigne unto their owne acts and exploits the true time or age thereof: he hath intermedled in his historie certaine things contrary to the trueth, and that to the upbraiding of our nation being most unknownen unto him, as it shall immediatly appeare: they describe the names, yeres, order, succession of all the Bishops of Island: he mentioneth onely one, & that farre otherwise then the trueth. Furthermore,
that I may make good the credite of our Countreymen, I wil impart with strangers a fewe things which I found in our most ancient records of the conversion of Island unto Christ, and of the succession of Bishops in our Churches. Which although they be of little moment, and not altogether worthy to be written, yet must they of necessitie bee set downe for the defence of the truth of our affaires against Krantzius and others: Thus therefore standeth the certeintie thereof.

In the yeere of Christ 874. Island (being indeed discovered before that time, as is above mentioned) was then first of all inhabited by certaine Noruagians. Their chieftaine was one Ingulphus from whose name the East cape of Island is called Ingulfs hoffdi. These planters are reckoned up by name in our records more then to the number of 400. together with those of their blood and kinred, and great families besides: neither onely is their number described, but it is also plainely set downe, what coasts, what shores, and what in-land places eche of them did occupie and inhabite, and what names the first inhabitants did give unto Streights, bayes, harbouroths, necklands, creekes, capes, rockes, cragges, mountaines, hilles, valleys, homockes, springs, floods, rivers. And to be short, what names they gave unto their grauninges or houses, whereof many at this day are retaine and used. Therefore the Norways with their company peopled all the habitable parts of Island now occupied by them for the space of 60. yeeres or thereabout: but they remayned Ethnickes almost a 100. yeeres, except a very few which were baptised in Norwaie. But scarce a 100. yeeres from their first entrance being past, presently Christian Religion began to be considered upon, namely about the yeere of our Lord 974. Which thing above 20. yeeres together, was diversely attempted of many not without notable rebellion: amongst the rest there are mentioned two outlandish Bishops, who with others diligently laboured in converting the Iland to Christian faith: the former was one Fridericus a
Saxon borne, who in the yeere 981. came into Island, and behaved himselfe courageously in the office of preaching, and prevailed so much, that in the yeere 984. Churches were used in Island.

But the other outlandish Bishop or preacher whom they called Thangbrandt came first into Island in the yeere 997.

And then after 26. yeeres consulting about Religion, at length in the yeere 1000. it was decreed in a generall assembly of all the inhabitants by their whole consent, that the worship of heathenish Idoles being abandoned, they should embrace Christian Religion.

Againe, in the yeere 1050. it was decreed in a solemnne assembly of the inhabitants, that temporall or politique lawes (the constitutions whereof being brought out of Norwaie were communicated unto the Islanders by one Ulfiot in the yeere 926.) should every where give place to the Canon or divine Lawe.

In the yere 1056. one Isleif went beyond the seas out of Island to be consecrated bishop of Island.

He came home consecrated into Island, and entred into the bishopricke of Schalholt in the yeere 1057. He died 1080. in the yeere of his age 74. The 4. of the Kalends of July.

These things perhaps wil seeme trifling, short and base, nor sufficiently worthy to be mentioned, together with many other matters which follow: but neither doe wee compile the Romane history, neither yet shall these things be so trifling, but that they may be of sufficient force to convince the errors of Krantzius and others, according to our purpose. And undoubtedly as touching the trueth of our histories, it is evident that Saxo Grammaticus attributeth very much unto them: whose words in his preface of Denmarke be these: Neither is the diligence of the Thylenses (for so he calleth Islanders) to be smothered in silence: who when as by reason of the native barrennes of their soile, wanting nourishments of riot, they do exercise the duties of continuall
sobrietie, and use to bestow all the time of their life in the knowledge of other mens exploits, they supply their want by their wit. For they esteeme it a pleasure to know, and commit unto memory the famous acts of other nations, reckoning it no lesse praiseworthy to discourse of other mens vertues, then to practise their owne. Whose treasuries replenished with the monuments of historical matters, I more curiously searching into, have compiled no smal part of this present worke by following of their relation: neither despised I to have those men for my judges, whom I knew to be skilfull in so great knowledge of antiquitie. Thus farre Saxo.

Wherefore I thinke it not amisse to proceede in the recitall of the Bishops of Island, that the order and descent of them all, being so farre fourth as is possible, diligently put together out of our yeerely records, may make good that which we have allledged against Krantzius concerning Isleiv the first Bishop of Island.

<table>
<thead>
<tr>
<th>In the yeere of Christ.</th>
<th>The Bishops of Schalholt.</th>
<th>The Bishops of Holen.</th>
<th>In the yeere of Christ.</th>
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</thead>
<tbody>
<tr>
<td><strong>I.</strong></td>
<td><strong>Isleif.</strong></td>
<td><strong>I.</strong></td>
<td><strong>Jonas sonne of Aug-</strong></td>
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<td>1056.</td>
<td>Consecrated beyond the</td>
<td><strong>mundus.</strong></td>
<td><strong>mundus.</strong></td>
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<td>seas.</td>
<td>Isleif his disciple.</td>
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<td>1057.</td>
<td>Returneth and entereth</td>
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<td>the Bishops' sea of</td>
<td>the seas in the yeere</td>
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<td>Schal-</td>
<td>of his age 64. his</td>
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<td></td>
<td>holt.</td>
<td>sirname was Sanctus,</td>
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<td>1080.</td>
<td>Dieth in the yere of his</td>
<td>unto whose memorie</td>
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<td>age 74. the 4. of the</td>
<td>the 3. of March was</td>
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<td></td>
<td>Kalends of July.</td>
<td>by the inhabitants</td>
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<td><strong>II.</strong></td>
<td><strong>Gysserus.</strong></td>
<td>in old time dedicates.</td>
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<tr>
<td>1082.</td>
<td>Consecrated beyond the</td>
<td>Dieth the 11. of the</td>
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<td></td>
<td>sea.</td>
<td>Kalends of May.</td>
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<tr>
<td>1083.</td>
<td>Returneth into Island</td>
<td><strong>II.</strong></td>
<td><strong>Ketillus or Catullus.</strong></td>
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<td></td>
<td>with his Bishopricke.</td>
<td>Consecrated.</td>
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<tr>
<td>1118.</td>
<td>Dieth the 5. of the Kal.</td>
<td><strong>Dieth.</strong></td>
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<td></td>
<td>of May being tuesday.</td>
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## THE TRUE STATE OF ICELAND

### A.D. 1592.

<table>
<thead>
<tr>
<th>Year</th>
<th>Bishop of Schalholt</th>
<th>Bishop of Holen</th>
<th>Year</th>
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<tbody>
<tr>
<td>In the yeere of Christ</td>
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<td>In the yeere of Christ</td>
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<tr>
<td>1133</td>
<td>III. Thorlacius sonne of Runulphus.</td>
<td>III. Biorno.</td>
<td>1147</td>
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<td></td>
<td>Consecrated the same yeere, wherein his predecessor Gysserus deceased, but yet 30. days before his death. Dieth.</td>
<td>Being consecrated came into Island.</td>
<td>1162</td>
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<tr>
<td>1134</td>
<td>III. Magnus.</td>
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<td>1163</td>
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<td>1134</td>
<td>Consecrated.</td>
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<td>1165</td>
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<td>1148</td>
<td>On the morrowe after the feast of all Saints, in his parish towne of Hiitardal, the house being striken with lightning, hee, and 70. men with him were consumed with fire.</td>
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<td>1201</td>
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<td>1151</td>
<td>V. Klaingus.</td>
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<td>1151</td>
<td>Chosen.</td>
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<td>1152</td>
<td>Entreteth the see.</td>
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<td>1176</td>
<td>VI. Thoriacus.</td>
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<td>1178</td>
<td>Chosen two yeres before the death of his predecessour.</td>
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<td>1178</td>
<td>Consecrated.</td>
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<td>1193</td>
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<td>1195</td>
<td>VII. Paulus.</td>
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<td>1211</td>
<td>Consecrated.</td>
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<td>1211</td>
<td>Dieth.</td>
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<td>1216</td>
<td>VIII. Magnus.</td>
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<td></td>
<td>IX. Jerundus.</td>
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<td></td>
<td>Entreteth his see.</td>
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<td></td>
<td>Dieth.</td>
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[I. 574-]
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<thead>
<tr>
<th>Year</th>
<th>In the yeere of Christ</th>
<th>The Bishops of Schalholt</th>
<th>The Bishops of Holen</th>
<th>In the yeere of Christ</th>
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<td></td>
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<td>IX. Siguardus</td>
<td>X. Audunnus</td>
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<td>1239</td>
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<td>Entreth his see</td>
<td>Entreth his see</td>
<td>1314</td>
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<td>1268</td>
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<td>Dieth</td>
<td>Dieth</td>
<td>1322</td>
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<td>X. Arnerus</td>
<td>XI. Laurentius</td>
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<td>1269</td>
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<td>Entreth his see</td>
<td>Elected and consecrated</td>
<td>1324</td>
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<td>1298</td>
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<td>Dieth</td>
<td>Dieth in the Ides of April</td>
<td>1331</td>
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<td></td>
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<td>XI. Arnerus sonne of Helgo</td>
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<td>1304</td>
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<td>Consecrated</td>
<td>XII. Egillus</td>
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<td>1305</td>
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<td>Entreth the see</td>
<td>Entreth his see</td>
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<td>1309</td>
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<td>Saileth into Norwae, to crave timber of the king of Norway, wherewith the Church of Schalholt might be reeified, which the same yere being toucht with lightweight, was burnt downe.</td>
<td>Entreth his see</td>
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<td>1310</td>
<td></td>
<td>Returneth home</td>
<td>Dieth upon the feast of all Saints</td>
<td>1343</td>
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<td>1320</td>
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<td>Dieth</td>
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<td>XII. Jonas Haldorus</td>
<td>XIII. Ormus</td>
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<td>Elected</td>
<td>Entreth his see</td>
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<td>1322</td>
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<td>Consecrated the first of August</td>
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<td>Entreth his see</td>
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<td>Bishops of Schalholt</td>
<td>Year</td>
<td>Bishops of Holen</td>
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<tr>
<td>1349</td>
<td>XV. Gyrtus.</td>
<td>1356</td>
<td>Going beyond the sea he was drowned.</td>
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<td></td>
<td>Consecrated at Aslo in Norway by Salomon bishop of Aslo.</td>
<td></td>
<td>priest of the diocese of Holen. Therefore he was sent back by them into Norway, that the matter might be set through by the judgement of the king. The king therefore favouring his part, he obtained the bishopricke of Holen.</td>
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<td></td>
<td>1362. Entreteth his see.</td>
<td></td>
<td>He dieth.</td>
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<td></td>
<td>1364. Dieth.</td>
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<td>1391.</td>
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<td></td>
<td>XVII. Oddgeirus.</td>
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<td>XV. Peter.</td>
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<td></td>
<td>Entreteth his see.</td>
<td></td>
<td>Consecrated the same yere wherein his predecessor departed out of this present life.</td>
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<td></td>
<td>1381. Dieth upon the Assumption of the Blessed Virgin, in the port of Bergen in Norway, falling downe from a packe of wares into the botome of the ship. He was buried at Bergen in the Church of our Saviour.</td>
<td></td>
<td>Entreteth the see of Holen.</td>
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<td></td>
<td>1385. Entreteth his see.</td>
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<td>Dieth.</td>
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<td></td>
<td>1388. Resigneth, and saileth into Denmarke.</td>
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<td>1392.</td>
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<td></td>
<td>XVIII. Michael a Dane.</td>
<td></td>
<td>XVI. Jonas Wilhelmus English, Either borne or surnamed.</td>
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<td></td>
<td>Entreteth his see.</td>
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<td>Entreteth the see.</td>
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<tr>
<td></td>
<td>1394. William a Dane.</td>
<td></td>
<td>1432. An English man Bishop of Island.</td>
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<tr>
<td></td>
<td>Entereth the Bishoppricke.</td>
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<td>XVII. Godschalcus.</td>
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<td></td>
<td>Dieth.</td>
<td></td>
<td>Died.</td>
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<td></td>
<td>[XX.</td>
<td></td>
<td>XVIII. Olaus son of Rogwaldus nephew to the forenamed Godschalcus by the sisters side, both of them being Norwyses.</td>
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<td></td>
<td>[XIX.</td>
<td></td>
<td>He was established. He died.</td>
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<td>In the yeere of Christ.</td>
<td>The Bishops of Schalholt.</td>
<td>The Bishops of Holen.</td>
<td>In the yeere of Christ.</td>
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<tr>
<td>1592.</td>
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<tr>
<td>XX.</td>
<td>Arnerus surnamed Mild-</td>
<td>XIX.</td>
<td>Godschalcus.</td>
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<td></td>
<td>dur, that is to say,</td>
<td></td>
<td>The nephew of Olaus</td>
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<td></td>
<td>Liberall. He was at</td>
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<td>deceased, by the</td>
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<td></td>
<td>one time Lord Presi-</td>
<td></td>
<td>brothers side: also he</td>
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<td></td>
<td>dent of all Island,</td>
<td></td>
<td>being a Noruagian was</td>
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<td></td>
<td>bishop of Schalholt,</td>
<td></td>
<td>elected the same yeere</td>
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<td></td>
<td>and vicebishop of</td>
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<td>wherein his uncle</td>
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<td></td>
<td>Holen. He died.</td>
<td></td>
<td>deceased.</td>
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<td>1420.</td>
<td>XXI.</td>
<td></td>
<td>He entreteth the see.</td>
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<td></td>
<td>Jonas Gerickson Sueden</td>
<td></td>
<td>And for the space of 20.</td>
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<td></td>
<td>either surnamed or</td>
<td></td>
<td>whole yeres is</td>
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<td></td>
<td>borne, is made Bishop</td>
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<td>reported, cruelly to</td>
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<td></td>
<td>over the Church of</td>
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<td>have entreated many of</td>
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<td></td>
<td>Schalholt: and after-</td>
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<td>the subjects. In the</td>
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<td></td>
<td>ward for certaine bolde</td>
<td></td>
<td>yeere 1520. when he was</td>
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<td></td>
<td>attempts being taken by</td>
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<td>in the midst of his</td>
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<td></td>
<td>one Thorvaldus de</td>
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<td>cups, and banqueting</td>
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<td>Modruvollum (as it is</td>
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<td>dishes, &amp; heard that</td>
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<td></td>
<td>reported) and a great</td>
<td></td>
<td>Jonas Sigismundus was</td>
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<td></td>
<td>stone being bound to</td>
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<td>departed out of this</td>
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<td></td>
<td>his necke, hee was cast</td>
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<td>life (whom with his</td>
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<td></td>
<td>alive into the river of</td>
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<td>wife and children, he</td>
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<td></td>
<td>Schalholt, (which taketh</td>
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<td>had for many yeres</td>
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<td></td>
<td>name of the bridge) and</td>
<td></td>
<td>most cruelly oppressed</td>
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<td></td>
<td>was there strangled.</td>
<td></td>
<td>he presently fell into</td>
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<td></td>
<td></td>
<td></td>
<td>a sudden disease, and so</td>
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<tr>
<td>1432.</td>
<td>XXII.</td>
<td></td>
<td>not long after changed</td>
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</tbody>
</table>
|                        | Goswinus bishop of        |                      | that violence for mis-
<p>|                        | Schalholt.                |                      | erable death, which in  |
|                        |                          |                      | his whole life he had   |
|                        |                          |                      | used against his dis-  |
|                        |                          |                      | tressed subjects.      |
| 1445.                  | XXIII.                   |                      |                          |
|                        | Sueno called ye wise,     |                      | XX.                    |
| 1472.                  | XXIII.                   |                      | Entreteth the see.     |
|                        |                          |                      | This man was the last   |
| 1489.                  |                          |                      | &amp; most earnest main-    |
|                        |                          |                      | teiner of Popish super- |
|                        |                          |                      | stitutions. Who stoutely |
| 1494.                  |                          |                      |                          |</p>
<table>
<thead>
<tr>
<th>In the yeere of Christ</th>
<th>The Bishops of Schalholt</th>
<th>The Bishops of Holen</th>
<th>In the yeere of Christ</th>
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<tbody>
<tr>
<td>1519.</td>
<td>Holen, who seemed worthy to be surnamed cruel) he had the same commendations for mercy and justice, that Godschalchus had.</td>
<td>withstanding Gysserus and Martinus bishops of Schalholt, was commanded by the most religious king Christian the 3. under paine of banishment to come with all speed into Denmarke. But neglecting the kings commandement, hee tooke Martine bishop of Schalholt, and committted him to ward. At length he himselfe also being taken by a man of great name (whom before that time, it is saide, he had provoked) and being brought to Schalholt, was, together with his two sonnes, by the authoritie of the kings Lieu-tenant beheaded. In revenge whereof not long after, the saide Lieu-tenant with some of his company, was villainously slaine by certaine roysters, which were once servants to the parties beheaded.</td>
<td>[I. 576.]</td>
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<td>1522.</td>
<td>Augmundus. Chosen in the yeere wherein Stephen deceased. Entreth the see.</td>
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<td>1540.</td>
<td>Elected, Augmundus yet living.</td>
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<td>1541.</td>
<td>Entred the see.</td>
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<td>1544.</td>
<td>He was the abolisher of Popish traditions about Priests marriages: his owne mariage being solemnized at Schalholt.</td>
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<td>[XXVIII.</td>
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<td>In the yeere of Christ</td>
<td>The Bishops of Schalholt</td>
<td>The Bishops of Holen</td>
<td>In the yeere of Christ</td>
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<td><strong>XXVIII.</strong> Martinus.</td>
<td>Bishop, &amp;c. And the yeeres following.</td>
<td>This man (being as yet in the life time of his predecessour fellow-labourer with him) was the first that kindled the love of sincere doctrine at Holen in the hearts of many: and then being bishop did openly teache and defend the said doctrine. He died.</td>
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<td>1547</td>
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<td>1568</td>
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<td><strong>XXIX.</strong> Gislaus Jonas.</td>
<td>This man presently, in the time of bishop Augmund began in his youth to be enflamed with ye love of true pietie, &amp; of the pure doctrine of the Gospel, &amp; being pastour of the Church of Selardal, diligently to advance the same, by which meanes he did so procure unto himselfe ye hatred of Papists, as being constreined to give place unto their craft &amp; crueltie, he departed over to Hamburg, from whence comming to Copen Hagen in Denmarke, &amp; painefully proceeding in his former study of divinitie, he lived in the familiaritie, and favour of many, but specially of D. D. Peter Palladius: who was at that time bishop there. Afterward returning into his countrey, Martine gave place unto him of his owne accord. This man died also, having</td>
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<td>1556</td>
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<td>1587</td>
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<td><strong>XXII.</strong> Gudbrandus Thorlacius.</td>
<td>The ornament, not onely of his age, but of posteritie also: who besides that, by the direction of the holy spirit, he hath most notably brought the worke begunne, and left unto him by his predecessour Olaus to that perfection which it hath pleased God to vouchsafe: (namely his labours and diligence in maintaining the trueth of the Gospel, and in abolishing of Popish superstitions) even in this his countrey hee is the first that hath established a Printing house. For which cause his countrey (besides, for many</td>
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<td>In the yeere of Christ</td>
<td>The Bishops of Schalholt</td>
<td>The Bishops of Holen</td>
<td>In the yeere of Christ</td>
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<td>for the space of 31 yeres or there abouts, professed the Gospel of Jesus Christ: neither did he helpe &amp; further the Church of God by the sound of his voice onely, but by all other meanes to the utmost of his abilitie, by teaching, preaching, writing, by his wealth &amp; his counsel.</td>
<td>other books translated into our mother tongue) shalbe eternally bounden unto him, that the sacred Bible also, by his meanes, is fairely printed in the language of Island. Hee (I say) being at this present, Bishop, when he was about to take his charge:</td>
<td>Departed his countrey.</td>
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<td>XXX. Otto Enerus, a grave, godly, and learned man. Being chosen he departeth his country. Hee is consecrated, returneth, and entreteth the sea, endeavouring himselfe in the labours of his function.</td>
<td>Returned and entred the see of Holen.</td>
<td>1570.</td>
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<td>1588.</td>
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<tr>
<td>1589.</td>
<td></td>
<td>1571.</td>
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</table>

In these times therefore light is restored unto our [I. 577.] soules from heaven, and the gate of the kingdome of heaven is opened unto us by the sincere preaching of Christian doctrine. For in either of the Bishops seats there is a free schoole founded by the liberality and pietie of that most renowned King of Denmarke Christian the third: and afterward the sonne following the godly steppes of his most Christian father, the said Free schooles by Lord Friderick the second, our most religious King, being called up to his heavenly countrie in the yeare 1588, have beene encreased and furthered: which at this day also doe prosper and flourish by the
favour and authoritie of the most gracious King and our Prince, Christian the fourth, wherein the youth of our Islande being instructed in the rudiments of liberall artes, and sacred divinitie, are trained up to knowledge and true godlinesse, that from hence ministers of Churches may proceede.

We are come at length in the register of the Bishops of Island downe to this present day, wherein the forenamed excellent men Gudbrandus Thorlacius, and Otto Enerus, the one at Holen, and the other at Schalholt are Bishops of our Cathedrall Churches: both of which men, that it would please God long to preserve unto his Church in health and life, for the glorie of his most holy name, we all doe earnestly and with fervent prayers beseech him.

The second section.

They inhabite for the most part in caves, or hollowe places within the sides of mountaines. And againe, They have many houses and Churches built with the bones of fishes, and Whales. Againe. Many of them also to avoide the extremitie of colde, doe keepe themselves close in their caves, even as the people of Africa doe to avoyde the heate of the sunne. Also Munster sayth: Many in Island at this day build their houses with the ribbes and bones of Whales.

Here the second member taketh his beginning concerning the course of life, and the manners of the inhabitants. And first of all what buildings or houses they doe use: namely according to Munster, Krantzzius, Frisius &c. Holes and caves of mountaines. But although in gorgeous buildings, and such other worldly braveries there is very litle helpe to the attayning of a life truely happie: notwithstanding, wee can not in this place conceale the truth: and we plainly affirme that Cosmographers and Historiographers also doe erre in this point. For such habitations as they write to be common
unto the whole nation, are but in verie fewe places, and are either sheepe-cots for shepheardes, or cottages and receptacles for fishemen at that time of the yeere onely when they goe a fishing, and the others stande in neede to watch their flocke. But for their houses themselves, and the very dwelling places of men, the Islanders have had them built from auncient time stately and sumptuously enough, according to the condition of the Countrey, with timber, stones, and turves, untill such time as traffike and exchange of wares beganne to cease betweene them and the Noruagians, who were wont to supply them with timber, and for that cause nowe our houses beginne to decay: whenas neither we have woods convenient for building, not yet there are nowe a dayes, as there were in olde time, trees cast upon our shores by the benefite of the sea, which may in any sort relieve us: neither doe outlandish Merchants succour our necessities: whereupon many of our meanest countrey villages are much decayed from their auncient integritie, some whereof be fallen to the ground, and others bee very ruinous. Notwithstanding there be many farmes and villages which I cannot easily reckon up, the buildings whereof doe resemble that auncient excellencie, the houses being very large, both in breadth and length, and for the most part in height also. As for example: farmes or granges which conteine chambers in them, more then fiftie cubites in length, tenne in breadth, and twentie in height. And so other roomes, as a parler, a stove, a butterie, &c. answering in proportion unto the former. I could here name many of our countrie buildings both large and wide, neither ilfavoured in shewe, nor base in regarde of their workemanship and costly firmenesse or strength, with certaine Churches also, or religious houses built of timber onely, according to auncient and artificiall seemelisnesse and beautie: as the Cathedrall Church of Holen having a bodie the five pillars whereof on both sides be foure elnes high, and about five elnes thicke, as also beames and weather-bourdes, and the rest of the roofe
THE ENGLISH VOYAGES

proportionally answering to this lower building. Our most gracious King Lord Frederick, whose memory is most sacred unto us, in the yere 1588. did most liberally bestow timber for the reedifying of this body being cast downe in the yere 1584. by an horrible tempest. But the Church it selfe doth manifestly exceed the body thereof in all quantity: also the inner part of the Church, which is commonly called the quier is somewhat lesse, both then the middle part of the Church, and also then the bodie.

The Church of Schalholt was farre greater as I have heard in olde time, then this our Cathedrall, which having now beene twice burnt, is brought to a lesser scantling. Likewise there be some other Churches of our lland, although not matching, yet resembling the auncient magnificence of these. For here the matter seemeth not to require that I should runne into a long description of these things. For as wee doe not greatly extoll our houses and buildings, so are we nothing ashamed of them: because being content with our povertie, we render unto Christ immortall prayse who despiseth not to be received of us under a base roofe, and contemneth not our temples and houses, (which Munster, Krantzius and Frisius doe not truely affirme to be built of fishes and Whales bones) more then the marble vaults, the painted walles, the square pavementes, and such like ornamentes of Churches and houses in other countries.

The third section.

Krantzius. They and their cottell use all one house, all one foode or victuals, all one state (here Krantzius hath it lodging.) Also. They live onely by feeding of cottell, and sometimes by taking of fishes.

Munsterus. These be the things together with those that followe, which Krantzius hath champed, and put into Munsters mouth, so that Munster shall not neede so much as once to chewe them, which may appeare by comparing them both together. For Munster, as hee
swallowed these reproches, taking them out of Krantzzius his preface upon Norway, so he casteth up the verie same morsels undigested and rawe against our nation, in his fourth booke of Cosmographie cap. 8. Those things which have beene hitherto, although they have sufficiently grieved us, yet will we let them seeme more tollerable: but this most malitious devise, and those which follow we cannot easily brooke. It is our part therefore in this place also to avouch the trueth, and to turne the leasing upon the authors owne head.

House, &c. First, that which they say concerning the same common house (as also living, and state) with our cattell, we plainlye affirme to be false and erronious, not onely the truth it selfe being our witnesse, if any man would make triall, but also the experience of manie strangers, that have lived some yeeres amongst us, and have more minde to speake the trueth then to revile our nation: who have seen our houses and habitations with their owne eyes, and knewe that in every particular farme or graunge there were many severall roomes: namely, in those that were most simple and base, seven or eight: In others which were greater, sometimes tenne, and sometimes twentie. In the greatest sometimes fortie, and sometimes fiftie. Which for the most part being severed, both by roofes and walles, doe serve for the dayly and household affaires of one owner or master, seldome of two or three, but almost never of more: whereupon the Reader may easily judge, howe true it is that the Islanders and their cattell have all one house to lie in, when every husbandman in this varietie of roomes hath severall oxe-stalles, sheepe-cotes, stables, lambes-cots separated indifferente spaces one from another, which the servants doe unto so oft as neede requireth, and from thence returne backe to the dwelling houses.

But whereas one noted in his Mappe of Island, concerning the province of Skagefiord, that under the same roofe, men, dogges, swine and sheepe live all together, it is partly false, and partly no marvell: for sheepe, as
it hath beene sayde, and specially for swine (when as that province hath no swine at all) it is utterly false: for dogges it is no marvell, when as not kings courts were ever, or at this day are destitute of them, as it is well knowne to all men. But as touching dogges afterward in the seventh section.

Victuals, &c. Whither beasts meate may fitly be termed by the name of Victus, a man may justly doubt: when Doletus interpreting a preece of Tullie, saith: As for Victus (sayth he) wee will so expound it with the Civilians, namely that we comprehend under the word of Victus all things necessarie for the life of man, as meate, drinke, attire of the bodie, &c. And Ulpianus de verborum significatione desineth Victus in the very same words. But in this place the saide authors call beasts meate by the name of Victus.

But let us see what trueth and plaine dealing is to be found in these men. We have no labouring cattell besides horses and oxen: these have grasse and hay (except where haye is wanting) for their fodder, and water to drinke. Now, the very same writers confesse, that the Islanders live by fish, butter, flesh both beeze, and mutton, and corne also, though it bee scarce, and brought out of other countries. Therefore they have not the same foode with brute beasts, which notwithstanding the sayde writers affirme in these wordes: They and their cattell use all one victuals or food. What Munsters meaning is in this clause, he himselfe a little before hath plainly taught.

Island (saith he) conteineith many people living onely with the food of cattell, and sometimes by taking of fishes. But what else is the food of cattell, but the meat of cattell, saith Doletus? Unlesse perhaps Munster calleth the food of cattell, cattell themselves slaine for the foode of men: whom, as I think, the use of the latine tongue doth gainesay, which hath taught us that as men doe eate, so beasts doe feede, and hath termed the victuals of men, and the food or fodder of cattell.
THE TRUE STATE OF ICELAND

But may I thinke that Munster and Krantzius were so mad as to imagine that the Islanders live upon grasse and hay? To this passe of miserie was Nabuchodonozor brought undergoing the yoke of Gods vengeance: Daniel 4. vers. 30. We will easily graunt that beasts, and cattell will not perhaps refuse many things, which men not onely of our countrey but of yours also eate, if the saide beasts be destitute of their usuall food: as horses are fedde with corne and barley loaves: they will drinke milke also (like unto calves and lambes) and ale, if it be proffered them, and that greedily. And dogges in like manner will devour any deinty dishes whatsoever. May any man therefore say that men use the same common victuals with dogges and horses?

Now, whatsoever things have happened in the time of grievous famine ought not to be recorded in historie for the generall custome of any countrey. As it is not lawfull for us to write concerning other nations, that the people of this or that countrie, doe usually live by eating of dogs, mise, cats, although perhaps in the time of famine or seige or dearth of corne, they have often bene constrained so to doe.

But that the same drinke is some times common to many men with beasts, we will not greatly gainesay: namely most pure water, that naturall drinke created by God for all living creatures: which also in some respect Phisicians doe commend, yea, neither the Patriarkes themselves, nor our saviour Christ despised it.

As touching apparell (for we comprehend apparell also under the name of Victus) it is no wise common to us with beasts. For nature hath clad them with haires & bristles (as I dare say Munster and Krantzius cannot be ignorant) men, being otherwise naked, stande in neede of clothes to cover their bodies. But I had not thought it might therefore have properly beene sayde, that sheepe and we have all one apparell. Men of other countries also weare cloth of sheepes wooll, although it

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be more finely wrought. But no more concerning the attire of the bodie. For it is a meere folly to seeke for praise, and ambitious reputation by that, which argueth the infirmite of our nature.

State, &c. Now, it remaineth that we should speake of that state, which we are sayd to have common with beasts: but of what kinde or maner it should be, or our writers would have it to be, I cannot easily discerne. State (sayth Doletus) is either of the body, or of causes, or of order and condition. Doubtlesse, that there is another state of our bodies then of beasts (for besides our two feet, we have hands also, and go with our bodies, and countenances lift upright) and that we be of another order and condition from them, we are verily persuaded. As for these good fellowes, if they know any such matter by themselves or others, let them disclose it. We doe altogether scorne these, being so vaine things, and breeding so great contempt against the Majesty of God our creator, neither do we vouchsafe them any larger discourse.

But because it is our duety not so highly to regard either the love of our countrey, or of any other thing whatsoever, but that we may be ready at all times, and in all places, to give trueth the preheminence: I will say in a word what that was which perhaps might minister occasion to this infamous reproch of writers.

There be nere unto Schalholt, upon the South shore of Island, three small parishes standing betweene two most swift rivers Thiorsaa and Olfwis Aa, being in a maner destitute both of wood and turfe, which is the accustomed fewell of the countrey. And although most of the inhabitants of these parishes, and some of their neighbours, as they doe in time of yeere provide all things necessarie for housholde, so especially those things which belong to fires and bathes: notwithstanding there be certaine among them of the basest sort of people, who, because they want those things at home, and are not able to provide them from other places, are con-
strained to use straw for the dressing of their meat. But when the sharpe rigor of snowy Winter commeth on, these poore people betake them to their oxe stalles, & there setting up sheds, & doing their necessary busi-
nesse in the day time, when they are not able to make fires, they borrow heat from their oxen, as it hath beene reported to mee by others: And so they onely, being verie fewe in number, doe not willingly enjoye, but are constrayned to use the same common house with their oxen. But for their livelihoode and state it is farre otherwise with them then with their oxen, of which thing I have entreated before. This is the lot, & povertie of certayne men in those petty parishes, the condition whereof is therefore made a common by-worde of the people amongst us, though somewhat injuriously. Where I would willingly demand with what honestie men can impute that unto the whole nation, which is hard and skantly true of these fewe poore men? I am wearie to stay any longer in this matter: onely, because I have to doe with Divines, let that of Salomon suffice, Proverbs 17. verse 5. Hee that mocketh the poore, reprocheth him that made him.

And in very deede, because this our nation is nowe, and heretofore hath beene poore and needie, and as it were a begger amongst many rich men, it hath sustaineid so many taunts and scoffes of strangers. But let them take heede whom they upbraide. Verely if there were nothing else common unto us with them, yet we both consist of the same elements, and have all one father and God.
The fourth section.

They leade their lives in holy simplicitie, not seeking any more then nature doeth afforde. A happie Nation, whose povertie no man doth envie. But the English and Danish merchants suffer not the nation to be at rest, who frequenting that countrey to transport fishing, have conveyed thither our vices, together with their manifolde wares. For nowe, they have learned to brew their water with corne, and beginne to despise, and loath the drinking of faire water. Now they covet golde and silver like unto our men.

Simplicitie, &c. I am exceedingly glad, that the commendation of holy simplicitie is given unto us. But it grieveth us that there is found so great a decay of justice, and good lawes, and so great want of governement amongst us, which is the cause of many thousande haynous offences: which all honest and godly men doe continually bewayle. This inconvenience doth not happen through the negligence of the highest Magistrate, that is, of our most gracious King, but rather by our owne fault: who doe not present these thinges unto his Majestie, which are disorderly committed without his knowledge, and which are wanting in the inferiour Magistrate.

Merchants. Moreover, Merchants, not onely of England and Denmarke, but especially of Germanie, as at this time, so heretofore frequenting our countrey, not to transport fishing, but fishes, taught not Islanders the arte of brewing corne with water. For ye Noruagians themselves, the first, to our knowledge, that inhabited this Iland, from whom ye Islanders are lineally descended, brought with them out of Norway that arte, as also golde and silver coine, so that in old time there was no lesse use of silver and golde with us, then there is at this day.
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And it is certaine that before the often navigations of Danes, Germans, and English men unto us, our land was much more fertile then nowe it is (feeling the inconveniences of the aged and decayed worlde, both from heaven and earth) and brought foorth, in certaine choyse places, corne in abundance.

The fift section.
The King of Denmarke and Norway sendeth every yeere a Lieutenant into the Countrey.

In the yeere of our Lord eight hundred fortie and sixe Harald Harfagre (which is to say, golden haires or faire clockes) was borne. Who afterward in the yeere eight hundred fiftie and eight, being chosen king of Norway, when he was grown to age, and full strength, chaunged the forme of the Noruagian government. For whereas before it was devided into pettie Provinces (which they called Fylki, and the pettie kings that governed them, Fylkis konga) he reduced it by force of armes unto a Monarchie. But when some inhabitants of the countrie, being mightie, and descended of good parentages, could not well brooke this hard dealing, they chose rather to be banished their countrey, then not to shake off the yoke of tyrannye. Whereupon, they in the yeere above named eight hundred seventie and foure, transported colonies into Island being before discovered by some men and found out, but unpeopled as yet: And so being the first founders of our nation, they called themselves Islanders, which name their posteritie reteineth unto this day. And therefore the Islanders lived a long time, namely, three hundred eightie and sixe yeeres, more or lesse, acknowledging no submission to any other Nation. And although Haquinus that crowned King of Norway, who reigned longest of any Noruagian king, namely, above sixtie sixe yeares, did oftentimes attempt by Ambassadours to make the Islanders become tributaries unto him, notwithstanding at all times they constantly withstoode him, till at
length about the yeere of our Lord 1260. they performed homage unto him. And afterward continued alwayes in their promised loyaltie, being subjects to the king of Norway. But now at this day, since the Empire of the Noruagians was translated by Margaret Queene of Denmarke, Suedeland, and Norway unto the Danes, they doe honour as their soveraigne Lord and King the most gracious king of Denmarke.

The sixt section.

All things are common among them except their wives.

Here Krantzzius in the first place beginneth with such a gybe. There be many notable things in their manners, &c. Moreover, your wit being too hastie in affirming things unknouen, doth here also deminish your credite. The experience as well of all things as of persons and times proveth your over greddie desire of noveltie, of fame and vaine-glorie, and argueth your great negligence in maintaining the truth. O worthy writers.

But whether the aforesayde things bee true or no, wee call the lawes of our Countrey to witnesse, which the Islanders from the beginning have used all one with the Norwayes: of the King and his subjects: of the seate of justice, and of law-cases which come to be decided there: of inheritances: of adoptions, marriages, theft, extortions, lending, bargaines, and the rest: all which, to what purpose should they be enjoyned unto them with whom all things are common? We call to witnesse so many broyles and contencions in our courts, and places of judgement in Island concerning goods mooveable, and immoveable: we call to witnesse our kings now of Denmarke, afoertime of Norway, who by so many billes of supplication out of Island in old time, and of late have beene often interrupted, for the setting through of controversies concerning possessions. Wee call Krantzzius himselfe to witnesse against himselfe,
whose words in the first section were these. Before the receiving of Christian faith the Islanders living according to the lawe of nature did not much differ from our lawe, &c. If by the lawe of nature, then doubtlesse by that lawe of justice, which giveth to every man his owne: If by the lawe of justice, then certainly distinctions of properties and possessions must needes have taken place in our Nation: and although this very lawe is often transgressed, and that haynously even in the Church: notwithstanding both the Church, and also heathen men doe acknowledge it to be most just and good.

The seventh section.

They make all one reckoning of their whelpes, and of their children: except that of the poorer sort you shall easier obtaine their sonne then their shalke.

Altho' in the beginning of this Treatise I thought that Munster and other men of great name in those things which they have left written concerning Islande, were not to bee charged with slander, yet whether that favour may here be shewed by any man whatsoever (be he never so favourable, and never so sincere) I doe not sufficiently conceive. For what should move such great men, following the despightfull lies, and fables of mariners, to defame and staine our nation with so horrible and so shamefull a reproch? Surely nothing else but a carelesse licentiousnesse to deride and contemne a poore and unknowen Nation, and such other like vices.

But, be it knowne to all men that this untrueth doth not so much hurt to the Islanders, as to the authors themselves. For in heaping up this, and a great number of others into their Histories, they cause their credite in other places also to be suspected: And hereby they gaine thus much (as Aristotle sayth) that when they speake trueth no man will beleve them without suspition.
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A.D. 1592.

But attend a while (Reader) and consider with me the gravitie and wisedome of these great Clarkes: that we may not let passe such a notable commendation of Island. Krantzzius and Munster have hitherto taught, that the Islanders are Christians. Also: that before the receiving of Christian faith they lived according to the lawe of nature. Also: that the Islanders lived after a law not much differing from the lawe of the Germanes. Also, that they lived in holy simplicitie.

Attend I say (good Reader) and consider, what markes of Christianitie, of the law of nature, of the Germanes law, of holy simplicitie, these authors require, and what markes they shew and describe in the Islanders. There was one of the sayd markes before: namely, that the Islanders doe place hell or the prison of the damned, within the gulfe and bottome of mount Hecla: concerning which, reade the first section of this part, and the seventh section of the former. The seconde marke is,

[I. 582.] that with the Anabaptists they take away distinctions of properties and possessions: in the section next going before. The third and most excellent is this: those singular & naturall affections, that love and tender care, and that fatherly and godly minde of the Islanders towards their children, namely that they make the same accompt of them, or lesse then they doe of their dogges. What? Will Munster and Krantzzius after this fashion picture out unto us the law of Christ, the lawe of nature, the lawe of the Germanes, and holy simplicitie? O rare and excellent picture, though not altogether matching the skill of Apelles: O sharpe and wonderfull invention, if authenticall: O knowledge more then humane, though not at all divine.

But wee Islanders (albeit the farthest of all nations and inhabiting a frozen clime) require farre other notes of Christianitie. For we have the commandement of God, that every man should love his neighbour as himselfe. Nowe there is none (I suppose) that doeth not love or esteeme more of himselfe then of his dogge. And if
there ought to bee so great favour, so great estimation, so great love unto our neighbour, then how great affection doe wee owe unto our children? The most neare and inseparable love of whom, besides that nature hath most friendly setled in our mindes, the love of God also commandeth us to have speciall regard in trayning them up (Exod. 12. 24. Ephes. 6. 4.) namely, that there may be in holy marriage certaine seminaries of Gods Church, and exercises of all pietie and honestie: according to the excellent saying of the Poet.

God will have each family,  
a litle Church to be.

Also

Of humane life or mans societie,  
a Schole or College is holy matrimonie.

That it may be manifest, that among Christians their sonnes are more to be accompted of and regarded, then their dogges: and if any doe no otherwise esteeme of them, that they are no Christians.

But this naturall affection towarde our most deare offpring is plainely seene in the heathen themselves: that whomssoever you totally deprive of this, you denie them also to bee men. The mothers of Carthage testifie this to be true, when as in the third Punic warre the most choysse and gallant young men in all the Citie were sent as pledges into Sicilia, whom they followed unto the shippes with most miserable weeping and lamentation, and some of them being with griefe separated from their deare sonnes, when they sawe the sayles hoysed, and the shippes departing out of the haven, for very anguish cast themselves headlong into the water: as Sabellicus witnesseth. Egæus doth testifie this, who when hee sawe the shippe of his sonne Theseus, returning out of Creete with blacke sayles, thinking that his sonne had perished, ended his life in the next waters: Sabell. lib. 3. cap. 4. Gordianus the elder, Proconsul of Affrica, doth testifie this, who likewise, upon rumors of the death of his sonne,
hanged himselfe. Campoful. lib. 5. cap. 7. Also Jocasta the daughter of Creon, Auctolia daughter of Simon, Anius King of the Thuscans, Orodes King of the Parthians, and an infinite number of others. Concerning whom reade Plutarch stat. lib. 2. and other authors &c. To these may be added that sentence, Love descendeth, &c. So that you see, it is no lesse proper to a man entirely to love his children, then for a bird to flie: that if our writers at any time have confessed the Islanders to be men (much lesse to be Christians,) they must, will they will they, ascribe unto them this love and affection towards their children: If not, they doe not onely take from them the title and dignitie of men, but also they debase them under every brute beast, which even by the instinct of nature are bound with exceeding great love, and tender affection towards their young ones.

I will not adde against this shamelesse untruth most notable examples of our owne countreymen: I will omit our lawes of man-stealing, more ancient then the Islanders themselves, being received from the Noruagians, and are extant in our booke of lawes under the title Manhelge cap. 5. Whosoever selleth a freeman (any man much more a sonne) unto strangers &c.

Now if any man be driven to that hard fortune, that he must needs commit his owne sonne into the hands of some inhabitant or stranger, being urged thereunto by famine, or any other extreame necessity, that he may not be constrained to see him hungerstarved for want of sustenance, but keepeth his dogge still for his owne eating, this man is not to be sayd, that he esteemeth equally or more basely of his sonne then of his dogge: whether Islanders or any other countreymen do the same.

The Germane or the Danish mariners might perhaps find amongst us certayne beggars laden with children (for we have here a great number of them) who in jesting maner for they are much given to trifling talke, might say: Give me this, or sell me that: and when the stranger

The occasion of this slander.

[I. 583.]
should ask, What will you give me for it? the beggar might answer: I have ten or fourteen children, I will give you some one or more of them, &c. For this rabble of beggars useth thus fondly to prate with strangers. Now if there be any well disposed man, who pitying the need and folly of these beggars, releaseth them of one sonne, and doth for God's sake by some means provide for him in another country: doth the beggar therefore (who together with his sonne being ready to die for hunger and poverty, yeeldeth and committeth his sonne into the hands of a mercifull man) make less account of his sonne then of his dogge? Such works of love and mercie have been performed by many, aswell Islanders themselves as strangers: one of which number was that honourable man Accilius Julius, being sent by the most gracious King of Denmarke into Island in the yere of our Lord 1552, who, as I have heard, tooke, and carried with him into Denmarke fiftene poore boyes: where afterward it was reported unto me, that by his good means every one of them being bound to a severall trade, proved good and thriftie men.

What if some man be driven to that passe, that he doth not onely sell his sonne, but not finding a chapman, his owne selfe killeth and eateth him? Examples of this kinde be common, namely, of the unwilling and forced cruelty of parents towards their children, not being pricked on through hate, or want of naturall affection, but being compelled thereunto by urgent necessity. Shall any man hereupon ground a generall reproch against a whole nation? We reade that in the siege of Samaria, two mothers slew their sonnes, and eat them sodden: 4. King. chap. 6. We reade in the siege of Jerusalem, how lamentable the voice of that distressed mother was, being about to kill her tender childe: My sweet babe, sayth she (for I will report Eusebius owne words, concerning this matter, though very common, that the affection of a mother may appeare) borne to miserie and mishap, for whom should I conveniently reserve thee
in this tumult of famine, of warre, and sedition? If we be subdued to the government of the Romans, we shall wear out our unhappy dayes under the yoke of slavery. But I think famine will prevent captivity. Besides, there is a rout of seditious rebels much more intollerable then either of the former miseries. Come on therefore, my sonne, be thou meat unto thy mother, a fury to these rebels, and a byword in the common life of men, which one thing onely is wanting to make up the calamities of the Jewes. These sayings being ended, she killeth her sonne, roasting and eating one halfe, and reserving the other, &c. Eusebius lib. 3. cap. 6. Now, what man will not beleeve that this unhappy mother would full gladly have passed over this her sonne into the possession of some master or chapman, if she could have happened upon any such, with whom she thought he might have beeene preserved? That famine is well knowne which oppressed Calagurium, a city of Spaine, when in olde time Cneius Pompeius layed siege thereunto (Valerius lib. 7. cap. 7.) the citizens whereof converted their wives and children into meat for the satisfying of their extreme hunger, whom doubtlesse they would with all their hearts have solde for other victuals. That famine also is well knowne which in the yere of our Lord 851 (Vincent. lib. 25. cap. 26.) afflicted Germany, insomuch that the father was glad to devoure his owne sonne. It is well knowne after the death of the Emperour Henry the seventh, in a famine continuing three whole yeres, how the parents would devour their children, and the children their parents, and that especially in Polonia and Bohemia. And that we may not onely allege ancient examples: it is reported that there was such a grievous dearth of corne in the yerees 1586, and 1587, thorowout Hungary, that some being compelled for want of food were faine to sell their children unto the most bloudy and barbarous enemy of Christians, and so to enthrall them to the perpetuall yoke of Turkish slavery: and some are sayd to have taken their children, whom they could no longer
sustaine, and with cruell mercy to have cast them into Danubius, and drowned them. But should these stories and the like make any man so mad as to affirme that this or that nation accustometh to kill their children for their owne food, and to sell them willingly unto the Turks, or to drowne and strangle them willingly in the water? I cannot thinke it. So neither (because beggers in Island being enforced through extreame and biting necessitie, do willingly part with their sonnes) is this custome generally to be imputed unto the whole nation, and that by way of disgrace, by any man, except it be such an one who hath taken his leave of all modesty, plaine dealing, humanity, and trueth.

But I could wish that the love of dogges in Islanders might be more sparingly reprehended by those people, whose matrons, and specially their noble women, take so great delight in dogs, that they carry them in their bosomes thorow the open streetes: I will not say in Churches: which fashion Cæsar blamed in certaine strangers, whom he saw at Rome carrying about yong apes and whelpes in their armes, asking them this question: Whether women in their countrey brought fourth children or no? signifying hereby, that they do greatly offend, who bestow upon beasts these naturall [I. 584.] affections, wherewith they should be invited to the love of mankinde, and specially of their owne ofspring: which strange pleasure never overtooke, nor possessed the nation of the Islanders. Wherefore now (Munster and Krantzius) you must finde us out other marks of Christianity, of the law of nature, of the Germans law, and of holy simplicity.
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The eight section.

Krantzius. They honour their Bishop as their King: unto whose command all the whole people have respect. Whatev­er he prescribeth out of the law, the scriptures, or the customes of other nations, they do full holly observe.

Munsterus. There was indeed at the beginning, about the time of the reformation of religion, great reverence had unto the bishop; but never so great, that our politique lawes at the bishops command should give place to outlandish lawes & customes. Neither in the time of Albertus Krantzius, much lesse of Munster (of which two the first deceased in the yere of our Lord 1517, and the second 1552) the bishops of Island had the authority of kings, when as many of the country which were of the richer sort, would not doubt to rebell against them; which thing is too well knowne in our countrey. Yet in the meane time, the bishops being terrible with their authority of excommunication, reduced some under their subjection, and others at that time they cruelly persecuted.

Moreover, albeit at that time the bishop was had in great, yea, in exceeding great reverence, yet now adayes, the darkenesse of popery being dispelled, the devill assaulteth men after another sort, and even here amongst us, he is not slacke to arme their minds with contempt, and perverse stubburnnesse against God, and his holy ministery.

The ninth section.

Munsterus. They live there for the most part upon fishes, because of their great want of corne, which is brought in from the port townes of other countreys: who cary home fishes from thence with great gaine. Also Munster sayth, they do there use stockefish in stead of bread, which groweth not in that countrey.

Consider (friendly reader) how Munster is delighted to harpe upon one string, that when he can write nothing of an unknownen nation which may cary any
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shew with it, he is faine either to bring in falshood, or often to repeat the same things, & so to become tedious unto his reader: for he sayd a little before, that the Islanders live upon fish. His words above recited were these: Island conteineth many people living onely with the food of cattell, and sometimes by taking of fishes. And that I may omit the rest in which some trifle might be noted: whereas he sayeth that bread groweth not in Island: it is most true: which I thinke is common therewith to Germany also, because bread groweth not there neither, except it be in Munsters field where naturall vineger also doth marvelously encrease. But these toyes, by the liberty of rethoricke forsooth, shall be out of danger. Howbeit, unto these reproches, which strangers do gather from the meats and drinks of the Islanders, we will hereafter briefly answere, Sect. 15.

The tenth section.
The inhabitants do celebrate the actes of their ancestours, and of their times, with songs, and they grave them in rocks and promontories, that they may not decay with posterity, but onely by the defect of nature. There be divers found amongst them that be minstrels, and can play upon the lute, who with their delectable musicke do ensnare and take both fowles and fishes.

We denye not but that some woorthy actes of our forefathers be reserved in the songs and poemes of our countreymen, as also in prose: but that the same things have beene engraven by us, or by our ancestours, in rocks or promontories, we may in no case acknowledge that praise to be due unto us, nor yet the other of minstrels, and taking of birds and fishes. For we holde it to be the part of an honest and ingenuous mind, as to refute false crimes, so not to challenge undeserved praise unto himselfe, nor to accept it being offered.
But now, let this be the end of our controversie with the authours aforesayd, being otherwise men of excellent learning, and of great renoume, who notwithstanding so inconsiderately have entremelled these things in their writings. And now the better part of my labour is finished.

But yet there remaines that viperous German brood the mother whereof would have it come to light, as it were at a second birth, without name, that it might so much the more freely wound the fame of the Islanders with venemous sting.

Moreover, although I be not afrayd to encounter with this beast, yet would I have all men to know with what minde I undertake this enterprise, namely, not that I meane to contend with his pestiferous rancour, by reproches, and railing speeches (for as it is in the common proverbe:

I know, that if I strive with dung most vile,
How ere it be, my selfe I shall defile)

but that I may satisfie all honest and well affected men, even strangers themselves, who shall hereafter reade or heare, or have heretofore heard that Germane pasquill, least they also should thinke that we woorthily sustaine so monstruous a disgrace: and also that I may from henceforth, if it be possible, restraine others (who use those venemous Germane rimes to the upbrading of our nation, and from hence borrow their scoffes, and reprochfull taunts to the debasing of us Iselanders) from that libertie of backbiting.

Therefore, that I may not be tedious to the reader with long circumstances, I will come to the rehearsing of those things which that railing Germane hath heaped up in his lead pasquill: whom also I could bring in, repeating his friendly verses of the Islanders, within the compasse of this my booke, but that I doe foresee that
the sayd slanderous libell being stuffed with so many and divers reproches, might breed offence to all honest men, and deterre them from reading it, with the filthinesse thereof.

I will therefore repeat the principall matters (omitting those things which he hath common with others, or, that heretofore have beene examined) but farre more modestly then he, least (as I sayd) I cause good and learned mens eares to tingle at his leud and unseemely rimes: they that are desirous to see or heare him, let them enquire at the Stationers. It is no part of our meaning (I say) to defile these papers with his stinking slanders, or with the filthy sinke of his reproches.

First therefore, this our goodly Germane Historiographer objecteth that there be many Pastours in Island, which preach not to their people once in two yeres, as it is read in the former edition of this pasquill, which notwithstanding the latter edition doth refute: saying that the sayd Pastours use to preach but five times in an whole yeere: which two, how well they agree together, let the reader be judge, seeing it is manifest that the authour himselfe, presently after the first edition, had scarce seene Island. So oftentimes one lie betrayeth another, according to that saying: Trueh agreeth unto trueth; but falshood agreeth neither to trueth nor to falshood.

But sith it is our part not to dissemble the trueth in any place, we will not deny that holy sermons, about the time wherein this sycophant lived in Island, namely in the yere 1554, were seldomer in use then they are at this day, namely, the darkenesse of popery being scarsely at that time dispelled. Which also is to be understood concerning the Psalms of David mumbled by the common people in Latine, as he casteth us in the teeth: for the Papists grounding all the hope of their salvation in the Masse, did little regard the sermon, or doctrine. But after we were freed from that mist, it hath bene (God be thanked) farre otherwise with us: although we cannot
altogether excuse the dulnesse, slouth, and preposterous care of certeine of our Pastours. Which, whether it agreeeth to any of their countreymen or no, let other nations judge.

The twelfth section.

Secondly, the trifter shamefully reporteth, that adulteries and whoredomes are not onely publique, and common vices amongst Islanders: but that they are not accounted by them for vices.

Although indeed these most filthy abominations, even in our common wealth, be not altogether unusuall: notwithstanding, since all men know that they are farre more common in other nations, where be greater multitudes of people, he did undeservedly, and maliciously note the Islanders rather with this reproch, then other people and nations, who are more infamous with this crime then our countreymen.

And albeit I wish with all mine heart that vices and enormities were much lesse wincked at in our countrey, then we see they are, yet notwithstanding this jugler, by reason of his naturall inclination to backbiting, hath added this in his last reproch: namely, that these vices by the Iselanderes are not accounted for vice. For, in what common wealth dare the impudent companion affirme this to be true? What? in that common wealth which hath sworne to observe the law contained in our statute booke under the title of Manhelge chap. 28, whereby it is enacted, that whosoever committeth adultery with another mans wife the second time, his goods being confiscate, he shall be punished with death? Or in that common wealth, which not long since hath inflicted the penalty of 80 dallers upon a servant committing adultery with his masters wife? Or in that common wealth which hath decreed, that if he doth not pay, nor lay in sureties at the day appointed, he shalbe banished the countrey? Or in that common wealth the politike lawes whereof doe streightly command that whossoever be according to
law found in adultery with another mans wife, by her husband, if he escape, he shall undergoe the punishment of manslaughter? Or in that common wealth, the politike lawes whereof do also enjoye a man that is taken in carnall copulation with the mother, daughter, or sister, by the sonne, father, or brother, to redeeme his life with the one halfe of that which he ought to have payed, if he had shed the innocent bloud of the sayd party? Or in that common wealth the politike lawes whereof have noted and condemned adultery under the name of a most heinous offence? and do straightly command that he which is taken the third time in that beastly act shalbe punished with death?

You see therefore (friendly readers) what an injurious Notary we have, affirming that adultery and whoredome in Island deserveth not the name of sinne and wickednesse: for although some officers let slip this or that vice unpunished, yet ought not the whole nation, nor the lawes, nor all good and godly men, in that regard, to be accused or evill spoken of.

The thirteenth section.
The third reproch is, whereby he doth brand the Islanders with the marke of deceit and trechery toward the Germans.

Doubtles the author of this libell was some vagabond huckster or pedler, and had gone particularly into many corners of Island to utter his trumpery wares, which he also testifieth of himselfe in his worthy rimes, that he had travailed thorow the greatest part of Island, whereupon when he had played the cousining mate with others (for often times deceit and lying are joyned togethther, and he hath sufficiently proved himselfe to be a liar, by this triall of his wit) peradventure himselfe was beguiled by them whom he before time had defrauded.

From hence proceedeth this slander against our whole Nation: dissembling in the meane time with what honestie certaine Germans, making yereely voyages into
Island, deal with our men. But seeing by this complaint I have not determined to reproch others, but to lay open the undeserved reproches of others against our nation, I do here of purpose surcease.

The fourteenths section.

Fourthly, he sayth that in bankets none of the ghests use to rise from the table: but that the good wife of the house reacheth to every one a chamber-pot, so oft as need requireth. Moreover, he noteth much unmanerlinesse of eating and drinking at bankets.

Fiftly, he objecteth customes of lying in bed, and of dining: namely that ten persons, more or lesse, men and women lie altogether in the same bed, and that they eat their meat lying in bed: and that in the meane time they do nothing but play at dice or at tables.

Sixtly, he reporteth that they wash their hands and their faces in pisse.

Seventhly, he despitfully abaseth our solemnizings of marriages, spousals, birth-dayes, and our customes at burials.

These, and a number of such like reproches hath this impure slanderer spued forth against an innocent nation, yea and that nation which hath deserved right well of him and his countrimen. Which are of the same kind with these, in so much that we altogether disdeigne to make answere unto them. For, that we may graunt (which notwithstanding we will in no case yeelde unto) that this worthy Germaine notarie observed some such matter among base companions, and the very of-scouring of the common people, with whom he was much more conversant then with good and honest persons (for he had lived, as his rimes testifie, somewhat long upon the coast of Island, whither a confused rout of the meanest common people, in fishing time do yerely resort, who being naught aswell through their owne leudnesse, as by
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the wicked behaviour of outlandish mariners, often times
doe leade a badde and dishonest life) notwithstanding we
are in this place more manifestly wronged through the
knavery of this one varlet, and desperate sycophant by
his defaming of the whole nation (as others also usually
do) then that it should neede any refutation at all. Of
which thing strangers themselves, who are not a little
conversant in our Iland, may be most sufficient witnesses.
I could also gather together many such filthy,
unmannerly, and baudie fashions noted by others even
in his own countrey. But I detest this dogged elo-
quence, neither take I any pleasure to be witty in the
disgracing of others: and yet I will not shew my
selfe such a milke-soppe as to be daunted with light
words. Onely, let all honest and good men consider,
what disposition it argueth, for one to object against
a whole nation certaine misdemeanours committed by
some one or other particular man. If any man should
travell thorowout all the cities and townes of Germanie
or any other nation, and heaping together the offences,
and most leud maners, the robberies, manslaughters,
murthers, whoredomes, adulteries, incests, riots, extor-
tions, and other prophanne, and filthy actes, should
affirme them to be common to all Germans, or
otherwise to any other whole nation, and should exagge-
rate all these things with notorious lies, is he to be
accounted one that spends his time in a good argument?
But what marvaile is it, though a varlet, and, that I
may give him his true title, a filthy hogge, that rimer
(I say) hath bewrayed his nature and disposition in
such like reproches? For it is well knowne that
swine, when they enter into most pleasant gardens,
do not plucke lillies, or roses, or any other most
beautifull and sweet flowers; but thrusting their snouts
into the ground, doe tumble and tosse up and downe
whatsoever durt and dung they can finde, untill they
have rooted up most uncleane things, namely such as are
best agreeable to their nature, wherewith they greedily

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glut themselves: Even so this hoggish Rimer lightly passeth over the best and most commendable things of our Common wealth, but as for the woorst, and those which have beene committed by none, or by very few, namely, such things as best fit his humour and disposition (that he might indeed shew himselfe to be the same which we have termed him) those things (I say) hath he scraped up together: whereupon hereafter by my consent, for his maners and disposition let him enjoy the name of a swine.

The fifteenth section.

The ninth reproch.

We will heere rehearse the ninth reproch, which that slanderous hogge hath drawnen from the maner of living, and specially from the meat and drinke of the Islanders, and that not in one or a few wordses, but in a large invective: namely, that they eate olde and unsavoury meates, and that, without the use of bread. Also, that they eate divers kinds of fishes which are unknownen to strangers: and that they mingle water and whey together for drinke. All which this venemous pasquill, with eloquent railing and wittie slander hath set out at the full.

And albeit we doe scarce vouchsafe to stand longer about answering of him, yet in regard of others, who at this day partly woonder at the matter, and partly object it to our nation, we thought good to adde some few things in this place.

First therefore we will divide this our nation into two parts: into beggers, and those that susteine both themselves, and, amongst others, beggers also. As touching all kinds of meats wherewith beggers and other poore men satisfie their hunger, it is no easie matter to rehearse and examine them: neither, because extrême necessity hath at some times compelled them to eate this or that, therefore is it meet to prescribe certyne kindes and number of meats to the rest of the nation. For we have also a law among the canons

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apostolicall, which forbiddeth to eat things strangled: in the observing of which canons, antiquity hath seemed to be very devout.

Moreover, we will make a distinction of times also, that it may seeme no strange accident in the time of famine, though many things are, and have bene used by a great number of men to satisfie their hunger, which at other times are scarce meat for dogges. As very lately in the yeere 1590 we heard concerning the citizens of Paris, being environed with the most straight siege of Henrie the fourth, King of Navarre, suffering (as Petrus Lindebergius speaketh) the famine of Saguntum: insomuch that they did not onely eate their horses, but also taking the flesh of dead men, and beating their bones to powder in a morter, they mingled therewith a handfull or two of meale, esteeming it dainties. And it is well known also of other nations, who in the like urgent necessities have lived by eating of mise, cats and dogs. In like maner sometimes are we Islanders constrained to doe, not being besieged by our enemies (although hitherto we have abstened from mans flesh, yea, and to our knowledge, from dogs, mise, and cats) for whereas we provide things necessary for food out of the land and sea, & no sustenance, or very little, is brought unto us by strangers: so often as God withholdeth his gifts of land and sea, then must follow and ensue a dreadfull scarcity of victuals, whereupon the inhabitants are sometimes vexed with grievous famine. And therefore it is likely that they amongst us which used to live from hand to mouth, and had not some provision of former yeeres remaining, have bene driven to great extremities, so often as need hath enforced them thereunto. But whether this thing ought woorthily to minister occasion to a publike and perpetuall reproch against the Islanders, more then other nations, I referre it to the judgement of indifferent and honest mindes.

Moreover, whereas divers use to object concerning [I. 588.]
the proper & accustomed fare of our country, especially of flesh, fish, butter being long time kept without salt: also concerning white-meats, want of corn, drinking of water, and such like: in most places of Island (for there be many of our countrimen also, who, after the maner of the Danes and Germans so farre foorth as ought in a meane to suffice chast and temperate minds, although we have not any great varitie of sauce, being destitute of Apothecaries shops, are of ability to furnish their table, and to live moderately) we confess it to be even so: namely that the foresaid kinds of victuals are used in most places without the seasoning of salt. And I will further add, that the very same meats, which certaine strangers abhorre so much as to name, yet strangers themselves, when they are among us do use to eat them with delight. For albeit for the most part we have no corn, nor meale, nor yet salt the provocation of gluttony, for the seasoning of our victuals, is common to us all: yet notwithstanding almighty God of his goodnesse hath taught our men also the way, how they should handle, and keepe in store those things which belong to the sustentation of life, to the end it may appeare, that God in nourishing and susteining of us Islanders, is not tyed to bread and salt.

But whereas strangers boast that all their victuals are more pleasant and wholesome: yet we deny that to be a sufficient reason, why they should upbraied us in regard of ours: neither do we thinke God to be a debtor unto our deainty mouthes: but rather we give him thanks with our whole hearts, that he vouchsafeth without this delicate and nice fare, which is esteemed to be so pleasant and wholesome, to grant even unto the men of our countrey many yeeres, and a good age as also constant health, and flourishing strength of body; all which we account to be signes of wholesome and convenient nourishment, and of a perfect constitution. Besides, our wits are not altogether so grosse and barren,
as the philosophers seeme to assigne unto this our aier, and these nourishments, which perhaps many of our countreymen could much rather verifie in deede then in words, if (as the Poet sayth) envious poverty did not holde us downe.

But here the judgement of the common people, as often in other matters, doth too plainly deceive (I except all good and well experienced men) some of them which would seeme to be wise: namely, that whatsoever their use doth not admit, or that they have not seene, nor had triall of beforetime, they presently condemne. As for example, he that never saw the sea will not be persuaded that there is a mediterrane sea: so doe they measure all things by their owne experience and conceit, as though there were nothing good and profitable, but that onely wherewith they mainteine their lives. But we are not grown to that pitch of folly, that because we have heard of certeine people of Aethiopia, which are fed with locusts, being therefore called by Diodorus, Acridophagi, and of a certaine nation of India also, whom Clitarchus & Megastenes have named Mandri, as Agatharchides witnesseth, or of others that live upon frogs or sea-crabs, or round shrimps, which thing is at this day commonly knowne, that (I say) we should therefore presume to make them a laughing stocke to the common people, because we are not accustomed to such sustenance.

The sixteenth section.

Enthly, that uncivill beast casteth our men in the teeth with their good hospitality. They do not (sayth he) carry about mony with them in their purses, neither is it any shame to be enteretained in a strange place, and to have meat and drinke bestowed of free cost. For if they had any thing which they might impart with others, they would very gladly. Moreover, he maketh mention of certeine churches or holy chappells (as of a base thing) which many of the Islanders have
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built in their owne houses: & that first of all in the morning, they have recourse thither, to make their prayers, neither do they suffer any man before they have done their devotion, to interrupt them. These be the things which he hath set downe as some notable disgrace unto the Islanders. And no marvell:

For filthy swine detest all cleanly ones,
And hogs uncleane regard not precious stones.

Which I feare, least it may be too truely affirmed of this slanderer, as it is manifest out of these two last objections.

Howbeit, sithens he himselfe is a most sufficient witnesse of his owne vertues, we will referre the reader, who is desirous to know more of him unto his booke of rimes against Island, which we have now examined in our former sections: at whose railing & filthy speeches we have bene ashamed on his behalfe: insomuch that those things which he with satyrical, satyrical? nay sathanicall biting and reviling of our nation, hath not blushed to write, are irksome for us to repeat: so great & abominable is his insolency, & his reproches so heinous. Good God! whosoever shall view this cart- lode of slanders (for we have mentioned the least part thereof, because I was loth to lose my labour, or, as the wise man sayth, to answere a foole according to his foolishnesse, whereas in his rimes there is not one word without a reproch) will he not judge the author of this pasquill to have bene a most lewde man, yea the very drosse of mankinde, without pietie, without humanitie?

But here I have just occasion to doubt whether the author of these revilings hath bene the more injurious to Islanders, or the Printer thereof Joachimus Leo (and whatsoever else they be who in their editions dare neither profess their owne name, nor the name of their Citie) which Leo hath nowe twise, if not oftener, published the saide pamphlet at Hamburg. Doe you suffer this to goe unpunished, O ye counsell and commons of Ham-
burg? What? Have you determined to gratifie Island in this sort, which these many yeeres, by reason of your aboundant traffique with us, and your transporting home of all our commodities, of our beeves and muttons, and of an incredible deale of butter and fishes, hath bene unto your Citie in stead of a storehouse? In times past also, certaine Cities of England and of Holland have reaped the commodities of this Isle: Moreover, there hath bene ancient traffique of Denmarke, Breme, and Lubeck with the Islanders. But they never gained by any of their chapmen such commendations, and such thanks, as are conteined in this libell: It hath in your, in your Citie (I say) bene bred, brought forth, iterated, if not the thirde time published: which hath armed other people, unto whom the name of Island was otherwise scarce knowne, to the disdaine and contempt of this our Nation: and this injurie offered by a Citizen of yours, hath Island susteined these 30. yeeres and more, and doeth as yet susteine. But many such accidents often come to passe without the knowledge of the magistrate, neither do we doubt but that good men are grieved at such infamous libels, and do take diligent heed that they be not published: for such editions are contrary to the lawe of nature: Doe not that to another which thou wouldest not have done unto thy selfe: and to the lawes Emperial of infamous libels: wherein is enjoyned a most grievous penaltie unto those, who invent, write, utter, or cause such libels to be bought or sold, or do not presently upon the finding thereof teare them in pieces.

But now time bids us to sound a retreat: and to returne home unto thee Island (our most deare mother) whom neither povertie, nor colde, nor any other such inconveniences shall make irksome unto us, so long as thou ceasest not to give heartie and willing entertainment unto Christ: where, first we doe earnestly exhort thee to the serious and ardent affection, and love of God, and of the heavenly knowledge reveiled unto us in Christ:
that thou wouldest preferre this before all things, being
enflamed with desire of doctrine, and of the worde:
that thou wouldest not lightly esteeme, contenme or
hate the holy ministerie and ministers, but reverence,
cherish, and love them. Acconpting those that practise
the contrary as wicked and prophane: and managing all
thine affaires both private and publique, according to
the prescript rule of pietie and honestie, that unto this,
thy states and orders Ecclesiasticall and politque may in
all things be conformed: and so in either kinde of life
relying thy selfe upon that levell and line of equitie and
justice, and avoyding others, who upon stubbernesse and
impietie swerve therefrom. That thou wouldest also
inflict just punishments upon offenders: All which we
doubt not but the Magistrate will have respect unto.
But especially that thou admitterst none to be Magistrates,
but men of approved fidelitie and honestie, and such as
may adjoyne unto these vertues others hereto belonging,
by which means inconveniences may fitly be prevented.
For if this matter be well handled, namely that they
which are the best of all good men be chosen to beare
publique authoritie, wicked and unfit men being altogether
rejected; the condition of the subjects shalbe most
prosperous: the lives and maners of all men shal prove
by so much the more commendable: godlinesse also
and honestie shal become the more glorious. But on
the contrary, if pastours of Churches be not answerable
to their function, either in life or doctrine; if all men
without respect or difference be admitted to the govern-
ment of the common wealth, who aspire thereunto by
their owne rashnesse, ambition, or avarice, and desire of
honour, yea though they be suspected or convicted of
crimes and dishonestie, or be protectours or unjust
favoures of such persons as are suspected and convicted;
then what will be thy state, oh Island? What wil be
thy outward shew or condition? Doubtlesse most
miserable. Neither shalt thou by any other means
more suddenly approch to thy ruine and destruction,
then if thou committest thy selfe to the government of such men, who to the uttermost of their power, although they be of thine owne brood, dayly seek or thine over-throw for their owne private advantage and secret malice. Wherefore (to be short) let these be to advertise my deare Country, how behovell it is that the matters aforesaid be put in practise.

But whilst I am speaking these things unto thee (my Countrey) oh that my deepe and dolefull sighes, which lie hid in the former speach, might pierce the eares of our Kings most excellent Majestie, before whom, on thy behalfe I doe bewaile the publique miseries, which in this respect especially doe arise, because wee are so farre distant from the seate and royall presence of our King, that many therefore take more libertie, and promise more securitie of offending unto themselves. But we [I. 590.] will commit all these matters to the most just Judge of heaven and earth who beholdeth all things in equitie.

Nowe it remaineth (my beloved Countrey) that thou wouldest take in good part these my labours employed in thy service, and accept them with that favourable and courteous minde which I have expected. And although they be not of such worth as I could wish, yet sith a willing minde is worth all, I would not there-fore give over because I mistrusted my selfe as one insufficient to contend for thine innocencie, for thy reputa-tion, and thine honour, my deare Countrey. But rather whatsoever it be (if it be ought) and how mickle-soever which for my slender abilitie I was able to afford in thy defence, I thought good not to suppress it: for I esteeme not those men worthy of commendation, who despairing

To overgrow the limmes of Lyco stoute,
Neglect to cure their bodies of the goute.

And in very deed, it doeth no whit repent me of my labour, if this little treatise shall tend neither to thine nor to mine owne disgrace. But if it shall any
thing availe to thine honour or defence, I will thinke my travaile right well bestowed. Yea, if by this my slender attempt I may but onely excite other of thy children, and my native Countreymen, being farre my superiours both in learning and industrie to take thy cause in hand, either nowe or hereafter, what reason is there why any man should say that it is not worth my labour? Nowe, if they addresse themselves to write, howsoever my fame shalbe obscured, yet will I comfort my selfe with their excellencie, who are like to impaire my credite: for albeit a man ought to have speciall regard of his name and fame, yet is he to have more of his Countrey, whose dignitie being safe and sound, we also must needes esteeme our selves to be in safetie.

Written at Holen Hialtedale in Island, the yeere of our Lord 1592. the 17. of the Kalends of May.

A letter written by the grave and learned Gudbrandus Thorlaciues Bishop of Holen in Island, concerning the ancient state of Island and Gronland, &c.

Reverendissimo viro, eruditione & virtute conspicuo, D. Hugoni Branham, Ecclesiae Harevicensis in Anglia pastori vigilantissimo, fratri & symmystae observando.

Irabar equidem (ut conjicis, reverende domine pastor) primo literarum tuarum intuitu, ignotum me, ab ignoto, scriptis salutari. Caeterum, cum ulterius progrederer, comperi me, si non aliter, certe nomine tenus, tibi (quae tua est humanitas) innotuisse: Simulque quod te nominis Islandorum studiosum experirer, ex animo gavisus sum. Unde etiam faciam, ut tua pietas, tuumque nomen, de Evangelio Jesu Christi nobis congrulantis, deque gente nostra tam benigne tamque honorificè sentientis & scribentis, apud nos ignotum esse desinat.
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Quod vero ad antiquitatis monimenta attinet, quae hic extare creduntur, nihil sanè est (praeter illa, quorum in Commentario isto de Islandia, quem vidisse te scribis, fit mentio) de hac nostra insula lectu scriptuvè dignum, quod cum humanitate tua communicem. De vicinis itidem terris paucà, praeter historiam Regum Norvegiae, seu verius ejusdem historiae fragmenta; quae alis aliter descripta sunt: sunt tamen talia, quae Krantzius non attigerit, aut eorum certè paucà. De vicina quoque Gronlandia, id veterum opinione habemus, eam magno circuitu ab extrema Norvegia, ubi || Biarmlandia nuncupatur, & à qua haud vasto intervallo sita sit, circum quasi Islandiam exporrigi. Illic nostrates aliquando commercia exercuisse, & eam terram tempore Pontificiorum suos Episcopos habuisse annales nostri testantur. Caetera nobis incognita. At hodiè fama est, vestris Britannis (quos ego propè maris dominos appellarem) quotannis esse in Gronlandia negotiationes: de qua re, si me cerniorem feceris, non erit inexactum. Etiam velim quæcunque nova erunt de rebus vestriatium aut vicinorum regnorum, ea non omittas.


Human. tuæ studiosus Gudbrandus Thorlacius
Episcopus Holensis in Islandia.

The same in English.

To the reverend, learned, and vertuous, Master Hugh Branham minister of the Church of Harewich in England, his brother and fellow-pastour. &c.

Much marveiled (even as your selfe, reverend sir, conjectured that I would) at the first sight of your letters, that being a stranger I should be saluted in writing by one altogether unknown unto mee. Howbeit, reading a little further, I found my selfe, if not otherwise, yet by name at least (which proceedeth of
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your courtesie) knowen unto you: And also, for that I sawe you desirous of the credite and honest report of us Islanders, I greatly rejoiced. Wherefore I my selfe will be a meane, that your vertue and good name (because you congratulate with us for the Gospel of Christ here published, and doe thinke and write so lovingly and honourably of our nation) may cease hereafter to be unknowen amongst us.

As touching the monuments of antiquitie which are here thought to be extant, there is, in very deede, nothing (except those particulars, whereof mention is made in the Commentary of Island, which you write unto me that you have seene) worthy to be read or written, which I may communicate with you. And as concerning our neighbour Countreys we have little to shewe, besides the history of the Kings of Norway, (or rather some fragments of the same history) which others have otherwise described: howbeit they are all in a maner such things as Krantzius never mentioned: unlesse it be some fewe relations. Moreover, as touching Gronland, we holde this from the opinion of our auncestours; that, from the extreeme part of Norway, which is called Biarmia, and from whence the saide Gronland is not farre distant, it fetcheth about the Northren coast of Island with an huge circuit in maner of an halfe Moone. Our Chronicles likewise doe testifie that our owne countreymen in times past resorted thither for traffique, and also that the very same countrey of Gronland had certaine Bishops in the dayes of Poperie. More then this we cannot avouch. But now it is reported that your Englishmen (whom I may almost call the lorde of the Ocean sea) make yeerely voyages unto Gronland: concerning which matter if you please to give me further advertisement, you shall doe me an especial favour. Moreover, whatsoever newes you heare concerning the affaires of England or of other Countreys thereabout, I pray you make us acquainted therewith. Thus (reverend sir) wishing you long life, for the service of God, for
the increase of learning, and the benefit of the people committed to your charge, I bid you farewel. From Island upon the feast of the visitation of the blessed Virgine Mary, Anno Dom. 1595.

Yours Gudbrandus Thorlacius Bishop of Hola in Island.

The miraculous victory atchieved by the English Fleete, under the discreet and happy conduct of the right honourable, right prudent, and valiant lord, the L. Charles Howard, L. high Admirall of England, &c. Upon the Spanish huge Armada sent in the yeere 1588. for the invasion of England, together with the wofull and miserable successe of the said Armada afterward, upon the coasts of Norway, of the Scottish Westerne Isles, of Ireland, of Spaine, of France, and of England, &c. Recorded in Latine by Emanuel van Meteran in the 15. booke of his history of the low Countreys.

Aving in part declared the strange and wonderfull events of the yeere eightie eight, which hath bene so long time fore-told by ancient prophesies; we will now make relation of the most notable and great enterprise of all others which were in the foresaid yeere atchieved, in order as it was done. Which exploit (although in very deed it was not performed in any part of the low Countreys) was intended for their ruine and destruction. And it was the expedition which the Spanish king, having a long time determined the same in his minde, and having consulted thereabout with the Pope, set forth and under-tooke against England and the low Countreys. To the end that he might subdue the Realme of England, and reduce it unto his catholique Religion, and by that
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means might be sufficiently revenged for the disgrace, contempt and dishonour, which hee (having 34. yeeres before enforced them to the Popes obedience) had endured of the English nation, and for divers other injuries which had taken deepe impression in his thoughts. And also for that hee deemed this to bee the most readie and direct course, whereby hee might recover his heredetary possession of the lowe Countreys, having restrained the inhabitants from sayling upon the coast of England. Which verily, upon most weighty arguments and evident reasons, was thought would undoubtedly have come to passe, considering the great abundance and store of all things necessary wherewith those men were furnished, which had the managing of that action committed unto them. But now let us describe the matter more particularly.

The Spanish King having with small fruite and commoditie, for above twentye yeeres together, waged warre against the Netherlanders, after deliberation with his counsellors thereabout, thought it most convenient to assault them once againe by Sea, which had bene attempted sundry times heretofore, but not with forces sufficient. Unto the which expedition it stoode him nowe in hand to joyn great puissance, as having the English people his professed enemies; whose Island is so situate, that it may either greatly helpe or hinder all such as saile into those parts. For which cause hee thought good first of all to invade England, being persuaded by his Secretary Escovedo, and by divers other well experienced Spaniards and Dutchmen, and by many English fugitives, that the conquest of that Iland was lesse difficult then the conquest of Holland and Zeland. Moreover the Spaniards were of opinion, that it would bee farre more behoveful for their King to conquere England and the lowe Countreys all at once, then to be constrained continually to maintaine a warlike Navie to defend his East and West Indie Fleetes, from the English Drake, and from such like valiant enemies.
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And for the same purpose the king Catholique had given commandement long before in Italy and Spaine, that a great quantitie of timber should be felled for the building of shippes; and had besides made great preparation of things and furniture requisite for such an expedition; as namely in founding of brasen Ordinance, in storing up of corne and victuals, in trayning of men to use warlike weapons, in leavying and mustering of souldiers: insomuch that about the beginning of the yeere 1588. he had finished such a mightie Navie, and brought it into Lisbon haven, as never the like had before that time sailed upon the Ocean sea.

A very large and particular description of this Navie was put in print and published by the Spaniards; wherein were set downe the number, names, and burthens of the shippes, the number of Mariners and souldiers throughout the whole Fleece; likewise the quantitie of their Ordinance, of their armour, of bullets, of match, of gun-poulde, of victuals, and of all their Navall furniture was in the said description particularized. Unto all these were added the names of the Governours, Captaines, Noblemen and gentlemen voluntaries, of whom there was so great a multitude, that scarce was there any family of accompt, or any one principall man throughout all Spaine, that had not a brother, sonne or kinseman in that Fleece: who all of them were in good hope to purchase unto themselves in that Navie (as they termed it) invincible, endesse glory and renowne, and to possesse themselves of great Seigniories and riches in England, and in the lowe Countreys. But because the said description was translated and published out of Spanish into divers other languages, we will here onely make an abridgement or breife rehearsall thereof.

Portugal furnished and set forth under the conduct of the duke of Medina Sidonia generall of the Fleece, ten Galeons, two Zabraes, 1300. Mariners, 3300. souldiers, 300. great pieces, with all requisite furniture.
A.D. 1588.

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Biscay, under the conduct of John Martines de Ricalde
Admiral of the whole Fleete, set forth tenne Galeons,
great pieces, &c.

Guipusco, under the conduct of Michael de Oquendo,
souldiers, 310. great pieces.

Italy with the Levant Islands, under Martine de Vertendoa, 10. Galeons, 800. mariners, 2000. soouldiers, 310. great pieces, &c.

Castile, under Diego Flores de Valdez, 14. Galeons,
two Pataches, 1700. mariners, 2400. soouldiers, and
380. great pieces, &c.

Andaluzia, under the conduct of Petro de Valdez,
10. Galeons, one Patache, 800. mariners, 2400.
souldiers, 280. great pieces, &c.

Item, under the conduct of John Lopez de Medina,
23. great Flemish hulkes, with 700. mariners, 3200.
souldiers, and 400. great pieces.

Item, under Hugo de Moncada, fourre Galliasses contain-
ing 1200. gally-slaves, 460. mariners, 870.
souldiers, 200. great pieces, &c.

Item, under Diego de Mandrana, fourre Gallies of
Portugall, with 888. gally-slaves, 360. mariners, 20.
great pieces, and other requisite furniture.

Item, under Anthonie de Mendoza, 22. Pataches
and Zabraes, with 574. mariners, 488. soouldiers,
and 193. great pieces.

Besides the ships aforesaid there were 20.
caravelis rowed with oares, being appointed to performe
necessary services unto the greater ships: insomuch that
all the ships appertayning to this Navie amounted unto
the summe of 150. eche one being sufficiently provided
of furniture and victuals.

The number of Mariners in the saide Fleete were
above 8000. of slaves 2088. of soouldiers 20000. (besides
noblemen and gentlemen voluntaries) of great cast pieces 2650. The foresaid ships were of an huge and incredible
LORD HOWARD OF EFFINGHAM
capacitie and receipt. For the whole Fleete was large
ynough to containe the burthen of 60. thousand tunnes.

The Galeons were 64. in number, being of an huge
bignesse, and very stately built, being of marveilous
force also, and so high, that they resembled great castles,
most fit to defend themselves and to withstand any
assault, but in giving any other ships the encounter farre
inferiour unto the English and Dutch ships, which can
with great dexterity weild and turne themselves at all
assayes. The upperworke of the said Galeons was of
thicknesse and strength sufficient to beare off musketshot.
The lower worke and the timbers thereof were
out of measure strong, being framed of planks and
ribs foure or five foote in thickeinesse, insomuch that no
bullets could pierce them, but such as were discharged
hard at hand: which afterward provev true, for a great
number of bullets were founde to sticke fast within the
massie substance of those thicke planke. Great and
well pitched Cables were twined about the masts of
their shippes, to strengthen them against the battery
of shot.

The Galliasses were of such bignesse, that they con-
tained within them chambers, chapels, turrets, pulpits,
and other commodities of great houses. The Galliasses
were rowed with great oares, there being in eche one
of them 300. slaves for the same purpose, and were able
to do great service with the force of their Ordinance.
All these together with the residue aforenamed were
furnished and beautified with trumpets, streamers,
banners, warlike ensignes, and other such like orna-
mments.

Their pieces of brassen ordinance were 1600. and of
yron a 1000.
The bullets thereto belonging were 120. thousand.
Item of gun-poulder 5600. quintals. Of matche
1200. quintals.
Of muskets and kaleivers 7000. Of haleberts and
partisans 10000.
Moreover they had great store of canons, double-canons, culverings and field-pieces for land services.

Likewise they were provided of all instruments necessary on land to convey and transport their furniture from place to place; as namely of carts, wheeles, wagons, &c. Also they had spades, mattocks and baskets to set pioners on worke. They had in like sort great store of mules and horses, and whatsoever else was requisite for a land-armie. They were so well stored of biscuit, that for the space of halfe a yeere, they might allow eche person in the whole Fleetie halfe a quintall every moneth; whereof the whole summe amounteth unto an hundreth thousand quintals.

Likewise of wine they had 147. thousand pipes, sufficient also for halfe a yeeres expedition. Of bacon 6500. quintals. Of cheese three thousand quintals. Besides fish, rise, beanes, pease, oile, vineger, &c.

Moreover they had 12000. pipes of fresh-water, and all other necessary provision, as namely candles, lanternes, lampes, sailes, hempe, oxe-hides and lead to stop holes that should be made with the battery of gunshot. To be short, they brought all things expedient either for a Fleetie by sea, or for an armie by land.

This Navie (as Diego Pimentelli afterward confessed) was esteemed by the King himselfe to containe 32000. persons, and to cost him every day 30. thousand ducates.

There were in the said Navie five terzaes of Spaniards, (which terzaes the Frenchmen call Regiments) under the command of five governours termed by the Spaniards, Masters of the field, and amongst the rest there were many olde and expert souldiers chosen out of the garisons of Sicilie, Naples, and Tercera. Their Captaines or Colonels were Diego Pimentelli, Don Francisco de Toledo, Don Alonço de Luçon, Don Nicolas de Isla, Don Augustin de Mexia; who had eche of them 32. companies under their conduct. Besides the which companies there were many bands
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also of Castilians and Portugals, every one of which had their peculiar governours, captaines, officers, colours and weapons.

It was not lawfull for any man, under grievous penal-
tie, to cary any women or harlots in the Fleet: for
which cause the women hired certaine shippes, wherein
they sailed after the Navie: some of the which being
driven by tempest arrived upon the coast of France.

The generall of this mightie Navie, was Don Alonso
Perez de Guzman duke of Medina Sidonia, Lord of
S. Lucar, and knight of the golden Fleece: by reason
that the Marques of santa Cruz appointed for the same
dignitie, deceased before the time.

John Martines de Ricalde was Admirall of the
Fleet.

Francis Bovadilla was chiefe Marshall: who all of [I. 594.] them had their officers fit and requisite for the guiding
and managing of such a multitude. Likewise Martin
Alorcon was appointed Vicar generall of the Inquisition,
being accompanied with more then a hundreth Monkes,
to wit, Jesuites, Capuchines, and friers mendicant. Be-
sides whom also there were Phisitians, Chirurgians,
Apothecaries, and whatsoever else pertained unto the
hospitall.

Over and besides the forenamed governours and
officers being men of chiefe note, there were 124. very
noble and worthy Gentlemen, which went voluntarily of
their owne costs and charges, to the ende they might
see fashions, learne experience, and attaine unto glory.
Amongst whom was the prince of Ascoli, Alonzo de
Leiva, the marques de Pennafiel, the marques de Ganes,
the marques de Barlango, count de Paredes, count de
Yelvas, and divers other marqueses and earles of the
honourable families of Mendoza, of Toledo, of Pachieco,
of Cordova, of Guzman, of Manricques, and a great
number of others.

While the Spaniards were furnishing this their Navie,
the duke of Parma, at the direction of king Philip, made

The preparation of the duke of Parma to aide the Spaniards.
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great preparation in the low Countreys, to give ayd & assistance unto the Spaniards; building ships for the same purpose, and sending for Pilots and ship-wrights out of Italy.

In Flanders hee caused certaine deepe chanelles to be made, and among the rest the chanell of Yper commonly called Yper-lee, employing some thousands of workemen about that service: to the end that by the said chanel he might transport ships from Antwerp and Ghendt to Bruges, where hee had assembled above a hundreth small ships called hoyes being well stored with victuals, which hoyes hee was determined to have brought into the sea by the way of Sluys, or else to have conveyed them by the saide Yper-lee being now of greater depth, into any port of Flanders whatsoever.

In the river of Waten he caused 70. ships with flat bottomes to be built, every one of which should serve to cary 30. horses, having eche of them bridges likewise for the horses to come on boord, or to goe forth on land. Of the same fashion he had provided 200. other vessels at Neiuport, but not so great. And at Dunkerk hee procured 28. ships of warre, such as were there to be had, and caused a sufficent number of Mariners to be levied at Hamburgh, Breme, Emden, and at other places. Hee put in the ballast of the said ships, great store of beames of thicke plankes, being hollow and beset with yron pikes beneath, but on eche side full of claspes and hookes, to joyne them together.

Hee had likewise at Greveling provided 20. thousand of caske, which in a short space might be compact and joyned together with nailes and cords, and reduced into the forme of a bridge. To be short, whatsoever things were requisite for the making of bridges, and for the barring and stopping up of havens mouthes with stakes, posts, and other meanes, he commanded to be made ready. Moreover not farre from Neiuport haven, he had caused a great pile of wooden fagots to be layd, and other furniture to be brought for the rearing up
of a mount. The most part of his ships contained two ovens a piece to bake bread in, with a great number of saddles, bridles, and such other like apparel for horses. They had horses likewise, which after their landing should serve to convey, and draw engines, field-pieces, and other warlike provisions.

Neere unto Neiuport he had assembled an armie, over the which he had ordained Camillo de Monte to be Camp-master. This army consisted of 30. bands or ensignes of Italians, of tenne bands of Wallons, eight of Scots, and eight of Burgundians, all which together amount unto 56. bands, every band containing a hundreth persons. Neare unto Dixmud there were mustered 80. bands of Dutch men, sixtie of Spaniards, sise of high Germans, and seven bands of English fugitives, under the conduct of sir William Stanlie an English knight.

In the suberbes of Cortreight there were 4000. horse-men together with their horses in a readinesse: and at Waten 900. horses, with the troupe of the Marques del Gwasto Captaine generall of the horsemen.

Unto this famous expedition and presupposed victorie, many potentates, princes, and honourable personages hied themselves: out of Spaine the prince of Melito called the duke of Pastrana and taken to be the sonne of one Ruygomes de Silva, but in very deed accompted among the number of king Philips base sones. Also the Marques of Burgrave, one of the sones of Archiduke Ferdinand and Philippa Welsera. Vespasian Gonsaga of the family of Mantua, being for chivalry a man of great renowne, and heretofore Vice-roy in Spaine. Item John Medices base sonne unto the duke of Florence. And Amadas of Savoy, the duke of Savoy his base sonne, with many others of inferiour degrees.

Likewise Pope Sixtus quintus for the setting forth of the foresaid expedition, as they use to do against Turkes & infidels, published a Cruzado, with most ample indulgences which were printed in great numbers. These
vaine bulls the English and Dutchmen deriding, sayd that
the devill at all passages lay in ambush like a thiefe, no
whit regarding such letters of safe conduct. Some there
be which affirme that the Pope had bestowed the realme
of England with the title of Defensor fidei, upon the
king of Spaine, giving him charge to invade it upon this
condition, that hee should enjoy the conquered realm,
as a vassal and tributarie, in that regard, unto the sea
of Rome. To this purpose the said Pope proffered a
million of gold, the one halfe thereof to be paid in
readie money, and the other halfe when the realme of
England or any famous port thereof were subdued.
And for the greater furtherance of the whole businesse,
he dispatched one D. Allen an English man (whom hee
had made Cardinall for the same ende and purpose) into
the Low countries, unto whom he committed the ad-
ministration of all matters ecclesiasticall throughout
England. This Allen being enraged against his owne
native countrey, caused the Popes bull to be translated
into English, meaning upon the arrival of the Spanish
fleece, to have it so published in England. By which
Bull the excommunications of the two former Popes
were confirmed, and the Queenes most sacred Majestie
was by them most unjustly deprived of all princely titles
and dignities, her subjects being enjoined to performe
obedience unto the duke of Parma, and unto the Popes
Legate.

But that all matters might be performed with greater
secrecie, and that the whole expedition might seeme
rather to be intended against the Low countries, then
against England, and that the English people might be
perswaded that all was but bare words & threatnings,
and that nought would come to effect, there was a
solemne meeting appointed at Borborch in Flanders for
a treatie of peace betweene her majestie and the Spanish
king.

Against which treatie the united provinces making
open protestation, used all meanes possible to hinder it,
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alleaging that it was more requisite to consult how the enemie now pressing upon them might be repelled from off their frontiers. Howbeit some there were in England that greatly urged and prosecuted this league, saying, that it would be very commodious unto the state of the realme, as well in regard of traffique and navigation, as for the avoiding of great expenses to maintaine the warres, affirming also, that at the same time peace might easily and upon reasonable conditions be obtained of the Spaniard. Others thought by this meanes to divert some other way, or to keepe backe the navy now comming upon them, and so to escape the danger of that tempest. Howsoever it was, the duke of Parma by these wiles enchanted and dazed the eyes of many English & Dutch men that were desirous of peace: whereupon it came to passe, that England and the united provinces prepared in deed some defence to withstand that dreadfull expedition and huge Armada, but nothing in comparison of the great danger which was to be feared, albeit the constant report of the whole expedition had continued rife among them for a long time before. Howbeit they gave eare unto the relation of certaine that sayd, that this navie was provided to conduct and waft over the Indian Fleets: which seemed the more probable because the Spaniards were deemed not to be men of so small discretion as to adventure those huge and monstrous ships upon the shallow and dangerous chanel of England.

At length when as the French king about the end of May signified unto her Majestie in plaine termes that she should stand upon her guard, because he was now most certainly enformed, that there was so dangerous an invasion imminent upon her realme, that he feared much least all her land and sea-forces would be sufficient to withstand it, &c. then began the Queens Majestie more carefully to gather her forces together, & to furnish her own ships of warre, & the principall ships of her subjects with soouldiers, weapons, and other necessary provision. The greatest and strongest ships of the
whole navy she sent unto Plimouth under the conduct of the right honorable Lord Charles Howard, lord high Admirall of England, &c. Under whom the renowned Knight Sir Francis Drake was appointed Vice-admiral. The number of these ships was about an hundred. The lesser ships being 30. or 40. in number, and under the conduct of the lord Henry Seimer were commanded to lie between Dover and Caleis.

On land likewise throughout the whole realme, souldiers were mustered and trained in all places, and were committed unto the most resolute and faithfull captains. And whereas it was commonly given out that the Spaniard having once united himselfe unto the duke of Parma, meant to invade by the river of Thames, there was at Tilburie in Essex over-against Gravesend, a mightie army encamped, and on both sides of the river fortifications were erected, according to the prescription of Frederike Genebelli an Italian enginier. Likewise there were certaine ships brought to make a bridge, though it were very late first. Unto the sayd army came in proper person the Queens most roiall Majestie, representing Tomyris that Scythian warlike princesse, or rather divine Pallas her selfe. Also there were other such armies levied in England.

The principall catholique Recusants (least they should stirre up any tumult in the time of the Spanish invasion) were sent to remaine at certaine convenient places, as namely in the Isle of Ely and at Wisbich. And some of them were sent unto other places, to wit, unto sundry bishops and noblemen, where they were kept from endangering the state of the common wealth, and of her sacred Majestie, who of her most gracious clemencie gave expresse commandement, that they should be intreated with all humanitie and friendship.

The provinces of Holland and Zeland, &c. giving credite unto their intelligence out of Spain, made preparation to defend themselves: but because the Spanish ships were described unto them to be so huge,
they relied partly upon the shallow and dangerous seas all along their coasts. Wherefore they stood most in doubt of the duke of Parma his small and flat-bottomed ships. Howbeit they had all their ships of warre to the number of 90. and above, in a readinesse for all assayes: the greater part whereof were of a small burthen, as being more meete to saile upon their rivers and shallow seas: and with these ships they besieged all the havens in Flanders, beginning at the mouth of Scheld, or from the towne of Lillo, and holding on to Greveling and almost unto Caleis, & fortified all their sea-townes with strong garrisons.

Against the Spanish fleets arrivall, they had provided 25. or 30. good ships, committing the government of them unto Admirall Lonck, whom they commanded to joine himselfe unto the lord Henry Seymer, lying betwene Dover and Cales. And when as the foresaid ships, (whereof the greater part besieged the haven of Dunkerke) were driven by tempest into Zeland, Justin of Nassau the Admiral of Zeland supplied that squadron with 35. ships being of no great burthen, but excellently furnished with gunnes, mariners and souldiers in great abundance, and especially with 1200. brave Musquetiers, having bene accustomed unto sea-fights, and being chosen out of all their companies for the same purpose: and so the said Justin of Nassau kept such diligent ward in that Station that the duke of Parma could not issue forth with his navy into the sea out of any part of Flanders.

In the meane while the Spanish Armada set saile out of the haven of Lisbon upon the 19. of May, An. Dom. 1588. under the conduct of the duke of Medina Sidonia, directing their course for the Baie of Corunna, alias the Groine of Gallicia, where they tooke in souldiers and warlike provision, this port being in Spaine the neerest unto England. As they were sailing along, there arose such a mightie tempest, that the whole Fleete was dispersed, so that when the duke was re-
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turned unto his company, he could not espy above 80. ships in all, whereunto the residue by litte and litle joyned themselves, except eight which had their mastes blown over-boord. One of the foure gallies of Portingal escaped very hardly, retiring her selfe into the haven. The other three were upon the coast of Baion in France, by the assistance and courage of one David Gwin an English captive (whom the French and Turkish slaves aided in the same enterprise) utterly disabled and vanquished: one of the three being first overcome, which conquered the two other, with the slaughter of their governours and soldieryers, and among the rest of Don Diego de Mandrana with sundry others: and so those slaves arriving in France with the three Gallies, set themselves at libertie.

The navy having refreshed themselves at the Groine, & receiving daily commandement from the king to hasten their journey, hoised up sailes the 11. day of July, and so holding on their course till the 19. of the same moneth, they came then unto the mouth of the narow seas or English chanel. From whence (striking their sailes in the meane season) they dispatched certaine of their smal ships unto the duke of Parma. At the same time the Spanish Fleete was escried by an English pinasse, captaine whereof was M. Thomas Fleming, after they had bene advertised of the Spaniards expedition by their scoutes and espials, which having ranged along the coast of Spaine, were lately returned home into Plimmouth for a new supply of victuals and other necessaries, who considering the foresayd tempest, were of opinion that the navy being of late dispersed and tossed up and downe the maine Ocean, was by no means able to performe their intended voyaghe.

Moreover, the L. Charles Howard L. high admiral of England had received letters from the court, signifying unto him that her Majestie was advertised that the Spanish Fleete would not come forth, nor was to be any longer expected for, and therefore, that upon her
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Majesties commandement he must send backe foure of her tallest and strongest ships unto Chattam.

The lord high Admiral of England being thus on the sudden, namely upon the 19. of July about foure of the clocke in the afternoone, enformed by the pinasse of captaine Fleming aforesaid, of the Spaniards approch, with all speed and diligence possible he warped his ships, and caused his mariners and soldiery (the greater part of whom was absent for the cause aforesayd) toome on board, and that with great trouble and difficultie, insomuch that the lord Admiral himselfe was faine to lie without in the road with sixe ships onely all that night, after the which many others came foorth of the haven. The very next day being the 20. of July about high noone, was the Spanish Fleete escried by the English, which with a Southwest wind came sailing along, and passed by Plimmouth: in which regard (according to the judgment of many skilful navigators) they greatly overshot themselves, whereas it had bene more commodious for them to have staid themselves there, considering that the Englishmen being as yet unprovided, greatly relied upon their owne forces, and knew not the estate of the Spanish navy. Moreover, this was the most convenient port of all others, where they might with greater securitie have bene advertised of the English forces, and how the commons of the land stood affected, and might have stirred up some mutinie, so that hither they should have bent all their puissance, and from hence the duke of Parma might more easily have conveied his ships.

But this they were prohibited to doe by the king and his counsell, and were expressly commanded to unite themselves unto the soldiery and ships of the said duke of Parma, and so to bring their purpose to effect. Which was thought to be the most easie and direct course, for that they imagined that the English and Dutch men would be utterly daunted and dismaied thereat, and would each man of them retire unto his
owne Province and Porte for the defence thereof, and transporting the armie of the duke under the protection of their huge navy, they might invade England.

It is reported that the chiefe commanders in the navy, and those which were more skilfull in navigation, to wit, John Martines de Ricalde, Diego Flores de Valdez, and divers others found fault that they were bound unto so strict directions and instructions, because that in such a case many particular accidents ought to concurre and to be respected at one and the same instant, that is to say, the opportunitie of the wind, weather, time, tide, and ebbe, wherein they might saile from Flanders to England. Oftentimes also the darkenesse and light, the situation of places, the depths and shoulds were to be considered: all which especially depended upon the convenienicie of the windes, and were by so much the more dangerous.

But it seemeth that they were enjoined by their commission to ancre neere unto, or about Caleis, whither the duke of Parma with his ships and all his warrelike provision was to resort, and while the English and Spanish great ships were in the midst of their conflict, to passe by, and to land his souldiers upon the Downes.

The Spanish captives reported that they were determined first to have entred the river of Thames, and thereupon to have passed with small ships up to London, supposing that they might easily winne that rich and flourishing Citie being but meanely fortified and inhabited with Citizens not accustomed to the warres, who durst not withstand their first encounter, hoping moreover to finde many rebels against her Majestie and popish catholiques, or some favourers of the Scottish queene (which was not long before most justly beheaded) who might be instruments of sedition.

Thus often advertising the duke of Parma of their approch, the 20. of July they passed by Plimmouth, which the English ships pursuining and getting the wind
THE FIRST ACTION IN THE ENGLISH CHANNEL AGAINST THE ARMADA
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of them, gave them the chase and the encounter, and so both Fleets frankly exchanged their bullets.

The day following which was the 21. of July, the English ships approched within musquet shot of the Spanish: at what time the lorde Charles Howard most hotly and valiantly discharged his Ordinance upon the Spanish Vice-admirall. The Spaniards then well perceiving the nimblenesse of the English ships in discharging upon the enimie on all sides, gathered themselves close into the forme of an halfe moone, and slackened their sailes, least they should outgoe any of their companie. And while they were proceeding on in this maner, one of their great Galliasses was so furiously battered with shot, that the whole navy was faine to come up rounder together for the safegard thereof: whereby it came to passe that the principall Galleon of Sivill (wherein Don Pedro de Valdez, Vasques de Silva, Alonzo de Sayas, and other noble men were embarqued) falling foule of another shippe, had her fore-mast broken, and by that meanes was not able to keepe way with the Spanish Fleete, neither would the sayde Fleete stay to succour it, but left the distressed Galeon behind. The lord Admirall of England when he saw this ship of Valdez, & thought she had bene voyd of Mariners and Souliders, taking with him as many shippes as he could, passed by it, that he might not loose sight of the Spanish Fleet that night. For sir Francis Drake (who was notwithstanding appointed to beare out his lanterne that night) was giving of chase unto five great Hulkes which had separated themselves from the Spanish Fleete: but finding them to be Easterlings, he dismissed them. The lord Admirall all that night following the Spanish lanterne in stead of the English, found himselfe in the morning to be in the midst of his enimies Fleete, but when he perceived it, hee cleanly conveyed himselfe out of that great danger.

The day folowing, which was the two and twentie of July, Sir Francis Drake espied Valdez his shippe, where-
unto hee sent forth his pinnasse, and being advertised
that Valdez himselfe was there, and 450. persons with
him, he sent him word that he should yeeld himselfe.
Valdez for his honors sake caused certaine conditions to
be propounded unto Drake: who answered Valdez that
he was not now at laisure to make any long parle, but if
he would yeeld himselfe, he should find him friendly and
tractable: howbeit if he had resolved to die in fight, he
should proove Drake to be no dastard.

Upon which answere Valdez and his company understanding that they were fallen into the hands of fortunate
Drake, being mooed with the renoume and celebritie of
his name, with one consent yeelded themselves, and
found him very favourable unto them. Then Valdez
with 40. or 50. noblemen and gentlemen pertaining unto
him, came on boord sir Francis Drakes ship. The
residue of his company were caried unto Plimmouth,
where they were detained a yere & an halfe for their
ransome.

Valdez comming unto Drake and humbly kissing his
hand protested unto him, that he and his had resolved to
die in battell, had they not by good fortune fallen into
his power, whom they knew to be right curteous and
gentle, and whom they had heard by generall report to
bee most favourable unto his vanquished foe: insomuch
that he sayd it was to bee doubted whether his enemies
had more cause to admire and love him for his great,
valiant, and prosperous exploites, or to dread him for his
singular felicite and wisedom, which ever attended upon
him in the warres, and by the which hee had attained unto
so great honour. With that Drake embraced him and
gave him very honourable entertainement, feeding him
at his owne table, and lodging him in his cabin.

Here Valdez began to recount unto Drake the forces
of all the Spanish Fleet, and how foure mightie Gallies
were separated by tempest from them: and also how
they were determined first to have put into Plimmouth
haven, not expecting to bee repelled thence by the
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English ships which they thought could by no meanes withstand their impregnable forces, perswading themselves that by means of their huge Fleete, they were become lords and commaunders of the maine Ocean. For which cause they marveled much how the English men in their small ships durst approch within musket shot of the Spaniards mightie woodden castles, gathering the wind of them with many other such like attempts.

Immediately after, Valdez and his company, being a man of principal authoritie in the Spanish Fleete, and being descended of one and the same familie with that Valdez, which in the yeere 1574 besieged Leiden in Holland, were sent captives into England. There were in the sayd ship 55 thousand ducates in ready money of the Spanish kings gold, which the sowldiers merily shared among themselves.

The same day was set on fire one of their greatest shippes, being Admirall of the squadron of Guipusco, and being the shipp of Michael de Oquendo Vice-admirall of the whole Fleete, which contained great store of gunnepowder and other warrelike provision. The upper part onely of this shipp was burnt, and all the persons therein contained (except a very few) were consumed with fire. And thereupon it was taken by the English, and brought into England with a number of miserable burnt and skorched Spaniards. Howbeit the gunpowder (to the great admiration of all men) remained whole and unconsumed.

In the meane season the lord Admirall of England in his ship called the Arke-royall, all that night pursued the Spaniards so neere, that in the morning hee was almost left alone in the enimies Fleete, and it was foure of the clocke at afternoone before the residue of the English Fleet could overtake him.

At the same time Hugo de Moncada governour of the foure Galliasses, made humble sute unto the Duke of Medina that he might be licenced to encounter the Admirall of England: which libertie the duke thought
not good to permit unto him, because he was loth to exceed the limits of his commission and charge.

Upon Tuesday which was the three and twentieth of July, the navie being come over against Portland, the wind began to turne Northerly, insomuch that the Spaniards had a fortunate and fit gale to invade the English. But the Englishmen having lesser and nimbler Ships, recovered againe the vantage of the winde from the Spaniards, whereat the Spaniards seemed to bee more incensed to fight then before. But when the English Fleete had continually and without intermission from morning to night, beaten and battered them with all their shot both great and small: the Spaniardes uniting themselves, gathered their whole Fleete close together into a roundell, so that it was apparant that they ment not as yet to invade others, but onely to defend themselves and to make hast unto the place prescribed unto them, which was neere unto Dunkerk, that they might joine forces with the duke of Parma, who was determined to have proceeded secretly with his small shippes under the shadow and protection of the great ones, and so had intended circumspectly to performe the whole expedition.

This was the most furious and bloodie skirmish of all, in which the lord Admirall of England continued fighting amidst his enimies Fleete, and seeing one of his Captaines asfarr off, hee spake unto him in these wordes: Oh George what doest thou? Wilt thou nowe frustrate my hope and opinion conceived of thee? Wilt thou forsake mee nowe? With which wordes hee being enflamed, approched foorthwith, encountered the enemie, and did the part of a most valiant Captaine. His name was George Fenner, a man that had bene conversant in many Sea-fights.

In this conflict there was a certaine great Venetian ship with other small ships surprised and taken by the English.

The English navie in the mean while increased, whereunto out of all Havens of the Realme resorted ships and
foure squadrones: the principall whereof was committed
unto the lord Admirall: the second, to Sir Francis Drake:
the third, to Captaine Hawkins: the fourth, to Captaine
Frobisher.

The Spaniards in their sailing observed very diligent
and good order, sayling three and four, and sometimes
more ships in a ranke, and following close up one after
another, and the stronger and greater ships protecting
the lesser.

The 25. of July. The five and twentie of July when the Spaniards were
come over-against the Isle of Wight, the lord Admirall
of England being accompanied with his best ships,
(namely the Lion, Captaine whereof was the lord
Thomas Howard: The Elizabeth Jonas under the
commandement of Sir Robert Southwel sonne in lawe
unto the lord Admirall: the Beare under the lord
Sheffield nephew unto the lord Admirall: the Victorie
under Captaine Barker: and the Galeon Leicester
under the forenamed Captaine George Fenner) with
great valour and dreadfull thundering of shot, en-
countered the Spanish Admiral being in the very midst
of all his Fleet. Which when the Spaniard perceived,
being assisted with his strongest ships, he came forth
and entered a terrible combate with the English: for
they bestowed each on other the broad sides, and
mutually discharged all their Ordinance, being within
one hundred, or an hundred and twentie yards one of
another.

At length the Spaniardes hoised up their sayles, and
againe gathered themselves up close into the forme of
a roundel. In the meanesse while Captaine Frobisher had
engaged himselfe into a most dangerous conflict.
Whereupon the lord Admirall comming to succour
him, found that hee had valiantly and discreetely behaued
himselfe, and that hee had wisely and in good time
given over the fight, because that after so great a
batterie he had sustained no damage.

For which cause the day following, being the sixe and
twenty of July, the lord Admirall rewarded him with the order of knighthood, together with the lord Thomas Howard, the lord Sheffield, M. John Hawkins and others.

The same day the lord Admirall received intelligence from Newhaven in France, by certaine of his Pinnasses, that all things were quiet in France, and that there was no preparation of sending aide unto the Spaniards, which was greatly feared from the Guisian faction, and from the Leaguers: but there was a false rumour spread all about, that the Spaniards had conquered England.

The seven and twenty of July, the Spaniards about the sunne-setting were come over-against Dover, and rode at ancre within the sight of Caleis, intending to hold on for Dunkerk, expecting there to joyne with the duke of Parma his forces, without which they were able to doe little or nothing.

Likewise the English Fleete following up hard upon them, ancred just by them within culvering-shot. And here the lord Henry Seymer united himselfe unto the lord Admiral with his fleete of 30. ships which road before the mouth of Thames.

As the Spanish navie therefore lay at ancre, the duke of Medina sent certaine messengers unto the duke of Parma, with whom upon that occasion many Noblemen and Gentlemen went to refresh themselves on land: and amongst the rest the prince of Ascoli, being accounted the kings base sonne, and a very proper and towrdly yong gentleman, to his great good, went on shore, who was by so much the more fortunate, in that hee had not opportunitie to retorne on boord the same ship, out of which he was departed, because that in returning home it was cast away upon the Irish coast, with all the persons contained therein.

The duke of Parma being advertised of the Spanish Fleetes arrivall upon the coast of England, made all the haste hee could to bee present himselfe in this expedition for the performance of his charge: vainely perswading
himselfe that nowe by the meanes of Cardinall Allen, hee should be crowned king of England, and for that cause hee had resigned the governement of the Lowe countries unto Count Mansfeld the elder. And having made his vowes unto S. Mary of Hall in Henault (whom he went to visite for his blind devotions sake) hee returned toward Bruges the 28. of July.

The next day travelling to Dunkerk hee heard the thundering Ordinance of either Fleet: and the same evening being come to Dixmud, hee was given to understand the hard successe of the Spanish Fleete.

Upon Tuesday which was the thirtieth of July, about high noone, hee came to Dunkerk, when as all the Spanish Fleete was now passed by: neither durst any of his ships in the meane space come foorth to assist the sayd Spanish Fleete for feare of five and thirtie warrelke ships of Holland and Zeland, which there kept watch and warde under the conduct of the Admirall Justin of Nassau.

The foresayd five and thirtie shippes were furnished with most cunning mariners and olde expert soldiers, amongst the which were twelve hundred Musketiers, whom the States had chosen out of all their garisons, and whom they knew to have bene heretofore experienced in sea-fights.

This navie was given especially in charge not to suffer any shipp to come out of the Haven, nor to permit any Zabraes, Pataches or other small vessels of the Spanish Fleete (which were more likely to aide the Dunkerkers) to enter thereinto, for the greater ships were not to be feared by reason of the shallow sea in that place. Howbeit the prince of Parma his forces being as yet unreadie, were not come on board his shippes, onely the English Fugitivves being seven hundred in number under the conduct of Sir William Stanley, came in fit time to have bene embarked, because they hoped to give the first assault against England. The residue shewed themselves unwilling and loath to
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depart, because they sawe but a few mariners, who were by constraint drawne into this expedition, and also because they had very bare provision of bread, drinke, and other necessary victuals.

Moreover, the shippes of Holland and Zeland stood continually in their sight, threatening shot and powder, and many inconveniences unto them: for seare of which shippes, the Mariner and Sea-men secretly withdrew themselves both day and night, least that the duke of Parma his soldiars should compel them by maine force to goe on boord, and to breake through the Hollanders Fleete, which all of them judged to bee impossible by reason of the straightnesse of the Haven.

But it seemeth that the Duke of Parma and the Spaniards grounded upon a vaine and presumptuous expectation, that all the ships of England and of the Low countreys would at the first sight of the Spanish and Dunkerk Navie have betaken themselves to flight, yeelding them sea roome, and endeavouring onely to defend themselves, their havens, and sea coasts from invasion. Wherefore their intent and purpose was, that the Duke of Parma in his small and flat-bottomed shippes, should as it were under the shadow and wings of the Spanish fleet, convey over all his troupes, armour, and warlike provision, and with their forces so united, should invade England; or while the English fleet were busied in fight against the Spanish, should enter upon any part of the coast, which he thought to be most convenient. Which invasion (as the captives afterward confessed) the Duke of Parma thought first to have attempted by the river of Thames; upon the bankes whereof having at his first arrivall landed twenty or thirty thousand of his principall soldiars, he supposed that he might easily have woonne the Citie of London; both because his small shippes should have followed and assisted his land-forces, and also for that the Citie it-selfe was but meanely fortified and easie to overcome, by reason of the Citizens delicacie and discontinuance from

The Spaniards vaine opinion concerning their own fleet.
[I. 601.]
the warres, who with continuall and constant labour might be vanquished, if they yeelded not at the first assault. They were in good hope also to have mette with some rebels against her Majestie, and such as were discontented with the present state, as Papists, and others. Likewise they looked for ayde from the favourers of the Scottish Queene, who was not long before put to death; all which they thought would have stirred up seditions and factions.

Whenas therefore the Spanish fleet rode at anker before Caleis, to the end they might consult with the Duke of Parma what was best to be done according to the Kings commandement, and the present estate of their affaires, and had now (as we will afterward declare) purposed upon the second of August being Friday, with one power and consent to have put their intended businesse in practise; the L. Admirall of England being admonished by her Majesties letters from the Court, thought it most expedient either to drive the Spanish fleet from that place, or at leastwise to give them the encounter: and for that cause (according to her Majesties prescription) he tooke forthwith eight of his woorst & basest ships which came next to hand, & disburchening them of all things which seemed to be of any value, filled them with gun-powder, pitch, brimstone, and with other combustible and sery matter; and charging all their ordinance with powder, bullets, and stones, he sent the sayd ships upon the 28 of July being Sunday, about two of the clocke after midnight, with the winde and tide against the Spanish fleet: which when they had proceeded a good space, being forsaken of the Pilots, and set on fire, were directly carried upon the King of Spaines Navie: which fire in the dead of the night put the Spaniards into such a perplexity and horror (for they feared lest they were like unto those terrible ships, which Frederic Jenebelli three yeeres before, at the siege of Antwerpe, had furnished with gun-powder, stones, and dreadfull engines, for the dissolution of the Duke of
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Parma his bridge, built upon the river of Scheld) that cutting their cables whereon their ankers were fastened, and hoising up their sailes, they betooke themselves very confusedly unto the maine sea.

In this sudden confusion, the principall and greatest of the foure galliasses falling fowle of another ship, lost her rudder: for which cause when she could not be guided any longer, she was by the force of the tide cast into a certaine showld upon the shore of Caleis, where she was immediatly assaulted by divers English pinasses, hoyes, and drumblers.

And as they lay battering of her with their ordinance, and durst not boord her, the L. Admirall sent thither his long boat with an hundreth choise soldieryers under the command of Captaine Amias Preston. Upon whose approch their fellowes being more emboldened, did offer to boord the galliasse: against whom the governour thereof and Captaine of all the foure galliasses, Hugo de Moncada, stoutly opposed himselfe, fighting by so much the more valiantly, in that he hoped presently to be succoured by the Duke of Parma. In the meane season, Moncada, after he had endured the conflict a good while, being hitte on the head with a bullet, fell downe starke dead, and a great number of Spaniards also were slaine in his company. The greater part of the residue leaping over-boord into the sea, to save themselves by swimming, were most of them drowned. Howbeit there escaped among others Don Anthonio de Manriques, a principall officer in the Spanish fleet (called by them their Veador generall) together with a few Spaniards besides: which Anthonio was the first man that carried certaine newes of the successe of the fleet into Spaine.

This huge and monstrous galliasse, wherein were contained three hundred slaves to lug at the oares, and foure hundred soldieryers, was in the space of three houres rifled in the same place; and there were found amongst divers other commodities 50000 ducats of the Spanish kings treasure. At length when the slaves were released out of
their fetters, the English men would have set the sayd ship on fire, which Monsieur Gourdon the governor of Caleis, for feare of the damage which might thereupon ensue to the Towne and Haven, would not permit them to do, but drave them from thence with his great ordinance.

Upon the 29 of July in the morning, the Spanish Fleet after the foresayd tumult, having arranged themselves againe into order, were, within sight of Greveling, most bravely and furiously encountered by the English; where they once againe got the winde of the Spaniards: who suffered themselves to be deprived of the commodity of the place in Caleis rode, and of the advantage of the winde neere unto Dunkerk, rather then they would change their array or separate their forces now conjoynd and united together, standing onely upon their defence.

And albeit there were many excellent and warlike ships in the English fleet, yet scarce were there 22 or 23 among them all which matched 90 of the Spanish ships in bignesse, or could conveniently assault them. Wherefore the English shippes using their prerogative of nimble stirrage, whereby they could turne and wield themselves with the winde which way they listed, came often times very neere upon the Spaniards, and charged them so sore, that now and then they were but a pikes length asunder: & so continually giving them one broad side after another, they discharged all their shot both great and small upon them, spending one whole day from morning till night in that violent kinde of conflict, untill such time as Powder and bullets failed them. In regard of which want they thought it convenient not to pursue the Spaniards any longer, because they had many great vantages of the English, namely for the extraordinary bignesse of their ships, and also for that they were so neerely conjoynd, and kept together in so good array, that they could by no meanes be fought withall one to one. The English thought therefore, that they had right well acquitted themselves, in chashing the Spaniards
THE FINAL BATTLE OFF GRAVELINES
29th July 1588
first from Calais, and then from Dunkirk, and by that
means to have hindered them from joyning with the
Duke of Parma his forces, and getting the winde of
them, to have driven them from their owne coasts.

The Spaniards that day sustained great losse and
damage having many of their shippes shot thorow and
thorow, and they discharged likewise great store of
ordinance against the English; who indeed sustained
some hinderance, but not comparable to the Spaniards
losse: for they lost not any one shippe or person
of account. For very diligent inquisition being made,
the English men all that time wherein the Spanish
Navy sayled upon their seas, are not found to have
wanted above one hundreth of their people: albeit
Sir Francis Drakes shippe was pierced with shot above
forty times, and his very cabben was twise shot
thorow, and about the conclusion of the fight, the bedde
of a certaine gentleman lying weary thereupon, was
taken quite from under him with the force of a bullet.
Likewise, as the Earle of Northumberland and Sir
Charles Blunt were at dinner upon a time, the bullet of a
demi-culvering brake thorow the middest of their cabbin,
touched their feet, and strooke downe two of the standers
by, with many such accidents befalling the English
shippes, which it were tedious to rehearse. Whereupon
it is most apperant, that God miracuously preserved
the English nation. For the L.Admirall wrote unto her
Majestie that in all humane reason, and according to the
judgement of all men (every circumstance being duly
considered) the English men were not of any such force,
whereby they might, without a miracle, dare once to
approch within sight of the Spanish Fleet: insomuch that
they freely ascribed all the honour of their victory unto
God, who had confounded the enemy, and had brought
his counsels to none effect.

The same day the Spanish ships were so battered with
English shot, that that very night and the day following,
two or three of them suncke right downe: and among

Three Spanish shippes suncke in the fight.
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the rest a certaine great ship of Biscay, which Captaine Crosse assaulted, which perished even in the time of the conflict, so that very few therein escaped drowning; who reported that the governours of the same shippe slew one another upon the occasion following: one of them which would have yeelded the shippe was suddenly slaine; the brother of the slaine party in revenge of his death slew the murtherer, and in the meane while the ship suncke.

The same night two Portugall galeons of the burthen of seven or eight hundreth tunnes a piece, to wit the Saint Philip and the Saint Matthew, were forsaken of the Spanish Fleet, for they were so torne with shotte, that the water entered into them on all sides. In the galeon of Saint Philip was Francis de Toledo, brother unto the Count de Orgas, being Colonell over two and thirty bands: besides other gentlemen; who seeing their mast broken with shotte, they shaped their course, as well as they could, for the coast of Flanders: whither when they could not attaine, the principall men in the ship committing themselves to their skiffe, arrived at the next towne, which was Ostend; and the ship it selfe being left behinde with the residue of their company, was taken by the Ulishingers.

In the other galeon, called the S. Matthew, was embarked Don Diego Pimentelli another camp-master and colonell of 32 bands, being brother unto the marques of Tamnares, with many other gentlemen and captaines. Their ship was not very great, but exceeding strong, for of a great number of bullets which had batterd her, there were scarce 20 wherewith she was pierced or hurt: her upper worke was of force sufficient to beare off a musket shot: this shippe was shot thorow and pierced in the fight before Greveling; insomuch that the leakage of the water could not be stopped: whereupon the duke of Medina sent his great skiffe unto the governour thereof, that he might save himselfe and the principal persons that were in his ship: which he, upon a hault
courage, refused to do: wherefore the Duke charged him to saile next unto himselfe: which the night following he could not performe, by reason of the great abundance of water which entered his ship on all sides; for the avoiding wherof, and to save his ship from sinking, he caused 50 men continually to labor at the pumpe, though it were to small purpose. And seeing himselfe thus forsaken & separated from his admirall, he endeavored what he could to attaine unto the coast of Flanders: where, being espied by 4 or 5 men of warre, which had their station assigned them upon the same coast, he was admonished to yeeld himselfe unto them. Which he refusing to do, was strongly assaulted by them altogether, and his ship being pierced with many bullets, was brought into farre worse case then before, and 40 of his soouldiers were slaine. By which extremity he was enforced at length to yeeld himselfe unto Peter Banderduess & other captaines, which brought him and his ship into Zeland; and that other ship also last before mentioned: which both of them, immediatly after the greater and better part of their goods were unladen, suncke right downe.

For the memory of this exploit, the foresayd captain Banderduess caused the banner of one of these shippes to be set up in the great Church of Leiden in Holland, which is of so great a length, that being fastened to the very roofe, it reached downe to the ground.

About the same time another small ship being by necessity driven upon the coast of Flanders, about Blankenberg, was cast away upon the sands, the people therein being saved. Thus almighty God would have the Spaniards huge ships to be presented, not onely to the view of the English, but also of the Zelanderes; that at the sight of them they might acknowledge of what small ability they had beene to resist such impregnable forces, had not God endued them with courage, providence, and fortitude, yea, and fought for them in many places with his owne arme.

A small shippe cast away about Blankenberg.
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The 29 of July the Spanish fleet being encountered by the English (as is aforesayd) and lying close together under their fighting sailes, with a Southwest winde sailed past Dunkerk, the English ships stil following the chase. Of whom the day following when the Spaniards had got sea roome, they cut their maine sailes; whereby they sufficiently declared that they meant no longer to fight but to flie. For which cause the L. Admirall of England dispatched the L. Henrie Seymer with his squadron of small ships unto the coast of Flanders, where, with the helpe of the Dutch ships, he might stop the prince of Parma his passage, if perhaps he should attempt to issue forth with his army. And he himselfe in the meane space pursued the Spanish fleet untill the second of August, because he thought they had set saile for Scotland. And albeit he followed them very neere, yet did he not assault them any more, for want of powder and bullets. But upon the fourth of August, the winde arising, when as the Spaniards had spread all their sailes, betaking themselves wholly to flight, and leaving Scotland on the left hand, trended toward Norway, (whereby they sufficiently declared that their whole intent was to save themselves by flight, attempting for that purpose, with their battered and crazed ships, the most dangerous navigation of the Northren seas) the English seeing that they were now proceeded unto the latitude of 57 degrees, and being unwilling to participate that danger whereinto the Spaniards plunged themselves, and because they wanted things necessary, and especially powder & shot, returned backe for England; leaving behinde them certaine pinasses onely, which they enjoyned to follow the Spaniards aloose, and to observe their course. And so it came to passe that the fourth of August, with great danger and industry, the English arrived at Harwich: for they had bene tossed up and downe with a mighty tempest for the space of two or three dayes together, which it is likely did great hurt unto the Spanish fleet, being (as I sayd before) so maimed and battered. The
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English now going on shore, provided themselves forthwith of victuals, gunne-powder, and other things expedient, that they might be ready at all assayes to entertaine the Spanish fleet, if it chanced any more to returne. But being afterward more certainly informed of the Spaniards course, they thought it best to leave them unto those boisterous and uncouth Northren seas, and not there to hunt after them.

The Spaniards seeing now that they wanted foure or five thousand of their people and having divers maimed and sicke persons, and likewise having lost 10 or 12 of their principall ships, they consulted among themselves, what they were best to doe, being now escaped out of the hands of the English, because their victuals failed them in like sort, and they began also to want cables, cordage, ankers, masts, sailes, and other naval furniture, and utterly despaired of the Duke of Parma his assistance (who verily hoping and undoubtedly expecting the returne of the Spanish Fleet, was continually occupied about his great preparation, commanding abundance of ankers to be made, & other necessary furniture for a Navy to be provided) they thought it good at length, so soone as the winde should serve them, to fetch a compass about Scotland and Ireland, and so to returne for Spaine.

For they well understood, that commandement was given thorowout all Scotland, that they should not have any succour or assistance there. Neither yet could they in Norway supply their wants. Wherefore, having taken certaine Scotish and other fisherboats, they brought the men on boord their owne ships, to the end they might be their guides and Pilots. Fearing also least their fresh water should faile them, they cast all their horses and mules overboord: and so touching no where upon the coast of Scotland, but being carried with a fresh gale betweene the Orcades and Faar-Isles, they proceeded farre North, even unto 61 degrees of latitude, being distant from any land at the least 40 leagues. Heere the
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Duke of Medina generall of the Fleet commanded all his followers to shape their course for Biscay: and he himselfe with twenty or five and twenty of his ships which were best provided of fresh water and other necessaries, holding on his course over the maine Ocean, returned safely home. The residue of his ships being about forty in number, and committed unto his Vice-admirall, fell neerer with the coast of Ireland, intending their course for Cape Clare, because they hoped there to get fresh water, and to refresh themselves on land. But after they were driven with many contrary windes, at length, upon the second of September, they were cast by a tempest arising from the Southwest upon divers parts of Ireland, where many of their ships perished. And amongst others, the shippe of Michael de Oquendo, which was one of the great Galliasses: and two great ships of Venice also, namely, la Ratta and Belanzara, with other 36 or 38 ships more, which perished in sundry tempests, together with most of the persons contained in them.

Likewise some of the Spanish ships were the second time carried with a strong West winde into the chanell of England, whereof some were taken by the English upon their coast, and others by the men of Rochel upon the coast of France.

Moreover, there arrived at Newhaven in Normandy, being by tempest inforced so to doe, one of the foure great Galliasses, where they found the ships with the Spanish women which followed the Fleet at their setting forth. Two ships also were cast away upon the coast of Norway, one of them being of a great burthen; howbeit all the persons in the sayd great ship were saved: insomuch that of 134 ships, which set saile out of Portugall, there returned home 53 onely small and great: namely of the foure galliasses but one, and but one of the foure gallies. Of the 91 great galleons and hulks there were missing 58, and 33 returned: of the pataches and zabraes 17 were missing, and 18 returned
home. In briefe, there were missing 81 ships, in which number were galliasses, gallies, galeons, and other vessels both great and small. And amongst the 53 ships remaining, those also are reckoned which returned home before they came into the English chanell. Two galeons of those which were returned, were by misfortune burnt as they rode in the haven; and such like mishaps did many others undergo. Of 30000 persons which went in this expedition, there perished (according to the number and proportion of the ships) the greater and better part; and many of them which came home, by reason of the toiles and inconveniences which they sustained in this voyage, died not long after their arrivall. The Duke of Medina immediatly upon his returne was deposed from his authority, commanded to his private house, and forbidden to repaire unto the Court; where he could hardly satisfie or yeeld a reason unto his malicious enemies and backbiters. Many honourable personages and men of great renownme deceased soone after their returne; as namely John Martines de Ricalde, with divers others. A great part also of the Spanish Nobility and Gentry employed in this expedition perished either by fight, diseases, or drowning, before their arrival; & among the rest Thomas Perenot of Granduell a Dutchman, being earle of Cantebroi, and sonne unto Cardinall Granduell his brother.

Upon the coast of Zeland Don Diego de Pimentell, brother unto the Marques de Tamnares, and kinseman unto the earle of Beneventum & Calva, and Colonell over 32 bands with many other in the same ship was taken and detained as prisoner in Zeland.

Into England (as we sayd before) Don Pedro de Valdez, a man of singular experience, and greatly honoured in his countrey, was led captive, being accompanied with Don Vasquez de Silva, Don Alonzo de Sayas, and others.

Likewise upon the Scotish Westerne Isles of Lewis, and Ila, and about Cape Cantyre upon the maine land,
there were cast away certaine Spanish shippes, out of
which were saved divers Captaines and Gentlemen, and
almost foure hundred souldiers, who for the most part,
after their shipwracke, were brought unto Edenborough
in Scotland, and being miserably needy and naked, were
there clothed at the liberality of the King and the Marchants,
and afterward were secretly shipped for Spaine;
but the Scottish fleet wherein they passed touching at
Yarmouth on the coast of Norfolke, were there stayed
for a time untill the Councels pleasure was known;
who in regard of their manifolde miseries, though they were
enemies, wincked at their passage.

Upon the Irish coast many of their Noblemen and
Gentlemen were drowned; and divers slaine by the barbarous and
wilde Irish. Howbeit there was brought
prisoner out of Ireland, Don Alonzo de Luçon, Colonell
of two and thirhte bandes, commonly called a terza of
Naples; together with Rodorigo de Lasso, and two
others of the family of Cordova, who were committed
unto the custodie of Sir Horatio Palavicini, that Monsieur
de Teligny the sonne of Monsieur de la Noë (who
being taken in fight neere Antwerpe, was detained
prisoner in the Castle of Turney) might be raunsomed
for them by way of exchange. To conclude, there was
no famous nor worthy family in all Spaine, which in
this expedition lost not a sonne, a brother, or a kinse-
man.

For the perpetuall memorie of this matter, the
Zelanders caused newe coine of Silver and brasse to be
stamped: which on the one side contained the armes
of Zeland, with this inscription: GLORY TO GOD
ONELY: and on the other side, the pictures of cerne
bine great ships, with these words: THE SPANISH
FLEET: and in the circumference about the ships:
IT CAME, WENT, AND WAS. Anno 1588. That
is to say, the Spanish fleet came, went, and was van-
quished this yere; for which, glory be given to God
onely.
THE SPANISH ARMADA

Likewise they coined another kinde of money; upon the one side whereof was represented a ship fleeing, and a ship sinking: on the other side foure men making prayers and giving thanks unto God upon their knees; with this sentence: Man purposeth; God disposeth. 1588. Also, for the lasting memory of the same matter, they have stamped in Holland divers such like coines, according to the custome of the ancient Romans.

While this woonderfull and puissant Navie was sayling along the English coastes, and all men did now plainely see and heare that which before they would not be persuaded of, all people thorowout England prostrated themselves with humble prayers and supplications unto God: but especially the outlandish Churches (who had greatest cause to feare, and against whom by name, the Spaniards had threatened most grievous torments) enjonyed to their people continuall fastings and supplications, that they might turne away Gods wrath and fury now imminent upon them for their sinnes: knowing right well, that prayer was the onely refuge against all enemies, calamities, and necessities, and that it was the onely solace and reliefe for mankinde, being visited with affliction and misery. Likewise such solemne dayes of supplication were observed thorowout the united Provinces.

Also a while after the Spanish Fleet was departed, there was in England, by the commandement of her Majestie, and in the united Provinces, by the direction of the States, a solemne festivall day publikely appointed, wherein all persons were enjoyned to resort unto the Church, and there to render thanks and praises unto God: and the Preachers were commanded to exhort the people thereunto. The foresayd solemnity was observed upon the 29 of November; which day was wholly spent in fasting, prayer, and giving of thanks.

Likewise, the Queenes Majestie herselde, imitating the ancient Romans, rode into London in triumph, in regard of her owne and her subjects glorious deliverance. For being attended upon very solemnely by all the principall
estates and officers of her Realme, she was carried thorow her sayd City of London in a tryumphant chariot, and in robes of triumph, from her Palace unto the Cathedrall Church of Saint Paul, out of the which the ensignes and colours of the vanquished Spaniards hung displayed. And all the Citizens of London in their Liveries stood on either side the street, by their severall Companies, with their ensignes and banners: and the streets were hanged on both sides with Blew cloth, which, together with the foresayd banners, yeelded a very stately and gallant prospect. Her Majestie being entered into the Church, together with her Clergie and Nobles gave thanks unto God, and caused a publike Sermon to be preached before her at Pauls crosse; wherein none other argument was handled, but that praise, honour, and glory might be rendered unto God, and that Gods name might be extolled by thanksgiving. And with her owne princely voice she most Christianly exhorted the people to doe the same: whereupon the people with a loud acclamation wished her a most long and happy life, to the confusion of her foes.

[1. 606.] Thus the magnificent, huge, and mighty fleet of the Spaniards (which themselves termed in all places invincible) such as sayled not upon the Ocean sea many hundreth yeeres before, in the yeere 1588 vanished into smoake; to the great confusion and discouragement of the authours thereof. In regard of which her Majesties happy successe all her neighbours and friends congratulated with her, and many verses were penned to the honour of her Majesty by learned men, whereof some which came to our hands we will here annexe.
THE SPANISH ARMADA

AD SERENISSIMAM ELIZABETHAM
ANGLIÆ REGINAM.

THEODOR. BEZA.

Traverat innumeris Hispanus navibus æquor,
Regnis juncturus spectra Britannia suis.
Tanti hujus, rogitas, quæ motus causa? superbos
Impulit Ambitio, vexit Avaritia.
Quàm bene te ambitio mersit vanissima ventus?
Et tumidos tumidæ vos superastis aquæ!
Quàm bene totius raptores orbis avaros,
Hausit inexhausti justa vorago maris!
At tu, cui venti, cui totum militat æquor,
Regina, ò mundi totius una, decus,
Sic regnare Deo perge, ambitione remota,
Prodiga sic opibus perge juvare pios,
Ut te Angli longûm, longûm Anglis ipsa fruaris,
Quàm dilecta bonis, tam metuenda malis.

The same in English.

The Spanish Fleet did flote in narrow Seas,
And bend her ships against the English shore,
With so great rage as nothing could appease,
And with such strength as never scene before:
And all to joyne the kingdome of that land
Unto the kingdomes that he had in hand.
Now if you aske what set this king on fire,
To practise warre when he of peace did treat,
It was his Pride, and never quencht desire,
To spoile that Islands wealth, by peace made great:
His Pride which farre above the heavens did swell,
And his desire as unsuffic’d as hell.
But well have windes his proud blasts overblownen,
And swelling waves alayd his swelling heart,
Well hath the Sea with greedie gulfs unknowen,
Devoured the devourer to his smart:
And made his ships a pray unto the sand,
That meant to pray upon anothers land.
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And now, O Queene, above all others blest,
For whom both windes and waves are prest to fight,
So rule your owne, so succour friends opprest,
(As farre from pride, as ready to do right)
That England you, you England long enjoy,
No lesse your friends delight, then foes annoy.

[I. 607.] A briefe and true report of the Honorable voyage
unto Cadiz, 1596. of the overthrow of the
kings Fleet, and of the winning, sacking, and
burning of the Citie, with all other accidents
of moment, thereunto appertaining.

After that the two most Noble and Ren-
nowmed Lords Generals: The L. Robert
Earle of Essex, and the L. Charles
Howard L. High Admirall of England,
were come unto Plymmouth (which was
about the beginning of May last, 1596.)
being there accompanied with divers
other noble Peeres, as the Earle of Sussex, the L.
Thomas Howard, the L. Harbert, the L. Warden Sir
Walter Raleigh: the L. Marshall Sir Francis Vere: the
L. Burk, Don Christopher young Prince of Portingall,
young Count Lodovick of Nassaw, and the Admirall of
the Hollanders, Sir John Vanderfoord: besides many
other most worthy Knights and Gentlemen of great
woorth attending upon this most honorable Action: It
pleased them, there to make their abode for the time of
that moneth, as well for the new furnishing and re-
victualing of her Majesties Royall Navie: as also for
the expecting of some other ships, which were to come
from divers places of the Realme, and were as yet want-
ing: making that place as it should seeme the Rendevous
for all the whole Fleete, thereto complete the full number
of al such companies both for sea and land: as was in
their noble and deepe wisedomes thought meeete and
agreed upon.
THE VOYAGE TO CADIZ

All the time of this their abode there, there was a most zealous and diligent care had for the holy service of God, dayly and reverently to be frequented: and also for other good and civill orders of militarie discipline to be observed, to the exceeding great comfort and rejoycing of all the hearts of the godly and well disposed.

And for that it might the better appeare, that there was small hope of pardon to be expected of the offenders, if they did at any time neglect their duties, about due observation of matters of importance: Their orders, lawes, and decrees being once published: about the 8. or 9. of the same moneth, there were two offenders executed a little without the towne, in a very fayre pleasant greene, called the Ho: the one for beginning of a muteny in his company, the other for running away from his Colours.

And about the same time in the Dutch Regiment, an other for murthering of one of his companions, about a quarrell betweene themselves, rising as it was supposed, upon their drinke, was by order of Martiall law, presently tyed to the partie so murthered, and forthwith both of them so cast into the sea.

Moreover, about the 28. of the same moneth, a certaine Lieutenant (whose name I will forbeare) was by sound of Drumme publike in all the streetes disgraced, or rather after a sort disgraced, and cashier'd for bearing any farther Office at that time, for the taking of money by way of corruption, of certaine prest soldiers in the Countrey, and for placing of others in their roomes, more unfit for service, and of lesse sufficiency and abilitie. This severe executing of justice at the very first did breed such a deepe terror in the hearts of the whole armie, that it seemed to cut off all occasion of the like disorder for ever afterwards to be attempted.

And here before their departure from Plymmouth, it pleased their Lordships to publish in print, and make knowne to all the world, especially to such as whom it concerned, and that both in the Latine, French, Dutch,
English and Spanish tongue, what were the true, just, and urgent causes, that at this time provoked her Majestie, to undertake the preparing and setting forth of this so great a Navie, annexing thereunto a full declaration, what was their good will and pleasure should be done and performed of all them that ment not to incurre their owne private present daungers, or else were willing to avoyde her Majesties future indignation and displeasure.

Likewise now, at the same instant, their owne most provident and godly decrees, which they had devised for the honest carieage of every particular person in their degrees and vocation, were made knowne to all men, and published in sundry writings, with divers great punishments, set downe and appointed for the wilfull offenders and breakers of the same.

Thus then, all things being in very good order and well appointed, the most holy name of our Omnipotent God being most religiously and devoutly called upon, and his blessed and sacred Communion being divers times most reverently and publiquely celebrated: These two most noble personages, with all their honorable Associats, and most famous worthy Knights, Gentlemen, Captaines, Leaders, and very willing and expert Souldiers, and Mariners, being furnished with 150. good sayle of shippes or thereabout: In the name of the most High & ever-living God, and with all true and faithful obedience, to her sacred Majesty, to the infinite good and tranquillitie of our Countrey, and to the perpetuall glory, and triumphant renowne of the eternall memory of their honorable names to all posterity, the first day of June embarked themselves, weighed Ancre, and hoysed up sayle, and put to sea onward their journey from the Sownds of Plymmouth.

The winde, at the first setting foorth, seemed very favourable: but yet in the evening growing very scant, and all that night falling more and more against us, and we having sayled no further then to a certaine place
THE VOYAGE TO CADIZ

A.D. 1596.
called Dodman head: we were constrained the next day, to make our returne to the road of Plymouth againe, and there in the Sowndes to lie at ancre for that night.

About this time, and in this very place, by good fortune there came to my handes a prayer in English, touching this present Action, and made by her Majestie, as it was voyced: The prayer seemed to me to be most excellent, aswell for the matter, as also for the manner, and therefore for certaine divers good motives which then presently came to my minde, and whereof hereafter in his more convenient time and place, I will make farther mention, I presumed at that very instant to translate it into Latine.

The Prayer is thus.

Most Omnipotent maker and guide of all our worlds masse, that onely searchest and fadomest the bottome of all our hearts conceits, and in them seest the true originals of all our actions intended: thou that by thy foresight doest truely discerne, how no malice of revenge, nor quittance of injury, nor desire of bloodshed, nor greediness of lucre hath bred the resolution of our now set out Army, but a heedfull care, & wary watch, that no neglect of foes, nor over-suretie of harme might breed either danger to us, or glory to them: these being the grounds wherewith thou doest inspire the mind, we humbly beseech thee with bended knees, prosper the worke, and with best forewindes guide the journey, speed the victory, and make the returne the advancement of thy glory, the triumph of their fame, and surety to the Realme, with the least losse of the English blood. To these devout petitions Lord give thou thy blessed grant.

My homely translation is thus.

Suumæ præpotens Deus, immensæ hujus totius nostri mundi molis fabricator & Rector, qui solus perscrutaris intimos cordis nostri sensus, & ad fundum usque nostrarum cogitationum explorando penetras, ac in eis,
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quid verè, & ex animo cogitemus, & quae sint actionum nostrarum rationes, ac fundamenta, cognoscis: Tu, qui ea, quae in te est, ab omni æternitate præscientia, vides, quod nec alicuæ ulciscendi malitiosa cupiditas, nec injuriarum referendarum, desiderium, nec sanguinis effundendi sitis, nec alicujus lucris, quæstusve aviditus ad istam classem præparandam, & emittendam nos commoverit: sed potius, quod provida quædam cura, solersque vigilantia huc nos impulerit: ne vel inimicorum nostrorum neglectus, vel status nostri firmitatis nimium secura cogitatio, aut illis gloriam & honorem, aut nobis damnum & periculum pariat: Cum, inquam, hæc sint nostri, quicquid attentatur, negotii fundamenta: cumque tu hunc nobis animum, mentemque injeceris, ut istud aggrederemur: curvatis genibus a te humillime petimus, ut velis hoc nostrum inæptum secundissimè fortunare, totum iter prosperimis flatibus dirigere, celerem & expeditam victoriam nobis concedere, reditumque talem nostris militibus elargiri, qualis & nomini tuo incrementum gloriae, & illis famæ, laudisque triumph, & Regno nostro firmam tranquillitatem possit apportare: idque cum minimo Anglorum sanguinis dispendio. His nostris religiosis petitionibus concede, Domine, sacro-sanctam & annuentem voluntatem tuam.

After that we had anchored at Plymouth that night, as I have said, the third of June very early in the morning, having a reasonable fresh gale of winde, we set sayle, and kept our course againe, and the ninth of the same moneth comming something neere to the North cape, in a maner in the same altitude, or not much differing, which was about xliii. degrees, and something more, yet bearing so, as it was impossible to bee descried from the land: There it pleased the Lords to call a select Counsell, which was alwayes done by hanging out of a flage of the armes of England, and shooting off of a great warning peece. Of this select or privie Coun-cell, were no moe then these: The two Lords Generall,
the Lord Thomas Howard, the Lorde Warden Sir Walter Raleigh, the Lord Martiall Sir Francis Vere, Sir George Cary master of the Ordinance, Sir Coniers Clifford, and Sir Anthony Ashley, Clarke of the sayde Counsell. And when it pleased the Lords Generall to call a common Counsell (as often times they did upon weightie matters best known to their honours) then they would cause an other kinde of flagge to be hanged out, which was the Redcrosse of S. George, and was very easie to be discerned from the other that appertained onely to the select Counsell, and so often as this flagge of Saint George was hanged out, then came all the Masters and Captaines of all the ships, whose opinions were to be demanded, in such matters as appertayned unto this sayd select Counsell: It was presently concluded, that our course in sayling should forthwith be altered, and that we should beare more into the West, for some purposes to them best known.

At that very instant many letters of instructions were addressed and sent to every particular Master and Captaine of the Ships: What the contentes of those letters of instructions were it was not as yet knowne unto any, neither was it held meet to be enquired or knowen of any of us. But under the titles and superscriptions of every mans particular letter these words were endorsed. Open not these letters on pain of your lives, unles we chance to be scattered by tempest, and in that case open them, and execute the contents thereof: but if by mishap you fall into your enemies hand, then in any case cast them into the sea, sealed as they are. It should seeme that these letters did conteine in them the principall place and meaning of this entended action, which was hitherto by their deepe foresights kept so secret, as no man to my knowledge either did, or coulde so much as suspect it, more then themselves, who had the onely managing thereof. A conceite in my judgement of greatest moment in the world, to effect any matter of importance. I meanes, to entertaine those two
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vertues, Fidem, & Taciturnitatem: so much commended by the old writers. And if there was ever any great designation, in this our age, and memorie, discreetly, faithfully, and closely caried, I assure my selfe it was this, and though it were but in respect of that poynt onely: yet for such faithfull secrecie, it deserveth immortall praise.

All this while, our ships, God be thanked, kept in a most excellent good order, being devided into five squadrons: that is to say, The Earle of Essex, the Lord Admirall, the Lord Thomas Howard, the Lord Warden Sir Walter Raleigh, and the Admirall of the Hollanders. All which squadrons, albeit they did every day separate themselves of purpose, by the distance of certaine leagues, as well to looke out for such shippes as were happily under sayle, as also for the better procuring of sea-roome: yet alwayes commonly eyther that day, or the next day, towarde evening, they came all together, with friendly salutations and gratulations one to an other: which they terme by the name of Hayling: a ceremonie done solemnly, and in verie good order, with sound of Trumpets and noyse of cheerefull voyces: and in such sort performed as was no small encouragement one to the other, beside a true report of all such accidents, as had happened in their squadrons.

Hitherto, as I sayde, our journey was most prosperous, and all our shippes in very good plight, more then that the Mary Rose, by some mischance, either sprang or spent her foreyarde, and two dayes after Sir Robert Crosse had in a manner the like mischance.

Nowe being thus betweene the North cape, and cape S. Vincent, and yet keeping such a course a loose, that by no meanes, those from the shoare might be able to descrie us: The tenth of June, a French Barke, and a Fleming comming from the coast of Barbarie were brought in by some of our companie: but they were both of them very honourably and well used by the Lords Generall: and so after a fewe dayes tarrying, were
peaceably sent away, after that they had conferred with them about such matters, as was thought good in their honorable wisedomes.

The twelfth of the same moneth, Sir Richard Levison Knight, assisted with Sir Christopher Blunt, fought with three Hamburgers, and in that fight slewe two of them, and hurt eleven, and in the ende brought them all three in: and this was the very first hansell and maydenhead (as it were) of any matter of importance, or explyot woorthy observation that was done in the way outward of this honorable voyage, and was so well perfourmed of those most worthy Gentlemen, as every man highly commended them for their great valeure, and discretion, and no lesse rejoicyed at this their fortunate successe.

The next day after, Sir Richard Weston meeting with a Flemming, who refused to vale his foretoppe, with the like good courage and resolution, attempted to bring him in. The fight continued very hot betweene them, for a good space: in the end the Swan, wherein the sayd Sir Richard was, had her forebeake strooken off: and having spent before in fight the one side of her tire of Ordinance, while she prepared to cast about, and to bestowed on him the other side, in the meane time the Flemming taking this opportunity, did get almost halfe a league from him: and so for that time made his escape. And yet the next day after, the sayd Flemming being in a manner got to the very mouth of the River up to Lisbone, was taken, and brought in by M. Dorrell, being Captaine of the John and Francis of London. Thus by deviding their squadrons, and spreading the whole sea over a mighty way, there could not so much as the least pinke passe but she was espied and brought in.

The 13. 14. and 15. dayes, certaine little stragling Caravels were taken by certaine of the Fleete, and in one of them a young beggarly Fryer utterly unlearned, with a great packet of letters for Lisbone: the poore wretches were marvellously well used by the Lords
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Generall, and that Caravel, and the like still as they were taken were comman'ded to give their attendance, and their Honors did understand what they might of these poore men, of the estate of Spaine for that present.

About this time and in this place it was, that first in all my life time I did see the flying fishes, who when they are hardly pinched and chased by the Bonitoes and other great fishes, then to avoyde the daunger, they presently mount up, and forsake the water, and betake themselves to the benefite of their winges and make their flight, which commonly is not above five or sixe score, or there about, and then they are constrayned to fall downe into the water againe, and it is the Mariners opinion that they can fly no longer then their wings be wet. The fish it selfe is about the bignesse of a Mackrell or a great white Hearing, and much of that colour and making, with two large wings shaped of nature very cunningly, and with great delight to behold, in all the world much like to our Gentlewomens dutch Fans, that are made either of paper, or parchment, or silke, or other stufte, which will with certaine pleights easily runne and fold themselves together. One of these flying fishes was presented to my L. Admirall by a fisher man, and newly taken in his L. returne from Cadiz, and then I had good leasure and opportunitie to view it.

The 18. day early in the morning wee tooke an Irish man, and he came directly from Cadiz, having beene there but the day before at twelve of the clocke at high noone. This man being examined, told truely that there was now great store of shipping at Cadiz, and with them xviii. or xix. gallies in a readinesse, and that among those ships there were divers of the kings best: and namely, that the Philip of Spaine was amongst them, but what their intent was, hee could not tell. This man was commanded also to give his attendance.

The 20. of June being Sunday, we came before Cadiz very early in the morning, and in all this time as yet, the whole Navy had not lost either by sicknesse or by any
THE VOYAGE TO CADIZ

other maner of wayes sixe men to my knowledge: as for the Dutch company, I am not able precisely to say what happened there, for that they were no part of our charge to be looked unto, but were a regiment entire of themselves, and by themselves to be provided for, either for their diet, or for the preservation of their healths by phisicke.

Thus then I say, being all in good plight and strong, the 20. of June wee came to Cadiz, and there very earley in the morning presented our selves before the Towne, ryding about a league or something lesse, from it. The sea at that instant went marvelous high, and the winde was exceeding large. Notwithstanding, a Councell being called, our Lords Generall foorthwith attempted with all expedition to land some certaine companies of their men at the West side of the Towne, by certaine long boats, light horsemen, pynnesses, and barges made for the purpose, but could not compasse it, and in the attempting thereof, they chanced to sinke one of their Barges, with some foure score good soouldiers well appointed in her, and yet by good hap and great care, the men were all saved excepting viii. And therefore they were constrained to put off their landing till an other more convenient time.

That morning very timely, there lighted a very faire dove upon the maine yard of the L. Admirals ship, and there she sate very quietly for the space of 3. or 4. houres, being nothing dismayed all that while, every man gazed and looked much upon her, and spake their minds and opinions, yet all concluding by no meanes to disquiet her: I for my part, tooke it for a very good omen and boading, as in trueth (God be thanked) there fell out nothing in the end to the contrary. And as at our very first comming to Cadiz this chanced, so likewise on the very last day of our departing from the same towne, another Dove presented her selfe in the selfe same order into the same ship, and presently grew wonderfull tame and familiar to us all, and did so still keepe us company, even till our arrivall here in England.
We no sooner presented our selves, but presently a goodly sort of tall Spanish ships came out of the mouth of the Bay of Cadiz, the Gallies accompanying them in such good order, and so placed as all of them might well succour each other, and therewithall kept themselves very close to their towne, the castle, and the forts, for their better guard and defence, abiding there still, and expecting our farther determination. All that day passed, being very rough and boysterous, and little or nothing could be done, more then that about the evening there passed some friendly and kinde salutations sent one from the other in warlike maner, by discharging certain great peeces, but to my knowledge no hurt done at all, or else very litle.

A carefull and diligent watch was had all that night thorough out the whole armie, and on monday morning being the 21. day, the winde and weather being become moderate and favourable, betweene five and sise of the clocke in the morning, our ships in the name of almighty God, and in defence of the honour of England, without any farther delay, with all speed, courage, and alacritie, did set upon the Spanish ships, being then under sayle, and making out of the mouth of the Bay of Cadiz, up toward Puente de Suaço on Granada side, being in number lix. tall ships, with xix. or xx. Gallies attending upon them, sorted in such good order, and reasonable distance as they might still annoy us, and always relieve themselves interchangeably: having likewise the Castle, Forts, and Towne, continually to assist them and theirs, and always reddie to play upon us and ours.

In most mens opinions it seemed that the enemy had a wonderful advantage of us, all circumstances being well weighed, but especially the straightnesse of the place, and the naturall forme and situation of the Bay it selfe, being rightly considered. For albeit the very Bay it selfe is very large and exceeding beautifull, so that from Cadiz to Port S. Mary, is some vi. or vii. English miles over or there abouts, yet be there many rockes, shelves, sands
and shallowes in it, so that the very chanell & place for sea roome, is not above 2. or 3. miles, yea and in some places, not so much, for the ships of any great burthen, to make way in, but that they must either be set on ground or else constrained to run fowle one on another. All this notwithstanding, with great and invincible courage, the Lords generall presently set upon them, and sorting out some such convenient ships, as to their honorable wisedomes seemed fittest for that times service, they were driven to take some other course then before had beene by them intended. Wherefore upon a grave consultation had by a select Counsell, what great dangers might ensue upon so mightie a disadvantage as appeared in all probability, if it were not by good and sound judgement prevented, & therwithall in their singular wisedomes foreseeing that some great stratageme might be practised by the enemy, either by fire-worke, or some other subtill politike devise, for the hazarding of her Majesties ships of honor in so narrow a place, thus with al expedition they concluded that the Vice-admirall, the L. Thomas Howard, that most noble L. Howard (whose exceeding great magnanimity, courage, & wisedome, joyned with such an honorable kind of sweet courtesie, bountie, and liberalitie, as is not able by me & my weakenes to be expressed, hath wonne him all the faithfull loving hearts of as many as ever have had any maner of dealing with him) This L. Thomas, I say, in ye Non Pareille for that time, & the Reare Admirall Sir Walter Raleigh (a man of marvelous great worth & regard, for many his exceeding singular great vertues, right fortitude & great resolutenes in all matters of importance) in the Warspight associated with divers most famous worthy knights, namely, Sir Francis Vere the L. Martiell in the Rainbow, Sir George Cary M. of the Ordinance, in the Mary rose, Sir Robert Southwell in the Lyon, gentlemen for all laudable good vertues, and for perfect courage & discretion in all military actions, of as great praise & good desert as any gentlemen of their degree whosoever,
having with them some of ye ships of London, and some of the Dutch squadron of reasonable burthen, should leade the dance, & give the onset, and that the two most noble Lords generall with some others of their companies, should in their convenient time & order, second the maine battell. The fight being begunne and grown very hot, the L. Generall the Earle of Essex, (whose infinite princely vertues, with triumphant fame, deserve to be immortalized) being on Port S. Mary side, upon a sudden & unlooked for of others, thrust himselfe among the formost into the maine battell. The other most honorable L. Generall (whose singular vertues in all respects are of such an excellencie & perfection, as neither can my praise in any part increase them, nor any mans envy any whit blemish or diminish them) understanding, the most noble Earle to be in fight among them, & perceiving by the M. of his ship, the Arke royall, that for lacke of water, it was not possible, that he might put any neerer, without farther delay, called presently for his Pynnesse, and in the same Pynnesse put himselfe, and his honorable son L. William Howard that now is, aboord the Honor de la mer, & there remained in the fight till the battell was ended. The fight was very terrible, and most hideous to the beholder by the continuall discharging of those roaring thundering great peeces, on all sides, and so continued doubtful till about one or two of the clocke in the afternoone: about which time the Philip, whom in very truth, they had all most fancie unto, began to yeeld and give over, her men that remained alive shifting for themselves as they were able, and swimming and running a shoare with all the hast that they could possibly, & therewithall, at the very same instant themselves fired their ship, and so left her, & presently thereupon a great Argosie, with an other mighty great ship, fired themselves in ye like maner. Immediatly hereupon, the residue of the ships, ran themselves on ground, as farre from us as they could, and therby purchased their owne safety, or rather breathing

[1. 612]
Sir Robert Southwell.
From an Original by Henry Cornelius Vroom.

His Autograph from an original Letter in the Possession of John Thane.
space for the time. Of them all two faire ships only were boorded and taken by our men with most part of their furniture in them, the one called S. Matthy, a ship by estimation of some xii. hundred tunne, and the other S. Andrew, being a ship of not much lesser burthen. The Gallies, seeing this suddaine great victorious overthrow, made all the hast they could toward the Bridge called Puente de Suaço, and there shrowded themselves in such sort as our shippes could not by any meanes possible come nigh them for lacke of water.

The Spanish ships in all were lix. & as is sayd, all tall ships & very richly furnished and well appointed, whereof some of them were bound for the Indies, and other fraughted and furnished for Lisbon, as themselves affirme: and had we not come that very time that we did, (which for my part, I do not attribute so much unto meere chance, as to some secret deepe insight and foreknowledge of the two most worthy Lords generall, who no doubt spared for no cost or labour for true intelligence) we had certainly mist of them all.

Of what great wealth and riches these ships were, that I leave to other mens judgement and report, but sure I am, that themselves offered two millions and a halfe of ducats for the redemption of the goods and riches that were in them: which offer of theirs, albeit it was accepted of the Lords Generall, and should have beene received, yet we were defeated of it, as hereafter shall be more at large declared.

What maner of fight this was, & with what courage performed, and with what terror to the beholders continued, where so many thundring tearing peeces were for so long a time discharged, I leave it to the Reader to thinke & imagine. Yet such was the great mercy & goodnes of our living God, that in all this cruell terrible fight, in the end, there were not either slaine or hurt by any maner of meanes (excepting one mischance that happened, wherof I will by & by make mention) many above the number of 100. of our men: notwithstanding
divers of our shippes were many times shot thorow and thorow: yea and some of them no lesse then two and twentie times, as I was enformed by credible report of the Captaine and Masters themselves. I knowe not of any other hurt done, saving onely that Sir Robert Southwell, who alwayes shewed himselfe a most valiant resolute knight in all this action, making a litle too much haste with his Pinnesse to boord the Philip, had there his said Pinnesse burnt with the Philip at the same instant, and yet by good care and diligence his men were saved.

One other mischance (as I said) there happened, and it was thus: One of the Flemings flieboats, who had, in all the conflict before, caried himselfe very well and valiantly, about ten of the clocke while the fight continued sharpest, chanced by great negligence and misfortune, to be fired and blown up by his owne powder, who could not have any fewer in him, then one hundred fighting men by all supposall, and so in the very twinkleling of an eye, both shippe and men were all cast away, excepting vii. or viii. which by very good fortune, and great care and diligence of some of the other ships were saved.

Immediatly upon this notable victory without any farther stay in all the world, the Lord generall the Earle of Essex put to shore, and landed about 3000. shot, & pikemen: of the which number the one halfe was presently dispatched to the bridge Puente de Suaco, under the conduct of three most famous worthy knights, Sir Christopher Blunt, Sir Coniers Clifford, & Sir Thomas Gerard: with the other halfe, being about fifteene hundred, the most noble Earle of Essex hismelse, being accompanied with divers other honorable Lords, namely the Earle of Sussex, the Lord Harbert, the Lord Burk, Count Lodovick of Nassaw, the Lord Martiall Sir Francis Vere, with many other worthy Knights, and men of great regard, who all in that dayes service did most valiantly behave themselves, with all expedition
possible marched on foote toward the towne of Cadiz, which was about three English miles march. That time of the day was very hot and faint and the way was all of dry deepe slyding sand in a manner, and beside that, very uneven, and by that meanes so tiresome and painefull as might be. The enemie having reasonable companie both of horse and footemen, stooede in a readinesse some good distance without the towne to welcome us, and to encounter the Lorde Generall. But the most famous Earle with his valiant Troopes, rather running in deede in good order, then marching, hastened on them with such unspeakeable courage and celeritie, as within one houres space and lesse, the horsemen were all discomfited and put to flight, their leader being strooken downe at the very first encounter, whereat the footemen being wonderfully dismayed and astonished at the unexspected manner of the Englishmens kinde of such fierce and resolute fight, retyred themselves with all the speede possible that they could, to recover themselves into the Towne againe, which being done by them, with farre swifter legges then manly courage, our men were enforced to skale the walles: which thing in very deede, although it was not without great danger and difficulty to be perfourmed: Yet such was the invincible resolution, and the wonderfull dexterity of the English, that in one halfe houre or thereabout, the enemie was repulsed, and the towne wall possessed, by the noble Earle himselfe, being in all this action, either the very first man or els in a manner joined with the first.

The towne walles being then possessed, and the English Ensigne being there displayed upon them, with all speede possible they proceeded on to march through the towne, making still their waie with sworde and shot so well as they could, being still fought withall at every turne.

Immediately upon this most famous entrie, the noble Earle, (according to their resolutions, as I take it, put
downe before) was seconded by the noble L. Admirall in person, who was accompanied, with the noble L. Thomas Howard, the most worthy gentleman his sonne, now L. Howard, Sir Robert Southwell, Sir Richard Levison, and with divers other gentlemen, his L. followers of good account: his colours being advanced by that valiant resolute gentleman, (a man beautified with many excellent rare gifts, of good learning and understanding) S. Edward Hobby Knight. And thus he likewise marching with al possible speede on foot, notwithstanding his L. many yeres, the intolerable heate for the time, and the overtiring tedious deepe sands, with other many impediments: Yet in good time, joyned himselfe with the Earle and his companies, and gave them the strongest, and best assistance that he could.

Thus then the two Lords Generall with their companies being joyned together, and proceeding so farre as the market place, there they were hotly encountered, where and at what time, that worthy famous knight Sir John Winkfield, being sore wounded before on the thigh, at the very entry of the towne, and yet for all that no whit respecting himselfe, being caried away with the care he had to encourage and direct his company, was with the shot of a musket in the head most unfortunately slaine.

And thus before eight of the clocke that night were these two most noble Lords General, Masters of the market place, the forts, and the whole Towne and all, onely the Castle as yet holding out, & from time to time as they could, still annoying them with seven battering pieces. By this time night began to grow on, and a kind of peace or intermission was obtained by them of the Castle: to whome the Lords Generall had signified: that unlesse before the next day in the morning they would absolutely render themselves, they should looke for no mercy, but should every one be put to the sword: upon which message they tooke deliberation that night: but in the morning before breake of day
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they hanged out their flag of truce, and so without any further composition did yeeld themselves absolutely to their mercy, and delivered up the Castle.

And yet notwithstanding all this, in the night time while they had this respite to pause, and deliberate about the peacemaking, there were divers great and suddaine alarms given: which did breed some great outrages and disorder in the towne. At every which alarme, the two Lordes Generall shewed themselves marvelous ready & forward, insomuch that at the very first alarme, skant wel furnished with any more defence then their shirts, hose, and doublets, & those too altogether in a maner untied, they were abroad in the streetes themselves, to see the uttermost of it. But for that it is not as yet very well knowen (or at the least not well knowen unto me) either wherfore, or by whom these alarmes were attempted: I am therefore to intreat, that a bare report, that such a thing was done, may suffice.

These things being done, and this surrender being made, present proclamation was published, that the fury now being past, all men should surcease from all maner of blood and cruell dealing, and that there should no kind of violence or hard usage be offered to any, either man, woman or child, upon paine of death: And so permitting the spoyle of so much of the towne as was by them thought meete, to the common soldiers for some certaine dayes, they were continually in counsell about other grave directions, best knowen to their honorable wisdomes.

This honorable and mercifull Edict I am sure was streightly and religiously observed of the English: But how well it was kept by the Dutch, I will nether affirme, nor yet denie. For I perceive betweene them and the Spaniards there is an implacable hartburning, and therefore as soone as the Dutch squadron was espied in the fight, immediatly thereupon both they of Sivil and S. Lucar and also some of some other places did not onely arrest all such Dutch ships, as delt with them friendly
by the way of traffick & Marchandise, and so confiscated their goods, but also imprisoned the Marchants and Owners of the same, and, as the report goeth, did intreat many of them with extreame cruelty thereupon.

In the meane while the very next day being the two and twenty day of June, all the Spanish shippes which were left on ground in the Bay of Cadiz, where the great overthrowe had bee but the day before, were by the Spaniards themselves there set on fire, and so from that time forward they never left burning of them, till every one of them, goods and all, as farre as wee know were burnt and consumed. This their doing was much marvelled at of us, and so much the more, for that, as I sayd before, there had bene made some offer for the redemption and saving of the goods, and it was not to them unknownen that this their offer was not misliked, but in all probabilite should have bene accepted. The common opinion was, that this was done either by the appointment of the Duke de Medina Sidonia, or els by expresse commandement from the higher powers.

Not long after the same time (three dayes as I remember) the gallies that were runne on ground, did quitte themselves also out of that place, and by the bridge of the Iland called Puente de Suaco, made their way round about the same Iland, and so by putting themselves to the maine sea, escaped to a towne called Rotta, not farre off, but something up towards the Towne of Saint Lucars, and there purchased their safety by that meanes.

Thus was this notable victorie, as well by sea as by land, both begunne and in effect perfourmed, within the compasse, in a maner, of fourteeene houres: A thing in trueth so strange and admirable, as in my judgement will rather bee wondered at then beleived of posterity. And if ever any notable exploit in any age was comparable to Caesars Veni, Vidi, Vici, certainly in my poore opinion it was this.
Here it is to be wished (and perchance of some too it is looked for) that every mans particular worthy acte in this dayes service, with the parties names also, should be put downe, that thereby both they and their good deserts might be registred to all posteritie: and for my part I would it were so, and wish I were able to doe it. But for that I confesse it is a matter that passeth my power, yea, and for that I thinke it also a thing impossible to be precisely perfourmed by any other, I am to crave pardon for that I rather leave it out altogether, then presume to doe it maymedly: and in this point I referre the Reader onely to the Mappe that is set forth of this journey, where it is in some parte conveniently touched and specified.

The Towne of it selfe was a very beautifull towne, and a large, as being the chiefe See of the Bishop there, and having a goodly Cathedrall Church in it, with a right goodly Abbey, a Nunnery, and an exceeding fine College of the Jesuites, and was by naturall situation, as also by very good fortification, very strong, and tenable enough in all mens opinions of the better judgement. Their building was all of a kind of hard stone, even from the very foundation to the top, and every house was in a manner a kind of a fort or Castle, altogether flat-roofed in the toppe, after the Turkish manner, so that many men together, and that at ease, might walke thereon: having upon the house top, great heapes of weighty stoanes piled up in such good order, as they were ready to be thowen downe by every woman most easily upon such as passed by, and the streetes for the most part so exceeding narrow, (I thinke to avoide the intolerable great heat of the Sunne) as but two men or three at the most together, can in any reasonable sorte march thorough them, no streete being broader commonly then I suppose Watling streete in London to be.

The towne is altogether without glasse, excepting the Churches, yet with faire comely windowes, and with faire grates of iron to them, and have very large folding leaves
of wainscot or the like. It hath very fewe Chimnies in it, or almost none at all: it may be some one chimney in some one or other of the lower out roomes of lest account, serving for some necessary uses, either to wash in, or the like, or els nowe and then perchance for the dressing of a dish of meate, having, as it should seeme unto me, alwayes a greater care and respect how to keepe themselves from all kind of great heat, then how to provide for any store of great roste. It had in it by report of them that should best know it, some foure thousand and moe, of very good able fighting men, and sixe hundred horsemen at the least. No question but that they were well furnisshed of all things appertaining thereunto, especially so many good ships lying there, and being so well stored with all manner of munition, shot, and powder, as they were.

Whether they had knowledge of our comming or no, I can say nothing to it: Themselves give it out that they understood not of it, but onely by a Caravel the Friday at evening before we came. But whether they knew it or no, thus much I dare boldly affirmme, that if the English had bene possessed of that or the like Towne, and had bene but halfe so well provided as they were, they would have defended it for one two moneths at the least, against any power whatsoever in al Christendome. But surely GOD is a mighty GOD, and hath a wonderfull secret stroke in all matters, especially of weight and moment. Whether their hearts were killed at the mighty overthrow by sea, or whether they were amased at the invincible courage of the English, which was more then ordinary, caring no more for either small shot or great, then in a maner for so many hailestones, or whether the remorse of a guilty conscience toward the

[1. 615.] English nation, for their dishonorable and divelish practises, against her Sacred Majestie, and the Realme, (a matter that easily begetteth a faint heart in a guilty minde) or what other thing there was in it I know not, but be it spoken to their perpetuall shame and infamie,
[Text in German, possibly describing a historical event or map reading instructions.]
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there was never thing more resolutely perfourmed of the courageous English, nor more shamefully lost of the bragging Spaniard.

Of what wealth this towne should be, I am not able to resolve the asker: for I confesse that for mine owne part, I had not so much good lucke, as to be partaker so much as, of one pennie, or penny worth. Howbeit my ill fortune maketh that towne never a whit the poorer. But as it should appeare by the great pillage by the common souldiers, and some mariners too, and by the goodly furnitures, that were defaced by the baser people, and thereby utterly lost and spoyled, as not woorth the carrying away, and by the over great plenty of Wine, Oyle, Almonds, Olives, Raisins, Spices, and other rich grocery wares, that by the intemperate disorder of some of the rasher sort were knockt out, and lay trampled under feete, in every common high way, it should appeare that it was of some very mighty great wealth to the first owners, though perchance, not of any such great commoditie to the last subduers, for that I judge that the better part was most ryotously and intemperately spent and consumed. A disorder in mine opinion very much to be lamented, and if it might be by any good meanes remedied, in my conceit, it were a most honourable device.

The Wednesday, Thursday, and Friday following, the Lords Generall spent in counsell, about the disposing of all matters, aswell touching the towne and prisoners, as also concerning all other matters, thought meete of them in their honourable wisedomes, and in all that meane while did shew such honourable bounty and mercy, as is not able to be expressed. For not onely the lives of every one were spared, but also there was an especial care had, that al the Religious, as wel men as women, should be well and favourably intreated, whom freely without any maner of ransome or other molestation, they caused to be safely transported over to Port Saint Marie, a towne in a manner as fayre as Cadiz: but at that time,
as the case did stand, certainly known to be of no
wealth in the world, and it was some sixe or seven miles
distant over against Cadiz, in a manner as Paules is against
Southwarke, on the other side of the Bay, in a part of
Andaluzia, subject to the territory of the Duke de
Medina Sidonia.

Moreover, at the same instant they did appoint that
worthy knight Sir Amias Preston, and some others in
some convenient Barkes, to transport over to the sayd
Towne safely and in good order, a hundred or moe
of the better sort of ancient gentlewomen, and marchants
wives, who were suffered to put upon themselves, some
of them two, yea, some three sutes of apparell, with
some convenient quantitie of many Jewels, Chains, and
other ornaments belonging to their estate and degree.
Such was the heroicall liberality, and exceeding great
clemencie, of those most honourable Lords Generall,
thereby, as it should seeme unto mee, beating downe
that false surmised opinion, which hath bene hitherto
commonly spread abroad, and setled among the Spaniards: which is, That the English doe trouble them
and their countries, more for their golde, riches and
pearle &c. then for any other just occasion. Whereas
by these their honourable dealings it is manifest to all
the world, that it is onely in respect of a just revenge
for the manifolde injuries, and most dishonourable
practises that have beene from time to time attempted
by them against us and our nation, and also in the de-
ience of the true honour of England: which they have
sought, and daylie doe seeke, by so many sinister and
reprochfull devices, so much as in them lieth, to deface.

Upon Saturday being the 26. Sir John Winkfield
knight was buried, in honourable and warlike manner,
so farre forth as the circumstances of that time and
place could permit. At whose funerals the Navie dis-
charged a great part of their Ordinance, in such order,
as was thought meete and convenient by the Lords
Generals commandement.
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The twenty seventh day being Sunday, in the Abbey the divine service was had, and a learned Sermon was made there by one Master Hopkins, the right honourable Earle of Essex his Preacher, a man of good learning and sweete utterance, and even there the same day, something before the sermon was made, these worthie Gentlemen following were knighted by the Lords General. And here I am to signify by the way that two of these were knighted three or foure dayes before, and some three or foure moe were knighted after that time, upon certaine occasions: but yet I holde it best (and I trust without offence) to recite their names in this place altogether.

The names of such noble men and gentlemen, as [I. 616.] were knighted at Cadiz in June 1596 by the two most honourable Lordes Generall.

Sir Samuel Bagnol.
Sir Arthur Savage.
The Earle of Sussex.
The Lord Harbert.
The Lord Burk.
Count Lodowick.
Sir William Howard.
Sir George D'Eureux.
Sir Henry Nevel.
Sir Edmund Rich.
Sir Richard Leven.
Sir Peter Egomort.
Sir Anthonie Ashley.
Sir Henry Leonard.
Sir Richard Levison.
Sir Horatio Vere.
Sir Arthur Throckmorton.
Sir Miles Corbet.
Sir Edward Conway.
Sir Oliver Lambert.
Sir Anthony Cooke.

Sir Richard Weston.
Sir Richard Wainman.
Sir James Wootton.
Sir Richard Ruddal.
Sir Robert Mansfield.
Sir William Mounson.
Sir John Bowles.
Sir Edward Bowes.
Sir Humphrey Druel.
Sir Amias Preston.
Sir Robert Remington.
Sir John Buck.
Sir John Morgan.
Sir John Aldridg.
Sir John Ashhindon.
Sir Matthew Browne.
Sir John Acton.
Sir Thomas Gates.
Sir Gilly Mericke.
Sir Thomas Smith.
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Sir Christopher Heydon. Sir Thomas Palmer.
Sir Francis Popham. Sir John Stafford.
Sir Philip Woodhouse. Sir Robert Lovel.
Sir Maurice Barkley. Sir William Harvie.
Sir George Gifford. Don Christ. prince of Portingal
Sir Robert Crosse. Sir John Vanderfoord, Ad-
Sir James Escudamor. mirall of the Hollanders.

I am not curious in placing these gentlemen, but put
them downe at a venture. Only I have observed, as
neere as I could, the just day and time when they
were created. And I trust where the place of it selfe
is so worthy and equall, there the bare naming and
placing of the parties, shal breede no offence, or make
a disparity. The two gentlemen that were last knighted
received their knighthood in the way of our returne
from Cadiz: the one of them upon the sea, not farre
from the Bay of the Groyne, at what time our ships
stood upon their staies for a space, while certaine
Pinnasses were sent to descie what shipping was at the
Groine: The other at Plimmouth in the open streete,
when the Lords Generall came from the Sermon. The
one a man of long service, and good desert among the
Dutch: the other of so many good parts of a worthy
gentleman, as the like are seldome seen to concurre
in any.

I spake in ye beginning of her Majesties praier,
which I presumed (though unworthy) to translate into
Latine: and nowe at this very time, there was some
opportunity offered, for to make some use of that
translation. For nowe being in Cadiz, attending upon
my most honourable good Lord, I talked with certaine
of the Religious men, such as I found learned, whereof
indeed there were some, though not very many. I
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talked also with the Bishop of Cusco there, a grave aged comely man, and being of late chosen to that Bishopricke, he was as then to have gone to the Indies, had not we then taken him prisoner, and so stayed his journey for that time. With these men ever as occasion did serve, I did seek nowe and then to spend some speech, and to entertaine time withal, I would breake with them of this our victorie, and of the injuries and bad dealings of their Prince and Countrey offered to her Majestie, whereby shee was provoked, and in a manner drawen to this action: though otherwise of her own most excellent princely good nature, she was altogether given to peace, and quietnes. And always in some part of our conferences, I would shew them a copie of her Majesties prayer in Latine, which I had alwaies of purpose ready about me, whereby it might the better appeare unto them, how unwillingly, and upon how great & urgent occasions her Majesty was, as it were enforced to undertake this action: and therewithall I did use now and then to bestow upon them a copy of the same in writing. They seemed in all outward shew to allow of my speeches, and to praise her Majesties good inclination, and earnestly to wish that there might be a firme concord and peace againe.

It pleased the Lords general to deale exceeding favourably with this said Bishop of Cusco: for it was their good pleasure to give him his free passage without any ransome, and therewithal to let him to understand, that they came not to deale with Church-men, or unarmed men, or with men of peace, weaklings & children, neither was it any part of their meaning to make such a voyage for gold, silver, or any other their wealth and riches, &c. But that their only comming was to meet with their dishonorable practises, and manifold injuries, & to deale with men of warre and valour, for the defence of the true honour of England: and to let them to understand, that whensoever they
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attempted any base-conceited & dishonorable practise to their soveraigne Queene, their Mistresse, that it should be revenged to the uttermost, &c.

In this meane space, while the Lords general continued at Cadiz, there came to them certain poore wretched Turks, to the number of 38, that had bin a long time gally-slaves, and either at the very time of the fight by sea, or els immediately thereupon, taking the opportunity, did then make their escape, and did swim to land: yeelding themselves to the mercy of their most honorable Lordships. It pleased them with all speed to apparel them, and to furnish them with money, and all other necessaries, and to bestow on them a barke, and a Pilot, to see them freely and safely conveyed into Barbary, willing them to let the country understand what was done, and what they had seen. Whereby I doubt not, but as her Majesty is a most admirable Prince already, over all Europe, all Africk, and Asia, and throughout Christendome: so the whole worlde hereafter shall have just cause to admire her infinite Princely vertues, and thereby bee provoked to confesse, that as she hath bin mightily protected from time to time, by the powerful hand of the almighty, so undoubtedly, that she is to be judged and accounted of us, to be his most sacred handmaide, and chosen vessel. And therefore, whatsoever wicked designement shalbe conspired and plotted against her Majesty hereafter, shalbe thought to be conspired, plotted, and intended against the almighty himselfe: and for that cause, as I trust, shalbe by the infinite goodnes and mercy of that almighty, mightily frustrate and overturned.

The 28. day being Munday, the L. Admiral came aboard the Arke againe, minding there to remaine for a space, as indeed he did, and upon the advise of his Phisition, to deale something in physicke, for that his L. found his body something out of frame. At that time it pleased his L. to write certain letters to the
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Duke of Medina Sidonia, for the deliverance of English captives, who were remaining in the gallies. For by this time, it was reported, that the said Duke was come downe in person with some power, and that he was either at Port S. Mary, or els at Rotta, or thereabout. His L. did endite the letters himselfe, but his pleasure was, they should be turned into Latine by another: and so to be sent (as indeed they were) in the latine tongue unto the Duke.

A copie of the Lord Admirals letters to the Duke of Medina Sidonia.

Illustrissimo Principi Duci de Medina Sidonia.

Illustrissime Princeps, ex nonnullis quibusdam Hispanis intelligimus, Excellentiam vestram jam nunc esse apud portum S. Mariae. Et quoniam in anno Domini 1598. id nobis tunc muneris assignatum erat à sereniss. nostra Regina domina mea, ut contra vos, vestrasque copias, Ego solus pro eo tempore Generalis essem constitutus: Idcirco non opinamur vobis ignotum esse, quâm mite quoddam, & humanum bellandi genus, tum hic jam in hoc ipso tempore, adversus hujus loci populum atque incolas usurpaverimus: tum etiam sepius antehac quâm hunciter, benignéque eos omnes tractaverimus, quos ex vestris jure belli captivos acceperimus. Ex quorum numero quâm multa millia, etiam gratis, nullo accepto pretio, libertate donaverimus, id putamus omnibus esse testatus, quâm ut à quoquam denegetur. Quocirca, neque ullo modo nobis in mentem venire potest, ut dubitemus, quin parem etiam in vobis humanitatem adversus nostros captivos simus reperturi. Cùm igitur nobis compertum jam sit, habere vos in vestris galeris, ex Reginae nostrae serenissimae Dominae meæ subditæ unum & quinquaginta captivos: non equidem dubitamus, quin eos omnes sitis relaxaturi, & ad nos missuri: [I. 618.] ea lege, ac conditione, ut totidem ex vestris híc captivis ejusdem loci atque ordinis, melioris etiam fortassí notæ,
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ac conditionis, homuncios, ad vos vicissim remittamus. Id quod nos facturos data fide spondemus, quàm primùm nostros captivos ex vestris manibus acceperimus. Hac in re si nostro desiderio ac voluntati parùm satisfactum erit, aliud prosectò tunc posthac belli genus ingrediemur, aliúmque bellandi morem cogemur, etiam inviti, & contra voluntatem prosequì. Ex Regia Anglicana classe apud Cadiz ultimo Junii, stilo antquo. 1596.

Carolus Howard.

These letters were sent by a Spaniard, and an answere was brought from the Duke with al convenient speed, and as it should seeme by the L. Admirals next answere returned to him in writing, which immediatly hereafter foloweth, the Duke de Medina Sidonia his letters were honorable, and with good regard.


Illustrissimo Principi Duci de Medina Sidonia.

Illustrissime Princeps, literas ab excellentia vestra hodiè acceperimus: quæ verò nostra sit ad illas responsio, nobiles isti viri, qui vestras literas ad nos pertulerunt: plenius declarabunt. Hoc interim cupidus esse penitus persuasum Excellentiae vestrae, nos sedulù operam daturos, ut in omni honorificae benignitatis humanitatisque genere, expectationi vestrae omni ex parte respondeamus. Quod ad Anglicos nostros captivos attinet, quos ab Excellentia vestra huc ad nos crastino die missum iri expectamus, in ea re pollicemur Excellentiae vestre, quòd plenius à nobis vestrae voluntati satisfactum erit: & quòd pro illis captivis tales nos captivos vobis remittemus, quales tum ab ipso Dom. Mendoza, tum ab alius illustrib. viris, qui à Dom. Porta Carero in illorum ad nos favorem mittebantur, communi cum consensu erant ab ipsis approbati. Si verò quis alius jam captivus est vel posthac futurus erit in nostra potestate, pro cujus redemptione nondum plènè conventum est & stipulatum de certo pretio persolvendo: concessimus Excellentiae

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vestræ, ut in hoc etiam casu vos, vestro pro arbitrio, de illis quicquid velitis, imperetis. Ex Regia classe Anglicana, apud Cadiz, 3. die Julii stylo antiquo. 1596.

Carolus Howard.

The next day after, being the 4. of July, the L.L. general caused the town of Cadiz to be set on fire, and rased & defaced so much as they could, the faire cathedral Church, and the religious houses only being spared, and left unblemished. And with the town al such provision for shipping, & other things, as were serviceable for ye K. use, & yet were not either so convenient for us to be caried away, or els such as we stood no whit at all in need of, were likewise at the same instant consumed with fire. And presently therupon, their Lordships, with as convenient speed as they could, and the whole army in such good order and leisure, as they thought best, came aboard.

The next day being the 5. of July, the L.L. general with all the armie being under saile, & now making for England, & but as yet passing the very mouth of the bay of Cadiz, a galley ful of English prisoners, with a flag of truce, met us from Rotta, sent by the D. of Medina Sidonia, & sent as it should seeme, one day later then his promise: but yet their flag being either not big enough, or not wel placed in the galley, or not wel discerned of our men, or by what other mischance I know not: but thus it was: by one of our smallest ships y' sailed formost, assoone as the said galley came within gunshot, there was a great peece discharged upon her, & at that instant there was one man slaine outright, and 2. other grievously hurt. The error being espied and perceived, our ship gave over immediatly from any farther shooting. Assoone as the galley came neere us, my L. Admiral caused a gracious salutation to be sounded with his trumpets, & willed the captains forthwith to come aboard his ship: which they did, and then he feasted them with a very fine and honorable banket, as the time and place might serve. And then by them under-
standing of that unfortunate mischance that had hapned by the shot of the said ship, he was very sory for the same, and yet such was the mercifull providence of almighty God, that even in this mischance also, he did hold his holy hand over the English. And all the harme that was done did light only upon the poore Turk, and the Spaniard himselfe. When this Lorde had well banqueted them, hee presently called for his barge, and did accompany the said galley to the Lorde general the Earle of Essex, who then did ride with his ship a good distance off: and there they being in like maner most honorably received, and intertained, the Spanish gentlemen delivered up their prisoners the English captives, of whom some had bin there 6 yere, some 8, or ten: yea, and some 22 yeere, and upward, and some of them but lately taken in S. Francis Drakes last voyage to the Indies. The number of the prisoners delivered were but 39. and no mo, and were brought in, and delivered by Don Antonio de Corolla and his brother, and by Don Pedro de Cordua, and certaine others. If you demaund why, of one and fiftie Captives, there were no moe delivered then was, I presuppose, (and I think it true to) that at that time the residue were farther off in some remote places of Spaine bestowed, and so by that meanes, not able at this time to bee in a readinesse, but yet like enough that there is some good order taken for them hereafter, to be redeemed, and sent over into England.

If any man presume here so farre, as to enquire how it chanced, that the Lords general rested so long at Cadiz, and went no farther, and why Port S. Mary being so faire a towne, and so neere to them, was forborne? and why Sheres alias Xeres? And why Rotta and the like? And why this or that was done? And why that or this left undone? I will not answere him with our common English proverbe, as I might, which is: That one foole may ask moe questions in one houre, then ten discrete men can wel answere in five dayes.
THE VOYAGE TO CADIZ

But that grave auncient writer, Cornelius Tacitus, hath a wise, briefe, pithy saying, and it is this: Nemo tentavit inquirere in columnas Herculis, sanctiusque ac reverentius habitum est de factis Deorum credere, quam scire. Which saying, in my fancy, fitteth marveleous well for this purpose: and so much the rather, for that this Cadiz is that very place, (at least by the common opinion) where those said pillers of Hercules were thought to be placed: and, as some say, remaine as yet not farre off to be seene. But to let that passe, the saying beareth this discrete meaning in it, albeit in a pretty kind of mystical maner uttered: That it befitte not inferiour persons to be curious, or too inquisitive after Princes actions, neither yet to be so sawcy and so malapert, as to seeke to dive into their secrets, but rather alwayes to have a right reverend conceite and opinion of them, and their doings: and theron so resting our inward thoughts, to seek to go no further, but so to remaine ready alwaies to arme our selves with dutiful minds, and willing obedience, to perform and put in execution that which in their deepe insight and heroicall designdements, they shall for our good, and the care of the common wealth determine upon.

This, and much lesse to, might suffice to satisfie any honest minded man. But yet if any will needs desire to be a little farther satisfied, albeit it neede not, yet then, thus much I dare say and affirme, that upon my knowledge, the chiefest cause why Port Saint Mary, and the rest were left untouched, was this: For that it was most certainly knowne, that they were townes not woorth the saluting of such a royal companie, in which there was no maner of wealth in the world left, more then bare houses of stone, and standing walles, and might well have served rather as a stale, perchance, to have entrapped, then as a meanes to have enriched. And it had bin more then a suspition of follie, for such an army as this, to have sought to fight with the aire, and to have laboured with great paine and charges, yea, and with
some evident danger too, to have overthrown that, which could very little or nothing have profited, being destroyed: and yet nowe, can doe as little harme being left, as it is, untouched.

And thus much for our journey to Cadiz: for the accidents that happened by the way, for the winning, spoiling, and burning of the said towne, for the over-thowe of the Spanish Fleet there, and for al other by-matters that happened, as appendances to the same, both in the time of our abode there, as also at the very last houre of our comming from thence.

As for our returne home, and our entrance into a part of Portingal by the way, with the taking, spoyling, and burning of the towne of Faraon there, and marching into the Spanish confines therabouts, &c. I minde to leave it to some other, whose chance was to be present at the action, as my selfe was not, and shalbe of more sufficient ability to performe it.
THE SECOND VOLUME

of the

Principall Navigations, Voyages, Traffiques, and Discoveries of the English Nation,

made to the South and South-east quarters of the world, within the Straight of Gibraltar, with the Directions, Letters, Priviledges, Discourses, and Observations incident to the same.

That the Brittons were in Italie and Greece with [II. i. 1.] the Cimbrians and Gaules, before the incarnation of Christ. M. Wil. Camden, pag. 33.

Ritannos autem cum Cimbris & Gallis permistos fuisse in expeditionibus illis in Italiam & Græciam videtur. Nam præter nomen commune in Britannico Triadum libro vetustissimo, ubi tres maximi exercitus, qui èBritannis conscripti erant, memorantur, proditum est, exterum quendam ducem longè maximum exercitum hinc contraxisse, qui, populata magna Europæ parte, tandem ad Græcum mare (forsitan Gallatiam innuit) consederit.

Bjomarum item ducem inter illos militarem, cujus meminit Florus & Appianus, Britonem fuisse nomen evincit, quod Britonem magnum significat. Nec torquedo illud Strabonis, qui Brennum natione Praustum fuisse scribit, ut natione Britonem faciam.
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The same in English.

It is not unlike that the Britons accompanied the Cimbrians and Gaules in those expeditions to Italy and Greece. For besides the common name, it is recorded in that most ancient British booke called Liber Triadum, (wherein also mention is made of three huge armies that were levied out of Britaine) that a certaine outlandish Captaine gathered from hence a mightie armie; who having wasted a great part of Europe, at length tooke up his abode (perhaps the Author meaneth in Gallatia) neere unto the sea of Greece.

Likewise, that the warrelike captaine Britomarus (of whom Florus and Appian doe make report) was himselfe a Briton, his very name doeth testifie, which signifieth A great Briton. Neither will I wrest that testimonie of Strabo (who reporteth Brennus to have bene a Prause by birth) that I may proove him also to have bene a Briton borne.

The travaile of Helena.

Elena Flavia Augusta serenissimi Coeli Britannici Regis Hæres, & unica filia, Magni Constantini Cæsaris mater, incomparabili decôre, fide, religione, bonitate, ac magnificentiâ piâ, Eusebio etiam teste, per totum resplenduit orbem: Inter omnes ætatis suæ fœminas, nulla inveniebatur ea in liberalibus artibus doctor, nulla in instrumentis musicis peritior, aut in linguis nationum copiosior. Innatam habebat ingenii claritudinem, oris facundiam, ac morum ornatissimam compositionem: Hebraicè, Græcè, & Latinè erudita. Caruerat pater alia sobole (inquit Virumnius) que Regni solio potiretur. Illam propterea his instrui fecit per optimos præceptores, ut eò commodius Regni tractaret negotia. Unde ob incredibilem ejus pulchritudinem, atque alias eximias animi & corporis dotes, Constantius Chlorus Cæsar illam duxit in uxorem,

The same in English.

Helen Flavia Augusta, the heire and onely daughter of Coelus sometime the most excellent king of Britaine, the mother of the Emperour Constantine the great, by reason of her singular beautie, faith, religion, goodnesse and godly Majestie (according to the testimonie of Eusebius) was famous in all the world. Amongst all the women of her time, there was none either in the liberall arts more learned, or in instruments of musike more skilfull, or in the divers languages of nations more abundant then herselxe. She had a naturall quicknesse or excellency of wit, eloquence of speech, and a most notable grace in all her behaviour. She was seene in the Hebrew, Greeke and Latine tongues.

Her father (as Virumnius reporteth) had no other childe to succeed in the kingdome after him but her, and therefore caused her to be instructed in these things by the best teachers, that thereby she might the better in time governe the Realme: so that by reason of her passing beautie, and other her excellent giftes of body and minde, Constantius Chlorus the Emperour married her, and had by her a sonne called Constantine the
great, while hee remained in Britaine. Who at length deceasing at Yorke, this Helena (no otherwise then Anna of whom mention is made in the new Testament) continued a vertuous and holy widow to the end of her life.

There are some writers which doe affirme, that persecution ceased, and peace was granted to the Christian Churches by her good meanes.

After the light and knowledge of the Gospel, she grewe so skilfull in divinitie, that shee wrote and composed divers books, and certaine Greeke verses also, which (as Ponticus reporteth) are yet extant. Being warned by some visions she went to Jerusalem, and visited all the places there, which Christ had frequented. She lived to the age of fourescore yeeres, and then died at Rome the 15 day of August, in the yeere of our redemption 337. Octavius being then king of Britaine, and her sonne Constantine the Emperour then also living, and her body is to this day very carefully preserved at Venice.

The life and travels of Constantine the great, Emperour and King of Britaine.

Lavius Constantinus cognomento Magnus post Genitorem Constantium Britannorum Rex, ac Romanorum Caesar Augustus, ex Britannica matre in Britannia natus, & in Britannia creatus Imperator, patriam natalem magnificè suæ gloriae participem fecit. Profligatis Alemanis, Hispanis, & Francis, eorumque Regibus pro spectaculo bestiis objectis, Galliam subjectam tenuit: Tres Helenæ matris avunculos Britannos, Leolinum, Traherum, & Marium, quos cæteris semper fidentiores habuerat in suis fortunis, Italis à Maxentii tyrannide fælicitè liberatis, in Senatorum ordinem Romæ promovit. Innumerae in eo (ut Eutropius habet) clarùere tam animi, quàm corporis virtutes,
The same in English.

Flavius Constantine, surnamed the great, king of the Britaines after his father, and Emperor of the Romanes, borne in Britanie of Helena his mother, and there created Emperour, made his native countrey par
taker of his singular glory and renoume.

Having conquered and put to flight the Almanes, Spaniards, Frenchmen, and their Kings for a spectacle throwen out to wild beasts, he held France it selfe as subject unto him: and having happily delivered the Italians from the tyrannie of Maxentius, he preferred three of his mothers uncles, all Britaines, namely, Leoline, Trahere, and Marius, whom in all his actions he had found more faithfull unto him then any others, to be of the order of the Romane Senators.

Eutropius reporteth, that he infinitely excelled in the vertues both of the mind and body also, and that having a pleasure in the practise of warre, and in the just commendation of Martiiall prowesse, he never pitched his field but his successe in the battel was always victorious. His mother Helena having instructed him in the faith of Christ, although hee made much of all men that were learned in the Greeke and Latine tongues, yet he yeelded speciall honor to those that spent their time in the studie of Divinitie, which he called Christian Philosophie: so that beginning at the furthest part of the Ocean sea, which then was taken to be his owne native soyle of Britaine, and trusting in the assistance of God, when the darkenes of superstition was most thicke, then hee undertooke a care of Religion, stirring up innumerable nations from the West as farre as India it selfe, to the hope of eternall life.

Hee passed many nightes without sleepe, having his minde occupied in divine studies: and whencesoever his laisure from greater affaires did permit him, his vacant times should be spent in the use of writing and other good exercises, assuring himselfe that his kingdomes and
CONSTANTINE THE GREAT

Empire were to be continued and strengthened to him by prayer and holy workes: and oftentimes taking upon him as it were the person of a notable preacher of Christian discipline, he would teach his children and nobilitie, that godlinesse was to be preferred before riches, yea, before the Monarchie of all the world.

He overthrew the false gods of the heathens, and by many lawes often revived, he abrogated the worshipping of Images in all the countries of Greece, Egypt, Persia, Asia, and the whole Romane Empire, commanding Christ onely by his Edicts to be worshipped, the sacred Gospell to be preached, the Ministers thereof to be honoured and relieved, and the temples of Idoles every where to be destroyed.

Whithersoever he went hee caused the booke of the Gospell of Christ to be still caried before him, that thereby it might appeare to be a forme of faith to all men, and to appertaine generally to all nations.

He was the first that appointed an Imperiall Diademe, or Crowne to the Kings of Britaine.

He was most beneficall to all Churches, bestowing upon them lands and fields, and upon the poore, sick persons, widowes and orphanes, corne and wood, being as carefull of them as if hee had bene their naturall father.

He used learned men most familiarly, as Eusebius, Lactantius and others, and they are witnesses that this was his usuall prayer to God. O Lord we know thee to be the onely God, we are sure that thou art the onely King, and we call upon thee as our helper: through thee we have gotten the victorie, and by thee we have overthrown the enemie.

Sextus Aurelius reporteth, that it was his greatest delight to imbrace the studie of learning, to favour good Arts, to read, write and meditate, and that he composed many bookes and Epistles both in the Greeke and Latine tongues.

He died at Nicomedia, being then 66. yeres of age, in the 32. yere of his reigne, and in the 339. yeere after
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the Incarnation of Christ, and was buried at Constantinople, Octavius being then King of Britaine: whose life Eusebius bishop of Cæsarea hath written in Greece in 4. bookes, which afterwards were translated into the Latine tongue by John Portes a Frenchman.

[II. i. 4.]

The life and travailes of Pelagius borne in Wales.

Elagius Cambrians ex ea Britanniae parte oriundus, famati illius Collegii Bonnochorensis a Cestria non procul, praesitus erat, in quo Christianorum philosophorum duo millia ac centum, ad plebis in Christo commoditatem militabat, manuum suarum laboribus, juxta Pauli doctrinam victitantes. Post quam plures exhibitos, pro Christiana Repub. labores, vir eruditione insignis, & tum Græcè, tum Latinè peritus, ut Tertullianus alter, quorundam Clericorum lacessitus injuriis, gravatim tulit, ac tandem a fide defecit.

The same in English.

Pelagius, born in that part of Britaine which is called Wales, was head or governour of the famous College of Bangor, not farre from Chester, wherein lived a Societie of 2100. Divines, or Students of Christian philosophie, applying themselves to the profite of the Christian people, and living by the labours of their owne handes, according to Pauls doctrine. He was a man excellently learned, and skilfull both in the Greeke and Latine tongues, and as it were another Tertullian, after his long and great travailes for the good of the Christian common wealth, seeing himselfe abused, and injuriously dealt withall by some of the Clergie of that time, he tooke the matter so grievously, that at the last he relapsed from the faith.

Whereupon he left Wales, and went into France, and having gone through France, hee went therehence into Egypt, Syria, & other Countries of the East, and being made Priest by a certaine Monke of those partes, he there hatched his heresie, which according to his name was called the heresie of the Pelagians: which was, that man was borne without sinne, and might be saved by the power of his owne will without grace, that so the miserable man might take away faith and baptisme. With this and the like dregges of false doctrine, hee returned againe into Wales, and there by the meanes of the two false Prelates Julian and Celestine, who favoured his heresie, hee infected the whole Countrey with it. But before his fall and Apostasie from the faith, he exercised himselfe in the best studies, as Gennadius, Beda, Honorius, and other authors doe report of him, and wrote many bookees serving not a little to Christian utiltie: but being once fallen into his heresie, hee wrote many more erroneous bookees, then he did before honest, and sincere: whereupon, at the last his owne Countreymen banished him, as Walden testifieth in his Epistle to Pope Martine the fift. He flourished in
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the yere after the Incarnation, 390. Maximus being then King of Britaine.

Certaine Englishmen sent to Constantinople by the French King to Justinian the Emperor, about the yeere of Christ, 500. out of the fourth booke of Procopius de Bello Gothico.

B


The same in English.

The Isle of Britaine is inhabited by three most populous nations, every of which is governed by a several king. The sayd nations are named Angili, Frisones, and Britones, which last are called after the name of the Island. In this Isle there are such swarmes of people, that every yeere they goe forth in great numbers with their wives and children into France. And the Frenchmen right willingly receive them into their lande, which seemeth very desolate for want of inhabitants. Whereupon it is sayd that the French doe challenge the foresayd Island unto themselves. For not long since, when the king of the Frankes sent certaine of his subjects ambassadours to Constantinople unto Justinian the Emperour, he sent English men also, am-
bitiously boasting, as though the sayd Isle had bene under his jurisdiction.

A testimonie of the sending of Sighelmus Bishop of Shirburne, by King Alphred, unto Saint Thomas of India in the yeare of our Lord 883, recorded by William of Malmesburie, in his second booke and fourth Chapter de gestis regum Anglorum.

Leemosynis intentus privilegia ecclesiarum, sicut pater statuerat, roboravit; & trans mare Romam, & ad sanctum Thomam in Indiam multa munera misit. Legatus in hoc missus Sighelmus Shirburnensis Episcopus cum magna prosperitate, quod quivis hoc seculo miretur, Indian pene-travit; inde rediens exoticos splendores gemmarum, & liquores aromatum, quorum illa humus ferax est, re-portavit.

The same in English.

King Alphred being addicted to giving of almes, confirmed the privileges of Churches as his father had determined; and sent also many giftes beyond the seas unto Rome, and unto S. Thomas of India. His messenger in this businesse was Sighelmus bishop of Shirburne; who with great prosperitie (which is a matter to be wondered at in this our age) travailed thorough India, and returning home brought with him many strange and precious unions and costly spyces, such as that countrey plentifully yeeldeth.
A second testimony of theforesaid Sighelmus his voyage unto Saint Thomas of India &c. out of William of Malmesbury his second booke de gestis pontificum Anglorum, cap. de episcopis Schireburnensibus, Salisburiensibus, Wiltonensibus.

Sighelmus trans mare, causa eleemosynarum regis, & etiam ad Sanctum Thomam in Indian missus, mira prosperitate, quod quivis in hoc seculo miretur, Indiam penetravit; indeque rediens exotici generis gemmas, quarum illa humus ferax est, reportavit. Nonnullae illarum adhuc in ecclesiae monumentis visuntur.

The same in English.

Sighelmus being for the performance of the kings almes sent beyond the seas, and travelling unto S. Thomas of India, very prosperously (which a man would woonder at in this age) passed through the sayde countrey of India, and returning home brought with him divers strange and precious stones, such as that climate affourdeth. Many of which stones are as yet extant in the monuments of the Church.

The life and travailes of John Erigena.

Oannes Erigena Britannus natione, in Menevia urbe, seu ad fanum Davidis, & patricio genitore natus, dum Anglos Daci crudeles bellis ac rapinis molestarent, ac omnia illic essent tumultibus plena, longam ipse peregrinationem Athenas usque suscepit, annosque quamplures literis Graecis, Chaldaiscis, & Arabiscis insudavit: omnia illic invisit Philosphorum loca, ac studia, imo & ipsum oraculum Solis, quod Aesculapius sibi construxerat. Inveniens tandem quod longo quaesierat labore, in Italiam & Galliam est reversus ubi ob insignem eruditionem,
JOHN ERIGENE

Carolo Calvo, & postea Ludovico Balbo acceptus, Dionysii Areopagitæ libros de cælesti Hierarchia, ex Constantinopoli tunc missos Latinos fecit, Anno Dom. 858. Prefectus postea in Britanniam, Alphredi Anglorum Regis, & suorum liberorum factus est præceptor, atque ipso mox adhortante, inter ocia literaria è Graeco transmutit in tres linguas, scilicet Chaldaicum, Arabicum, & Latinam, Aristotelis moralia, de secretis secretorum, seu recto regimine Principum, opus certe exquisitum. In Malmesburiensi cănobio tandem, quo recreationis gratia se consulerat, inter legendum a quibusdam discipulis malevolis interimebatur, Anno Christi, 884.

The same in English.

John Erigene a Britane, descended of honourable parents, and borne in the Towne of S. David in Wales, seeing the Englishmen to be oppressed with the warres and rapines of the cruell Danes, and all the land in a hurlie burlie, he in the meane time undertooke a long journey, even as farre as Athens, and there spent many yeres in the studie of the Greeke, Chaldie, and Arabian tongues: he there frequented all the places and schooles of the Philosophers, and the oracle also of the Sunne, which Aesculapius had built unto himselfe. And having found at length that which he had with long travell searched, he returned againe into Italie, and France, where for his singular learning, he was much favourd of the two Kings Charles and Lewes, and in his being there, he translated into Latine the bookes of Dionysius Areopagita concerning the Heavenly Hierarchie, which were sent from Constantinople in the yeere 858. After this hee came backe againe into his owne Countrey, and was schoolemaster unto Alphred then King of England, and his sonnes: and upon his request, at his times of leasure, he translated Aristotles Morals, of the Secrets of Secrets, or of the right governement of Princes, out of Greeke into these three tongues, Chaldie, Arabian, and Latine,
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which he did very exquisitely. At the last, being in the Abbie of Malmsburie, whither he went for his recreation, and there according to his manner disputing, and reading to the Students, some of them misliking and hating him, rose against him, and slue him in the yeere of Christ, 884.

The travailes of Andrew Whiteman alias Leucander, Centur. 2.


The same in English.

Andrew Leucander otherwise called Whiteman (as Leland reporteth) was by profession a Monke, and the third Abbat of the Abbey of Ramsie: he was exceedingly given to the studie of good artes, taking paines therein day & night, and profited greatly thereby. And amongst all other things, he had an incredible desire to see those places with his eyes, wherein Christ our Saviour performed and wrought all the mysteries of our redemption, the names of which places he onely knew before by the reading of the Scriptures. Whereupon he began his journey, and went to Jeru-
SWANUS SON OF GODWIN

salem a witnesse of the miracles, preaching, and passion of Christ, and being againe returned into his countrey, he was made the aforesayd Abbat. He flourished in the yere of Christ 1020. under Canutus the Dane.

The voyage of Swanus one of the sonnes of Earle Godwin unto Jerusalem, Anno Dom. 1052, recorded by William of Malmsburie lib. 2. de gestis regum Anglorum, Capite 13.

Wanus perversi ingenii & infidi in regem, multoties a patre & fratre Haroldo descivit: & pirata factus, praedis maritimis virtutes majorum pollut. Postremo pro conscientia Brunonis cognati interempti, & (ut quidam dicunt) fratris Jerosolimam abiit: indeque rediens, a Saracenis circumventus, & ad mortem caesus est.

The same in English.

Wanus being of a perverse disposition, and faithlesse to the king, often times disagreed with his father and his brother Harold: and afterwards proving a pirate, he stained the vertues of his ancestours with his robberies upon the seas. Last of all, being guilty unto himselfe of the murther of his kinseman Bruno, and (as some do report) of his owne brother, he travailed unto Jerusalem: and in his returme home, being taken by the Saracens, was beaten, and wounded unto death.

[A voyage}
A voyage of three Ambassadours, who in the time of K. Edward the Confessor, and about the yere of our Lord 1056, were sent unto Constantinople, and from thence unto Ephesus, together with the occasion of their sending, &c. recorded by William of Malmesburie, lib. 2. de gestis regum Anglorum, capite 13.


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per loca, pestilentiam & famem, terrores de cælo & signa magna, regnorum mutationes, gentilium in Christianos bella, item Christicolarum in paganos victorias. Talia mirantibus inculcans passionem septem dormientium, & habitudines corporum singulorum, quas nulla docet litera, ita promptè disseruit: ac si cum eis quotidiano victitaret contubernio. His auditis, comes militem, episcopus clericum, abbas monachum, ad veritatem verborum exsculpendam, Manicheti Constantinopolitano imperitori misere, adjectis regis sui literis & munerebus. Eos ille benignè secum habitos episcopo Ephesi destinavit, epistola pariter, quam sacram vocant, comitante: ut ostenderentur legatis regis Angliæ septem dormientium martiriales exuviae. Factumque est ut vaticinium regis Edwardi Græcis omnibus comprobatum, qui se a patribus accepisse jurent, super dextrum illos latus quiescere: sed post introitum Anglorum in speluncam, veritatem peregrinae prophetiae contubernalibus suis prædicarunt. Nec moram festinatio malorum fecit, quin Agareni, & Arabes, & Turci, alienæ scilicet a Christo gentes, Syriam, & Lycaian, & minorem Asiam omnino, & majoris multas urbes, inter quas & Ephecum, ipsam etiam Hierosolymam depopulati, super Christianos invaderent.

The same in English.

Upon Easter day king Edward the Confessour being crowned with his kingly diademe, and accompanied with divers of his nobles, sate at dinner in his pallace at Westminster. And when others, after their long abstinement in the Lent, refreshed themselves with dainty meats, and fed thereupon very earnestly, he lifting up his mind from earthly matters and meditating on heavenly visions (to the great admiration of those which were present) brake forth into an exceeding laughter: and no man presuming to enquire the cause of his mirth, they all kept silence til dinner was ended. But after dinner as hee was in his bed-chamber putting
THE ENGLISH VOYAGES

off his solemn roabes, three of his Nobles, to wit earle Harold, an Abbot, and a Bishop, being more familiar with him then the residue followed him in, and bouldly asked him what was the occasion of his laughter: for it seemed very strange unto them all, what should move him at so solemnne a time and assembly, while others kept silence, to laugh so exessively. I saw (quoth he) admirable things, and therefore laughed I not without occasion. Then they (as it is the common guise of all men) demaunded and enquired the cause more earnestly, humbly beseeching him that hee would vouchsafe to impart that secret unto them. Whereupon musing a long while unto himselfe, at length he told them wonderfull things: namely that seven Sleepers had rested in mount Cælius two hundred yeeres, lying upon their right sides; but in the very houre of his laughter, that they turned themselves on their left sides; and that they should continue so lying for the space of 74. yeeres after; being a dismal signe of future calamitie unto mankinde. For all things should come to passe within those 74. yeeres, which, as our Saviour Christ foretold unto his disciples, were to be fulfilled about the ende of the world; namely that nation should rise against nation, and kingdome against kingdome, and that there should bee in many places earthquakes, pestilence, and famine, terrible apparitions in the heavens, and great signes, together with alterations of kingdomes, warres of infidels against the Christians, and victories of the Christians against the infidels. And as they wondered at these relations, he declared unto them the passion of the seven Sleepers, with the proportion and shape of eache of their bodies (which things no man living had as then committed unto writing) and that so plainly and distinctly, as if he had conversed a long time in their company. Hereupon the earle sent a knight, the bishop a clearke, and the abbot a monke unto Maniches the Emperor of Constantinople, with the letters and gifts of their King. Who giving them
BISHOP ALURED OF WORCESTER

friendly entertainment, sent them over unto the bishop of Ephesus; and wrote his letters unto him giving him charge, that the English Ambassadours might be admitted to see the true, and material habiliments of the seven Sleepers. And it came to passe that King Edwards vision was approved by all the Greekes, who protested they were advertised by their fathers, that the foresaid seven Sleepers had alwayses before that time rested upon their right sides; but after the Englishmen were entered into the cave, those Sleepers confirmed the trueth of the outlandish prophesie, unto their countreymen. Neither were the calamities foretold, any long time delayed: for the Agarens, Arabians, Turkes and other unbelieving nations invading the Christians, harried and spoiled Syria, Lycia, the lesser Asia, and many cities of Asia the greater, and amongst the rest Ephesus, yea, and Jerusalem also.


Luredus Wigorniensis Episcopus ecclesiasticum, quam in civitate Glavorna à fundamentis construxerat, in honore principis Apostolorum Petri honorificè dedicavit: & postea regis licentia Wolstanum Wigorniensem Monachum a se ordinatum Abbatem constituit ibidem. Dein præsulatu dimisso Wiltoniensis ecclesiae, qui sibi ad regendum commissus fuerat, & Hermanno, cujus supra mentionem fecimus, reddito, mare transiit, & per Hungariam profectus est Hierosolymam, &c.

The same in English.

In the yere of our Lord 1058. Alured bishop of Worcester, very solemnely dedicated a Church (which himselfe had founded and built in the citie of Glocester)
unto the honour of S. Peter the chiefe Apostle: and afterward by the kings permission ordained Wolstan a Monke of Worcester of his owne choice, to be Abbate in the same place. And then having left his Bishopricke which was committed unto him over the Church of Wilton, and having resigned the same unto Hermannus above mentioned, passed over the seas, and travailed through Hungarie unto Jerusalem, &c.

The voyage of Ingulphus Abbat of Croiland unto Jerusalem, performed (according to Florentius Wigorniensis) in the yeere of our Lord, 1064, and described by the said Ingulphus himselfe about the conclusion of his briefe Historie.

Go Ingulphus humilis minister Sancti Guthlacii Monasteriique sui Croilandensis, natus in Anglia, & a parentibus Anglicis, quippe urbis pulcherrima Londiniarum, pro literis addiscendis in teneriori ætate constitutus, primum Westmonasterio, postmodum Oxoniensi studio traditus eram. Cumque in Aristotele arripiendo supra multos coætaneos meos profecissem, etiam Rhetoricam Tullii primam & secundam talo tenus induebam. Factus ergo adolescentior, fastidiens parentum meorum exiguitatem, paternos lares reliquere, & palatia regum aut principum affectans, mollibus vestiri, pomposisque laciniiis amiciri indices ardentius appetebam. Et ecce, inclyitus nunc rex noster Angliæ, tunc adhuc comes Normannieæ Wilhelmus ad colloquium tunc regis Angliæ Edwardi cognati sui, cum grandi ministrantium comitatu Londoniad adventabat. Quibus citius insertus, ingerens me ubique ad omnia emergentia negotia peragenda, cum prospere plurima perfectissem, in brevi agnitus illustrissimo comiti & astrictissimè adamatus, cum ipso Normanniam enavigabam. Factus ibidem scriba ejus, pro libito totam comitis curiam, ad nonnullorum invidiam
regebam; quosque volui humiliabam, & quos volui exaltabam. Cumque juvenili calore impulsus in tam celso statu supra meos natales consistere tæderem, quin semper ad altiora conscendere, instabili animo, ac nimum prurienti affectu, ad erubescentiam ambitious avidissimè desiderarem: nuntiatur per universam Normanniam plurimos archiepiscopos imperii cum nonnullis aliis terræ principibus velle pro merito animarum suarum more peregrinorum cum debita devotione Hierosolymam proficisci. De familia ergo comitis domini nostri plurimi tam milites quam clerici, quorum primus & præcipuus ego eram, cum licentia, & domini nostri comitis benevolentia, in dictum iter nos omnes accinimus: & Alemanniam petentes, equites triginta numero & amplius domino Maguntino conjuncti sumus. Parati namque omnes ad viam, & cum dominis episcopis connumerati septem millia, pertranseuntes prosperè multa terrarum spatia, tandem Constantinopolim pervenimus. Ubi Alexium Imperatorem ejus adorantes Agiosophiam vidimus, & infinita sanctuaria osculati sumus. Diverentes inde per Lyciam, in manus Arabicorum latronum incidimus; evisceratique de infinitis pecuniis, cum mortibus multorum, & maximo vitæ nostræ periculo vix evadentes, tandem desideratissimam civitatem Hierosolymam laeto introitu tenebamus. Ab ipso tunc patriarcha Sophronio nomine, viro veneranda canitie honestissimo ac sanctissimo, grandi cymbalorum tonitru, & luminarium immenso fulgore suscepi, ad divinissimam ecclesiam sanctissimi sepulchri, tam Syrorum, quam Latinorum solenti processione deducti sumus. Ibi quot preces inoravimus, quot lachrymas inflevismus, quot suspiria inspiravimus, solus ejus inhabitator novit D. noster Jesus Christus. Ab ipso itaque gloriosissimo sepulchro Christi ad alia sanctuaria civitatis invisenda circumduci, infinitam summam sanctarum ecclesiarum, & oratoriorum, quæ Achim Soldanus dudum destruerat, oculis lachrymosis vidi- mus. Et omnibus ruinis sanctissimæ civitatis, tam
extra, quàm intra; numerosis lachrymis intimo affectu compassi, ad quorundam restaurationem datis non paucis pecuniis, exire in patriam & sacratissimo Jordane intingi, universáque Christi vestigia osculari, desiderantissima devotione suspirabamus. Sed Arabum latrunculi qui omnem viam observabant, longius a civitate evagari, sua rabiosa multitudo innumera non sinebant. Vere igitur accedente, stolus navium Januensium in porta Joppensi applicuit. In quibus, cum sua mercimoniam Christiani mercatores per civitates marinas commutassent, & sancta loca simili tè adorassent, ascendentes omnes mari nos commisisimus. Et jactati fluctibus & procellis innumeris tandem Brundusium, & prospero itinere per Apuliam Romam petentes, sanctorum Apostolorum Petri & Pauli limina, & copiosissima sanctorum martyrum monumenta per omnes stationes osculati sumus. Indè archiepiscopi, caeterique principes imperii Alemanniam per dextram repetentes, nos versus Franciam ad sinistram declinantes, cum inenarrabilibus & gratiss & osculis ab invicem discessimus. Et tandem de triginta equitibus, qui de Normannia pingues exivimus, vix viginti pauperes peregrini, & omnes pedites, macie multa attenuati, reversi sumus.

The same in English.

Ingulphus an humble servant of reverend Guthlac and of his monastery of Croiland, borne in England, and of English parents, at the beautifull citie of London, was in my youth, for the attaining of good letters, placed first at Westminster, and afterward sent to the Universitie of Oxford. And having excelled divers of mine equals in learning of Aristotle, I inured my selfe somewhat unto the first & second Rhethorique of Tullie. And as I grew in age, disdayning my parents meane estate, and forsaking mine owne native soyle, I affected the Courts of kings and princes, and was desirous to be clad in silke, and to weare brave and costly attire. And loe, at the same time William our sovereigne king
now, but then Erle of Normandie, with a great troup
of followers and attendants came unto London, to
conferre with king Edward the Confessour his kinsman.
Into whose company intruding my selfe, and proffering
my service for the performance of any speedy or weightie
affayres, in short time, after I had done many things with
good successe, I was knowen and most entirely beloved
by the victorious Erle himselfe, and with him I sayled
into Normandie. And there being made his secretarie, I
governed the Erles Court (albeit with the envie of some)
as my selfe pleased, yea whom I would I abased, and
preferred whom I thought good. When as therefore,
being carried with a youthfull heat and lustie humour,
I began to be wearie even of this place, wherein I was
advanced so high above my parentage, and with an
inconstant minde, and affection too too ambitious, most
vehemently aspired at all occasions to clime higher: [II. i. 10.]
there went a report throughout all Normandie, that divers
Archbishops of the Empire, and secular princes were
desirous for their soules health, and for devotion sake,
to goe on pilgrimage to Jerusalem. Wherefore out of
the family of our lorde the Earle, sundry of us, both
gentlemen and clerkes (principall of whom was my selfe)
with the licence and good will of our sayd lord the earle,
sped us on that voyace, and travailing thirteene horses of
us into high Germanie, we joyned our selves unto the
Archbishop of Mentz. And being with the companies of
the Bishops seven thousand persons sufficiently pro-
vided for such an expedition, we passed prosperously
through many provinces, and at length attained unto
Constantinopole. Where doing reverence unto the Em-
peror Alexius, we sawe the Church of Sancta Sophia,
and kissed divers sacred reliques. Departing thence
through Lycia, we fell into the hands of the Arabian
theeves: and after we had bene robbed of infinite
summes of money, and had lost many of our people,
hardly escaping with extreame danger of our lives, at
length wee joyfully entered into the most wished citie of
Jerusalem. Where we were received by the most reverend, aged, and holy patriarche Sophronius, with great melodie of cymbals and with torch-light, and were accompanied unto the most divine Church of our Saviour his sepulchre with a solemn procession aswell of Syrians as of Latines. Here, how many prayers we uttered, what abundance of teares we shed, what deepe sighs we breathed foorth, our Lord Jesus Christ onely knoweth. Wherefore being conducted from the most glorious sepulchre of Christ to visite other sacred monuments of the citie, we saw with weeping eyes a great number of holy Churches and oratories, which Achim the Souldan of Egypt had lately destroyed. And so having bewailed with sadde teares, and most sorrowful and bleeding affections, all the ruines of that most holy city both within and without, and having bestowed money for the reedifying of some, we desired with most ardent devotion to go forth into the countrey, to wash our selves in the most sacred river of Jordan, and to kisse all the steppes of Christ. Howbeit the theevish Arabians lurking upon every way, would not suffer us to travell farre from the city, by reason of their huge and furious multitudes. Wherefore about the spring there arrived at the port of Joppa a fleet of ships from Genoa. In which fleet (when the Christian merchants had exchanged all their wares at the coast townes, and had likewise visited the holy places) wee all of us embarked, committing our selves to the seas: and being tossed with many stormes and tempests, at length wee arrived at Brundusium: and so with a prosperous journey travelling thorow Apulia towards Rome, we there visited the habitations of the holy apostles Peter and Paul, and did reverence unto divers monuments of holy martyrs in all places thorowout the city. From thence the archbishops and other princes of the empire travelling towards the right hand for Alemain, and we declining towards the left hand for France, departed asunder, taking our leaves with un-speakable thankes and courtesies. And so at length, of
thirty horsemen which went out of Normandie fat, lusty, and frolique, we returned thither skarse twenty poore pilgrims of us, being all footmen, and consumed with leannesse to the bare bones.

Divers of the honourable family of the Beau-champs, with Robert Curtoys sonne of William the Conqueror, made a voyage to Jerusalem 1096. Hol. pag. 22. vol. 2.

Ope Urbane calling a councell at Clermont in Auvergne, exhorted the Christian princes so earnestly to make a journey into the Holy land, for the recovery thereof out of the Saracens hands, that the saide great and generall journey was concluded upon to be taken in hand, wherein many noble men of Christendome went under the leading of Godfrey of Bouillon & others, as in the Chronicles of France, of Germanie, and of the Holy land doeth more plainly appeare. There went also among other divers noble men forthe of this Realme of England, specially that worthily bare the surname of Beauchampe.

The voyage of Gutwere an English Lady maried to Baldwine brother of Godfreide duke of Bouillon, toward Jerusalem about 1097. And the 11. yeere of William Rufus King of England.

He Christian armie of Godfrie of Bouillon passing the citie of Iconium, alias Agogna in the countrye of Licaonia, and from thence by the city of Heraclia, came at length unto the citie of Marasia, where they encamped, and sojourned there three whole dayes, because of the wife of Baldwine brother germane of the duke of Loraigne.
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Which Lady being long time vexed with a grievous malady, was in extremity, where at length paying the debt due to nature, she changed this transitorie life, for life eternall; Who, in her life time, was a very worthy and vertuous Lady, borne in England, and descended of most noble parentage named Gutwere; Which, according to her degree, was there most honourably enterred, to the great griefe of all the whole armie. As reporteth William Archbishop of Tyre, lib. 3. cap. 17. hist. beli sacri. The same author in the 10. booke & first chapter of the same historie concerning the same English Lady, writeth further as followeth, Baldwine having followed the warres for a time, gave his minde to marriage, so that being in England he fell in love with a very honourable and noble Lady named Gutwere, whom he married and caried with him in that first happy expedition, wherein he accompanied his brethren the Lords, duke Godfrey and Eustace, persons very commendable in all vertues and of immortall memorie. But he had hard fortune in his journey, because his foresaid wife, being weared with a long sickness finished her life with a happie end neere the citie of Marasia, before the Christian armie came unto Antioch, where she was honourably buried, as we have declared before.

Chronicon Hierosolymitanum in lib. 3. cap. 27. maketh also mention of this English Lady, which he calleth Godwera in this maner.

Ac in regione Maresch uxor Baldewini nobilissima, quam de regno Angliæ eduxit, diutina corporis molestia aggravata, & duci Godefrido commendata, vitam exhalavit, sepulta Catholicis obsequios; cujus nomen erat Godwera.

The same in English.

In this province of Maresch the most noble wife of Baldwine, which he caried with him out of England being visited with dayly sicknesses and infirmities of
body, and commended to the custody of duke Godfrey, departed out of this life, and was buried after the Christian maner. Her name was Godwera.

The voyage of Edgar the sonne of Edward which was the sonne of Edmund surnamed Ironside, brother unto K. Edward the confessor, (being accompanied with valiant Robert the sonne of Godwin) unto Jerusalem, in the yeere of our Lord 1102. Recorded by William of Malmesburie, lib. 3. histo. fol. 58.

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The same in English.

Afterward Edgar being sonne unto the nephewe of Edward the confessour, traveiled with Robert the sonne of Godwin a most valiant knight, unto Jerusalem. And it was at the same time when the Turkes besieged king Baldwin at Rama: who not being able to endure the straight siege, was by the helpe of Robert especially, going before him, and with his drawen sword making a lane, and slaying the Turkes on his right hande and on his left, delivered out of that danger, and escaped through the midst of his enemies campe. But upon his happie successe being more eager and fierce, as hee went forward somewhat too hastily, his sworde fell out of his hand. Which as he stouped to take up, being oppressed with the whole multitude, hee was there taken and bound. From whence (as some say) being carried unto Babylon or Alcair in Egypt, when he would not renounce Christ, he was tyed unto a stake in the midst of the market place, and being shot through with arrowes, died a martyr. Edgar having lost his knight returned, and being honoured with many rewards both by the Greekish and by the Germaine Emperour (who both of them would right gladly have entertained him stil for his great nobilitie) contemned all things in respect of his native soile. For in very deede some are so inveagled with the love of their countrey, that nothing can seeme pleasant unto them, unlesse they breath in the same aire where they were bred. Wherefore Edgar being misledde with a fond affection, returned into England; and afterward being subject unto divers changes of fortune (as we have above signified) he spendeth now his extreme olde age in an obscure and private place of the countrey.

[II. i. 12.]
Mention made of one Godericus, a valiant Englishman, who was with his ships in the voyage unto the Holy land in the second yeere of Baldwine King of Jerusalem, in the third yere of Henry the first of England.

But seven dayes afterward, the King coming out of the town of Assur entred into a shippe called a Busse, and one Godericke a pirate of the kingdome of England with him, and fastening his banner on the toppe of a speare, and holding it up aloft in the aire against
the beames of the Sunne, sailed unto Japhet with a small company; That the Christian Citizens there seeing this his banner, might conceive hope that the King was yet living, and being not easily terrified with the threates of the enemies might shamefully runne away, or be constrained to yeeld up the citie. For hee knew that they were very much out of hope of his life and safetie. The Saracens seeing and knowing this his banner, that part of them which environed the Citie by water made towards him with twentie Gallies and thirteene shippes, which they commonly cal Cazh, seeking to inclose the Kings shippe. But, by Gods helpe the billowes of the Sea swelling and raging against them, and the Kings shippe gliding and passing through the waves with an easie and nimble course arrived suddenly in the haven of Joppa, the enemies frustrated of their purpose; and sixe of the Saracens were hurt and wounded by shot out of the Kings shippe. So that the King entering into the Citie, and nowe appearing in safetie in all their sightes, the spirits of all them that mourned for him, and until then lamented as though hee had bene dead, revived, because that the head and King of the Christians, and prince of Jerusalem was yet alive, and come againe unto them in perfect health.

Mention made of one Hardine of England one of the chiepest personages, and a leader among other of two hundred saile of ships of Christians that landed at Joppa in the yeere of our Lord God 1102.

Hronicon Hierosolymitanum libro 9. cap. 11. Interea dum hae obsidio ageretur 200. naves Christianorum navigio Joppen appetae sunt, ut adorarent in Hierusalem. Horum Bernardus Witrzh de terra Galatiae, Hardinus de Anglia, Otho de Roges, Hadewerck, unus de preapotenti-bus Westfalorum, primi & ductores fuisse referuntur,
While the Sarazens continued their siege against Joppa, two hundred saile of Christian ships arrived at Joppa, that they might performe their devotions at Hierusalem. The chiefe men and leaders of these Christians are reported to have bene: Bernard Witrazh of the land of Galatia, Hardine of England, Otho of Roges, Haderwerck one of the chiefe noble men of Westphalia, &c. This Christian power through Gods speciall provision, arrived here for the succour and reliefe of the distressed & besieged Christians in Joppa, the third day of July, 1102. and in the second yeere of Baldwine king of Jerusalem. Whereupon the multitude of the Sarazens, seeing that the Christian power joyned themselves boldly, close by them even face to face in a lodging hard by them, the very next night at midnight, remooved their tents, and pitched them more then a mile off, that they might the next morning bee advised whether they should returne to Ascalon, or by often assaults vexe the citizens of Japhet.

Chronicon Hierosolymitanum, eodem libro 9. cap. 12. continueth this historie of these two hundreth saile of ships, and sheweth how by their provesse chieflie, the multitude of the Sarazens were in short space vanquished and overthrown: The words are these; Ab ipso verò die tertiae feriae dum sic in superbia & elatione sua multitudinis immobiles Saraceni persisterent, & multis armorum terroribus Christianum populum vexarent,
sexta feria appropinquante, Rex Baldwinus in tubis & cornibus a Japhet egrediens, in manu robusta equitum & peditum virtutem illorum crudeli bello est aggressus, magnis hinc & hinc clamoribus intonantes. Christiani quoque qui navigio appulsii sunt horribili pariter clamore cum Rege Baldwino, & gravi strepitu vociferantes, Babylonios vehementi pugna sunt aggressi, sævissimis atque mortiferis plagis eos affligentes, donec bello fatigati, & ultrà vim non sustinentes fugam versus Ascalonem inierunt. Alii verò ab insecutoribus eripi existimantes, & mari se credentes, intolerabili procellarum fluctuatione absorpti sunt. Et sic civitas Joppe cum habitatoribus suis liberata est. Ceciderunt hac die tria millia Sarracenorum: Christianorum verò pauci perisse inventi sunt.

The same in English.

Yet notwithstanding, after the said third day of July, the Sarazens persisted high minded and insolent, by reason of their great multitude, and much annoyed the Christian people with their many forceable and terrible weapons; whereupon, on the sixt day of July early in the morning king Baldwine issued out of Japhet, his trumpets and cornets yeelding a great and lowd sound, and with a very strong armie as well of horsemen as footemen, who on every side making great shoutes and outcries, with fierce and sharpe battell set on the maine power of their enemies. The Christians also who arrived in the navie, rearing great clamours and noyses, with loud voices and shoutings in horrible wise together, with king Baldwine assaulted likewise with strong battell the Babylonians, and afflicted them with most sore and deadly wounds, untill the Sarazens being wearied with fighting, nor able longer to endure and hold out against the valure of the Christians, fled towards Ascalon. And other of them hoping to escape from them that pursued them, lept into the sea, and were swallowed up in the waves thereof. And so the citie of Joppa with the inhabitants thereof were freed
of their enemies. There were slaine this day three thousand Sarazens, and but a few of the Christians perished.

A Fleeete of Englishmen, Danes, and Flemmings, arrived at Joppa in the Holy land, the seventh yeere of Baldwine the second king of Hierusalem. Written in the beginning of the tenth booke of the Chronicle of Hierusalem, in the 8. yeere of Henry the first of England.

Cap. 1.

At the same time also in the seventh yeere of the raigne of Baldwine the Catholike king of Hierusalem, a very great warre-like Fleeete of the Catholike nation of England, to the number of about seven thousand, having with them more men of warre of the kingdom of Denmarke, of Flanders and of Antwerpe, arrived with ships which they call Busses, at the haven of the citie of Japhet, determining there to make their abode, untill they having obtained the kings licence and safeconduct, might safely worship at Hierusalem. Of which navie the chiepest and best spoken repairing to the king, spake to him in this maner. Christ preserve the Kings life, and prosper his kingdome from day to day; Wee, being men and soulsdiers of Christian profession, have, through the helpe of God, sayled hither through mighty and large seas, from the farre countreys of England, Flanders, and Denmarke, to worship at Jerusalem, and to visit the sepulchre of our Lord. And therefore we are assembled to intreat your clemency touching the matter, that by your favour and safe conduct we may peaceably goe up to Jerusalem, and worship there, and so returne.

[Chap. 2.]
Chap. 2.

The king favourably hearing their whole petition, granted unto them a strong band of men to conduct them, which brought them safely from all assaults and ambushes of the Gentiles by the known ways unto Jerusalem and all other places of devotion. After that these pilgrims, & new Christian strangers were brought thither, they offering unto our Lord their vows in the temple of the holy sepulchre, returned with great joy, and without all let unto Joppa; where finding the king, they vowed that they would assist him in all things, which should seeme good unto him: who, greatly commending the men, and commanding them to be well entertained with hospitality, answered that he could not on the sudden answere to this point, untill that after he had called his nobles together, he had consulted with my lord the Patriarch what was most meet and convenient to be done, and not to trouble in vaine so willing an army. And therefore after a few dayes, calling unto him my lord the Patriarch, Hugh of Tabaria, Gunfride the keeper and lieutenant of the tower of David, and the other chiefest men of warre, he determined to have a meeting in the city of Rames, to consult with them what was best to be done.

Chap. 3.

Who, being assembled at the day appointed, and proposing their divers opinions & judgements, at length it seemed best unto the whole company to besiege the city Sagitta, which is also called Sidon, if peradventure, through Gods helpe, and by the strength of this new army, by land and sea it might be overcome. Whereupon all they which were there present, and required that this city should be besieged, because it was one of those cities of the Gentiles which continually rebelled, were commended, and admonished of the king every one to go home, and to furnish them-
selves with things necessary, and armour for this expedition. Every one of them departed home; likewise Hugh of Tabaria departed, being a chiefe man of warre against the invasions of the enemies, which could never be wearied day nor night in the countie of the Pagans, in pursuing them with warre and warlike stratagemes all the dayes of his life. Immediatly after this consultation the king sent ambassadours to all the multitude of the English men, requiring them not to remove their campe nor fleet from the city of Japhet, but quietly to attend the kings further commandement. The same ambassadours also declared unto the whole army, that the king and all his nobility had determined to besiege and assault the city Sagitta by sea and by land, and that their helpe and forces would there be needfull; and that for this purpose, the king and the patriarch were comming downe unto the city of Acres, and that they were in building of engins, and warlike instruments, to invade the walles and inhabitants thereof: and that in the meane season they were to remaine at Japhet, untill the kings further commandement were knowne. Whereupon they all agreed that it should so be done according to the kings commandement; and answered that they would attend his directions in the haven of Japhet, & would in all points be obedient unto him unto the death.

Chap. 4.

The king came downe to Acres with the patriarch, and all his family, building, and making there by the space of fortie dayes engins, and many kindes of warlike instruments: and appointing all things to be made perfectly ready, which seemed to be most convenient for the assaulting of the city. Assoone as this purpose and intent of the king was come unto the eares of the inhabitants of Sagitta, and that an invincible power of men of warre was arrived at Japhet to helpe the king, they were greatly astonied, fearing that
by this means, they should be consumed and subdued by the king by dint of sword, as other cities, to wit, Caesaria, Assur, Acres, Cayphas, and Tabaria were vanquished and subdued. And therefore laying their heads together, they promised to the king by secret media-tours, a mighty masse of money of a coyn called Byzantines: and that further they would yeerely pay a great tribute, upon condition that ceasing to besiege and invade their city, he would spare their lives. Whereupon these businesses were handled from day to day between the king and the citizens, and they solicited the king for the ransoming both of their city and of their lives, proffering him from time to time more greater gifts. And the king for his part, being carefull and perplexed for the payment of the wages which he ought unto his soldiers, harkened wholy unto this offer of money. Howbeit because he feared the Christians, least they should lay it to his charge as a fault, he durst not as yet meddle with the same.

Chap. 5.

In the meane space Hugh of Tabaria being sent for, accompanied with the troopes of two hundred horse-men and foure hundred footmen, invaded the countrey of the Grosse Carle called Suet, very rich in gold and silver most abundant in cattle frontering upon the countrie of the Damascenes, where hee tooke a pray of inestimable riches and cattle, which might have suffised him for the besiege of Sagitta, whereof he went to impart liberally to the king, and his companie. This pray being gathered out of sundry places thereabout, and being led away as farre as the cite of Belinas, which they call Caesaria Philippi, the Turkes which dwelt at Damascus, together with the Saracens inhabitants of the countrie perceiving this, flocking on all partes together by troopes, pursued Hughes companie to rescue the pray, and passed foorth as farre as the mountaines, over which Hughes footemen did drive the pray.
SIEGE OF SIDON

A.D.

1107.

There beganne a great skirmish of both partes, the one side made resistance to keepe the pray, the other indevoured with all their might to recover it, untill at length the Turkes and Saracens prevailing, the pray was rescued and brought backe againe: which Hugh and his troopes of horsemen, suddenly understanding, which were on the side of the mountaines, incontinently rid backe upon the spurre, among the straight and craggie rockes, skirmishing with the enemies, and succouring their footemen, but as it chanced they fought unfortunately. For Hugh, being unarmed, and immediately rushing into the middest of all dangers, and after his woonted manner invading and wounding the infidels, being behinde with an arrowe shot through the backe which pierced thorough his liver and brest, he gave up the ghost in the handes of his owne people. Hereupon the troopes of the Gentiles being returned with the recovered pray, and being devided through the secret and hard passages of the craggie hilles, the souldiers brought the dead bodie of Hugh, which they had put in a litter, into the citie of Nazareth, which is by the mount Thaber, where with great mourning and lamentation, so worthie a prince, and valiant champian was honourably and Catholickely interred. The brother of the said Hugh named Gerrard, the same time lay sicke of a grievous disease. Which hearing of the death of his brother, his sickness of his body increasing more vehemently through griefe, he also deceased within eight dayes after, and was buried by his brother, after Christian maner.

Chap. 6.

After the lamentable burials of these so famous Princes, the King, taking occasion of the death of these principall men of his armie, agreed, making none privie thereto, to receive the money which was offered him for his differing off the siege of the citie of Sagitta, yet dissembling to make peace with the Sara-
cens, but that he sent to go through with the worke, that he had begunne. Whereupon sending a message unto Japhet, hee advised the English soldiers to come downe to Acres with their fleete, and to conferre and consult with him touching the besieging and assaullting of the citie of Sagitta, which rising immediatly upon the kings commandement, and foorthwith hoysing up the sayles of their shippes aloft with pendants and stremers of purple, and diverse other glorious colours, with their flagges of scarlet colour and silke, came thither, and casting their ancres, rode hard by the citie. The king the next day calling unto him such as were privie & acquainted with his dealings, opened his griefe unto the chiefest Captaines of the English men and Danes, touching the slaughter of Hugh, and the death of his brother, and what great confidence he reposed in them concerning these warres: and that nowe therefore they being departed and dead, he must of necessity differre the besieging of Sagitta, & for this time dismisse the armie assembled. This resolution of the king being spread among the people, the armie was dissolved, and the Englishmen, Danes and Flemings, with sailes and oares going aboard their fleete, saluted the king, and returned home unto their native countries.

The travailes of one Athelard an Englishman, recorded by master Bale Centur. 2.

Thelardus Bathoniensis Cænobii monachus, naturalium rerum mysteria, & causas omnes, diligentia tam undecunque exquisita perscrutatus est, ut cum aliquibus veteris seculi philosophis non indignè conferri possit. Hic olim spectatæ indolis Adolescentes, ut virente adhuc ætate juvenile ingenium fecundaret, atque ad res magnas pararet, relictæ dulci patriæ longinquæ petiit regiones. Cum verò Ægyptum & Arabiam peragrans, plura invenisset, quae ejus desiderabat animus, cum magno laborum, ac literarum lucro in Angliam

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tum demūm revertebatur. Claruit anno virginei partus, 1130. Henrico primo regnante.

The same in English.

A Thelard a Monke of the Abbie of Bathe was so diligent a searcher of the secrets, and causes of naturall things, that he deserveth worthily to be com- pared with some of the aucnient Philosophers. This man although young, yet being of a good wit, and being desirous to increase and enrich the same with the best things, and to prepare himselfe as it were for greater matters, left his Countrey for a time, and travailed into forreine Regions. He went through Egypt, and Arabia, and found out many things which he desired to his owne private contentment, and the profite of good letters generally, and so being satisfied, returned againe into his Countrey: he flourished in the yeere 1130. Henry the first being then king of England.

The life and travailes of one William of Tyre, an Englishman. Centur. 13.

William the Prior of the Canons Regular in the Church of Jerusalem, called the Lords Sepulchre, was an Englishman borne, and of a vertuous and good behaviour. After that the Citie of Tyre was restored againe to the Christian faith, Guimunde the Patriarke of Jerusalem made him the first Archbishop of Tyre, in the yeere 1128. Which Tyre is a very ancient Citie, the Metropolis of all Phœnicia, and hath bene accompted the chiefest Province of Syria, both for fruitful commodities and multitude of inhabitants. This William having in his life written many Bookes and Epistles, died at last in the yeere 1130. having bene Archbishop the space of two yeeres, and was buried in the Church of Tyre.

The travailes of Robertus Ketenensis.

Obertus Ketenensis natione & cognomine Anglus, degustatis primùm per Anglorum gymnasias humanarum artium elementis literariis, ultramarinas statim visitare provincias in animo constituit: Peragratis ergò Galliiis, Italia, Dalmatia, & Græcia, tum demum pervenit in Asiam, ubi non parvo labore, ac vitae suæ periculo inter Saracenos truculentissimum hominum genus, Arabicam linguam ad amussim didicit. In Hispaniam postea navigio traductus, circa fluvium Hiberum Astrologiæ artis studio, cum Hermanno quodam Dalmata, magni sui itineris comite se totum dedit. Claruit anno servatoris nostri, 1143 Stephano regnante, & Pampilonæ sepetitur.

The same in English.

His Robert Ketenensis was called an Englishman by surname, as he was by birth: who after some time spent in the foundations of humanitie, and in the
elements of good Artes in the Universities of England, determined to travaile to the partes beyond sea: and so travailed through France, Italie, Dalmatia, and Greece, and came at last into Asia, where he lived in great danger of his life among the cruell Saracens, but yet learned perfectly the Arabian tongue. Afterwarde he returned by sea into Spaine, and there about the river Iberos, gave him selfe wholly to the studie of Astrologie, with one Hermannus a Dalmatian, who had accompanied him in his long voyage. He flourished in the yeere 1143. Steven being then King of England, and was buried at Pampilona.

A voyage of certayne English men under the conduct of Lewes king of France unto the Holy land.


The same in English.

Both the princes provision being made for so great an expedition, they severing their armies, entered on their journey. For the Emperour Conradus went before, certaine dayes journey, with very great power of Italians, Germans, and other countreys. And king Lewes followed after accompanied with a band of horsemen and footmen of French men, Flemings, Normans, Britons, English men, Burgundions, men of Provence, and Gascoins.
THE ENGLISH VOYAGES

The voyage of John Lacy to Jerusalem.

1173. Anno Domini 1172 fundata fuit abbatiad de Stanlaw per dominum Johannem Lacy Constabularium Cestrieæ & dominum de Halton, qui obiit in Terra sancta anno sequenti: qui fuit vicessimus annus regni regis Henrici secundi.

The same in English.

In the yere of our Lord 1172 was founded the abbey of Stanlaw by the lord John Lacy Constable of Chester, & lord of Halton, who deceased in the Holy land the yere following: which was in the twentieth yere of king Henry the second.

The voyage of William Mandevile to Jerusalem.


English men were the guard of the Emperours of Constantinople in the reigne of John the sonne of Alexius Comnenus. Malmesburiensis, Curoplata and Camden, pag. 96.

ENGLISH GUARD AT CONSTANTINOPLE

A.D.
1177.

quas tollebant, cum Imperator ex oratorio spectandum se exhibebat, Anglicè vitam diuturnam secures suas collidentes ut sonitum ederent, comprecabantur.

The same in English.

From this time forward the kingdom of England was reputed amongst the most flourishing estates of Christendom, no lesse in chivalrie then humanitie. So farforth that the English men were sent for to be the guarders of the persons of the Emperours of Constantinople. For John the sonne of Alexius Comnenus, as our countreyman William of Malmesburie reporteth, highly esteeming their fidelity, used them very nere about him, recommending them over to his sonne: so that long time afterwards the guard of those Emperours were English halberdiers, called by Nicetas Choniata, Inghini Bipenniferi, and by Curopolata, Barangi, which always accompanied the Emperour with their halberds on their shoulders, which they held up when the Emperour comming from his Oratorie shewed himselfe to the people; and clashing their halberds together to make a terrible sound, they in the English tongue wished unto him long life.

A great supply of money to the Holy land by Henry the 2.

He same yeere King Henry the second being at Waltham, assigned an aide to the maintenance of the Christian soldierys in the Holy lande, That is to wit, two and fourtie thousand markes of silver, and five hundred markes of golde. Matth. Paris. and Holens. pag. 105.

[A letter]
A letter written from Manuel the Emperour of Constantinople, unto Henrie the second King of England, Anno Dom. 1177. wherein mention is made that certaine of king Henries Noble men and subjects were present with the sayd Emperour in a battell of his against the Soldan of Iconium. Recorded by Roger Hoveden, in Annalium parte posteriore, in regno Hen. 2. fol. 316, & 317.

Odem anno Manuel Constantinopolitanus imperator, habito prælio campestri cum Soltano Iconii & illo devicto, in hac forma scripsit Domino regi Angliae.

Manuel in Christo deo Porphyrogenitus, divinitus coronatus, sublimis, potens, excelsus, semper Augustus, & moderator Romanorum, Comnenus, Henrico nobilissimo regi Angliae, charissimo amico suo, salutem & omne bonum. Cum imperium nostrum necessarium reputet notificare tibi, ut dilecto amico suo, de omnibus quæ sibi obveniunt; idem & de his quæ nunc acciderunt ei, opportunum judicavit declarare tuæ voluntati. Igitur a principio coronationis nostræ imperium nostrum adversus dei inimicos Persas nostrum odium in corde nutrivit, dum cerneneret illos in Christianos gloriari, elevarique in nomen dei, & Christianorum dominari regionibus. Quo circa & alio quidem tempore indifferentë invasit eos, & prout deus ei concessit, sic & fecit. Et quæ ab ipso frequenter patrata sunt ad contritionem ipsorum & pardonem, imperium nostrum credit nobilitatem tuam non latere. Quoniam autem & nunc maximum exercitum contra eos ducere proposuit, & bellum contra omnem Persidem movere, quia res cogebat. Et non ut voluit multum aliquem apparatum fecit, sicut ei visum est. Veruntamen prout tempus dabat & rerum status, potentër eos invasit. Collegit ergo circa se imperium nostrum potentias suas:
sed quia carpenta ducebat armorum, & machinarum, & aliorum instrumentorum conferentium civitatum expugnationibus, pondera portantia: idcirco nequaquam cum festinatione iter suum agere poterat. Amplius autem dum adhuc propriam regionem peragraret, antequam barbarorum aliquis adversus nos militaret in bellis adversarii, aegritudo difficillima fluxus ventris invasit nos, qui diffusus per agmina imperii nostri pertransibat, depopulando & interimendo multos, omni pugnatore gravior. Et hoc malum invalescens maximè nos contrivit. Ex quo verò fines Turcorum invasimus, bella quidem primum frequenta concrepabant, & agmina Turcorum cum exercitibus imperii nostri undique dimicabant. Sed Dei gratia ex toto à nostris in fugam verteabantur barbari. Post verò ubi ei qui illic adjacet angustœ loci, quæ à Persis nominatur Cibrilcimam, propinquavimus, tot Persarum turmæ peditum & equitum, quorum plerœque ab interioribus partibus Persidis occurrerant in adjutorium contribulum suorum, exercitui nostro supervenerunt, quot penè nostrorum excederent numerum. Exercitu itaque imperii nostri propter via omnino angustiam & difficultatem, usque ad decem milliaria extenso; & cum neque qui præibant possent postremos defendere, neque versa vice rursus postremi possent præeuntes juvare, non mediocrîter ab invicem hos distare accidit. Sanè primæ cohortes permultûm ab acie imperii nostri dividebantur, postremarum oblique, illas non praestolantes. Quoniam igitur Turcorum agmina ex jam factis præliis cognoverant, non conferre sibi à fronte nobis repugnare, loci angustiam bonum subventorem cum invenissent, posteriora statuerunt invadere agmina, quod & fecerunt. Arctissimo igitur ubique loco existente, instabant barbari undique, à dextris & à sinistris, & aliunde dimicantes, & tela super nos quasi imbres descendentia interimebant viros & equos complures. Ad hæc itaque imperium nostrum ubi malum superabundabat, reputans secum oportunum judicabat retrò expectare, atque illos qui illic erant adjuvare, expectando utique contra infinita illa Persarum
agmina bellum sustinuit. Quanta quidem, dum ab his circumdaretur, patraverit, non opus est ad tempus sermonibus pertexere, ab illis autem qui interfuerunt, forsitan discet de his tua nobilitas. Inter haec autem existente imperio nostro, & omne belli gravamen in tantum sustinente, postremae cohortes universae Græcorum & Latinorum, & reliquorum omnium generum conglobatæ, quæ jaciebantur ab inimicis tela non sustinentes, impactione utuntur, & ita violenter ferebantur, dum ad adjacentem ibi collem quasi ad propugnaculum festinarent: sed precedentes impellunt nolentes. Multo autem elevato pulvere, ac perturbante oculos, & neminem permittente videre quæ circa pedes erant, in precipitium quod aderat profundissimæ vallis alius super alium homines & equi sic incontinenter portati corruerunt, quod alii alios consculcantes ab invicem interemerunt non ex gregariis tantum, sed ex clarissimis & intimis nostris consanguineis. Quis enim inhibere poterat tanta multitudinis importabiliem impulsionem? At vero imperium nostrum tot & tantis confertum barbaris saucians, sauciatumque, adeo ut non modicam in eos moveret perturbationem, obstupentes perseverantiam ipsius, & non remittebatur, bene juvante deo, campum obtinuit. Neque locum illum scandere adversarios permisit, in quo dimicavit cum barbaris. Nec quidem eum suum illorum timore incitavit, celerius aliquando ponere vestigia. Sed congregando omnia agmina sua, & de morte eripiendo ea, collocavit circa se: & sic primos attigit, & ordinatim proficiscens ad exercitus suos accessit. Ex tunc igitur videns Soltanus, quod post tanta quæ acciderant exercitibus nostris, imperium nostrum, sicut opportunum erat, rem hujusmodi dispensavit, ut ipsum rursum invaderet: mittens supplicavit imperio nostro, & deprecatoris usus est sermonibus, & requisivit pacem illius, promittens omnem imperii nostri adimplere voluntatem, & servitium suum contra omnem hominem dare, & omnes qui in regno suo tenebantur captivos absolvere, & esse ex toto voluntatis nostra.
THE EMPEROR MANUEL'S LETTER

A.D.

1177.

Ibidem ergo per duos dies integros, in omni potestate morati sumus, & cognito quod nihil poterat fieri contra civitatem Iconii, perditis testudinibus & machinis bellicis, eo quod boves cecidissent a telis in modo pluviae jactis, qui eas trahebant: Simul autem eo quod & universa animalia nostra irruiente in illa difficillima aegritudine laborabant, suscepit Soltani deprecacionem & foedera & juramenta peracta sub vexillis nostris, & pacem suam ei dedit. Inde ingressum imperium nostrum in regionem suam regreditur, tribulationem habens non mediorem super his quos perdidit consanguineis, maximas tamen Deo gratias agens, qui per suam bonitatem & nunc ipsum honoravit: Gratiam autem habuimus, quod quosdam nobilitatis tuae principes accidit interesse nobiscum, qui narrabunt de omnibus quae acciderant, tuae voluntati seriem. Caeferum autem, licet contristati simus propter illos qui ceciderunt: oportunum tamen duximus, de omnibus quae acciderant, declarare tibi, ut dilecto amico nostro, & ut permultum conjuncto imperio nostro, per puerorum nostrorum intimam consanguinitatem. Vale.

Data mense Novembris, indictione tertia.

The same in English.

In the yeere 1177, Manuel the emperour of Constantinople having fought a field with the Soldan of Iconium, and vanquished him, wrote untō Henry the second king of England in maner following.

Manuel Comnenus in Christ the everliving God a faithful emperour, descended of the linage of Porphyrie, crowned by Gods grace, high, puissant, mighty, alwayes most sovereigne, and governour of the Romans; unto Henry the most famous king of England, his most deare friend, greeting and all good successe. Whereas our imperiall highnesse thinketh it expedient to advertise you our welbeloved friend of all our affaires: We thought it not amisse to signifie unto your royall Majestie certaine exploits at this present atchieved by us. From the beginning therefore of our inauguration
our imperiall highnes hath mainteined most deadly feed and hostility against Gods enemies the Persians, seeing them so to triumph over Christians, to exalt themselves against the name of God, and to usurpe over Christian kingdomes. For which cause our imperiall highnesse hath in some sort encountered them heretofore, and did as it pleased God to give us grace. And we suppose that your Majestie is not ignorant, what our imperiall highnesse hath often performed for their ruine and subversion. For even now, being urged thereunto, we have determined to leade a mighty army against them, and to wage warre against all Persia. And albeit our forces be not so great as we could wish they were, yet have we according to the time, and the present state of things, strongly invaded them. Wherefore our Majestie imperiall hath gathered our armies together: but because we had in our army sundry carts laden with armour, engines, & other instruments for the assault of cities, to an exceeding weight we could not make any great speed in our journey. Moreover, while our imperiall highnesse was yet marching in our owne dominions, before any barbarous enemy had fought against us: our people were visited with the most grievous disease of the fluxe, which being dispersed in our troupes destroyed and slew great numbers, more then the sword of the enemy would have done. Which mischiefe so prevailing, did woonderfully abate our forces. But after we had invaded the Turkish frontiers, we had at the first very often and hot skirmishes, and the Turks came swarming to fight against our imperiall troupes. Howbeit by Gods assistance those miscreants were altogether scattered and put to flight by our soouldiers. But as we approched unto that straight passage which is called by the Persians Cibrilcimam, so many bands of Persian footemen and horsemen (most whereof came from the innermost parts of Persia, to succour their Allies) encountered our army, as were almost superiour unto us in number. Wherefore the army of our
Imperial highnesse, by reason of the straightnesse and
difficultie of the way, being stretched ten miles in length;
and the first not being able to helpe the last, nor yet
contrarywise the last to rescue the first, it came to passe
that they were very farre distant asunder. And in
very deed the foremost troupes were much separated
from the guard of our imperial person, who forgetting
their fellowes behind, would not stay any whit for them.
Because therefore the Turkish bands knew full well
by their former conflicts that it was bootlesse for them
to assaile the forefront of our battell, and perceiving the
narownesse of the place to be a great advantage, they
determined to set upon our rereward, and did so.
Wherefore our passage being very straight, and the
infidels assaying us upon the right hand and upon the
left, and on all sides, and discharging their weapons as
thicke as hailestones against us, slew divers of our men
and horses. Hereupon, the slaughter of our people
still encreasing our majestie imperiall deemed it requisite
to stay behind, and to succour our bands in the
rereward, and so expecting them we sustained the
fierce encounter of many thousand Persians. What
exploits our Imperiall person atchieved in the same
skirmish, I hold it needlesse at this time to recount:
your majestie may perhaps understand more of this
matter by them which were there present. Howbeit
our Imperial highnesse being in the middest of this
conflict, and enduring the fight with so great danger,
all our hindermost troupes, both Greekes, Latines, and
other nations, retiring themselves close together, and
not being able to suffer the violence of their enemies
weapons, pressed on so hard, and were caried with such
maine force, that hastening to ascend the next hill for
their better safeguard, they urged on them which went
before, whether they would or no. Whereupon, much
dust being raised, which stopped our eyes and utterly
deprived us of sight, and our men and horses pressing
so sore one upon the necke of another, plunged them-
selves on the sudden into such a steepe and dangerous valley, that treading one upon another, they quelled to death not onely a multitude of the common soouldiers, but divers most honourable personages, & some of our neere kinsmen. For who could restraine the irresistible throng of so huge a multitude? Howbeit our Imperiall highnesse being environed with such swarmes of Infidels, and giving and receiving wounds (insomuch that the miscreants were greatly dismayed at our constancie) we gave not over, but by Gods assistance wonne the field. Neither did we permit the enemie to ascend unto that place, from whence we skirmished with him. Neither yet spurred wee on our horse any faster for all their assaults. But marshalling all our troupes together, and delivering them out of danger, we disposed them about our Imperial person; and so we overtooke the foremost, and marched in good order with our whole army. Nowe the Soldan perceiving that notwithstanding the great damages which we had sustained, our Imperial highnes provided to give him a fresh encounter, humbly submitting himselfe unto us, and using submiss speaches, made suite to have peace at our hands, and promised to fulfill the pleasure of our majestie Imperiall, to doe us service against all commers, to release all our subjects which were captives in his realme, and to rest wholly at our commaund. Here therefore we remained two dayes with great authoritie; and considering that wee could attempt nought against the citie of Iconium, having lost all our warrelike engines both for defence and for batterie, for that the oxen which drew them were slaine with the enemies weapons, falling as thicke as hailestones: and also for because all our beasts in a maner were most grievously diseased; our majestie Imperial accepted of the Soldans petition, league, and oath being made and taken under our ensignes, and granted our peace unto him. Then returned we into our owne dominions, being greatly grieved for the losse of our deere kinsmen, and yeelding unto God most humble
KING RICHARD THE FIRST

thanks, who of his goodnesse had even now given us the victory. We are right glad likewise that some of your majesties princes and nobles accompanied us in this action, who are able to report unto you all things which have happened. And albeit we were exceedingly grieved for the losse of our people; yet thought it we expedient to signifie unto you the successe of our affaires, as unto our welbeloved friend, & one who is very neerly allied unto our highnesse Imperial, by reason of the consanguinitie of our children. Farewell. Given in the moneth of November, and upon the tenth Indiction.

The woorthy voyage of Richard the first, K. of England into Asia, for the recoverie of Jerusalem out of the hands of the Saracens, drawn out of the booke of Acts and Monuments of the Church of England, written by M. John Foxe.

[II. i. 21.]

Ing Richard the first of that name, for his great valore surnamed Ceur de Lion, the sonne of Henry the second, after the death of his father remembring the rebellions that he had undutifully raised against him, sought for absolution of his trespass, and in part of satisfaction for the same, agreed with Philip the French king to take his voyage with him for the recoverie of Christes patrimonie, which they called the Holy land, whereupon the sayd king Richard immediately after his Coronation, to prepare himselfe the better towards his journey, used divers meanes to take up summes of money, and exacted a tenth of the whole Realme, the Christians to make threescore and ten thousand pounds, and the Jewes which then dwelt in the Realme threescore thousand.

Having thus gotten sufficient money for the exploite, he sent certaine Earles and Barons to Philip the French king in the time of his Parliament at S. Denis, to put him in mind of his promise made for the recoverie of
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Christ's holy patrimonie out of the Saracens hands: To whom he sent word againe in the moneth of December, that he had bound himselfe by solemne othe, deposing upon the Evangelists, that he the yeere next following, about the time of Easter, had certainly prefixed to addresse himselfe toward that journey, requiring him likewise not to faile, but to bee ready at the terme above limited, appointing also the place where both the Kings should meete together.

In the yeere therfore 1190. King Richard having committed the government of this realme in his absence to the bishop of Ely then Chancellor of England, advanced forward his journey, and came to Turon to meet with Philip the French king, & after that went to Vizeliac, where the French king & he joyning together, for the more continuance of their journey, assured themselves by solemne othe, swearing fidelitie one to the other: the forme of whose oth was this.

That either of them should defend and maintaine the honour of the other, and beare true fidelitie unto him, of life, members & worldly honor, and that neither of them should faile one the other in their affaires: but the French King should aide the King of England in defending his land and dominions, as he would himselfe defend his owne Citie of Paris if it were besieged: and that Richard king of England likewise should aide the French king in defending his land and Dominions, no otherwise then he would defend his owne Citie of Roan if it were besieged, &c.

Concerning the lawes and ordinances appointed by K. Richard for his Navie, the forme therof was this.

1. That who so killed any person on shipboord, should be tied with him that was slaine, and thrown into the sea.

2. And if he killed him on the land, he should in like maner be tied with the partie slaine, and be buried with him in the earth.
3. He that shalbe convicted by lawfull witnes to draw out his knife or weapon to the intent to strike any man, or that hath striken any to the drawing of blood, shall loose his hand.

4. Also he that striketh any person with his hand without effusion of blood, shall be plunged three times in the sea.

5. Item, who so speaketh any opprobrious or contumelious wordes in reviling or cursing one another, for so oftentimes as he hath reviled, shall pay so many ounces of silver.

6. Item, a thiefe or felon that hath stollen being lawfully convicted, shal have his head shorne, and boyling pitch powred upon his head, and feathers or downe strawed upon the same, whereby he may be known, and so at the first landing place they shall come to, there to be cast up.

These things thus ordered, king Richard sending his Navie by the Spanish seas, and by the streights of Gibraltar, betwene Spaine and Africa, to meete him at Marsilia, hee himselfe went as is said to Vizeliac to the French king. Which two kings from thence went to Lions, where the bridge over the flood Rhodanus with preasse of people brake, and many both men and women were drowned: by occasion whereof the two kings for the combrance of their traines, were constrained to dissever themselves for time of their journey, appointing both to meete together in Sicily: and so Philip the French king tooke his way to Genua, and king Richard to Marsilia, where he remained 8. dayes, appointing there his Navie to meete him. From thence crossing over to Genua where the French king was, he passed forward by the coasts of Italy, and entred into Tiber not farre from Rome.

King Richard staying in Marsilia 8. dayes for his Navie which came not, he there hired 20. Gallies, and ten great barkes to ship over his men, and so came to Naples, and so partly by horse and wagon, and partly by
the sea, passing to Falernum, came to Calabria, where
after that he had heard that his ships were arrived at
Messana in Sicilie, he made the more speed, and so the
23. of September entred Messana with such a noyse of
Trumpets and Shalmes, with such a rout and shew, that
it was to the great wonderment and terror both of the
Frenchmen, and of all other that did heare and behold
the sight.

[II. i. 22.] To the said towne of Messana the French king was
come before the 16. of the same moneth of September,
and had taken up the pallace of Tancredus king of Sicily
for his lodging: to whom king Richard after his arrivall
eftsoones resorted, and when the two kings had com-
muned together, immediately the French king tooke
shipping and entred the seas, thinking to saile towards the
land of Jerusalem: but after he was out of the haven,
the winde rising contrary against him, returned him
backe againe to Messana. Then king Richard (whose
lodging was prepared in the suburbs without the Citie)
after he had resorted againe and talked with the French
king, and also had sent to Tancredus king of Sicily, for
deliverance of Joane his sister (who had bin somtimes
Queene of Sicily) and had obtained her to be sent unto
him, the last day of September passed over the streight
del Fare, and there getting a strong hold called de la
Baguare, or le Bamare, and there placing his sister with
a sufficient garrison, he returned againe to Messana.

The 2. of October king Richard wan another strong
hold, called Monasterium Griffonum, situated in ye
midst of the streight del Fare, betweene Messana &
Calabria, from whence ye Monks being expulsed, he
reposed there all his store and provision of victuals,
which came from England or other places.

The Citizens of Messana seeing that the king of
England had wonne the castle and Island de le Baguare,
and also the Monasterie of the Griffons, and doubting
least the king would extend his power further to invade
their Citie, & get if he could the whole Isle of Sicilie,
began to stirre against the Kings armie, and to shut the Englishmen out of the gates, and kept their wallies against them. The Englishmen seeing that, made to the gates, and by force would have broken them open, insomuch that the King riding amongst them with his staffe, and breaking divers of their heads, could not asswage their fiercenesse, such was the rage of the Englishmen agaynst the citizens of Messana. The King seeing the furie of his people to be such that hee could not stay them, tooke boate, and went to the pallace of king Tancred, to talke of the matter with the French king, in which meane time the matter was so taken up by the wise handling of the ancients of the citie, that both parts laying downe their armour, went home in peace.

The fourth day of the sayd moneth of October, came to king Richard the Archbishop of Messana with two other Archbishops also with the French king, and sundry other Earles, Barons, and Bishops, to intreat of peace, who as they were together consulting, and had almost concluded upon the peace, the Citizens of Messana issuing out of the towne, some went up upon the mountains, some with open force invaded the mansion or lodging of Hugh Brune an English captain. The noyse whereof comming to the eares of the King, hee suddenly breaking off talke with the French king and the rest, departed from them, and comming to his men, commanded them forthwith to arme themselves. Who then with certaine of his soulidours making up to the top of the mountaine (which seemed to passe their power to climbe) there put the Citizens to flight, chasing them downe the mountaines, unto the very gates of the citie, whom also certaine of the kings servants pursued into the citie, of whom five valiant soildiers & twentie of the kings servants were slaine, the French King looking upon, and not once willing to rescue them, contrary to his othe, and league before made with the king of England: for the French king with his men
being there present, rode in the midst of them safely, and without any harme too and fro, and might well have eased the Kings partie, more then he, if it had so liked him.

This being knowen to the English hoste how their fellowes were slaine, and the Frenchmen permitted in the citie, and that they were excluded and the gates barred against them, being also stopped from buying of victuall, & other things, they upon great indignation gathered themselves in armes, brast open the gates, and scaled the wals, and so winning the citie, set up their flags with the English armes upon the wals: which when the French King did see, he was mightily offended, requiring the King of England that the Armes of France might also be set up, & joyned with his: but King Richard to that would in no case agree, notwithstanding to satisfie his minde, he was contented to take downe his Armes, and to commit the custodie of the citie to the Hospitallaries and Templaries of Jerusalem, till the time that Tancred king of Sicily and he should agree together upon conditions.

These things being done the fift and sixt day of October, it followed then upon the eight day of the same, that peace was concluded among the kings. In which peace, first king Richard, & Philip the French king renewed againe their oth and league before made, concerning their mutual aide and societie, during the time of that peregrination.

Secondly, peace also was concluded betweene king Richard and Tancred king of Sicily aforesaide, with conditions, that the daughter of Tancrede in case king Richard should die without issue, should be married to Arthur Duke of Britaine the kings Nephew and next heire to his crowne, whereof a formall charte was drawn, and letters sent thereof to Pope Clement being dated the ninth of November.

From this time untill Februarie the next yeere these two kings kept still at Messana, either for lacke of
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winde and weather, or for the repairing of their shippes. And in the aforesayde Februarie, in the yeere 1191. King Richard sent over his gallies to Naples, there to meete his mother Elinore, and Berengaria the daughter of Zanctius king of Navarre, whom he was purposèd to marry, who by that time were come to Brundusium, under the conduct of Philip Earle of Flanders, and so proceeding unto Naples, they found the kings shippes wherein they sayled to Messana.

In this meane space, king Richard shewed himselfe exceeding bounteous and liberall to all men: to the French king first he gave divers shippes, upon others likewise he bestowed riche rewardes, and of his treasure and goods he distributed largely to his souldiers and servants about him, of whom it was reported, that he distributed more in one moneth, then any of his predecessors did in a whole yeere: by reason whereof he purchased great love and favour, which not onely redounded to the advancement of his fame, but also to his singular use and profite, as the sequele afterward prooved.

The first day of March following, he left the citie of Messana, where the French King was, and went to Cathneia, a citie where Tancredus king of Sicily then lay, where he was honorably received, and there remained with king Tancredus three dayes and three nights. On the fourth day when he should depart, the aforesaid Tancredus offred him many rich presents in gold and silver, and precious silkes, whereof king Richard would receive nothing, but one little ring for a token of his good will: for the which king Richard gave againe unto him a riche sworde. At length when king Richard should take his leave, king Tancred would not let him so depart, but needes would give him 4. great shippes, and 15. gallies, and furthermore hee himselfe would needes accompanie him the space of two dayes journey, to a place called Tavernium.

Then the next morning when they should take their leave, Tancredus declared unto him the message, which
the French King a little before had sent unto him by the Duke of Burgundie, the contents whereof were these: That the King of England was a false Traytour, & would never keepe the peace that was betweene them: and if the sayd Tancredus would warre against him, or secretly by night would invade him, he with all his power would assist him, to the destruction of him and all his armie. To whom Richard the King protested againe, that he was no traytour, nor never had bene: and as touching the peace begun betwixt them, the same should never be broken through him: neither could he beleeeve that the French King being his good lord, and his sworne Compartner in that voyage, would utter any such wordes by him. Which when Tancredus heard, he bringeth forth the letters of the French King, sent to him by the Duke of Burgundie, affirming moreover, that if the Duke of Burgundie would deny the bringing of the said letters, he was readie to trie it with him by any of his Dukes. King Richard receiving the letters, and musing not a little upon the same, returneth againe to Messana. The same day that King Richard departed, the French king came to Tavernium to speake with Tancred, and there abode with him that night, and on the morowe returned to Messana againe.

From that time King Richard mooved in stomacke against King Philip, never shewed any gentle countenance of peace & amitie, as he before was woont: whereat the French king greatly marveiling, and enquiring earnestly what should be the cause thereof, word was sent him againe by Philip earle of Flanders from king Richard, what words he had sent to the king of Sicily, and for testimony thereof the letters were shewed, which he wrote by the duke of Burgundie to the king of Sicily: which when the French king understood, first he held his peace as guilty in his conscience, not knowing well what to answer. At length turning his tale to another matter, he began to quarrell with king Richard, pretending as though he sought causes to
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breake with him, and to maligne him: and therefore he forged (sayd he) these lies upon him, and all because he by that meanes would avoid to marry with Alise his sister, according as he had promised. Adding moreover that if he would so do, and would not marry the said Alise his sister according to his oth, he would be an enemy to him, and to his, while he lived.

To this king Richard sayd againe, that he could by no meanes marry that woman, forsomuch as his father had carnall copulation with her, and also had by her a sonne: for prooфе whereof he had there presently to bring forth divers & sundry witnesses to the kings face, to testifie with him.

In conclusion, through counsell and perswasion of divers about the French king, agreement at last was made, so that king Philip did acquite king Richard from this bond of marrying his sister, and king Richard againe should be bound to pay to him every yeere for the space of five yeeres, two thousand markes, with certaine other conditions besides, not greatly materiall for this place. And thus peace being betweene them concluded the 28 day of the sayd moneth of March, the French king lanching out of the haven of Messana, the 22 day after in the Easter weeke, came with his armie to the siege of Achon.

After the departure of the French king from Messana, king Richard with his armie yet remaining behinde, arrived Queene Alinor the kings mother, bringing with her Berengaria the king of Navars daughter, to be espoused to king Richard: which being done, king Richard in April following, about the 20 day of the sayd moneth, departed from the haven of Messana with 150 great ships, and 53 great gallies well manned and appointed, and tooke his journey toward Achon: who being upon the Seas on Good friday about the ninth houre, rose a mighty South winde with a tempest, which dissevered and scattered all his Navie, some to one place, and some to another. The king with a few ships was
driven to the Ile of Creta, and there before the haven of Rhodes cast anker. The ships that caried the kings sister, queene of Sicily, and Berengaria the king of Navars daughter, with two ships were driven to the Ile of Cyprus.

The king making great mone for the ships of his sister, and Berengaria his wife that should be, not knowing where they were become, after the tempest was overblown, sent forth his gallies diligently to seeke the rest of his Navie dispersed, but especially the shippe wherein his sister was, and the maiden whom he should marry, who at length were found safe and merry at the port of Lymszem in the Ile of Cyprus, notwithstanding the two other ships, which were in their company before in the same haven, were drowned with divers of the kings servants and men of worship, among whom was M. Roger, called Malus Catulus, the kings Vicechancellour, who was found with the kings seale hanging about his necke.

The king of Cyprus was then Isakius (called also the Emperour of the Gryffons) who tooke and imprisoned all English men, which by shipwracke were cast upon his land, also invegled into his hands the goods and prizes of them which were found drowned about his coastes, neither would suffer the ships wherein the two ladies were to enter within the port.

The tidings of this being brought to king Richard, he in great wrath gathering his gallies and ships together, boordeth the land of Cyprus, where he first in gentle wise signifieth to king Isakius, how he with his English men, comming as strangers to the supportation of the holy land, were by distresse of weather driven upon his bounds, and therefore with all humble petition besought him in Gods behalfe, and for reverence of the holy crosse, to let go such prisoners of his as he had in captivitie, and to restore againe the goods of them that were drowned, which he deteined in his hands, to be employed for the behoofe of their soules. And this the king once,
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twise, and thrisyle desired of the Emperour: but he proudly answering againe, sent the king word, that he neither would let the captives go, nor render the goods of them which were drowned.

When king Richard heard this, how light the Emperour Isakius made of his so humble and honest petition, & how that nothing could be gotten without violent force, eftssoones giveth commandement thorowout all his hoste to put themselves in armour and follow him, to revenge the injuries received of that proud and cruel king of Cyprus, willing them to put their trust in God, and not to misdoubt but that the Lord would stand with them, and give them the victory. The Emperour in the meane time with his people stood warding the Sea coasts, where the English men should arrive, with swords, billes, and lances, and such other weapons as they had, setting boordes, stooles, and chestes before them as a wall: few of them were harnessed, and for the most part all un-expert and unskilfull in the feates of warre.

Then king Richard with his souldiers issuing out of their ships, first set his bowemen before, who with their shot made a way for others to followe. The Englishmen thus winning the land upon them, so fiercely pressed upon the Gryffons, that after long fighting and many blowes, at last the Emperour was put to flight, whom king Richard valiantly pursued, and slue many, and divers he tooke alive, and had gone neere also to take the Emperour, had not the night come on and parted the battell. And thus king Richard with much spoyle, and great victory, returning to the port Towne of Lymszem, which the Townesmen had left for feare, found there great abundance of corne, wine, oyle and victuals.

The day after the victory gotten, Joanna the Kings sister, and Berengaria the mayden, entred the Porte and Towne of Lymszem, with 50. great ships, and 14. galliots: so that all the whole Navie there meeting together, were 254. tall shippes, and above threescore galliots. Then Isakius the Emperour, seeing no way for
him to escape by Sea, the same night pitched his tentes five miles off from the English army, swearing that the third day after, he would surely give battell to king Richard: but he preventing him before, suddenly the same morning before the day of battell should be, setteth upon the tentes of the Gryffons early in the morning, they being unawares and a sleepe, and made of them a great slaughter, insomuch that the Emperour was faine to runne away naked, leaving his tentes and pavilions to the Englishmen, full of horses and rich treasure, also with the Imperial standard, the lower part whereof with a costly streamer was covered, and wrought all with golde.

King Richard returning with victorie and triumph to his sister and Berengaria, shortly after in the moneth of May next following, and the 12. day of the said moneth, married the said Berengaria daughter of Zanctius, king of Navarre, in the yle of Cyprus at Lymszem.

The king of Cyprus seeing himselfe overmatched, was driven at length to yeelde himselfe with conditions to give king Richard 20000 markes in golde for amends of such spoyles as he had gotten of them that were drowned, also to restore all the captives againe to the king: and furthermore, he in his owne person to attend upon the king to the lande of Jerusalem, in Gods service and his, with 400. horsemen, and 500. footemen: in pledge whereof he would give to his hands his castles, and his onely daughter, and would hold his kingdome of him.

This done, and the Emperour swearing fidelitie to king Richard before Guido king of Jerusalem, and the prince of Antioche (who were come thither to king Richard a little before) peace was taken, and Isakius committed to the warde of certaine keepers. Notwithstanding shortly after he breaking from his keepers, was againe at defiance with the King: whereupon king Richard besetting the Island of Cyprus round about with shippes and gallies, did in such sort prevale, that the
subjects of the land were constrained to yeelde themselves to the King, and at last the daughter of the Emperour, and the Emperour himselfe, whom king Richard caused to be kept in fetters of gold and silver, and to be sent to the citie of Tripolis.

These things thus done, and all set in order touching the possession of the Ile of Cyprus, the keeping whereof he committed to Radulphe sonne of Godfrey Lord Chamberlaine, being then the first day of June upon the fift of the said moneth, king Richard departed from the Ile of Cyprus, with his shippes and gallyes toward the siege of Achon, and on the next morrowe came to Tyrus, where by procurement of the French king he was restrained by the Citizens to enter. The next day after, which was the first day of June, crossing the seas, he met with a great carak fraught with soouldiers and men of warre to the number of a thousand and five hundred, which pretending to be Frenchmen, and setting forth with their flagge with the French armes, were indeede Saracens, secretly sent with wilde fire and certayne barrels of unknown serpents to the defence of the towne of Achon, which king Richard at length perceiving, eftsoones set upon them and so vanquished them, of whom the most were drowned and some taken alive: which being once knownen in the citie of Achon, as it was a great discomfort to them, so it was a great helpe to the Christians for winning the citie.

The next day after which was the seventh of June, king Richard came to Achon, which at that time had bene long besieged by the Christians. After whose comming it was not long, but the Pagans within the citie, seeing their wals to be undermined and towers overthrown, were driven by composition to escape with life and limme, to surrender the citie to the two kings. Another great helpe to the Christians in winning the citie, was this. In the said city of Achon there was a secret Christian among the Saracens, who in time of the siege thereof used at sundry times to cast over the wals
into the campe of the Christians, certaine bills written in Hebrue, Greeke, and Latine, wherein he disclosed to the Christians from time to time, the doings and counsels of the enemies, advertising them how and what way they should worke, and what to beware, and alwayes his letters began thus. In nomine Patris, & Filii, & Spiritus sancti Amen. By reason whereof the Christians were much advantaged in their proceedings: but this was a great heavines unto them, that neither he would utter his name, nor when the citie was got did they ever understand who he was.

To make of a long siege a short narration. Upon the twelfth day of July the yeere aforesaid, the Princes and Captaines of the Pagans, upon agreement resorted to the tent of the Templaries to commune with the two kings touching peace, and giving up of their citie: the forme of which peace was thus.

1 That the Kings should have the citie of Achon freely and fully delivered unto them, with all which was therein.

2 That 500. captives of the Christians should be restored to them, which were in Achon.

3 That the holy crosse should be to them rendred, and a thousand Christian captives with two hundreth horsemen, whossoever they themselves would chose out of all them which were in the power of the Saladine.

4 That they would give unto the Kings two hundreth thousand Bysants, so that they themselves should remaine as pledges in the Kings hands, for the performance hereof, that if in fortye daies, the aforesayd covenants were not accomplished, they should abide the Kings mercie touching life and limme.

These covenants being agreed upon, the Kings sent their soouldiers and servants into the citie, to take a hundreth of the richest & best of the city, to close them up in towers under strong keeping, & the residue they committed to be kept in houses and in streetes, ministring unto them according to their necessities: to
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whom notwithstanding this they permitted, that so many of them as would be baptized and receive the faith of Christ, should be free to go where they would: wherupon many there were of the Pagans, which for fear of death pretended to be baptized, but afterward so soon as they could, revolted again to the Saladin: for the which it was afterward commanded by the Kings, that none of them should be baptized against their wills.

The thirteenth day of the said moneth of July, King Philip of France, and King Richard, after they had obtained the possession of Achon, devided betweene them all things therein contained as well the people as golde and silver, with all other furniture whatsoever was remaining in the citie: who in deviding the spoyle, were so good carvers to themselves that the Knights and Barons had but little to their share, whereupon they began to shew themselves somewhat discontented, which being knowne of the kings, they sent them answere that their wills should be satisfied.

The twentieth day of July, king Richard speaking with the French King, desired him that they two with their armies, would binde themselves by othe to remaine there stil in the land of Jerusalem the space of 3. yeeres, for the winning and recovering againe of those countreys: but he sayd he would sweare no such othe, and so the next day after king Richard with his wife and sister entred into the citie of Achon, and there placed himselfe in the kings pallace: The French king remayning in the houses of the Templaries, where he continued till the end of that moneth.

About the beginning of the moneth of August, Philip the French king after that he and King Richard had made agreement betweene Guido & Conradus the Marques, about the kingdome of Jerusalem, went from Achon to Tyrus, notwithstanding King Richard & all the Princes of the Christian armie with great intreatie desired him to tary, shewing what a
shame it were for him to come so farre, and now to leave undone that for which he came, and on the 3rd day of August departed from Tyrus, leaving the halfe part of the Citie of Achon, in the hands of the aforesayd Conradus Marques.

After his departure the Pagans refused to keepe their covenants made, who neither would restore the holy Crosse nor the money, nor their captives, sending word to king Richard, that if he beheaded the pledges left with him at Achon, they would choppe off the heads of such captives of the Christians, as were in their hands.

Shortly after this the Saladine sending great gifts to king Richard, requested the time limited for beheading of the captives to be proroged, but the King refused to take his gifts, and to graunt his request, whereupon the Saladine caused all the Christian captives within his possession forthwith to be beheaded, which was the 28th of August: which albeit king Richard understood, yet would not he prevent the time before limitted for the execution of his prisoners, being the 20th day of August: upon which day he caused the prisoners of the Saracens openly in the sight of the Saladines armie to loose their heads: the number of whom came to two thousand and five hundred, save onely that certayne of the principal of them he reserved for purposes and considerations, especially to make exchange for the holy Crosse, and certayne other of the Christian captives.

After this king Richard purposed to besiege the Citie of Joppe, where by the way betwene Achon and Joppe, neere to a towne called Assur, Saladine with a great multitude of his Saracens came fiercely against the kings rereward, but through Gods mercifull grace in the same battell, the kings warriers acquited themselves so well, that the Saladine was put to flight, whom the Christians pursued the space of 3 miles, & he lost that same day many of his Nobles & Captaines, in
such sort (as it was thought) that the Saladine was not put to such confusion 40. yeres before, and but one Christian Captaine called James Avernus in that conflict was overthrown.

From thence king Richard proceeding further went to Joppe, and then to Ascalon, where he found first the citie of Joppe forsaken of the Saracens, who durst not abide the kings comming: Ascalon the Saladine threw downe to the ground, & likewise forsooke the whole land of Syria, through all which land the king had free passage without resistance: neither durst the Saracene Prince encounter after that with K. Richard. Of all which his atchevances the sayd K. Richard sent his letters of certificate as well into England, as also to the Abbot of Clara valle in France, well hoping y' he God willing should be able to make his repaire againe to them by Easter next.

Many other famous acts were done in this voyage by these two Kings, and moe should have bene, had not they falling into discorde dissevered themselves, by reason whereof Philip the French king returned home againe within short space: who being returned againe eftsoones invaded the countrey of Normandy, exciting also John the brother of king Richard, to take on him the kingdome of Englande in his brothers absence: who then made league upon the same with the French king, and did homage unto him, which was about the fourth yeere of king Richard. Who then being in Syria, and hearing thereof, made peace with the Turkes for three yeeres: and not long after, king Richard the next spring following returned also, who in his returne driven by distresse of weather about the parts of Histria, in a towne called Synaca, was there taken by Lympold, Duke of the same countrey, and so solde to the Emperour for sixtie thousand Markes: who for no small joy thereof, writeth to Philip the French king, these letters here following.

[The letter
The letter of the Emperour to Philip the French king, concerning the taking of King Richard.

H[ere]nicus Dei gratia Romanorum Imperator, & semper Augustus, Dilecto & speciali amico suo, Philippo illustri Francorum Regi salutem, & sinceræ dilectionis affectum. Quoniam Imperatoria Celsitudo non dubitat Regalem Magnificentiam tuam lætiorem effici, de universis quibus omnipotentia creatoris nostri nos ipsum, & Romanum Imperium honoraverit & exaltaverit, nobilitati tuæ tenore præsentium declarare duximus, quod inimicus Imperii nostri, & turbator Regni tui Rex Angliæ, quem esset in transeundo mare ad partes suas reversurus, accidit ut ventus rupta navi sua, in qua ipse erat, induceret eum in partes Histræ ad locum qui est inter Aquileiam, & Venetias. Ubi Rex, Dei permissione passus naufragium cum paucis evasit.

Quidam itaque fidelis noster Comes, Maynardus deGrooxce, & populus regionis illius, audito quod in terra erat, & considerato diligentius, qualem nominatus Rex in terra promissionis prædictionem & traditionem, & perditionis suæ cumulum exercerat, insecuti sunt, intendentes eum captivare. Ipso autem Rege in fugam converso, ceperunt de suis octo milites: Postmodum processit Rex ad Burgum in Archiepiscopatu Salzburgensi, qui vocatur Frisorum, ubi Fridericus de Betesow, Rege cum tribus tantum versus Austriam properante, noctu sex milites de suis cœpit: Dilectus autem Consanguineus noster Lympoldus Dux Austriæ, observata strata sæpè, dictum Regem juxta Denam in villa viciniori in domo despecta captivavit.


King Richard being thus traiterously taken, and solde
KING RICHARD THE FIRST

A.D. 1193.

to the Emperour by the Duke of Austridge for 60000. markes, was ther kept in custodie a yeere and 3. moneths.

In some stories it is affirmed, that King Richard retuming out of Asia, came to Italy with prosperous winde, where he desired of the Pope to be absolved of an othe made against his will and could not obtiene it: and so setting out from thence towards England, passing by the Countrey of Conradus the Marques, whose death (he being slaine a little before) was falsly imputed by the French king to the king of England, there traiterously was taken (as is aforesayde) by Limpoldus duke of Austridge.

Albeit in another storie I finde the matter more credibly set forth: which saith thus. That king Richard slewe the brother of this Limpoldus, playing with him at Chesse in the French Kings Court: and Limpoldus taking his vantage, was more cruel against him and delivered him (as is sayde) to the Emperour. In whose custodie he was detaine during the time above mentioned, a yeere & 3 moneths. During which time of the kings endurance, the French king in the meane season stirred warre in Normandie: and Earle John the Kings brother, made stirre and invaded England, but the Barons and Bishops of the land mightily withstood him.

At length it was so agreed and concluded with the Emperour, that king Richard should be released for a hundreth and foure thousand pound: of which money part should remaine to the Duke of Austridge, the rest should be the Emperours. The summe of which money was here gathered and made in England of chalices, crosses, shrines, candlestickes and other Church plate, also with publike contribution of Friers, Abbots, and other subjects of the Realme: whereof part was presently paid, and for the residue remaining, hostages and pledges were taken, which was about the fift yeere of his reigne: and then it was obtiene of the Pope, that Priestes might celebrate with Chalices of latten and tinne.

At what time this aforesaide money was payde, and
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the hostages given for the ransome of the King, I have an olde historie which saith, that the aforesaid Duke of Austridge was shortly after plagued by God, with 5. sundry plagues.

First, with the burning of his chiefe Townes.

2. With drowning of tenne thousand of his men in a flood happening no man can tell how.

3. By turning all the eares of his corne fieldes into wormes.

4. By taking away almost all the Nobles of his land by death.

5. By breaking his owne leg falling from his horse, which leg he was compelled to cut off with his owne hands, and afterwards died of the same: who then at his death is reported to forgive K. Richard 50000. marks, and sent home the hostages that were with him. And further a certaine booke intituled Eulogium declareth, that the sayd Limpoldus duke of Austrich fell in displeasure with the bishop of Rome, and died excommunicate the next yeere after, Anno 1196.

But thus, as you have heard, Richard the King was ransomed & delivered from the covetous captivitie of the Emperor, and returning home made an ende of his voyage for Asia, which was both honourable to himselfe and to all Christian states, but to the Saracens the enemies of Christianitie, terrible and dishonourable.

This historie of King Richards voyage to Jerusalem is very excellently and largely written in Latine by Guilielmus Neobrigensis, and Roger Hoveden.

Epitaphium Richardi primi regis Anglorum apud fontem Ebraldi.

Scribitur hoc auro, rex auree, laus tua tota aurea, materiae conveniente nota.

Laus tua prima fuit Siculi, Cyprus altera, Dromo tertia, Caruanna quarta, suprema *Jope.

Retrusi Siculi, Cyprus pessundata, Dromo mersus, Caruanna capta, retenta Jope.
Epitaphium ejusdem ubi viscera ejus requiescunt.

Viscera Kareolum, corpus fons servat Ebraldii, & cor Rothomagus, magne Richarde, tuum.

The life and travailes of Baldwinus Devonius, sometime Archbishop of Canterbury.


The same in English.

Baldwine a Devonshire man borne in Exceter of mean parentage, was a very eloquent man, an exact Philosopher, and in those dayes very excellent in all kind of studies. He was first of all a Schoolemaster: afterwards he became an Archdeacon, very famous for his learning
& wisdom in all his doings. He was also a Cistercian Monke and Abbot of Foord Monasterie, and the chiefe of all those that were of his order: he grew after this to be bishop of Worcester, and at last after the death of Archb. Richard he was promoted & made Archbishop of Canterbury, and Primate of all England. In the discharge of which place he being very vigilant, shewed himselfe a worthy Pastor, sowing the seed of Gods word in every place as farre forth as the iniquitie of that time permitted. In his time king Richard with all indevour prepared a Fleet and all things necessary for waging of warre against the Infidels at Jerusalem, taking with him the standerd and ensignes of the kingdome. This Baldwine eftsoones folowed the king into Syria and Palestina, as one desirous to be partaker of his travailes, paines, and perils in so holy a voyage. Hee was Archbishop of Canterburie almost sixe yeres: but having followed the king into Syria, in the yeere 1190. he died at Tyre, where he was also buried.


Inter primos Thomæ Beckett successor hic secundus, audita salvatoris & salutiferæ Crucis injuria nostris (proh dolor) diebus per Saladinum irrogata, cruce signatus, in ejusdem obsequuis, tam remotis finibus quàm propinquis, praedicationis officium viriliter assumpsit. Et postmodum iter accipiens, navigióque fungens apud Marsiliam, transcurso tandem pelagi profundo, in portu Tyrensi incolumis applicuit: & inde ad exercitum nostrum obsidentem pariter & obsessum Aconem transitum: ubi multos ex nostris inveniens, & fere cunctos principum defectu, in summa desolatione jam positos, & desperatione, alios quidem longa expectatione fatigatos, alios fame & inopia graviter afflictos, quosdam verò æris
inclementia distemperatos, diem fœlicitèr in terra sacra clausurus extremum, singulos pro posse vinculo charitatis amplectens, sumptibus & impensis, verbis, & vitae meritis confirmavit.

The same in English.

This Baldwin being the second successor unto Thomas Becket, after he had heard ye wrong which was done to our Saviour, and the signe of the Crosse by Saladine the Sultan of Egypt, taking upon him the Lords Character, he courageously perfourmed his office of preaching in the obedience thereof, as well in farre distant Countreis as at home. And afterwards taking his journey and imbarking himselfe at Marseils, having at length passed ye Levant sea, he arrived safely in the Haven of Tyrus, and from thence went over to Achon unto our armie, besieging the Towne, and yet (as it were) besieged it selfe: where finding many of our Countreymen, and almost all men remaining in wonderfull pensivenesse and despaire, through the withdrawing of the Princes, some of them tyred with long expectation, others grievously afflicted with hunger and povertie, and others distempered with the heate of the weather, being ready happily to ende his dayes in the Holy land, embracing every one according to his abilitie in the bond of love, he ayded them at his costes and charges, and strengthened them with his wordes and good examples of life.
A note drawn out of a very ancient booke remaining in the hands of the right worshipfull M. Thomas Tilney Esquire, touching Sir Frederike Tilney his ancestor, knighted at Acon in the Holy land for his valour, by K. Richard the first, as foloweth.


The same in English.

This booke pertained in times past unto Sir Frederick Tilney of Boston in the Countie of Lincolne, who was knighted at Acon in the land of Jurie, in the third yeere of the reigne of king Richard the first. This knight was of a tall stature, and strong of body, who resteth interred with his forefathers at Tirrington, neere unto a towne in Marshland called by his owne name Tilney. The just height of this knight is there kept in safe custody untill this very day. Also, after this mans decease, the inheritance of his landes fell successively unto
sixteene sundry knights called all by the name of Tilney, who dwelt alwayes, one after another, at the towne of Boston aforesayd, untill such time as the possessions of the elder brother fell unto an heire general, which was maried unto John duke of Northfolke. The last knight of that name was sir Philip Tilney late of Shelleigh in the Countie of Suffolke, predecessor and father unto Thomas Tilney of Hadleigh in the Countie aforesayd Esquire, unto whom the sayd booke of late appertained. In the yeere of his age 64. and in the yeere of our Lord, 1556.

The travailes of one Richard surnamed Canonicus.


The same in English.

Richard surnamed Canonicus an observant Frier of Trinitie Church in London, was in great love with the studies of good Artes, and tooke paines in them and learned them. And at last by his continuall endeavour
and long exercise therein, hee grewe to bee such an
Oratour and Poet, as fewe were in that age living, by
reason whereof hee grew in favour with Richard then
King of England, and undertooke that long voyage with
him into Palestina and Syria agaynst the Turkes. From
whence being returned againe into England, hee faithfully
described both in Verse and Prose all such things as
hee had seene in the Cities, fieldes and tentes of the
souldiers, where hee was present, and omitted not to
note the behaviour, forme, and proportion of body in the
foresayd king, giving to his notable worke this most apt
name for the title, The Journall of King Richard. He
flourished in the yeere of our Redemption 1200. under

The travailes of Gulielmus Peregrinus.

Gulielmus Peregrinus, Poeta quidem per
eam aetatem excellens, genere Anglus
floresbat, literarum, ut multi tunc erant,
amator maximus, & qui bona tempora
melioribus impenderat studiis. Hic cum
accepisset, expeditionem in Saracenos per
Regem Richardum parari, accinxit se ad
iter illud, non tantum ut miles, sed etiam peregrinus.
Vidit ea quæ in Mari Hispanicco fiebant, vidit quæ in
Syria & Palestina commissa fuerunt, in Sultanum
Babyloniae Regem, ac perfidos Saracenos. Omnia hæc
scripsit, & vivis depinxit coloribus, ita ut quasi praæ oculis,
totum poneret negotium, idémque Argumentum cum
Richardo Canonico non infeliciter, Heroico pertractavit
carmine, opusque jam absolutum Huberto Cantuariorum
Archiepiscopo, & Stephano Turnhamo Capitaneo rerum
bellicarum expertissimo dedicavit, addito hoc titulo,
Odeporicon Richardi Regis. Multâque alia edidisse
Poetam talem non dubito, sed num extent illa ejus
scripta, mihi non constat. Hoc tamen satis constat, eum
fuisse in pretio, Anno à salutisero virginis partu 1200.
sub Anglorum Rege Joanne.
The same in English.

William the Pilgrime, a very excellent Poet in those dayes and an Englishman borne, was of great fame, being much given to good letters, (as many then were) and bestowed his good time in the best kinde of studies. Hee understanding of the preparation of king Richard against the Saracens, prepared himselfe also for the same voyage, not onely as a Souldiour, but as a Pilgrime also. He sawe those things which happened in the Spanish Seas, and which were done in Syria and Palestina, against the Sultan the king of Babylon, and the trecherous Saracens. All which things he wrote and expressed them as it were in lively colours, as if they had bene still in doing before his eyes, and handled the same Argument in Heroicall verse which the forenamed Richard Canonicus did. And having finished his worke he dedicated it to Hubert Archbishop of Canterbury, and to Stephen Turneham a most expert Captaine of the warres, giving it this Title, The expedition of King Richard. And I doubt not but that so good a Poet as hee was published many other things, but whether they be extant yea or no, I know not: but this I know, that he was a man well accounted of, and flourished in the yeere after the birth of Christ 1200. under king John.


At the same time also the kings of France and England gave large money towards the maintenance of the army which at this present went foorth under the leading of the earle of Flanders and other, to warre against the enemies of the Christian faith at the instance of pope Innocent. There was furthermore granted unto them
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the fortieth part of all the revenues belonging unto ecclesiastical persons, towards the ayd of the Christians then being in the Holy land: and all such aswel of the nobility, as other of the weaker sort, which had taken upon them the crosse, and secretly layed it downe were compelled eftsoones to receive it now againe.

The travailes of Hubert Walter bishop of Sarisburie.


The same in English.

Hubert Walter bishop of Sarisburie, a vertuous man, and famous for his good wit and piety, was one of the chiefest of them that followed king Richard into Syria going against the Saracens. As he returned from
ROBERT CURSON

Palæstina and came in his journey into Sicilia, he there heard of the ill fortune of the king being fallen into his enemies handes, and thereupon leaving his journey homewards, he went presently and in all haste to the place where the king was captivated, whom the king immediately upon his comming sent into England, that by the authority of the councell, a tribute might be collected for his redemption: which this Hubert performed with great diligence, and delivered the king. After this he was made Archbishop of Canterburie, and after the death of king Richard he shewed the like dueties of fidelitie and trust to his brother John that succeeded him. For by a long oration he perswaded the whole nation of the English men, that he was a very circumspect man, vertuous, valiant, borne of noble parentage, and most woorthy of the crowne. Whereupon he was so received of all the people and crowned king. He wrote certaine books, and died at the last with very great griefe of minde, in the yeere 1205, having beene archbishop the space of 11 yeres 8 moneths and sixe dayes, by reason of the civil discords abroad, whereby all things went topsie turvy, and in the reigne of king John.

The travailes of Robert Curson.

Obertus Curson ex nobili quodam Anglorum ortus genere, disciplinis tum prophanis, tum sacris studiosus incubuit, idque (quantum ex conjecturis colligo) in celebratissima Oxonii Academia. Praestantissimis illic institutoribus usus, ex summa circa ingenuas artes industria, & assiduo literarum labore, famam sibi inter suos celeberrimam comparavit. Ampliora deinde meditatus Parisiorum Lutetiam, atque Romam ipsam petiti, illic Theologus Doctor, hic verò Cardinalis effectus. Unde uterque Matthæus Parisius, ac Westmonasterius, hoc de ipso testimonium adferunt: hic libro 2. ille 8. suorum Chronicorum. Anno Domini. 1218 (inquiunt) in cap-

The same in English.

Robert Curson descended of a noble family of England, used great diligence as well in prophane as in divine studies in the famous University of Oxford (as I conjecture.) He had there the best scholemasters that were to be gotten, and was most industrious in the arts and continual exercises of learning: by means whereof he grew to be of great renowne where he lived. Afterward thinking of greater matters he went to Paris, and thence to Rome it selfe, and at Paris he proceeded doctor of Divinity, at Rome he was made cardinall: whereupon both Matthew Paris & Matthew of Westminster produce this testimony of him, the one in his second booke, the other in his eight booke of Chronicles. In the yere of our Lord (say they) 1218, at the taking of Damiatæ a city of Egypt under John Brenne king of Jerusalem, M. Robert Curson an English man, a most famous clearke of noble parentage, and cardinall of the church of Rome, was there with Pelagius Albanensis, &c. Boston of Burie in Suffolke in his catalogue reporteth, that he wrote divers books. He flourished in the yeere aforesayd by the witnesses aforesayd. Henry the third sonne of king John being then king of England: and by the further testimony of Boston, this Curson was legate into England in the dayes of Honorius the third, bishop of Rome.

In the yeere 1218, Ranulph earle of Chester was sent into the Holy land by king Henry the third with a goodly company of soouldiers and men of warre, to ayde the Christians there against the Infidels, which at the same time had besieged the city of Damiata in Egypt. In which enterprise the valiancy of the same earle after his coming thither was to his great praise most apparanct. There went with him in that journey Saer de Quincy earle of Winchester, William de Albanie earle of Arundel, besides divers barons, as the lord Robert fitz Walter, John constable of Chester, William de Harecourt, and Oliver fitz Roy sonne to the king of England, and divers others.

The voyage of Henry Bohun and Saer Quincy to the Holy land.

The travailes of Ranulph Glanville earle of Chester.

Anulphus Glanville Cestriae Comes, vir nobilissimi generis, & utroque jure eruditus, in albo illustrium virorum a me merito ponendus venit. Ita probè omnes adolescentiae suæ annos legibus tum humanis tum divinis consecravit, ut non prius in honinem per ætatem evaserit, quàm nomen decúsque ab insigni eruditione sibi comparaverit. Cum prefecti essent Francorum Heroes Ptolemaïdem, inito cum Joanne Brenno Hierosolymorum rege concilio, Damiatam Ægypti urbes obsidendam constituebant, anno salutis humanæ 1218. Misit illuc Henricus rex, ab Honorio 3 Rom. Pontifice rogatus, cum magnà armatorum manu Ranulphum, ad rem Christianam juvandam. Cujus virtus, Polydoro teste, in eo bello miris omnium laudibus celebrata fuit. Quo confecto negotio, Ranulphus in patriam reversus, scripsit, De legibus Angliæ librum unum. Fertur præterea, & alia quædam scripsisse, sed tempus edax rerum, ea nobis abstulit. Claruit anno à Servatoris nostri nativitate 1230 confectus senio, dum Henricus tertius sub Antichristi tyrannide in Anglia regnaret.

The same in English.

Anulph Glanville earle of Chester, a man of a very noble house, and learned in both the Lawes, deserves of dues to be here placed by me in the catalogue of worthy and notable men. He applied so well all the yeeres of his youth to the study of humane and divine Lawes, that he came not so soone to the age of a man, as he had purchased to himselfe by reason of his singular learning, renowne and honour. When the noble men of France went to Ptolomais, upon the counsell of John Brenne king of Jerusalem, they resolved to besiege
BISHOP PETER OF WINCHESTER

Damiata a city of Egypt, in the yeere 1218. And then Henry the king upon the motion of Honorius the third, bishop of Rome, sent thither this earle Ranulph with a great power of armed soildiers, to further the enterprise of the Christians: whose valure in that warre (by the testimonie of Polidor Virgil) was marvelously commended of all men. After the end of which businesse, he being returned into his countrety, wrote a booke of the lawes of England. It is also reported that he wrote other books, but time the destroyer of many memorials, hath taken them from us. He flourished in the yeere after the nativity of Christ 1230, being very aged, and in the reigne of K. Henry the third.

The voyage of Petrus de Rupibus bishop of Winchester, to Jerusalem in the yere of grace 1231, and in the 15 of Henry the third.

In gratiae 1231, mense vero Julio, Petrus Wintoniensis episcopus, completo in terra sancta Jam fere per quinqueannium magnificæ peregrinationis voto, reversus est in Angliam, Kalendis Augusti; & Wintoniam veniens, susceputus est cum processione solenni in sua ecclesia cathedrali.

The same in English.

In the yere of grace 1231, and in the moneth of July, Peter bishop of Winchester having spent almost five whole yeres in fulfilling his vow of pilgrimage in the Holy land with great pompe, returned into England, about the Kalends of August, and comming unto Winchester was received with solemne procession into his cathedrall church.

[The honourable]
The honourable and prosperous voyage of Richard earle of Cornewall, brother to king Henry the third, accompanied with William Longspee earle of Sarisburie, and many other noble men into Syria.

In the 24 yeere of king Henry the third, Richard earle of Cornwall the kings brother, with a navy of ships sailed into Syria, where in the warres against the Saracens he greatly advanced the part of the Christians. There went over with him the earle of Sarisburie, William Longspee, and William Basset, John Beauchampe, Geoffrey de Lucie, John Nevel, Geoffrey Beauchampe, Peter de Brense, and William Furnivall.

Simon Montfort earle of Leicester went over also the same time: but whereas the earle of Cornwall tooke the sea at Marseils, the earle of Leicester passed thorow Italy, and tooke shipping at Brindize in Apulia: and with him went these persons of name, Thomas de Furnival with his brother Gerard de Furnivall, Hugh Wake, Almerike de S. Aumond, Wiscard Ledet, Punchard de Dewin, and William de Dewin that were brethren, Gerard Pesmes, Fouke de Baugie, and Peter de Chauntenay.

The comming of the Emperour of Constantinople called Baldwine into England in the yere 1247, out of Matth. Paris, & Holensh. pag. 239. vol. 2.

About the same time, Baldwine naming himselfe emperour of Constantinople, came againe into England, to procure some new ayd of the king towards the recovery of his empire, out of the which he was expelled by the Greeks.

The voyage of William Longespee Earle of Sarisburie into Asia, in the yeere 1248, and in the 32 yeere of the reigne of Henry the third, king of England.

Ewis the French king being recovered of his sickenesse which he fell into, in the yere 1234, vowed thereupon for a free will sacrifice to God, that he (if the Councell of his realme would suffer him) would in his owne person visit the Holy land: which matter was opened and debated in the Parliament of France held in the yeere 1247. Where at length it was concluded, that the king according to his vow should take his journey into Asia, and the time thereof was also prefixed, which should be after the feast of S. John Baptist the next yeere ensuing.

At which time William Longespee a worthie warrior, with the bishop of Worcester and certaine other great men in the Realme of England (mooved with the example of the Frenchmen) prepared themselves likewise to the same journey.

It fell out in this enterprise, that about the beginning of October, the French king assaulted and tooke Damiata, being the principall fort or hold of the
Saracens in all Egypt, Anno 1249, and having fortified the Citie with an able garrison left with the Duke of Burgundie, he remooved his tents from thence to goe Eastward. In whose armie followed William Longespee, accompanied with a piked number of English warriors retaining unto him. But such was the disdain of the Frenchmen against this William Longespee and the Englishmen that they could not abide them, but flouted them after an opprobrious maner with English tailes, insomuch that the French king himselfe had much adoe to keepe peace betweene them.

The originall cause of this grudge betweene them began thus. There was not farre from Alexandria in Egypt a strong fort or castle replenished with great Ladies and rich treasure of the Saracens: which hold it chanced the sayd William Longespee with his company of English soldiers to get, more by politique dexterity then by open force of armes, wherwith he & his retinue were greatly enriched. When the Frenchmen had knowledge hereof (they not being made privie hereto) began to conceive an heart burning against the English soldierr, & could not speake well of them after that.

It hapned againe not long after, that the sayd William had intelligence of a company of rich merchants among the Saracens going to a certaine Faire about the parts of Alexandria, having their camels, asses and mules, richly laden with silkes, precious jewels, spices, gold & silver, with cart loades of other wares, beside victuall and other furniture, whereof the soldierr then stood in great need: he having secret knowledge hereof, gathered all the power of Englishmen unto him that he could, and so by night falling upon the merchants, some he slew with their guides and conducters, some hee tooke, some hee put to flight: the carts with the drivers, and with the oxen, camels, asses and mules, with the whole cariage and victuals he tooke & brought with him, loosing in all the skirmish but one souldier,
and eight of his servitors: of whom notwithstanding some he brought home wounded to be cured.

This being known in the Campe, foorth came the Frenchmen which all this while loytered in their pavilions, and meeting this cاريage by the way, tooke all the foresayd praire whole to themselves, rating the said William and the Englishmen for adventuring and issuing out of the Campe without leave or knowledge of their Generall, contrary to the discipline of warre. William said againe he had done nothing but he would answer to it, whose purpose was to have the spoyle devided to the behoofe of the whole armie.

When this would not serve, hee being sore grieved in his minde so cowardly to be spoyled of that which he so adventurously had travailed for, went to the King to complains: But when no reason nor complaint would serve by reason of the proude Earle of Artoys the Kings brother, which upon spight and disdaine stood agaynst him, he bidding the King farewell sayd hee would serve him no longer: and so William de Longespee with the rest of his company breaking from the French hoste went to Achon. Upon whose departure the earle of Artoys sayd, Now is the army of French men well rid of these tailed people, which words spoken in great despight were ill taken of many good men that heard them.

But not long after, when the keeper of Cayro & Babylonia, bearing a good mind to the Christian religion, and being offended also with the Souldan, promised to deliver the same to the French king, instructing him what course was best for him to take to accomplish it, the king hereupon in all haste sent for William Long-espee, promising him a full redresse of all his injuries before received: who at the kings request came to him againe, and so joyned with the French power.

After this, it happened that the French king passing with his armie towards Cayro aforesayd, came to the great river Nilus, on the further part whereof the Soldan had pitched himselfe to withstand his comming over:
there was at this time a Saracen lately converted to Christ, serving the earle Robert the French kings brother, who told him of the absence of the Soldan from his tents, and of a shallow foord in the river where they might easily passe over. Whereupon the sayd earle Robert & the Master of the Temple with a great power, esteemed to the third part of the army issued over the river, after whom followed W. Longspee with his band of English soildiers. These being joyned together on the other side of the water, encountered the same day with the Saracens remaining in the tents & put them to the worst. Which victory being gotten, the French earle surprised with pride and triumph, as though hee had conquered the whole earth, would needs forward, dividing himselfe from the maine hoste, thinking to winne the spurre alone. To whom certaine sage men of the Temple, giving him contrary counsell, advised him not to do so, but rather to retourne and take their whole company with them, and so should they be more sure against all deceits and dangers, which might be layed privily for them. The maner of that people (they sayd) they better knew, and had more experience thereof then he: alledgeing moreover their wearied bodies, their tired horses, their famished soildiers, and the insufficiency also of their number, which was not able to withstand the multitude of the enemies, especially at this present brunt, in which the adversaries did well see the whole state of their dominion now to consist either in winning all or losing all.

Which when the proud earle did heare, being inflated with no lesse arrogancy then ignorance, with opprobrious taunts reviled them, calling them cowardily dastards, & betrayers of the whole countrey, objecting unto them the common report of many, which sayd, that the land of the holy crosse might soone be woon to Christendome, were it not for rebellious Templaries, with the Hospitalaries, and their followers.

To these contumelious rebukes, when the master of
the Temple answered againe for him and his fellowes, bidding him display his ensigne when he would, and where he durst, they were as ready to follow him, as he to goe before them. Then began William de Longespe the worthy knight to speake, desiring the earle to give eare to those men of experience, who had better knowledge of those countreyes and people then had he, commending also their counsell to be discreet and wholesome, and so turning to the master of the Temple, began with gentle wordes to mitigate him likewise. The knight had not halfe ended his talke, when the Earle taking his wordes out of his mouth, began to fume and sweare, crying out of those cowardly Englishmen with tailes: What a pure armie (sayde he) should we have here, if these tailes and tailed people were purged from it, with other like words of villany, and much disdaine: whereunto the English knight answering againe, well, Earle Robert (said he) wheresoever you dare set your foote, my step shall go as farre as yours, and (as I beleeeve) we goe this day where you shall not dare to come neere the taile of my horse, as in deede in the event it prooved true: for Earle Robert would needes set forward, weening to get all the glory to himselfe before the comming of the hoste, and first invaded a litle village or castle, which was not farre off, called Mansor. The countrey Boores and Pagans in the villages, seeing the Christians comming, ranne out with such a maaine cry and shout, that it came to the Soldans hearing, who was neerer then our men did thinke. In the meane time, the Christians invading and entring into the munition incircumspectly, were pelted and pashed with stones by them which stood above, whereby a great number of our men were lost, and the armie sore maymed, and almost in despaire.

Then immediatly upon the same, commeth the Soldan with all his maaine power, which seeing the Christian armie to be devided, and the brother separated from the brother, had that which he long wished for, and so
inclosing them round about, that none should escape, had with them a cruel fight.

Then the earle began to repent him of his heady rashnes, but it was too late, who then seeing William the English knight doughtily fighting in the chiefe brunt of the enemies, cried unto him most cowardly to flie, seeing God (saith he) doth fight against us: To whom the Knight answering againe, God forbid (sayth he) that my fathers sonne should runne away from the face of a Saracene. The Earle then turning his horse, fled away, thinking to avoid by the swiftnes of his horse, and so taking the river Thafnis, oppressed with harness, was there sunken and drowned.

Thus the Earle being gone, the Frenchmen began to dispaire and scatter. Then William de Longespe bearing all the force of the enemies, stode against them as long as he could, wounding and slaying many a Saracen, till at length his horse being killed, and his legges maymed, he could no longer stande, who yet notwithstanding as he was downe, mangled their feete and legges, and did the Saracens much sorrow, till at last after many blowes and wounds, being stoned of the Saracens, he yelded his life. And after the death of him, the Saracens setting upon the residue of the armie, whom they had compassed on every side, devoured and destroyed them all, insomuch that scarce one man remained alive, saving two Templaries, one Hospitaller, and one poore rascal soouldier, which brought tidings, hereof to the King.

And thus by the imprudent and foolish hardines of that French Earle, the Frenchmen were discomfited, and that valiant English Knight overmatched, to the grieve of all Christian people, the glory of the Saracens, and the utter destruction and ruine of the whole French armie, as afterwards it appeared.
The Voyage of Prince Edward the sonne of king Henry the third into Asia in the yeere 1270.

About the yeere of our Lord, 1267. Octobonus the Popes Legate being in England, prince Edward the sonne of king Henry, and divers other Noble men of England tooke upon them the crosse upon S. John Baptists day, by the sayd Legates hands at Northampton, to the relieve of the Holy land, and the subversion of the enemies of the crosse of Christ. For which purpose, and for the better furnishing of the prince towards the journey, there was granted him a subsidie throughout all the realme, and in the moneth of May, in the yeere of our Lord 1270. he began to set forward.

At Michaelmas following he with his company came to Eguemortes, which is from Marsilia eight leagues Westward, and there taking ship againe (having a mery and prosperous wind) within ten dayes arrived at Tunez, where he was with great joy welcommmed, and entertained of the Christian princes that there were to this purpose assembled, as of Philip the French King, whose father Lodovicus died a little before, of Carolus the king of Sicilia, and the two kings of Navarre and Arragon, and as this lord Edward came thither for his father the king of England, thither came also Henry the sonne of the king of Almaine for his father, who at his retourne from the voyage was slaine in a chappell at Viterbium.

When prince Edward demanded of these kings and princes what was to be done, they answered him againe, and sayd, the prince of this citie and the province adjoyning to the same hath bene accustomed to pay tribute unto the king of Sicily every yere: and now for that the same hath bene for the space of seven yeeres unpaied and more, therefore we thought good to make invasion upon him. But the king knowing
the same tribute to be but justly demaunded, had now according to our owne desire satisfied for the time past, and also paied his tribute before hand.

Then sayd he, My Lords, what is this to the purpose? are we not here all assembled, & have taken upon us the Lords Character to fight against the infidels & enemies of Christ? What meane you then to conclude a peace with them? God forbid we should do so, for now the land is plaine and hard, so that we may approch to ye holy city Jerusalem. Then said they, now have we made a league with them, neither is it lawful for us to breake the same. But let us retorne againe to Sicilia, and when the winter is past we may well take shipping to Acra. But this counsel nothing at all liked him, neither did he shew himselfe wel pleased therewith: but after hee had made them a princely banquet, he went into his closet or privy chamber from amongst them, neither would be partaker of any of that wicked money which they had taken. They notwithstanding continuing their purpose, at the next mery wind tooke shipping, and for want of ships left 200. of their men a shore, crying out, and pitiously lamenting for the peril and hazard of death that they were in: wherewith prince Edward being somewhat mooved to compassion, came backe againe to the land, and received and stowed them in his owne ships, being the last that went aboard.

Within seven dayes after, they arrived in the kingdom of Sicilia, over agaynst the Citie Trapes, casting their ankers a league from thence within the sea, for that their shippes were of great burden, and throughly fraught: and from the haven of the citie they sent out barges and boates to receive and bring such of the Nobilitie to land as would, but their horses for the most part, and all their armour they kept still within boord.

At length towards the evening the sea began to be rough, & increased to a great tempest and a mightie: insomuch that their ships were beaten one against another's sides, and drowned there was of them at that
tempest lying at anker more then 120. with all their armour and munition, with innumerable soules besides, and that wicked money also which they had taken before, likewise perished, and was lost.

But the tempest hurt not so much as one ship of prince Edwards, who had in number 13. nor yet had one man lost thereby, for that (as it may be presupposed) he consented not to the wicked counsell of the rest.

When in the morning the princes and kings came to the sea side, and saw all their ships drowned, and saw their men and horses in great number cast upon the land drowned, they had full heavie hearts, as well they might, for of all their ships and mariners, which were in number 1500. besides the common soldiers, there was no more saved then the mariners of one onely ship, and they in this wise.

There was in that ship a good & wise Matrone, a Countesse or an Erles wife, who perceiving the tempest to grow, & fearing her selfe, called to her the M. of the ship, & asked him whether in attempting to the shoare it were not possible to save themselves: he answered, that to save the ship it was impossible: howbeit the men that were therein by Gods helpe he doubted not. Then sayd the countesse, for the ship force no wht, save the soules therein, and have to thee double the value of the shippe: who immediatly hoising the sailes with all force, ran the shippe aground so nere the shore as was possible, so that with the vehemency of the weather & force he came withall, he brast the ship and saved all that was within the same, as he had shewed, and sayd before.

Then the kings and princes (altering their purpose after this so great a shipwracke) returned home againe every one unto their owne lands: onely Edward the sonne of the king of England, remained behinde with his men and ships, which the Lord had saved and preserved.

Then prince Edward renovating his purpose, tooke shipping againe, and within fifteene daies after Easter
arrived he at Acra, and went aland, taking with him a thousand of the best souldiers and most expert, and taried there a whole moneth, refreshing both his men and horses, and that in this space he might learne and know the secrets of the land. After this he tooke with him sixe or seven thousand souldiers, and marched forward twenty miles from Acra, and tooke Nazareth, and those that he found there he slew, and afterward returned againe to Acra. But their enemies following after them, thinking to have set upon them at some streit or other advantage, were espied by the prince, and returning againe upon them gave a charge, and slew many of them, and the rest they put to flight.

After this, about Midsummer, when the prince had understanding that the Saracens began to gather at Cakow which was forty miles from Acra, he marching thither, set upon them very earely in the morning, and slew of them more then a thousand, the rest he put to flight, and tooke rich spoiles, marching forward till they came to a castle named Castrum peregrinorum, situate upon the sea coast, and taried there that night, and the next day they returned againe toward Acra.

In the meane season the king of Jerusalem sent unto the noble men of Cyprus, desiring them to come with speed to ayd the Christians, but they would not come, saying they would keepe their owne land, and go no further. Then prince Edward sent unto them, desiring that at his request they would come and joyne in ayd with him: who immediatly thereupon came unto him with great preparation & furniture for the warres, saying, that at his commandement they were bound to do no lesse, for that his predecessors were sometimes the governors of that their land, and that they ought alwayes to shew their fidelity to the kings of England.

Then the Christians being herewith animated, made a third voyage or road, and came as farre as the fort called Vincula sancti Petri, and to S. Georgius, and when they had slain certaine there, not finding any to make
resistance against them, they retired againe from whence they came: when thus the fame of prince Edward grew amongst his enemies, and that they began to stand in doubt of him, they devised among themselves how by some pollicy they might circumvent him, and betray him. Whereupon the prince and admirall of Joppa sent unto him, faining himselfe under great deceit willing to become a Christian, and that he would draw with him a great number besides, so that they might be honorably entertained and used of the Christians: This talke pleased the prince well, and perswaded him to finish the thing he had so well begun by writing againe, who also by the same messenger sent and wrote backe unto him divers times about the same matter, whereby no mistrust should spring.

This messenger (sayth mine author) was one ex caute nutritis, one of the stony hearted, that neither feared God nor dreaded death.

The fift time when this messenger came, and was of the princes servants searched according to the maner and custome what weapon and armour he had about him, as also his purse, that not so much as a knife could be seene about him, he was had up into the princes chamber, and after his reverence done, he pulled out certaine letters, which he delivered the prince from his lord, as he had done others before. This was about eight dayes after Whitsuntide, upon a Tuesday, somewhat before night, at which time the prince was layed upon his bed bare headed, in his jerkin, for the great heat and intemperature of the weather.

When the prince had read the letters, it appeared by them, that upon the Saturday next following, his lord would be there ready to accomplish all that he had written and promised. The report of these newes by the prince to the standers by, liked them well, who drew somewhat backe to consult thereof amongst themselves. In the meane time, the messenger kneeling, and making his obeisance to the prince (questioning further with him)
put his hand to his belt, as though he would have pulled out some secret letters, and suddenly he pulled out an invenomed knife, thinking to have stroken the prince into the belly therewith as he lay: but the prince lifting up his hand to defend the blow, was striken a great wound into the arme, and being about to fetch another stroke at him, the prince againe with his foot tooke him such a blow, that he feld him to the ground: with that the prince gate him by the hand, and with such violence wrasted the knife from him, that he hurt himselfe therewith on the forehead, and immediatly thrust the same into the belly of the messenger and striker, and slew him.

The princes servants being in the next chamber not farre off, hearing the busling, came with great haste running in, and finding the messenger lying dead in the floore, one of them tooke up a stoole, and beat out his braines: whereat the prince was wroth for that he stroke a dead man, and one that was killed before.

But the rumour of this accident, as it was strange, so it went soone thorowout all the Court, and from thence among the common people, for which they were very heavy, and greatly discouraged. To him came also the Captaine of the Temple, and brought him a costly and precious drinke against poison, least the venime of the knife should penetrate the lively blood, and in blaming wise sayd unto him: did I not tell your Grace before of the deceit and subtilty of this people? Notwithstanding, sayd he, let your Grace take a good heart, you shall not die of this wound, my life for yours. But straight way the Surgions and Physicians were sent for, and the prince was dressed, and within few dayes after, the wound began to putrifie, and the flesh to looke dead and blacke: wherupon they that were about the prince began to mutter among themselves, and were very sad and heavy.

Which thing he himselfe perceiving, said unto them: why mutter you thus among your selves? what see
you in me, can I not be healed? tell me the trueth, be ye not afraied. Whereupon one sayd unto him, and it like your Grace you may be healed, we mistrust not, but yet it will be very painfull for you to suffer. May suffering (sayd he againe) restore health? yea sayth the other, on paine of losing my head. Then sayd the prince, I commit my selfe unto you, doe with me what you thinke good.

Then sayd one of the Physicians, is there any of your Nobles in whom your Grace reposeth special trust? to whom the prince answered Yea, naming certeine of the Noble men that stood about him. Then sayd the Physician to the two, whom the prince first named, the Lord Edmund, and the lord John Voisie, And doe you also faithfully love your Lord and Prince? Who answered both, Yea undoubtedly. Then sayth he, take you away this gentlewoman and lady (meaning his wife) and let her not see her lord and husband, till such time as I will you thereunto. Whereupon they tooke her from the princes presence, crying out, and wringing her hands. Then sayd they unto her, Be you contented good Lady & Madame, it is better that one woman should weepe a little while, then that all the realme of England should weepe a great season.

Then on the morrow they cut out all the dead and invenimed flesh out of the princes arme, and threw it from them, and sayd unto him: how cheereth your Grace, we promise you within these fifteene dayes you shall shew your selfe abroad (if God permit) upon your horsebacke, whole and well as ever you were. And according to the promise he made the prince, it came to passe, to the no little comfort and admiration of all his subjects.

When the great Souldan heard hereof, and that the prince was yet alive, he could scarcely beleeeve the same, and sending unto him three of his Nobles and Princes, excused himselfe by them, calling his God to witnesse that the same was done neither by him nor his
consent. Which princes and messengers standing aloofe off from the kings sonne, worshipping him, fell flat upon the ground: you (sayd the prince) do reverence me, but yet you love me not. But they understood him not, because he spake in English unto them, speaking by an Interpreter: nevertheless he honourably entertained them, and sent them away in peace.

Thus when prince Edward had beene eightene moneths in Acre, he tooke shipping about the Assumption of our Lady, as we call it, returning homeward, and after seven weekes he arrived in Sicilia at Trapes, and from thence travailed thorow the middes of Apulia, till he came to Rome, where he was of the Pope honorably entertained.

From thence he came into France, whose fame and noble prowesse was there much bruted among the common people, and envied of the Nobility, especially of the earle of Chalons, who thought to have intrapped him and his company, as may appeare in the story: but Prince Edward continued foorth his journey to Paris, and was there of the French king honourably entertained: and after certaine dayes he went thence into Gascoine, where he taried till that he heard of the death of the king his father, at which time he came home, and was crowned king of England, in the yere of our Lord 1274.

The travaile of Robert Turneham.

Obertus Turneham Franciscanus, Theologie professor insignis, Lynnae celebri Irenorum ad ripas Isidis emporio, collegio suorum fratrum magnificè praefuit. Edwardus Princeps, cognomento Longus, Henrici tertii filius, bellicam expeditionem contra Saracenos Assyriam incolentes, anno Dom. 1268. parabat. Ad quam profectionem quæstitus quoque Orator vehemens, qui plebis in causa religionis animos excitaret, Turnehamus principi visus vel dignissimus est, qui munus hoc obiret. Sic tanquam signifer constitutus
Assyrios unà cum Anglico exercitu petiit, ac suum non sine laude præstítit officium. Claruit anno salutiferi partus, 1280, varia componens, sub eodem Edwardo ejus nominis primo post Conquestum.

The same in English.

Robert Turneham Franciscan, a notable professor of Divinity, was with great dignity Prior of the College of his Order in the famous Mart towne of Linne, situate upon the river of Isis in Norfolke. Prince Edward surnamed the Long, the sonne of Henry the third, prepared his warlike voyage against the Saracens dwelling in Syria, in the yeere of our Lord, 1268. For the which expedition some earnest preacher was sought to stir up the peoples minds in the cause of religion. And this Turneham seemed to the Prince most worthy to performe that office: so that he being appointed as it were a standard bearer, went into Syria with the English army, and performed his duety with good commendation. He flourished in the yeere of Christ 1280, setting forth divers works under the same king Edward the first of that name after the Conquest.
VIEW OF TYRE IN THE SIXTEENTH CENTURY
1305. Anthony Beck bishop of Durisme was elected Patriarch of Hierusalem, and confirmed by Clement the first bishop of Rome: in the 34 yere of Edward the first. Lelandus.

A\n
Antony Beck was bishop of Durisme in the time of the reign of Edward the first of that name after the invasion of William the great into England. This Anthony was elected patriarch of Jerusalem in the year of our Lord God 1305, and was confirmed by Clement the fifth, pope of Rome. He was of greater magnificence then for the calling of a bishop. He founded also the castle of Acheland four miles from Durisme, on the shore of a pretty river called Unduglesme. He much beautified with new buildings Eltham manor being nere unto Greenwich, and the castle Somaridune in the county of Lindsey. And lastly, he built new out of the ground the palace of London, which now is in the possession of prince Edward. Insomuch, that at length, through his over great magnificence and power he procured to himselfe great envy among the nobility, which he could not asswage during the rest of his life. But of this Anthony & of his writings we will speak more at large in our booke intitled of the Britain bishops. This Anthony finished his life in the year of our Lord God 1310, and in the reign of king Edward the second.

Incipit Itinerarium fratris Odorici fratrum minorum de mirabilibus Orientalium Tartarorum.

Icet multa & varia de ritibus & conditionibus hujus mundi enarrantur a multis, ego tamen frater Odoricus de foro Julii de portu Vahonis, volens ad partes infidelium transfretare, magna & mira vidi & audivi, quæ possim vera-citer enarrare. Primò transiens Mare Majus me de Pera juxta Constantinopolim transtuli
THE ENGLISH VOYAGES

Trapesundam, quae antiquitatis Pontus vocabatur: Hae terra bene situata est, sicut scala quaedam Persarum & Medorum, & eorum qui sunt ultra mare. In hac terra vidi mirabile quod mihi placuit, scilicet hominem, ducitatem secum plusquam 4000 perdicum. Homo autem per terram gradiebatur, perdices vero volabant per aeram, quas ipse ad quoddam castrum dictum Zavena duxit, distans a Trapesunda per tres dietas: Hae perdices illius conditionis erant, cum homo ille quiescere voluit, omnes se aptabant circa ipsum, more pullorum gallinarum, & per illum modum duxit eas usque ad Trapesundam, & usque ad palatium imperatoris, qui de illis sumpsit quot voluit, & residuas vir ille ad locum unde venerat, adduxit. In hac civitate requiescit corpus Athanasii super portam civitatis. Ultra transivi usque in Armeniam majorem, ad quondam civitatem quam vocatur Azaron, quae erat multum opulenta antiquitatis, sed Tartari eam pro magna parte destruxerunt: In ea erat abundantia panis & carnium, & aliorum omnium victualium praeterquam vini & fructuum. Hae civitas est multum frigida, & de illa dicitur quod altius situatur quam aliqua alia in hoc mundo: haec optimas habet aquas, nam venae illarum aquarum oriri videntur & scaturire a flumine magni Euphrates quod per unam dietam ab civitate distat: haec civitas via media eundi Taurism. Ultra progressus sum ad quendam montem dictum Sobissacalo. In illa contrata est mons ille supra quem requiescit arca Noe; in quem libenter ascendisse, si societas mea me praestolare voluisset: A gente tamen illius contratae dicitur quod nullus unquam illum montem ascendere potuit, quia ut dicitur, hoc Deo altissimo non placet. Ultra veni Tauris civitatem magnam & regalem, quae antiquitatis Susis dicta est. Hae civitas melior pro mercenariis reputatur, quam aliqua quae sit in mundo, nam nihil comestibile, nec aliquid quod ad mercimonium pertinet, reperitur, quod illi in bona copia non habetur. Hae civitas multum bene situatur: Nam ad eam quasi totus mundus pro mercimonii confuere potest: De hac dicunt Christiani qui ibi
FRIAR BEATUS ODORICUS

A.D. 1330.

sunt, quod credunt Imperatorem plus de ea accipere, quam Regem Franciae de toto regno suo: Juxta illum civitatem est mons salinus praebens sal civitati, & de illo sale unusquisque tantum accipit, quantum vult, nihil solvendo alicui. In hac civitate multi Christiani de omnione commorantur, quibus Saraceni in omnibus dominantur. Ultra ivi per decem dietas ad civitatem dictam Soldania, in qua imperator Persarum tempore aestivo commoratur; In hyeme autem vadit ad civitatem aliam sitam supra mare vocatam Bakuc: Praedicta autem civitas magna est, & frigida, in se habens bonas aquas, ad quam multa mercimoniam portantur. Ultra cum quadam societate Caravanorum ivi versus Indiam superiorem, ad quam dum transissem per multas dietas perveni ad civitatem trium Magorum qua vocatur Cassan, qua regia civitas est & nobilis, nisi quod Tartari eam in magna parte destruxerunt: haec abundat pane, vino, & alis bonis multis. Ab hac civitate usque Jerusalem quo Magi iverunt miraculosè, sunt L. diete, & multa mirabilia sunt in hac civitate quae pertranseo. Inde recessi ad quandam civitatem vocatam Gest à qua distat mare arenosum per unam dietam, quod mirè est mirabile & periculosum: In hac civitate est abundantia omnium victualium, & ficuum potissimum, & uvarum siccarum & viridium, plus ut credo quam in alia parte mundi. Hae est tertia civitas melior quam Rex Persarum habet in toto regno suo: De illa dicunt Saraceni, quod in ea nullus Christianus ultra annum vivere unquam potest. Ultra per multas dietas ivi ad quandam civitatem dictam Comum quae maxima civitas antiquitus erat, cujus ambitus erat fere L. miliaria, quae magna damna intulit Romanis antiquis temporibus. In ea sunt palatia integra non habitata, tamen multis victualibus abundat. Ultra per multas terras transiens, perveni ad terram Job nomine Hus quae omnium victualium plenissima est, & pulcherrimè situata; juxta eam sunt montes in quibus sunt pascua multa pro animalibus: Ibi manna in magna copia reperitur. Ibi habentur quatuor perdices pro minori, quam pro uno grosso: In
ea sunt pulcherrimi senes, ubi homines nent & filant, & feminae non: haec terra correspondet Chaldaeae versus transmontana.

De moribus Chaldæorum, & de India.

Inde ivi in Chaldaean quæ est regnum magnum, & transivi juxta turrim Babel: Hæc regio suam linguam propriam habet, & ibi sunt homines formosi, & feminae turpes: & homines illius regionis vadunt compiti crinibus, & ornati, ut hic mulieres, & portant super capita sua fasciola aurea cum gemmis, & margaritis; mulieres verò solum unam valem camisiam attingentem usque ad genua, habentem manicas longas & largas, quæ usque ad terram protenduntur: Et vadunt discalciatae portantes Serablans usque ad terram. Triceas non portant, sed capilli earum circumquaque disperguntur: & alia multa & mirabilia sunt ibidem. Inde veni in Indiam quæ infra terram est, quam Tartari multum desuxerunt; & in ea ut plurimum homines tantum dactilos comedunt, quorum xlii. libræ habentur pro minori quam pro uno grosso. Ultra transivi per multas dietas ad mare oceanum, & prima terra, ad quam applicui, vocatur Ormes, quæ est optimæ murata, & multa mercimonia & divitia in ea sunt; in ea tantus calor est, quod virilia hominum exuent corpus, & descendunt usque ad medium tibiarem: ideo homines illius terræ volentes vivere, faciunt uctionum, & ungunt illa, & sic uincta in quibusdam saculis ponunt circa se cingentes, & aliter morentur: In hac terra homines utuntur navigio quæ vocatur Jase, sutum sparto. Ego autem ascendii in unum illorum in quo nullum ferrum potui reperire, & in viginti octo dietis perveni ad civitatem Thana, in qua pro fide Christi quatuor de fratribus nostris martyrizati sunt. Hæc terra est optimæ situata, & in ea abundantia panis & vini, & aliorum victualium. Hæc terra antiquitatis fuit valde magna, & fuit regis Pori, qui cum rege Alexandro prælium magnum commissit. Hujus terræ populus Idolatrat, adorans ignem, serpentes, & arbores: Et istam terram regunt Saraceni, qui violenter
FRIAR BEATUS ODORICUS

eam acceperunt, & subjacent imperio regis Daldili. Ibi sunt diversa genera bestiarum, leones nigri in maxima quantitate: Sunt & ibi simiae, gatimaymones, & noctuae magne sicut hic habentur columbae; ibi mures magni sunt, sicut sunt hic scepi, & ideo canes capiunt ibi mures, quia murelegi non valent. Ad hae, in illa terra quilibet homo habet ante domum suam unum pedem fasciculorum, ita magnum sicut esset una columna, & pes ille non desiccatur, dummodò adhibeatur sibi aqua. Multae novitates sunt ibi, quas pulcherrimum esset audire.

De martyrio fratrum.

Artyrium autem quatuor fratrum nostrorum in illa civitate Thana fuit per istum modum; dum praedicti fratres fuerant in Ormes, fecerunt pactum cum una navi, ut navigaret usque Polumbrum, & violenter deportati sunt usque Thanam ubi sunt 15. domus Christianorum, qui Nestoriani sunt & Schismatici, & cum illic essent, hospitati sunt in domo cujusdam illorum; contigit dum ibi manerent litem oriri inter virum domus, & uxorem ejus, quam sero vir fortitèr verberavit, quæ suo Kadi, 1. Episcopo conquista est; à qua interrogavit Kadi, utrum hoc probari posset? quæ dixit, quod sic; quia 4. Franchi, 1. viri religiosi erant in domo hoc videntes, ipsos interrogate, qui dicent vobis veritatem: Muliere autem sic dicente, Ecce unus de Alexandria præsens rogavit Kadi ut mittet pro eis, dicens eos esse homines maximæ scientiae & scripturas bene scire, & ideo dixit bonum esse cum illis de fide disputare: Qui misit pro illis, & adducti sunt isti quatuor, quorum nomina sunt frater de Tolentino de Marchia, frater Jacobus de Padua, frater Demetrius Laicus, Petrus de Senis. Dimisso autem fratre Petro, ut res suas custodiret, ad Kadi perrexerunt, qui cepit cum illis de fide nostra disputare; dicens Christum tantum hominem esse & non Deum. Et contrà frater Thomasrationibus & exemplis Christum verum Deum & hominem esse evidentem ostendit, & in

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tantum confudit Kadi, & infideles qui cum eo tenuerunt, quod non habuerunt quid rationabiliter contradicere: Tunc videns Kadi se sic confusum, incepit clamare sic; Et quid dicis de Machometo? Respondit frater Thomas: Si tibi probavimus Christum verum Deum & hominem esse, qui legem posuit inter homines, et Machometus es contrario venit, & legem contrarium docuit, si sapiens sis optimè scire poteris, quid de eo dicendum sit. Iterum Kadi & alii Saraceni clamabant, Et tu quid iterum de Machometo dicis? Tunc frater T. respondit: vos omnes videre potestis, quid dico de eo. Tum ex quo vultis quod planè loquar de eo, dico, quod Machometus vester filius perditionis est, & in inferno cum Diabolo patre suo. Et non solum ipse, sed omnes ibi erunt qui tenent legem hanc, quia ipsa tota pestifera est, & falsa, & contra Deum, & contra salutem animæ. Hoc audientes Saracenì, coeperunt clamare, moriatur, moriatur ille, qui sic contra Prophetam locutus est. Tunc acceperunt fratres & in sole urente stare permissurunt, ut ex calore solis adusti, dira morte interirent. Tantus enim est calor solis ibi, quod si homo in eo per spaciun unius missæ persisteret, moreretur: fratres tamen illi sani & hilares a tertia usque ad nonam laudantes & glorificantes dominum in ardore solis permanerunt, quod videntes Saraceni stupefacti ad fratres venerunt, & dixerunt, volumus ignem accendere copiosum, & in illum vos projicere, & si fides vestra sit ut dicitis, ignis non poterit vos comburere: si autem vos commuserit, patebit quod fides vestra nulla sit. Responderunt fratres; parati sumus pro fide nostra ignem, carcerem, & vincula, & omnium tormentorum genera tolerare: veruntamen scire debetis, quod si ignis potestatem habeat comburenti nos hoc non erit propter fidei nostram, sed propter peccata nostra: fides enim nostra perfectissima & verissima est, & non est alia in mundo in qua animæ hominum possunt salvas fieri. Dum autem ordinaretur quod fratres comburerentur, rumor insontuit per totam civitatem, de qua omnes senes, & juvenes, viri & mulieres, qui ire poterant, accurrerunt ad
illud spectaculum intuendum. Fratres autem duci fuerunt ad plateam civitatis, ubi accensus est ignis copiosus, in quem frater Thomas voluit se projicere, sed quidam Saracenus cepit eum per caputium, & retraxit, dicens; Non vadas tu cum sis senex, quia carmen aliquod vel experimentum habere posses super te, quare te ignis non posset laedere, sed alium ire in ignem permittas. Tunc 4 Saracenii sumentes fratrem Jacobum, eum in ignem projicere volebant; quibus ille, permittatis me, quia libenter pro fide mea ignem intrabo: Cui Saracenii non adquiescentes eum violenter in ignem projecerunt: ignis autem ita accensus erat, quod nullus eum videre poterat, vocem tamen ejus audierunt, invocantem semper nomen virginis gloriosae; Igne autem totaliter consumpto stetit frater Jacobus super prunas illaeus, & latus, manibus in modum crucis elevatis, in coelum respiciens, & Deum laudans & glorificans, qui sic declararet fidem suam: nihil autem in eo nec pannus, nec capillus laesus per ignem inventus est; Quod videns populus unanimiter conclamatione cepit, sancti sunt, sancti sunt, nefas est offendere eos, modo videmus quia fides eorum bona & sancta est. Tunc clamare cepit Kadi: sanctus non est ille, quia combustus non est, quia tunica quam portat est de lana terrae Habrae, & ideo nudus exspolietur, & in ignem projiciatur, & videbitur si comburentur vel non. Tunc Saraceni pessimi ad praecptum Kadi ignem in duplo magis quam prius accenderunt, & fratrem Jacobum nudantes, corpus suum abluerunt, & oeleo abundantissimè unxerunt, insuper & oeleum maximum in streum lignorum ex quibus ignis fieret, fuderunt, & igne accenso fratrem in ipsum projecerunt. Frater autem Thomas, & frater Demetrius extra populum in loco separato flexis genibus orantes cum lachrymis devotioni se dererunt. Frater autem Jacobus iterum ignem exivit illaesus sicut prius fecerat: quod videns omnis populus clamare cepit, peccatum est, peccatum est, offendere eos, quiæ sancti sunt. Hoc autem tantum miraculum videns Melich. i. potestas civitatis, vocavit ad se fratrem Jacobum, & fecit eum
ponere indumenta sua, & dixit, videte fraters, Ita cum
gratia Dei, quia nullum malum patiemini a nobis, modò
benè videmus vos sanctos esse, & fidem vestram bonam
ac veram esse; & ideo consulimus vobis, ut de ista terra
exeatis, quàm citius poteritis, quia Kadi pro posse suo
vobis nocere curabit, quia sic confudistis eum: Hora
autem tunc erat quasi completorii, & dixerunt illi de
populo, attoniti, admirati, & stupefacti, tot & tanta
mirabilia vidimus ab istic hominibus, quòd nescimus
quid tenere & observare debemus. Melich verò fecit
duci illos tres fratres ultra unum parvum brachium maris
in quendam Burgum modicum ab illa civitate distantem:
ad quem etiam ille in cujus jam domo fuerant hospitati
associavit eos, ubi in domo cujusdam idolatri recepti sunt.
Dùm hæc agerentur, Kadi ivit ad Melich, dicens quid
facimus? Lex Machometi destructa est, veruntamen hoc
scire debes, quod Machomet præcepi in suo Alcorano,
quod si quis unum Christianum interficeret, tantum
mereretur, ac si in Mecha ad ipsum peregrinaretur. Est
enim Alkoranus lex Saracenorum sicut Evangelium,
Mecha verò est locus ubi jacet Machomet. Quem
locum ita visitant Saraceni, sicut Christiani sepulchrum
Christi. Tunc Melich respondet, vade & fac sicut vis:
quod dicto statim Kadi accepit quatuor homines armatos
ut irent, & illos fratres interficerent, qui cum aquam
transissent, facta est nox, & illo sero eos non invenerunt,
statim Melich omnes Christianos in civitate capi fecit, &
incarceravit, media autem nocte fratres surrexerunt dicere
matutinum, quos illi Saraceni qui missi fuerant, invenerunt,
& extra burgum, sub quadam arbore adduxerunt, dixerunt eis.
Sciatis fratres nos mandatum habere a Kadi
& Melich interficere vos, quod tamen faciemus inviti,
quia vos estis boni homines & sancti, sed non audemus
aliter facere; quia si jussa sua non perficeremus, & nos
cum liberis nostris & uxoribus moreremur. Tunc fratres
responderunt, vos qui huc venistis, & tale mandatum
recepiistis, ut per mortem temporalém vitam æternam
adipiscamur, quod vobis injunctum est perficite; quia
FRIAR BEATUS ODORICUS

pro amore domini nostri Jesu Christi, qui pro nobis crucifigi & mori dignatus est, & pro fide nostra, parati sumus omnia tormenta, & etiam mortem libenter sustinere. Christianus autem qui fratres comitantur, multum cum illis quatuor armatis altercatus est dicens, quod si gladium haberet, vel eos a nece tam sanctorum hominum impediret, vel ipse cum eis interfactus esset. Tunc armati fecerunt fratres se exspoliare, & frater Thomas primus junctis manibus in modum crucis genu flectens capitis abscissionem suscepit: Fratrem vero Jacobum unus percussit in capite, & eum usque ad oculos scidit, & alio ictu totum caput abscidit. Frater autem Demetrius primò percussus est cum gladio in pectore, & secundò caput suum abscissum est: Statim ut fratres suum martyrium compleverunt, aër ita lucidus effectus est, quod omnes admirati sunt, & luna maximam claritatem ostendit. Statim quasi subito tanta tonitra, & fulgura, & coruscationes, & obscuritas fievant, quod omnes mori crediderunt: Navis etiam illa quae illos debuerat deportasse submersa est cum omnibus quae in se habuit, ita quod nunquam de illa postea aliquid scitum est. Facto mane misit Kadi pro rebus fratrum prædictorum nostrorum, & tunc inventus est frater Petrus de Senis quartus socius fratrum prædictorum, quem ad Kadi duxerunt: Cui Kadi, & aliis Saraceni maxima promittentes persuaserunt quod sidem suam renueret, & legem machometi consitteretur, & teneret. Frater autem Petrus de illis truffabat, eos multum deridendo, quem de mane usque ad meridiem diversis pænarum ac tormentorum generibus aflixerunt ipso semper constantissime in fide, & in Dei laudibus persistentes, & sidem illorum Machometi deridentes & destruente. Videntes autem Saraceni eum non posse a suo proposito evelli, eum super quandam arborem suspenderunt, in qua de nona usque ad noctem vivus & illæsus pependit: nocte vero ipsum de arbore sumpserunt, & videntes illum lætum, vivum, & illæsum per medium suum corpus diviserunt, mane autem facto nihil de corpore

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ejus inventum est, uni tamen personae fide dignae revelatam est, quod Deus corpus ejus occultaverat revelandum in certo tempore, quandò Deo placuerit Sanctorum corpora manifestare. Ut autem Deus ostenderet animas suorum martyrum jam in caelis consistere, & congaudere cum Deo & Angelis & aliis Sanctis ejus, die sequenti post martyrium fratrum praedictorum Melich dormitioni se dedit, & ecce aparuerunt sibi isti fratres gloriosi, & sicut Sol, lucidi, singulos ense tenentes in manibus, & supra eum eos sic vibrantes, quod ut si eum per sodere ac dividere vellent: qui excitatus horribilitur exclamavit, sic, quod totam familiam terruit: quae sibi accurrunt quae sit, quid sibi esset? quibus ille, Illi Raban Franchi quos interfici jussi, venerunt huc ad me cum ensibus, volentes me interficere. Et statim Melich misit pro Kadi, referens sibi visionem, & petens consilium, & consolationem, quia timuit per eos finaliter interire. Tunc Kadi sibi consuluit, ut illis maximas eleemosynas faceret, si de manibus interductorum evadere vellet. Tunc misit pro Christianis quos in carcere intrudit praeceptor: A quibus cum ad eum venissent indulgentiam petitit pro facto suo, dicens se esse amodò socium eorum, & confratrem: Praecepit autem & legem statuit, quod pro tempore suo, si quis aliquem Christianum offenseret, statim moreretur, & sic omnes illasos, & indemnes abire permisit. Pro illis autem quatauer fratribus interfectis quatuor mosquetas. (i.) Ecclesias edificari fecit, quas per Sacerdotes Saracenorum inhabitari fecit. Audiens autem imperator Dodsi istos tres fratres talem sententiam subisse, misit pro Melich, ut vincitus ad eum duceretur, A quo cum adductus esset, quae vivit imperator, quare ita crudeliter illos fratres jussaret interfici, respondit, quia subvertere volebant legem nostram, & malum & blasphemiam de prophetà nostro dicebant: & imperator ad eum; O crudelissime canis, cum videres quod Deus omnipotens bis ab igne eos liberaverit, quo modo ausus fuisti illis mortem inferre tam crudelam. Et edicta sententia, ipsum Melich cum tota sua familia per medium scindi fecit,
sicut ipse talem mortem fratri inflixerat. Kadi vero audiens, de terra illa, & etiam de imperatoris illius dominio clam fugit, & sic evasit.

De miraculis quatuor fratrum occisorum.

Est autem consuetudo in terra illa, quod corpora mortua non traduntur sepulture, sed in campis dimittuntur, & ex calore Solis citō resolvuntur, & sic consumuntur: Corpora autem trium fratrum praedictorum per 14. dies illic in fervore Solis jacuerunt, & ita recentia & redolentia inventa fuerunt sicut illa die quando martirizati erant: quod videntes Christiani qui in illa terra habitabant, prædicta corpora ceperunt, & honorificè sepelierunt. Ego autem Odoricus audiens factum & martyrium illorum fratrum, ivi illuc, & corpora eorum effodi, & ossa omnia mecum accepi, & in pulchris tovalliis colligavi, & in Indianam superiorem ad unum locum fratrum nostrorum ea deportavi, habens mecum socium, & unum famulum. Cum autem essemus in via, hospitabamus in domo cujusdam hospitalii, & ipsa ossa capiti meo supposui, & dormivi: Et dum dormirem domus illa a Saracenis subitò accendebatur, ut me cum domo comburerent. Domo autem sic accensa, socius meus & famulus de domo exierunt, & me solum cum ossibus dimiserunt, qui videns ignem supra me, ossa accepi & cum illis in angulos domus recolgeri. Tres autem anguli dominus statim combusti fuerunt, angulo in quo steti cum ossibus salvo remanente: Supra me autem ignis se tenuit in modum aëris lucidi, nec descendit quamdiu ibi persistebam; quàm citō autem cum ossibus exivi, statim tota pars illa sicut aliae priores igne consumpta est, & multa alia loca circumadjacentia combusta sunt. Aliud miraculum contigit, me cum ossibus per mare proficiens ad civitatem Polumbrum ubi piper nascitur abundantēr, quia nobis ventus totaliter defecit: quapropter venerunt Idolatræ adorantes Deos suos pro vento prospero, quem tamen non obtinuerunt: Tunc Saraceni suas invocationes, & adorationes laboriose fecerunt, sed nihil pro-
feferunt; Et præceptum est mihi & socio meo ut orationes funderemus Deo nostro: Et dixit rector navis in Armenico mihi, quod aliī non intelligerent: quōd nisi possemus ventum prosperum à Deo nostro im- petrare, nos cum ossibus in mare projicerent: Tunc ego & socius fecimus orationes, voventes multas missas de beata virgine celebrare, sic quōd ventum placet sibi nobis impetrare. Cum autem tempus transiret, & ventus non veniret, accepi unum de ossibus, & dédī famulo, ut ad caput navis iet, & clam in mare proji- ceret; quo projecto statim affuit ventus prosper qui nunquam nobis decret, usquequō pervenimus ad portum, meritis istorum martyrum cum salute. Deinde ascendimus aliam navem ut in Indiam superiorem iremus; Et venimus ad quandam civitatem vocatam Carchan in qua sunt duo loca fratrum nostrorum, & ibi reponere istas reliquias volebamus. In navi autem illa erant plus 700. mercatores & aliī: Nunc illi Idolatrēs istam consuetudinem habebant, quōd semper antequām ad portum applicuerint, totam navem perquire- rent, si isti aliqua ossa mortuorum animalium invenirent, qui reperta statim in mare projicerent, & per hoc bonum portum attingere, & mortis periculum evadere crederent. Cūm autem frequentēr perquirerent, & illa ossa frequenter tangerent, semper oculi delusi fuerunt, sic quōd illa non perpenderunt; & sic ad locum fratrum deportavimus cum omni reverentia, ubi in pace requiescunt; ubi etiam inter idolatrēs Deus continuē miracula operatur. Cum enim aliquo morbo gravantur, in terra illa ubi fratres passi sunt ipsi vadunt, & de terra ubi corpora sanguinolenta jacuerunt sumunt quam abluerunt, & ablutionem bibunt, & sic ab infirmitatibus suis liberantur.

Quo modo habetur Piper, & ubi nascitur.

U T autem videatur quo modo habetur piper, scien-
dum quōd in quodam imperio ad quod applicui, nomine *Minibar, nascitur, & in nulla parte mundi

Malabar.
tantum, quantum ibi; Nemus enim in quo nascitur, continet octodecim dietas, & in ipso nemore sunt duæ civitates una nomine Flandrina, alia nomine Cyncilim: In Flandrina habitant Judæi aliqui & aliqui Christiani, inter quos est bellum frequenter, sed Christiani vincunt Judæos semper: In isto nemore habetur piper per istum modum. Nam primò nascitur in foliis olerum, quae juxta magnas arbores plantantur, sicut nos poni-mus vites; & producunt fructum, sicut racemi nostri producunt uvas; sed quandò maturescunt sunt viridis coloris, & sic vindemiantur ut inter nos vindemiantur uvae, & ponuntur grana ad solem ut desiccentur: quæ desiccata reponuntur in vasis terreis, & sic fit piper, & custoditur. In isto autem nemore sunt flumina multa in quibus sunt Crocodili multi, & multi alii serpentes sunt in illo nemore, quos homines per stupam & paleas comburunt, & sic ad colligendum piper secure accedunt. A capite illius nemoris versus meridiem est civitas Polumbrum in qua maxima mercimonia cujus-cunque generis reperiuntur. Omnes autem de terra illa bovem vivum sicut Deum suum adorant, quem 6. annis faciunt laborare, & in septimo faciunt ipsum quiescere ab omni opere; ponentes ipsum in loco solemni, & communi, & dicentes ipsum esse animal sanctum. Hunc autem ritum observant: quolibet mané accipiunt duas pelves de auro, vel de argento, & unam submittunt urinæ bovis, & aliam stercori, de urina lavant sibi faciem & oculos, & omnes 5. sensus: de stercore verò ponunt in utróque oculo, postea liniunt summitates genarum, & tertiò pectus, & ex tunc dicunt se sanctificatos pro toto die illo: & sicut facit populus, ita etiam facit rex & regina. Isti etiam aliu idolum mortuum adorant, quod in mediate une superior est homo, & in alia est bos, & illud idolum dat eis responsa, & aliquotiens pro stipendio petit sanguinem, 40. virginum: & ideò homines illius regionis ita vovent filias suas & filios, sicut Christiani aliqui alci religioni, vel sancto in coelis. Et per istum modum
immolant filios & filias, & multi homines per istum ritum moriuntur ante idolum illud, & multa alia abominabilia facit populus iste bestialis, & multa mirabilia vidi inter eos quae nolui hic inserere. Aliam consuetudinem vilissimam habet gens illa: Nam quando homo moritur, comburunt ipsum mortuum, & si uxorem habet, ipsam comburunt vivam, quia dicunt quod ipsa ibit in aratura, & cultura cum vire suo in alio mundo: Si autem uxor illa habeat liberos ex vire suo, potest manere cum eis si velit sine vernicundia & improperio, communiter tamen omnes praecelgent comburi cum marito; si autem uxor premoriatur vire, lex illa non obligat virum, sed potest aliam uxorem ducere. Aliam consuetudinem habet gens illa, quod foeminae ibi bibunt vinum, & homines non: foeminae etiam faciunt sibi radi cilia, & supercilia, & barbam, & homines non: & sic de multis alius vilibus contra naturam sexus eorum. Ab isto regno ivi decem dietas ad aliud regnum dictum Mobar, quod habet in se multas civitates, & in illo requiescit in una ecclesia corpus beati Thomae Apostoli, & est ecclesia illa plena idolis, & in circuitui ecclesiae simul Canonici vivunt in 15. domibus Nestoriani, id est, mali Christiani, & schismatici.

De quodam idolo mirabili, & de quibusdam ritibus eorum.

In hoc regno est unum Idolum mirabile, quod omnes Indi reverentur: & est statura hominis ita magni, sicut noster Christophorus depictus, & est totum de auro purissimo & splendidissimo, & circa collum habet unam chordulam sericam cum lapidibus pretiosissimis, quorum aliquis valet plus quam unum regnum: Domus idoli est tota de auro, scilicet in tecto, & pavimento, & superficie parietum interius & exterius. Ad illud idolum peregrinantur Indi, sicut nos ad S. Petrum: Alii veniunt cum chorda ad collum, alii cum manibus retrò ligatis, alii cum cultello in brachio vel tibia defixo, & si post peregrinationem fiat brachium
marcidum, illum reputant sanctum, & bene cum Deo suo. Juxta ecclesiam illius idoli est lacus unus manufactus, & manifestus, in quem peregrini projiciunt aurum & argentum, & lapides pretiosos in honorem Idoli, & ad ædificationem ecclesiae suæ, & ideò quando aliquid debet ornari, vel reparari, vadunt homines ad hunc lacum, & projecta extrahunt: die autem annua constructionis illius idoli, rex & regina cum toto populo & omnibus peregrinis accedunt, & ponunt illud idolum in uno curru pretiosissimo ipsum de ecclesia edentes cum Cantucis, & omni genere musicorum, & multæ virgines antecedunt ipsum binae & binae, professionaliter combinatae modulantes: Peregrini etiam multi ponunt se sub curru, ut transeat Deus supra eos; & omnes super quos currus transit, comminus, & per medium scindit, & interficit, & per hoc reputant se mori pro deo suo sancte & securè: & in omni anno hoc modo moriuntur in via sub idolo plusquam 500 homines, quorum corpora comburuntur, & cineres sicut reliquiae custodiuntur, quia sic pro Deo suo moriuntur. Alium ritum habent, quando aliquis homo offert se mori pro deo suo, convenient omnes amici ejus & parentes cum histrionibus multis, facientes sibi festum munus, & post festum appendunt collo ejus 5 cultello acutissimos edentes eum ante idolum, quò cum pervenerit, sumit unum ex cultellis, & clamat alta voce, pro deo meo incido mihi de carne mea, & frustum incisum projicit in faciem idoli: ultima verò incisione per quam seipsum interficit, dicit, me mori pro deo meo permitto, quo mortuò corpus ejus comburitur, & sanctum fore ab omnibus creditur. Rex illius regionis est ditissimus in auro & argento, & gemmis pretiosis; ibi etiam sunt margaritæ pulchriorum de mundo. Índè transiens ivi per mare oceanum versus meridiem per 50 dietas ad unam terram vocatam Lammori, in quæ ex immensitate caloriff, tam viri quam féminæ omnes incedunt nudi in toto corpore: Qui videntes me vestitum, deridebant me, dicentes...
Deum, Adam & Evam fecisse nudos. In illa regione omnes mulieres sunt communes, ita quod nullus potest dicere, hac est uxor mea, & cum mulier aliqua parit filium vel filiam dat cui vult de hiis qui concupuerunt: Tota etiam terra illius regionis habetur in communi, ita quod non meum & tuum in divisione terrarum, domos tamen habent speciales: Carnes humanae quando homo est pinguis ita benec comeduntur, sicut inter nos bovinæ: & licet gens sit pestifera, tamen terra optima est, & abundat in omnibus bonis, carnibus, bladis, riso, auro, argento, & lignis Aloe, canfari, & multis aliis. Mercatores autem cum accedunt ad hanc regionem ducunt secum homines pingues vendentes illos genti illius regionis, sicut nos vendimus porcos, qui statim occidunt eos & comedunt. In hac insula versus meridiem est aliud regnum vocatum Symolcra, in quo tam viri quam mulieres signant se ferro calido in facie, in 12. partibus, Et hii semper bellant cum hominibus nudis in alia regione. Ultra transivi ad aliam insulam quæ vocatur Java cujus ambitus per mare est trium millium milliarium, & rex illius insulae habet sub se 7. reges coronatos, & hac insula optimè inhabitatur, & melior secunda de mundo reputatur. In ea nascuntur in copia garyophylli, cubibeze, & nuces muscatae: & breviter omnes species ibi sunt, & maxima abundantia omnium victualium praeterquam vini. Rex illius terræ habet palatium nobilissimum inter omnia quae vidi altissimè stat, & gradus & scalas habet altissimos, quorum semper unus gradus est aureus, alius argenteus; Pavimentum verò unum laterem habet de auro, alium de argento. Parietes verò omnes interius sunt laminati laminis aureis, in quibus sculpti sunt Equites de auro habentes circa caput circulum aureum plenum lapidibus pretiosis: Tectum est de auro puro. Cum isto rege ille magnus Canis de Katay frequenter fuit in bello: Quem tamen semper ille Rex vicit & superavit.
De arboribus dantibus farinam, & mel, & venenum.

Uxta istam Insulam est alia contrata vocata Panten, vel alio nomine Tathalamasim, & Rex illius contratae multas insulas habet sub se. In illa terra sunt arbores dantes farinam, & mel, & vinum, & etiam venenum periculosius quod sit in mundo, quia contra illud non est remedium, nisi unum solum, & est illud. Si aliquid illud venenum sumpsisset, si velit liberari, sumat stercus hominis & cum aqua temperet, & in bona quantitate bibat, & statim fugat venenum faciens exire per inferiores partes. Farinam autem faciunt arbores hoc modo, sunt magnæ & bassæ, & quandò inciduntur cum securi propè terram, exit de stipite liquor quidam sicut gummae, quem accipiunt homines & ponunt in sacculis de foliis factis, & per quindecim dies in sole dimittunt, & in fine decimi quinti diei ex isto liquore desiccato fit farina, quam primò ponunt in aqua maris, postea lavant eam cum aqua dulci, & fit pasta valdè bona & odorifera, de qua faciunt cibos vel panes sicut placet eis. De quibus panibus ego comedi, & est panis exterius pulcher, sed interius ali-quantulum niger. In hac contrata est mare mortuum quod semper currit versus meridiem, in quod si homo ceciderit, nunquam postea comparat. In contrata illa inveniuntur Cannæ longissimæ plures passus habentes quàm 60 & sunt magnæ ut arbores. Aliæ etiam Cannæ sunt ibi quæ vocantur Cassan quæ per terram diriguntur ut gramen, & in quolibet nodo earum ramuli producuntur qui etiam prolongantur super terram per unum miliare ferè : in his Cannis reperiuntur lapides, quorum si quis unum super se portaverit, non poterit incidi aliquo ferro, & ideo communiter homines illius contratae portant illos lapides super : Multi etiam faciunt pueros suos dum sunt parvi incidi in uno brachio, & in vulnere ponunt unum de illis lapidibus, & faciunt vulnus recludere se per unum pulverem de quodam pisce, cujus nomen ignoro, qui pulvis statim vulnus consolidat & sanat:

Mare quod semper currit versus meridiem.

[II. i. 46.]
& virtute illorum lapidum communitèr isti homines triumphant in bellis, & in mari, nec possent isti homines lædi per aliqua arma ferrea: Unum tamen remedium est, quod adversarii illius gentis scientes virtutem lapidum, provident sibi propugnacula ferrea contra spicula illorum, & arma venenata de veneno arborum, & in manu portant palos ligneos acutissimos & ita duros in extremitate sicut esset ferrum: Similiter sagittant cum sagittis sine ferro, & sic confundunt aliquos & perforant inermes ex lapidum securitate. De istis etiam Cannis Cassan faciunt sibi vela pro suis navibus & domunculas parvas, & multa sibi necessaria. Inde recessi per multas dietas ad aliud regnum vocatum Campa, pulcherrimum, & opulentissimum in omnibus victualibus. Cujus rex quando fui ibi tot habuit uxores, & alias mulieres, quod de illis 300. filios & fillias habuit. Iste rex habet decies millesies & quatuor elephantum domesticorum, quos ita facit custodiri sicut inter nos custodient boves, vel greges in pascuis.

De multitudine Piscium, qui se projiciunt in aridam.

In hac contrata unum mirabile valdè reperitur, quod unaqueque generatio piscium in mari ad istam contram venit in tanta quantitate, quod per magnum spatium maris nil videtur nisi dorsa piscium, & super aridam se projiciunt quando propè ripam sunt, & permittunt homines per tres dies venire, & de illis sumere quantum placuerint, & tunc redeunt ad mare: Post illum speciem per illum modum venit alia species, & offert se, & sic de omnibus speciebus, semel tamen tantum hoc faciunt in anno. Et quæsivi a gente illa quomodo & qualiter hoc possit fieri? responderunt quod hoc modo pisces per naturam docentur venire, & imperatorem suum revereri. Ibi etiam sunt testudines ita magnæ sicut est unus furnus, & multa alia vidi quæ incredibilia forent, nisi homo illa vidisset. In illa etiam contrata homo mortuus comburitur, & uxor viva cum eo, sicut
superius de alia contrata dictum est, quia dicunt homines, illi quòd illa vadit ad alium mundum ad morandum cum eo, ne ibi aliam uxorem accipiat. Ultra transivi per mare Oceanum versus meridiem, & transivi per multas contratas & insulas, quarum una vocatur Moumoran, & habet in circuitu 2000. milliaria, in qua homines portant facies caninas & mulieres similiter, & unum bovem adorant pro Deo suo, & ideò quilibet unum bovem aureum vel argenteum in fronte portat: Homines illius contratae & mulieres vadunt totaliter nudi, nisi quòd unum pannum lineum portant ante verenda sua. Homines illius regionis sunt maximi & fortissimi, & quia vadunt nudi, quando debent bellare, portant unum scutum de ferro, quod cooperit eos à capite usque ad pedes, & si contingat eos aliquem de adversariis capere in bello qui pecunia non possit redivi, statim comedunt eum; si autem possit se redimere pecunia, illum abire permittunt: Rex eorum portat 300. margaritas ad collum suum maximas & pulcherrimas, & 300. orationes omni die dicit Deo suo: Hic etiam portat in digito suo unum lapidem longitudinis unius spanse, & dum habet illum videtur ab aliis quasi una flamma ignis, & ideò nullus audet sibi appropinquare, & dicitur quòd non est lapis in mundo pretiosior illo. Magnus autem imperator Tartarorum de Katai, nunquam vi, nec pecunia, nec ingenio illum obtinere potuit, cum tamen circa hoc laboraverit.

De Insula Ceilan, & de monte ubi Adam planxit Abel filium suum.

Ransivi per aliam insulam vocatam Ceilan, quae habet in ambitu plusquam duo millia milliaria, in qua sunt serpentes quasi infiniti, & maxima multitudo leonum, ursarum, & omnium animalium rapacium, & silvestrium, & potissimè elephantum. In illa contracta est mons maximus, in quo dicunt gentes illius regionis quòd Adam planxit Abel filium suum 500 annis. In medio illius montis est planicies pulcherrima, in qua
est lacus parvus multum habens de aqua, & homines illi dicunt aquam illam fuisset de lachrymis Adæ & Evæ, sed probavi hoc falsum esse, quia vidi aquam in lacu scaturire: hæc aqua plena est hirudinibus & sanguisugis, & lapidibus pretiosis; istos lapides rex non accipit sibi, sed semel vel bis in anno permittit pauperes sub aqua ire pro lapidibus, & omnes quot possunt colligere illis concedit, ut orent pro anima sua. Ut autem possint sub aqua ire accipiunt lymones, & cum illis ungunt se valdè benè, & sic nudos se in aquam submergunt, & sanguisugæ illis nocere non possunt. Ab isto lacu aqua exit & currit usque ad mare, & in transitu quandò retrahit se, fodiuntur Rubiae, & adamanthes, & margaritæ, & alia gemmæ pretiosæ: unde opinio est quod rex ille magis abundat lapidibus pretiosis, quàm aliquis in mundo. In contrata illa sunt quasi omnia genera animalium & avium; & dixerunt mihi gentes illæ, quàd animalia illa nullum forensem invadunt, nec offendunt, sed tantum homines illius regionis. Vidi in illa insula aves ita magnas sicut sunt hæ anseres, habentes duo capita, & alia mirabilia quà non scrivo. Ultra versus meridiem transivi, & applicui ad insulam quandam quà vocatur Bodin, quàd idem est quod immundum in lingua nostra. In ea morantur pessimi homines, qui comedunt carnes crudas, & omnem immunditiam facient quà quasi exogitari non poterit; nam pater comedit filium, & filius patrem, & maritus uxorem, & è contrario, & hoc per hunc modum: si pater alicujus infirmitur, filius vadit ad Astrologum sacerdotem, sz. rogans eum quod consulat Deum suum, si pater de tali infirmitate evadet, vel non. Tunc ambo vadunt ad idolum aureum, vel argentum, facientes orationes in hac forma. Domine, tu es Deus noster, te adoramus, & rogamus ut nobis respondas, debetnè talis à tali infirmitate mori vel liberari? Tunc Dæmon respondet, & si dicat, vivet, filius vadit & ministrat illi usque ad plenam convalescentiam: Si autem dicat, morietur, Sacerdos ibit ad eum, & unum pannum super os ejus
ponet, & suffocabit eum, & ipsum mortuum incidet in frusta, & invitatnunt omnes amici, & parentes ejus ad comedendum eum cum canticis, & omni laetitia, ossa tamen ejus honorificè sepelient. Cum autem ego eos de tali ritu reprehendi, quærens causam: Respondit unus mihi, hoc facimus ne vermes carnes ejus comedant, tunc ejus anima magnum pœnæm sustineret, nec poteram evellere eos ab isto errore: & multæ aliæ novitates sunt ibi, quas non crederent, nisi qui viderent. Ego autem coram Deo nihil hic reffero, nisi illud de quo certus sum sicut homo certificari poterit. De ista insula inquisivi à multis expertis, qui omnes uno ore respondent mihi, dicentes, quod ista India 4400. insulas continent sub se, sive in se, in qua etiam sunt 64. reges coronati, & etiam dicunt quod major pars illius insulae benè inhabitatur. Et hic istius Indiæ facio finem.

De India superiori, & de Provincia Manci.

In primis reffero, quod cum transirem per mare Oceanum per multas dietas versus Orientem, perveni ad illam magnam provinciam Manci, quæ India vocatur à Latinis. De ista India superiori inquisivi à Christianis, Saracenis, idolatris, & omnibus, qui officiales sunt domini Canis magni, qui omnes uno ore responderunt, quod hæc provincia Manci habet plusquam 2000. magnarum civitatum, & in ipsa est maxima copia omnium victualium, puta, panis, vini, risi, carnium, piscium, &c. Omnes homines istius provinciæ sunt artifices & mercatores, qui pro quacunque penuria, dummodo propriis manibus juvare se possent per labores, nunquam ab aliquo eleemosynam peterent. Viri istius provinciæ sunt satis formosi, sed pallidi, & rasas & parvas barbas habentes; foeminae verò sunt pulcherrimæ inter omnes de mundo. Prima civitas ad quam veni de ista India vocatur Ceuskalon, & distat à mari per unam dietam, positâque est super flumen, cujus aqua propè mare cui contignatur, ascendit super terram per 12. dietas. Totus populus illius Indiæ idolatrat. Ista autem civitas tantum navigium
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habet, quod incredibile foret nisi videnti. In hac civitate vidi quod 300. librae de bono & recenti zincibero habentur pro minori quam pro uno grosso: Ibi sunt aneres grossiores & pulchriores, & majus forum de illis, quam sit in mundo, ut credo, & sunt albissimi sicut lac, & habent unum os super caput quantitatis ovi, & habet colorem sanguineum, sub gula habent unam pellem pendentem semipedalem: Pinguissimi sunt, & optimi fori: & ita est de anatibus, & gallinis, quae magnae sunt valde in illa terra plusquam duae de nostris. Ibi sunt serpentes maximi, & capiuntur & à gente illa comeduntur: unde qui faceret festum solemne, & non daret serpentem, nihil reputaret se facere: breviter in hac civitate sunt omnia victualia in maxima abundantia. Inde transivi per civitates multas, & veni ad civitatem nomine Kaitan, in qua fratres Minores habent duo loca, ad quae portavi de ossibus fratum nostrorum pro fide Christi interfectorum, de quibus supra. In hac est copia omnium victualium pro levissimo foro, hæc civitas ita magna est, sicut bis Bononia, & in ea multa monasteria religiosorum, qui omnes idolis serviant. In uno autem istorum monasteriorum ego fui, & dictum est mihi quod inerant 3000. religiosorum habentium 11000. idolorum, & unum illorum, quod quasi parvum inter caetera mihi videbatur, est ita magnum sicut Christophorus noster. Isti religiosi omni die pasquant Deos suos, unde semel ivi ad videndum comestionem illam, & vidi quod illa quæ detulerunt sibi comestabilia sunt, & calidissima, & multum fumigantia, ita quod fumus ascendit ad idola, & dixerunt Deos illo fumo recreari. Totum autem cibum illi reportaverunt & comederunt, & sic de fumo tantum Deos suos paverunt.

De Civitate Fuko.

Ultra versus Orientem veni ad civitatem quæ vocatur Fuko, cujus circuitus continet 30. milliaria, in qua sunt Galli maximi & pulcherrimi, & gallinæ omnes ita albae sicut nix, lanam solum pro pennis habentes sicut
pecudes. Hæc civitas pulcherrima est, & sita supra mare. Ultra ivi per 18. dietas, & pertransii multas terras & civitates, & in transitu veni ad quendam montem magnum, & vidi quod in uno latere montis omnia animalia erant nigra ut carbo, & homines & mulieres diversum modum vivendi habent: ab alio autem latere omnia animalia erant alba sicut nix, & homines totaliter diversè ab alios viserunt. Ibi omnes feminae quæ sunt desponsatae portant in signum quod habent maritos unum magnum barile de cornu in capite. Ine transivi per 18. dietas alias, & veni ad quoddam magnum flumen, & intravi civitatem unam, quæ transversum illius fluminis habet pontem maximum, & hospitabar in domo unius hospitarii, qui volens mihi complacere, dixit mihi: si velis videre piscari, veni mecum; & duxit me super pontem, & vidi in brachis suis mergos ligatos super perticas, ad quorum gulae ubi ille ligavit unum flumum, ne illi capientes pisces, comederent eos: Postea in brachio uno posuit 3. cistas magnas, & tunc dissolvit mergos de perticas, qui statim in aquam intraverunt, & piscis ceperunt, & cistas illas repellerunt in parva hora, quibus replevis vir ille dissolvit fila à collis eorum, & ipsi reentrantes flumen se de piscibus recreaverunt, & recreati ad perticas redierunt, & se ligari sicut prius permiserunt: Ego autem de illis piscibus comedi, & optimi mihi videbantur. Inde transiens per multas dietas veni ad unam civitatem quæ vocatur *Kanasia, quæ sonat in lingua nostra civitas cæli: Nunquam ita magnam civitatem vidi, Circuitus enim ejus continet 100. milliarum, nec in ea vidi spatium quin bene inhabitaretur; Imò vidi multas domus habentes 10. vel 12. solaria unum supra aliiud: hæc habet suburbia maxima continentia majorem populum quàm ipsa civitas contineat. 12. portas habet principales, & in via de qualibet illarum portarum ad 8. milliarum sunt civitates fortè majores ut àstimo, quàm est civitas Venetiarum, & Padua. Hæc civitas sita est in aquis quæ semper stant, & nec fluunt, nec refluent, vallum tamen habet propter ventum sicut civitas Vene-
tiarum. In ea sunt plus decem mille & 2. pontium, quorum multos numeravi & transivi, & in quolibet ponte stant custodes civitatis continuè custodientes civitatem pro magno Cane imperatore Catali. Unum mandatum dicunt gentes illius civitatis a domino se recepisse. Nam quilibet ignis solvit unum balis, i. 5. cartas bombicis, qui unum florenum cum dimidio valent, & 10. vel 12. supellectiles facient unum ignem, & sic pro uno igne solvent. Isti ignes sunt benè 85. Thuman, cum aliis 4. Saracenorum quæ faciunt 89. Thuma verò unum decem milia ignium facit, reliqui autem de populo civitatis sunt alii Christiani, alii mercatores, & alii trans-euntes per terram, undè maximè fui miratus quo modo tot corpora hominum poterant simul habitare: In ea est maxima copia victualium, scz. panis & vini, & carnium de porco præcipuè cum aliis necessariis.

De monasterio ubi sunt multa animalia diversa in quodam monte.

In illa civitate 4 fratres nostri converterant unum potentem ad fidem Christi, in cujus hospitio continuè habitabam, dum fui ibi, qui semèl dixit mihi, Ara, i. pater, vis tu venire & videre civitatem istam; & dixi quòd sic, & ascendimus unam barcham, & ivimus ad unum monasterium maximum, de quo vocavit unum religiosum sibi notum, & dixit sibi de me. Iste Raban Francus, i. religiosus venit de indè ubi sol occidit, & nunc vadit Cambaleth, ut deprecetur vitam pro magno Cane, & ideò ostendas sibi aliquid, quòd si revertatur ad contratas suas possit referre quòd tale quid novum vidi in Canasia civitate: tunc sumpsit ille religiosus duos mastellos magnos repletos reliquis quæ supererant de mensa, & duxit me ad unam perclusam parvam, quam aperuit cum clave, & aparius viridarium gratiosum & magnum in quod intravimus, & in illo viridario stat unus monticulus sicut unum campanile, repletus amœnis herbis & arboribus, & dum staremus ibi, ipse sumpsit cymbalum, & incœpit percutere ipsum sicut percutitur
quandō monachi intrant refectorium, ad cujus sonitum multa animalia diversa descenderunt de monte illo, aliqua ut simiae, aliqua ut Catii, Maymones, & aliqua faciem hominis habentia, & dum sic starem congregaverunt se circa ipsum, 4000. de illis animalibus, & se in ordinibus colocaverunt, coram quibus posuit paropsidem & dabat eis comedere, & cum comedissent iterum cymbalum percussit, & omnia ad loca propria redierunt. Tunc admiratus inquisivi quae essent animalia ista? Et respondit mihi quod sunt animae nobilium virorum, quas nos hic pascimus amore Dei, qui regit orbem, & sicut unus homo fuit nobilis, ita anima ejus post mortem in corpus nobilis animalis intrat. Animae vero simplicium & rusticorum, corpora vilium animalium intrant. Incepit istam abusioinem improbare, sed nihil valuit sibi, non enim poterat credere, quod aliqua anima posset sine corpore manere. Inde transivi ad quandam civitatem nomine Chilenso, cujus muri per 40. millia circuerunt. In ista civitate sunt 360. pontes lapidei pulchriores quam unquam viderim, & bene inhabitatur, & navigium maximum habet, & copiam omnium victualium, & aliorum bonorum. Inde ivi ad quoddam flumen dictum Thalay, quod ubi est strictius habet in latitudine 7. millia, & illud flumen per medium terrae Pygmaeorum transit, quorum civitas vocatur Kakam, quae de pulchrioribus civitatibus mundi est. Iste Pygmaei habent longitudinem trium spansarum mearum, & faciunt majora & meliora goton, & bombicinam quam aliqui homines in mundo. Inde per illud flumen transiens, veni ad unam civitatem Janzu, in qua est unus locus fratum nostrorum, & sunt in ea tres ecclesiae Nestorianorum: haec civitas nobilis est, & magna, habens in se 48. Thuman ignium, & in ea omnia victualia, & animalia in magna copia, de quo Christiani vivunt: Dominus istius civitatis solum de sale habet in redditibus 50. Thuman Balisi, & valet balisus unum florenorum cum dimidio: Ita quod unum Thuman facit 15. millia florenorum, unam tamen gratiam facit dominus populo, quia dimittit ei, ne sit caristia in

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eo, 200. Thuman. Habet hæc civitas consuetudinem, quòd quando unus vult facere convivium amicis suis, ad hoc sunt hospitia deputata, & ubi ille circuit per hospites, dicens sibi tales amicos meos habebis, quos festabilis nomine meo, & tantum in festo volo expendere, & per illum modum meliùs convivant amici in pluribus hospitiis quàm facerent in uno. Per 10. milliaria ab ista civitate in capite fluminis Thalay est una civitas vocata Montu, quæ majus navigium habet, quàm viderim in toto mundo; Et omnes naves ibi sunt albae sicut nix, & in ipsis sunt hospitia, & multa alia quàe nullus homo crederet nisi viderentur.

De civitate Cambaleth.

Indè transivi per 8. dietas per multas terras & civitates, & veni tandem per aquam dulcem ad quandam civitatem nomine Leneyn, quæ est posita super flumen vocatum Caramoran, quod per medium Catai transit, & magnum damnum sibi infert, quando erumpit. Indè transiens per flumen versus Orientem per multas dietas & civitates, veni ad unam civitatem nomine Sumacoto, quæ majorem copiam habet de serico, quàm aliqua civitas in mundo; Quando enim est major caristia Serici, ibi 40. librae habentur pro minori quàm pro 8. grossis. In ea est copia omnium mercimoniorum, & omnium victualium, panis, vini, carnium, piscium, & omnium specierum electarum. Inde transivi versus Orientem per multas civitates, & veni ad illam nobilem, & nominatam Cambaleth quàe est civitas multum antiqua, & est in provincia Catai, & eam ceperunt Tartari: Et juxta eam ad dimidium miliare aliam civitatem fecerunt, quà vocatur Caido & hæc 12. portas habet, & semper inter unam & aliam sunt duo miliaria, & medium inter illas civitates benè inhabitatur, ita quàd faciunt quasi unam civitatem; Et ambitus istorum duarum civitatum est plusquàm 40. milliaria. In hac civitate magnus imperator Canis habet sedem suam principalem, & suum magnum palatium, cujus muri benè 4. milliaria continent; & infra
FRIAR BEATUS ODORICUS

illud palatium sunt multa alia palatia dominorum de familia sua. In palatio etiam illo est unus mons pulcherrimus consitus arboribus, propter quod mons viridis nominatur, & in monte palatium amoenissimum in quo communiter Canis residet: A latere autem montis est unus lacus magnus, supra quem pons pulcherrimus est factus, & in illo lacu est magna copia anserum & anatum, & omnium avium aquaticarum; & in silla montis copia omnium avium & ferarum silvestrium, & ideò quandò dominus Canis vult venari non oportet eum exire palatium suum. Palatium vero principale, in quo sedes sua est, est magnum validè, & habet interius 14. columnas aureas, & omnes muri ejus coopterti sunt pellibus rubeis quæ dicuntur nobiliores pelles de mundo: Et in medio palatii est una pigna altitudinis duorum passuum, quæ tota est de uno lapide pretioso nomine merdochas; & est tota circumligata auro, & in quolibet angulo ejus est unus serpens de auro qui verberat os fortissimè: Habet etiam hæc pigna retia de margaritis, & per istam pignam desfertur potus per meatus & conductus qui in curia regis habetur; & juxta eam pendent multa vasa aurea cum quibus volentes bibere possunt. In hoc autem palatio sunt multi pavones de auro; & cum aliquis Tartarus fact estum domino suo, tunc quando convivantes collidunt manus suas præ gaudio & laeticia, pavones emitunt alas suas, & expandunt caudas, & videntur tripudiare; Et hoc credo factum arte Magica, vel aliqua cautela subterranea.

De gloria magni Canis.

Quando autem magnus ille Imperator Canis in sede sua imperiali residet, tunc a sinistro latere sedet Regina, & per unum gradum inferius duo mulieres quas ipse tenet pro se, quando non potest ad Reginam accedere: In infimo autem gradu resident omnes dominæ de sua parentela. Omnes autem mulieres nuptæ portant supra caput suum unum pedem hominis, longitudinis unius brachii cum dimidio; & subter illum pedem sunt
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pennae gruis, & totus ille pes ornatur maximis margaritis. A latere verò dextra ipsius Canis residerat filius ejus primogenitus, regnaturus post ipsum, & inferius ipso omnes qui sunt de sanguine regio: Ibi etiam sunt 4. scriptores scribentes omnia verba quae dicit rex; Ante cujus conspectum sunt Barones sui, & multi alii nobiles cum suae gente maxima, quorum nullus audet loqui nisi à domino licentia petatur exceptis fatuis & histrionibus, qui suum dominum consolari habent; Illi etiam nihil auderit facere, nisi secundum quod Dominus voluerit eis legem imponere. Ante portam patellae sunt Barones custodientes, né aliquis limen portae tangat. Cùm autem ille Canis voluerit facere convivium, habet secum 14000. Barones portantes circulos, & coronulas in capite, & domino suo servientes; Et quilibet portat unam vestem de auro & margaritis tot quot valent plus quàm decies millies florenorum. Curia ejus optime ordinatur per denarios, centenarios, & millenarios, & taliter quod quilibet in suo ordine peragit officium sibi deputatum, nec aliquis defectus reperitur. Ego frater Odoricus fui ibi per tres annos, & multotiens in istis festis suis fui, quia nos fratres minores in sua curia habemus locum nobis deputatum, & oportet nos semper ire, & dare sibi nostram benedictionem: Et inquisivi ab illis de curia, de numero illorum qui sunt in curia domini, & respon- derunt mihi quod de histrionibus sunt bene 18. Thuman; Custodes autem canum & bestiarum, & avium sunt

[II. i. 50.] 15. Thuman; Medici verò pro corpore Regis sunt 400. Christiani autem 8. & unus Saracenus. Et ego quando fui ibi, hii omnes omnia necessaria tam ad victum, quam ad vestitum habebant de curia domini Canis. Quando autem vult equitare de una terra ad aliam, habet 4. exercitus equitum, & unus per unam dietam ipsum antecedit, secundus aliam, & tertius similiter, & quartus; ita quod semper ipse se tenet in medio in modum crucis; & ita omnes exercitus habent omnes dietas suas ordinatas, quod inveniunt omnia victualia parata sine defectu. Illermet autem dominus Canis per illum modum vadit;
Friar Beatus Odoricus

Sedet in curru cum duabus rotis in quo facta est pulcherrima sella tota de lignis Aloe, & auro ornata, & margaritis maximis, & lapidibus pretiosis; & 4. Elephantes bene ordinati ducent istum currum, quos precedunt 4. equi altissimi optimè cooperti. Juxta currum à lateribus sunt 4. Barones tenentes currum, nè aliquis appropinquet domino suo. Supra currum sedent duo Gerfalones albissimi, & dùm videt aves quos vult capere, dimittit Falcones volare, & capiunt eas; Et sic habet solatium suum equitando, & per jactum unius lapidis nullus audet appropinquare currui nisi populus assignatus: unde incredibile esset homini qui non vidisset de numero gentis sua, & reginae, & primogeniti sui. Iste dominus Canis imperium suum divisit in 12. partes, & una habet sub se 200. magnarum civitatum: unde ita latum & longum est suum imperium, quod ad quamcunque partem iret, satis haberex facere in sex mensibus, exceptis insulis, quæ sunt bene 5000.

De hospitiis paratis per totum imperium pro transeuntibus.

Iste dominus, ut transeuntes habeant omnia necessaria sua per totum suum imperium, fecit hospitia præparari ubique per vias; in quibus sunt omnia parata quæ ad victualia pertinent: Cum autem aliqua novitas oritur in imperio suo, tunc si distat, ambassatores super equos vel dromedarios festinant, & cum lassantur in cursu, pulsant cornu, & proximum hospitium parat unum similitur equum, qui quando alius venit fessus accipit literam, & currit ad hospitium, & sic per hospitia, & per diversos cursores rumor per 30. dietas, uno die naturali venit ad imperatorem; & ideo nihil ponderis potest fieri in imperio suo, quin statim scitur ab eo. Cum autem ipse Canis vult ire venatum; istum modum habet. Extra Cambaleth ad 20. dietas, est una foresta quæ 6. dietas continet in ambitu; in qua sunt tot genera animalium & avium quod mirabile est dicere: Ad illud nemus vadit in fine trium annorum vel quatuor cum tota
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gente, cum qua ipsum circuit, & canes intrare permittit, qui animalia, scilicet leones, cervos, & alia animalia reducunt ad unam planitiem pulcherrimam in medio nemoris, quia ex clamoribus canum maximè tremunt omnes bestiæ sylvæ. Tunc accedit magnus Canis super tres elephantes & 5. sagittas mittit in totam multitudinem animalium, & post ipsum omnes Barones, & post ipos alii de familia sua emittunt sagittas suas; & omnes sagittæ sunt signatae certis signis & diversis: Tunc vadit ad animalia interfecta, dimit tens viva nemus reintrare ut aliâs habeat ex eis venationem suam, & quilibet illud animal habebit in cujus corpore invenit sagittam suam quam jaciebat.

De quatuor festis quæ tenet in anno Canis in curia.

Quatuor magna festa in anno facit Dominus Canis, scilicet festum nativitatis, festum circumcisionis, coronationis, & desponsationis suæ; & ad ista festa convocat omnes Barones, & histriones, & omnes de parentela sua. Tunc domino Canè in suo throno sedente, accedunt Barones cum circulis & coronis in capite, vestiti vario modo, quia aliqui de viridi, scilicet primi, secundi de sanguineo, & tertii de croceo, & tenent in manibus unam tabulam eburneam de dentibus Elephantum, & cinguntur cingulis aureis uno semisse latis, & stant pedibus silentium tenentes. Circa illos stant histriones cum suis instrumentis: In uno autem angulo cujusdam magni palatii resident Philosophi omnes ad certas horas, & puncta attendentes; & cùm devenitur ad punctum & horam petitam à philosopho, unus præco clamat valentè. Inclinetis vos omnes imperatoris vestro: tunc omnes Barones cadunt ad terram; & iterum clamat, Surgite omnes, & ildo statim surgunt. Iterum Philosophi ad aliud punctum attendunt, & cùm perventum fuerit, iterum præco clamat; ponite digitum in aurem, & statim dicit, extrahite ipsum; iterum ad aliud punctum clamat, Buratatœ farinam: & multa alia faciunt, quæ omnia
dicunt certam significationem habere, quae scribere nolui, nec curavi, quia vana sunt & risu digna. Cum autem perventum fuerit ad horam histrionum, tunc Philosophorum dicunt, facite festum domino, & omnes pulsant instrumenta sua, & faciunt maximum sonitum; & statim alius clamat; Taceant omnes, & omnes tacent: Tunc accedunt histrionatrices ante dominum dulcitèr modulantes, quod mihi plus placuit. Tunc veniunt leones, & faciunt reverentiam domino Cani; Et tunc histriones faciunt ciphos aureos plenos vino volare per aerem, & ad ora hominum se applicare ut bibant. Hæc & multa alia mirabilia in curia illius Canis vidi, quæ nullus crederet nisi videret; & ideò dimitto ea. De alio mirabili audivi à fide dignis, quod in uno regno istius Canis in quo sunt montes Kapsei (& dicitur illud regnum Kalor) nascentur pepones maximi, qui quando sunt maturi aperiantur, & intus inventur una bestiola similis uni agnello: sicut audivi quod in mari Hybernico stat abores supra ripam maris & portant fructum sicut essent cucurbitæ, quæ certe tempore cadunt in aquam & sunt aves vocatæ Bernakles, & illud est verum.

De diversis Provinciis & civitatisibus.

De isto imperio Katai recessi post tres annos, & transivi 50. dietas versus Occidentem; & tandem veni ad terram Pretegoani, cujus civitas principalis Kosan vocatur, quæ multas habet sub se civitates. Ultra per multas dietas ivi, & perveni ad unam provinciam vocatam Kasan; & hæc est secunda melior provincia mundi, ut dicitur, & est optimè habitatæ: Sic quod quando exitur à porta unius civitatis, videntur portæ alterius civitatis, sicut egomet vidi de multis. Latitudo Provinciæ est 50. dietarum, & longitudo plusquam 60. In ea est maxima copia omnium victualium, & maxime castaneorum; & hæc est una de 12. provinciis magni Canis. Ultra veni ad unum regnum vocatum Tibek quod est subjectum Cani, in quo est major copia panis & vini, quam sit in toto mundo ut credo. Gens illius terræ

Casan.

Tibec regio aliis Tabet
Guilielmo de Rubricis.
moratur communiter in tentoriis factis ex feltris nigris:
Principalis civitas sua murata est pulcherrimē ex lapidibus
albissimis, & nigerrimis interescaliter dispositis &
curiosè compositis, & omnes viæ ejus optimè pavatae.
In ista contrata nullus audet effundere sanguinem hominis,
nec alicujus animalis, ob reverentiam unius Idoli.
In ista civitate moratur Abassi 1. Papa eorum, qui est
caput & princeps omnium Idolatarum; quibus dat &
distribuit beneficia secundum morem eorum; sicut
noster Papa Romanus est caput omnium Christianorum.
Feomnæ in hoc regno portant plusquam centum tricas,
& habent duos dentes in ore ita longos sicut apri.
Quando etiam pater alicujus moritur, tunc filius convocat
omnes sacerdotes & histriones, & dicit se velle patrem
suum honorare, & facit eum ad campos duci sequentibus
parentibus omnibus, amicos, & vicinis, ubi sacerdotes cum
magna solemnitate amputant caput suum, dantes illud
filio suo, & tunc totum corpus in frusta concidunt, &
ibi dimittunt, cum orationibus cum eo redeuentes; Tunc
veniunt vultures, de monte assuefacti ad hujsusmodi, &
carnes omnes asportant: Et ex tunc currit fama de eo
quodd sanctus est, quia angelī domini ipsum portant in
paradīsum: Et iste est maximum honor, quem reputat
filius posse fieri patri suo mortuo: Tunc filius sumit
caput patris, & coquit ipsum, & comedit, de testa ejus
faciens ciphum in quo ipse cum omnibus de domo &
cognitione ejus bibunt, cum solemnitate & laetitia in
memoriam patris comesi. Et multa vilia & abominabilia
facit gens illa quae non scribo, quia non valent, nec
hominés crederent nisi viderent.

De divite qui pascitur à 50. Virginibus.

Dum fui in provincia Manzi transivi juxta palatium
unius hominis popularis, qui habuit 50. domicellas
virgines sibi continue ministrantes, in omnibus pascentes
eum sicut avis aviculas, & habet semper 5. fercula
triplicata; & quando pascunt eum, continue cantant
dulcissime: Iste habet inredditibus Tagaris risi 30.
FRIAR BEATUS ODORICUS

Thuman, quorum quodlibet decies millies facit: unum autem Tagar pondus est asini. Palatium suum quo milliaria tenet in ambitu; cujus pavimentum semper unum laterem habet aureum, alium argenteum: Juxta ambitum istius palatii est unus monticulus artificialis de auro & argento, super quo stant Monasteria, & campanilia, & alia delectabilia pro solatio illius popularis; Et dictum fuit mihi, quod quatuor tales homines sunt in regno illo. Nobilitas virorum est longos habere unguentis in digitis, præcipue pollicis quibus circueunt sibi manus: Nobilitas autem & pulchritudo mulierum est parvos habere pedes: Et ideo matres quandò filiae suæ sunt tenellæ ligant pedes earum, & non dimittant crescere. Ultra transiens versus meridiem applicui ad quandam contratam, quæ vocatur Milestorite, quæ pulchra est valde & fertillis; Et in ista contraera erat unus vocatus Senex de monte, qui inter duos montes fecerat sibi unum murum circumeuntec istos montes. Infra istum murum erant fontes pulcherrimi de mundo; Et juxta fontes erant pulcherrimæ virgines in maximo numero, & equi pulcherrimi, & omne illud quod ad suavitatem, & delectationem corporis fieri poterit, & idæ illum locum vocant homines illius contrata Paradisum. Iste Senex cum viderit aliquem juvenem formosum & robustum, posuit eum in illo paradiso; Per quosdam autem conductus descendere facit vinum & lac abundantè. Iste Senex cum voluerit se vindicare, vel interficere regem aliquem vel Baronem, dicit illi qui præerat illi paradiso ut aliquem de notis illius regis, vel Baronis introducere in paradisum illum, & illum deliciis frui permetteret, & tunc daret sibi potionem unam, quæ ipsum sopiebat in tantum, quod insensibilem redderet, & ipsum sic dormientem faceret extra paradisum deportari: qui excitatus & se extra paradisum conspiciens, in tanta tristitia positus foret, quod nesciret quid faceret: Tunc ad illum senem iret, rogans eum, ut iterum in paradisum introducriterur; qui sibi dictt, tu illic introduci non poteris, nisi talem vel talem interficias; sive interfeceris, sive non,
reponam te in paradiso, & ibidem poteris semper manere;
Tunc ille sic faceret, & omnes seni odiosos interficeret;
Et ideò omnes reges orientales illum senem timuerunt,
& sibi tributum magnum dederunt.

De morte Senis de monte.

C uam autem Tartari magnam partem mundi cepissent,
venerunt ad istum Senem, & dominium illius Parad-
disi ab eo abstulerunt, qui multos sicarios de Paradiso
illo emisit, & nobiliores Tartarorum interfici fecit.
Tartari autem hoc videntes civitatem, in qua erat senex
obsederunt, eum ceperunt, & pessima morte interfecerunt.
Hanc gratiam habent fratres ibidem, quòd citissimè per
virtutem nominis Christi Jesu, & in virtute illius san-
guinis pretiosi, quem effudit in cruce pro salute generis
humani, daemonia ab obsessis corporibus expellunt; Et
quia multi ibidem sunt obsessi, ducuntur per decem
dietas ad fratres ligati, qui liberati statim credunt in
Christum, qui liberavit eos habentes ipsum pro Deo suo,
& baptizati sunt, & idola sua, & pecorum suorum statim
dant fratribus, quæ sunt communitè de feltro, & de
criibus mulierum: & fratres ignem in communi loco
faciunt ad quem populus confluit, ut videat Deos
vicinorum suorum comburi, & fratres coram populo
Idola in ignem projiciunt; Et prima vice de igne
exierunt; Tunc fratres ignem cum aqua benedicta con-
sperserunt, & iterum Idola in ignem projecerunt, &
daemones in effigie sumi nigerrimi fugerunt, & Idola
remanerunt, & combusta sunt. Postea auditur clamor
per aërem talis, vide, vide, quo modo de habitacione mea
expulsus sum. Et per istum modum fratres maximam
multitudinem baptizant, qui citò recidivant ad idola
pecorum: qui fratres continuò quasi stent cum illis,
& illos informent. Aliud terrible fuit quod ego vidi
ibi. Nam cum irem per unam vallem, quæ sita est
juxta fluvium deliciarum, multa corpora mortua vidi,
& in illa valle audivi sonos musicos dulces & diversos,
& maximè de cytharis, undè multum timui. Hæc.
vallis habet longitudinem septem, vel octo milliarium ad plus, in quam si quis intrat, moritur, & nunquam vivus potest transire per medium illius vallis, & ideo omnes de contrata declinant a latere: Et tentatus eram intrare, & videre, quid hoc esset. Tandem orans & Deo me recommendans, & cruce signans, in nomine Jesu intravi, & vidi tot corpora mortua ibi, quod nullus crederet nisi videret. In hac valle ab uno ejus latere, in uno saxo unam faciem hominis vidi, quae ita terribiliter me respexit, quod omnino credidi ibi fuisse mortuus: Sed semper hoc verbum (verbum caro factum est & habitavit in nobis) protuli, & cruce me signavi, nec proprius quam per 7. passus, vel 8. accedere capiti ausus fui: Ivi autem fugiens ad aliud caput vallis, & super unum monticulum arenosum ascendi, in quo undique circumspiciens nihil vidi nisi cytharas illas, quas per se (ut mihi videbatur) pulsari & resonare mirabiliter audivi. Cum vero fui in cacumine montis, inveni ibi argentum in maxima quantitate, quasi fuissent squamae piscium. Congregans autem inde in gremino meo pro mirabili ostendendo, sed ductus conscientia, in terram projeci, nihil mecum reservans, & sic per gradiam dei liber exivi. Cum autem homines illius contratae sciverunt me vivum exisse, reverebantur me multum, dicentes me baptizatum & sanctum: & corpora illa fuisse daemonum infernalium qui pulsant cytharas ut homines alliciant intrare, & interficiant. Haece de visis certudinaliter ego frater Odoricus hic inscripsi; & multa mirabilia omisi ponere, quia homines non credidissent nisi vidissent.

De honore & reverentia factis Domino Cani.

Num tantum referam de magno Cane quod vidi. Consuetudo est in partibus illis quod quando prædictus dominus per aliquam contratam transit, homines ante ostia sua accendunt ignem & apponunt aromata, ac faciunt fumum, ut dominus transiens suavem sentiat odorem, & multi obviam sibi vadunt. Dum autem
semel veniret in Cambeleth, & fama undique divul-
garetur de suo adventu, unus noster Episcopus, &
aliqui nostri minores fratres & ego ivimus obviām sibi
benē per duas dietas: Et dum appropinquaremus ad
eum, posuimus crucem super lignum, & ego habebam
mecum in manu thuribulum, & incepimus cantare alta
voce dicentes: Veni creator spiritus: Et dum sic can-
taremus audīvit voces nostras, fecitque nos vocari, ac
jussit nos ad eum accedere; cùm ut supra dictum est,
nullus audeat appropinquare currui suo ad jactum
lapidis, nisi vocatus, exceptis illis qui currum custo-
diunt. Et dum ivissemus ad eum, ipse deposuit
galerum suum, sive capellum inestimabilis quasi valoris,
& fecit reverentiam Crucī; & statim incensum posui
in thuribulo; Episcopus noster accept thuribulum, &
thurificavit eum; ac sibi prædictus Episcopus dedit
benedictionem suam. Accedentes verò ad prædictum
dominum, semper sibi aliquid offerendum deferunt;
secum illam antiquam legem observantes; Non appare-
bis in conspectu meo vacuus; Idcirco portavimus
nobiscum poma, & ea sibi super unum incisorium
reverenter obtulimus; & ipse duo accepit, & de uno
aliquantulum comedīt: Et tunc fecit nobis signum
quod recederemus, ne equi venientes in aliquo nos
offenderent; statimque ab eo discissimus, atque diverti-
timus, & ivimus ad alios Barones per fratres nostri
ordinis ad fidem conversos, qui in exercitu ejus erant,
& eis obtulimus de pomis prædictis, qui cum maximo
gaudio ipsa accipientes ita videbantur laetari, ac si
præbuissemus eis familiaritēr magnum munus. Hæc
prædicta frater Guilelmus de Solangna in scriptis rede-
git, sicut prædictus frater Odoricus ore tenus exprim-
ebat. Anno Domini 1330. mense Maii in loco
Sancti Antonii de Padua; Nec curavit de latino diffi-
cili, & stilo ornato; Sed sicut ipse narrabat ad hoc
ut homines facilius intelligerent quae dicuntur. Ego
frater Odoricus de Foro Julii de quadam terra quæ
dicitur Portus Vahonis de ordine minorum testificor,
testimonium perhibeo reverendo patri Guidoto ministro
provinciae Sancti Antonii in Marchia Trivisana, cùm
ab eo fuerim per obedientiam requisitus, quod hac
omnia quae superiùs scripta sunt, aut proprìis oculis
ego vidi, aut a fide dignis audivi: Communis etiam
loquòtio illarum terrarum illa quæ nec vidi testatur
esse; Multa etiam alia ego dimisissem, nisi illa pro-
prìis oculis conspexìssìm. Ego autem de die in
diem me propono contratas seu terras accedere, in
quibus morì, & vivere me dispono, si placuerit Deo
meo.

De morte fratris Odorici.

anno igitur Domini 1331. disponente se prædicto
fratre Odorico ad perficiendum iter suæ peregrina-
nonis, prout mente conceperat, & etiam ut via &
labor esset sìbi magis ad meritum, decrevit primò præ-
sentiam adire Domini & patris omnium summi Ponti-
ficis Domini Joannis Pææ 22. cùjus benedictiane
obedientiàque recepta cum societate fratrum secum ire
volentium ad partes infidelium se transferret: Cúmque
sic eundo versus summum Pontificem, non multum
distaret à civitate Pisana, in quadam via occurrit sìbi
quidam senex in habitu peregrini eum salutans ex
nomine, Ave (inquiens) frater Odorice: Et cùm frater
quæreret quo modo ipsius haberet noticìam? Respondit,
Dum eras in India novi te, tuùmque novi sanctum
propositum; Sed & tu modò ad conventum undè
venisti reversere, quia die sequenti decimo ex hoc
mundo migrabìs. Verbìs igitur senis attonitus & stupes-
factus, præsertim cùm Senex illæ statim post dictum
ab ejus aspectu disparuit; reverti decrevit; Et rever-
sus est in bona prosperitate nullam sentiens gravedìm
corporis, seu aliquam infirmatatem; Cúmque esset in
conventu suo Útìnensi. N. in provincia Paduana
decimo die, prout facta sìbi fuit revelatio, accepta com-
munione, ipsòque ad Deum disponente, etiam corpore
existens incolumis in Domino fœlicitèr requievit: Cujus

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sacer obitus Domino summo Pontifici praefato sub manu Notarii publici transmittitur; qui sic scribit.

Anno Domini 1331, decima quarta die mensis Januarii obit in Christo Beatus Odoricus ordinis fratrum Minorum, cujus precibus omnipotens Deus multa, & varia miracula demonstravit; quæ ego Guetelus notarius communis Utini, filius domini Damiani de portu Gruario, de mandato & voluntate nobilis viri Domini Conradi de Buardiggio Castaldionis, & consilii Utini, scripsi, sicut potui, bona fide, & fratibus Minoribus exemplum dedi; sed non de omnibus, quiă sunt innumerabilia, & mihi difficilia ad scribendum.

Here beginneth the journall of Frier Odoricus, one of the order of the Minorites, concerning strange things which hee sawe among the Tartars of the East.

Here beginneth the journall of Frier Odoricus, one of the order of the Minorites, concerning strange things which hee sawe among the Tartars of the East.

Lbeit many and sundry things are reported by divers authors concerning the fashions and conditions of this world: notwithstanding I frier Odoricus of Friuli, de portu Vahonis being desirous to travel unto the forrein and remote nations of infidels, sawe and heard great and miraculous things, which I am able truely to avouch. First of al therefore sayling from Pera by Constantinople, I arrived at Trapesunda. This place is right commodiously situate, as being an haven for the Persians and Medes, and other countreis beyonde the sea. In this lande I behelde with great delight a very strange spectacle, namely a certayne man leading about with him more then foure thousande partriges. The man himselfe walked upon the ground, and the partriges flew in the aire, which he ledde unto a certaine castle called Zavena, being three dayes journey distant from Trapesunda. The saide partriges were so tame, that when the man was desirous to lie downe and rest, they
would all come flocking about him like chickens. And so hee led them unto Trapesunda, and unto the palace of the Emperor, who took as many of them as he pleased, and the rest the said man carried unto the place from whence he came. In this citie lyeth the body of Athanasius, upon the gate of the citie. And then I passed on further unto Armenia major, to a certaine citie called Azaron, which had bene very rich in olde time, but nowe the Tartars have almost layed it waste. In the saide citie there was abundance of bread and flesh, and of all other victuals except wine and fruites. This citie also is very colde, and is reported to be higher situated, then any other city in the world. It hath most holesome and sweete waters about it: for the veines of the said waters seeme to spring and flow from the mighty river of Euphrates, which is but a dayes journey from the saide city. Also, the said citie stands directly in the way to Tauris. And I passed on unto a certaine mountaine called Sobissacalo. In the foresaid countrye there is the very same mountaine whereupon the Arke of Noah rested: unto the which I would willingly have ascended, if my company would have stayed for me. Howbeit the people of that countrye report, that no man could ever ascend the said mountaine, because (say they) it pleaseth not the highest God. And I travailed on further unto Tauris that great and royal city, which was in old time called Susis. This city is accompted for traffique of marchandize the chiefe city of the world: for there is no kinde of victuals, nor any thing else belonging unto marchandize, which is not to be had there in great abundance. This city stands very commodiously: for unto it all the nations of the whole worlde in a maner may resort for traffique. Concerning the said citie, the Christians in those parts are of opinion, that the Persian Emperour receives more tribute out of it, then the King of France out of all his dominions. Neare unto the said citie there is a salt-hill yeelding salt unto the city: and of
that salt ech man may take what pleaseth him, not paying
ought to any man therefore. In this city many Christians
of all nations do inhabite, over whom the Saracens beare
rule in all things. Then I traveled on further unto a
city called *Soldania, wherein the Persian Emperour lieth
all Sommer time: but in winter hee takes his progresse
unto another city standing upon the Sea called *Baku.
Also the foresaid city is very great and colde, having
good and holsome waters therein, unto the which also
store of merchandize is brought. Moreover I travelled
with a certaine company of Caravans toward upper India:
and in the way, after many dayes journey, I came unto
the citie of the three wise men called *Cassan, which is a
noble and renowned city, saving that the Tartars have
destroyed a great part thereof, and it aboundeth with
bread, wine, and many other commodities. From this
city unto Jerusalem (whither the three foresaid wisemen
were miraculously led) it is fiftie dayes journey. There
be many wonders in this citie also, which, for brevities
sake, I omit. From thence I departed unto a certaine
City called *Geste, whence the Sea of Sand is distant,
one dayes journey, which is a most wonderfull and
dangerous thing. In this city there is abundance of all
kinds of victuals, and especially of figs, reisins, and
grapes; more (as I suppose) then in any part of the whole
world besides. This is one of the three principall cities in
all the Persian Empire. Of this city the Saracens report,
that no Christian can by any meanes live therein above a
yeere. Then passing many dayes journey on forward, I
came unto a certaine citie called *Comum, which was an
huge and mightie city in olde time, conteyning well nigh
fiftie miles in circuite, and hath done in times past great
damage unto the Romanes. In it there are stately
palaces altogether destitute of inhabitants, notwithstanding
it aboundeth with great store of victuals. From
hence travelling through many countreys, at length I
came unto the land of Job named Hus, which is full of
all kni des of victuals, and very pleasantly situated. There-
abouts are certaine mountaines having good pastures for cattell upon them. Here also Manna is found in great aboundance. Foure partriges are here solde for lesse then a groat. In this countrie there are most comely olde men. Here also the men spin and card, and not the women. This land bordereth upon the North part of Chaldæa.

Of the maners of the Chaldæans, and of India.

From thence I traveled into Chaldæa, which is a great kingdome, and I passed by the tower of Babel. This region hath a language peculiar unto it selfe, and there are beautifull men, and deformed women. The men of the same countrey use to have their haire kempt, and trimmed like unto our women: and they weare golden turbants upon their heades richly set with pearle, and pretious stones. The women are clad in a course smock onely reaching to their knees, and having long sleeves hanging downe to the ground. And they goe bare-footed, wearing breeches which reach to the ground also. They weare no attire upon their heads, but their haire hangs disheaveled about their eares: and there be many other strange things also. From thence I came into the lower India, which the Tartars overran and wasted. And in this countrey the people eat dates for the most part, whereof 42. li. are there sold for lesse then a groat. I passed further also many dayes journey unto the Ocean sea, and the first land where I arrived, is called *Ormes, being well fortified, and having great store of marchandize and treasure therein. Such and so extreme is the heat in that countrey, that the privities of men come out of their bodies and hang downe even unto their mid-legs. And therefore the inhabitants of the same place, to preserve their owne lives, do make a certaine ointment, and anointing their privie members therewith, do lap them up in certaine bags fastened unto their bodies, for otherwise they must needs die. Here also they use a kinde of Bark or shippe called Jase being compact together onely
with hempe. And I went on bourd into one of them, wherein I could not finde any yron at all, and in the space of 28. dayes I arrived at the city of Thana, wherein foure of our Friers were martyred for the faith of Christ. This countrey is well situate, having abundance of bread and wine, and of other victuals therein. This kindome in olde time was very large and under the dominion of king Porus, who fought a great battel with Alexander the great. The people of this countrey are idolaters worshipping fire, serpents and trees. And over all this land the Saracens do beare rule, who tooke it by maine force, and they themselves are in subjection unto king Daldilus. There be divers kinds of beasts, as namely blacke lyons in great abundance, and apes also, and monkeis, and battes as bigge as our doves. Also there are mise as bigge as our countrey dogs, and therefore they are hunted with dogs, because cats are not able to encounter them. Moreover, in the same countrey every man hath a bundle of great boughs standing in a water-pot before his doore, which bundle is as great as a piller, and it will not wither, so long as water is applied thereunto: with many other novelties and strange things, the relation whereof would breed great delight.

How peper is had: and where it groweth.

Moreover, that it may be manifest how peper is had, it is to be understood that it groweth in a certaine kinddome whereat I my selfe arrived, being called *Mini-bar, and it is not so plentifull in any other part of the worlde as it is there. For the wood wherein it growes conteineth in circuit 18. dayes journey. And in the said wood or forrest there are two cities, one called *Flandrina, and the other Cyncilim. In Flandrina both Jewes and Christians doe inhabite, betweene whom there is often contention and warre: howbeit the Christians overcome the Jewes at all times. In the foresaid wood pepper is had after this manner: first it growth in leaves like unto pot-hearbs, which they plant neere unto great trees
as we do our vines, and they bring forth pepper in clusters, as our vines doe yeeld grapes, but being ripe, they are of a greene colour, and are gathered as we gather grapes, and then the graines are layed in the Sunne to be dried, and being dried are put into earthen vessels: and thus is pepper made and kept. Now, in the same wood there be many rivers, wherein are great store of Crocodiles, and of other serpents, which the inhabitants thereabout do burne up with straw and with other dry dewel, and so they go to gather their pepper without danger. At the South end of the said forrest stands the city of Polumbrum, which aboundeth with marchandize of all kinds. All the inhabitants of that countrey do worship a living oxe, as their god, whom they put to labour for sixe yeres, and in the seventh yere they cause him to rest from al his worke, placing him in a solemne and publique place, and calling him an holy beast. Moreover they use this foolish ceremonie: Every morning they take two basons, either of silver, or of gold, and with one they receive the urine of the oxe, and with the other his dung. With the urine they wash their face, their eyes, and all their five senses. Of the dung they put into both their eyes, then they annoint the bals of their cheeks therewith, and thirdly their breast: and then they say that they are sanctified for all that day; And as the people doe, even so doe their King and Queene. This people worshippeth also a dead idole, which, from the navel upward, resembleth a man, and from the navel downward an oxe. The very same Idol delivers oracles unto them, and sometimes requireth the blood of fourtie virgins for his hire. And therefore the men of that region do consecrate their daughters and their sonses unto their idols, even as Christians do their children unto some Religion or Saint in heaven. Likewise they sacrifice their sonses and their daughters, and so, much people is put to death before the said Idol by reason of that accursed ceremony. Also, many other hainous and abominable villanies doeth that brutish beastly people commit: and I sawe many
moe strange things among them which I meane not here to insert. Another most vile custome the foresaide nation doeth retaine: for when any man dieth they burne his dead corps to ashes: and if his wife surviveth him, her they burne quicke, because (say they) she shall accompany her husband in his tilthe and husbandry, when he is come into a new world. Howbeit the said wife having children by her husband, may if she will, remaine still alive with them, without shame or reproch: notwithstanding, for the most part, they all of them make choice to be burnt w' their husbands. Now, albeit the wife dieth before her husband, that law bindeth not the husband to any such inconvenience, but he may mary another wife also. Likewise, ye said nation hath another strange custome, in that their women drink wine, but their men do not. Also the women have the lids & brows of their eyes & beards shaven, but the men have not: with many other base & filthy fashions which the said women do use contrary to the nature of their sexe. From that kingdom I traveled 10. daies journey unto another kingdom called Mobar, which containeth many cities. Within a certaine church of the same countrey, the body of S. Thomas the Apostle is interred, the very same church being full of idols: and in 15. houses round about the said Church, there dwell certaine priests who are Nestorians, that is to say, false, and bad Christians, and schismatiques.

Of a strange and uncouth idole: and of certaine customs and ceremonies.

In the said kingdom of Mobar there is a wonderfull strang idole, being made after the shape and resemblance of a man, as big as the image of our Christopher, & consisting all of most pure and glittering gold. And about the neck thereof hangeth a silke riband, full of most rich & precious stones, some one of which is of more value then a whole kingdom. The house of this idol is all of beaten gold, namely the roose, the pave-
ment, and the sieeling of the wall within and without. Unto this idol the Indians go on pilgrimage, as we do unto S. Peter. Some go with halters about their necks, some with their hands bound behind them, some other with knives sticking on their armes or legs: and if after their peregrination, the flesh of their wounded arme festereth or corrupteth, they esteeme that limme to be holy, & thinke that their God is wel pleased with them. Neere unto the temple of that idol is a lake made by the hands of men in an open & common place, whereinto the pilgrimes cast gold, silver, & precious stones, for the honour of the idol and the repairing of his temple. And thercfure when any thing is to be adorneled or mended, they go unto this lake taking up the treasure which was cast in. Moreover at every yerely feast of the making or repairing of the said idol, the king and queene, with the whole multitude of the people, & all the pilgrimes assemble themselves, & placing the said idol in a most stately & rich chariot, they cary him out of their temple with songs, & with all kind of musical harmonie, & a great company of virgins go procession-wise two, and two in a rank singing before him. Many pilgrims also put themselves under the chariot wheeles, to the end that their false god may go over them: and al they over whom the chariot runneth, are crushed in pieces, & divided asunder in the midst, and slaine right out. Yea, & in doing this, they think themselves to die most holily & securely, in the service of their god. And by this meanes every yere, there die under the said filthy idol, mo then 500. persons, whose carkases are burned, and their ashes are kept for reliques, because they died in that sort for their god. Moreover they have another detestable ceremony. For when any man offers to die in the service of his false god, his parents, & all his friends assemble themselves together with a consort of musicians, making him a great & solemne feast: which feast being ended, they hang 5. sharpe knives about his neck carying him before the idol, & so soone as he is come thither, he
takest one of his knives crying with a loud voice, For the worship of my god do I cut this my flesh, and then he casteth the morsel which is cut, at ye face of his idol: but at the very last wound wherewith he murthereth himselfe, he uttereth these words: Now do I yeeld my self to death in the behalfe of my god, and being dead, his body is burned, & is esteemed by al men to be holy. The king of the said region is most rich in gold, silver, and precious stones, & there be the fairest unions in al the world. Traveling from thence by the Ocean sea 50. daies journey southward, I came unto a certain land named Lammori, where, in regard of extreeme heat, the people both men and women go stark-naked from top to toe: who seeing me appareled scoffed at me, saying, that God made Adam & Eve naked. In this countrey al women are common, so that no man can say, this is my wife. Also when any of the said women beareth a son or a daughter, she bestowes it upon any one that hath lien with her, whom she pleaseth. Likewise al the land of that region is possessed in common, so that there is not mine & thine, or any propriety of possession in the division of lands: howbeit every man hath his owne house peculiar unto himselfe. Mans flesh, if it be fat, is eaten as ordinarily there, as beepe in our country. And albeit the people are most lewd, yet the country is exceeding good, abounding with al commodities, as flesh, corne, rise, silver, gold, wood of aloes, Campheir, and many other things. Marchants comming unto this region for traffique do usually bring w' them fat men, selling them unto the inhabitants as we sel hogs, who immediatly kil & eat them. In this island towards the south, there is another kingdome called Simoltra, where both men and women marke themselves with red-hot yron in 12. sundry spots of their faces: and this nation is at continual warre with certaine naked people in another region. Then I traveled further unto another island called Java, the compasse whereof by sea is 3000. miles. The king of this Iland hath 7. other crowned
kings under his jurisdiction. The said Iland is throughly inhabited, & is thought to be one of the principal Ilands of ye whole world. In the same Iland there groweth great plenty of cloves, cubibeze, and nutmegs, and in a word all kinds of spices are there to be had, and great abundance of all victuals except wine. The king of the said land of Java hath a most brave and sumptuous pallace, the most loftily built, that ever I saw any, & it hath most high greeses & stayres to ascend up to the roome therin contained, one stayre being of silver, & another of gold, throughout the whole building. Also the lower roome were paved all over with one square plate of silver, & another of gold. All the wals upon the inner side were seeled over with plates of beaten gold, wherupon were ingraven ye pictures of knights, having about their temples, ech of them a wreath of golde, adorned with precious stones. The roof of the palace was of pure gold. With this king of Java the great Can of Catay hath had many conflicts in war: whom notwithstanding the said king hath alwayes overcome & vanquished.

Of certaine trees yeelding meale, hony, and poyson.

Nere unto the said Iland is another countrey called Panten, or Tathalamasyn. And the king of the same country hath many Ilands under his dominion. In this land there are trees yeelding meale, hony, & wine, & the most deadly poison in all ye whole world: for against it there is but one only remedy: & that is this: if any man hath taken of ye poyson, & would be delivered from the danger thereof, let him temper the dung of a man in water, & so drinke a good quantitie thereof, & it expels the poyson immediatly, making it to avoid at the fundement. Meale is produced out of the said trees after this manner. They be mighty huge trees, and when they are cut with an axe by the ground, there issueth out of the stocke a certain licour like unto gumme, which they take
and put into bags made of leaves, laying them for 15
daiies together abroad in the sun, & at the end of those
15 dayes, when the said licour is throughly parched, it
becommeth meale. Then they steepe it first in sea
water, washing it afterward with fresh water, and so it is
made very good & savorie paste, wherof they make either
meat or bread, as they thinke good. Of which bread I
my selfe did eate, & it is fayrer without & somewhat
browne within. By this countrey is the sea called Mare
mortuum, which runneth continually Southward, into ye
which whosoever fallyth is never seene after. In this
countrey also are found canes of an incredible length,
namely of 60 paces high or more, & they are as bigge as
trees. Other canes there be also called Cassan, which
overspread the earth like grasse, & out of every knot of
them spring forth certayne branches, which are continued
upon the ground almost for the space of a mile. In the
sayd canes there are found certayne stones, one of which
stones, whosoever carryeth about with him, cannot be
wounded with any yron: & therefore the men of that
countrey for the most part, carry such stones with them,
whithersoever they goe. Many also cause one of the
armes of their children, while they are yong, to be
launced, putting one of the said stones into the wound,
healing also, and closing up the said wound with the
powder of a certaine fish (the name whereof I do not
know) which powder doth immediatly consolidate and
cure the said wound. And by the vertue of these stones,
the people aforesaid doe for the most part triumph both
on sea and land. Howbeit there is one kind of strata-
geme, which the enemies of this nation, knowing the
vertue of the sayd stones, doe practise against them:
namely, they provide themselves armour of yron or
steele against their arrowes, & weapons also poisoned
with the poysion of trees, & they carry in their hands
wooden stakes most sharpe & hard-pointed, as if they
were yron: likewise they shoot arrowes without yron
heads, and so they confound & slay some of their un-

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armed foes trusting too securely unto the vertue of their stones. Also of the foresaid canes called Cassan they make sayles for their ships, and little houses, and many other necessaries. From thence after many dayes travell, I arrived at another kingdome called Campa, a most beautiful and rich countrey, & abounding with all kind of victuals: the king wherof, at my being there, had so many wives & concubines, that he had 300 sonnes & daughters by them. This king hath 10004 tame Elephants, which are kept even as we keepe droves of oxen, or flocks of sheepe in pasture.

Of the abundance of fishes, which cast themselves upon the shore.

In this countrey there is one strange thing to be observed, y' every several kind of fishes in those seas come swimming towards the said countrey in such abundance, that, for a great distance into the sea, nothing can be seen but ye backs of fishes: which, casting themselves upon the shore when they come neere unto it, do suffer men, for the space of 3. daies, to come & to take as many of them as they please, & then they returne againe unto the sea. After that kind of fishes comes another kind, offering it selfe after the same maner, and so in like sort all other kinds whatsoever: notwithstanding they do this but once in a yere. And I demanded of the inhabitants there, how, or by what means this strange accident could come to passe? They answered, that fishes were taught, even by nature, to come & to do homage unto their Emperour. There be Tortoises also as bigge as an oven. Many other things I saw which are incredible, unlesse a man should see them with his own eies. In this country also dead men are burned, & their wives are burned alive with them, as in the city of Polumbrum above mentioned: for the men of that country say that she goeth to accompany him in another world, that he should take none other wise in mariage. Moreover I traveled on
further by the ocean-sea towards the south, & passed through many countries and islands, wherof one is called Mouroman, & it containeth in compass ii. M. miles, wherein men & women have dogs faces, and worship an oxe for their god: and therefore every one of them cary the image of an oxe of gold or silver upon their foreheads. The men and the women of this country go all naked, saving that they hang a linen cloth before their privities. The men of the said country are very tall and mighty, and by reason that they goe naked, when they are to make battell, they cary yron or steele-targets before them, which do cover and defend their bodies from top to toe: and whomsoever of their foes they take in battell not being able to ransom himselfe for money, they presently devoure him: but if he be able to redeeme himselfe for money, they let him goe free. Their king weareth about his necke 300. great and most beautifull unions, and saith every day 300. prayers unto his god. He weareth upon his finger also a stone of a span long, which seemeth to be a flame of fire, and therefore when he weareth it, no man dare once approch unto him: and they say that there is not any stone in the whole world of more value then it. Neither could at any time the great Tartarian Emperour of Katay either by force, money, or policie obtaine it at his hands: notwithstanding that he hath done the utmost of his indenvour for this purpose.

Of the island of Sylan: and of the mountaine where Adam mourned for his sonne Abel.

Passed also by another island called Sylan, which containeth in compass above ii. M. miles: wherein are an infinit number of serpents, & great store of lions, beares, & al kinds of ravening & wild beasts, and especially of elephants. In the said country there is an huge mountaine, whereupon the inhabitants of that region do report that Adam mourned for his son Abel ye space of 500. yeres. In the midst of this mountain
there is a most beautiful plain, wherin is a little lake conteining great plenty of water, which water ye inhabitants report to have proceeded from the teares of Adam & Eve: howbeit I proved that to be false, because I saw the water flow in the lake. This water is ful of hors-leeches, & blood-suckers, & of precious stones also: which precious stones the king taketh not unto his owne use, but once or twise every yere he permitteth certaine poore people to dive under the water for ye said stones, & al that they can get he bestoweth upon them, to the end they may pray for his soule. But y' they may with lesse danger dive under the water, they take limons which they pil, anointing themselves throughly with the juice therof, & so they may dive naked under ye water, the hors-leeches not being able to hurt them. From this lake the water runneth even unto the sea, and at a low ebbe the inhabitants dig rubies, diamonds, pearls, & other preituous stones out of the shore: wherupon it is thought, that ye king of this island hath greater abundance of preituous stones, then any other monarch in the whole earth besides. In the said country there be al kinds of beasts and foules: & the people told me, that those beasts would not invade nor hurt any stranger, but only the natural inhabitants. I saw in this island fouls as big as our country geese, having two heads, and other miraculous things, which I will not here write off. Traveling on further toward the south, I arrived at a certain island called Bodin, which signifieth in our language unclean. In this island there do inhabit most wicked persons, who devour & eat raw flesh committing al kinds of uncleannes & abominations in such sort, as it is incredible. For the father eateth his son, & the son his father, the husband his owne wife, & the wife her husband: and that after this maner. If any mans father be sick, the son straight goes unto the sooth-saying or prognosticating priest, requesting him to demand of his god, whether his father shall recover of that infirmity or no? Then both of them
go unto an idol of gold or of silver, making their prayers unto it in manner following: Lord, thou art our god, & thee we do adore, beseeching thee to resolve us, whether such a man must die, or recover of such an infirmity or no? Then the devill answereth out of ye foresaid idol: if he saith (he shal live) then returneth his son and ministreth things necessary unto him, til he hath attained unto his former health: but if he saith (he shal die) then goes ye priest unto him, & putting a cloth into his mouth doth strangle him therewith: which being done, he cuts his dead body into morsels, & al his friends and kinsfolks are invited unto the eating thereof, with musique and all kinde of mirth: howbeit his bones are solemnly buried. And when I found fault with that custome demanding a reason thereof, one of them gave me this answer: this we doe, least the wormes should eat his flesh, for then his soule should suffer great torments, neither could I by any meanes remoove them from that errour. Many other novelties and strange things there bee in this countrey, which no man would credite, unles he saw them with his owne eyes. Howbeit, I (before almighty God) do here make relation of nothing but of that only, whereof I am as sure, as a man may be sure. Concerning the foresaid islands. I inquired of divers wel-experienced persons, who al of them, as it were with one consent, answered me saying, That this India contained 4400. islands under it, or within it: in which islands there are sixtie and foure crowned kings: and they say moreover, that the greater part of those islands are wel inhabited. And here I conclude concerning that part of India.

[II. i. 59.] Of the upper India: and of the province of Mancy.

First of al therefore, having traveled many dayes journey upon the Ocean-sea toward the East, at length I arrived at a certaine great province called
Mancy, being in Latine named India. Concerning this India I inquired of Christians, of Saracens, & of Idolaters, and of al such as bare any office under the great Can. Who all of them with one consent answered, that this province of Mancy hath mo then 2000. great cities within the precincts thereof, & that it aboundeth with all plenty of victuals, as namely with bread, wine, rise, flesh, and fish. All the men of this province be artificers & marchants, who, though they be in never so extreme penurie, so long as they can helpe themselves by the labor of their hands, wil never beg almes of any man. The men of this province are of a faire and comely personage, but somewhat pale, having their heads shaven but a little: but the women are the most beautiful under the sunne. The first city of ye said India which I came unto, is called Ceuskalon, which being a daies journey distant from the sea, stands upon a river, the water whereof, nere unto the mouth, where it exonerateth it selfe into the sea, doth overflow the land for the space of 12. daies journey. All the inhabitants of this India are worshippers of idols. Theforesaid city of Ceuskalon hath such an huge navy belonging thereunto, that no man would beleive it unlesse he should see it. In this city I saw 300li. of good & new ginger sold for lesse then a groat. There are the greatest, and the fairest geese, & most plenty of them to be sold in al the whole world, as I suppose: they are as white as milke, and have a bone upon the crowne of their heads as bigge as an egge, being of the colour of blood: under their throat they have a skin or bag hanging downe halfe a foot. They are exceeding fat & wel sold. Also they have ducks and hens in that country, one as big as two of ours. There be monstrous great serpents likewise, which are taken by the inhabitants & eaten: whereupon a solemne feast among them without serpents is nought set by: and to be briefe, in this city there are al kinds of victuals in great abundance. From thence I passed by many cities & at length I came unto a city
named Caitan, wherin ye friers Minorites have two places of aboad, unto the which I transported the bones of the dead friers, which suffred martyrdom for the faith of Christ, as it is above mentioned. In this city there is abundance of al kind of victuals very cheap. The said city is as big as two of Bononia, & in it are many monasteries of religious persons, al which do worship idols. I my selfe was in one of those Monasteries, & it was told me, that there were in it iii. M. religious men, having xi. M. idols: and one of ye said idols which seemed unto me but litle in regard of the rest, was as big as our Christopher. These religious men every day do feed their idol-gods: wherupon at a certaine time I went to behold the banquet: and indeed those things which they brought unto them were good to eat, & fuming hote, insomuch that the steame of the smoke thereof ascended up unto their idols, & they said that their gods were refreshed with the smoke: howbeit all the meat they conveyed away, eating it up their owne selves, and so they fed their dumb gods with the smoke onely.

Of the citie Fuco.

Raveling more eastward, I came unto a city named Fuco, which conteineth 30. miles in circuit, wherin be exceeding great & faire cocks, and al their hens are as white as the very snow, having wol in stead of feathers, like unto sheep. It is a most stately & beautiful city & standeth upon the sea. Then I went 18. daies journey on further, & passed by many provinces & cities, and in the way I went over a certain great mountaine, upon ye one side whereof I beheld al living creatures to be as black as a cole, & the men and women on that side differed somewhat in maner of living from others: howbeit, on the other side of the said hil every living thing was snow-white, & the inhabittants in their maner of living, were altogether unlike unto others. There, all maried women cary in token that they have husbands, a great trunke of horne upon their heads. From thence I
traveled 18. dayes journey further, and came unto a
certaine great river, and entered also into a city, where-
unto belongeth a mighty bridge to passe the said river.
And mine hoste with whom I sojourned, being desirous
to shew me some sport, said unto me: Sir, if you will
see any fish taken, goe with me. Then hee led me unto
the foresaid bridge, carying in his armes with him cer-
taine dive-doppers or water-foules, bound unto a company
of poles, and about every one of their neckes he tied a
threed, least they should eat the fish as fast as they tooke
them: and he carried 3. great baskets with him also:
then losed he the dive-doppers from the poles, which
presently went into the water, & within lesse then the
space of one houre, caught as many fishes as filled the 3.
baskets: which being full, mine hoste untied the thereds
from about their neckes, and entering the second time
into the river they fed themselves with fish, and being
satisfied they returned and suffered themselves to be
bound unto the saide poles as they were before. And
when I did eate of those fishes, me thought they were
exceeding good. Travailing thence many dayes journeys,
at length I arrived at another city called *Canasia, which
signifieth in our language, the city of heaven. Never in
all my life did I see so great a citie; for it conteineth in
circuit an hundrith miles: neither sawe I any plot
thereof, which was not throughly inhabited: yea, I
sawe many houses of tenne or twelve stories high, one
above another. It hath mightie large suburbs con-
taining more people then the citie it selfe. Also it hath
twelve principall gates: and about the distance of eight
miles, in the high way unto every one of the saide
gates standeth a city as big by estimation as Venice,
and Padua. The foresaid city of Canasia is situated in
waters or marshes, which alaways stand still neither ebb-
ing nor flowing: howbeit it hath a defence for the winde
like unto Venice. In this citie there are mo then 10002.
bridges, many whereof I numbred and passed over them:
and upon every of those bridges stand certaine watch-
men of the citie, keeping continuall watch and ward about the said city, for the great Can the Emperour of Catay. The people of this countrey say, that they have one duetie injoyed unto them by their lord: for every fire payeth one Balis in regard of tribute: and a Balis is five papers or pieces of silke, which are worth one florin and an halfe of our coine. Tenne or twelve houssholds are accompted for one fire, and so pay tribute but for one fire onely. Al those tributary fires amount unto the number of 85. Thuman, with other foure Thuman of the Saracens, which make 89. in al; And one Thuman consisteth 10000. fires. The residue of the people of the city are some of them Christians, some marchants, and some traveliers through the countrey: whereupon I marveiled much howe such an infinite number of persons could inhabite and live together. There is great abundance of victuals in this citie, as namely of bread and wine, and especially of hogs-flesh, with other necessaries.

Of a Monastery where many strange beastes of divers kindes doe live upon an hill.

In the foresaide citie four of our friers had converted a mighty and riche man unto the faith of Christ, at whose house I continually abode, for so long time as I remained in the citie. Who upon a certaine time saide unto me: Ara, that is to say, Father, will you goe and beholde the citie? And I said, yea. Then embarqued we our selves, and directed our course unto a certaine great Monastery: where being arrived, he called a religious person with whom he was acquainted, saying unto him concerning me: this Raban Francus, that is to say, this religious Frenchman commeth from the Westerne parts of the world, and is now going to the city of Cambaleth to pray for the life of the great Can, and therefore you must shew him some rare thing, that when hee returns into his owne countrey, he may say, this strange sight or novelty have I seene in the city of Canasia. Then the said religious man tooke two great
baskets full of broken reliques which remained of the table, and led me unto a little walled parke, the doore whereof he unlocked with his key, and there appeared unto us a pleasant faire greene plot, into the which we entred. In the said greene stands a little mount in forme of a steeple, replenished with fragrant herbes, and fine shady trees. And while we stood there, he tooke a cymball or bell, and rang therewith, as they use to ring to dinner or bevoir in cloisters, at the sound whereof many creatures of divers kinds came downe from the mount, some like apes, some like cats, some like monkeys; and some having faces like men. And while I stood beholding of them, they gathered themselves together about him, to the number of 4200. of those creatures, putting themselves in good order, before whom he set a platter, and gave them the said fragments to eate. And when they had eaten he rang upon his cymbal the second time, and they al returned unto their former places. Then, wondring greatly at the matter, I demanded what kind of creatures those might be? They are (quoth he) the soules of noble men which we do here feed, for the love of God who governeth the world: and as a man was honorable or noble in this life, so his soule after death, entreteth into the body of some excellent beast or other, but the soules of simple and rustickall people do possesse the bodies of more vile and brutish creatures. Then I began to refute that foule error: howbeit my speach did nothing at all prevaile with him: for hee could not be perswaded that any soule might remaine without a body. From thence I departed unto a certaine citie named Chilenso, the walls whereof conteined 40. miles in circuit. In this city there are 360. bridges of stone, the fairest that ever I saw: and it is wel inhabited, having a great navie belonging thereunto, & abounding with all kinds of victuals and other commodities. And thence I went unto a certaine river called Thalay, which, where it is most narrow, is 7. miles broad: and it runneth through the midst of the land of Pygmae, whose chiefe city is
called Cakam, and is one of the goodliest cities in the world. These Pigmæans are three of my spans high, and they make larger and better cloth of cotton and silke, then any other nation under the sunne. And coasting along by the saide river, I came unto a certayne citie named Janzu, in which citie there is one receptacle for the Friers of our order, and there be also three Churches of the Nestorians. This Janzu is a noble and great citie, containing 48 Thuman of tributarie fiers, and in it are all kindes of victuals, and great plenty of such beastes, foules and fishes, as Christians doe usually live upon. The lord of the same citie hath in yeerely revenues for salt onely, fiftie Thuman of Balis, and one balis is worth a floren and a halfe of our coyne: insomuch that one Thuman of balis amounteth unto the value of fiftene thousand florens. Howbeit the sayd lord favoureth his people in one respect, for sometimes he forgiveth them freely two hundred Thuman, least there should be any scarcity or dearth among them. There is a custome in this citie, that when any man is determined to banquet his friends, going about unto certayne tavernes or cookes houses appointed for the same purpose, he sayth unto every particular hoste, you shall have such, and such of my friends, whom you must intertoire in my name, and so much I will bestowe upon the banquet. And by that meanes his friends are better feasted at diverse places, then they should have beene at one. Tenne miles from the sayde citie, about the head of the foresayd river of Thalay, there is a certayne other citie called Montu, which hath the greatest navy that I saw in the whole world. All their ships are as white as snow, and they have banqueting houses in them, and many other rare things also, which no man would beleeeve, unlesse he had see the them with his owne eyes.
Of the citie of Cambaleth.

Raveling eight dayes journey further by divers territories and cities, at length I came by fresh water unto a certaine citie named Leneyn, standing upon the river of *Karavoran, which runneth through the midst of Cataie, and doeth great harme in the countrey when it overfloweth the bankes, or breaketh forth of the chanell. From thence passing along the river Eastward, after many dayes travell, and the sight of divers cities, I arrived at a citie called *Sumakoto, which aboundeth more with silke then any other citie in the world: for when there is great scarcitie of silke, fortie pound is sold for lesse then eight groates. In this citie there is abundance of all merchandize, and of all kindes of victuals also, as of bread, wine, flesh, fish, with all choise and delicate spices. Then traveling on still towards the East by many cities, I came unto the noble and renowned citie of Cambaleth, which is of great antiquitie, being sittuate in the province of Cataie. This citie the Tartars tooke, and neere unto it within the space of halfe a mile, they built another citie called Caido. The citie of Caido hath twelve gates, being each of them two miles distant from another. Also the space lying in the midst betweene the two foresayd cities is very well and thoroughly inhabited, so that they make as it were but one citie betweene them both. The whole compasse or circuit of both cities together, is 40. miles. In this citie the great emperour Can hath his principall seat, and his Imperiall palace, the wals of which palace containe foure miles in circuit: and neere unto this his palace are many other palaces and houses of his nobles which belong unto his court. Within the precincts of the sayd palace Imperiall, there is a most beautifull mount, set and replenished with trees, for which cause it is called the Greene mount, having a most royall and sumptuous palace standing thereupon, in which, for the most part, the great Can is resident. Upon the one side of the
sayd mount there is a great lake, whereupon a most stately bridge is built, in which lake is great abundance of geese, ducks, and all kindes of water foules: and in the wood growing upon the mount there is great store of all birds, and wilde beasts. And therefore when the great Can will solace himselfe with hunting or hauking, he needs not so much as once to step forth of his palace. Moreover, the principall palace, wherein he maketh his abode, is very large, having within it 14 pillers of golde, and all the walles thereof are hanged with red skinnes, which are sayd to be the most costly skinnes in all the world. In the midst of the palace standes a cisterne of two yards high, which consisteth of a preious stone called Merdochas, and is wreathed about with golde, & at ech corner thereof is the golden image of a serpent, as it were, furiously shaking and casting forth his head. This cisterne also hath a kind of networke of pearle wrought about it. Likewise by the sayd cisterne there is drinke conveyed thorow certeine pipes and conductes, such as useth to be drinke in the emperors court, upon the which also there hang many vessels of golde, wherein, whosoever will may drinke of the sayd licour. In the foresayd palace there are many peacocks of golde: & when any Tartar maketh a banquet unto his lord, if the guests chance to clap their hands for joy and mirth, the sayd golden peacocks also will spread abroad their wings, and lift up their traines, seeming as if they danced: and this I suppose to be done by arte magike or by some secret engine under the ground.

[II. i. 62.] Of the glory and magnificence of the great Can.

Moreover, when the great emperor Can sitteth in his imperiall throne of estate, on his left hand sitteth his queene or empress, and upon another inferior seate there sit two other women, which are to accompany the emperor, when his spouse is absent, but in the lowest place of all, there sit all the ladies of his kinred. All the maried women weare upon their heads a kind of orna-
ment in shape like unto a mans foote, of a cubite and a halfe in length, and the lower part of the sayd foote is adorned with cranes feathers, and is all over thicke set with great and orient pearles. Upon the right hand of the great Can sitteth his first begotten sonne and heire apparant unto his empire, and under him sit all the nobles of the blood royall. There bee also foure Secretaries, which put all things in writing that the emperor speaketh. In whose presence likewise stand his Barons and divers others of his nobilitie, with great traines of followers after them, of whom none dare speake so much as one word, unlesse they have obtained licence of the emperor so to doe, except his jesters and stage-players, who are appointed of purpose to solace their lord. Neither yet dare they attempt to doe ought, but onely according to the pleasure of their emperor, and as hee enjoineth them by lawe. About the palace gate stand certaine Barons to keepe all men from treading upon the threshold of the sayd gate. When it pleaseth the great Can to solemnize a feast, he hath about him 14000 Barons, carying wreathes & litle crownes upon their heads, and giving attendance upon their lord, and every one of them weareth a garment of gold and precious stones, which is woorth ten thousand Florens. His court is kept in very good order, by governours of tens, governours of hundreds, and governours of thousands, insomuch that every one in his place performeth his dutie committed unto him, neither is there any defect to bee found. I Frier Odoricus was there present in person for the space of three yeeres, and was often at the sayd banquets; for we friers Minorites have a place of aboad appointed out for us in the emperors court, and are enjoined to goe and to bestow our blessing upon him. And I enquired of certaine Courtiers concerning the number of persons pertaining to the emperors court? And they answered mee, that of stage-players, musicians, and such like, there were eighteene Thuman at the least, and that the keepers of dogs, beasts and foules were
fifteene Thuman, and the physicians for the emperours body, were foure hundred; the Christians also were eight in number, together with one Saracen. At my being there, all the foresayd number of persons had all kind of necessaries both for apparell and victuals out of the emperors court. Moreover, when he will make his progresse from one countrey to another, hee hath foure troupes of horsemen, one being appointed to goe a dayes journey before, and another to come a dayes journey after him, the third to march on his right hand, and the fourth on his left, in the maner of a crosse, he himselfe being in the midst, and so every particular troupe have their daily journeys limited unto them, to the ende they may provide sufficient victuals without defect. Nowe the great Can himselfe is caried in maner following; hee rideth in a chariot with two wheeles, upon which a majesticall throne is built of the wood of Aloe, being adorned with gold and great pearles, and precious stones, and foure elephants bravely furnished doe drawe the sayd chariot, before which elephants foure great horses richly trapped and covered doe lead the way. Hard by the chariot on both sides thereof, are foure Barons laying hold and attending thereupon, to keepe all persons from approching neere unto their emperour. Upon the chariot also two milke-white Jer-falcons doe sit, and seeing any game which hee would take, hee letteth them flie, and so they take it, and after this maner doeth hee solace himselfe as hee rideth. Moreover, no man dare come within a stones cast of the chariot, but such as are appointed. The number of his owne followers, of his wives attendants, and of the traine of his first begotten sonne and heire apparant, would seeme incredible unto any man, unlesse hee had seene it with his owne eyes. The foresayd great Can hath devided his Empire into twelve partes or Provinces, and one of the sayd provinces hath two thousand great cities within the precincts thereof. Whereupon his empire is of that length and breadth, that unto whatsoever part thereof he
intendeth his journey, he hath space enough for six moneths continual progress, except his Islands which are at the least 5000.

Of certaine Innes or hospitals appointed for travailers throughout the whole empire.

The foresaid Emperor (to the end that travailers may have all things necessary throughout his whole empire) hath caused certaine Innes to be provided in sundry places upon the high wayes, where all things pertaining unto victuals are in a continuall readiness. And when any alteration or newes happen in any part of his Empire, if he chance to be farre absent from that part, his ambassadors upon horses or dromedaries ride post unto him, and when themselves and their beasts are weary, they blow their horne, at the noise whereof, the next Inne likewise provideth a horse and a man, who takes the letter of him that is weary, and runneth unto another Inne: and so by divers Innes, and divers postes, the report, which ordinarily could scarce come in 30. days, is in one naturall day brought unto the emperor: and therefore no matter of any moment can be done in his empire, but straightway he hath intelligence thereof. Moreover, when ye great Can himselfe will go on hunting, he useth this custome. Some twenty dayes journey from the citie of Kambaleth there is a forrest containing sixe dayes journey in circuit, in which forrest there are so many kinds of beasts and birds, as it is incredible to report. Unto this forrest, at the ende of every third or fourth yeere, himselfe with his whole traine resorteth, and they all of them together environ the sayd forrest, sending dogs into the same, which by hunting do bring foorth the beasts: namely, lions and stags, and other creatures, unto a most beautiffull plaine in the midst of the forrest, because all the beasts of the forrest doe tremble, especially at the cry of hounds. Then commeth the great Can himselfe, being caried upon three elephants, and shooteth five
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arrowes into the whole herd of beasts, and after him all his Barons, and after them the rest of his courtiers and family doe all in like maner discharge their arrowes also, and every mans arrow hath a sundry marke. Then they all goe unto the beasts which are slaine (suffering the living beasts to returne into the wood that they may have more sport with them another time) and every man enjoyeth that beast as his owne, wherein he findeth his arrow sticking.

Of the foure feasts which the great Can solemnizeth every yeere in his Court.

Our great feasts in a yeere doeth the emperor Can celebrate: namely, the feast of his birth, the feast of his circumcision, the feast of his coronation, and the feast of his mariage. And unto these feasts he inviteth all his Barons, his stage-players, and all such as are of his kinred. Then the great Can sitting in his throne, all his Barons present themselves before him, with wreaths and crownes upon their heads, being diversly attired, for some of them are in greene, namely, the principall: the second are in red, and the third in yellow, and they hold each man in his hand a little Iovirie table of elephants tooth, and they are girt with golden girdles of halfe a foote broad, and they stand upon their feete keeping silence. About them stand the stage-players or musicians with their instruments. And in one of the corners of a certaine great pallace, all the Philosophers or Magicians remaine for certaine howers, and doe attend upon points or characters: and when the point and hower which the sayd Philosophers expected for, is come, a certaine crier crieth out with a loud voyce, saying, Incline or bowe your selves before your Emperour: with that all the Barons fall flat upon the earth. Then hee crieth out againe; Arise all, and immediately they all arise. Likewise the Philosophers attend upon a point or character the second time, and when it is fulfilled, the crier crieth out amaine; Put
your fingers in your eares: and forthwith againe he saieth; Plucke them out. Againe, at the third point he crieth, Boult this meale. Many other circumstances also doe they performe, all which they say have some certaine signification: howbeit, neither would I write them, nor give any heed unto them, because they are vaine and ridiculous. And when the musicians hower is come, then the Philosophers say, Solemnize a feast unto your Lord: with that all of them sound their instruments, making a great and a melodious noyse. And immediately another crieth, Peace, peace, and they are all whist. Then come the women-musicians and sing sweetly before the Emperor, which musike was more delightfull unto me. After them come in the lions and doe their obeisance unto the great Can. Then the juglers cause golden cups full of wine to flie up and downe in the ayre, and to apply themselves unto mens mouthes that they may drinke of them. These and many other strange things I sawe in the court of the great Can, which no man would beleive unlesse he had seen them with his owne eies, and therefore I omit to speake of them. I was informed also by certaine credible persons, of another miraculous thing, namely, that in a certaine kingdome of the sayd Can, wherein stand the mountains called Kapsei (the kingdomes name is Kalor) there growe great Gourds or Pompions, which being ripe, doe open at the tops, and within them is found a little beast like unto a yong lambe, even as I my selfe have heard reported, that there stand certaine trees upon the shore of the Irish sea, bearing fruit like unto a gourd, which, at a certaine time of the yeere doe fall into the water, and become birds called Bernacles, and this is most true.

Of divers provinces and cities.

And after three yeres I departed out of the empire of Cataie, travailing fiftie dayes journey towards the West. And at length I came unto the empire of
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[II. i. 64.]

Pretegoani, whose principall citie is Kosan, which hath many other cities under it. From thence passing many dayes travell, I came unto a province called Casan, which is for good commodities, one of the onely provinces under the Sunne, and is very well inhabited, insomuch that when we depart out of the gates of one city we may beholde the gates of another city, as I my selfe saw in divers of them. The breadth of the sayd province is fifty dayes journey, & the length above sixty. In it there is great plenty of all victuals, and especially of chesnuts, and it is one of the twelve provinces of the great Can. Going on further, I came unto a certaine kingdome called || Tebek, which is in subjection unto the great Can also, wherein I thinke there is more plenty of bread & wine then in any other part of the world besides. The people of the sayd countrey do, for the most part, inhabit in tents made of blacke felt. Their principall city is invironed with faire and beautifull walles, being built of most white and blacke stones, which are disposed checkerwise one by another, and curiously compiled together: likewise all the high wayes in this countrey are exceedingly well paved. In the sayd countrey none dare shed the bloud of a man, or of any beast, for the reverence of a certaine idole. In the foresayd city their Abassi, that is to say, their Pope is resident, being the head and prince of all idolaters (upon whom he bestoweth and distributeth gifts after his maner) even as our pope of Rome accounts himselfe to be the head of all Christians. The women of this countrey weare above an hundreth tricks and trisles about them, and they have two teeth in their mouthes as long as the tushes of a boare. When any mans father deceaseth among them, his soone assembleth together all the priests and musicians that he can get, saying that he is determined to honour his father: then causeth he him to be caried into the field (all his kins- folks, friends, and neighbours, accompanying him in the sayd action) where the priests with great solemnity cut
off the fathers head, giving it unto his sonne, which being done, they divide the whole body into morsels, and so leave it behinde them, returning home with prayers in the company of the sayd sonne. So soone as they are departed, certayne vultures, which are accustomed to such bankets, come flying from the mountaines, and cary away all the sayd morsels of flesh: and from thenceforth a fame is spread abroad, that the sayd party deceased was holy, because the angels of God carried him into paradise. And this is the greatest and highest honour, that the sonne can devise to performe unto his deceased father. Then the sayd sonne taketh his fathers head, seething it and eating the flesh thereof, but of the skull he makes a drinking cup, wherein himselfe with all his family and kinred do drinke with great solemnity and mirth, in the remembrance of his dead and devoured father. Many other vile and abominable things doth the sayd nation commit, which I meane not to write, because men neither can nor will beleeve, except they should have the sight of them.

Of a certayne rich man, who is fed and nourished by fiftie virgins.

While I was in the province of Mancy, I passed by the palace of a certayne famous man, which hath fiftie virgin damosels continually attending upon him, feeding him every meale, as a bird feeds her yoong ones. Also he hath sundry kindes of meat served in at his table, and three dishes of ech kinde: and when the sayd virgins feed him, they sing most sweetly. This man hath in yeerely revenues thirty thuman of tagars of rise, every of which thuman yeeldeth tenne thousand tagars, and one tagar is the burthen of an asse. His palace is two miles in circuit, the pavement whereof is one plate of golde, and another of silver. Neere unto the wall of the sayd palace there is a mount artificially wrought with golde and silver, whereupon stand turrets and steeplees and other delectable things for the solace
and recreation of the foresayd great man. And it was
tolde me that there were foure such men in the sayd
kingdome. It is accounted a great grace for the men
of that countrey to have long naiiles upon their fingers,
and especially upon their thumbers, which naiiles they
may folde about their hands: but the grace and beauty
of their women is to have small and slender feet: and
therefore the mothers when their daughters are yoong,
do binde up their feet, that they may not grow great.
Travelling on further towards the South, I arrived at a
certaine countrey called Melisortre, which is a pleasant
and fertile place. And in this countrey there was a
certeine aged man called Senex de monte, who round
about two mountaines had built a wall to inclose the
sayd mountaines. Within this wall there were the fairest
and most chrystall fountaines in the whole world: and
about the sayd fountaines there were most beautifull
virgins in great number, and goodly horses also, and in
a word, every thing that could be devised for bodely
solace and delight, and therefore the inhabitants of the
countrey call the same place by the name of Paradise.

The sayd olde Senex, when he saw any proper and
valiant yoong man, he would admit him into his paradise.
Moreover by certaine conducts he makes wine and milke
to flow abundantly. This Senex, when he hath a minde
to revenge himselfe or to slay any king or baron, com-
mandeth him that is governor of the sayd paradise, to
bring thereunto some of the acquaintance of the sayd
king or baron, permitting him a while to take his
pleasure therein, and then to give him a certaine potion
being of force, to cast him into such a slumber as
should make him quite voide of all sense, and so being
in a profound sleepe to convey him out of his paradise:
who being awaked, & seeing himselfe thrust out of the
paradise would become so sorowfull, that he could not
in the world devise what to do, or whither to turne
him. Then would he go unto the foresaid old man,
beseeching him that he might be admitted againe into

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his paradise: who saith unto him, You cannot be admitted thither, unless you will slay such or such a man for my sake, and if you will give the attempt onely, whether you kill him or no, I wil place you againe in paradise, that there you may remaine alwayes: then would the party without faile put the same in execution, indevouring to murther all those against whom the sayd olde man had conceived any hatred. And therefore all the kings of the east stood in awe of the sayd olde man, and gave unto him great tribute.

Of the death of Senex de monte.

And when the Tartars had subdued a great part of the world, they came unto the sayd olde man, and tooke from him the custody of his paradise: who being incensed thereat, sent abroad divers desperate and resolute persons out of his forenamed paradise, and caused many of the Tartarian nobles to be slaine. The Tartars seeing this, went and besieged the city wherein the said olde man was, tooke him, and put him to a most cruell and ignominious death. The friers in that place have this speciall gift and prerogative: namely, that by the vertue of the name of Christ Jesu, and in the vertue of his pretious bloud, which he shedde upon the crosse for the salvation of mankinde, they doe cast forth devils out of them that are possessed. And because there are many possessed men in those parts, they are bound and brought ten dayes journey unto the sayd friers, who being dispossessed of the uncleane spirits, do presently beleve in Christ who delivered them, accounting him for their God, and being baptised in his name, and also delivering immediatly unto the friers all their idols, and the idols of their cattell, which are commonly made of felt or of womens haire: then the sayd friers kindle a fire in a publike place (whereunto the people resort, that they may see the false gods of their neighbours burnt) and cast the sayd idols thereinto: howbeit at the first those idols came out of the fire againe. Then the friers sprinkled
the sayd fire with holy water, casting the idols into it the second time, and with that the devils fled in the likeness of blacke smoake, and the idols still remained till they were consumed unto ashes. Afterward, this noise & outcry was heard in the ayre: Beholde and see how I am expelled out of my habitation. And by these meanes the friers doe baptise great multitudes, who presently revolt againe unto their idols: insomuch that the sayd friers must eftsoones, as it were, underprop them, and informe them anew. There was another terrible thing which I saw there: for passing by a certaine valley, which is situate beside a pleasant river, I saw many dead bodies, and in the sayd valley also I heard divers sweet sounds and harmonies of musike, especially the noise of citherns, whereat I was greatly amazed. This valley containeth in length seven or eight miles at the least, into the which whosoever entreteth, dieth presently, and can by no meanes passe alive thorow the midstest thereof: for which cause all the inhabitants thereabout decline unto the one side. Moreover, I was tempted to go in, and to see what it was. At length, making my prayers, and recommending my selfe to God in the name of Jesu, I entred, and saw such swarmes of dead bodies there, as no man would beleevve unlesse he were an eye witnesse thereof. At the one side of the foresayd valley upon a certaine stone, I saw the visage of a man, which beheld me with such a terrible aspect, that I thought verily I should have died in the same place. But alaways this sentence, the word became flesh, and dwelt amongst us, I ceased not to pronounce, signing my selfe with the signe of the crosse, and neerer then seven or eight pases I durst not approach unto the said head: but I departed & fled unto another place in the sayd valley, ascending up into a little sandy mountaine, where looking round about, I saw nothing but the sayd citherns, which me thought I heard miraculously sounding and playing by themselves without the helpe of musicians. And being upon the topp of the mountaine, I found
silver there like the scales of fishes in great abundance: and I gathered some part thereof into my bosome to shew for a wonder, but my conscience rebuking me, I cast it upon the earth, reserving no whit at all unto my selfe, and so, by Gods grace I departed without danger. And when the men of the countrey knew that I was returned out of the valley alive, they reverenced me much, saying that I was baptised and holy, and that the foresayd bodies were men subject unto the devils infernall, who used to play upon citherns, to the end they might allure people to enter, and so murther them. Thus much concerning those things which I beheld most certainly with mine eyes, I frier Odoricus have heere written: many strange things also I have of purpose [II. i. 66.] omitted, because men will not beleve them unlesse they should see them.

Of the honour and reverence done unto the great Can.

I Will report one thing more, which I saw, concerning the great Can. It is an usuall custome in those parts, that when the forsayd Can travelleth thorow any countrey, his subjects kindle fires before their doores, casting spices thereinto to make a perfume, that their lord passing by may smell the sweet and delectable odours thereof, and much people come forth to meet him. And upon a certaine time when he was comming towards Cambaleth, the fame of his approch being published, a bishop of ours with certaine of our minorite friers and my selfe, went two dayes journey to meet him: and being come nigh unto him, we put a crosse upon wood, I my selfe having a censer in my hand, and began to sing with a loud voice: Veni creator spiritus. And as we were singing on this wise, he caused us to be called, commanding us to come unto him: notwithstanding (as it is above mentioned) that no man dare approch within a stones cast of his chariot, unlesse he be called, but such onely as keepe his chariot. And when we came
neere unto him, he vailed his hat or bonet being of an inestimable price, doing reverence unto the crosse. And immediatly I put incense into the censer, and our bishop taking the censer perfumed him, and gave him his benediction. Moreover, they that come before the sayd Can do always bring some oblation to present unto him, observing the ancient law: Thou shalt not appeare in my presence with an empty hand. And for that cause we carried apples with us, and offered them in a platter with reverence unto him: and taking out two of them he did eat some part of one. And then he signified unto us, that we should go apart, least the horses comming on might in ought offend us. With that we departed from him, and turned aside, going unto certaine of his barons, which had bene converted to the faith by certaine friers of our order, being at the same time in his army: and we offered unto them of the foresayd apples, who received them at our hands with great joy, seeming unto us to be as glad, as if we had given them some great gift.

All the premisses abovewritten frier William de Solanga hath put downe in writing even as the foresayd frier Odoricus uttered them by word of mouth, in the yeere of our Lord 1330, in the moneth of May, and in the place of S. Anthony of Padua. Neither did he regard to write them in difficult Latine or in an eloquent stile, but even as Odoricus himselfe rehearsed them, to the end that men might the more easily understand the things reported. I frier Odoricus of Friuli, of a certaine territory called Portus Vahonis, and of the order of the minorites, do testifie and beare witnesse unto the reverend father Guidotus minister of the province of S. Anthony, in the marquesate of Treviso (being by him required upon mine obedience so to doe) that all the premisses above written, either I saw with mine owne eyes, or heard the same reported by credible and substantiall persons. The
common report also of the countreyes where I was, testifieth those things, which I saw, to be true. Many other things I have omitted, because I beheld them not with mine owne eyes. Howbeit from day to day I purpose with my selve to travell countreyes or lands, in which action I dispose my selve to die or to live, as it shall please my God.

Of the death of frier Odoricus.

In the yeere therefore of our Lord 1331 the foresayd frier Odoricus preparing himselfe for the performance of his intended journey, that his travell and labour might be to greater purpose, he determined to present himselfe unto pope John the two and twentieth, whose benediction and obedience being received, he, with a certaine number of friers willing to beare him company, might convey himselfe unto all the countreyes of infidels. And as he was travelling towards the pope, and not farre distant from the city of Pisa, there meets him by the way a certaine olde man, in the habit and attire of a pilgrime, saluting him by name, and saying: All haile frier Odoricus. And when the frier demaunded how he had knowledge of him: he answered: Whilst you were in India I knew you full well, yea, and I knew your holy purpose also: but see that you returne immediately unto the coven from whence you came, for tenne dayes hence you shall depart out of this present world. Wherefore being astonished and amazed at these wordes (especially the olde man vanishing out of his sight, presently after he had spoken them) he determined to returne. And so he returned in perfect health, feeling no crazednesse nor infirmity of body. And being in his coven at Udene in the province of Padua, the tenth day after the foresayd vision, having received the Communion, and preparing himselfe unto God, yea, being strong and sound of body, hee happily rested in the Lord: whose sacred departure was signifed unto the
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Pope aforesaid, under the hand of the publique notary in these words following.

In the yeere of our Lord 1331, the 14. day of Januari, Beatus Odoricus a Frier minorite deceased in Christ, at whose prayers God shewed many and sundry miracles, which I Guetelus publique notarie of Utina, sonne of M. Damianus de Porto Gruaro, at the commandement and direction of the honorable Conradus of the Borough of Gastaldion, and one of the Councell of Utina, have written as faithfully as I could, and have delivered a copie thereof unto the Friers minorites: howbeit not of all, because they are innumerable, and too difficult for me to write.

The voyage of Matthew Gourney, a most valiant English Knight, against the Moores of Algier in Barbarie and Spaine. M. Camden pag. 159.

Ec tacendum Matthæum Gourney in oppido quodam, vulgari lingua Stoke under Hamden in comitatu Somersetensi appellato, sepultum esse, virum bellicosissimum regnante Edwardeo tertio: qui 96. ætatis anno diem obivit, cum (ut ex inscriptione videre licuit) obsidioni d’ Algizer contra Saracenos, præliis Benamazin, Sclusensi, Cressiaco, Ingenos, Pictaviensi, & Nazarano in Hispania dimicasset.

The same in English.

It is by no meanes to be passed over in silence, that Matthew Gourney, being a most valiant warriour in the reigne of Edward the third, lyeth buried at a certaine town, in the countie of Somerset, commonly called Stoke under Hamden: who deceased in the 96. yeare of his age; and that (as it is manifest by the inscription of his monument) after he had valiantly behaved himselfe at the siege of Algizer against the Sarazens, and at the batailles of Benamazin, of Sluce, of Cressie, of Ingenos, of Poictou, and of Nazaran in Spaine.
The comming of Lyon King of Armenia into England, in the yeere 1386, and in the ninth yeere of Richard the second, in trust to finde some meanes of peace or good agreement betweene the King of England and the French king. John Froyssart lib. 3. cap. 56.

Hus in abiding for the Duke of Berrie, and for the Constable, who were behind, then king Lyon of Armenia, who was in France, and had assigned him by the king, sixe thousande frankes by the yeare to maintaine his estate, tooke upon him for a good intent to goe into England to speake with the king there and his Counsell, to see if he might finde any matter of peace to be had, betweene the two Realmes, England and France: And so he departed from his lodging of Saint Albeyne beside Saint Denice, aloneely with his owne company, and with no great apparell. So he rode to Boloine, and there he tooke a shippe, and so sayled forth till he came to Dover; and there he found the Earle of Cambridge, and the Earle of Buckingham, and moe then a hundreth men of armes, and a two thousand Archers, who lay there to keepe that passage, for the brute ran, that the Frenchmen should lande there or at Sandwich, and the king lay at London, and part of his Counsell with him, and daily heard tydings from all the Portes of England. When the king of Armenia was arrived at Dover, he had there good cheere, because he was a stranger, and so he came to the kings Uncles there, who sweetly received him, and at a time convenient, they demaunded of him from whence he came and whither he would. The king answered and sayd, that in trust of goodnesse he was come thither to see the king of England, and his Counsell, to treate of peace betweene England and France, for he saide that he
thought the warre was not meete: for he sayd, by reason of warre betweene these two Realmes, which hath in-durèd so long, the Saracens, Jewes & Turkes are waxed proude, for there is none that make them any warre, and by occasion thereof I have lost my land and Realme, and am not like to recover them againe without there were firme peace in all Christendome: & I would gladly shew the matter that toucheth all Christendome to the king of England, and to his Councell, as I have done to the French king. Then the kings Uncles demaunded of him if the French king sent him thither or no; he answered and sayd, no: there is no man that sent mee, but I am come hither by mine owne motion to see if the king of England & his Council would any thing leane to any treaty of peace, then was he demaunded where the French king was, he answered I beleeve he be at Sluce, I sawe not him sithence I tooke my leave of him at Senlize. Then he was demaunded, howe he could make any treatie of peace, and had no charge so to doe, and Sir, if yee be conveyed to the King our Nephew and to his Counsell, and the French king in the meane season enter with his puissance into England; yee may happe thereby to receive great blame, and your person to be in great jeopardy with them of the Countrey. Then the King answered and said, I am in suretie of the French king, for I have sent to him, desiring him till I returne againe, not to remove from Sluce, and I repute him so noble and so well advised, that he will graunt my desire, and that hee will not enter into the sea, till I come againe to him. Wherefore, sirs, I pray you in the instance of love and peace, to convey me to speake with the King, for I desire greatly to see him: or else yee that be his Uncles, if ye have authoritie, to give me answere to all my demaund. Then the Earle of Buckingham sayd, syr king of Armenia, we be ordayned here to keepe and defend this passage, and the frontiers of England, by the King and his Counsell, and wee have no charge to meddle
any further with the businesse of the Realme, without we be otherwise commanded by the King. But sith ye be come for a good intent into this Countrey, ye be right welcome; but sir, as for any firme answere ye can have none of us, for as now we be not of the Councell, but we shall convey you to the king without perill or danger. The king thanked them, and said: I desire nothing else but to see the king and to speake with him.

How the King of Armenia returned out of England, and of the answere that was made to him.

When the king of Armenia was refreshed at Dover a day, and had spoken with the kings Uncles at good pleasure, then he departed towards London, with a good conduct that the Lords appointed to him, for feare of any recounts: so long he rode that he came to London, and in his ryding through London he was well regarded, because he was a stranger, and he had good cheare made him, and so was brought to the king, who lay at the Royall at the Queenes wardrobe, and his Councell were in London at their lodgings: The Londoners were sore fortefying of their citie. When the comming of the king of Armenia was knowen, the kings Councell drew to the King to heare what tydings the King brought in that troublous season: When the king of Armenia was come into the kings presence, he made his salutation and then beganne his processe to the states, how he was come out of France principally to see the king of England whom he had never seene before, & said, how he was right joyous to be in his presence, trusting that some goodnesse might come thereby. And there he shewed by his words, that to withstande the great pestilence that was likely to be in England; therefore he was come of his owne good will to doe good therein if he might, not sent from the
French king, willing to set some accord and peace between the two Realms England and France. Many faire pleasant words the king of Armenia spake to the king of England, and to his Counsell, then he was shortly answered thus: Syr king, ye be welcome into this Realme, for the king our Soveraigne lord, and all we are glad to see you here, but sir, we say that the king hath not here all his Counsell, but shortly they shall be here, and then ye shall be answered. The king of Armenia was content therewith, and so returned to his lodging. Within foure dayes after the king was counselled (and I thinke he had sent to his Uncles to know their intents, but they were not present at the answer giving) to goe to the pallace at Westminster and his Counsell with him, such as were about him, and to send for the king of Armenia to come thither. And when he was come into the presence of the king of England and his Counsell, the king sate downe, and the king of Armenia by him, and then the Prelates and other of his Counsell. There the king of Armenia rehearsed againe his requestes that he made, and also shewed wisely how all Christendome was sore decayed and feeblished by occasion of the warres betweene England and France. And how that all the knights and Squires of both Realms entended nothing else, but alwayes to be on the one part or of the other: whereby the Empire of Constantinople leeseth, and is like to leese; for before this warre the Knights and Squires were wont to adventure themselves. And also the king of Armenia shewed that by occasion of this warre he had lost his Realme of Armenia, therefore he desired for Gods sake that there might be some treaty of peace had betweene the two Realmes England and France. To these wordes answered the Archbishop of Canterburie, for he had charge so to doe; And he sayd, Sir king of Armenia, it is not the manner nor never was seene betweene two such enemies as the king of England and the French king, that the king my Soveraigne lorde should be required of peace, and he to enter his land with
a puissant army, wherefore sir, we say to you, that if it please you, ye may returne to the French king, and cause him and all his puissance to returne backe into their owne countreys. And when every man be at home, then if it please you ye may returne againe hither, and then we shall gladly intende to your treatie.

This was all the answere the king of Armenia could get there, and so he dined with the king of England, and had as great honour as could bee devised, and the king offered him many great gifts of golde and silver, but he would take none though he had neede thereof, but alone a ring to the value of a hundreth Frankes. After dinner he tooke his leave and returned unto his lodging, and the next day departed, and was two dayes at Dover, and there he tooke his leave of such lords as were there, and so tooke the sea in a passager, and arrived at Calais and from thence went to Sluce, and there he spake with the French king and with his Uncles, and shewed them how he had bene in England, and what answere he had: the French king and his Uncles tooke no regard of his saying, but sent him backe againe into France, for their full intention was to enter into England as soone as they might have winde and weather, and the Duke of Berrie and the Constable came to them: The winde was sore contrary to them, for therewith they could never enter into England but the winde was good to goe into Scotland.
The voyage of Henrie Earle of Derbie, after Duke of Hereford, and lastly Henry the fourth king of England, to Tunis in Barbarie, with an army of Englishmen written by Polidore Virgill. pag. 1389.

The French in the meane season having gotten some pleasure by meanes of their truce, and being sollicited and urged by the intreaties of the Genuois undertooke to wage warre against the Moores, who robbed and spoyled all the coasts of Italy, and of the Ilandes adjacent. Likewise Richard the second, king of England, being sued unto for ayde, sent Henry the Earle of Derbie with a choice armie of English souldiers unto the same warfare. Wherefore the English and French, with forces and mindes united, sayled over into Africa, who when they approched unto the shore were repelled by the
KING HENRY THE FOURTH

Barbarians from landing, untill such time as they had passage made them by the valour of the English archers. Thus having landed their forces, they foorthwith marched unto the royall citie of Tunis, and besieged it. Whereat the Barbarians being dismayed, sent Ambassadours unto our Christian Chieftaines to treat of peace, which our men graunted unto them, upon condition that they should pay a certaine summe of money, and that they should from thencefoorth abstaine from piracies upon all the coasts of Italy and France. And so having dispatched their businesse, within a fewe moneths after their departure they returned home.

The Historie is somewhat otherwise recorded by Froysard and Holenshed in manner following, pag. 473.

IN the thirteenth yeere of the reigne of king Richard the second, the Christians tooke in hand a journey against the Saracens of Barbarie through sute of the Genouois, so that there went a great number of Lords, Knights, and Gentlemen of France and England, the Duke of Burbon being their Generall. Out of England there went John de Beaufort bastarde sonne to the Duke of Lancaster (as Froysard hath noted) also Sir John Russell, Sir John Butler, Sir John Harecourt and others. They set forarde in the latter ende of the thirteenth yeere of the Kings reigne, and came to Genoa, where they remayned not verie long, but that the gallies and other vessels of the Genouois were ready to passe them over into Barbarie. And so about midsomer in the beginning of the foureteenth yere of this kings reigne the whole army being embarked, sailed forth to the coast of Barbary, where neere to the city of Africa they landed: at which instant the English archers (as the Chronicles of Genoa write) stood all the company in good stead with their long bowes, beating backe the enemies from the shore, which came downe to resist their landing. After
they had got to land, they invironed the city of Africa (called by the Moores Mahdia) with a strong siege: but at length, constrained with the intemperancy of the scalding ayre in that hot countrey, breeding in the army sundry diseases, they fell to a composition upon certaine articles to be performed in the behalfe of the Saracens: and so 61 dayes after their arrivall there they tooke the seas againe, and returned home, as in the histories of France and Genoa is likewise expressed. Where, by Polydore Virgil it may seeme, that the lord Henry of Lancaster earle of Derby should be generall of the English men, that (as before you heard) went into Barbary with the French men and Genouois.

The memorable victories in divers parts of Italie of John Hawkwood English man in the reigne of Richard the second, briefly recorded by M. Camden, pag. 339.


Hawkwoode Anglorum decus, & decus addite genti Italicæ, Italico presidiúmque solo,
Ut tumuli quondam Florentia, sic simulachri
Virtutem Jovius donat honore tuam.

William Thomas in his Historie of the common wealthes of Italy, maketh honorable mention of him twise, to wit, in the common wealth of Florentia and Ferrara.
THE DUKE OF NORFOLK

A.D. 1399.

The voyage of the Lord John of Holland, Earle of Huntington, brother by the mothers side to King Richard the second, to Jerusalem and Saint Katherins mount.

The Lord John of Holland, Earle of Huntington, was as then on his way to Jerusalem, and to Saint Katherins mount, and purposed to return by the Realme of Hungarie. For as he passed through France (where he had great cheere of the king, and of his brother and uncles) hee heard how the king of Hungary and the great Turke should have battell together: therefore he thought surely to be at that journey.

The voyage of Thomas lord Moubray duke of Norfolke to Jerusalem, in the yeere of our Lord 1399. written by Holinshed, pag. 1233.

Thomas lord Moubray, second sonne of Elizabeth Segrave and John lord Moubray her husband, was advanced to the dukedom of Norfolke in the 21. yeere of ye reigne of Richard the 2. Shortly after which, hee was appealed by Henry earle of Bullingbroke of treason, and caried to the castle of Windsore, where he was strongly & safely garded, having a time of combate granted to determine the cause betweene the two dukes, the 16. day of September, in the 22. of the sayd king, being the yeere of our redemption 1398. But in the end the matter was so orered, that this duke of Norfolke was banished for ever: whereupon taking his journey to Jerusalem, he died at Venice in his returne from the said citie of Jerusalem, in the first yeere of king Henry the 4. about the yeere of our redemption, 1399.

[The comming]
The comming of the Emperor of Constantinople into England, to desire the aide of Henry the 4. against the Turkes, 1400.

Thomas Walsingham.

The same in English.

About the same time the emperor of Constantinople came into England, to seeke ayde against the Turkes: whom ye king accompanied with his nobilitie, met withall upon Blackheath upon the day of saint Thomas the Apostile, and received him as beseeemed so great a prince, and brought him to London, and roially entertained him for a long season, defraying the charges of his diet, and giving him many honorable presents. And a little afterward: Upon the hearing of these newes, the emperor departed with great joy out of England, whom the king honoured with many precious gifts.

The Voyage of the bishop of Winchester to Jerusalem, in the sixt yeere of the reigne of Henry the fift, which was the yeere of our Lord, 1417. Thomas Walsing.
KING HENRY THE FOURTH

The same in English.

The last day of October the bishop of Winchester came to the Councell of Constance, which after the chusing of the Pope determined to take his journey to Jerusalem: where his eloquent persuasian so much prevailed, that he both persuaded my lords the Cardinals to unity and concord, and also moved them to proceed more speedily to the election of the Pope.

A preparation of a voyage of King Henrie the fourth to the Holy land against the infidels in the yere 1413, being the last yere of his reigne: wherein he was prevented by death: written by Walsingham, Fabian, Polydore Virgile, and Holenshied.

In this fourteenth and last yere of king Henries reigne a councell was holden in the White friers in London, at the which among other things, order was taken for ships and galleys to be builded and made ready, and all other things necessary to be provided for a voyage, which he meant to make into the Holy land, there to recover the city of Jerusalem from the infidels: for it grieved him to consider the great malice of Christian princes, that were bent upon a mischievous purpose to destroy one another, to the perill of their owne soules, rather then to make warre against the enemies of the Christian faith, as in conscience, it seemed to him, they were bound. We finde, sayeth Fabian in his Chronicle, that he was taken with his last sickenesse, while he was making his prayers at Saint Edwards shrine, there as it were, to take his leave, and so to proceede foorth on his journey. He was so suddenly and grievously taken, that such as were about him feared least he would have died presently: wherefore to relieve him, if it were possible, they bare
him into a chamber that was next at hand, belonging to the Abbot of Westminster, where they layd him on a pallet before the fire, and used all remedies to revive him. At length he recovered his speech, and perceiving himselfe in a strange place which he knew not, he willed to knowe if the chamber had any particular name, whereunto answere was made, that it was called Jerusalem. Then sayde the king, Laudes be given to the father of heaven: for now I knowe that I shall die here in this chamber, according to the prophesie of mee declared, that I should depart this life in Jerusalem.

Of this intended voyage Polydore Virgile writeth in manner following:

Ost hæc Henricus Rex memor nihil homini debe re esse antiquius, quàm ad officium justitiae, quae ad hominum utilitatem pertinet, omne suum studium conferre, protinus omissó civili bello, quo pudebat videre Christianos omni tempore turpiter occupari, de republica Anglica bene gubernanda, de bello in hostes communes sumendo, de Hierosolymis tandem aliquando recipiendis plura destinabat, classemque jam parabat, cum ei talia agenti atque meditanti casus mortem attulit: subito enim morbo tentatus, nulla medicina sublevari potuit. Mortuus est apud Westmonasterium, annum agens quadragesimum sextum, qui fuit annus salutis humanæ 1413.

The same in English.

A fterward, King Henry calling to minde, that nothing ought to be more highly esteemed by any man, then to doe the utmost of his indoeour for the performance of justice, which tendeth to the good and benefite of mankinde; altogether abandoning civill warre (wherewith he was ashamed to see, how Christians at all times were dishonourably busied) entered into a more deepe consideration of well governing his Realme of
KING HENRY THE FOURTH

England, of waging warre against the common enemie, and of recovering, in processe of time, the citie of Jerusalem, yea, and was providing a navie for the same purpose, whenas in the very midst of this his heroicall action and enterprise, he was surprised with death: for falling into a sudden disease, he could not be cured by any kinde of physicke. He deceased at Westminster in the 46 yeare of his age, which was in the yeere of our Lord, 1413.

END OF VOLUME IV.