

THE NEW
found vvorlde, or
Antarctike, wherin is contai-
ned wōderful and strange
things, as well of humaine crea-
tures, as Beastes, Fishes, Fowles, and Ser-
pents, Trées, Plants, Mines of
Golde and Siluer: garnished with
many learned authorities,
trauailed and written in the French
tong, by that excellent learned
man, master ANDREWE
THEVET.
And now newly translated into Englishe,
wherein is reformed the errors of
the auncient Cosmo-
graphers.

Imprinted at London,
by Henrie Bynneman, for
Thomas Hacket.

And are to be sold at his shop in Poules Church.
yard, at the signe of the Key.

To the right honorable
Sir Henrie Sidney, Knight of the most
Noble order of the Garter, Lorde

President of Wales, and Marches of the

same, Lord Deputie Generall of the Queenes Ma-

iesties Realme of Ireland. Your humble

Orator Thomas Hacket wisheth the fauoure of

God, long and happy life, encrease of ho-

nor, continuall health and felicitie.



One are more to be

commended (right Honorable) than those who were the first inuents and finders out of Artes and Sciences, wherwith mankind is beautified and adorned, without the which giftes he were but naked, barbarous and brutish, yea and a seruile creature. It was not for nothing that the elders in times past did so muche

celebrate the instituters of those things: as Herodotus writeth, that the Egyptians before all other men first found out the yere by the course of the Planets, and deuided it into .xij. monthes. Diodorus assigned it to the Thebans, the which standeth well with the opinion of Herodotus, because the Thebans be a nation of Egypt. As Numa added to the yere Ianuary and February, Romulus ordred Marche, Aprill, and May, Augustus an other part, and so Iulius Cæsar made up

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The Epistle Dedicatorie.

the perfect yere, as Polidorus Vergilius witnesseth in his booke De inuentoribus rerum. But how much praise is to be giuen to such as haue inuented good lawes & statutes for the brideling of the Barbarous and wicked, and for the maintayning and defending of the iust? As we reade that Isis arriuing in Egypt, bridled that Countrey, and ordained good common wealths. How did the Scicilians honor Ceres, for that she was the first inuenter of wheat sowing, with other innumerable? Among all other, none in my iudgement is more worthier to be praised, thā the first finders out how to make ships and vessels nauigable for the sea. Strabo writeth that Minos king of Crete, had the first rule of the sea. But Diodorus sayth, that Neptunus had the Empire of it afore him, for he inuented the feat in rowing of boates, and made a nauie, and was made Admirall of it by his father Saturnus, and Plinie reporteth that King Erichthas deuised boates first, and rowed in them on the Red sea. Some say they were ordained by the Troyans in the narrow seas called Hellespontus: some thinke they were inuented in the English sea. Danus as some write, was the first that vsed any ship when he sailed out of Egypt into Grece. But for more assurance, what so euer their opinions be, as touching the beginning hereof, (as we rede in the holy scripture) Noe was the first inuenter or maker thereof, before the floud. The ingenious industry of man hath brought many things to a notable and good perfection, as well in Cosmography and Nauigation, as in any other arte or science: for no doubt, (as it appeareth by this trauaile or worke of Cosmography & such like,) the olde ancient writers, as Ptholomeus and others, were deceived, in that they iudged this Newe found Worlde, or the West part to be uninhabitable. How muche are they to be praised, that for their Countrey sake refuse no imminent perill, leauing the Pleasaunt bedde of Delicacie, and the seate or cradle of Sensualitie, their landes and goodes, their Wines and

The Epistle Dedicatorie.

and children, which in dede, are dearest vnto them, to abandon themselves and their sweetest liues to the fauoure of the boystrous seas, to the hap of the vncostante windes, to the chayre of fortune, and finally to a thousande imminent euils, onely to encrease the fame and good renowme of their countrey. Among the which I might rehearse, that this most noble Seignorie and Territorie of England hath of late yeares gotte the fame and renowme, that it hath had in times past, by Nauigation lately attempted by many and sundrie of our countrey-men, (God graunte them still to go forward and encrease in those and such like enterprises, to Gods glory and the benefite of this common Wealth.) But alas, the greater number of me are giuen to idelnesse or sensualitie, as if I mighte say now: Where are the Tiberians, the Metelli, the Emili, the Marij and the Catones? Among the number of a great many, and in the midst of aboundance and pleasure, we meditate nothing else but onely securitie, almoste abhorring to heare the name of travell or payne, by which it may be sayde to vs, in a manner, as it was sayde of Haniball, after the battell Trafimenius or Cannas, that his wintering at Capua in pleasure and delicacie was more noysom and hurtfull vnto him, than either of the battels before named. We reade after that Alexander had vanquished almost the thirde parte of the world, hauing ouerthrowe the mighty King Porrus one of the strongest Kings of India, with whom (as rehearseth Plutarche in the life of Alexander) he among all other had moste to doe, hauing also subdued vnto him the mighty King Darius, hearing the Philosopher Anaxagoras, in a certayne lecture, holding this opinion, that there were Worlde out of number, therewith he burst out sodaynely into weeping, his friendes moued with this sight, demaunded whether any mishap had fallen vnto him mete to weepe for or no, he sayde these wordes: Oh, haue I not good cause to weepe trowe ye, that

The Epistle Dedicatorie.

there being worlds innumerable, I am not yet come to be full
Lorde of one? of whom I gather the inceaſable ſtomake, glory
and renowme, how little he eſtemed him ſelfe and his King-
doms, without the name of victorious and mighty. Among
and aboue all(as affirmeth Plutarchus) he eſtemed the Ilias
of Homer, becauſe in the ſame was declared the excellent
prowes of Achilles. Thus (right honorable) we ſee, the valiant
and curagious perſonages of the World haue brought to paſſe
many excellent enterpriſes, ſo that their fame ſhall neuer dye,
atcheued as well by ſea as by lande, as this worthy traueiler
Andrew Theuit, in this his Navigation of the New found
World, which I haue dedicated vnto your honor, as a toke of
my good Will, the which after your great & waighty affaires,
it may pleaſe you to uſe, and to pardõ this my raſh enterpriſe,
wherein I am emboldned to prefer this towards you, as a thing
very rare, and of ſuch exquiſitie doing, as before this time the
like hath not ben heard of, whoſe annotations therein be ſuch,
as no Coſmographers hereto before haue done the like: deſi-
ring your honor ſo to accepte the ſame, as the good Will of him
that gaue it. And thus I commit your good Lordſhip to the
tuition of God, who preſerue you and all yours in health and
eternall felicitie. Amen.

Your Lordſhips moſte humble,
Thomas Hacket.

¶ An Admonition to the Reader.



Doubt not gentle Reader, but that the description of this present historie will make thee to wonder, as wel bicause of the varietie of things that herein thou mayst Reade, as also of many others whiche at the firste wil seme vnto thee rather monstrous than naturall. But after that thou hast soberly wayed & considered the great effects of our mother dame nature, I doe surely belue & such admiratiōs shal haue no more place in thee. Also let it not seme to thee strange the setting forth of many strange trées, as Palme trées and others, with beasts of the fields and fowls of the Ayre, the which are cleane contrarie to the setting forth of our Cosmographers and Anciente writers, who for bicause that they haue not sene the places, and for the smal experience and knowledge that they had, did greatly erre. But if thou herein stande in doubt, then those that haue trauelled thether, and those *Indians* that were brought frō thence, can affirme al things here in contayned to be true. Furthermoze if that there be here in this booke any wordes that seme to thee rude or ill placed, thou shalt therefore accuse the feuer and death, (of feuer) which hath so kept or cleaued to the Authoꝝ since his returne home, that he had no leasure to peruse his booke before that it came to the Printer, being prouoked to deliuer it at the commaundement of the Cardinal of Sens: and death which happened to Ambrose de la porte, a good student and well sene in the Frenche tong, who had taken vpo him the whole charge of this present booke. Notwithstanding gentle Readers, our good will herein hath not bene wanting, onely wishing for recompence, that it may be agreable to thee. Farewell.

In prayse of the Author.

THe farthest scope of heauen and earth also,
The subtile streames inclosed in the grounde,
The mighty Mines of Metals that doe gro
In lurking vaynes, that hidden are profounde,
The Cristall pearle, the Diamond so fayre,
The floting fish of diuers kindes of hew,
Of diuers soiles, to which thou mayst repayre,
Of other landes that yet to vs be new,

Hath *Thucet* here through trauell his and payne,
Educted forth, to satisfie thy minde,
Who well deserues thy thankfull speech to gayne,
As single eye of iudgement thyne shall finde.

Therefore as craues this his deserued stile,
So of his worke let iudgement thyne procede,
Who of good will this libell did compile,
To further thee, that tooke the same to rede.

IN THE VETVM NOVI ORBIS

peragratorem & descriptorem, Io. Auratus,
literarum Græcarum Regius professor.

*A*ure tenus, sed non pedibus, nec nauibus ullis,

Plurimus & terras, mensus & est maria

Multa tamen non nota maris terraque relicta

His loca, nec certis testificata notis.

At maria & terras pariter vagus iste *Thucetus*

Et visu, & mensus nauibus & pedibus.

Pignora certa refert longarum hæc scripta viarum,

Ignotique orbis cursor & author adest.

Vix quæ audita alijs, subiecta fidelibus edit

Hic oculis, terra sospes ab *Antipodum*.

Tantum alijs hic *Cosmographis* *Cosmographus* anteit,

Auditum quanto certior est oculus.

Vale in Christo.

To my Lord the Right
 reuerend Cardinall of Sens, keeper of
 the great seales of France : Andrew Theuct
 wisheth peace and felicitie.



Y good Lorde,
 being sufficiently en-
 formed, (how greatly)
 after the moste com-
 mendable and no lesse
 great and paynfull ex-
 ercise, to the which it
 pleased the King to
 employe and bestowe
 your prudence (& fore-
 casting witt) you take
 pleasure not onely to reade, but also to see and
 taaste, some fayre Historie, the which among
 so many cares, might recreate your spirite and
 giue it a delectable libertie of his moste graue
 and carefull businesse. I haue boldened my selfe
 to present vnto you this my discourse of a lon-
 ger farre voyage made into *India America*, o-
 therwise by vs named *Fraunce Antartike*, being
 partly peopled and partly discouered by our Pi-
 lotes, a land which at this day may be called
 the fourth parte of the vvorlde, not onely by the
 withdravings of our orizons, as by the diuer-
 sitie of nature of bests, and temperatiuesse of the
 ayre of the countrey. Also for that none hereto-
 fore hath sought it out, supposing al Cosmogra-
 phers

THE PREFACE


phers (yea perswading with themselves) that the world was lymitted in that which the elders to vs had shewed. And although that this worke semeth to me of it selfe to be very litle to be offered before the eyes of your Lordship, notwithstanding, the greatnesse of your name will extol the basenesse of my worke: seing also that I am assured wel of your wonted clemencie, vertue, and desire to heare wonderfull things, that easily you will iudge howe that my intention doeth tende to no other ende but onely to make you vnderstand, that I haue no other delyght than to offer vnto you that thing, of the which you may draw and receiue some contentation, and wherein sometimes, you shalbe eased of the great and troublesome affayres which are offered in thys degree and office; that you holde. For there is no mind or spirit be it neuer so constant, but that sometymes is troubled with the quicke dispatch, graue and weighty affaires of a common weale. . . . Therefore it is needefull sometimes to ordeyne as the learned Philition doth to a pacient or sicke body, some chaunge of meates to recreate the appetite of them which by their infirmitie and sicknesse, cannot brooke nor taste one kind of meate continually, be it neuer so pleasant.

This therefore is the cause why the ancient Philosophers and others did oftentimes withdrawe themselves from being wrapped in or charged with the publike affayres. As also the
great

TO THE READER.

great Orator Cicero witnesseth to haue absented him selfe many tymes from the Senate of Rome, (to the great displeasure of the cytizens) for to remayne in his countreyhouse to be delighted in the plesant and Harmonicall melodie of the birdes. Seing then that among oures, as he among the *Romaynes*, for your singular erudition, prudence, and eloquence, you are as chiefe and principall minister of the triumphant common weale of *Fraunce* : and such a one as describeth Plato in his common weale, that is to know, great Lorde, and a louer of vertue and science, therefore it is not without reason to imitate and folow him in this point. Euen so (my good Lorde) as returning all weake and wery of so long a boyage, I was by you first of your grace receiued and welcomed home, which gaue me to vnderstand and know, that you are the singular patron of vertue and of all those, that folowe it also to my iudgement, I thinke I could not direct this my little labour to a better than to you, the which if it please you to receiue so beningly as with a good & affectioned will I do present and direct it, and also to reade and peruse it, you shal find in my opinion wherein to recreate your spirites, and to holde me yours for euer. Although that already for many causes I feele my selfe greatly bound and holdē to do most humble and obedient seruice to your lordship: to whom I besech the creator to giue all good lucke and prosperitie.

¶ A Preface to the Reader.

 Onſidering vyth my ſelfe how much the long experiẽce of things, & faithfull obſeruatiõ of many countries and nations, alſo their orders and manner of lyfe, bringeth or cauſeth perfection to man, although there were no exerciſe more cõmendable by the which a man may ſufficiently decke his ſpिरite with all kinde of Heroicall vertue and ſcience: biſide my firſt & formal ꝑauiation into the countrey of *Leuant*, in *Grecia*, in *Turkie*, *Egypte*, and *Arabia*, the which in times paſte I haue put to light, I haue againe vnder the protection and ſauegard of the great gouernor of the vniuerſal worlde, ſeing it hath pleaſed him to ſheue me ſo much fauor being left to the diſcretion and mercy of one of the moſt vnconſtant Elements, & leaſt aſſured that is among the reſt, with ſmall beſſelles of wood ſo fraile that many times there was more hope of death than of life, for to ſayle toward the Pole *Antartike*, the which was neuer diſcouered nor found out by the elders in times paſt, as it appereth by the writings of *Ptolomeus* and others, alſo ours of *Septentrion*, to the Equinoſſiall, and therefore it was thought to be vnhabited. And we ſayled ſo long that at the laſte we came to *India America*, aboute the *Capricorne*, a mayn land of good temperatneſſe and inhabited, as we will particularly & more at large hereafter declare, the which I haue taken in bande at the

111

TO THE READER.

Instant request of many great personages, of who the gestes more than Heroical & high enterprises celebrated by the Histories, cause them to lyue for euer in perpetual honor and immortall glory. What hath prouoked the great Poet Homer so vertuouly to celebrate in his writings Vlysses, but onely his long peregrination and far trauell that he made in diuerse places, with the experiēce of many things aswel by sea as by land after the spoyle of *Troye*? What moued Virgill to write so worthily of the *Trojan Aeneas* although that he according to the writing of some Historiographers had most trayterously betrayed his native countrey into the hands of his enemies, but onely for that he had vertuouly resisted the furie of the raging waues, and other inconueniences of the sea, he had sene & endured many sharpe shoures, and finally he came into *Italie*? Euen so as the soueraigne creator hath made man of twoo substances the one differing or exceeding the other, the one elementary & corruptible, the other celestially, diuine and immortall. Also he hath put al things in his subiectiō, that is contained vnder the scope or circuite of the Firmament, to the ende that he might know as much as to him was necessary for to attaine to the soueraigne gift, leauing him neuerthelesse some difficultie & varietie of exercise. Man then although that he be a creature maruelously accomplished, yet he is neuerthelesse an instrument of vertuous actes, of the which God is the original, so that he may electe such an instrument as pleaseth him for to execute his pleasure, be

A. iij. it

THE PREFACE

it by sea or by land. But it may so chaunce as it is
 comonly sene come to passe, that some vnder this
 preteritie make it a custome to abuse the worke-
 master by an auarice and an vn-satiabie appetite
 of some particular and temporall appetite, ie-
 parding themselves vndiscretely & as wickedly,
 (as Horace in his epistles doeth manifestly shew)
 that he is worthy of prayse, that for the beautifi-
 ing and eluminating of his spirite, & in the fauor
 of the common wealth doth willingly offer and
 put forth himselfe. This rule or meane Socrates
 the wise Philosopher knew how to practise, and
 after him Plato his disciple, (bothe the which)
 not onely contented to haue traueled and made
 boyages into strange countreys for to attaine to
 the full perfection & knowledge of Philosophie,
 but also to declare it openly without hope of any
 reward or recompense. Did not Cicero send his
 sonne Marke to *Athens*? partely for to heare Cra-
 tippus, and of him to lerne Philosophie, and partly
 also for to lerne the maners and lyuing of the ci-
 tizens of *Athens*. Lyfander being elected for his
 magnanimitie & worthinesse gouernor ouer the
Lacedemonians hath so worthily atcheued so many
 faire enterprises against Alcibiades, a man prewe
 and valiant, and Antiochus his Lieutenant on the
 sea, that what losse or detrimēt so euer did chāce,
 his heart and manly courage did neuer faile him,
 but pursued his enimie by sea & by lande, so that
 in the ende he brought *Athens* to his obedience.
 Themistocles, not lesse experte in the feate of warre
 thā in Philosophie, for to shew what a seruēt de-
 fire

TO THE READER.

Since he had to iopardie his lyfe for the libertie of
 his countrey, perswaded the *Athenians*, that the
 siluer that was gathered in the mynes the which
 they were wonte to distribute to the people, was
 turned and bestowed to furnishe and make ships
 and galleys against Xerxes, who for that he had
 partly distressed him, and almost put to flight, fal-
 ling to appointment after this happie victorie a-
 gainst the order of an enimie, made him present
 with three of the beste Cities of his Empire.
 What hath caused Seleucus Nicanor, the Emperour
 Augustus Cesar, and many Princes and noble men
 to beare in their pendens and standarts the Dol-
 phin and the anker, but onely to giue instruction
 to al their posteritie, that Nauigation is the first
 and of al others the most vertuous. Here therefore
 without any long discourse is an example of na-
 uigatio: as al things the more excellent they are,
 the more difficile or harde is the way to attaine
 to them, as after the experience Aristotle witnes-
 seth, speaking of vertue. And that the nauiga-
 tion is alwaies folowed with peril, as a body is
 with his shadowe, the which in times past was
 shewed by Anacharfis the Philosopher, who af-
 ter he had demaunded of what quantitie or thick-
 nesse were the placks or side of a ship: it was an-
 swered, not aboue four fingers: so much (said he)
 is the lyfe of him from death that sayleth with
 ships on the water. Now gentle Reader in that
 I haue alleged so many excellent personages, it
 is not to compare, much lesse to thinke my selfe e-
 qual to them, but I am perswaded that the great
power

THE PREFACE.

power of Alexander hath not letted his successors
to attempte yea the very extremitie of fortune.
Also the deepe knowledge of Plato did nothing at
all feare or abathe Aristotle, but that at his owne
pleasure he hath treated of Philosophy. For this
intent therefore not to be found ydle and slacke
among others, no more than Diogenes was among
the *Athenians*, I haue thought good to set out in
writing many notable things that I haue dili-
gently obserued in my Nauigation betwene the
South and the West, that is to wit, the situa-
tion and disposition of places, in what clymat,
zone or paralegie it be, aswel of the sea costes, I-
landes, and mayne land, the temperatnesse of the
ayre, the forme and maner of liuing of the inha-
bitants, the forme and propertie of beasts of the
earth and of the sea, also of trees and roots with
their frutes, mines and precious stones, shewing
it liuely and truely as neare as is possible. As
touching the reste I wold thinke my selfe happie
if that it would please you to accepte and receiue
this my little labor with as willing a heart as
I doe present it: as for the rest I am assured that
it wil be agreable if the Reader thinke well and
way in his minde the long and dangerous pere-
grination that I haue taken in hand, for to
see with the eye & to bring to light those
things most memorizall that I cold
note and gather together, as
hereafter shalbe
sene.

The first Chapter.

How the Author tooke
shipping.



Although that the firmament and all things that are containd vnder the Moone, euen to the scope of the earth, seme as the veritie is, to haue bene made for man, yet neuerthelesse it is so that dame Nature mother of all things, hath bene, and is alwayes

Al things haue
bene made for
man.

such a one, that she hath preserved and kept hid within, the things that are most precious and excellentest of hir worke, yea she hath remised hir selfe, contrary to things artificiall, the moste expertest workeman that euer was, were it Appelles or Phidias, euen so as in the outward shew remaineth the paynting, grauing or decking of the vessel or statue, and within it remaineth altogether rude and vnpolished. But in nature we see the contrary. Let vs first take example by the humayne body. Al the art and excellencie of nature is hidden within: also of al other naturall bodies, the exterior or outward parte is nothing in comparison if that of the interior part it taketh not his perfection. The earth sheweth outwardly a sorrowful and heauy face, being for the most parte couered with stones, thornes and thistles, or such lyke: but if the husbandman minde to open it with the plough, he shall finde this vertue so excellent, redy to bring him forth abundance, and to recompence him a thousand folde. Also the vertue of the roote & of the plante being without a harde barcke sometimes single & sometimes double, & that part of the frute that is most precious, wherein the vertue to bring forth his lyke, is hid within, as in the surest place or belly of the sayd frute. Euen as the laborer or husbandman ha-

A difference of
Art and of
Nature.

The newe founde Worlde

How Nauigation profiteth.

The cause of the Authors Nauigation.

How the Author toke shipping for to sayle to India America.

uing tyll'd the earth, receiue the thereby greate profit and aduantage: others not contented onely to see the waters, would in like case sounde them by the way of this noble Nauigation with shippes and vessels, and for bicause that thereby they haue founde & gathered inestimable riches, & which is not without reason, seeing al things were made for man, the Nauigation is become by little & little so frequented and folowed of men, that many not continually remaining in vncōstant Islands, haue in the end aboꝝd the mayne land good and fruitfull, the which before the experience was not thought, neither according to the opinion of our elders. Therefore the principal cause of our Nauigation was for that Mounſieur de Villegagnon, knight of Malta a very expert gentleman as wel in Nauigation as in other honest & comely affaires, hauing with more deliberation receiued the Kings commaundement, & for that he was sufficiently enformed of my voyage made into the countrey of *Leuant*, and the good & perfect knowledge that I had in Nauigation, did most instantly request me, vnder the Authozitie of the King my soueraygne Lorde & Prince, to whom I owe all honor & obedience, charging and commaunding me to assist him in the accomplishing of his enterprise, the which I frely graunted, as wel for the obedience that I will giue to my natural Prince according to my capacitie, as also for the honestie of the thing, although it was paynfull. And therefore the first day of May 1555. after that the sayd Mounſieur de Villegagnon had giuen order for the rigging and trimming of his ships, for munitions & other things of warre, but with much greater difficultie than to an Armie marching on the lād, and to the qualitie of his men of al estats, gentlemē, souldiers, and diuers artificers: to be short, all things being made redy and prepared in as good order as might be, the tyme being

being come foꝛ vs to take shipping, at new *Hauen* a poꝛte ^{Why it was} town (the cause why it was so named I will shew befoꝛe ^{called new} passing further) being so named to my iudgement of this ^{Hauen.} woꝛde that signifieth sea oꝛ straight, oꝛ if you say *Hauen*, ab hauriendis aquis, lying in *Normandie*, whereas foꝛ saking the lande we hoysed sayle, sayling vpon that great sea by good right named *Ocean*, bicause of his raging, of this Greke woꝛd *Ωκεανος* as som iudge, being wholly vnder the power and mercy of the winde and waues. I know well that in times past, according to the superstitious Religion of the Gentiles, many made their *Wolues*, *Wap-pers*, and *Sacrifices*, to diuers Goddesses, according as their necessitie did shewe, then among those that would goe on the water some befoꝛe hadde would cast some peece of money therein as a presente oꝛ offering foꝛ to cause the Goddess of y sea to be fauorable and to appeale their Ire. ^{The superstitious} Others attributing som deuinitie to the windes, thought ^{of the elders} to appeale them by strange ceremonies. As we find the ^{before they} *Calabrians* to haue done to *Lapix*, a wind so named: like- ^{would go on} wise the *Thurins* and *Pamphiliens* to certayne others. Als ^{the water.} so we reade in *Aeneidos* in *Virgill*, if it be woꝛthy of credence, that notwithstanding the importunate prayer of *Iuno* to *Aeolus* King of windes, the miserable *Trojan* remayned on the sea, and the quarrell of the Goddess that did folowe. By this we may euidently knowe the error and abuse, with the which the Antiquitie was blinded, being an cronions and damnable opinion, attributing to one of the least creatures and vnder the power of man, that which appertayneth to the onely Creator, to whom I cannot sufficiently giue prayse in this place foꝛ his fauor shewed to vs, in deliuering vs out of such blinded ignorance. And foꝛ my parte, foꝛ that of his onely grace he hath so fauoured our voyage, that

The newe founde Worlde

giuing vs a good full winde, we haue safely and peaceably passed the streights, and from thence to the *Canaries*, Ilands distant from the equinoctial. 27. degrees, and from our *France* siue hūdzeth leagues or there about. Now for many reasons I thought good to begin this my discourse at our embarkment, and shipping, as by a more certaine and sure meane, the which being done, I thinke louing Reader, if that you take pleasure to reade it, I doute not but to guide you from point to point, and from place to place, euen from the beginning vnto the end, as right as is possible, obseruing the longitude and latitude of countries. Neuerthelesse whereas I haue not vsed such forme and meane, as the thing and your needefull iudgement doeth deserue, I beseech you to hold me excused, considering that it is very harde for one man alone, without the saue and maintenance of some Prince or great Lord, for to sayle and discover far countries, obseruing the things singular, nor to execute greate enterprises, although y of him selfe he might. And to my remembrance Aristotle agreeth well to this purpose, that it is impossible and very harde that he should do any thing of great excellencie and worthy of prayse, when the meane, that is to say riches, wanteth, knowing that the life of man is shorte and subiect to a thousand fortunes and aduersities.

Of the streight aunciently named Calpe, and now
Gibaltary. Cap. ij.

Casting *Spaine* on the lefte hand, with a calme and fauorable winde, we came ouer against *Gibaltar*, not striking our sayle, nor casting anker very nere, for many causes. In y which place we staid certaine dayes. This streight is on the borders of *Spaine*, deuiding *Europe* with

with *Africa*, as *Constantinople* doeth *Europe* and *Asia*. Many thinke this to be the originall of our sea *Meditareum*, as if the great sea being to full, shoulde by this place poure out vpon the earth, of the which writeth Aristotle in his booke of the *World* in this maner: the *Oceā* that of all sides doeth compasse vs toward the west neare to the columnes or pillers of *Hercules*, doeth poure out by the earth into oure sea as in a porte or haven by a narrow straight: neare to this straight are two Ilandes neare one to the other, inhabited with slaues and others, the which laboꝝ to make salte, and therefore there is good trade and traffike: of these Ilandes the one is southwarde and the greatest made in maner of a triangle, if that ye beholde it from far, named by the elders *Ebusus*, and by the moder-
Ilandes and o-
ther singulari-
ties of Gibal-
tar.
nesse Ieniza, the other is towarde the north and named
Ebusus.
Ieniza.
Frumentaria, and soꝝ to saile thether it is very dangerous,
Frumentarie.
because of certayne rockes that are there, with other in-
conueniences. Furthermoꝝ there entereth diuerse nauigable Ri-
uers that bzingeth greate riches, as one named
Malue, separating *Mauritania* frō *Cesariensia*, another
Malue.
Sala.
yet named *Sala*, taking his spring in Mountayne *Dure*, the which traueſſing the Kingdome of *Fes*, diuideth in soꝝme of this Greke letter Δ and then runneth into this straight: likewise of many others the which at this time I omit: this much I will say by the way, that this straight passeth ouer the coast of *Afrike* to the troppike of *Cancer*, where as the sea doeth very little ebbe and flowe, but in those partes so sone as one draweth nare to this greate floude *Niger*, ii. degræs from the lyne, the course of this Riuer is not perceiued. In this straight of the sea *Meditareum*, there be two Mountaynes of a wonderful height, one on the coste or side of *Africa*, in tymes passe named *Calpe*, and now *Gibraltar*, the other *Abyle*, the which both

The newe founde Worlde

Diuers opinions together are called the Colūnes, or pillars of Hercules; for of the erection that according to some writers he diuided them in twain of the pillars of Hercules, that befoze was but one mountaine named *Briarei*: and there retourning into *Grecia* by this straight finished and ended his labors, esteeming and thincking that he coulde passe no further, bicause of the Amplitude and spreading of the sea, which extended euen to his orizon & end of his sight. Others do affirme that the said Hercules for that he woulde leaue a memorial of his happie conquests, caused ther to be created two columnes or pillars of a meruelous

The maner & custome of noble and valiant men in tymes passe.

height on the coast of *Europe*. For the old & ancient custome hath ben that the Noble & great Lords, did reare & set vp a pillar or colunne, in that place whereas they did finishe their voyages & high enterprizes, or else at their tombes or sepulturs, thereby to shew and manifest their might & famous actes aboue others. As we reade of Alexander which did leaue certaine markes in *Asia* the great, whereas he had bene. For the like cause the like was erected at *Rhodes*. As much may be said of *Mausolia* numbred amōg the seuen wonders of the world, made & edified by *Artemisia* in the honour & for the loue that she bare to hir husband: the like of the *Pyramides* of *Memphis*, vnder y which are embalmed the Kings of *Egypte*. Furthermoze at the entrie of the great sea, *Iulius Cesar* reared vp a hye pillar of white marbell. And for bicause that many haue bene of this name of Hercules, we wil say with *Arian* y *Historiographer*, this Hercules to be he, that the *Tyriens* haue celebrated. for bicause that they haue edified *Tartesse* on the borders of *Spaine* whereas are the pillars of the which we haue spoken, and there is consecrated to him a temple according to y maner of the *Phenicians*, with such sacrifices and ceremonies as was vsed in times passe. Also it hath ben named the place of Hercules. This straight at this day is the refuge and succor of theues, pirates and rouers on the

What Hercules it was of who are named the columns Tartesse and ancient Citie of Africa.

the sea, as *Turkes, Moores and Barbarians*, enimies of our Christian Religion, who lurking and flitting there with their Gallies and barks, rob and spoyle marchāts that come to trade as well of *Africa* and *Spayne* as of *Fraunce*, *Englande* and other places, and that which is moze to be lamented, the captiuitie of diuers Christians whom they vse most cruelly, yea worse than brute beastes in all their affaires, beside the losse of soules in denyng their Christendome bicause of their horrible and dreadfull torments.

Gibraltar a place of Trafficke from Europe to *Africa*.

Of *Africa* generally. Chapter. 3.

Sailing beyond this straight, for that we had cossed the Countrey of *Africa* the space of eight dayes, on the left hand enen right to the Cape of *Canti* being distant frō the Equinoctial. 33. degrees, we wil write therof generally.

Cap. de canti.

Africa as *Ptolomeus* writeth, is one of 3 third parts of 3 world, or else the fourth, according as certayne writers haue affirmed that haue writen sine, tchat by nauigatiōs many countries, in times past being vnknowē, haue ben discovered, as *India America* of the which we pretende to write, named as *Joseph* witnesseth *Africa* of *Affer*, who as we reade in the *Greeke* and *Latine* Histories, for that he ouercame it, raigned him self & named it after his own name, for befoze it was called *Libia* as some think of this *Greeke* word: λιβη the which signifieth the South winde that there is frequented and familiar, or of *Lybs* that raigned, or else *Africa* hath ben named of this article *A*, and *Phenix* that signifieth colde, and befoze called *Hesperia*. As touching his lying, it beginneth truely at the Weste *Atlantike* and endeth in the straight of *Arabia* or at the sea of *Egypte* as *Apian* witnesseth, as in like case in selwe wordes *Aristotle* doeth very well write. Others make it to beginne at *Nyl* towards the South, at

The fourth parte of the world as some writers affirme the opinion of this word *Africa*.

The situation of *Africa*.

The newe founde Worlde

the sea *Meditareum*: furthermoze *Africa* hath bene called as Iosephus writeth in the Antiquities of *India*, al that is comprehended on the one side from the North sea or *Meditareum*, even to the West Peridionall, neuer thelesse seperated in twayne, olde and newe, the newe be ginneth at the hilles of the Moone, hauing his head at the Cape of good hope in the South sea. 35. degrees about the lyne, so that it contayneth of latitude. 25. degrees. As touching the olde, it is diuided in foure prouinces, the first is *Barbaria*, contayning *Mauritania*, *Cyrenia*, and *Cesariensis*, there the people be very blacke. In tymes past this countrey was little inhabited, but nowe much moze: also the diuerse kindes of people remainyng in this countrey with the diuersitie of maners and of their Religion, the knowledg of which wold haue made both a long boyage and also a large volume. Ptolomeus hath made no mention of the exterioz parte toward the South, for bicause that it was not founde out nor discovered in his tyme. Many haue discribed it moze at large, as Plinie, Mela, Strabo, Apian, and others, and therefore I wil not stand therein.

Pillars of stone
where as are
writings, of
the Phenicians.

This Religion, as Herodian writeth, is frutesfull, and well peopled with people of diuerse sortes and maners of lining. Also the *Phenicians* in times past came to dwell in *Africa*, as it is sene by that which is writen in the *Phenician* tong in certaine pylers of stone that as yet are to be sene in the towne of *Tynge*, called at this day *Thamar*, belonging to the King of *Portugal*. As touching their maners even so as is the temperatnesse of the ayre according to the diuersitie of places, also the people themselues doe cause varietie of temperance, and by folowing of maners for the Simpathie that the soule hath with the body, as Galian sheweth in the booke that he hath writē. Likewise
we

we see in *Europia*, in diuers Kingdomes, the varietie of maners and customes, the *Africans* in general are crafty, as the *Syrines* couetous, the *Sicilians* willy, and the *Asians* voluptuous. There is also difference in Religions: some worship after an other maner, some are Mahometistes, other some are Christians after a very strange maner contrary to vs. And as for brute beastes, there are diuers kindes. Aristotle saith that the beastes in *Asia* are very cruell, and in *Africa* monstrous. For the scarcetie of water many beastes of diuers kindes are constrained to assemble where as there is any water to be had, & there oftentimes they couple together, and thereby engendereth the diuersitie of strange and monstrous beastes, the which causeth this argument and prouerbe, that *Africa* alwayes bringeth forth some new thing. This prouerbe is common among the *Romaines*, for that they made thether many bayages, hauing the Dominion of it of a long tyme, as *Scipio Africanus* sayth, they alwaies brought from thence some strange thing, which seemed to engender a rebuke or shame to their cite and common weale.

The maners & Religio of the Africans.

The cause why there are in Africa so many strange kind of beastes

The fourth Chapter treateth of Africa particularly.

NOWE as concerning that parte of *Africa* the which we haue coasted towarde the West, as *Mauritania*, and *Barbaria*, so named bicause of the diuersitie and strange maner of the inhabitantes, it is inhabited with Turkes, Moores, and others bozne in the countrey, true it is that in some places it is inhabited, and as desert as wel for the extreme heate that maketh them to goe naked sauing onely their priue partes, as also for the sterilitie and barrenesse of some places being full of Spiders, and

Barbaria parte of Africa and why it was so called.

The newe founde Worlde

for the quantitie of wild beastes, as Lyons, Tigers, Dragons, Leopards, Panthers, and others unknownen, the which causeth and constraineth the people of that countrey to go in bandes and companies to their affaires and trades, garnished with bowes and arrowes, & with other weapons, for their defense. But if by adventure they be sodainly beset with these wild beastes, being but a smal companie whē that they go a fishing or otherwise, they flee to the sea, casting theselues in, & so saue theselues by swimming, in the which they are wel exercised & accustomed. The others being not so swift in running, or not hauing the knowledge to swim, clyme bp into trees, and by this meane they euitate or eschew the danger of those beastes. We must also note that the people of y^e countrey dye more by the rauishment of wilde beasts than by natural death: and this is from *Gibaltar* to the *Capuerd*. They kepe the cursed and damnable lawe of Mahomet, yea more superstitiously than the naturall *Turkes*. Before they make their prayer in their temples, they walsh the wholy their bodies, thinking thereby they purge their soule as well as the body by this outwarde washing and ceremonie with a corruptible element, and their prayer is made soure times a day, as I haue sene the *Turkes* do at *Constantinople*. In times past when that the *Pagans* had firste receiued this damnable Religion, they were constrained once in their time to make a voyage to *Mecha*, where as their gentill Prophete is buried, otherwise they had no hope of the rewarde, or benefits that to them wer promised, the which things the *Turkes* obserue at this day, and they also semble for to accomplishe this voyage with all kinde of munitions and attillery, as though they would goe a warfar, for feare of the inuasions of the *Arabians* that kepe the mountaines in certaine places. What assemblies I haue

The Religion
& ceremonies
of the barba-
rians.

In mecha the se-
pulture of Ma-
homet: the vo-
yage of the
Turkes to
Mecha.

haue sene being in *Cairea*, with the magnificence and triumphes that there is made. And yet this is moze curiously and straitly obserued amōg the *Moores* of *Africa* and other *Mahometists* so blinded and obstinate are they, the which hath giuen me occasion to speake in this place of the *Turkes* and of their voyage afoze they take in hand the warre oꝝ any thing else of waight oꝝ importance. And when that principally the meane is taken from them to make this voyage, they sacrifice some wild oꝝ tame beast, as they chaunce to meete, which they call as well in their language as in *Arabike*, *Corban*, which is as much to say as present oꝝ offering, the which abuse is not vsed amōg the *Turkes* of *Leuant*, neither in *Constantinople*. They haue certaine *Priests* that are the greatest deceiuers of the world, they make the common sort beleue & vnderstande, that they know the secrets of God and of their *Prophete* that speaketh many times to them. Furthermoze they vse a strange maner of writing, and do attribute the first vse of writing befoze all other nations. To the which the *Egyptians* wil neuer accord to whom the most part of those that haue treated of Antiquities, giue the first inuention of writing with the representing by certaine figures the cogitations and thoughtes of the minde. And to this purpose writeth *Tacitus* in this maner: the *Egyptians* wer the first that represented and manifested the conception of the minde by figures of beastes, grauing vpon stones foꝝ the memorial of me, the things that happened and were done in times past. Likewise they say that they are the first inuenteres of letters. And this inuention, as it is sounde by writing, was brought into *Grecia* by the *Phenicians*, that then ruled on the sea, being reputed to their great glory as the first finders out of that which they had learned of the *Egyptians*.

The *Egyptians* were the first that inuented writing and letters.

The

The newe founde Worlde

The holy
Crosse a town
in Barbarie.

The men in this parte on the coaste of *Europe*, vse to
oynte their ioyntes with Oyle, of the which they haue
greate plenty, befoze they take in hand any greate exer-
cise: for al softe and pliable things are not easy to bzeake,
they principallie make warre with the *Spanyarden* on
their borders, partly for religion & partly for other causes.
It is true that the *Portingals* of late time haue ouercome
certaine places in *Barbaria*, and edified towne and Cas-
tels, and planted our Religion, specially one faire towne
named the holy Crosse, for that they ariued & stayed there
the same day, & it is at the foote of a faire mountayn. But
within this two yerres the wicked people of the countrey
being assembled together, haue thzowne downe from the
sayde mountayne so many greate stones, that they had
pulled out thereof, that in the ende the poze *Portingals*
were constrained to forsake the place, & there is alwayes
such enimitie or hatred among them, that they trade and
trafficke together their Sugar, Oyle, Wyce, Lether and o-
ther marchandise by leauing of pledges and hostages.
They haue quantitie of god fruts, as Oranges, Lemons,
Citrons, Pomegraneds, the which they eat for wante of
better meate, and Wyce in steede of Wheate: also they
drinke Oyles, as we do Wine. They liue many yeares,
moze to my iudgement bicause of the sobzietie they vse,
than otherwise.

Of the fortunate Ilandes novv called the
Canaries. Cap. 5.

How the For-
tunate Ilandes
lye nowe nam-
med the Cana-
ries.

Leuing *Barbaria* on the left hande, hauing alwayes
the winde sauozable, we knewe by our compasse how
neere we were to the fortunat Ilandes, lying on the
borders of *Mauritania* toward the west, being so named
by

by our elders, bicause of the good tēperatīesse of the aire,
 & frutfulnesse of the same. Nowe the first day of Septem-
 ber in the foresayde yeare, about sixe of the clocke in the
 morning, we had sight of one of these Ilandes, bicause of
 the hyght of a great Hill, of the which we wil speke moze
 largely and particularly hereafter. These Ilandes as
 some do affirme are .x. in number, of which there are thre
 that the Authoys make no mention of, so that they are
 vnhabited, the other seuen, which are named, *Tenerif* the
 Ile of *yzon*, *Gomeria*, and the great Iland, properly called
Canaria, are distant from the Equinoctial. 27. degrés, the
 other thre, *Fortuenturia*, *Palma*, and *Lancelota*, are. 28.
 degrés, so that by this ye may see, that from the first to the
 last, is a degré, the which is. 17. Leagues and a halfe, rec-
 kening from the North to the South, according to the
 opinion of *Pillotes*. But without further talke, he that
 wold finde out by the degrés of the firmament the quan-
 titie of leagues, and stades, that the earth doth contayne,
 and what propoztion there is from league to degré (the
 which ought to be obserued of him that will write of coun-
 treys as a true Cosmographer) let him reade *Ptolomeus*,
 the which treateth therof at large in his Cosmography.
 Among these Ilands there is none of them, but the grea-
 test that is named *Canaria*, bicause of the multitude of
 greate Dogs that there are nourished, as *Plinie* sheweth,
 and many others after him, that say as yet, that Iuba bare
 away twwayne.

Why they were
 named of our
 elders the For-
 tunate Ilandes.

The number
 of these Ilands,

Ca. 3. 4. 5. & 6.

But nowe they are all named the *Canaries* without a-
 ny distinction, for this onely reason befoze shewed. But
 in my opinion I thinke they were named *Canaries*, for
 the abundance of Canes and wild Kéedes that growe on
 the sea brink: as for the Canes or Kéedes y beare Sugar,
 the *Spaniards* haue planted a great many, since the tyme
 that

Why the for-
 tunate Ilandes
 are now na-
 med the *Can-*
aries.

The newe founde Worlde

that they haue there inhabited, but ther did inhabite brutish & Barbarous men befoze that there were any Dogs, the which standeth by good reason, for I knowe well by experience, that in all the countreys and *Indies* y haue ben discovered and founde out of late dayes, they had neuer knowledge of dog or catte, as hereafter shal be shewed. Yet I knowe well that the *Portingals* haue brought thither some, and kept them for to hunte after wild beastes. Plinie, therfoze speaketh in this maner: the first is called *Ombrian*, whereas there is no signe of house nor building. In the mountaines there is a fountaine, & trees like vnto that which is named *Ferula*, both blacke and white, out of the which may be wyong or wythen water. Of the blacke ones the water is very bitter, & to the contrary the white ones, the water is pleasant to drinke. The other is called *Iunonia*, whereas there is but one onely house builded of stone, ther is sene another that is next to this, but lesse & of the sayd name: another that is full of greate Lizards. Right ouer against these before shewed, there is another named the Iland of Snowe, for that it is alwayes couered with snowe. The next to that is *Canaria*, so called bicause of the multitud of great dogs y it engendzeth, as we haue befoze shewed, wherof Iuba King of *Mauritania*, had two, & in the saide Ile ther are some apperace of old buildings. This countrey in times past hath ben inhabited with wild & Barbarous people, not knowing God, but altogether Idolaters, worshipping y Sune y Moone & certaine other planets, as soueraigne deities, of the which they thought they receiued al their benefits, but in lesse thā .58. yeres, y *Spaniards* haue subdued and ouercome them, and slayne part of them, and the rest they hold and kepe as slaues and captiues: and they inhabiting there, haue established or set vp the Christian fayth, so that at this present ther is none

of

of the ancient dwellers left, onely a few excepted that are hid in the mountaynes, as in the mountayne of *Pyck*, of the which we will speake hercafter following: True it is that that place is the refuge of all the banished of *Spaine*, the which for punishment are sent thither into exile, so that there is an infinite number also of slaues, the which serue as well to labor the ground, as to do other labors. I do much maruel how the inhabitantes of these Ilands, and of *Africke*, for that they are nere neighbors, haue so differed in language, in colour, Religion and in maners. Also that many vnder the *Romaine* Empire haue conquered and subdued the greatest parte of *Africa*, and neuer touched these Ilands, as they haue done in the sea *Meditareum*, knowing also that they are very fruitfull, seruing as a victualer to y^e *Spaniards*, euē as *Cicilie* serueth to the *Romaines* and *Genenois*. This countrey of it selfe is good, being so well tilled, it bringeth greate profit, and the most in Sugers. For within these few peares they haue planted many Canes that bring forth greate quantitie of Sugers maruelous good, not only in these Ilands but in other places that they hold there. Neuerthelesse it is not so good in any part as in these Ilands of *Canaries*. And the cause why it is there better gathered & desired, is, for that the Ilands in the sea *Meditareum* on the coast of græke lād, as *Metelin*, *Rhodes*, & other places bearing good suger, before the *Turke* had the dominiō of them, haue ben spoiled by negligence or otherwise. And in all the countrey of *Leuant*, I haue sene no suger made but in *Egypt*, & y^e canes y^e beare it growe on the brinke of *Nyll*, the which also is greatly esteemed of the people & of the marchants y^e trade theiher as much & rather more, than *Canarie* Suger. The elders before vs esteemed greatly the Suger of *Arabia*, for that it was maruellous hartly and pleasant, specially

The inhabitāts of the Canaries conuerted to the Christian faith.

The bountie of the Ilandes named Canaries.

Suger of Canaries.

Suger of Egypt

Suger of Arabia.

The newe founde Worlde

for medicine, to the which vse they did put it & to little o-
ther. But now adayes voluptuousnesse is so increased, spe-
cially in our *Europe*, that there cannot be neuer so little a
banket made after our maner of liuing, but that euery
saue must be sugered, and also our meates and drin-
kes. The which thing was defended to the *Athenians*, by
their lawes, as a thing that did effeminate the people: the
which the *Lacedemonians* haue folowed by example.

But of a trueth the great Lozdes of *Turkie* drinke su-
gered waters, for bicause that wine is defended them by
their lawe. As touching the wine that was inuented by
the greate Phisition *Hippocrates*, it was onely permitted
to sicke folke and vnable, but at this day it is so common
with vs, as it is scarce in other countreys. So much haue
we spoken by the way, on the talke of suger, let vs nowe
returne to our mater. As for corne there is sufficient in
these Ilands, also of very good wine, better than the wine
of *Candia*, where as they make *Palmesies*, as we will de-
clare intreating of the Ilands of *Madera*. Of flesh also
there is sufficient, as wilde and tame goates, birds of all
kinds greate quantitie, Oranges, Citrons, Lemons,
Pomegranads and other fruites, Palmes, and greate
quantitie of good Hony.

The fruitful-
nesse of the
Canaries.

Smal trees na-
med paper.

There is also about the riuers and floudes little trees
named *Paper*, and in the sayd riuers and floudes there
are fishes named *Silures*, the which *Paulus Iouius* in his
booke of fishes, thinketh to be *Sturgion*, of the which the
poore slaues feede on, sweating for trauell & almost breath-
lesse, and oftentymes they feede thereon for wante of
other meate. And thus much I will say by the way, that
they are very hardly intreated of the *Spaniards*, specially
of the *Portingals*, yea worse than of the *Turkes* or *Ara-
bians*. And I am constrained to speake thereof, for that I
haue

haue sene it my selfe. Among other things, there is found an herb against the hills sides commonly called *Oriselia*, the which they gather with greate diligēce for to dye colour. Furthermoze they make a kinde of blacke gumme the which they name *Bre*, of the which there is greate abundance in *Tenerif*. They take thornes of § which there is great quantitie, and breake them, and lay them by pece one vpon another like crosses, and vnder eche heape there is a little hole of no great depth, and then they set fire on this woode almost at the very top, and then it rendereth his gumme that falleth into this hole. Others do make it with lesse laboꝝ, for the hole being made, they set fier on § tree: this gumme byingeth them great profit in their trade that they make to *Perou*, of the which they vse to calke Ships and other vessels for the sea, putting it to no other vse. As touching the harte of this tree being somewhat red, the poꝛe people that dwel on the hills and moūtaines cut it by long sticke of the length of halfe a sadome, as greate as our thumbe, and lighting it at one ende it serueth in stede of a cādel. Also the *Spaniards* vse it after this manner.

Oriselia an
herbe.

Bre, blacke
gumme and
howe it is
made.

Of the high mountaines of Pike properly called
Pikehill. Cap. 6.

In one of these Ilands named *Tenerif*, there is a Hil of so wonderful a highth that the mountaynes of *Armenia*, of *Persia*, *Tartaria*, neither the *Hyll Lybem* in *Syria*, the mounte *Ida*, *Arthos*, noꝝ yet the mounte *Olympus*, so much celebrat by the *Histoziographers*, ought not to be cōpared to this Hil, the which containeth in circuite at the leaste twenty miles, & from the fote to the top 54. miles. This moūtaine oꝝ Hil is named *Pike*, at al times snowy,
C. j. misty,

The wonder-
full hight and
circuite of
Pikehill.

The newe founde Worlde

myself, and full of great and cold vapors, and also of snow; although that it is not easily sene, (to my iudgement) for because that it extendeth to the lower Region of the Aire the which is very colde, as Philosophers, and Astronomers holde opinion, so that the snow cannot melt, because that in that place the Sunne cannot cast his beames, and therefore the superior or upper part remaineth alwayes colde. This mountayne or Hill is so high, that if the ayre be cleare, it may be sene fiftie Leagues on the water and more, the top and the bottome of this hill though one be nere or farre of, is made in maner of this Orbes figure 52 the which signifieth Omega. I haue also sene the Hill called *Etna*. 30. Leagues, and on the sea nere to *Cypris*, I haue sene a certayne mountayne of *Armenia*, fiftie Leagues of, though I haue not the eye sight so good, as *Linxius*, who from the *Promontorie* of *Lycie* in *Cicilie*, did discerne and see the ships, in the porte of *Carthage*. I am sure that some will thinke this strange, esteeming that a mans eye coulde in no wise see nor discerne so far of; but neuerthelesse this is most true in plainnesse, but not in height. The *Spaniards* haue diuers tymes assayed to sounde the height of this hill, and so to doe it, they haue many tymes sent a certayne number of people with mulles, bearing bread, wine & other munitions, but they neuer returne againe as I haue ben credibly informed of those that haue dwelled there ten yeres. And therefore they holde opinion, that in the sayd hill, as wel on the toppre as on the circuite, there are some restes or remnant of these wilde *Canarians*, that thither are retired, and kepe the sayde hill, living with Kotes, and with wilde beastes, the which hill and flaye those that presume to get by the hill, to discouer the toppre thereof. Also of this *Ptolomeus* hath had knowledge, saying, that

The height of
the hill *Etna*.

Ptolomeus
hath knowen
this hill.

beyond

beyond the *Colomnes* or pillars of *Hercules*. In a certain Ile there is a hil, of a maruellous and wonderfull height, and therefore towards the toppe it is alwayes covered with *Snowe*: from the sayde hille there falleth greate abundance of water, that watereth all the Ilande, the which maketh it very fruitfull of *Canes*, *Sugers*, and other thinges. And there is no other water than that which cometh from that hill, otherwise the countreys that are vnder the tropike of *Cancer*, wold remayne barren bicause of the excessive heate. It bringeth forth a Strange sort of stones, abundantly great stones like to sponges, & are very light, so that one as great as a mans heade doth not waigh half a pounce: it bringeth forth other stones like *Iron* sledges: and foure or fve Leagues vpon the Hill, are founde other stones, that smell like smoke, and therefore the inhabitants think that in the hil ther is some smoky Mine.

Of the Ile of *Iron*.

Cap 7.

Among these Ilandes I thinke good particularly to describe the Ile of *Iron* next to *Tenerif*, so named for and why it is so called. bicause that there are founde Mines of *Iron*, as the Ile of *Palme*, so named bicause of y multitude of *Palme* trees, that are there, and so of others. And although that it be the least of the others, (for his circuite is not aboue 6 Leagues) yet neuerthelesse it is fruitfull, for the circuite that it containeth, as well in canes bearing *Suger*, as in beastes, fruits, & saye gardens, aboue al y rest. It is inhabited by the *Spaniards* as wel as y rest. As touching corne, ther is not sufficiēt for the dwellers, therfore the greatest part as y slaues, are constrained to nourishe them selues w milke and chāse, made of goates milke, of y which ther is C.g. plentie,

The fruitfulness of the Ile of *Iron*.

The newe founde Worlde

plenty, and therefore they loke fresh, well disposed, and maruellous wel nourished, for bicause that such nourishment by custome is familiar to their nature, likewise for that the good temperatnesse of the ayre fauoureth them. Some half Philosopher or half Phisitio (giuing alwayes honoꝛ to the that merit honoꝛ) may here demaunde whether that they vsing these things, are not grauelly, knowing y milke, and cheese engender grauel, as may be sene in many in our *Europe*. I answere that cheese of it selfe may be good and bad, grauelly and not grauelly, according to the quantitie that is taken, and the nature & disposition of the person. True it is that to vs which being not contented with one kinde of meate, we take oftentimes euen in an houre twenty, or thirty kindes of meates and drinckes, it may be hurtfull, but not to them which vse one kinde only, yea, and that moderatly.

We see that the *Indians* liue seuen or eight moneths in the warre with meale made of certayne harde and dry rotes, in the which some woulde Judge that there were no nourishment nor sustenance. The inhabitantes of *Creta & Cyprus*, liue almost with no other thing than milke the which is better than that of the *Canaries* for that it is holwe milke and other Goates milke. Furthermore that milke is good nourishment, that promptly is conuerted into bloud, for that it is but bloud whitted in y dug or rother. Plinie in his seconde booke & .42. Chap. sheweth that *Zorastes* liued xx. yeres in the wildernesse onely with cheese, y *Pamphiliens* in the war, had almost no other victuals but cheese made of Asses, & Camels milke, the which also I haue sene the *Arabians* do, the which did not onely drinke milke in steade of water passing the Desert of *Egypt*, but also gaue it vnto their horses. Also the Ancient *Spaniards* for the mosse parte of the yere lyued with Ackornes,

as

Milke and
Cheese grauel-
ly.

Diuers nour-
ishmentes of
diuers people.

Milke is very
good suste-
nance.

as Strabo thewelth & Pofsidonius, of the which they made their bread, and their drinke of certayne rootes, and not onely the *Spaniards* but many others, as Vergill reciteth in *Georgicon*: but now the season serueth vs to liue moze sweeter and moze humaynly. The men in all these Ilands are moze broken to laboꝝ and trauel than the *Spaniards* in *Spaine*, hauing no lerning but rustically. To cōclude, they of knowledge that are wel sene in the nauigation, aswel *Portingals* as *Spaniards*, say that this Iland is right vnder the *Diametrial*, as they haue noted in their carde *Marins*, limitating all that is from the North to the South as the Equinoctiall lyne of Weast and East, the which lines are equall in greatnesse, foꝝ euery one cōtaineth, 360. degrees, and euery degree as befoze we haue sayde, is seuentene leagues and a halfe. And euen as the Equinoctiall lyne diuideth the Sphere in two, and the foure and twenty climats twelue, in the East, and as much in the Weast, also this *Diametriall* passing by this former Ilande, as the Equinoctiall by the Isles of S. Omer, cutteth oꝝ breaketh the Paralyzes and all the sphere by the half of the North to the South. Other things I haue not founde in this Ilande worthy of memorie, sauing that there are greate quantitie of *Scorpions*, & moze dangerous thā those that I haue sene in *Turkie*, as I haue knowen by experience. Also the *Turkes* gather them foꝝ to make Oyle, good foꝝ medicine, as the *Physition* can very well vse it.

The Ile of Ira is right vnder the Diametrial line.

The value of euery degree.

Scorpions of Canaries.

Of the Ilandes of Madera.

Cap. 8.

WE reade not in Authoꝝ how that these Ilandes were discouered, but within these sixtie yeares that the *Spaniardes* and *Portingals* haue hazared
C. iij. and

The Ilandes of Madera not knowe of our elders.

The newe founde Worlde

and enterprised many Nauigations towarde the West, and as we haue sayde before, Ptolomeus had vnderstanding of the Fortunate Ilands euen to the *Caape ver*. Plinie also maketh mention, y Iuba brought two dogs from the great *Canaria*, beside many Authoꝝ that thereof haue spoken. When the *Portingals* were the first that found out these Ilands, of the which we speake, and named them in their language *Madera*, the which is as muche to say, as *Woode*, for that it was altogether a *Wildernesse* full of woode, and not inhabited. These Ilands lye betwene *Gibaltare* and the *Canaries* towarde the West, and in our Nauigation we coasted them on the right hand, being distant from the Equinoctiall, about. 32. degrees, and from the *Canaries*. 63. leagues. Now for to discouer and labour this Countrey, as a *Portingale* being a master Pilot shewed me, they were constrained to set fire in the woode, as well of the highest as of others. Of the greatest and principallest Iland, that is made in maner of a Triangle, as Δ of the *Greekes*, containing in circuit. 14. leagues, or there about. Wherein the fire continued the space of 65. or. 66. dayes, with suche a vehement heate, that they were constrained to saue them selues in their ships and the others that had not this meane nor libertie, cast themselves into the Sea, vntill the smoke of the fire was past. Incontinently after, they began to labor the ground, to plant and sowe diuers graines: the which profited greatly, bicause of the good disposition and temperatenesse of the aire. Afterwarde, they builded and edified houses and Castles, so that at this day there is found no place so faire and pleasant. Among other things, they haue planted great plenty of Canes, that beare very good suger: with the which they haue a great trade into other Countreys, and at this day

What *Madera*
signifieth.

Suger of *Madera*, celebrated
aboue others.

day the sugar of *Madera* beareth the name. The people that nowe inhabite *Madera*, are muche moze ciuill and fuller of humanitie, than they of the *Canaries*, and they trade with others, as humainely as is possible. Their greatest trade is Sugar and Wine, of the which we will create hereafter at large. Also they haue Honey, Ware, Oranges, Citrons, Lemonds, Pomegranads and Cordonians, they make great quantitie of Comfets, the best that may be wished for, and they make them in the likenesse of Pen, Women, Lions, Birdes, and Fishes, the which is a faire thing to see, and muche better to taste. Also they conserue many fruits, the which by this meanes do kepe, and they are caried into straunge Countreys, to the comfort and recreation of every one. This Countrey is very good, faire, and fruitfull, as well of his natural disposition, because of the faire hills decked with wodes and straunge fruits, the which we haue not in these parties: as also of fountaines and liuely springs, with the which the fieldes and medowes are watered, being garnished with herbes and floures sufficiently, and wilde beastes of all sortes. Among the Trees that are there, there are many that cast gumme, the which they haue learned with the time, to put to necessary vses. There is also seene a kind of *Gaiac*, but for that it is not found so good as the *Gaiac* that is at the *Antilles*, they set nought thereby: it may also be, that they know not the manner how to vse it. There are also certaine Trees, that at certaine times of the yeare, casteth good Gumme, the which they call Dragons bloud, and for to get it out, they pearse the tree close, opening it wide and deepe. This tree beareth a yellow fruit, as great as a Cherrie, the which is very good to refresh the one, whether he haue the Ague or other wise.

Comfets of
Madera.

The fruitfull-
nesse of the I-
lands of Ma-
dera.

Gumme.

A kinde of
Gaiac.

Dragons blud.

The newe founde Worlde

Dioscoridus
Cinaber.

This kinde of gumme is not vnlike to *Cynaber* of which writeth Dioscoridus, saying as for *Cynaber* sayth he, is brought from *Africa*, and is solde deare, so that there is not ynough to satisfie paynters: it is redde, and therefore some iudge it to be Dragons bloude, and so hath Plinie thought it in his booke the. 33. of his naturall Historie the seuenth Chapter, of the which as well *Cynaber* as Dragons bloude is not at this day founde among vs so naturall, as the elders haue described, but the one & the other is artificiall: therefore knowing what the elders haue iudged it, and that which I haue knowen of this gumme, I woulde esteeme it to be altogether like to *Cynaber* and Dragons bloude, hauing a softe, and a cold vertue. I wil not here forget among these, so singular fruites as great Lemonds, Oranges, Citrons, and abundance of swete Pomegranads, winish, swete and sowre, little and great, the ryne or péele of which serue to tanne and harden the skins, for that they are very suppell. And I thinke that they haue learned this of Plinie, for the treateth therof in his 19. booke and thirtenth Chapter of his Historie. To be short, these Ilands so fruitfull & wel disposed, do excel in delicatnesse those of *Greece*, were it Chios that Empedocleus hath so much extolled, and Rhodes, Apollonius and many others.

Of the Wine of Madera. Cap. 9.

WE haue here shewed howe much the lande of *Madera* is fruitfull and wel disposed, to beare many kinds of god fruite: nowe we must speake of the Wine of *Madera*, the which is aboue all fruites, for the vse and necessitie of our humayne life. I cannot tell whether

Whether it meriteth the first degree, at the least I am assured it meriteth the seconde in excellencie and perfection. The *Wine* & *Suger* bicause of an affinitie in temperatnesse that they haue together, require a like disposition as doeth the ayre and the lande. And euen as our *Ilandes* of *Madera* doe bring forth greate quantitie of very good *Suger*, so doe they in lyke maner bring forth good *Wine* from what partes so euer the plantes are come. The *Spaniards* haue affirmed that they wer not brought from *Leuant* nor from *Candia*, and yet the *Wine* is as good and better. The which then ought not to be attributed to any other thing, but onely to the grounde. I know well that *Cyrus* King of the *Medians* and *Asirians*, before that he had conquered *Egypte*, made to be planted a great number of plants that he caused to be brought from *Siria*, that since brought forth good *Wine*, but yet they passed not these of *Madera*. And as for the *Wine* of *Candia*, though they are very excellent, so that in times paste they haue bene greatly esteemed in the *Romaine* bankets, the which haue bene more celebrated than the *Wines* of *Chios*, *Metheglyn*, and of *Promentorie* of *Arnaasia*, which for his excellencie and pleasantnesse hath bene called *Wine* for the Gods. But at this day the *Wines* of *Madera*, and of the *Ile* of *Palme* one of the *Canaries*, hath got the reputation, whereas there groweth white, red & claret with the which they doe trade into *Spaine* and from thence into other countreys. The most excellentest is sold at the place where it is made, for nine or ten Ducats the *Pype*. From the which countrie being transported into other places, it is very hot and burning, and rather payson to men, than nourishment, if it be not taken with discretion.

Wine and Suger of maderia.

Wine of Candia

Wine of the Ile of Palme,

Plato esteemed *Wine* to be a very good nourisher, and very familiar to our bodies, stirring vp or prouoking the

C. v.

Spirites

The newe founde Worlde

The profit of
Wine being
moderately ta-
ken.

Spirites to vertue and honestie, alwayes prouided that it be moderatly taken. Also Plinie saith, that Wine is a so- uerayne medicine. The which being well knowne of the *Persians*, esteemed their greate enterprises after that they had dronke Wine (moderately) to be more worthy than those that were done fasting, that is to wit, being taken in sufficient quantitie according to the complexion of mē. We haue here shewed, that onely the quantitie or superfluitie of meates and drinckes hurteth: therefore to my iudgement this Wine is better the second and third yere than the firste, when it hath the heate of the Sunne, the which heate within time consumeth and badeth, so that then there remayneth but the naturall heate: for being transported from one place to another, the burning heate extinguisht. Moreouer in these Ilandes of *Madera*, the trees, herbes, and fruites growe so rancke and thick, that they are constrained to cutte and to burne a greate parte thereof. In stede of which they plante canes of Sugar that profit very much, bringing their Sugar in, in 6. monthes, and those that they plante in Januarie, are cut in June, from one moneth to another, and so according as they are planted, the which letteth that the heat of the Sunne doth not hurte them. Here I haue briefly shewed that which I could obserue, as touching the secretes of the Isles of *Madera*.

Of the Promentarie Verd, and of his Ilandes. Cap. 10.

A Promentary
is, that which
we cal a Cape.

THE elders haue called or named a *Promentarie*, a point of a lande that lieth out long in the sea, the which may be sene a farre of, and that this day it is called with vs a *Caape*, as a thing eminent aboue others,
as

as the heade is aboue the rest of the body : also some will write Promontorium a Prominendo , the which to my iudgemēt is best. This *Caape* or *Promentarie* of the which we minde to speake, lyeth on the coast of *Africa*, betwene *Barbaria*, and *Guinny*, in the realme of *Senega*, distāt from the Equinoctiall. 15. degrēs , being in times passe named *Ialout*, by the inhabitants, and since *Caape verd*, by those that haue sayled thither & discovered it , being so named bicause of the multitude of trēs bothe smail and greate, that are grēne at all tymes of the yere, euen as the white *Caape* is so called , bicause it is full of white sandes, being as white as Snowe, without any appearance of Herbes or trēs, distāt from the *Canaries*. 70. Leagues: and there is founde a goulfe of the Sea , called by the people of the countrey *Dargin*, of the name of a little *Ilande* , nēre to the mayne lande. Ptolomeus hath named this *Caape verd* the *Promentorie* of *Ethiopia* , of the which he onely had knowledge without passinge further , the which I iudge for my parte, to be well termed of him , for this countrey extendeth of a greate length , and therefore many haue sayde, that *Ethiopia* is diuided in *Asia* , and in *Africa*. Among the which *Gemaphrisius* saith, that the mountains of *Ethiopia*, did occupie the greatest parte of *Afrike*, extending to y^e bzinkes or borders of y^e west *Occidental*, toward the South , euen to the floud or riuer *Nigritis* . This *Caape* is very sayre and greate lying farre into the sea, & disted on two sayre mountaynes. All this countrey is inhabited with rude & vnciuil people, not so rude or wild as they of the *Iudies*, very black as they of *Barbarie*, ye must also note that frō *Gibaltar*, to Prestre Johns land *Calicute*, cōtaining moze thā. 3000. leagues, the people is al blacke. Also I haue sene in *Ierusalem* thre Bishops on the parte of Prestre John, that came thither to visite the holy Sepulcher,

Ialout now
called *Caape*
verd, & why it
was so named.

Dargin a
gowlf.
Promentarie of
Ethiopia.

The newe founde Worlde

pulcher, that were much moze blacker than those of *Barbary*, and not without occasion, for it is not to be thought that generally those of *Africa* are a like blacke or like in maners and condicions, considering the varietie and difference of Regions, that are some moze hotter than others. Those of *Arabia*, and of *Egypt*, are betwene blacke and white, others browne coloured whom we call white Mozes, others are cleane blacke: the moste parte goe all naked, as the *Indians*, acknowledging a King, whō they name in their language *Mahouat*: yet some of them as well men as women, hyde their priuie parts with beastes skins. Some among the others weare shirtes, & gownes of course hairy cloth, the which they receiue in trading with the *Portingals*. The people are familiar inough to wardes strangers. Befoze that they take their sustenance they washe their bodies and members, but in another thing they doe greatly erre, for they ordaine their meates very vnclenly, also they eate stinking and rotten flesh, & fish: the fish bicause of his moistnesse putrifieth, and the fleshe for that it is tender and moyst, is quickly changed, bicause of the behemēt heat, as we see here in Sommer. For moistnesse is signe of putrifaction, and the heate is as a cause efficient. Their houses & lodgings are alike, all rounde in maner of our doue houses, couered with reedes and Rushes, of the which also they vse to lye on, in steade of beds for to slepe and take their rest. As touching their Religion, they hold diuers kinds of opinions strange inough, and contrarie to the true Religion. Some worshipping Idols, others *Mahomet*, chiefly in the realme of *Camber*: some thinke, that there is one God, the Authoz of all things, with other opinions not vnlike to the *Turkes*. There are some amōg them that liue moze hardly than the others, hauing hanged at their necke a little bore

bore closely shut and glewed with gumme) like to a little chest, full of certain letters or wyryngs, for to make their inuocations and prayers, the which customably they vse certaine dayes without ceassing, hauing an opinion that whilst they haue it about them, they be out of daunger. As for Matrimonie, they ioyne together one with another by certaine promises and agræmentes without any other Ceremonie. This Nation passeth the time in pleasure, louing daunsing, the which they exercise at euening in the Moone shine: in their daunsing they turn their face as by some manner of reuerence and worship, the which a very friend of mine hath shewed me of a truthe, who dwelled there a certaine time. Here adiacent are the *Barbazins* and *Serrets*, with the which those of whome we haue spoken make continuall warre, although that they be like, (only excepting) that the *Barbazins* are more wilde, brutishe, cruel, and hardy. The *Serrets* are vacabonds and despearfed, euen as the *Arabians* by the deserts, pilfering all that they may come by, without law, & without King, sauing only that they beare a certaine honour to him among them, that hath done some prouesse or valiant acte in the warre. And this they alleage for reason, that if they swer subiect vnder the obedience of a King, he might take their children, and vse them as slaves, as doth the King of *Senega*. They fight for the most part on the water in little boates made of the barke of a tree, of foure sadome long, the which they name in their language *Almadies*. Their weapons are bowes and sharpe poynted arrowes enuenomed, so that he is incurable that therewith is stricken. Furthermoze, they vse stauies of Canes, garnished at the end with some beastes teethe in steade of iron, with the which they can well helpe them selues. When they take their ennimies in the warre, they kepe them to sell to

Barbazins and *Serrets* a people of Affrica.

Almadies.

Strauie

The newe founde Worlde

Nigritis nowe
called Senega.

to straungers, for to get other Marchandise, (for there is
no vse of money) they doe not kill them and eate them, as
the *Cambals* doe and they of *Breskill*. I will not leaue out,
y^e ioyning to this Countrey, there is a faire riuer or floud
named *Nigritis*, and since named *Senega*, the which is of
the same nature as is *Nylle*, from whence it proceedeth
as many doe affirme, the which passeth by hie *Lybia*, and
the kingdome of *Orgunea*, running through the midst of
that Countrey, watering it as *Nylle* doeth *Egypt*. And for
this cause it was named *Senega*. The *Spanyardes* many
times haue assayed by this riuer, to enter into the Coun-
trei for to subdue them, and sometimes they haue entred
well foure score leagues: but for that they could not at no
time addulciate nor appease the inhabitants, being
straunge and stout, for auoiding of further inconuenien-
ces that might happen and sal, they departed home again.
The trade of these brutishe men, is *Oren* and *Goates*,
specially their skins, and they haue so great abundance,
that for a hundreth waight of yron, you may haue a cou-
ple of *Oren* of the best. The *Portingals* make their vaunt
that they were the first, y^e haue caried to this *Caape verd*,
Goates, *Colwes* and *Bulles*, the which haue since so mul-
tiplied: also that they haue caried thither diuers *Plantes*
and *Seedes*, as of *Rice*, *Citrens* & *Ozenges*. As touching
Nyll, it groweth in the Countrey plentifully. Neare to
this *Caape verde*, next to the maine land, there are three
little *Ilandes*, others than those that we call *Ilandes* of
not inhabited. *Caape verd*, of the which we wil speake hereafter, being
fair inough, bicause of y^e faire trees that they bring forth,
neuerthelesse they are not inhabited. They that dwell
there neare, goe thither to fishe, from whence they bring
suche a multitude of *Fishe*, that they vse it in steade of
bread, being once dried, and beate to dust. In one of these
Ilands

Ilands is found a Tree, the which beareth leaues like to our Figge trees : the fruite is a two foote long or there about, and great in proportion like to Cowcombers of the Ile of *Cypres*. Some eate of this fruit, as we doe *Applidons* or *Pompons*, and within this fruit, there is a graine of the greatnesse of a Beane, wherewith some of them feede their Apes and *Punkeys* : others make collers to put about their necks, for it is very faire when it is dried and seasoned.

A straunge tree.

Of the Wine of Palme trees.

Cap.ii.

Having written as much as is possible, that which merited writing of the *Promentary verde*, being here before declared. I am now minded particularly to treat, seeing it cometh to purpose of Palme trees, and of the Wine and Beverage, that these blacke brutish men haue learned to make : the which in their language they call *Mignoll*. We see how much God the father and creator of all things, giueth meanes and wayes for the comfort of our life, in such sort that if one way faileth, he sheweth vs another. And although that in that Countrey the wine is not so good as in other places : and peradventure for that they haue not bene planted, or so diligently looked too as it is in many places of *Europe*, neuertheless they haue by Divine providence recovered by Arte and some diligence, that which otherwise to them was denied. Now this Palme is a tree marvellous faire & wel accomplished, be it in height in perpetuall greenesse or otherwise, (of which) there are diuers kinds, & that grow in diuers places. In *Europe* aswell as in *Italy*, these Palmes growe abundantly, chiefly in *Sicily*, but they are barren:

Diuers kindes of Palmes.

in

The newe founde Worlde

in some of the borders of *Spaine*, they beare fruite burrell
shed and solwe, not to eate. In *Affrica* they are swete,
and also in *Egipt*, in *Cypris*, in *Creta*, and also in *Arabia*.
Likewise in *Iuda*: the wine that therof is made, is excel-
lent, but it hurteth the bzaine. Of this tree there is male
and female, the male beareth his floure at the bzaunche,
the female buddeth without floure. And it is a maruel-
lous thing, and worthy of memozy of that which *Plinie*
and many others doe resite, that in the Forrest of *Palme*
trees that naturally grow out of the earthe, if that the
males be cut, the females become baren without bearing
any more fruit, as widowes that want their husbandes.
This tree requireth a hot Countrey, a sandy ground, and
blacke soyle, otherwise they salte the roote befoze they
plant it. As touching the fruit, it beareth meat outwards,
the which groweth first, and within, a nut with a shel, the
which is the graine and seede of the tree, as we see Apples
in our Countrey: and also there groweth little ones a-
mong these, without nut, growing al on a bzaunch. Fur-
thermore, this tree being dead, reuieth and springeth a-
gaine of it self, of which it seemeth the bird *Phoenix* hath
taken his name, the which in *Græke* signifieth *Palme*,
for that he reuieth againe of him self, without any other
meane. And yet more this tree so much celebrated, hath
caused this *Prouerbe* and argument, that is to cary the
Palme, asmuch to say, as the triumph and victorie, or for
that in times past they vsed a crowne of *Palme* in their
victories, as a thing that is alwayes grane. And yet eu-
ery play or game hath his tree, as the *Bay* tree, the *Pirre*
tree, and the *Oliue* tree, or for that this tree, as some say,
was first consecrated to *Phoebe* befoze the *Laurell* or
Bay, the which of antiquitie hath represented the signe
of victorie. And the reason thereof reciteth *Aulus Gellius*,
when

Plinie, lib. 13.
cap. 4.

Phoenix a bird,
and why she is
so named.

Prouerbe.

When he saith, that this tree hath a certayne propertie, The property of the Palme. that happeneth to worthy and vertuous men, that is, that the Palme tree neuer boweth nor bendeth, but to the contrary, the more that it is laden the more as by a manner of resistance it redresseth and beareth upwarde, the which Aristotle confirmeth in his Problemes, also Plutarke, Plinie, and Theophrastus, the which seme to agree with the saying of Virgill.

Shrinke not at all though fortune at the frowne.

But valiantly resist and beat her downe.

Now to our purpose, in the which as wel for disposition of the ayre which is very hot being in the zone Torida distant .15. degrees from the Equinoctial lyne, as for the good nature of the earth, there groweth abundance of Palme trees, from the which they draw a kind of Juice for their use and ordinary drinke: the tree being opened with a certayne instrument a fote or twaine from the grounde, there proceedeth a Lico, that they receiue in an earthen vessell, and kepe it in other vessells for their vse. And for to kepe it from corruption they salt it a little, as we doe verioice in our countrey, so that the salt consumeth or taketh away the taste of the tree. As touching the colour & strength, it is like to the white Wines of Anion, the taste is very good. This liko is very good for to refresh and quenche their thirst, to the which they are subiect because of the extreme heate.

Lib. 7.

Lib. 8.

Lib. 16.

Chapt. 4.

Lib. 5. of

plantes.

The manner how to make Wine of Palmes.

The property of the Wine of Palme trees.

The fruit of these Palmes are little Daates sharp and sower, so that they are not toothsome to eate, neuertheless the Juices of the tree is very pleasant to drinke. And among them they esteeme it as we doe good wines. The Egyptians in tymes past before they did embalme the dead bodies hauing prepared the according to their custome, for to kepe them from putrefieng, did washe them ther

The newe founde Worlde

Another kinde
of drinke.

at foure tymes with this likoz, and then anoynted them with myrrh and Cynamon. This drinke is vsed in many countries of *Ethiopia*, for want of better Wine. In like maner certayne *Moores* make a kinde of drinke with the fruite of an other tree, but it is as soure as beruoyce before they be ripe: for to be short, I wil leue many & diuers fruites and rotes the which the inhabitants vse for their sustenance, that they haue taken onely by experience, so that they knowe how to vse them in their sicknesse. For, even as they eschewe voluptuoufnesse, and superfluitie, the which among vs are very familiar, so also they are more harder and stronger for to endure outward iniuries be they neuer so greate. And to the contrary we, for that we are ouer delicate and dayntie, are hurte with a small thing.

Of the Riuer of Senega. Cap. 12.

The King-
dome of Se-
naga.

Although that I am not minded in this my discourse as a true Geographer to set out the Countreys, Townes, Cities, Floudes, Gouleses, Mountaynes, Distances, Situations, and other things appertaining to Geography, yet neuerthelesse it semeth not contrarie, to write and set forth at large the mosse notablest places when it commeth to purpose: as the things that I haue scene for pleasure and contentation of my mind, that the reader might thereby receiue some pleasure and profit. Now this floude so famous among other things, of the which the countrey and Kingdome that it watereth hath bene named *Senega*, as our sea *Meditarium*, hath of requireth diuers names according to the diuersitie of countreys

treys where it passeth, and in *Libia*, comming to the
Caape verd, of the which we haue spoken here befoze,
from the which to the ryuer, the countrey is very plaine,
sandie and barren, for the which cause there are not so
many deuouring beastes, as in other places. This
floude or Riuer is the firste and moste celebrated of the
lande towarde the *Weaste* side, separating or deuiding
the drie and barren countrie from the fruitfull, and it ex-
tendeth euen to the high *Libia*, and to many other coun-
treys and Kingdomes that it watereth. It contayneth in
breadth about a league, the which is very little in the re-
spect of many riuers that are in *America*, of the which
we will treate hereafter moze at large. Befoze that it
entereth into the *Weaste*, it deuideth, and entereth in by
two mouthes or openings being separated the one from
the other about half a league, the which are of an indiffe-
rent depth, so that smal ships may be brought in. Some in
the olde time as Solon in his booke named Polycistor, Lu-
lius Cæsar and others, haue witten that the great floude
of *Nill*, passing all ouer *Egypt*, hath the like spring or *Ozi*
ginal as *Senega*, & procedeth out of the same mountaines,
the which semeth not true. For the originall of *Nill*, is far
beyonde the *Equator*, for it commeth from the high hills
of *Bede*, otherwise named of the Auncient Geographers,
hills of the *Mone*, the which separateth the olde and
newe *Africa*, as the hills *Pyrannes*, deuide *Fraunce* from
Spaine. And these hills are in *Cerenaique*, the which is
beyond the lyne, 15. degrees. The source or spring of *Senega*,
of the which we speake, procedeth from two hills or
mountaynes, the one named *Mandro*, and the other
Thala, being distant from the hills of *Bede*, moze than a
1000. leagues. And by this may be sene how greatly ma-
ny haue erred for y they haue not sought out things, as
D.ij. we

The opinion
of some of our
elders vpon the
originall of
Nill and of *Se-
nega*
Hills of the
Moone and of
there lying.
The originall
of *Senega*.

The newe founde Worlde

Hills of Libia.

 we haue done of late dayes. As for the hills of the *Mone*, they lye in the lower *Ethiopia*, & those from whence cometh *Senega* into *Libia*, of the which, the chiefest hills are *Vsergate*, from whence procedeth the Riuer of *Darda*, the mounte *Mandro*, being moze spoke of than the others, for bicause that all the riuers that runne from *Salata*, to *Massa*, being distant the one from the other about seuentie leagues, take their originall out of this hill. Furthermoze, the mounte *Gyrgila*, from whence their falleth a riuer named *Sympho*, and of *Hagapole*, commeth the floude *Subo*, being full of good fish and *Cocodrils* hurtful to their neighbors. True it is that *Ptolomeus*, hauing treated of many countreyes and strange *pacions*, hath sayde that which semed hym good, chiefly of *Africa* and *Ethiopia*. And among all the Auncient writers, I finde none that hath had so perfit knowledge to my minde as he, when he speaketh of the *Promentarie of Phraso*, hauing fiftene degrees of latitude, & that is the farthest lād of the which he hath had knowledge, as also describeth *Glarean*, in the end of the descriptiō of *Africa*. In his time the inferior world hath bene discribed, neuerthelesse he hath not wholly spoken thereof, for that he knewe not a greate parte of the land *Meridionall*, which in our time hath ben since discovered. And many things haue ben added to the writings of *Ptolome*, that may be sene in the generall table that is properly of him. Therefore the simple reader hauing not greatly turned in the *Cosmography*, nor had experience of things, shal note that al the inferior worlde is deuided by the elders in thre partes vnequal, that is to wit *Asia*, *Europa*, and *Africa*, of the which some haue written the truth, other that which semed them good, without making any mention of the west *Indies*, that at this day make the fourth parte of the worlde, discovered of late yeres, as also
 hath

None in times
 past hath had
 perfit know-
 ledge of *Afri-*
ca in generall.

hath bene the most greatest part of the *East Indies Calicut* and others. As touching those of the *Weaste*, as *Fraunce Antartike*, *Peru*, *Mexica*, they are now commonly called the *Newe Worlde*, yea to the 52. degree and a halfe of the lyne, where as is the straight of *Maggello*, and many other prouinces on the North side, and of the South on the coast of *Leuant*, & to the lower tropicke of *Capricorne* in the *Weast Meridionall*, and the North lande, of the which *Arian*, *Plinie*, and others *Historigraphers*, haue made no mention that they haue ben discovered in their tyme. Some haue made mention of certayne Ilandes that were founde out or discovered by the *Carthaginians*, but I iudge the to be the Ilandes *Hesperides* or fortunat. *Plato* also sayth that in tymes past there was in the sea *Atlantike* or *Weast*, a great mayne lande or countrey, and that there was in like case an Iland named *Atlantike* moze greater than *Africa* or *Asia* together (the which) was swallowed by with an earthquake, the which I thinke rather to be a fable than otherwise, for if it had ben true, others beside him would haue written thereof, knowing that the lande of which the elders haue had knowledge, deuideth in this maner. First of the *East* parte it is next vnto the vnknown land, the which is next to the great *Asia*, and to the *East Indies* on the South side: they haue had knowledge of a few, that is to wit, *Ethiopia Meridionall*, named *Agisimbra* or the North side of the Ilandes of *Englande*, *Scotlande*, *Ireland*, and the hills *Hiperbores*, which are the Further partes of lande Northwarde as some do say. Now to retourne to *Senega*, on the one and on the other side of the floude, even as the ground is diuers and differing, so are the inhabitantes thereof: on the one side the people are very blacke, of great stature and strong of body, neuerthelessse the countrey

The newe worlds.

The Iles *Hesperides* discovered by the *Carthaginians* in times past. The Ile *Atlantike* in the time of *Plato*.

The diuinitie of the countrey & the inhabitants maners in *Senega*.

The newe founde Worlde

flourisheth wth sayre trees bearing fruit, on the other side you shal see al contrary, the mē of the colour of Asbes, & of little stature. As touching the people of the countrey of *Senega*, I can say no other thing than of those of *Caape verd*, but that they are rather worse, for that the Christians dare not so easily descende a lande for to trade or to haue refreshing, as in other places, vnlesse they wil be killed or taken for captiues, and so to be made slaues. All things among them are wilde and contemptible sauing onely peace, the which they doe somewhat esteeme one towarde another. In like case rest, with some exercise, sometimes in laboꝝing the grounde for to saue Ryce: as for coꝝne and Wine there is none, as touching coꝝne it cannot prosper nor come vp as in other countreys for that there falleth very little and seldome rayne, which is the cause that the seedes cannot bud out nor floure because of the extreme heate and dꝛyth. So sone as they see their grounde watered or delwed, they begin to sow, and after they haue sowed within thꝛee monethes the fruite is ripe redy to be cut. Their drinke is the Juice of Palme trees and water. Among the trees of this countrey there are founde some of the greatnesse of our Oke trees, the which beareth fruite as great as dates: with the nut they make Oyle that hath meruelous properties. The firste is that it holdeth water in yelloꝝe collour like safferne, with y^e which they dye or collour their little boules, that they drinke in, also there hattes that are made of the strawe of rice. Furthermoze this Oyle hath a smell like to Marche violets, and a sauor or taast like Olyue Oyle, therefore many eat of it with their Fish, Ryce, and other meates that they eate. Thus much thought I good to speake of this ryuer and countrey of *Senega*, the which extendeth from the coast of *Leuant*, to the land of *Thuen-*

A fruitfull tree
and Oyle of
diuers proper-
ties.

far,

far, and from the South parte of the Realme *Cambra*, from the ponent, to the *Wearste* sea, keeping alwayes our course, certayne dayes after we began to enter into the countrey of *Ethiopia*, in that parte that is named the Kingdome of *Noby*, which is of a greate circuite, with many Kingdomes and prouinces, of the which we will hereafter speake.

Of the Ilands *Hesperides*, othervise
named *Caape verd*.
Cap. 13.

After that we had lefte our *Promentary* on the lefte hande, for to kepe our course as right as it was possible, making the Southwest a quarter of South almost a whole day, but about ten or eleuen of the clocke the winde came contrary, the which cast vs on the right hande towarde certayne Ilandes the which are called by our carde *Marins*, Ilandes of *Caape verd*, the which are distant from the *Canaries*, about two hundzeth leagues, and from the *Promentarie* sixtie leagues by sea, and a hundzeth leagues from *Budomell*, in *Affrica*, following the coste of *Ginnie* towarde the pole *Antartike*. These Ilandes are ten in number, of the which there are two wel peopled with *Portingals*, that firste discouered them & brought them to their obedience, one of them which they haue named *S. Iames* Iland, is better peopled than the rest, also thither is made greate trading by the *Moores* as well of those that inhabite the mayne lande, as of the others that sayle to the *Indies* in *Ginnie*, and of *Many-congra*, in the countrey of *Ethiopia*. This Ilande is distant from the Equinoctiall lyne, sixtene degrees: an other

The lying of
the Ilandes of
Caape verd.

The Ile of *S. Iames*.

D. iij. like,

The newe founde Worlde

The Ile of S. likewise named S. Nicolas Ile, inhabited as the other: Nicolas, others the others are not so peopled, as *Flera, Plintana, Pintoria*, as *Flera, Plintana* and *Foyon*, in the which there are a certayne number of *na, Pintoria*, and people and slaues sent thither by the *Portingals*, to laboꝝ Foyon.

Marokins of
Spaine.

the grounde in some places where they finde it beste, and chiefly foꝝ to get goate skinnnes of the which ther is great store, & therewith make good trade & haue thereof a great bent, and therefore the *Portingals* pass twise oꝝ thise in a pere with ships and munitions leading with them dogs, and bzinging nets, and snares foꝝ to chase and hunt wild goates, the which after they are skinned, they reserue onely the skinnnes, the which they season with salt and earth, in certaine vessels made foꝝ that purpose, foꝝ to kepe them foꝝ putrifieng, and so they carry them into their countrey, and therewith they make their *Marokins*, that are so greatly esteemed with vs. Also they inhabitants of these Ilands are bound to render oꝝ pay foꝝ tribut, foꝝ enery one to the King of *Portingall*, the number of six thousande goates wilde and tame, being salted and dried, the which they deliuer to those, that of the parte oꝝ foꝝ the Kings behowse make the voyage, with his greate shippes to the *Castle Indies*, as to *Calicut* and other places passing by these Ilandes: and these number of goates are bestowed foꝝ their sustenance during the voyage, which is two peres long oꝝ moze, foꝝ bicause of the distaunce of places and the greate Nauigation that they muste make. Mozeouer the ayze in these Ilandes is Pestilent and unholsome, so that the firste Christians that beganne there to inhabit, were of a long tyme vexed with sickenesse, as well to my Iudgement foꝝ the vntemperatnesse of the ayze that in such places cannot be good, as also the changing of dyet and of countrey.

Also

Also the burning Agues are there very familiar & common to the slaues specially, and the bloody fluxe, of the which neither the one nor the other proceede not but of humors extreme hot, because of their continuall trauaile and naughty nourishment: also of the hotnesse of the air, with the water that is next, and therfore they receiue excellence of these two Elements.

Of the Torterels, and of an herbe that they
call Orfelie. Cap. 14.

Seing y^e in our Nauigation we are minded to write certaine secretes obserued in places where we haue bene, it shal not be hurtful to speak of Torterels, that these former Ilands doe nourish in as great quantitie as geates. There is found four kind of Torterels, of y^e land & of the sea, the third living in fresh water, the fourth in marishes. Of the which I meane not to speake particularly, but only of those that are seene on the sea coastes that compasse these Ilands. These kind of Torterels will leape from the Sea to the shore at his appoynted time, making with his clawes a hole in the sande, wherein after he hath laid hir egges, (being of the number of eight paire, of the which speaketh Aristotle,) couereth them so well, that it is vnpossible to see them, or to finde them buttill that the floude commeth that vncouereth them, then because of the extreme heate that is there of the Sunne, they engender and open (as the Venne of hir egge) the which consisteth in greate number of Torterels, of the greatnesse of Crabbes (which is a kinde of Filhe) the which the floud returning, beareth into the Sea. Among these Torterels, there are some of suche a greatnesse, specially in these partes whereof I speake, that foure men
D.v. cannot

Foure kinde of
Torterels.

The newe founde Worlde

Lib. 9. cap. 10.

How to take
the Torterels.

The thicknesse
of the shells of
these Torterels
of the Sea, and
why they
serue.
Shields of the
shells of Tor-
terels.

cannot almost beare one, as of a truth I haue scene and
vnderstanded of men worthy of credence. Plinie sheweth
that in the *Indian* Sea, there are so great *Topterels*, that
the shell is bigge enough to couer a meane house, and that
at the *Ilandes* of the red Sea, they might make there
with vessels *Naugable*. The sayde autho^r sayeth also;
that there are the like at the straight of *Carmania* in the
Persian sea. There are many wayes to take them. Some-
times this great beast of a desire to swim moze easily, se-
keth the vpper parte of the water a little before noone,
when the day is faire, where as hauing the backe bare
and vncouered out of the water, sodainly their shell is so
well dried by the Sunne, that they cannot descend to the
depth of the sea, so that they floate aboue water, will they
or not, and by this meanes they are taken. It is other-
wise sayd that in the night they come out of the Sea se-
king their repast, and after they are full and weary, they
fall a sleepe on the water neare to the shore, where as they
are easily taken, for they are heard how they snort in slee-
ping, beside many other wayes and meanes, which were
so long to rehearse. As touching their couer and shell, I
leau^e you to iudge of what thickenesse it may be propo^z-
tioned to his greatnesse. Also in y^e coast of the straight of
Magelan, and of the riuer of plate, the *Indians* make the^r
shields, which serue them for to receiue the blowes of
arrowes of their enimies. Likewise the *Amazones* on
the coast of the peaceable Sea, make their *Bulwarkes*
when that they are assailed of the enimies. And for my
parte I may boldly say, that I haue scene suche a shell
of a *Topterell*, that a hande gun could in no wise pierce.
We neede not to aske how many the *Insulares*, or *Ilande*
dwellers of *Caape verde* doe take and eate, as we woulde
doe here *Wese* or *Putton*. Also it is like to *Wcale*, and
almost

almost of the same taste. The wilde men of *India America* will in no wise eate of them, perswading with themselves that it would make them heauy, as it is an heauy meat, which wold be a great let or hinderaunce to them in the warres, for that being heauy, they cannot pursue lightly their enemies in the warre, neither escape themselves. To conclude, I wil rehearse a Historie of a Gentleman *Portingalls*, that was a Leper, who for the great paine that he receiued of his disease, seeking all the meanes he could to absent himselfe from his Countrey, as one being in extreame dispaire, after he had knowledge of the conquest of these faire Ilands by those of his countrey, was bent for recreation to goe thither, so that he prepared himselfe in the best order he coulde, with ships, men, and artillery, and beastes alieue, specially Goates, of the which they haue quantitie. And in the ende he landed in one of the Ilandes, who for the taste that his disease caused him to haue, or for that he was weary of eating of fleshe, the which they vse customably in their Countrey, he had a desire to eate egges of *Toxterels*, the which he did for the space of two yeares, in suche sorte, that in the ende he was healed of his Leprosie. Now I would gladly aske, whether that by the temperatenesse of the aire, he recovered his health, which he had chaunged, or the meate that he eate. I thinke verily, that bothe the one and the other was the cause. As touching the *Toxterell*, *Plinie* who speaking as well for sustenance as for medicine, maketh no mention that it should be good against the Leprosie. Neuerthelesse, he sayeth that it is good against many poysons, specially against the Salamander by a *Antipathia*, that is betwene them two, and mortall enmitie.

A historie of a
Portingall gentleman.

A Portingall
healed of the
Leprosie.

Whether

The newe founde Worlde

Whether that this beast hath any hid propertie against this euill, I leaue to the Philosophers and Physitions : and so ye may see that experience hath geuen the knowledge of many medicines. Of the which none can giue any certaine reason : wherfore I wold that some wold proue the experience of these of our Countrey, the which to my iudgement shold be moze better & moze sure than Wipers, so much commended in this affection, and of which is composed and made the great Theriaque, knowing that it is not sure to vse Wipers, because of the poyson y they bear, what so euer they say, the which thing was also firste known by experience. It is also sayd that many vpon the example of this *Portingall* haue gone thither, to whom it hath also wel succeeded. This much therfore shall suffice for *Toxterels*, and as for the Goates that this gentlemant bare thither, they haue there so well multiplied, that at this present there are an infinite nūber, & some holde opinion that their original commeth from thence, & that before there was none scene. Nowe there resteth to speake of an herbe that they name in their language *Orfelie*: this herbe groweth on the tops of high and accessible rockes without any earthe, of the which there is great abundance, and for to gather it, they fasten ropes on these Mountaines or rockes, then they clime vpwarde by the lower ende of this corde or rope, and scraping the rocke with certaine instruments that they haue, make it to fall as a chimney sweeper doeth, the which they reserue, and let it down by a rope, in baskets or other vessels. The vse of this herbe, is for to make coloures, as here before we haue shewed.

Of the Ilande of Fire. Cap. 15.

The Ile of fire,
and why it was
so named.

Among other secretes I wil not leaue out y ile of fire, so named, for that it casteth continually a flame of fire, such

suche a one, that if the elders had had thereof any knowledge, they wold haue written it among other things, as wel as of the Mountaine of *Vesue*, and of the hill *Etna*, of the which for a truthe they rehearse maruels. As touching *Etna* in *Sicilie*, it hath cast the fire sometimes with a meruellous noise, as in the time of Marcus Emilius, & T. Flaminus, as writeth Orofca, the which many other Historiographers doe affirme, as Strabo, the which affirmeth to haue sene it, and diligently considered. The which maketh me to beleue somewhat also in the respecte of these men that haue spoken thereof. Also they are not so farre off, but yf we may proue whether it be true or no. I know well that some of our writers would say, that one of the Ilandes of *Canaria* casteth continually fire: but let him take heede that he take not that, of which we speake, for the other. Aristotle in his booke of maruels, speaketh of an Ilande discovered by the *Carthaginiens* not inhabited, which did cast flames of fire, beside many other wonderful things. Notwithstanding, I cannot thinke that they haue knownen this, muche lesse the hill *Etna*, for it was knownen before the raigne of the *Carthaginiens*. As for the hil of *Pusola*, it lieth on the maine land, and if any one wil say other wise, I will not withstand them: as for my parte I cannot finde that ever it was found out, but since a M. D. and. xxx. with others as well nere as farre. There is also an other hill in *Hirland*, named *Hecla*, the which at certaine times casteth stones, as though they had come out of a fiery furnace, so that the ground within. v. or. vi. leagues about, is barren and vnprofitable, bicause of the ashes that procede out of this hill, wherewith the ground is couered. This Ilande of which we speake, containeth vij. leagues compasse, by god right called the Ile of fire, for the Mountaine hauing of Circuite. 679. paces, and

The Hill *Pusola*.

The newe founde Worlde

of height a thousand and fiftie sadome or there about, casteth continually fire at the top, the which may be sene thirty or forty leagues on the sea, much moze clearer in y^e night than the day, for that by good Philosophy the greatest light shadoweth the least: the which maketh the Pauigants afraide, that haue no knowledge thereof before. This flame hath a very euill smel, and therfore ye néede not to thinke suche manner of fire straunge, knowing that they are naturall things, as the Philosophyers witnesseth, (that is) those places are ful of fire, and hot Pyres, of the which procéde a vapo^r hot and dry, like to fire, the which cannot be done without aire. Also from thence procéde waters naturally hot: furthermoze in *Esclauonie* by *Apolonia*, there is a fountaine coming out of a rocke, whereas is sene procéde a flame of fire, whereby all the waters adiacent are as boyling. This place or Ile of fire is inhabited with *Portingals*, as many other are in those quarters. And so, even as the burning heate of this hill doth in no wise let the frutesfulnesse of the lād, the which bringeth forth the diuers kindes of good fruits, where as is a great temperatnesse of the aire, liuely springs and fair fountaines, also the sea that compasseth it, doth not quench this vehement heate, as rehearseth *Plinie* of *Chimera*, alwayes burning, and quengeth with earth or hay, being cast vpon it, but with water it is kindled.

Lib. 2. cap.
106.

Of Ethiopia. Cap. 16.

Although that many Cosmographers haue sufficiētly described the Countrey of *Ethiopia*, also among our writers, those the which haue made many faire nauigations by this coast of *Africa*, in many and farre Countreys, notwithstanding this shall not let, but that
according

according to my endenoz, I wil declare some secretes obserued in sailing by this saide coast into the great *America*. *Ethiopia* therfore extendeth so far, that it hath parte bothe of *Asia* and *Affrica*, and therfore they are deuided in two. That parte which is in *Affrica*, is named *India*, or *Leuant* of the red sea, and to the North part of *Egypt* & *Affrica* toward the South parte of the floud *Nigritis*, the which as we haue said, is called *Senega*. To the ponent it hath the whole parte of *Affrica*, the which extendeth to the banke side or bzinkes of the *West*. And so it hath ben named by the name of *Ethiops*, the sonne of *Vulcane*, the which befoze had many other names. Toward the *West* it is hilly, smally inhabited in the *East*, others set it out after this sorte folowing. There are two *Ethiops*, the one is vnder *Egypt* riche and large, and in the same is the *Ile Miroa*, great among those of *Nylle*, and of the same parte extending to the *East*, raigneth *Prestre Iohn*. The other part is not so well knowen nor discovered, it is of suche a greatnesse, sauing only by y borders of the sea. Others deuide it otherwise, that is to wit, the one parte being in *Asia*, and the other in *Affrica*, that now are called the *Indies* of *Leuant*, compassed with the red Sea in *Barbarie*, towardes the North, to the Countrey of *Libia* in *Egypt*. This countrey is very hilly, of the which y hills are *Bed*, *Iona*, *Barduta*, *Mescha*, *Lipha*. Some haue written that the first *Ethiopians* and *Egyptians*, among other were most rude & ignozant, leading a wild life euen as brute beasts, without lodging or remaining, but resting them wheras they wer benighted, worse than at this day do the *Masonists*. From the Equinoctiall toward the *Antartike*, ther is a great countrey of *Ethiopians*, y north great *Eliphats*, *Tigers*, *Rhinoceros*, beasts so named. There is another region bearing *Cynamon* betwene the armes of *Nylle*:
the

The Spreading
of Ethiopia.

Senega floud,
in times past
named Ni-
gritis.

The descrip-
tion of Ethio-
pia.

Miroa an
Ilande.

The newe founde Worlde

The realme of Etabecke, on bothe sides of Nylle, is inhabited with Christians. The others are named *Iekthiophages* living only with fishe, being in times past brought vnder the obedience and subiection of Alexander. The *Anthropophages* are neare to the hils of the Mone, and the rest extending from thence to Capricorne, and returning towarde the *Caape* of good hoppe, and inhabited with diuers and sundry people, hauing diuers similitudes and monstrous. Neuerthelesse they are esteemed to be y first bozne into the world, also the first that haue inuented religion and ceremonies, and therfore they were neuer vnder the yoke of subiection, but haue alwayes liued at libertie. It is a wonderfull thing to see the honoz and amitie that they beare to their King: for if it chaunce that he be griued in his body, his subiects or houthold seruants will be the like, esteeming it a thing unpertinent to remaine whole, and their King griued or offended.

The loue of the *Anthropophages* towards their King.

The greatest part of these people are al naked, bicause of the extreme heat of the Sunne, others couer their priue partes with certaine skinnnes, others couer halfe of their body, and others their whole body. *Meroa* is the head towne of *Ethiopia*, in the olde time it was named *Saba*, and since by *Cambises*, *Meroa*. There are diuers kinds of religion. Some are Idolaters, as hereafter shalbe declared, the others worship the Sunne when it riseth, but they despise the West. This Countrey aboundeth in miracles and wonders, it nourisheth toward *India* very great beastes, as great Dogges, Elephants, Rhinoceroses of a wonderfull height, Dragons, Basiliscus and others: furthermore, trees so hie that no Archer can shote to the toppe, with many other wonderfull things, as also *Plinie* reberseth in the seconde booke, the. xviij. Chapter of his naturall Historie. Their cozne is customably Mill and Barley, with

Meroa the chief towne of *Ethiopia*, aunciently named *Saba*.

With the which also they make a certaine drink, and they haue fewe other frutes and trees, sauing only certaine great *Palme* trees. They haue also in some places, good quantitie of precious stones moze than in other. Also it shal not be out of the way, to say that these people are very blacke, according as the heat is moze or lesse beheimet, and that that colour commeth of a superficiall action, being the great heate of the Sunne, the which is the cause also, y they are very fearfull. The heat of the aire being so violent, draweth out the natural heat of the heart, and other interioz parts, & therfoze they remain colde within being destitute of the naturall heate, and onely burned outwarde, as we may see in other things. The action of heat in what thing so euer it be, is no other thing than resolution or dissipation of the Elements, when it perseuereth and is violent, in suche sorte that the most subtillest Elements being consumed, there remaineth but y earthy part, keeping colour and consistence of the earth, as we see Ashes and burned wode. Then to the skin of this people so burned, there resteth but the earthy parte of the humoz, the others being dispersed which causeth the coulour. I said they were fearful, because of the inward coldnesse: soz hardinesse and manhode commeth not, but with a beheiment heate of the heart. The which causeth the Englishmen, & those that are vnder the North Pole, which contrary are cold without, but maruelous hot within, to be hardy, couragious, & full of great boldnesse. Therfoze these *Neigers* haue their heade curled, their teethe white, great lips, croked legges, the women vnconstant, with many other vices which wold be to long to reuerse: therfoze I wil leaue this to Philosophers. Let vs come to our purpose. These *Ethiopians* & *Indians* vse *Magike* because they haue many herbes & other things proper for

Why the Ethiopians, and other are blacke.

Indians and Ethiopians vse Magique.

The newe founde Worlde

that exercise. And it is certaine & true, that there is a certain *Sympathia* in things, and his *Antipathia*, the which cannot be knowen but by long experience. And bicause that we coasted a countrey somewhat far in this land, named *Ginney*, I thinke good to write therof particularly.

Of *Ginney*.

Cap. 17.

After that we had refreshed vs at *Caape verd*, it be-
Ahoued vs to passe further, hauing y^e wind at North-
east, maruelous fauourable for to conduced vs right
vnder the Equinoctiall line, the which we ought to passe;
but being come to the height of *Ginney*, lying in *Ethiopia*,
the winde became cleane contrary, bicause that in that
region, the windes be very vnconstant, with raine, tem-
pest, and thunder, so that the Nauigation on that coast is
very dangerous. Now the fourth day of September we
arrived into this Countrey of *Ginney*, on the West bo-
ders. But somewhat far within the lande, it is inhabited
with a very straunge people, bicause of their Idolatry &
darke ignorance. Before that this Countrey was disco-
uered, and the people knowen, it was thought that they
had liued like the *Ethiopians*, hauing the like manner of
religion of those of the higher *Ethiopia*, and of *Senega*; but
it is found cleane contrary, for all they that inhabite or
dwel from the said *Senega*, to the *Caape* of good hope, are
all Idolaters without the knowledge of god and his law.
And these people are so blinded and ignorant, that the
first thing that they make in the morning, be it birde, ser-
pent, or other wilde or tame beast, they take it with them
bearing it about them all the day, about what businesse
so euer they haue, as a God or protecto^r of their worke, if
they go a fishing in any of their litle boates of bark, they
will put it in one of the endes of the boate well wrapped
with some leaues, hauing an opinion and belueing that
it

The Inhabi-
tants of *Gin-
ney*, to the
Cape of good
hope, are all I-
dolaters.

it will bring them all the day good lucke, be it on lande or on water : neuerthelesse they beleeue in God, alleaging y^e he is there aboue immortall, but vnknowne, so; that he will not be knowne to them sensibly. The which erreure differeth nothing from the erro^r of the *Gentiles* in times past; that worshipped diuers Gods, vnder the coloure of Images and similitudes. But yet this is a thing worthy to be noted, though it be superstitious and abhominable; that these poore, ignorant, and brutishe men, had rather worship corruptible things, than to be reputed without a God. Diodorus the *Sicilian* writeth, that the *Ethiopian*s had the first knowledge of the fained gods, to whom they began to bow, and to sacrifice. Also Homer signifieth that Iupiter with other Gods went into *Ethiopia*, as well so; that they were there hono^red and sacrificed vnto, as so; the wholesomeesse of the Countrey. The like you haue of Castor and Pollux, the which going on the sea at the request of the *Greekes* against *Troy*, were vanished in the aire, and were neuer after seene againe, the which giueth opinion to some to thinke y^e they were rauished & placed among the starres of the Sea: also many name them the cleare starres of the sea, attributing their names Castor & Polux, to two fair & bright starres. The sayd people haue neither temples no; churches, no; other places appoynted so; sacrifice and prayer. Besides this, they are without comparison much moze wicked than those of *Barbarie* or *Affrica*, in such sort that the straungers dare not aborde them, no; set foote on land, but by pledges: otherwise they would take them, and handle them like slaues. These Villaines or wicked impes goe all naked, sauing some since the time that their Countrey hath bene somewhat frequented, haue wo^rne a little shirt of Cotten, or some suche thing, the which is brought them from other places.

Castor and Pollux, called the bright starres, and lanternes of the sea.

The maners and order of liuing of those of Ginney.

The newe founde Worlde

They make not so great trade with beastes, as in *Barbarie*: there is very fewe fruits, because of the drinnesse & extreme heat, for this region is vnder þe signe *Taurus*: they liue a good many yeares, and yet same not olde, so that a man of a .C. yeares olde, would be iudged with vs not a boue .xl. Þenerthelesse, they liue with the fleshe of wilde beastes, without sacking, roasting, or wel preparing of it: they haue also some fishe, and great aboundaunce of *Opysters*, moze larger some than halfe a fote, but they are moze dangerous to eate, than any other fishe, they cast a liqour like to milke, and yet the inhabitants eate thereof without any danger, and they vse as well salte water as freshe. They commonly make war with other nations: their weapones are bowes and arowes, as the other *Ethiopians* and *Affricans*. The women of this Countrey frequent the warre as much as the men, and they beare for the most part, a large buckle of fine gold or other mettall at their eares, lips, and also on their armes. The waters of this countrey are very dangerous, and also the aire is vnholosome, for that to my iudgement, the South winde being very hot and moist, and familiar in that countrey, is subiect to all kinde of putrefactions, the which we fele many times in this Countrey. And therefore they that of our Countrey, and of other Countreys of *Europe* that traualle to *Ginney*, cannot remaine there long, without receiuing some sicknesse, the which chaunced to vs, so many of our companie died, and others remained a long time sicke, and with great paine they recovered their health. For the which cause we remained not there long time. I will not omit that in *Ginney*, the fruit that is most ripe and common, and with the which the straungers of strange Countreys lade their ships, is named *Maniguetta*, being very good, and wel esteemed aboue other spices,

The aire of
Ginney, is vn-
holosome.

Maniguetta, a
fruit much e-
stemed among
spices.

with the which the *Portingalles* make a great trade. This fruit commeth vp in the fields like an Onion. The other that commeth from *Molucquer* and *Calicut*, is not so wel esteemed by a great deale. This people of *Ginney* trade with certaine *Barbariens* adiacent, golde and salt after a straunge fashion. There are certaine places ordained among them, where as eche one of his parte bringeth his Marchandise, those of *Ginney*, salte, and the others gold molten in lumpes, and without any other talke together, bicause of the small trust and confidence one of another, as the *Turkes* and *Arabians*, and some of *America* with their neighbors, they leaue in the place before spoken, the golde and the salte of eache part. This being done, these *Ethiopians* of *Ginney* if they finde there golde inough for their salt, they take it away, otherwise they leaue it, and let it lie. The which the other seeing that their golde wil not satisfie, they adde vnto it vntill that there be sufficient: then they beare away that, that to eche one doth appertaine. You shall vnderstande furthermoze, that the *Neigers* hitherwarde are moze ciuill and better nurtered than these of *Ginney*, bicause of the great resorte of Marchantes that trade thither: also they prouoke others to barter for their golde, for things of smal value, as knives, glasses, and suche like. Also the *Portingals* trade and bar- The trade of
Luoric. gaine with the *Mores* of *Ginney*, beside other things, for *Iuorie*, that we call *Eliphants tethe*. And one among others, shewed me that at one time they haue ladē twelue thousand of these tethe: among the which there was one found among the other, that wayed a hundred pounde waight: for as we haue sayd, the lande of *Ethiopia* nourisheth *Eliphantes*, the which they take at the chase, as we doe here wilde Boares, and so they eate the flesh, which many affirme to be very good: the which I had rather

belene

C.ij.

The newe founde Worlde

belcve than taste, or to stand disputing thereof. I will not therefore in this place stand to reason or set out the vertues and properties of this beast, the moste gentlest, and approaching to humaine reason than any other, seeing that this beast hath bene so muche celebrated of our elders, and also by those of our time: and knowing that Plinie, Aristotle, & many others have sufficiently treated thereof, and of his fleshe, the which some say is medicinable, and good against the Leprosie. The teethe that we call Guozie, dothe comfort the heart and the stomake, and it wil also helpe with all his substance, the parte or belly of the mother. I will not therefore wryte that which they haue wrytten, for that it is not to our purpose. Puertherlesse I will not leaue to speake that which I haue sene: the which is, if that they can get any yong Eliphantes, they teache them many pretie knackes. For this beast is very apt, and of a good vnderstanding.

Eliphāt, a beast
approching to
humaine reason.

Of the Equinoctiall line, and of the Ilandes of
S.Omer. Cap. 18.

Leaving therefore this parte of *Gynney* on our lefte hande, after we had stayed there but a while for the infection of the aire, as we haue before shewed, we kept our course, coasting alwayes to the height of the *Caape of Palmes*, and of that which is called the three popntes, where as runneth a faire Riuer, able to beare great shippes, by the reason whereof there is good trade all ouer the Countrey, and the which beareth golde and siluer abundantly in lumpes, and therefore the *Portingalles* haue landed there, and being in fauoure with the Inhabitantes, they haue builded there a faire Castle, the which

A riuer or flud
bearing Mines
of golde and
siluer.

which they haue named the *Pine Castle*: And not without
a cause, for their *Golde* is without comparison more fi-
ner than that of *Calicute*, or of *India America*. It is on
this side the Equinoctiall about three degrees and a halfe.
There is founde a riuer that commeth from the Moun-
taines of the Countrey named *Cania*, and another more Cania and Rhe-
gium rivers.
lesser, named *Rhegium*, the which beareth or bringeth ve-
ry good *Fishe*, also *Cocodrils* very daungerous, as *Nylle*,
and *Senega*, and they eate them as we doe *Wenson*. I
will not forget what was shewed me to haue bene sene
neare to the *Pine Castle*: a sea monster hauing the shape
of a man, that the flood had left on the shore, the which
was heard crie. In like case the female came with the
next flood, crying aloud, and sorrowing for the absence of
hir make: the which is a wonderfull and straunge thing.
By this may be knowen, that the Sea doeth nourish and
bring forth diuers, and straunge kinde of monsters, as
well as the land. Being now by our iourneys come euē
vnder the Equinoctiall, I minde not to passe any further,
without noting somewhat. This line Equinoctiall, or The descripti-
on of the E-
quinoctiall
line.
Circle Equinoctiall, or else Equator, is a trace imagined
of the Sunne by the midst of the world, the which deni-
eth in two equall partes, two times the yeare, that is to
wit, the fourth of September, and the twentieth of March,
and then the Sunne passeth directly by the Zenith of the
earth, and leaueth vs this imagined Circle, equall to the
Tropicks & others that may be iudged betwene the two
Poles, the Sunne going from the East to the West: it is
true that the sunne goeth al the yeare by the Ecliptike to
the Zodiacke, sauing on the dayes aboue named, & standeth
directly ouer them that inhabit there. Furthermore they
haue right course, without y one of the Poles be more ere-
cted than the other: the day & the night are to the equall, &
City. therefore

Two sea mo-
sters like to
man and wife.

The newe founde Worlde

From whence
commeth the
name Equi-
noctiall.

therefore they were named Equinoctiall, and according
as the Sunne doth depart from the one to y other Pole;
there is vnequalities of dayes and nights, and elevation
of the Pole. When the Sunne declining by litle and litle
from this point Equinoctiall, goeth by his Zodiake almost
to the Tropike of Capricorn, and passing no farther, cau-
seth the Solstice of winter: then returning, passeth by the
sayd Equinoctiall, till that he come to the signe of Cancer,
whereas is the Solstice of Sommer: therefore he maketh
vj. signes parting from the Equinoctiall to eche one of
these Tropikes. The elders haue esteemed this countrey
or Zone among the Tropikes to be inhabitable bicause
of the extreme heate, as those that are neare to the two
Poles, bicause of the colde. Neuerthelesse, within these
few yeares this Zone hath bene discovered by Pauiga-
tions, and inhabited for that it was found frutesfull, and
abounding in many good things (notwithstanding the
heat) as the Ilandes of S. Omer and others, of the which
we will speake hereafter. Some vnder this line cōparing
the coldnesse of the night, with the heate of the day, haue
taken this argument: that in that respect there might be
good temperatenesse, beside many other reasons y I omit
for this present. The heat that is there termed to me no
hotter than it is here at Midsummer. Furthermore there is
much tempest, thunder, lightnings and raines, & therefore
at the Ilandes of S. Omer, as also in a nother Iland na-
med the Ile of Kats, there is as much verdure or greene-
nesse as is possible. These Ilands vnder the Equinoctiall
line are marked in our cartes *Marins* S. Omer, or
S. Thomas, inhabited at this day by *Portingals*, although
that they be not so frutesfull as certaine others.

The tempe-
ratenesse of
the aire, vnder
the Equinocti-
all line.

The Ile of S.
Omer, or of
S. Thomas.

Also there is gathered a certain suger, but they trade
with the *Barbarians* and *Ethiopians*, Golde molten,
Pearles,

Pearles, Muske, Rhubarbe, Beastes, Byrdes and other things according to the countrey. Also in these Ilandes the seasons and times are vnequall and differing from other countries, the people moze subiect to sicknesse than they of the North part, the which difference & vnequalitie commeth of the Sunne, the which sheweth his qualities by the ayze being betwene him and vs. It passeth as euery one knoweth, two times the yere customably thereby, and then y^e Equinoctial descrieth him, in the monthes of Marche, and September. About this lyne is founde such abundance of fishes of sundry & diuers kindes, that it is a maruelous and a woderful thing to see them about water, and I haue heard them make such a noyse about the ships side, that we could not hear one another speke: whether this is bicause of y^e heat of the Sunne or for any other reasons, I leaue that to the Philosophers. There resteth now to shewe that euen about our Equinoctiall, I tasted the water the which was moze swæter & pleasant to drinke thā in other places, wheras it is very salt, though that many affirme the contrarie, iudging that it shoulde be rather moze salter, for that it dralweth to the lyne whereas the heate is most behement, knowing that from thence commeth the saltnesse of the sea, and therfore that shoulde be moze swæter that is towarde the Poles. I do verily thinke that from the one Pole to the other euen to the line, that as the ayze is not equally temperat, so in like case the water is not temperat. But vnder the lyne the temperatnesse of the water doeth folowe the temperatnesse of the ayze. Therefore there is a good reason, why the water in that part is moze swæter than in other places. Being passed this line, we found the sea moze and moze calmer and peaceable, keeping our course towarde the *Caape* of good hope.

Abundance
of diuers fishes
vnder the lyne.

The sea water
is swæter vnder
the Equino-
ctiall.

The newe founde Worlde

That not onely all that is vnder the lyne is inhabited,
but also al the worlde is inhabited contrary
to the opinion of our elders.

Cap.19.

Man hath
great desire to
knewe and se
things.

It is euidently sene howe greate the curiositie of men
is, either for a desire to knowe things, or for to attayne
to possessions, or else to auoyde Idlenesse, that they haue
hazarded them selues (as the wise man sayth, and beside
him the Poet Horace sayth in his Epistles) to all dan-
gers and tranel, for to eschew pouertie, to leade a more
quiet life without trouble or payne. Notwithstanding it
might be ynough for them to know and vnderstande that
the soneraygne workmaster, hath made with his owne
handes this worlde al rounde, so that the water hath ben
separated from the lande, to the ende that more commo-
diously euery one might inhabit in his proper Element,
or at the leasse in that place whereas he thought mosse
beste. Neuerthelesse not content with this, they would
knowe if it be all ouer inhabited. Notwithstanding for
such finding out, and diligence, I esteeme them for my
parte as much and rather more worthy of prayse, than
our late writers and Nauigators, for that they haue first
opened to vs these things. Other wise with greate payne
we could not haue knowen them nor comprehended: but
Thales, Pithagoras, Aristotle, and many others as well
Greekes as Latins haue sayde, that it is not possible that
all partes of the world should be inhabited, the one parte
for the greate and vnspportable heate, another parte for
the great and behemēt cold. Other Authoers diuiding the
world into two parts called *Hemispheres*, (one of $\frac{1}{2}$ which)
they say can in no wise be inhabited. But the other parte
in the which we are, muste of necessitie be inhabited.

And

The opinion
of many Phi-
losophers, that
say all the
world is not
inhabited.

And so of foure partes of the worlde they take away three, so that to their opinion there shoulde rest but two, that be habitable. And for the better vnderstanding thereof, I will declare this moze playner, minding therefoze to pzoone that al the worlde is inhabited. They suppose that there is five zones in all the worlde, by the which they will measure, and compasse all the earth, of the which two are colde, two temperate, and the other hot. And if you will know how they gather these five Zones, extende your lefte hande towarde the Sunne rysing, being the fingers spredde abzoade, and by this meane Probus Grammaticus dyd teach, or instructe. Then when you haue beheld the Sunne, thorough the lower parts of your fingers, bowe and bende them euery one in soyme or manner of a Circle. By the thumbe ye shall knowe the colde zone, which is the North, the which by the excessive coldenesse (as they doe affirme) is vnhabited. Neuerthelesse the experience hath shewed within felwe yeares, that all those partes well nere to our Pole, also vnder the *Paralezey Artike* ioyning to the *Hyperbores*, as *Scania*, *Dacea*, *Swetherlande*, *Gorlande*, *Norway*, *Denemarcke*, *Thilia*, *Lynonia*, *Pilapea*, *Pruse lande*, *Russia*, *Musconia*, *Ruthenie*, whereas there is nothing but Ice, and continual coldnesse, to benotwithstanding inhabited with frowarde and brutish men. The which to our English Marchantes is well ynough knowen. Therefore the Ancient wryters in this do greatly erre, & are not to be beleued, hauing onely spoken by gesse and thought, and not by experience. Let vs speake of the other zones: the other finger next to the thumbe, doeth signifie the temperat zone, the which is inhabited, & ertendeth to the troppicke of Cancer, though y in drawing nere it be moze hot

Five Zones by the which the worlde is measured.

The cold zone.

The temperat Zone.

than

The newe founde Worlde

than temperat, as that which is iustly in the midst, that is to know betwene this tropicke & the Pole. The thirde finger doeth represent the zone placed betwene the two tropickes named *Torrida*, bicause of the extreme heate of the Sunne, the which roseth and burneth by all, and therefore it was iudged inhabitable. The fourth finger is the other zone, temperated of the *Antipodes*, a meane betwene the tropicke of Capricorne, and the other Pole, the which is intabited. The fifth which is the little finger signifieth the other zone colde, the which in like case they haue esteemed vnhabited for the like reason as they alleged for the former Pole, of the which we may say as much as we haue sayde of the south parte, for the like reason is of bothe. After then that this rule or example is knowne, it is easily known what partes of the Worlde are inhabited, and which are not, according to the opiniõ of the Auncient wryters. Plinie, diminishing that which is inhabited, sayth, that of the five partes that are named zones, we muste take away three bicause they are not inhabited, the which hath bene shewed by the thumbe, the greate finger and the little finger. Also he taketh away al that occupieth the Weast sea. And in another place he writeth that y^e earth that is vnder y^e Zodiack, is onely inhabited. The causes that he allegeth why these three zones are vnhabited, is, the vehement colde, which for the farre distance & absence of the Sunne is in y^e Region of the two Poles, and the greate and extreme heate that is vnder the zone *Torrida*, is bicause of the continuall presence of the Sunne. As much doe our late Theologiās affirme and write. The contrary notwithstanding, may be shewed by the writings of these Authoꝝ before alleged, by the authoritie of Philosophers, specially of our tyme, by the witnessing of holy Scriptures, and then by
erpe,

experience which passeth all, the which by me hath bene made. Strabo, Mela, & Plinie, although that they disproue the zones, write neuerthelesse that there are men in *Ethiopia*, in the Ilande named by the elders *Aurea*, and also in the Ile *Tahroban*, *Malaca*, and *Zamotra*, vnder the zone *Torrida*: also that *Scandenania*, the hills *Hyperbores*, and the countrey adiacent nere to the North, of the which we haue befoze shewed, are peopled and inhabited although according to the saying of *Herodita*, these hills are directly vnder the Pole. The first that founde out the lande containned vnder the two temperat zones to be inhabited, as *Plutarche* writeth, was *Parmenides*.

The zone *Torrida* and hills *Hyperbores* are inhabited.

Many haue written that not onely the zone *Torrida*, may be inhabited, but also wel peopled. The which *Aucrois* proueth by the witnessing of *Aristotle*, in the fourth Chapter of his booke intituled, *of the worlde and of the firmament*. *Auicen* in the like case, in his second doctrine, and *Albertus Magnus*, in his sixte Chapter of the nature of Regions, effozing to proue by naturall reason, that this zone is inhabited, yea more profitable for our humane life than those vnder the tropickes. So that by this meanes we will conclude and say that it is better, more commodious, & more wholesome for our humane life, than any others. For euen as the colde is an enimie, so in like case the heate is friendly to our bodies, knowing that our life is nothing but heat and moysture, to the contrary death is colde and dainesse. By this therefore ye may knelue that all the earth is peopled, and is neuer without dwellers neither for colde, nor heate, but for barrenesse, and whereas it is vnfruitfull it may be inhabited, as I haue sene in *Arabia*, and in other countreys. Also man was created of God for that he might dwell and lyue in what parte of the worlde he woulde,

The zone *Torrida*, more commodious and whole some than the others.

were

The newe founde Worlde

were it hote, colde or temperate: for he him selfe sayde to our first parentes: Growe, increase and multiply. The experience furthermore teacheth, (as many times we haue sayde) howe large the worlde is, and commendable to all creatures, the which we may see by the continuall Nauigations on the sea, and by the long iourneys on the lande.

Of the multitude and diuers kindes of fishes
being vnder this lyne Equinoctial.

Cap. 20.

BEfore the departing out of our lyne, I thinke it good to declare particularly of the fish that is found about seven or eight leagues on this side and beyonde the lyne of diuers colours, and such a multitude, that it is not possible to number them, or to heape them together, the which are as a greate heape of coine in a barne. And ye shall note that among these fishes many haue folowed our ships more than thre hundreth leagues, specially the *Dorades*, of the which we will speake hereafter more at large. The *Marfouins* or sea Hogs, after that they had perceiued our ship from farre, dyd swimme a mayne against vs, the which gaue to the Mariners a certayne signe and forshewing of that parte from whence the winde ought to come, for these Sea beastes (say they) will swimme against one, and in a greate company as foure or fve hundreth together. This fish is named *Marfouin*, of *Maris fuis*, in Latine, which is as much to say as a sea Hog, bicause that he is like almoste to Hogs on the earth, for he hath the lyke grunt or noyse, and hath the snoute lyke the ende of a Canne, and on the

Marfouin and
why it is so
named.

the heade a certayne cundite or opening, by the which he pauneth or purgeth, even as the Whale. The Mariners take many of them with certayne gynnes of Iron being sharpe, and pointed at the ende and croked, and they doe eat but little thereof, hauing other better fish: but the liuer and lights is very good & delicate being bothe like, and also in taste to a Hogs harsielet. When they are taken, drawing toward their death they cast greatesighes as we see our countrey Hogs do when they are let bloude. The female bringeth but two at a tyme. It was therefore a wonderfull thing to see this greates number of fish making a maruelous greates noise without comparisson, the which some peraduenture will thinke strange and vncredible: but I will affirme it to be so, for that I sawe it. As I sayd before, that there is fish sound of al colours, red, as those who they named *Bonnites*, the others *Azure*, & like golde, shining brightier than fine *Azure*, as those named *Dorades*, others greene, gray, blacke. Yet I will not say, that out of the sea they shoulde kepe those colours. Plinie rehearseth that in *Spaine*, in a fountayne, the fish are of the coloure of golde, but out of the fountayne they are lyke to others, the which may come of the colour of the water, being so betwene our eye and the fishe, even as a glasse being of a greene or blew colour representeth the things that ar within of the same colour. Now to retourn to our *Dorade*, many as wel Ancients as others haue written of the nature of fishes, but very homelie, for that they haue not sene but hearde say, and specially of the *Dorade*, Aristotle writeth that she hath foure finnes, two aboue and two vnder, and that she maketh her pong ones in sommer, & y female remaineth hyd a certayne time, but he telleth not how long. Plinie to my iudgement, hath borrowed or lerned this of Aristotle,

A fountaine that sheweth fish lyke golde.

Aristotle and Plinie of the *Dorade*.

Lib. 6. cap. 16.

speaking

The newe founde Worlde

The descriptio
of the Dorade.

speaking of this fishe, saying that she hideth hir self in the sea a certayne time, but in passing further he hath defined this tyme to be when it is extreme hot, for that it cannot endure so greate a heate. There are founde great ones like Samons, others that are lesser: from the head to the tayle it hath a cresse and all that parte coloured lyke fine Azure, in such sorte that it is vnpossible to excogitate or thinke a moze sapper colour: the inferiour or lower parte shineth like fire golde and for this cause it was named Dorade, also of Aristotle, in his language χρυσόψαρος, that the interpretores call *Aurata*, and it is very fierce on the flying fish, the which she soloweth, and chaseth in the water, as the hounde chaseth a haare in the fieldes, for she leueth by pray, casting hir selfe hye aboue water after this flying fish, and if that she sayleth at one time she recouereth at another tyme. This fish soloweth our shippes the space of seuen wekes without once forsaking of them, yea night and day, vntill that she founde the sea vnseasony or not for hir nature. I knowe wel that this fish hath ben much celebrated and esteemed in tymes past among noble men, for that she is very delicate and pleasant, to eat. For we reade of Sergius, that founde the meanes to haue one brought to Rome, the which was serued at a banquet to the Emperour, wherelas it was meruelously esteemed. And since that tyme hath this fish Dorade, bene greatly esteemed among the Romaynes, so that there was no sumptuous banquet but that it was serued for a greate dayntie dish. And whereas this fish is scant in sommer, & harde to come by, Sergius the Senator, founde the meanes to kepe it with fode alive, to the ende that this fish shoulde not sayle them in no season: and for this curiositie it was named *Aurata*, or golden fish. This fish is in much better sauour in Winter than in Sommer, for al things haue their season.

Dorade the fish hath bene greatly esteemed in tymes past among the Romaines. Among these Dorades those were most set by that were brought from Tarenta being

season. Cornelius Celsus ordayned this fish to the sicke, specially, to those that had the Feuer or Ague, for it is light fish and not heauie, but may be well digested: there are found moze stroe in the West sea, thā in the East sea. Mozeouer all kinde of fishes are not found in euery place of the sea. Helops a singular fish is not found but onely about *Pamphilia*, *Ilus* and *Scaurus*, onely in the sea *Atlantike*, and so of many others. Alexander the great being in *Egypt* bought two *Dorades* for two marke of golde, for to proue if that they were so delicate and fine meate, as it was shewed him, so that there were two a lyue brought him from the West sea, to *Nemphis*, whereas he remained, as a Jewe being a *Phisitio*, shewd me by a *Historie* being at *Damaska* in *Siria*. Thus much gentle Reader I haue learned as touching the *Dorade*, for that thou shouldest see what the elders haue writtten thereof, and among others, my lord William Pellicier Bishop of *Mountpelier*, who hath treated of the nature of fishes as faithfully and truely, as any in our tyme.

made fat at the lake Licryn as witneseth Martiall in the thirde boke of his Epigrams.

Of an Ilande named the Ascention.

Cap. 21.

The twentie sixth day of October, being eight degrees beyonde our lyne Equinoctiall, we founde an Ilande not inhabited, the which at the firste we thought to name the Ile of Birdes, bicause of the great multitude of Birdes that are in the sayde Ilande, but looking in our carde *Marin*, we found that before tyme it was founde out by the *Portingals*, and named the Ile of the *Ascention*, bicause that on that day, they arived thither. We therefore seing those Birdes flying on the sea,

The Ile of the Ascention, and why it was so named.

F. j. made

The newe founde Worlde

Diuers kinds
of strange birds
and in great
number.

made vs to thinke that there was some Ilande nere hande, and the nêrer we came, we saue such a multitude of birdes of diuers sortes with coloured feathers, that the lyke was neuer sene in our tyme, the which came flying to our ships, and woulde resse vpon vs, so that we might take them with our handes, and with greate payne coulde we be ridde of them. For if one had stretched out his Arme they woulde haue rested vpon it, euen lyke tame birdes, and not one of them lyke to the birdes of our countrey, the which to some semeth incredible. Being castte of from our handes they flied not away, but let them selues be taken agayne as befoze.

Aponars
birdes.

Furthermoze in this Ilande there is a certayne kinde of greate birdes that I haue heard called Aponars, they haue little wings, and therefore they cannot flye. They are great and hye, lyke hearnshawes, the belly white and and the backe blacke as coie, the byll lyke to a cormorant, when they are killed they crye lyke hogs.

Caape of good
hast Ile of A-
ponards, and
why it is so na-
med.

I thought good to speake of this birde among others, for that there are founde a greate number of them in an Ilande lying towarde the *Caape*, of good *Spæde*, on the coste or borders of newe founde lande, the which was named the Ile of *Aponards*. Also there are such a multitude, that on a tyme thre greate ships of *Fraunce*, going to *Canada*, did lade eche of them twotymes their cockboates with these birdes on the brinke of the sayde Ilande, and it is no maiestrie to goe into the Iland and to driue them befoze them to their boates lyke shæpe. This therefore hath given me occasion to speake so much thereof. As touching the resse of the Ile of *Ascension*, it is indifferent faire and pleasant, being of circute six leagues, with mountaines garnished with faire græne trées, herbes, and floures. Not forgetting the
num

number of birdes, of the which we haue spoken; I suppose that if it were labored and filled with many others that are in the *Weste*, as well beyonde, as on this side the Equinoctiall, it woulde render as good profit, as *Tenedos*, *Lemnos*, *Metelin*, *Negrepont*, *Rhodes*, and *Candia*, or any others that are in the sea *Helisfont*; and the *Cyclades*: for in this greate *Weste* sea, there are *Ilandes* that are more then. 80. leagues compasse, and some lesse, among the which the greatestt parte are desert, and not inhabited. Nowe after that we had passed this *Ilande*, there dyd appeare foure starrs of a wonderful greatnesse made in manner of a crosse, neuerthelesse farre ynough from the Pole *Antartike*. The Mariners that sayle that way name them charets. Some of them thinke that among these is the South Starre, the which is fixed and immouable, as the North Starre that we call the lesser beare, the which was byd befoze that were vnder the Equator, and many others that are not sene at this side to the Northwarde.

The Ile of thascention not yet inhabited as many others.

Of the promentarie of good hope, and of many
secretes obserued in the same, likewise our
Ariuall to the Indies, America,
or Fraunce *Antartike*.

Cap. 22.

After that we haue passed the Equinoctiall lyne, and the *Ilande* of S. Homer, folowing the coaste of *Ethiopia*, the which is called *India Meridionall*, it behoued to folow our course, euē to the Tropike of winter, about the which time we discovered the great & famous

India Meridionall.

F.ij.

Promentarie

The newe founde Worlde

Caape of good
hope. why it is
called Lyon of
the sea. Rhino-
ceros or beasts
of Ethiopia.

Promontarie of good hope, the which the Pilots haue named *Lyon* of the sea, bicause that it is feared and rebowed, being so great and difficil. This *Caape* on bothe sides is compassed with two great mountaines and hils, of the which the one beholdeth the East, & the other the West. In this countrey are many beasts named *Rhinoceros*, for that they haue a horne vnder their snout. Some cal them *Oren* of *Ethiopia*. This beast is very monstrous, and keepeth perpetuall warre and hatred with the *Elephante*. And for this cause the *Romaines* haue taken great pleasure to make these two beastes fight, for a spectacle of greater nesse, chiefly at the creation of an Emperoure or some other high or greate magistrate: as they doe at this day marke *Beares*, *Bulls*, and *Lyons*. He is not altogether so high as the *Elephant*, nor such as we paynte him or set him out in our countrey. And that which moueth me to speake, is, that traveling from *Egypt* to *Arabia*, I sawe a very Auncient monument, whereas was engraued certayne figures of beastes in steede of letters as it was vsed in the olde time, among the which was the *Rhinoceros*, being without horne and mayles, not lyke as our painters setteth him out. This beaste for to prepare him selfe to fight, as *Plinie* rehearseth, sharpeneth his horne against a certayne stone, and alwayes draweth to the belly of this *Elephant*, for that it is the part of the body that is most softest. There is also great quantitie of wilde *Asses*, and another bearing a horne betwene bothe there eyes of two fote long. I sawe one being in the citie of *Alexandria*, that is in *Egypt*, that a *Lorde Turke* brought from *Melcha*, the which horne he sayde, had the lyke vertue agaynst popson as had the horne of an *Unicozne*. Aristotle calleth these
Asses

Asses with hozne, Asses of *India*. About this *Promentarie*, is the departing of the way to the *Casse* and the *Wleasse Indies*, for they that will goe to the *Casse Indies*, as to *Calicut*, *Tabrobane*, *Melinde*, *Cannonor* and others, they take on the left hande, coasting the *Ile* of *S. Laurence*, guiding the head of the ship to *Wleass* or *Southweass* hauing the winde at *Wleasse* *Southweasse*. This countrey of the *Casse Indies* extendeth so farre, that many iudge it to be the thirde parte of the worlde, *Mela*, and *Diodorus*, writeth y the sea compassing these *Indies*, from the South to the *Casse* is of such a greatnesse, that with much payne they can passe though the wind be fauorable in the space of fortie dayes, but I dare affirme twice fortie. This countrey therefore is on that side compassed with the sea, which bicause of that, is named, the *Indian* sea or *Indique* confining towardes the North to the hill *Cancafa*, and is named *India*, of a Riuer named *Indus*, as *Tartaria* of the Riuer *Tartar*, passing by the countrey of the greates King Chan. It is inhabited with people of diuers kinds as well in manners as in Religion. A great parte is vnder the obedience of *Prestre Iohn*, the which holdeth the *Christian* Fayth: the others are *Mahometists*, as we haue before shewed speaking of *Ethiopia*: and others are *Idolaters*. The other way at the departing of this *Cape* that is on the right hand, leadeth to *America*, the which we folowed hauing the wind good and fauorable, neuer thelesse we remayned a good long time on the water, as well for the distaunce of the places, as for the winde that afterwarde fell contrarie, the which made vs to lpynger euen to the eightene degrée of our lpyne, and then agayne it began to fauor vs. Before passing any farther I will shewe a thing that is worthy of memorie. Approching or drawyng nêre to *America*, within fiftie leagues we be-

The spreading
of East India.

Sea Indique.

A signe to the
Nauigants that
they drevve
nêre to Ame-
rica.

The newe founde Worlde

gan to smell the ayze of the lande, otherwysle than the smell of the sea, with such a swæte and pleasant smell of the Trees, Herbes, Fruits, and Floures of the countrey, that neuer balme were it the balme of *Egypte*, that euer smell swæter or pleasanter. Therefore I leaue you to thinke or iudge what greate ioye the poore Nauigantes had, although that of a long time before they had eaten no breade, also being out of hope to recouer any for their retourne. The next day which was the laste day of October about nine of the clocke in the morning, we discried the high hills of *Croistmouron*, although that was not the place whereas we pretended to goe, wherefore cossing the lande a thre or foure Leagues, not minding to descend a lande, being well enformed that the inhabitants there are allyed with the *Portingals*, and therefore for nothing we woulde aborde or descende there, keping on our way till the second of Nouember, that we arpyed to a certayne place named *Maqueb*, for to enquire of things, specially, of the King of *Portingals* Armye, whereas preparing our boates and barges, for to come a shore, and set fote on lande, there appeared foure olde men of the countrey, for that the yong men were gone to the warre, the which olde men at the firste, fled away thinking we had bene *Portingals*, their enemies, but the wing them a token of assurance in the ende they came nere vs. Neuerthelesse staying there not aboue foure and twentie houres, we hoysed sayle for to drawe towards *Caape de Frie*, distant from *Maqueb*, twentie five leagues.

This countrey is maruellous fayre, in tymes past inhabited by the *Portingals*, the which gaue it that name, which before was called *Gekan*, and there they reared a fozte,

The hills of
Croistmouron.

Maqueb.

Caape de Frie.

Gekan.

lost, minding there to remayne; for bicause of the goodnesse of the place. But within a shorte tyme after, for what cause I knowe not, but the *Barbarous* men of the countrey made them all to dye, and ate them by as they vse custumably their enimies. And at our arriuall they helde two *Portingals*, that they had taken in a little boate, and to them they thought to doe the lyke, to whom our comming was a pleasure, for by vs they were recovered out of the handes of these cruell inhabitantes. Pomponius Meleus, calleth this *Caape*, of which we speake, the front of *Africa*, for that beyonde it bendeth lyke an Angle, and retourneth by little and little into the North and East, there whercas is the ende of the mayne land and of *Africa*, of the which Ptolomeus had neuer any knowlege.

The maner of these Barbarous men is to ate their enimies.

This *Caape* also is the chiefe or heade of *Helwe Africa*, the which towarde *Capricorne*, extendeth to the mountaynes of *Habacia* and *Gaiacia*, the flat countrey is little inhabited, it is very brutish and Barbarous, yea monstrous, not that the men are so disformed as many haue written, as though that in their sleepe they had dreamed it, being not afrayde to affirme that there are people of whome their eares hang to their heeles, others with one eye in the foreheade as *Arismases*, others without heade, others hauing but one fote but of such a bzedth, that therewith they may shadowe them selues against the heate of the Summe, and they call them *Monomeres*, *Monosceles*, and *Sciapodes*, certaine others being ignorant doe write yet moze strangenesse yea: late writers, writing without iudgement reason or experience. I will not altogether denye the monstres, which are vnnaturall approued by the Philosophers,

F. iij. and

The newe founde Worlde

and affirmed by experience. But I doe impugne things that are so farre out of reason: let vs returne to our *Promentarie*. There is founde diuers kindes of dangerous beastes, & venomous, among others the Basiliscus, hurtfull to the inhabitants, also to the strangers and to those that go to fish on the Borders. This Basiliscus as every man may know, is a venomous beast, that killeth a man with his onely looke, the body about nine inches long, the head like fier, bpō ſ which ther is a white spot in maner of a crowne, the mouth red, & the rest of the face of blacke colour, the which I knowe by the skinne that I dyd see in the handes of an *Arabian*: he chaſeth alway all other Serpentes with his hissing (as Lucian sayth) for to remaine alone master of the fielde. To be short, I may say with Salust, that there dyeth more people by wilde beaſts in *Africa*, than by any other inconuenience. This much thought I good to speake by the way.

Of the Iland Madagascar, otherwise of S. Laurence.
Cap. 23.

THE great desire that I haue to let slip nothing that is necessarie and profitable to the Readers, bindeth me that I thinke it the office and duetie of a writer to treat of al things that partayne to his argument, without leauing one word out, the which thing hath stirred me by to set out in this place this Ilande so notable, hauing ſeuenty eight degrees of longitude, no minut, and of latitude aleuen degrees and thirtie minutes, very well peopled, and inhabited with blacke wilde men, (within a certayne time) the which kepe or holde the like maner of Religion as the *Mahometiſts*, some being Idolaters, but after another manner. It was firſt diſcouered by the

Portingals,

The fruitfull-
neſſe of the Ile
of S. Laurence.

Portingals, and named *S. Laurence*, and befoze *Madagafcar* in their language, rich and fruitfull of all things, for that it lieth weil. And also the trées bzing for the fruit of themselues without planting, grafting, setting or solowing: neuerthelesse their fruits are as good, swete and pleasant to eate, as if the trée had bene grafted. We see in our countrey that the fruits of the fields, that is to wit, those that the earth bringeth for the without laboring, is rude, wilde, soure, swete, and without any good tast, the others are contrary. Therfoze in this Island, is much better fruit than on the maine lande, although that it be vnder one Zone and temperatenesse, among the which there is one that they name in their language *Chicorin*, and the Trée that beareth them, is like to a fether trée of *Egypt*, or *Arabia*, as well in height as in leaues. The which fruit is scene here, the which the Shippes bzing, and we cal them *Nuts of India*, the which the Marchants holde deare, for they are very faire and proper to make bottels, for the wine being a certaine time in these vessels, hath a marvelous swete sinell and pleasaunt, bicause that the fruit hath a sinell like Muske. Furthermore, those that customably drinke in these cuppes or vessels, as I was enformed of a Jewe, are preserved from the head ache, & from the ache in the flankes, and prouoketh drine. The which being noted of *Plinie* and others, they say that al kinde of *Palmes*, are healthfull and good for many things. This fruit wherof we speake, is altogether good. The *Indians* & *Ethiopiens* being visited with sicknesse, pee the fruit, & drinke the iuice or liquoz, the which is white, like to milk, and therewith they are eased: also with this fruit, they make a kinde of sustenance, being mingled with certain meale of dried rootes or dried fishe, of the which they eate after that it is wel boiled together. This liquoz is not to

Chicorin, a fruit that we name nuts of India.

The newe founde Worlde

be kept long, but for the time that it may be kept, it is without comparison better for the partie that taketh it, than any kinde of conserues that may be found. And for the longer keeping of this fruit, they boile the liquoz, the which when it is colde, they put into vessels therfore appointed: others put therein Honey, to make it pleasaunt to drinke. The tree that beareth this fruit, is so tender, that if it be neuer so little touched or pricked with any sharpe or pointed thing, the iuice will come forth, the which is pleasant to drinke, and very proper to quench thirst. All these Ilands that are found on the coast of *Ethiopia*, as the Ile of *Prince*, hauing .35. degrees of longitude minute. 0. and of latitude minute. 0. *Mopata*, *Zonibar*, *Monfia*, *S. Apolin*, and *S. Thomas*, vnder the line are riche and fruitfull, almost all full of these *Palme trees*, and other trees bearing fruit, that are marvellous good. There are found diuers other kinde of *Palme trees* bearing fruit, although that not all, like those of *Egypt*, and in all the Indies of *America* and *Perou*, as well on the maine land, as in the Ilands are found of seuen sortes of *Palme trees*, all differing in fruit the one from the other. Among the which I haue found some that beare *Dates* good to cate, as those of *Egypt*, of *Arabia*, *Felicia* and of *Siria*. Moreover in this said Iland, are *Melons* of a marvellous greatnesse, being as great as a man may compass or embrace, of a ruddy coloure. Also there are some white, and others yellow, but muche more wholesomer than oures in *Europe*. There are also diuers kindes of good herbes and healthsome, among the which there is one, the which they name *Spagnin*, the which they vse for their woundes and sores, also against the biting of *Wipers* and other venemous beastes, for it draweth out the venime or poison. Furthermore there is founde great quantitie

The Ile of
Prince.

Seuen sortes of
Palme trees in
the Indies of
America.

Spagnin a
kind of herbe.

quantitie of good *Saunders* in the woodes and groues. As touching beastes wilde and tame, fishes and birdes, our *Iland* nozitheth of all sortes, and in as great quantitie as is possible. In the which *Iland* there is a straunge birde, made like a puttocke or rauenuous foule, the bill like a Hauke, hir eares hanging downe to hir throte, the fete very rough and full of fethers, being of a white shining coloure like to siluer, onely the fethers on hir head are blackishe. This birde is named in their language *Pa*, in the *Persian* tongue *Pie* or *Lege*, and this foule liueth with Serpents, of the which there are great quantitie, and of diuers kindes. Also there are other kinde of birdes not like to those in our Countrey. As for beastes, there are a great number of *Eliphants*, and beastes with one horne being of two kindes. Of the which the one is the *Asse* of *India*, hauing the foote not clouen, as those that are found in the land of *Persia*, the other is named *Orix* or clouen foote. There are no wilde *Asses*, but onely on the dry land. Whether y there be any *Unicoyns* I know not, but being at the *Indies* of *America*, certain of the *Indians* came to see vs aboue .lx. or .lxxx. leagues of: tohome as we did question with of many things, they shewed vs that in their countrey there was a great nuber of certain great beastes, like to a kinde of wilde colwes y they haue, hauing one only horne in their forehead, about a fadome long, but to say y they are *Unicoyns* I am not sure, hauing no perfect knowlodge therof. I haue before shewed y this countrey or *Iland* nozitheth great floze of serpents & *Lezards* of a maruelous greatnesse, y which are easily take wout dagers. Also y *Neigers* eat these *Lezards*, so do the *Indians* of *America*. There are lesser ones of y bignesse of a lege, that are very good and delicate to eat, beside many good fishe and foule, which they eate when they see time.

Pa a straunge
birde.

The *Asse* of
India, *Orix*.

Among

The newe founde Worlde

Gray Amber
very cordiall.

Among other secretes, bicause of the multitude of fishe, there are great store of Whales, out of the which the inhabitants of the Countrey draw Amber, the which many take to be gray Amber, a thing that is here very skat and precious. Also it is very hearty, and good to comfort the most notable partes of our humaine body: and with the same they make a great trade with straunge Marchauntes.

Of our arriual to Fraunce Antartike, otherwise
named America, to the place named Caape
Defria. Cap. 24.

Caape Defria.

Cahonin, a
drinke in A-
merica.

After that by deuine prouidence, with so many tra-
uailes common and ordinarie to so long a p[er]ui-
gation, we were come to the maine land, not so sone
as our heartes desired, which was the tenth day of No-
uember, and in stead of taking our rest, it behoued vs to
discouer & sake out proper places, to make or reare newe
siedges, being no lesse astonied or amazed, than the *Troy-
ans* were at their arriual into *Italie*. Hauing therefore
stayed but a while at the former place, where as we lan-
ded, as in the former Chapter we haue shewed, we sped
againe our sa-les, sailing towarde *Caape Defria*, wheras
we were well receiued of the *Indians* or wilde men of the
Countrey, shewing according to their manner, euident
signes of ioy: neuerthelesse we stayed ther but .iij. dayes,
they welcomed vs one after an other, according to their
custome, with this word *Carainbe*, which is as muche to
say as welcome, or ye are welcome. And so to shew their
god wils, one of their great *Morbicha Onassonb*, that
is to say, King, feasted vs with a kinde of meale made of
rootes, and with their *Cahonin*, which is a drinke made of
Mil,

Mill is named *Auaty*, and it is great like a pease: there is bothe white and blacke. And soꝛ to make this drinke, they let this *Mill* boile with other rotes, the which after it is boyled, hath a coloure like to Claret wine: and these *Indians* finde it so good, that therewith they will be dronken, as men will be with wine in our Countrey. It is thicke like to wine lees. Here I wil shew you a superstition that they vse, to make this drinke, after the straungest maner in the world. After that it hath boyled in earthen vessels made soꝛ that purpose, there shall come certaine virgins oꝛ maidens that shall chalwe oꝛ champe in their mouthes this *Mill* being so boyled oꝛ sodden, then they shall put it into a nother vessel therunto appointed, oꝛ if that a woman be called therto, she must first abstain certaine dayes from hir husband: otherwise they thinke that this *Byuerige* oꝛ drinke, will neuer come to good perfection. This being done, they will make it boyle againe, untill that it be purged oꝛ cleansed, as we see the wine boyling in the tunne: & then within certaine dayes after they drinke thereof. Now after that they had entertained vs after this sorte, they brought vs afterwarde to see a large stone of fine sate long oꝛ there about, in the which appeared certaine strokes of a rod oꝛ small wand, and the point of two sate, the which they affirme to be of their great *Caraibe*, whome they haue in as great reuerence, as the *Turks* haue Mahomet, soꝛ bicause (say they) that he hath giuen them the vse and knowledge of fire, likewise to plant rotes, soꝛ before they liued but with leaues, as doe the brute beastes. Being thus guided and led about by their King, we soꝛgate not diligently to know and visite the place, whereas among other commodities requisite and necessary, we founde that there was no freshe water to be had but far from thence, the which

The superstition of these Indians in making this drinke.

letted

The newe founde Worlde

Ganabara so
called, because
of the likenesse
to the lake.

so that we wayed our ankers, and hoisted by sailes to sail
to some other place, to the great displeasure of the *Indi-
ans* of that Countrey, that thought we wold haue stayed
a longer time, folowing the promise that we had made
them at our first arriuall. Therfore we sailed the space of
four dayes vntil the tenth, that we found this great ri-
uer of *Ganabara*, being so named of the inhabitants of
the Countrey, for that it is like to the lake, or otherwise
Ianaria, by those that first did discover it, being dissaunt
from the place from whence we departed. 30. leagues: and
by the way, the winde became contrary. Now therefore
that we had passed many little Ilands on that sea coast,
and the straight of our riuer being about a gunne shotte
broad, we were determined to enter in at that place or
straight, and with our barkes to take land, whereas in-
continently the inhabitants receiued vs very courteously,
and as hauing knowledge of our comming, they had re-
red a faire Palace according to the manner of the Coun-
trei, strewed & decked with leaues, and boughs of trees,
and swete smelling herbes, by a manner of hono^r, shew-
ing of their part great signes of ioy, inuitating vs to doe
the like. The most eldest which are as Kings and gouer-
nours, receiued vs one after an other, and with an admi-
ration they saluted vs in their language according to their
maner, and then they conducted vs to the place that they
had prepared for vs, to the which place they brought vs
bitailes of all sides, as meale made of a rote, which they
name *Manihot*, and other great & little rootes, very good
and pleasant to eate, and other things according to the
Countrey. So that being there arriued, after that we had
prayed and giuen thanks, (as the true Christian ought
to do, to him that had pacified the Sea and the windes)
to be short, to him that had shewed & giuen vs the mean
to

Manihot a
rote that the
wilde men vse
to eate.

to accomplis this voyage, we rested vs vpon the gréne
grasse: as the *Troyans* did after so many shipwracks and
tempests when that they met with the good Lady Dido,
but Virgill saith that they had good olde Wine, and not
faire water. After that we had rested there the space of
two moneths, & viewed as wel the Ilands as the maine
land: the Countrey was named *Farre about*, the which
by vs was discovered *Fraunce Antartike*, whereas we
found no place so proper and wel standing for to reare or
edifie a holde, as a litle Iland, cōtaining only one league
of circuit, lying almost at the original beginning of this
riuer which we haue before spoken of. The which Iland
with the holde that we there edified, was named *Ville-*
gagnon. This Iland is very pleasaunt, for that therein
groweth Cedar trees, and many swéete smelling Trees
that are gréne throughout the yeare. In déde there is no
fresh water to be had nère hand: neuerthelesse the Lord
of *Villegagnon* fortified himselte there, for to be sure and
out of danger of the wild men that will be sone offended,
and also against the *Portingals*, least they shold at any time
make thither, so that he strengthened himselte in the I-
land, as wel as was possible. Now as for vittails the *In-*
dians or wilde men brought vs thither suche as the land
or countrey bringeth forth: As fish or Menison and other
wilde beasts, for they nourish them priuily, as we do here
a dog or a cat. Also they brought vs meale of those rootes
of which we haue before shewed, hauing neither breade
nor wine. The which vittails we had for a smal value, as
little kniues, looking glasses, & nets to take fish. Moreover
among other things noted in this riuer, nere to the straight,
there is a lake that proceedeth out of a high stone or rock,
being of a maruelous heighth, being to loke to, as high as
the cloudes and very large, the which is a thing almoste

A pleasant and
comfortable
Iland, in the
which the
Lord of *Ville-*
gagnon forti-
fied him selfe.

A rocke from
whence proce-
deth a lake.

The newe founde Worlde

Uncredible. This rocke is enuironed or compassed with the Sea.

Of the fish that is in this great Riuer before named. Cap.26.

Before that I procede any further, I meane to treat particularly of the fish that is founde in the sayze Riuer of *Ganabara*, otherwise named *Ianaria*, which are in great abundance, amōg the which there are oysters, of which the shell shineth like fine pearles, & which oysters, the wild mē do commonly eate with other little fish that the children fish: and these oysters are like to those that beare pearles, of the which also there are founde in that countrey, but not so fine as those of *Calicut*, and other places in the Caste. Moreover these wilde men fish for other great fish, of the which there is great plenty. Their vse and maner to take them is, that they being naked in the water, be it fresh or salt, shote at them with their arrowes, to the which they are very expert, then they draw them out of the water, with a corde made of cotton or of the pille of some tree, or else the fish being dead, floateth of himself aboute the water. Among these fishes there is one very monstrous, the which they name in their language *Panapana*, lyke to a Dog fish, the skin whercof, is very rough: this fishe hath fire holes or spurgings on eche side of the throte like to a Lampyon, the head monstrous, and the eyes almost at the ende of the heade, so that from the one eye to the other, ther is distant a fote and a half: this fish is geason, notwithstanding the flesh is not so excellent to eate, for it hath the taste of a Dog fish. Moreover, there is in this floud or riuer, a great multitude of thornebacke & skaate fish, but not like to ours in *Eurepe*, they are twise as large and more longer, the head flat and long, at the ende of which there is two hornes, being a fote long.

Oysters ha-
ving pearles.

The maner of
these wild mē
to take fish.

Panapana a
kinde of fish.

A kinde of
thornebacke.

a p^{er}ce, and betwene these hornes are the eyes, and his
 taylor is two fote long, and slender like a Kats taylor: the
 wilde men of the countrey will not eate of them for no
 good, neither of the *Wortel*. For they imagin and think
 that euen as this fish is slowe in swimming, it wolde also
 make them heauie and slowe, by the which meanes they
 might be taken of their enemies, so that they coulde not
 runne, nor solow nimble the course. They name this fish
 in their language *Ineuonia*. The fish of this riuier gene-
 rally is good to eate, so is the sea fish that coasteth that
 countrey, but not so delicate as the fish vnder the lynes, &
 in other places of the sea. I will not forget nor leaue out
 now that I am in purpose of fish, to shewe a marvel-
 lous thing, and worthy of memorie. In this lande or
 countrey about the riuier before named, are trees growing
 on the sea borders or brynkes, couered with oysters al-
 wayes to the very top: you shall vnderstande, that when
 the sea swelleth, it casteth the floud very high, and far on
 the lande twise in .24. houres, so that the water couereth
 oftentimes these trees, so that the oysters being brought
 in by these springtydes, take holde, and close against the
 branches, being of an vncredible multitude, of the which
 when the wilde men minde to eat, they cut the branches
 of the tree being so charged and loden with oysters, as
 we doe here a branch of a pearre tree, being loden with
 pearres, the which they eate more commonly than greater
 oysters that are in the sea, for bicause (say they) that they
 are more wholesomer and haue a better taste, and that
 they wil not engender feuers, so sone as the others.

Ineuonia.

Trees bearing
 oysters.

Of America generally. Cap. 27.

NOWE that I haue treated particularly of the places
 wheras we did most remaine after that we had takē
 land & chiefly of y^e wheras the *Sieur of Villagagnon*, doeth
 inhab

G. y.

The newe founde Worlde

America not
known of the
Cosmogra-
phers in times
past.

Americus Ves-
putia did first
finde out A-
merica.

The lying of
America.

Inhabite with other French men euen at this day. Like-
wise of this most notable riuer which we name *Ianaria*,
the circumstances of the places, for that they lie in a land
discovered and found out in our time, therettesth nowe
to wright that, the which we haue learned & knowne for
the time that we remained ther. It is most true that this
land was not knowne to the writers in times past, nei-
ther yet to the auncient Cosmographers that haue deu-
ided the earth to be inhabited in three parts, *Europa*, *Asia*,
and *Affrica*, of the which they only had intelligence, but
I am sure that they had no knowledge therof, for if they
had knowe it, they wold haue noted it for the fourth part
of the world, for it is much more greater than any of the
others. This land by good right is called *America*, taking
name of him that first found it out, being named *Ameri-
cus Vesputia*, who was a very expert man in the Arte of
Navigation & in other high enterpises. But since him,
diuers men haue discovered the greatest parte lying to-
wards *Temistitan* vnto the Countrey of the Giants, and
the straight of *Magellan*. Why it shold be named *India*
I know not, but the East countrey that is named *India*,
hath taken his name of that notable floud or riuer *Indus*,
the which is very farre from *America*. It shall therfore
suffice to call it *America*, or *Fraunce Antartike*. It lieth
betwene the two Tropikes euen beyonde *Capricornus*,
the west side extending towards *Temistitan* and *Molu-
ques*, toward the South to the straight of *Magellan*, and
on bothe sides of the West sea and peaceable: true it is
that neare to *Darienna* and *Furna*, this Countrey is ve-
ry straight, for the sea on bothe sides entreth very farre
into the land. Nowe will I write of that parte which
we haue mosse knowne and frequented, which lieth a-
bout the Tropike *Brumall*, and yet beyond that it hathe
bene

bene and is inhabited at this day, besides the Chzistians that haue dwelled there since Americus time, with a marvelous strange wild and brutish people, without Faith, without Lawe, without Religion, and without any civillitie: but living like brute beasts, as nature hath brought them out, eating herbes and rootes, being alwayes naked as well women as men, untill such time as being more visited and frequented of Chzistians, they may peradventure leaue this brutish living, and lerne to live after a more civill and humayne manner. And therefore we ought greatly to praise our maker that hath illuminated our hartes, not leaving vs so brutishe as these poore wild men. As touching the grounde or lande of *America*, it is very fruitfull in trees bearing very excellent fruites with out labor or seede. And it is not to be doubted, if the land were tilled, it wold bring forth very good things, considering how it doth lye with sayre mountaynes and dales, rivers bearing very good fish, fat Ilandes likewise firme and mayne lande. At this day the *Spaniards* and the *Portingals* do inhabite and dwell in a great part thereof, the *Entilles* on the West sea, *Molukes* on the peaceable sea, from the mayne lande, unto *Darciena*, *Parias*, and *Palmaria*, the others more toward the South as in the land of *Bresill*, so much thought I good to write of this Countrey in generall.

What the inhabitants of America are.

America is a very fruitfull countrey.

What parte of America is inhabited by the Spaniards and Portingals.

Of the Americans Religion
Cap. 28.

WE have before shewed how that these poore people live without Religion, and without Lawe, the which is very true, but there is no creature living that is partaker of reason (so blinded) seeing the heauen

The newe founde Worlde

heauen, the earth, the Sunne, the Moone so ordayned, the sea, & the things that are dayly sene, but that will iudge these things to be made by the hande of some greater worckemaister than man. And therefore there is no Nation be they neuer so brutish, but that by their owne naturall reason haue some religion, and some cogitation of God: they all therefore confesse, that there is some power and soueraygntie: but what a one it is, selue there are that knowe it, and that hath caused the diuision of Religion. Some haue acknowledged the Sunne for so ueraigne, others the Moone, some others the Starres, & others otherwise, as Histories do recite. Nowe to our purpose, these wilde men of *America*, make mention and tel of a greate Lorde, whom they name in their language *Toupan*, the which they say is aboue, and maketh it rayne and thunder, but they haue not the meane to praye nor to honoꝝ him at one tyme or other, neither yet no place appointed. If one shew them of God, as I haue many times done, they will giue an attentiuē care thereunto with an admiration, and they will aske if it be not that Prophete that hath taught them to plante their great rootes, that they name *Herich*. And they haue heard say of their fathers, that befoze they had the knowledge of the rootes, they lyued but with herbes and wild rootes, like brute beasts: there was they say in their countrey a great *Charaiba*, that is to say a Prophete, which came to one of their yong maydes, & gaue hir certaine great rootes named *Herich*, shewing hir, that she shoulde cut them in peces, and then plante them in the earth, the which she did, and since they haue alwayes continued from father to sonne: the which roots haue so wel prospered, that now they haue so great abundance that they eate little other foode, and it is as common with them as breade is with vs,

The Religion
of the Ameri-
cans.

Toupan.

Herich rootes.

Charaiba.

ds. Of this roote I find two kindes of one greatnesse: the
 first when it is sodden or boiled becommeth yellow, & the
 other white, and these two kindes haue the leafe like to
 a mallow, it neuer beareth seede, and therefore these wild
 men do plant againe this roote, being cut in pées, so that
 they being replanted multiplie exceedingly. When that
 this countrey was firste discovered and founde out, as America first
discovered in
the yere. 1497.
 before we haue shewed, which was in the yere. 1497. by
 the commaundement of the King of *Castilia*, these wilde
 men being amased to see the Christians in the order as
 they had neuer before sene y like: likewise their maner,
 gesture and doings, they esteemed them as Prophets and
 honored them as Goddes, until they perceiued that they
 became sicke to dye, and to be subiect to the like passions
 that they were, then they began to dispraise them, and to
 intreate them worse than they were accustomed as they
 that afterwarde went thither *Spaniards* and *Portingals*:
 so that if they be angered, they force no moze to kill a *Chri-
 stian* and to eat him, than if it were one of theyr enemies:
 but this is in certayne places, and specially among the
Canibals, that lyue with none other thing, as we doe here The Canibals
are a people
that liue with
humaine flesh.
 with biese and mutton. Also they haue left calling them
Carabes or halfe Gods, and now they call them as in re-
 pzoche Mahira, the which was the name of one of theyr
 anciente Prophets, whom they did detest and abhor. As
 touching *Toupan*, they esteeme him greate, not resting in
 one place, but going about here and there, and they say
 that he declareth his greatest secretes to their Prophets.
 This therefore shal suffice for the Religion of these wild
 men, the which I knew and vnderstode by a french expo-
 sito, that had dwelled there ten yeaers, who vnderstode
 perfectly the language.

The newe founde Worlde

The maner and custome of the lyuing of these
Americans as well men as women.

Cap. 29.

Howe these
Americās liue.

WE haue here befoze shewed speaking of *Africa*, the which we costed in our Nauigation, that *Barbarians* and *Ethiopians*, and others in *India* went customably naked excepting their priuie partes, the which they couer with certayne bailes or apzons of cotton, or beastes skins, the which without comparison is moze tolerable than in our *Americans*, that liue all naked: even as they come out of their mothers wombe, as well men as women without any shame. If you woulde know whether they do it of indigencie, or for the extreme heate, I answer that they may make themselves cloathing of cotton as well as to make them beds thereof to rest in, either they might cloth them with beastes skins, as well as those of *Canada*, for they haue greate plenty of wild and tame, easy to be taken. They haue this opiniō, that being naked and without apparell, they are moze nimble and better disposed to all kynde of exercises.

Moreover if any tyme they be clad with any thyn and light shirte, the which they haue peraduenture gotten by greate payne: when they mete with their enemies they put it of befoze they set hande to their weapon (whose weapons) are a bowe and Arrowes, for they thinke this garment or shyfte woulde take away their dexteritie in their fight; also that they could not easily flye nor remoue their iointes befoze their enemies: yea they say that they shoulde be taken of their enemies by such garments. And therefore they had rather be naked, so ignorant are they and yll aduised. Neuerthelesse they are verie desirous of golwes, shirts, hats, and other clothing, and they esteeme them so precious and costly, that they will rather let them marre

marre & take harme, than once to weare them, leaſt that
by that meanes they ſhould hurt them. In *Dede* ſometimes
they will put them on when that they remaine at home,
drinking and making good chere after the death of their
parents and friends, or in ſome ſolemnity after that they
haue obtained victorie of their enimies. Moreover if that
they haue on any garment, they will put it off when that
they ſit downe on the ground, and caſte it on their ſhoul-
ders for feare of ſoyling of it. There are olde men & wo-
men among them, that hide their priuie partes with
leanes. Some haue ſaid that in *Europe* when it was firſt
inhabited, the men and women went all naked, only their
ſecrete parts couered, as we read of our firſt parents. Ne-
uertheſſe in that time the men liued longer than they
do in our age, being not ſubiect to ſo many diſeaſes as we
are, ſo that they haue affirmed that all men ought to goe
naked as *Adam* and *Eue* our firſt parents did, when they
were in *Paradiſe*. As touching this nakedneſſe, we finde
it not by Gods commaundment, I know that there are
certaine heretikes called *Adamians*, that mainteine this
nakedneſſe, the which ſect liued all naked, as theſe *Ame-*
ricans of which we ſpeake. And they aſſembled in their ſina-
gogs for to pray, all naked, and by this ye may know their
opinion to be falſe, for before the ſinns of *Adam* & *Eue*, as
it is ſhewed in the ſcripture, they were all naked; but af-
terward God gaue them garments of lether to couer their
nakedneſſe, as the *Canadians* uſe at this day. The which
error others haue maintained, as the *Turlupins* and the
Philophers named *Cyniques*, & whith alleage for their
reaſons, & do teach it publiſhly, that a man ought not to
hide that, which nature hath giuen him. By this ye may per-
ceiue that theſe heretikes are more impertinent, hauing had
the knowledge of things than our *Americans*. The Ro-

Adamians a
kinde of here-
tikes, that mai-
tained naked-
neſſe.

The opiniõ of
the *Turlupins*,
and the Philo-
ſophers of *Ci-*
niques, cõcer-
ning naked-
neſſe.

The newe founde Worlde

Julius Cæsar
did weare a
cap against the
order of the
Romaines.

~~m~~aines though they were very straunge in their liuinges;
yet they neuer remained naked. As touching y^e statues
and images, they were made and reared vp in their tem-
ples all naked, as Titus Liuius sheweth, hauing neither
hat nor coife vpon their heads: as we find of Caius Cæsar,
who being balde before, was wont to bring his hair that
grew behinde, forward for to couer his forehead: and there-
fore he had licence to weare a cap or coife on his head, for
to hide that parte of his head that was balde. So muche
thought I good to speake, treating of the wilde men of
America. Moreouer I haue seene those of *Peru* vse to
weare litle garments made of Cotton after their maner.
Also Plinie sheweth, that in the farther parte of the *East
Indies*, (for he neuer had no knowledge of *America*:) on y^e
borders of *Gangis*, there is a kinde of people cladde with
broad leaues, which people are of a litle stature. I wil say
moreouer as touching our wilde men, y^e they haue a very
feareful loke, bolde of speche, their language is short and
obscure, and yet more easier to learne than the *Turkische*
speche, and others of the *East* parts, the which I may as-
sume by experience. They take great pleasure to speake
distinctly, and to vaunt of the victories and triumphs that
they haue had ouer their enimies. The elders among the
will kepe their promise, and are more faithfull than the
yong men, & yet they are all subiect to theft, not that they
steale one from another, but if they finde a christian or a
straunger, they will rixe him (of their golde & siluer they
will take none) for they haue not the knowledge nor vse
therof, but their garments. They vse great threatnings,
specially when y^e they are angred, not only to smite but to
kil. Though they be vnciuil, yet are they prompt & ready
to do one seruice, yea for a litle rewarde, euen to guide a
straunger. l. or. ix. leagues into the Countrey for feare of
difficulties

difficulties and dangers, with other charitable and honest
 doers (more than among Christians.) Now these wilde
 men being naked, haue a tawny colour, the reason therof I leaue to the iudgement of naturall Philosophers, & why they are not so blacke as the *Neigers of Ethiopia.* The stature
 the rest, wel formed and proportioned of their members, and naturall
 but their eyes are euill made, that is, blacke and louring, colour of the
 and their loke like to the loke of a wilde beast: they are
 of a high stature, wel disposed, quicke & nimble, seldome
 griened with sicknesse, vnlesse they be hurt with arrowes
 in the warre,

The manner of their eating and drinking. Cap. 30.

It is easy to be knowne, y these wilde men of *America* The wilde men
 I haue no more ciuilitie in their eating, than in other liue without
 things, for as they haue no lawes to take the good, & to lawes.
 eschue the euil, even so they eat of al kinds of meats at al
 times and houres, without any other discretion. In daies
 they are of theselues superstitious, they will eat no beast
 nor fish, y is heauy or slow in going, but of all other light
 meats in running & flying, as Venison and such like, for
 bicause that they haue this opinion, that heauie meates
 wil hurte and anoy them when they should be assailed of
 their enemies. Also they wil eate no salte meates, nor yet
 permit their children to eate any. And when they see the
 Christian eate salt meates, they reprove them therfore as
 a thing impertinent, saying that such meates will shorten
 their liues: their ordinary meates are roasted after their
 manner, as Rats of diuers kinde, and great ones, a cer-
 taine kinde of *Coades* greater than oures, *Cocodrils*
 and others that they roast all whole, with the skin and
 the bowels, and this they vse without any difficultie,
 pea

The newe founde Worlde

The Lezard of
America,

peca these Cocodrills and great Lezards as great as a pig
of a month old, the which is a fine meat (as they say that
haue eate thereof.) These Lezards of *America* are so pri-
uie, that they will come neare vnto you, and take their
repast, if that you wil take it without feare or difficultie.
Their flesh is like a Chickens flesh, & they kil them with
shooting at them with their arrowes. The meates that
they boile, are Oysters and other shell fishe of the sea. In
taking of their fode, they obserue no houre, but all times
and houres that they feele them selues to haue a stomake
or appetite, be it in the night after their first slepe, they
will rise to eate, and then lay them downe to slepe. In

How these A-
mericans kepe
silence at their
meat.

their repast they kepe a marvellous silence, the which is
moze to be commended, than amongst vs that bable and
talke at our tables, they doe seethe and roast very well
their meate, and eate it measurably and not rashly, mo-
king vs that deuoure in steade of eating: they will not
drinke when they eate, nor eate when they drinke, so that
they will forbear drinke a whole day. When they make
their great bankets and solemnities, as when they haue
obtained some great victorie on their enemies, then they
wil sit drinking a whole day without eating. They make
drinkes of great *Mell* white and blacke, the which they
call in their language *Auary*. Neuerthelesse after that
they haue late drinking, being once departed the one
from the other, they will eate such as they can finde. The
poorest sorte liue moze with sea fishe, & other like meates
than with fleshe, they that are farre from the sea, do fishe
in riuers. Also they haue diuers kindes of frutes, as na-
ture bringeth them forth, & yet they liue long in health
and well disposed. Here you must note that our elders in
times past liued with fishe. The lawes of Triptolomeus,
as Xenophon wyrteth, did defend and forbid the *Athen-*

Auary a drink.

mens the vse of flesh. Therefore it is no strange thing for to liue with fish. Firſt in our *Europe*, and beſore that the ground was tilled, men lyued more hardly without flesh or fiſh, hauing not the meane to vse them, and yet not withſtanding they were ſtronger, and lyued the longer, being nothing ſo ſeminate as now in our age. Now theſe wilde men vse flesh and fiſh, as we haue beſore ſhewed. Some lye and eate in their beds, at the leaſt they ſit and eate in their beds, ſpecially the maiſter or chiefe of the family ſhalbe in his bed: and the others about him doing him ſeruiſe, as if nature had taught them to doe honoꝝ & reuerence to the aged.

The more delicate a man is nourished the lesse strength he hath.

Howeuer they haue this honeſty, that the firſt that hath taken any great praiſe, be it on water or lãd they wil diſtribute to euery one ſpecially to Chriſtians, if there be any, and they will requeſt and deſire them freely to eate therof, eſteming it a great iniurie if you reſuſe it. Alſo ſo ſome as you enter into their lodgings, they will aſke you in their language *Marabiſſer*, what is thy name: and you may be well aſſured, that if they once knowe it, they will neuer forget it, their memorie is ſo good. Where it *Cyrus* the King of *Persia*, *Cyneas* legate to the King *Pyrrhus*, *Metridates*, noꝝ *Ceſar*, the which *Plinie* writeth of, to haue bene of ſo good a memorie, and after you haue answered them, they will aſke you, *Marapipo*, what wilt thou ſay: and many other things.

Against the opinion of thoſe that thinke theſe wilde men to be all heary.

Cap. 31.

For becauſe that many haue this ſoliſh opinion, that thoſe people, whome we call wilde men, as they lyue

The newe founde Worlde

live in the woods and fields almost like to brate beasts, so in like manner they are beary all other their bodyes, as a Lion, a Beare, or such like. Also they are so pictured and painted in their tablets & clothes. To be short, in setting out a wilde man, they set him out all hairy, even from the head to the sole, the which is altogether false and untrue. I haue knowne some so obstinate; that they would affirme it with an othe, as those that had seene it of a truth. As for me I knowe and affirme the contrary, for that I haue seene it. The wilde men as well of the East Indies, as of *America*, come forth of their mothers wombe as faire and as well polished as oures of *Europe*. And if that haire grow by succession of time on any parte of their bodies, as it doeth to vs and others in what parte of the body so euer it be, they scratche it of with their nailles, saving only the haire of their heads, so greatly they doe detest and abhorre it, as wel women as men. And the hairs that growe on their browes, the women doe shave it of with a certaine herbe that cutteth like a raser: this herbe is like to Sage or Younge, that groweth by the water side. As touching the hair Amatoz, and their beards, they pluck it of, as wel as of the rest of the body. Within these few yeares they haue found the meane to make little pinssers, with the which they pull of their haire, for since that they haue bene frequented of Christians, they haue learned the way how to forge Iron. And therfore beleue not hereafter the common opinion of painters nor their doings in this poynt, for they haue libertie to paint things to their owne discretion, even as Poetes haue to forge and inuent lies. If it should chaunce that a childe should come forth of his mothers wombe hairy, & that the haire should grow & encrease all ouer his body, as the like hath bene seene in *Fraunce*, this were an accident of nature, as

A kinde of
herbe that cut-
teth like Steele.

If a childe should be borne with two heades or suchelike. These are not things so wonderfull and straunge, considering that Physicians can shew the reason. I haue sene a childe in *Normandie*, couered with scales like a Carpe. These are imperfections of nature, according to y^e Glose on the xij. Chapter of Esay, shewing of certaine monsters hauing the shape of men named Satires, liuing in the woodes, hairy like wilde beastes. And of this the writings of Poets are full of Satyres, Faunes, Pymphes, Dryades, Hamadryades, Dryades, and other kinde of monsters, the which at this day are not to be founde, as they were in times past: by the which meanes the Deuill sought to deceiue man, chaunging himselfe into a thousand similitudes and likenesses. But now that our Lord Iesus of his mercy hath reuealed himselfe to vs, these wicked spirits haue bene chased and driuen out, and hath giuen vs power to resist thē, as witneseth the holy scripture. Moreouer in *Affrica* are to be sene at this day certaine monsters disformed, for the reason that we haue before shewed in the beginning of this booke, with others that at this present I will leaue out. Furthermore as touching these *Americanes*, they make their haire grow as Monkes were wont to doe, the which passeth not their eares, they cut their haire off before, for this occasion as I haue bene enformed, for if they should weare their haire long before, and their beard long, it shold be occasion that they shold fall into the hands of their enemies, which wold take them by their haire and by their beard. Also they say that their ancestors haue shewed them, that to haue their head and beard thus cut and shauē, causeth them to haue a marvellous great audacitie and courage. It wold be thought, y^e if these wilde men haue frequented *Asia*, they shold haue learned this of the *Abantes*, y^e first found this inuention

A monstrous forme of a childe couered with scales.

Abantes a people in Asia.

The newe founde Worlde

The maner of
the Athenians. inuention of shauing or cutting of beare. For to be as
they say, more valiant and hardy among their enemies.
Also Plutarke sheweth in y^e life of Theseus, that y^e custome
of the *Athenians* was, that they that were constituted as
Tribunes in their common wealth, were bound to offer
the lockes or beare of their heades to the God in the Iland
of *Delphos*, so that Theseus hauing shaued the beare of,
on the forparte of his head was thereto prouoked by the
Abantes, a people of *Asia*. Moreover we find, that Ale-
xander the great, caused his men to take the *Macedoni-
ans* by the beare of their heade, and by their bearde: for
at that time there was no barbars for to poll and shauē,
and the firste barbars that were sene in *Italy*, came out
of *Sicily*. This much as touching the beare of these *Ame-
ricans*.

Of a tree named in the Americans tong
Genipat, with which they make
coloures. Cap. 32.

Genipat a tree,
and the fruite. Genipat is a tree, the which the wild mē of *America*
do greatly esteeme for the fruit that it beareth being
of the trees name, not that it is good to eate, but pro-
fitable to other things that they applie it too. It is like of
greatnesse and of colour to our peach, of the iuice wherof,
they make a certayne coloure, with the which sometimes
they coloure al their bodies. The more brutish men not
knowing the meane to drawe out the iuice or liquoz of
this fruit, are constrained to chew it, as if they would
swallow it downe, then they take it out & wring iuice out
with their handes, as you would wring water out of a
sponge, the which liquoz or iuice is as cleare as cristal, so
that when they are minded to make any enterpryse or
feat,

The maner
how to make
colour of this
tree Genipat.

feate, or to visite one another, and to make some Solemp-
 nitie, they wet all their bodies with this iuice or liqno, The maner of these wild roses to colour their bodies.
 and the moze it dozieth vpon them, the moze perfecter colour it attaineth. This colour is betwene an Azure and
 a blacke, and neuer in his perfect colour, vntill it haue
 bene the space of two dayes vpon their bodies, & so these
 poze people be as well content with that, as we be with
 Velvet or Sattin, or any other costly garment when we
 goe to a feast or a wedding. The women do moze oftner
 colour them selues therewith than men. Furthermoze
 ye shall note in this place, that if the men are minded to
 go ten or twelue leagues off to drinke or make good chere
 with their friendes, they will pille some kinde of Tree,
 where within shall be red, yelow, or some other colour
 and they will stampe it very small, and then they wil take
 gumme out of another tree, the which they name *Usub*, Vsub a kinde of Gumme.
 with the which they wil rub al their body ouer, although
 it be good for wounds and sores, as I haue sene by expe-
 rience, & then vpon this Gumme they wil poure of these
 coloures befoze shewed. Others in stede or for want of
 these trees or coloures, wil sow many little sethers toge-
 ther of all colours, some as red as fine scarlet, and others
 of other colours, & about their heads they will haue gar-
 lands of these sethers maruellous faire. This tree *Genipat*
 hath leaues like to a nut tree, and y fruit groweth at the
 end of the braunches one vpon another on a straunge fa-
 shion and maner. There is also a nother tree named *Ge-* An other tree named Genipat.
nipat, of which the fruit is greater, and good to eat. There
 is a nother secrete herbe which they name in their lan-
 guage *Petun*, the which most commonly they beare about
 them, for that they esteeme it maruellous profitable for Petun an herb, and howe it is vsed.
 many things, this herbe is like to our Buglos. They ga-
 ther this herbe very charely, and dry it within their little

The newe founde Worlde

cabanes or houses. Their maner to vse it, is this, they
wzappe a quantitie of this herbe being dry in a leafe of a
Palme tre which is very great, & so they make rolles of
the length of a cade, & than they fire the one end, and re-
ceiue the smoke therof by their nose and by their mouthe.
They say it is very holesome to clense & consume the su-
perfluous humors of the bzain. Moreover being taken af-
ter this sort, it kepeth the parties from hūger & thirst for
a time, therfore they vse it ordinarily. Also whē they haue
any secrete talke or counsel among them selues, they draw
this smoke, & then they speake. The which they do custo-
mably one after another in the warre, whereas it is very
needeful. The women vse it by no meanes. If that they
take too much of this perfume, it will make them light in
the head, as the smel or tast of strong wine. The christians
that do now inhabite there, are become very desirous of
this parfume, although y the first vse thereof is not with-
out danger, before that one is accustomed therto, for this
smoke causeth sweates & weakenesse, euen to fall into a
Syncope, the which I haue tried in my selfe. And it is not
so strange as it seemeth, for there are many other fruits
that offends the bzaine, though that the tast of them is
plesāt & good to eat. Plinie sheweth, that in *Lyncessis* ther
is a fountaine that maketh the people drunken, that take
therof, likewise an other of *Paphlagonia*. Some think this
not to be true, but altogether false, y which we haue spo-
ken as touching this herbe, as though nature coulde not
giue such power to things, yes truely muche more grea-
ter, also to beastes, according to the Countreys and Regi-
ons. Wherefore shold it then leaue this countrey void of
such a benefite, being temperate without comparison more
than other? And if there be any not content of this our
witnessing or affirmation, let him read *Herodita*, which
in

A fountaine at
Lyncessis, and
his propertie.

in his second booke, maketh mention of a people in *Affrica*, liuing only with herbe. Apian reherfeth that the *Parthians* being banished & driuen out of their Countrey by Marcus Anthonius, liued with a certaine herbe that toke away their memozy: neuerthelesse they had opinion that it did nozish the, though y in a short time after they died. Therfore ought not y story of our *Petur* be sou'd strange.

Of a tree named Paquouere. Cap. 33.

¶ Since that we are now come to the reherf of trees of our *America*, I think it good to set forth some, not for the amplifying of this woork, but for the great vertue and secretenesse of things, and for that there is found no such in our *Europe*, neither in *Asia* nor in *Affrica*. Therfore this tree that the wilde men name *Paquouere*, is peradventure the wonderfulest tree that euer was scene. It is not more higher from the ground to the braunches, than a fadome or there about, and of greatnesse as much as a man may gripe with both his hands, when that it is come to his full groweth. And the tree is so tender, that it may be easily cut with a knife. As touching the leaues, they are in breadth two foote, and of length a fadome, a foote and iiii. fingers, the which I affirme and assure of a truthe. I haue scene almost of that kinde, in *Egipt* and in *Damasco* returning from *Ierusalem*. Notwithstanding, the leaues are not halfe so great, as those of *America*, likewise there is great difference in y fruit, for y fruit is a good foote long, I meane the longest sort, & great like a Cucumber much like vnto it, as touching the proportion: this fruit which they name in their language *Pacoua*, is very good when it is come to his ripenesse, & of a good relish. The wilde men gather them before they be ripe, which fruit being gathered, they beare into their lodgings, as we doe our fruit.

The description
of a tree named
Paquouere.

Pacoua the
fruit.

The newe founde Worlde

It groweth on the tree by clusters, xxx. or xl. together, and close to another vpon litle branches neare to the trunk. And that which is moze to be maruelled at, this tree neuer beareth fruite but once. The greatestt parte of these wilde men that dwel far within the countrey, do nourish themselves with this fruit a good part of the yere, and of an other fruit that commeth vp in the fieldes, which they name *Hoyriri*, the which to loke on, would be iudged to grow on some tree. Notwithstanding it groweth in a certaine herbe that beareth leafe like to a Palme, as wel in the length as in largenesse, it groweth in the midst of the leaues very round, & within it be litle puts, of the which the kernell is white & good to eate, sauing that ouermuch therof, as wel as of other things, hurteth the braine. The which force & strengthe is in the *Coriander* seede, if it be not trimmed and dighted. Likewise if the other were so dressed & trimmed, it wold take away this vice. Notwithstanding the *Americanes* eat therof, chiefly y^e little childre. The fields arbery ful within two leagues of *Cap de Fria*, neare to the great marish grounds y^e we passed, after that we had set fote on land at our returne. This much wil I say by the way, that beside y^e fruit that we saw by y^e way, we found a *Cocodrill* dead of the greatnesse of a good calfe, that was come out of the marishes, & had ben ther killed, for they eat the flesh of them, also of great *Lizards*, of the which we haue befoze shewed: they name the in their language *Iacareabson*, & they are greater than those of *Nyll*. The people of the Countrey say, that there is a marishe being a. v. leagues compasse, on the side of *Pernomeri*, distant fro the line. x. degrees towards the *Canibals*, whereas there are certaine *Cocodrills* as great as oxen, that cast out a moztall smoke by their mouth, in suche sort, that if ye come neare them, they will goe neare to kill you, as they haue heard tell of their auncestors.

A dead Cocodrill.
Iacareabson.

In the place whereas groweth this fruite of which we speake, are a great number of Hares like to ours, but not so great, nor yet like in colour. There is also found another little beast named *Agoutin*, as great as a Hare, the haire like to a wilde Boze bristled, the head like the head of a great Rat, the eares and the nosel like to a Hare or Rat, the feete clouen like to a Hogge, and the taile not aboue a finger lengthe, they liue with fruites: also the wilde men nozise them for their pleasure, their fleshe is very good for to eate.

Howe these Americanes or wilde men doe disforme them selues, esteeming it a great glory. Cap. 34.

It is not sufficient for these wilde men to be naked, to paint their bodies, & to scratch and pluck of their haire: but also for to make them selues more disformed, they pearce their mouthes being yong with a sharp and pointed herbe, so that the hole encreaseth & groweth as their body, for they put therein a certain kind of fish, hauing the skin very hard, of which fish the greater end is within, & the lesser without (on the nether lippe.) When that they are great, ready to be married, they put into these holes great stones, being much like to the colour of an Emerauld, the which they doe so esteeme, that it is not easy to recouer any of them, without some great reward or present, for they are very rare and scant in their Countrey. Their neighbors & nie friends bzing these stones from an hie Mountain, that is in the countrey of the *Canibals*, the which they pollish with an other stone for y purpose, so cunningly, that it is not possible for the best & most expertest workman that is, to do it better. And I think ther might be found in this foresaid hil very Emeraulds: for I haue sene of these stones, that you could not discern from Emeraulds. These *Americanes* as I say, do disfigure the

A stone of the
coloure of an
Emerauld.

The newe founde Worlde

selues after this sort, & do disforme & mishape themselves
wth these holes & stoncs in their faces: in which they take
as great delite & pleasure as a L^ord or gentleman wil do
in a rich & p^{re}cious chaine of gold or som other Iewel: so
that among them that beareth the most, is esteemed their
King or greatest L^ord, and not only on their lippes and
mouth, but also on both sides the ch^{ee}ke: these stoncs that
the men cary, are as broad as an Angel or soueraine of
gold, and as thicke as a finger bredth, which letteth their
speache, so that one can skant vnderstand their speach, for
they speake as though their mouth wer ful of meat: wh^{en}
these stoncs are taken out, if that they speake, you shal see
them stauer at these holes, the which is a filthy and vgly
sight to behold. Also when these brutish beasts are dispo-
sed to mock, they wil put their t^ongues out of these holes,
the women & maidens are not so disformed. In dede they
haue hanging at their eares p^{re}ty litle stoncs and shels,
that they haue in the sea, also bracelets of certaine shels.
They esteeme much litle beades of glasse, y^e the frenchmen
haue caried thither. Bicause of their disformitie & chaun-
ging of their naturall colour, these men & women are for
the most part black, for that they colour themselves with
colours that they make of y^e fruit of trees, as we haue be-
fore shewed, they colour one an other. The women they
colour & deck the men, we do not read that other natiōs
haue done the like. We finde that the *Scythians* going to
the funerals of their friends, did painte their faces with
black. The women of *Turkey* do paint their nailes with
coloures red & blew, thinking by this to be moze fairer,
but not y^e rest of their body. I wil not here forget y^e these
women of *America* do not only paint their child^{ren}s faces
with black, but also their bodie, and that with diuers co-
lours, specially of one colour like to a vernishing, y^e which
colour wil continue the space of .iiij. dayes, & with y^e same
coloure.

colour the womē paint their legs, so y^e for to loke a far of,
you wold iudge them to be boſed with fine black kerſey.

Of viſions, dreames and illuſions, that theſe Americans
haue, and of the perſecution that they receiue
of wicked ſpirites. Cap. 35.

It is a wonderful thing, that theſe poze men although
they be not reaſonable, for y^e they are depriued frō the
right uſe of reaſō, and from the knowledge of God, are
ſubiect to many fantaſtical illuſions & perſecutiōs of wic-
ked ſpirites. We haue ſaid that beſoze the cōming of our
ſauio^r Jeſus Chriſt, we wer in like maner bered: for the
deuil ſtudieth onely to ſeducē that creature that hath no
knowledge of God. Euen ſo theſe poze *Americanes* do of-
tentimes ſee a wicked ſprite, ſometimes in one ſorme, &
ſometimes in an other, the which they name in their la-
guage *Agnan*, the which ſpirit perſecuteth them day and
night, not onely their ſoule, but alſo their body, beating
them, and doing them much iniury, ſo that you ſhal hear
them make a pitiful cry, ſaying in their language, (if there
be any chriſtian by o^r neare,) ſeeſt thou not *Agnan* y^e bea-
teth me, defend me if thou wilt that I ſhal ſerue thee, and
cut thy wood: for many times they wil trauail to the *Ba-
ſel* wood for a ſmal reward. Therefore in y^e night they wil
not goe out of their cabens o^r houſes, without bearing
fire with them, the which they ſay, is a ſoueraine defence
and remedy againſt their ennemie. And I thought that
it had bene a fable when it was ſhewed me firſt, but I
haue ſeene by experience this wicked ſprite to be driuen
out by a chriſtian, in inuocating & naming Jeſus Chriſt.
Alſo the people of *Ginney*, & of *Canada* are likewiſe to me^t
ted, chiefly in the woods, wheras they haue many viſions,
and they call this ſprite in their language *Grigri*. Further,

Why the A-
mericanes are
tormented of
wicked ſpirites

Agnan a cuill
ſprite in their
language.

Grigri.

The newe founde Worlde

The opinion
of the wilde
men, as tou-
ching their
naturall
dreames.

of reason, and of the knowledge of beritie, are easie to fall into many foolish errors. They note & obserue their dreames diligently, thinking that al that they haue dreamed, should sodainly come to passe. If they haue dreamed that they shall haue victorie of their enimies, or to be vanquished and overcome, you shall not persuaide them the contrary, but they beleue it assuredly, as we doe the Gospel. Of a truthe there be Philosophers which holde opinion, that some dreames wil naturally come to passe, according to the humors that raigne, or other dispositions of y^e body, as to dreame of fire, water, black things & suche like. But to belcue and affirme the other dreames, as those of these *Americans*, it is a thing impertinent, & contrary to the true religion of Iesus Christ: and to my iudgemēt so are al other. Macrobius in the dreame of Scipion, saith that some dreames come to passe, & happen bicause of the vanitie of y^e dreamers. Other dreames come of things that we haue too much apprehended. Others beside our *Americans*, do glue credit to dreames, as the *Lacedemonians*, the *Persians* & certaine others. These wilde men haue an other straunge opinion which is an abuse, they esteeme some among the to be very Prophets, whome they name in their lāguage *Pages*, to whome they declare their dreames, & the others do interprzte them, & they hold opinion that they tel truthe. These may be cōpared to Philon the first interprzeter of dreames, & to Trogus Pompeius, that therein was very excellent. I might here bzing in many things of dreames & diuinations, and what dreames are true or no. Likewise of their kinds & the causes therof, as we haue bene instructed of our elders. But for that it is repugnant to our religion, and for that defence is made to giue therto any credit, we wil leave it, and leane only to the holy scripture, and to that which is commaunded

Pages.
Prophets.

us, & therfore I wil speake therof no more: but sure I am that soz one y hitteth right, there are a numbze contrary. Let us returne to our wild men of *America*, they beare greate reuerence to these *Prophetes*, otherwise named *Pages* or *Charaibes*, which is to say, halfe Gods, and they Pages or Charaibes. are truely idolaters, euen as were the ancient *Gentiles*.

Of false Prophetes and Magicians, that are in this country of *America*, the which inuocate and cal vpon wicked spirites, and of a tree named *Ahouai*. Cap. 36.

This people being so far from the truthe, beside the persecution that they receiue of wicked spirits, their errours and dreames, yet are they so far out of reason that they worship the deuill, by the meane of some of his mynisters named *Pages*, of the which sorte we haue spoken already. These *Pages* or *Charaibes*, are men of a wicked lyfe, the which are giuen to serue the diuel soz to deceiue their neighbors. Such deceiuers soz to colour their wickednesse, and to be esteemed honozable among others, remayne not continually in one place, but they are vacabunds, wandering here and there, through the woodes and other places, and returning with others, at certayne houres, making them beleue that they haue conferred and counseled with the spzits, soz publike affaires, and that they must do so and so, or that this or that shall happen, and then they are receiued and intertayned honozably, being nourished and intertayned soz this their doing: and they esteeme them selues happie, that may remayne in their fauor and good grace, and giue or offer to them some presente. Likewise if it happen, that any of them haue indignation or quarrell against his neighbor, they come to these *Pages*, to the ende that they maye dys

What these pages and Charaibes are, and of their

with

The newe founde Worlde

With poyson him or them to whom they will euill. Among other things they helpe themselves with a treē named in their language *Ahouay*, bearing fruite venomous and mortal, the which is of the greatnesse of a little chestnut, and it is very poyson, specially the nut. The men for a light and little cause will gine ther eof to their wiues, being angred, and the women likewise to the men: likewise these wicked women when they are with childe, if their husbandes haue displeased them, they will take in stede of this fruite a certaine hearbe, for to make their fruit of their wombe to come befoze their time, this fruite being white with his nut, is made like this greke letter Δ Delta, and of this fruit the wild men when the nut or kernel is out, they make bells, and hang them on their legs, the which maketh as a great a noyse as the *Dozis* daunlers in our countrey. The wilde men wil in no wise giue of this fruite to strangers being fresh gathered, likewise they forbid their children in no wise to touch thereof befoze that the kernell be fallen away. This treē in heighth is lyke to our peare treē, the leafe of two or thze fingers long, and two fingers broad, being grēne or springing all the yeare long, the barcke is whitishe. When there is a bzaunche cut thereof, it rendzeth a white iuice or lyquo: almost like milk, the treē being cut it casteth a marvelous stinking smell, therfore the wilde men will put it to no vse, not to make therewith fier woode. I will forbeare here to set forth the properties of many trées, bearing frutes marvelous faire, neuertheless as much and rather moze venomous than this treē of which we speke. Furthermoze ye must note that the wild men haue these *Pages* in such honoz and reuerence, that they worship them or rather do Idolatry to them, specially when they returne from any place: ye shall see this people goe befoze them.

them prostrating them selues, and praying them, saying, Make that I be not sicke, that I die not, neither I nor my childzen, and such lyke thinges. And they wil answer, thou shalt not die, thou shalt not be sicke and such like. If it chaunce that these *Pages* speake not truthe, and that things happen otherwise then they haue predestinated, they make no difficultie to kill him or the, as vnworthy of that title and dignitie of *Pages*, euery Village nourisheth of them, some one, some two or thre, according to their greatnesse, and when it behoueth to knowe any greate thing, they vse certayne ceremonies and deuillthe inuocations, the which are made after this maner. First is made a newe lodging, in the which neuer man before hath dwelled, and there within they will reare or make a newe white bedde and cleane according to their maner. When they will cary into the sayde lodging greate quantitie of bittels, as *Cahouin*, which is their ordinarie drink made by a virgin of ten or twelue yeres of age, lykelwise of their foode made of rootes, the which they vse in steede of bread. So al things being thus prepared the people being assembled doe gupde this their gentle *Prophete* to this new lodging, wheras he shal remaine alone, after y a maide hath giue him water to wash withal, but ye must note, before this mysterie he must abstain from his wife the space of nyne dayes, being in the house alone: and the people gone a little backe, he lieth flatt downe on the bed, and beginneth to inuocate and call the wicked spirite for the space of an houre, and furthermore making his accustomed ceremonies, in such sorte that in the ende of his inuocations, the spirite commeth to him hissing, and whiffeling, as they say. Others haue shewed me, that thys wicked spirite commeth sometimes in the presence of all the people, though they

The ceremonies of these Prophetes to cal vpon the wicked spirit.

The newe founde Worlde

What the in-
corrogations
are that they
make to the
wicked spirit.

Houioulsira.

they see him not, but they heare a fearefull noyse, then they crye all with one voyce in their language, saying: we praye thee to tel the truthe to our Prophete, that sa- rieth for thee there within: their intzrogations is of their enimies, to knowe who shall haue the victorie, with the like answeres, that say, who shalbe taken and eaten of their enimies: who shal be hurte or offended with any wilde beaste or such lyke. Some of them among other things, shewed me that their Prophete had showed our comming. They call this spirite *Houioulsira*: this & many other things haue Christians affirmed me of, that had dwelled there a long tyme. And they neuer take any greate enterprize in hande, befoze they knowe the an- swere of their Prophete. When this mysterie is ac- complished, the Prophete commeth out, who being com- passed about with people, maketh a long narration vnto them, wherein he reherseth al that he hath hearde of this spirite: and God knoweth the grætings, rewardes and presentes that are made vnto him. The *Americans* haue not bene the firste that haue practised magike, but befoze them it hath bene common in many nations, vntill the comming of our Sauour Iesus Christe, whose presence did efface and ouertholue the power of Sathan, by the which meanes the deuill sought to begile and deceiue y^e world: it is not therfore without a cause, that it is for- bidden by the holy Scripture, yea by Gods own mouth. Of this *Magike*, we finde two chiefe & p^rincipal kinds, one is in hauing familiar and secrete talke with wicked spirites, who openeth & sheweth the most secretest things of nature in dede, the one is moze wicked than the o- ther, but they are bothe naught & full of curiositie. Why should we, seing that by the pzouidence of God we haue all things that to vs is necessary and nedefull, goe about

to

Two kinds
of Magike.

To seke out the secrets of nature and other things, which our Saviour Iesus Christe hath obserued to him selfe: such curiousnesse in vs, sheweth an vnperfect Iudgemēt, want of faith and true Religion, and yet the simple people that beleueth such things is most abused: Surely I cannot but maruell, specially in a countrey (where god and politike lawes are bled) why such filthy and wicked abuses be lefte unpunished, with a companie of olde witches, which put hearbes to armes, writings about neckes, with other mysteries and ceremonies, as to heale Feauers and other things, which are very Idolatrie, and worthy of greuous punishment. But at this day such wickednesse may be founde among those that are in Authority, of which sorte we should haue god counsell and iudgemente, but they themselues are firste blinde.

Against those
that beleue
forceries and
witchcraftes.

Therefore it is no maruel, if that the simple and ignorant be soone seduced, seeing that men of wisdome and grauitie, are so blinded. A blinded ignorance, wherefore serueth the holy Scripture? wherefore serueth Lawes & other good sciences, the which our Saviour Iesus Christe hath opened and shewed vnto vs, if we lyue in error & ignorance as doe these wilde men, and moze brutish than the very brute beasts? Neuerthelesse, we wil be esteemed, to know much, & make a large profession of vertue. And therefore it is not to be marueled at, if our elders not knowing the truthe are fallen into errors, seeking it by all meanes much lesse of these wilde men, of which we speake: but the vanitie of this worlde, shall cease when it pleaseth God. Now to our matter, we began to shew, that there is a kinde of *Magike* most damnable, that is called *Thurgia*, or *Goetia*, ful of enchantementes, wordes, ceremonies, and inuocations, hauing yet vnder hir certain other kindes, of the which as it is sayde, was inuen-

Thurgia a
dānable Ma-
gike.

The newe founde Worlde

Zabulus,
Which is the
right Magike.

What Magus
in the Persian
tong signifieth

Zalmoxis
Zorastria.

ter Zabulus. As touching the true and perfit *Magike*, the which is to seke and know heauenly things, to celebrate and honor God, it hath bene commended of many noble & graue personages, such had the three Kings that went to seke out Christe, and such *Magike*, is taken to be perfit and pure wisdom. The *Persians* woulde not receiue any into the dignitie of their Empire vnlesse he had lerneed this *Magike*, that is, if he were not wise. For *Magus* in their language is wise in oures, and σοφός in *Greeke* is *Sapiens* in *Latine*. Of the which was the inuentor as it is sayde Zalmoxis and Zorastria, not he that is so common, but he that was sonne to Oromasia. Also Plato in his *Alcibiades* saith, that he verily thinketh that the *Magike* of Zorastria, is no other thing, but to know and celebrate God, the which to know, and vnderstande he him self with Pithagoras, Empedocles, and Democrites, hazarded themselves bothe by sea and by lande, going into strange countries, for to learne and know this *Magike*. I knowe well that Plinie and many others haue enforced themselves to attaine thereto. As for me I thought good to speake thus much by the way, seeing it commeth now in purpose as touching our wilde men.

How these Americans beleue the soule to be
immortall. Cap. 37.

This poore people although they be ignozant & erre, yet their error and ignozance is moze to be borne with all, than the *Arians* of our tyme which being not content to haue bene created to the image and lykenesse of the eternal God, perfit aboue al creatures, against all scripture and miracles, they wil shew themselves like brute beastes without lawe or reason, and therefore because of their obstinate error, they shoulde be handled lyke beastes, for there is no beaste be he neuer so wilde
and

and brutish, but will obey and serue man, as the very image of God, the which we dayly see. But it will one day come to passe, that these wicked Imps shall well knowe that there resteth somewhat after the death of this worlde that at the later day shall appeare before the maiestie of God, there to giue account of their wicked and damnable error. Nowe therefore these poore people do thinke & soule to be immortall, the which they name in theyr language *Cherepicouare*, the which I knewe in asking of them what became of their soule when they were deade. The soules sayde they of them that haue valiantly faught with their enimies, goeth with many other soules to places of pleasure, goodly woods, gardens, and orchardes, but to the contrarie those that haue not well defended their countrey nor resisted their enimies shall goe with *Agnan*, that is, to the wicked spirite that tormented them. On a tyme I boldened my self to aske or inquire of a greate King of that countrey as touching the immortalitie of the soule, who was come aboue thirtie leagues of, to see vs, but he answered me fiercely in his language these words. Knowest thou not sayd he that after we be dead, our soules go into a far countrey where as they be sounde altogether in sayre & goodly places, as our Prophets doe say that visit them oftentimes & speke vnto them, the which opinion they beleue and holde of a truthe. Another tyme we went to visit another greate King of that countrey named *Pindahouson*, whome we founde sicke in his bed of an Ague, who among other things demaunded of me what became of the soules of our friendes, and others when they dyed, and I made answer that they went with *Toupan*, the which he dyd easily beleue, vpon the which he answered me these wordes: come hether sayde he, I haue hearde thee
speake

Cherepicouare
The opinion
of the wilde
men on the
immortalitie
of the soule.

Pindahouson
a King in the
wilde countrey.

The newe founde Worlde

This Toupan
is to be vnder-
stande, the
almighty God

The supersti-
tion of the
wilde men.

speake much of *Toupan*, that can doe all things, speake to him for me that I be healed, and if I can be made whole, I will giue thee many faire gifts, yea I wil be clad, and arrayed as thou art, beare such a greate bearde, and ho- nor *Toupan*, as thou doest. And in dede when that he was whole, the Lorde of *Villegagnon* was determined to haue him baptized, and therefore he kept him alwayes with him. They haue another folish opinion, the which is, that being on the water, be it sea or Riuer, for to goe against their enemies, if that in the meane time there arise a tempest or rage on the water, as many times ther doth, they thinke that it cometh of the soules of their parents or friends, but wherefore they cannot tell, and for to appease the tempest they cast some thing into the water; in toke of a present or offering, thinking by this meanes to appease the windes: Furthermoze, when any of them die, be he King or other, befoze that they lay them in their graue, if that there be any that hath any thing belonging or partayning to the dead body, they will not kepe it backe, but wil bring it and deliuer it openly, & restore it befoze them all, for to be put into the earth with him: or therwise they doe thinke, that the soule after that it is separated from the body, wil come and molest them that kepe their goodes. I woulde to God, that many amongst vs were of the lyke opinion, (I meane without error) then would they not kepe backe deade mens goodes, from poore orphelins and others. Now they hauing restored to the deade man that which is his, he is surely bounde with ropes of cotton, and of the pithe of trees, so that it is vnpossible as they thinke for him to reuine and come againe, the which they doe greatly feare, saying, that to the elders it hath so chaunced, and that hath made them since to loke better to it.

How

How these wilde men make warre one against another, specially against those whome they name *Margageas* and *Thabaiars*. Also of a tree which they name *Hayri*, of the which they make their weapons for warre.

Cap. 38.

These people of *America* are greate quarrellers against their neighbors, chiefly against those whome they name in their language *Margageas*, & *Thabaiars*, & hauing no other meane to appease their quarrell, they fight cruelly one with another: They gather together vpon a. 6000. men, sometymes ten or. 12000. village against village, or otherwise as they do meete, the like do those of *Perou* and the *Canibals*. And befoze that they execute any greate enterprize, be it in warre or otherwise, they assemble and come together, chiefly the eldest sorte, without their wiues or children, with such a grace and modesty, that they wil speake one after another, and he that speaketh shal be heard with attētiue silence, who hauing declared his minde, giueth place to another, and so following in order, the Auditoz sit downe on the earth, vnlesse it be some ancient men, that lye on their beds, the which considering with my selfe, commeth to my remembrance the moste commendable custome of the gouernors of *Thebes*, an ancient Citie in *Grecia*, the which for to consult together of the affaires of the common welth would alwayes sit downe vpon the ground: the which maner of doing is esteemed an argument of prudence. Furthermore it is a strange thing that these *Americans* do neuer make amongst them any faction or concozde, though that their hatred be great, as other nations do be they neuer so cruel & barbarous, as the *Turkes*, *Moores*, and *Arabians*: and

The newe founde Worlde

I thinke that if *Theseus*, the first inuenter of peace among the *Greekes*, were among them, he shoulde be more troubled, than euer he was. This people haue certain sleights of warre to trap one another, as well as in other places. Therefore these *Americans* haue perpetuall enimitie one against another at all tymes against their neighbors befoze thewed, seeking their enemies, and fighting as furiously together as is possible, the which causeth eache village to fortifie, & to make themselues strong with people and weapons. They will assemble together on the nights in greate number for to kepe watche and warde. For they are wonte to skirmish together, more on nightes than on dayes: If that they haue knowledge therof befoze hande, or otherwise do suspecte the comming of their enemies, they wil plante in the grounde rounde about their lodgings the compasse of a bowe shot, sharp pointed pins of wood, the which are so set in the earth, that they are scāt perceiued: this kind of policie they vse to gal & pierce the feet of their enemies, which are al bare and naked, as well as the rest of their bodies, to the ende that by this meanes they might intangle their enemies for to kill some, others for to take prisoners. It is a greate honor to them, the which departe out of their countrey, for to assaile their enemies on the borders: and when that they haue taken many of their enemies prisoners in theyr countries, he that hath taken most prisoners, is honored and celebrated among others, as a great king or a great Lord, when he hath most killed, and when they meane sodainly to assaile a towne or village, they wil hide themselves in the woodes lyke *Foxes*, lurking there for a certayne tyme, until they haue espied the tyme and vantage to come forth sodainly to beset their enemies. When they be come to a village, they know the meane to set fer ther

en,

on, for to make them come forth with their wiues & children, bag and baggage: being come forth, they assaile one another shooting of their arrowes: also with their *S*pades & *S*wordes of wood, that to behold them it is a good pastime: they wil bite one another wth their teeth in all places wheras they cā take hold, shewing sometymes the bones of those whome they haue vanquished and ouercome befoze times in the warrs, and eaten: to be short, they do y^e worst they can to feare & anger their enemies. Some ye shall see take prisoners boūd & manacled like theues. And when those returne from warrefare in their owne countries (vanquishers). God knoweth the noyse and pastime that they make. The women solow their husbands to the warres, not for to fight as the *Amazoness* doe, but for to minister to their husbands fode and other necessities, requisite in the warres: for sometymes they make iorneyes of fīue or six moneths befoze they returne: he that is greatest among them, hath moste wiues to serue him. And when they make any greate iorney, they set fire on their houses, and if they haue any good thing, they hide it vnder the ground vntill their returne. Their bittels that they haue is such as the lande beareth, that is, rootes very delicate and pleasant to eate, and flesh of wild beastes, and fīsh dried in the smoke: their beds of cotton are carried with them: the men beare nothing but bowes and arrowes in their handes: their weapons are also greate *S*wordes and Clubs of wood very heavy: their bowes are as long as oure bowes in Englande: their arrowes are made pointed, some of Canes that growe on the Sea coast, and others are made of a kynde of woodde named *Hayri*, bearing leafe lyke to a *Palme* tree, the whiche is of the coloure of blacke *Marble*: Hair, a tree.

The newe founde Worlde

Hornebeame
a tree.

therefoze many say it is hoznebeame, but it semeth to me otherwise, for the right and perfect hoznebeame is moze shining. Furthermoze the Hoznebeame treē is not lyke this, for this is very thorney al ouer. The best Hoznebeam is to be had in *Calicut*, and in *Ethiopia*. This woo is so heauie, that it sincketh to the bottome of the water lyke Iron, therefoze these wilde men make therewith their swordes and clubs, to fight with in the warres. It beareth a great fruit, somewhat pointed at one of the endes, within it a whit kernel, of y^e which fruit I haue bzought home with me a greate many. Besides this the wild men make faire collers of this woode: also it is so harde and tough as I haue before shewed, that y^e arrowes that there with are made, are so strong that it wil pearce a good coze selet or Harneis: their thirde weapō or defence is a great buckeler, the which they vse in the warres, it is very lōg, made of the skin of a beast, like in colour to the Peate or Dren in our countrey, & so diuers in colours. The bucklers are of such strength as the bucklers *Barcellonays*, so that they wil beare out the shot of a handgunne. And as touching handguns, many of them haue and carpe with them to the warres, the which the Christians haue giuē them, but they knowe not howe to vse them, but oftentimes they shote them of anely for to fear their enemies.

The buckler
that they vse.

Their maner of fighting as well on the
lande, as on the water.

Cap. 39.

The cause why
the wilde men
fight one a-
gainst another

If you aske me why these wilde men make warre one against another, saying that they are not greater Lords one than another, also for y^e they do not esteeme worldly riches, & that the earth bringeth forth moze than serueth their

their necessitie, you shal vnderstand that the cause of their warre is euill ynough grounded, it is onely a desire of vengeance; that they haue without any other reason or cause, but euē like brute beasts, that cannot agree one wth another by no honest meane: & to conclude, they say, that they haue bene alwayes their mortall enemies. They mete together then as we haue sayde before, in greate numbers, soz to go and finde out their enemies, (if that they haue receiued any iniurie before hand) whereas they mete together, & shote one at another, & after they ioine together, taking holde of their heade, eares, & biting one another by the armes, yea buffetting one another with their fistes: There is no speaking of horse. They are very obstinate and couragious, in such sorte, that before they ioine to fight, being separated one from another the space of gunne shot, sometimes soz the space of a whole day or two, they wil behalde, & threaten one another, shewing angrie, cruell and fearefull lookes, shouting and making such a terrible noyse, that ye could not here God thunder: also shewing their affections by signes with their armes and handes holding them vp, and shaking their swordes and clubs of woodde at their enemies. We are say they, baliant and hardy, we haue eaten your parentes, also we we will eate you, with many other threatnings. In this they obserue (in my iudgement) the ancient custome that the *Romaynes* vsed in their warres, who before they entred into battell made greate boastes and crakes, with greate cryes and larums, the which since hath bene vsed among the *Galles* in their warres, as *Titus Liuius* rehearseth, bothe the which doings I thinke differeth much frō the doings of the *Achaians*, of the which *Homer* speaketh of, soz that they being redy to giue battaile to

The wilde men
obstinate and
couragious.

The newe founde Worlde

The custome
of the Ameri-
cans is to eate
their enimies.

A prouerbe.

The inhabi-
tants of Mor-
pion are eni-
mies to those
of Ianaria.
Almadies
made of the
bark of a
tree.

The supersti-
tion of the
men in taking

their enimies would make no noyse, but kept themselves from speaking. The greatest vengeance that these wilde men vse, and that semeth to them moste cruell, is to eate their enimies. When that they haue taken any in the warres, if they be not strong ynough to cary them away, then if that they can befoze any succoꝝ come, they wil cut of their legs & armes, & befoze they wil leaue them, they will eat them, oꝛ at the least euery one wil cary a piece a- waye little oꝛ much: if they can get any prisoners, that they may without danger leade into their countrey, they wil in like maner eat them. The ancient *Turkes, Moores,* and *Barbarians*, vsed in times past almost the like maner, (so that yet remaineth this prouerbe, I woulde I had eaten his harte with salt:) they vse almost lyke weapons as our wild men do, but *Christians* haue forged foꝛ them and haue taught them to forge Armoꝝ, with the which we our selues are now beate, and it is in dout that they will doe the lyke to these *Americans* and others. Fur- thermoze this poꝛe people doe venture them selues vpon the water, foꝛ to finde out their enimies, as those of the great riuer of *Ianaria*, against those of *Morpion*, in which place doe inhabit the *Portingals*, enimies to the *French- men*, as the wilde men of that same place are enimies to those of *Ianaria*: the vessels that they vse on the water, are little Almadies oꝛ boates made of the bark of trees, without nayles oꝛ wooden pins, being in length fine oꝛ six sabome and thye foote brode. And you shall vnderstand that they couet not to haue them greater, thinking that then they coulde not make them rowe faste, foꝛ to escape oꝛ foꝛ to solowe theyꝝ enimie. They holde a foolish opinion and superstitious to vnbarke these trees, that day that they doe take of the bark, the which is done

such

men from the roote to the top, they will neither drinke of the barkes nor eat, feareing (as they say) that otherwise there would of the trees.
happen vnto them some misfortune on the water. These vessels being thus made, they will set a floate fise or sixe scoze of them, and in euery one fortie or fiftymen and women, the women serue to cast out of these little boats the water that commeth in many tymes with a little dish made of the frute of some tree, the men are assured therein hauing their weapons, and rowe a long by the banks sides, and if they finde a village by the way, they will set fote on lande and spoyle it, putting it to fire and sword, (if that they ouercome it.) A litle before our ariuall those *Americans* that are our friendes, had taken on the sea a little barcke of *Portingals*, being harde by the shoze in some place, but what resistance so euer they made aswell with their gunnes as otherwise, neuerthelesse they were taken and the men eaten, saving a fewe that we ransomed, and bought at our ariuall. By this ye may knowe that the wilde men that are resident, where the *Portingals* be, are enimies to the wilde men, that inhabit where the *Frenchmen* arriued. Well to conclude, they fight as well on the water, as on the lande, if it happen at any tyme the sea to rage and to swell, they cast therein *Partridge* setthers, or some other thing, thinking by this means to appease the waues of the sea. In lyke manner doe the *Turkes* and *Moores*, being in the lyke danger, washing their bodies with the water of the sea. Nowe our wilde men, returning with victorie, shewe all signes of ioye, sonnding *Flutes* *Trompettes*, *Drummes*, and singing after their manner, the which is pleasant to heare with their *Instruments* a lyke made of certayne frutes hollow within, or with the bones of some beast,

A foolish opinion of the wild men and of the *Turkes* and *Moores*.

The newe founde Worlde

Drummes
Flutes & other
Instrumentes
do stir vp the
spirites.

of els of their enimies : their instrumentes for warre are richly decked with goodly coloured fethers , as we doe oures in our countrey with banners of silke and such lyke. Their Fleutes, Drummes, and other instrumentes, semeth to relieue the spirits half gone, enen as a bellows doeth relieue a fire half dead. And to my iudgement there is no other meane to stir vp the spirites of men, but only by the noyse of these instrumentes, & not onely men, but also beastes (neuerthelesse not making comparison seme to leape for ioy) the which hath ben obserued at al times. It is of a truthe, that these *Americans* and Barbarous men in their assautes and combates vse great cries and fearfull noyse as here after shall be shewed of the *Ama- zones*.

Howe these Barbarous and wilde men put their enimies to death, that they haue taken in the warre, and eate them.

Cap. 40.

How they in-
treate their
prisoners.

Nowe that I haue shewed how that the wilde men of *America*, leade their enimies prisoners, into their lodgings, after that they haue taken them in the warres, there resteth now to shewe how they do intreate them at the last. Thus therefore they vse them, the prisoners that they take and bzing into their countrey, shal be very wel intreated, a fise dayes after shal be giuen hym a wife, peradventure his daughter to whome he is prisoner, for to minister to him his necessities, as well at his bed as otherwise, in the meane time he is serued with the best meates that can be founde, minding to fatten hym lyke a crammed Capon against he shall dye, the which tyme he may easily knowe by a collar made of cotton,

on the which they hang certaine rounde fruites, or the bones of some beast or fishe made in maner of beads, the which they hang about their prisoners neck. And so many Moones as they are minded to kepe him, the like quantity of these Beades will they hang about their neckes, and so take of every Moone one, untill that 5 Moones are expired. And some in stead of these Beades, will hang as many litle collers about their necks, as they haue Moones to liue. Furthermore ye shall note, that these wilde men doe not reckon neuer aboute five, and they obserue neither dayes nor houres, neither monthes nor yeares, but they count only by Moones. This maner of counting or reckoning, was in times past commaunded to be vsed by Solon to the *Athenians*, that is to obserue the dayes by the course of the Moone. Nowe to our purpose, if that of this prisoner, and of the wife that is giuen him, there are borne any children for the time that they shalbe together, they shall be kept and nourished for a time, and then they will eate them: saying, that they are their enemies children. This prisoner, after that he hath bene well entertained and made fat, they will put him to death, thinking it to be a great honour. And for to celebrate this slaughter, they wil send for their farthest friends and kinsfolks, for to eate their parte thereof: the day before the execution, he shall be laide in his bed, and chained with Iron, the which vse they haue learned of the *Christians*, singing after this sorte: The *Margageas* our friends, are good men, strong and mightie in the vvarre, they haue taken and eate a good number of our enemies, likewise they will eate me vwhen it please them. But as for me, I haue killed and eaten his parentes and friends, to vvhome I am prisoner, with many suche like words: By this ye may know, that they feare not death. I haue sometimes (for death,

I. b.

pleasure)

The wilde
men feare not

The newe founde Worlde

pleasure) deuised with such prisoners being faire and strong men, demaunding of them if they did no more care to be thus slaine and murthered from day to day, to the which they answered, laughing and scoffing : Our friends sayd they, will reuenge our death, shewing a hardie and an assured countenaunce. And when that I did shewe them, that I would redeme them out of the handes of their enemies, they tooke it in mockage and derision.

How the women and maidens prisoners, are inured.

As touching the women and maids that are taken in the warres, they are kept like prisoners as the men are for a certaine time, & then vsed after that maner. They are not kept so muche in captiuitie as the men are, but they haue libertie to goe about, and they are set to dresse Gardens, and to fishe and gather certaine shell fishe.

Cerimonies against the execution of their prisoners.
Cahouin a drinke.

Now when that they are returned from this slaughter or murther, the owner of the prisoner, as we haue already shewed, will request all his friendes to come to him against that day to eate their parte of their booke, with good quantitie of *Cahouin*, which is a kinde of drinke made of *Mill*, with certaine rootes. Upon this day of solemnitie, all the assistants will decke them selues with fethers of diuers coloures, or else they will painte their bodics. Specially he that doeth the execution, shall be decked after the best maner that is possible, hauing his sword of wood, wherewith he doeth his office, richly adorne with faire fethers: but the prisoner, the shorter time that he hath to liue, the more greater signe of ioy doeth he shewe. He shall be brought surely bounde wth cordes of Cotton into a publike place, being accompanied with ten or twelue thousande of the wilde men his enemies, and there he shall be smitten

smitten downe like an Ore in the Shambles (after many Ceremonies.) This prisoner being deade, his wife that hath bene giuen him, shall mourne a certain time for his deathe: but the body being cut in pieces, they take the bloud, and therewith bathe their male children, for to make them the more hardye, as they say, shewing them that when they come to age, they doe the like to their enemies, as their fathers before them had done. By this ye may knowe, that the like is done to them, if they be taken in the warre. The prisoner being put to death after this sort, and hewed in pieces, and prepared according to their maner, shall be distributed among them all, be they neuer so many, every one a morsell or piece: as for the bowels or inner partes, the women eat them by commonly, and they reserue the head to set it on a poll out of their houses in signe of triumph and victorie. And aboue all other, they haue a pleasure to vse the *Portingals* after this sorte. The *Canibals*, and those of a riuer named *Marignan*, are much more cruel to the *Spanyardes*, making them to die a cruell death, and then they eat them.

The *Canibals* are mortall enemies to the *Spanyardes*,

We finde not in no Historie of any nation, be it neuer so straunge and barbarous, that hath used the like crueltie as these haue done: but onely Iosephus wryteth, that when the *Romaines* had besieged *Ierusalem*, vnder Titus, Vespasians sonne, after that the famine or hunger had deuoured all, the mothers were constrained to eat their owne children. And the *Anthropophages*, that are a people inhabiting in *Scythia*, liued also with humaine flesh as these wilde men do.

Now he that hath made y execution straightly, after that he hath done, goeth home to his house, and there remaineth

The newe founde Worlde

maineth all the day without meate oz drinke in his bed.
Likewise he shall abstaine certaine dayes, and in thre
dayes after he shal not set foote on ground. If he be minded
to goe to any place, he is borne on mennes shoulders, ha-
uing among them this sonde and swlish opinion, that if
he should not so doe, there would happen vnto him some
mischiefe, oz else the like death. This being done, with
a little sawe made of the teethe of a beast named *Agon-
tin*, he will race his skin on his brest, oz on other places;
so that it shall appear all rent and broken. And the cause
why they doe these things, is as I haue bene enformed
of some of them, that they doe it for pleasure, esteeming
the murder that by him hath bene committed against
his enimie, a great glozy and honoure to him warde. Vn-
to whome, minding to shewe the crueltie of the thing,
disdaining my words, sayd vnto me, that it was a great
shame to vs for to forgiue and pardon our enimies, ha-
uing once taken them in the warres. Whereouer he sayd,
that it is muche better to put them to death, to the ende
that they moue not warre against vs an other time. By
this ye may see with what discretion these poore brutishe
men doe rule and gouerne themselves. Also the maidens
doe vse suche Ceremonies with their bodies the space of
thre dayes continually, after that they haue had the first
purification of women, so that sometimes they are very
sicke. Also the same dayes they do abstaine from meates,
not comming out of their houses, nor setting foote on
ground, as we haue befoze shewed of the men, sitting on-
ly vpon a stone appoynted for that vse.

Howv that these vvilde men couet greatly to
reuenge their harmes and iniuries.

Cap.41.

IT is not greatly to be maruelled at, if that these people walking in darknesse, and ignorant of the truthe, prepareth not only vengeaunce, but putteth it in vze: Considering that the Christian, although it be straightly forbidden him by expresse commaundement, cannot kepe himselfe from it, folowing the erro2 of one named *Melicius*, who helde opinion, that we ought not to pardon our enemies, the which erro2 hath of a long time polluted the Countrey of *Egipt*. Therfore to prepare vengeaunce, is to hate our neighbor, the which is wholly repugnant to the lawe. But in these people it is not straunge, the which as we haue before shewed, liueth without faith & without law. For all their warre proceedeth only of a foolish opinion of vengeaunce without cause or reason. And thinke not but that this foolish opinion hath helde them from the beginning, and shall doe vntil the ende, if that God for his mercies sake illuminat not their harts. This poze people are so ill taught, that onely for the flying of a flie, they will prepare mischief. If that a thorne picke them, or a stone hurt them, they will stampe it in a thousande pierces, as if the thing were sensible or had vnderstanding, the which commeth not but for fault of gods iudgement. Furthermore this is of a truthe, the which I am ashamed almost to speake, that for to reuenge them selues of Fleas and Lice, they kill them with their teeth, a thing more brutish than reasonable. And when they seele them selues offended or grieued, be it neuer so little an offense, they will neuer be reconciled without vengeaunce.

Vengeance is
defended to
Christians.

The newe founde Worlde

Howv these vvilde men of America,
are married. Cap.42.

How they of
America do
marry.

The deflow-
ring of maids,
before they be
married.

This honorable estate of Matrimonte, sheweth that we haue brought some naturall reason from our mothers wombe. Otherwise we should be counted as brute beaſts, if that God of his mercy did not illuminate our heartes. Therefore ye may be well assured, that these *Americanes* are no more discrete in their marriages, than in other things. They marry one with another, cousins with cousins, the vnkile with the néce, but not the sister and the brother. A man, the more worthy and valiant he is esteemed, the more wiues is permitted to serue him, and to the other lesse: and soz to say the truth, the women traual more than do the men, that is to wit, to gather rootes, make meale, drinckes, gather together the frutes, besse gardens, and other things that appertaineth to houlholde. The man only goeth sometimes a fishing, or to the woodes to take Venison for their sustenance, Others occuppy themselves to make bowes & arrows, leauing the rest for their wiues to doe. They will giue you a maid to minister vnto you necessaries whileſt you be there, or otherwise if ye will, and it shalbe lawfull you be there, for you to restore hir againe when you thinke méete, and this they vse customably. Asone as you be come thither, they will say to you in their language: come hither, what wilt thou giue me, and I will giue thee my daughter that is faire, she shall serue thee to do thy necessaries and other things. But soz to auoide this, the Sicur of *Ville-gagnon* at our arriual defended vpon paine of death, not to acquaint our selues with them, as a thing not lawfull for Chyistians.

In dede when the women are married, it is not lawfull for hir to play the harlot with any others: for if she be taken in adulterie, hir husband will not stick to kill hir, for they haue suche things in disdain. And to the man that is taken with hir, he will doe nothing, thinking that if he should touch him, he should procure the displeasure of all the others friends: for so ther should engender and ryse perpetuall warre betwene them: but he wil put away his wife, which is lausful for them to do for adulterie, and also if that they be bareyn, and can bear no childzen, and for other occasions. Furthermoze, they haue neuer companie with their wyues in the day time but onely the nightes, neither in publike places, as many in our countrey thinke they haue, as the Cryb, a people of *Thracia*, and other barbarous men in certaine Ilands of the sea Magilanike, a thing very detestable and vnworthie of christendome, to whome may serue for example these poze brutishe men. The women for the tyme that they be greate with childe, shall not beare or carie any heauie burthens, neyther shall do any great labour for feare to be hurt. The woman being brought to bed or deliuered, the wiues shall carie the chyld to the sea to be washed, or to some Ryuer, and then will bring it to the mother, who shall remaine in hir childe bed twentie dayes, and foure houres, the father shall cutte the childes nauell with his teeth, as I my selfe haue seene: as for the rest, they handle and vse the women in child bed, as tenderly as we doe here: the nourishment of the litle childe is the mothers milke, notwithstanding that within certain days after his natiuitie, they wil giue it grosser sustenance. The father shortly after the childe is borne shall giue him a bow and arrow in his hand, as a beginnyng and

A desce made by the Lord of Villegagnon, that the French men shold not acquaint them selues wyth the wilde women.

The newe founde worlde

The auncient
custome of the
Lydians Armeni-
ans, and the
inhabitants of
Cypris.

protestation of warre and vengeance of their ene-
mies. But yet there is one thing that marreth al, that
is, that the fathers & mothers befoze they marry their
daughters, wil gyue them to be abused, to the first co-
mer for a little value, principally to Chzistians, that
trade thither, if they will couple with them, as we
haue befoze shewed. We fynde in some hystozies of
certaine people, lyuing in maner as these wilde men
do in their mariages. Seneca in one of his Epistles, and
Strabo in hys Cosmographie wryteth, that the *Lydians*
and *Armenians* hadde a custome to sende their kirkens
and maidens to the sea borders, there in offering them
selues to all commers to get them husbundes, or else
their dowzies. As muche sayeth Iustinus, dyd the vir-
gins of *Cypris*, for to get their dowzies and mariages;
which when they were quit and well iustified, offered
to the Goddesse Venus, a present or offer yng. We may
fynde at this day amongst vs, that making great pro-
fession of vertue and religion would doe the lyke, and
rather moze, without offering presente or candle, the
which I knowe of a truthe. As touching the consanguin-
nitie in Mariage, Saincte Hierome wryteth, that the
Athenians were wonte to marrie the bzehtzen wyth
the systers, and not the Auntes wyth the nephewes,
the whych is contrary to the order of the *Americanes*.
Lykewise in oure countrey a woman of late hadde li-
bertie to marrie hir selfe to fye husbundes, and not
contraried. Beside this we see the *Turkes* and *Arabians*
toke many wiues: I speake it not for that it is ho-
nest and allowable, but for that we chzistians should
auoyde such things. To conclude, our wyld men vse
the maner and order that we haue shewed, so that a
mayden is seldome married, hauing hir virginittie, but
begyn once married, they dare doe no faulte: for their
husbundes

husbandes doe looke straightly to them, hauing a suspicion of Jealousie : shee may leaue hir husbando if that she be euill intreated, the whiche oftentimes commeth to passe, as we reade of the *Egyptians* that dydde the lyke befoze they had any lawes. In this pluralitie of women that they vse, as we haue sayde, there is alwayes one aboue the others, moste fauoured, whiche is not subiect to so much trauell as the others. All the childzen that procede by the mariage of these wiues, are reputed legitimate, saying, that the first Authoꝝ of generation, is the father and not the mother, which is the cause that many tymes they kill the male childzen of their enimies being prisoners, bicause y such childzen in time to come might be their enimies.

The wyld mē
haue many
wiues.

Of the ceremonies, buriall, and funeralls, that they vse to the decessed. Capit. 43.

Seeing that I haue shewed you their doing and manner of liuyng, and other theyꝝ orders and ceremonies, there resteth to speake of their Funerals and burialls. For all that these kinde of people are brutishe and vnciuile, yet haue they this custome and opinion to lay the dead bodies in the earth, after that the soule is separated from the body, in the place wher as the decessed in hys life time toke most plesure, thinking so as they say, that they can not put hym in place moze notable than in the earth that bringeth forth the men, that beareth so many frutes, and other richesse profitable and necessarie for the vse of man. There haue ben many lewde and vnaduised Heathen Philosophers, that toke no care what should becom of their bodies after their decease, whether it were cast out to y beasts in the fields or birds of y aire, they forced not :

The manner of
the wilde men
to burye the
dead.

B. y.

As

The newe founde worlde

The opinion
of Diogenes
for the buriall
of the bodie.

As Diogenes, who after his death, comaunded that his body should be cast out to the fowles of the aire, & beastes of the fielde for to be eaten and deuoured, saying that after his death, his bodie should fele no moze pain, and that he loued much better that his body should serue for sustenance than to putrisie and rot. Likewise Lycurgus, among the *Lacedemonians* did giue straight comaundement, as Seneca writeth, that after his death his body should be cast into the sea, others that there should be burned to ashes. These poore people of *America*, though they be brutish and ignozant, shewe them selues after the death of their parentes or friends, without comparison moze reasonable, than aunciently dyd the *Parthians*, who for all that they had lawes, in steede of putting their dead bodies into the earthe, cast them out to be a pzaie for fowles and dogs. Also the *Taxilians*, did cast their dead bodies to the fowles of the ayre, and the *Cassians* in like maner. The *Ethiopians* did cast the dead bodies into the waters: the *Romans* did burne them to ashes, as many other nations haue done. By this ye may see, that the wilde men are not so voide of honestie, but that they haue some knowledge of god, considering that without lawe or faith they haue this knowledge and aduise, that is to wit, as much as Nature hath taught them. Therfore they burye the deade bodies in the earth, as we haue already sayde, in like maner as did aunciently the *Nasomones*. Nowe the buriall of the dead is approued as well by the olde, as by the newe testament: Likewise the ceremonies if they be duly obserued, as well for that they haue bene vessels and instrumets of the soule diuine and immortall, as also to giue hope of the resurrection to come. Here might I bring in many things as touching this mater, but for

The funeralles
of the deade is
approued by
holy scripture.

but for that it is not my argument I omitte it, and let it passe. Nowe therefore among these wyld men yf that a houlholder happen to dye, hys wyues, and hys nere kinsfolke and friends shall make a maruellous mournyng, not for the space of thre or foure dayes, but foure or fve monethes, and this greatest sorow is foure or fve of the first dayes: ye shall heare them make such a noyse and harmonie as dogges and catts, ye shall see as well men as women layde on their beddes sorowfull, others sittynge downe with their bare buttockes on the grounde, imbracyng one an other, saying in their language: Our father and friend was so good a man, so valiant in the warres, that hath caused many of oure enimies to dye, he was strong and myghtie, he laboured so wel, and dressed our gardens, he caught beastes, foules, and fishes for our sustenance, alas he is deade, we shall see hym no moze, but after we be deade wyth oure friends in the countreys where oure *Pages* saye they haue sene them, wyth many suche lyke wordes, the which they will repete aboue ten thousande tymes continually day and night for the space of foure or fve howers not ceassyng to lament. The chyldren of the deceased, a moneth after these mournyngs, wyll desire their friends to make some feast or solemnitie for hys honoure, And there they will come together paynted with diuers colours, decked wyth fethers, and otherwise after their manner, making a thousande ceremonies and pastetymes, wyth dances, playes, labour playing with flutes made of the armes and legges of theyr enimies, and other instrumentes after the maner of their countrey. The others as the auncient sorte, all the day long, will not cease to drinke, without eating of

The newe founde worlde

The vse and
custome of the
Romanes and
others at the
funeralls of a
Citizen.

Alexander the
great.

any thing, and they are serued by the women and kin-
rede of the deceased: the which their doings is as I am
advised, to stirre by the heartes of yong children, and
to moue and prouoke them to warre, makynge them
hoide against their enemies. The *Romanes* vsed almost
the lyke maner: for after the deceale of any Citizen
that had greatly trauailed for the comon wealth, they
made playes, pompes, and funeral songs to the praise
and honour of the dead man. Likewise to gyue exam-
ple to the yonger sort, for to imploy their myghte for
the libertie of their countrey. Plinie sayth, that one
named Lycaon was the inuenter of such thyngs. Also
the *Argines*, a people of *Grecia*, in memorizall of the
furious Lion ouercome by Hercules, they made playes
and games. And Alexander the great, after that he had
sene the sepulchre of the worthy and valiant Hector,
in memorie of his worthynesse, commaunded, yea he
him selfe dyd make many gamboldes and solemnities.
Here myght I reherse or bring in many histories how
the elders in times past haue diuersly obserued funeral
rites accordyng to the diuersitie of places, but for
that I will not be tedious vnto you, I omit it: it shall
suffise at this present to knowe the custome of these
wilde men, for bicause that as well the elders in ti-
mes past, as also those of oure time, haue made many
excesse bankettes in their funerall pompes, moze for
a vaine and worldely glozie, than otherwise: but to
the contrary, ye must vnderstande, that those that are
made to the honour of the deceased, and for respecte of
hys soule, is commendable, declaring hym, by this mea-
nes immortall, and foreshewyng the Resurrection
to come.

Of Mortugabes, and of the charitie that they vse toward straungers. Cap. 44.

Sing that our argument is now of the sauage men we will saye somewhat of their order and liuyng. In their countrey there is neither towne nor Castell of any greatnesse, sauing those that the *Portingals* and other Christians haue edified for their comoditie, the houses wherein they dwell are little lodgyngs, the which they name in theyr language *Mortuga es*, also sembled by hamlettes or villages, suche as we see in some places here. These lodgyngs are of two or thre hundred paces long, and of bredthe twentie paces, or thereaboutes, buylded of wodde, and couered wyth palme leaues, layde on so trimmety, as possible may be. Euery lodgyng hathe sayze coueryngs, but they are so low, that one muste stoupe to goe in, as he wold do at a wicket, in euery one there is many romes, and euery one for hym selfe and his familie, thre sadome of length, This I fynd much moze tollerable and lesse grienous than of the *Arabians*, and *Tartarians*, that neuer buylde nor edifie a place for to remain and dwell in, but they stray about here and there like vagabundes: neuerthelesse they gouerne them selues by certain lawes, but our wyld men haue none, but onely as Nature dothe gouerne them. Nowe therefore these wyld men in these little houses, are many householdes together, in the middelt of which theyr beddes are hanged euery one in his quarter vnto pylers mighty strong and square, the which beds are made of good Cotton woll: for thereof they haue greate plentye, the whiche a tree beareth, beynge of the heighth of a man: lyke vnto greate Buttons, or Akornes: but

Mortugabes,
lodgings of
the wilde men
and how they
be builded.

The Arabians
and Tartarians
haue no place
to remaine in.

Trees that
beare cotton.

The newe founde worlde

Iny.
Manigot.

Arat a byrde.

Hennes.

neuerthelesse they differ from those of *Cypri*, *Malta*, and *Syria*: The sayd beddes are not thicker than a linnen clothe of this countrey: and they lye downe therein all naked, as they are accustomed. This bedde in theyr language is called Iny, and the Cotton where with it is made, Manigot. On both the sides of the bed of him that is maister of the household, the wiuues make hym fire day and nyght, for the nights are somewhat cold. Euery household keapeth and layeth vp in store a kynde of fruite, greate as an Estrige egge, the which is of the colour of our Cucumbers that we haue here in Englande, being fashioned like a bottell pierced at bothe endes, passing through the middest a stycke of Hornebeame a fote and a halfe long, one of the endes beyng planted in the earth or ground, the other ende is decked wyth faire feathers of a byrde named Arat, that is altogether red: the whiche thyng they haue in such honoz and reputation, as if it dyd merite no lesse. And they take this to be theyr Toupan: For when their Prophetes come towards them, they make that to speake, that is within them, knowing by this meanes the secrets of their enemies, and as they say, they know & heare newes of the soules of their friendes deceased. This people aboute their houses nozish & bying vp no domestical beaſts ſauing certain hennes & rocks, which are very rare & scant, and they are but in certain places, wheras the *Portingals* haue first bzought them: for befoze they had no intelligence of them, neuerthelesse they set so litle ſtoze by them, that for a litle kniſſe ye ſhall haue two hennes: the women for no god will eate of them, takyng great diſpleaſure when they ſee a Chriſtian eat at one repaſt ſoure or ſine hennes eggs, the which they name Arignane, thinking that for euery egge

egge they eate a henntz, the whiche woulde suffice to repast two men : besides this, they nourish and bring vp Poppingays, the which they change in trading with the Christians, for small yron toles. As for golde and siluer they vse none: They hauing on a time amōg the taken a *Portingale* ship, where there was a great number of pieces of siluer, that was brought from *Morpcion*, they gaue al to a Frenchmā for four hatchets and certaine litle kniues, the which they esteeme very muche, and not without a cause : for they are necessarie to cut their woodde, the which befoze they were constrained to cutte with stones, or to sette a fyze the trees, for to beate them downe, and for to make their bowes and arrowes they vse no other thing. Moreover, they are very charitable, and as much as their lawe of nature dothe permit them. Those things that they receyue of Christians, they sette much store by, but of suche commodities as groweth in their countrey, as sustenance, beastes, fruites, and fishe, they are very liberall (for they haue little other thyng) not onely to vs, and among them selues, but also to any other nation, provided that they be not their enimes. For so sone as they shal see any a farre off, enter into theyr countrey, they will present vnto them victuals, lodgyng, and a mayde for his seruice, as we haue befoze shewed. Also agaynst this pylgryme or straunger, the women and maydens wyll come, and then they wyll sytte downe and crie and weepe for ioye, the which if thou wyll endure, casting out teares, they wyll say in their language : Thou art welcome, thou arte of our best friendes, thou hast taken great paines to come and visite vs, and many other grætings. Also the father and chiefe of the familie shalbe in their beds weeping euery

Poppingayes.

No vse of gold
nor siluer among them.

The charitie of
the wilde men
one toward another.

The new founde worlde

as the women: If they iorney thirtie or fortie leagues be it by water or land, (they liue common together) if one haue, and others want, he shall distribute to the needeful, the like do they to strangers. And mozeouer, this people are curious of new things, and wondreth according to the pꝛouerbe, Ignorance is the mother of wonder: but yet for to get from a stranger that thing that he sanctieth, they can so wel flatter, that it is hard to say them nay. First the men, when any doth visite them in their lodgings or cabans, after they haue saluted them, they will drawe nere to you, with such familiaritie and assurance, that they will streight ways take your cappe or hatte, and putting it on their heads one after an other, they will beholde and wonder at them selues, hauyng opinion to be the fairest: others will take youre dagger, sworde, or other knife, if ye haue any: and therewith will with wordes and iesses threaten their ennimies: And to be shorthe, they will rille you, and ye must refuse them nothing, for if ye doe, ye shall neither haue grace, fauour, seruice, loue, nor friendship, in daede when they haue rilled ye, they will restore and giue you againe youre trinkettes: as much will the women and maidens doe, beinge muche greater flatterers than the men, and alwayes for to get to them some thyng: this is of a truthe that they will be contented with a trifle, they wil come to you euen with the like grace as doe the men, with some fruites or other things of small value, with the which they vse to make presentes, saying in their language, Agatouren, which is as muche to say, howe good thou arte, by a manner of flatterie, *Fory ase pia*, shewe me suche thyngs as thou haste, beinge very desirous of newe things, as little glasses, & little beades of glasse.

¶

Also ye shal haue following of you a companie of yong children, and they will aske in their language *Hama-ba pinda*, Giue vs some fishe hookes, the which they vse to take litle fishe with. And they are well instructed in this terme befoze sayde, *Agatouren*, Thou arte god, if ye giue them that which they demaund, otherwise with a frowarde loke, they will saye to ye *Hippochi*, goe thou arte naught, *Daganaiepa aionga*, thou muste be killed, with other thzeatnings and iniuries, but they wil not giue any thing, vnlesse ye giue them, besides this, they will marke ye and knowe ye again, for the deniall that you haue made them.

The description of a sicknesse named *Pians*, to the which are subiect these people of *America* as well in the Ilandes as the maine land. Ca. 45.

Knowing wel y there is nothing, not fro the earth vnto y first heauen, what making or proportion so it hath, but that is subiect to chaunging and alteration, the aire, then that compasseth vs, being not simple an aire, but made and composed, is not alwaies like in all times nor in all places, but nowe of one fashion, incontinent of an other. And for that all diseases (as oure Physicians shewe vs) come or happen either of the aire, or of the manner of mens liuing, I am determind to wyite and set out here a sicknesse or discale verie rise and common in these countreys of *America*, and of the West, discovered in our time. Now this sicknesse named *pians*, by the people of the countrey, cometh not of the corruption of the aire, for it is there verie good & temperat, which sheweth by experience,

Pians a sicknesse in *America*, and his originall.

The new founde worlde

The wildmen
are very lecherous
and carnall.

The true originall
of the French pockes,
as the Frenchmen
write.

ence, the fruites that the earth bringeth forth, with the benefite of the aire, without & which nothing is made, be it of Nature or artificiall. Also that the sycknesse proceeding of the corruption of the ayre, hurteth as aswell the yong as the olde, the ryche as well as the poore, notwithstanding the internall or inwarde disposition. Therefore it muste needes be, that it proceedeth of some misgouernement, as to much carnall and fleshely frequentation the man with the woman, considering that this people is very lecherous, carnal, and more than brutish, specially the women: for they do seeke and practise all the meanes to moue man to lust. This sicknesse is no other thyng than the pocks that raigneth, and hath power ouer all *Europe*, specially among the Frenchmen: For of vs it is named the French pockes, the whych disease as the Frenchmen wright, was first taken at a voyage into *Naples*, and thether it was broughte by the *Spanyardes*, from the *West Indies*. For befoze it was discovered and made subiecte to the *Spanyardes*, there was no mention thereof. It is not onely here in *Europe*, but also in *Grecia*, in *Asia*, and in *Affrica*. Well let vs returne vnto the wyld men euill, and to the remedies that they doe vse therefore. For this euill taketh the parties, as well wyld men as Christians that are there, by contagion or touching, euen as the pockes dothe in the realme of *Fraunce*: Also it hath the like Symptomes, and it is so daungerous, that if it be wairen old, it is harde and daungerous to heale: for sometimes it dothe afflict them euen to the death. As for the Christians, whiche doe inhabite in the lande of *America*, if they couple them selues with the women, they shall neuer be rid of the same, but shall fall into the daunger thereof,
much

much more sooner than they of the countrey. For the curing of this disease likewise for a certain alteration that oftentimes commeth wth this euill, they make a certaine decoction of the barke of a tree, named in their language *Hiuourahé*, of the which they drinke, more easier to cure than with our medicine, and they are more easier to be healed than others, to my iudgement for their temperatenesse and complexion, which are not broken out with infections, as the Frenchmen are. Thus much thought I needfull to speake in this place. And he that will make any difficultie to beleue my words, let him aske the opinion of the most learned Physicians of the originall & cause of this disease, and what internall partes are soonest grieved, where it is nourished. For I see at this day many contradictions (but not among the lerned.) And to my seeing, I fynde very fewe that toucheth the p^{ri}cke, specially of those that take vpon them to heale it: among the which, there are men and women so ignorant, that they cause many mishaps vnto the poore pacientes: for in steede of curyng and healyng of them, they make them worse and worse. There are other kinde of diseases, as ophthalmies, of the which we haue already shewed, that comes of ouermuch smoke, for that they make their fires in many corners and places of their lodgings, the which are great, for that they assemble a great number, for to take v^y their lodgings. I knowe well that al ophthalmies come not of smoke: but wher of so euer it be, it commeth of the yⁿnesse of the braine, being by some meanes grieved. Also all the diseases of the eyes are not ophthalmies, as may be seene among the inhabitauntes of *America*, of which we speake: so many haue losse their sight, hauing no inflammation in their

The curing of this disease.

Hiuourahé a tree.

The wilde men are afflicted with ophthalmies, and from whence they proceede.

All the paines of the eyes with ophthalmies.

The new founde worlde

The southe
winde and yll
token.

in their eyes. And this fulnesse and abundance of troubles of the bzaine, as I maye learne and vnderstande, commeth of the ayze, and southwindes hot and moyst very common in *America*, the whiche sodainly fylleth the bzayne, as Hippocrates sheweth. Also we feele in our selues, our bodie to wax heauy, specially the head when the winde is at south. For to heale this paine of the eyes, they cut a bzaunch of a certaine tree, very soft rinde, like to a kind of palme tree, the which they bring home to their houses, and they let drop the iuyce being redde, into the eye of the patient. Moreover, this kind of people is alwayes subiect to the leprosie, paralysey, and other exterior vices as we are in this country, but they are alwayes whole and well disposed, walkyng with a great courage and boldnesse, their heads lifting vp like a stagge or hart. This much by the way of this sicknesse, the most daungerous that is in *Fraunce* Antartike or *America*.

Of the diseases most rife and common in
America, and the meane that they
obserue to cure them.

Cap. 46.

There is none be they neuer of so rude and grosse memoize, but that knoweth well, that these *Americakes* are made of foure elementes, as all naturall bodie are, so that by this meanes they are subiect to the like affections that we are. In vnde diseases and sicknesses may be diuers and contrary, according to the temperatenesse of the ayze, and maner of lyuyng. Those in that countrey that inhabite neare the sea,

the sea, are subiecte to rotten diseases, as Feuers, Catarres, and others. In the whiche these poore people are so perswaded and abused of their Prophetes, of whome we haue spoken, the whiche are called for to heale them when they haue these diseases: and they haue this foolish opinion, that they can cure them: we can not better compare these impes, thā to a companie of new fond foolish & ignozant Physicians in our dayes here in our realme y perswade the poore people, & make profession that they can heale all kinde of diseases curable and vncurable, the whiche I woulde very well beleue, if that science were become ignozance. Therefore these Prophetes make them to beleue, that they doe speake vnto the spirites and soules of their parentes, and that nothyng to them is vnpossible, also that they can cause the soule to speake within the bodie. Moreover, when soeuer any sycke man feeleth his stomacke to swelle by the occasions of some humours in the stomacke and liuer, the whyche by debilitie or otherwise he can not caste or vomite vp, he thinketh that it is his soule that complaineth. Now these goodly Prophetes for to heale this disease wil suck with their mouth the place where the soze or disease lieth, thinking that by this meanes they drawe it oute. Lykewyle they sucke one an other, but not with such belefe and opinion: the women vse other meanes, they wyl put into the patientes mouth a threde of cotton a two foote long, the whiche afterwarde they sucke, thynkyng also by thys threde for to get away thys disease or sickenesse. If one of them doe hurte an other in earnest or otherwyle, he is bounde to sucke his wounde vntill the tyme that he be healed. And in the meane tyme, they doe abstayne frome certayne meates, the

The foolishne opinion of the wilde men in their prophets and of their diseases.

A methode meane to heale the diseases observed of these wyld men.

The new founde worlde

the which they thinke is contrary: They haue y^e mean
to lette blood betwæne the shoulders, with a kynde of
herbe very cutting, or with the teeth of some beast.

How the paci-
ent liueth whē
he is sicke.

The maner how to diet the patient is this: They wil
neuer giue him no meate nor sustenance befoze he doe
aske it, and they will rather let him languish a whole
moneth. They are not so often grieved with sicknesse
as we be, although they go all naked day and nyghte:
also they vse no excesse or superfluitie in their meates
or drinkes. In other things they are very curious to
knowe the trees and fruites, they will not tast of any
frute that is perisht, vnlesse it be thorough ripe: The

Naua, an ex-
cellent fruite.

frute of which they commonly eate in their sicknesse
is named Naua, being great, made in maner of a Pine
apple, thys fruite when it wareth ripe, becommeth ye-
low, the which is very excellent, as wel for his swete-
nesse as his relish, as pleasant as fine suger and moze:
It is not possible to bring of them into this countrey,
but conserued, for being ripe they will not long kepe.
Furthermoze, it beareth no grain, wherfoze they plat
them by litle slippes, as the fruites that are grafted in
our countrey: Also befoze it be ripe, it is so rough in
eating, that it will pull of the skynne of your lips: the
leafe of this tree when it groweth, is like to the leafe
of a large Iouuch or sags. I wil not forget, that amōg
their diseases they haue one maruellous indisposition,

Tom, a kinde
of wormes.

which commeth by litle woymes that enter into their
fate, named in their language Tom, that are litle ones
and I thinke that they ingender in their feet: for there
will be somtimes such a number in one place, that they
wyll rayse a knob as big as a beane, with doloure and
paine in that place, the whiche paine also chaunced to
vs: for being there, our fate and our handes were co-
uered

nered with little clothes, in the which when they were broken, was onely one white worme with filthe. And so to shunne this grieve, the wilde men make a certain oyle of a fruite named *Hibonconhu*, like vnto a Date, the *Hibonconhu* a which is not good to eate: they p̄serue it in little vessels fruit, and for of fruites, named in their language *Caramenio*, and ther what vse. with they rubbe the places that are griued, a thing very necessary as they doe affirme against these wormes. Also sometimes they anoynt therewithall their bodies when they be weary. Besides this, the oyle is proper for woundes and sores, as they haue knowne by experience. Thus much as touching their infirmities, and the remedies that these *Americans* vse.

The maner how to trade among these people:
of a birde named Toucan, and of the
spicerie of that Countrey.

Cap. 47.

Although that in *America*, there is diuers kindes of people: neuerthelesse brutish and of diuers sorts and fashions, accustomed alwayes to make warre one with another. Notwithstanding, they let not to trade & traffike as wel among themselves, as with the christians The traffike of and straungers, specially those that are nere to the Sea, the wild men. with such commodities as is to be had in the Countrey. Their greatest trade is with Estridge fethers, garnishings of swords made of fethers, & other fethers much set by and esteemed, the which are brought from the higher Countrey to the sea side, about a hundred or five score leagues, also great quantitie of colours white and blacke, also of the grēne Stones that they beare hanging in their lips, as we haue before shewed. The others that

L. J.

dwell

The newe founde Worlde

dwell on the sea coast, where as the Christians for traffike receiue certain hatchets, knives, daggers, swordes, and other iron tooles, beades of glasse, combes, looking glasses, and other little trifles of small value, which they trucke with their neighbors, hauing no other mean, sauing onely to giue one marchandise for an other, and they vse after this maner: giue me that, and I will giue thee this, without any further talk. On the sea coast, the most frequented Marchandise, is the fethers of a birde, that is named in their language *Toucan*, the properties of which I will describe, seeing it cometh to purpose. This birde is of the greatnesse of a Pigeon: there is an other kinde like to a Pie, of like fethers that the other haue, that is to wit, bothe twaine blacke, sauing that about the taile, there are some red fethers among the blacke. Under the brest, the fethers are yelloiw about foure fingers broade, as well in bredth as in lengthe, and it is not possible to finde yelloiw moze excellent, nor finer coloure than is the fethers of this birde: at the ende of the taile, there are little fethers as redde as bloud. The wilde men take the skin of that parte that is yelloiw, and they vse it to make garnishings of swordes after their maner, and certaine garments, hattes, and other things.

The description
of Toucan,
a bird of Ame-
rica.

A strange hat
made of fethers

I the authoz of this worke, brought a hatte of fethers very riche and faire out of *America*, the which was presented to the King of *Fraunce*, Henry by name, as a precious iewel. And of these birdes there are none founde but in *America*, beginning from the riuer of *Platte*; vnto the riuer of *Amazones*. Ther are some scene at *Perou*, but they are not so great as the others. At newe *Spayne*, *Florida*, *Mexique*, and newe found lande, there is none to be scene, bicause the countreis are to cold, of the which they

they stande in great feare. Moreover this birde liueth with no other thing among the woddess, where he maketh his residence, but with certaine fruites that the Countrey doeth bring forth: some might thinke that this were a water birde, the which is not so, for that I haue seene the contrary. To the rest, this birde is dissemed and monstrous, hauing the bill more greater and more longer than the rest of the body. I haue also brought one of them from thence that was giuen me, with the skinnes of many of diuers coulours: some as redde as fine scarlet, others yelow, blew, and others of diuers colours. These fethers be much set by of *Americans*, with the which they trafike and trade, as we haue before shewed.

Secretes brought by the author into Fraunce out of America.

This also is of a truthe, that before the vse of money, they traded after this sorte ware for ware, so that the wealth and riches of men, yea of Kings, Princes, and Magistrates, did consist in beastes, shepe, goates and Camels, of the which ye haue examples in Berosus and Diodorus, the which shewe vs by writings, the maner and vse that the elders before vs used to trade one with another, the which vse I finde to differ very little from the *Americans* order, and other barbarous people. So that in times past one thing was giuen for another, as shepe for corne, wolfe for salte, and suche like.

The trafike of one Countrey with another, if we consider it wel, is marvellous profitable & necessary, for by it ciuil societie is kept: also it is much esteemed through out all nations. Plinie in his seuenth booke doeth attribute the first inuention and vse thereof to be among the *Venicians*. The trade that many of the *Christians*

The order of the world, before the vse of money.

The newe founde Worlde

What the christians and Americans do trade together.
A kinde of spice.

use with the *Americanes*, is bzafell woode, *Wopengayes*, cotten and other things, in trucke and chaunge of those things befoze shewed : they bzing also from thence a kinde of spice, which is the graine of an herbe oz little tree of thze oz foure foote highe, the fruit is like to our countrey strawberies, as well in colour as otherwise. When it is ripe, there is within it a seede like to fenell seede. Our chzistian Marchants doe loade this kinde of spice being nothing so good as the spice that groweth on the coast of *Ethiopia*, and in *Ginney*, also it is not to compare to the spice that is had at *Calicut*, oz of *Tabroban*. And this ye shall note by the way, that though it be named *Calicut* spice, ye must not thinke that it is all of *Ca-*

Of the spice of *Calicut*. The Island of *Corchell*.

licut, but commeth a fittie leagues off, from *Ilands* vnknown, and chiefly from an *Iland* named *Corchell*. Notwithstanding *Calicut*, is the chiefest place whether all the Marchaundise of the East countreys is broughte, and there it is shipte, and therefore it is called the spice of *Calicut*, the which is better than the spice of *America*. The King of *Portingall* as euery one knoweth, hathe greate profite of the spices, that he receiueth from thence, but not so muche as in times past, for bicause that since the *Spanyardes* haue discovered the *Iland* of *Zebur*, riche, and of a great compasse, the whiche ye shall finde after ye haue passed the straight of *Magellan*. This *Ilande* beareth a *Pine* of Golde, *Ginger*, and great aboun-
dauce of white *Purselaine*. Afterwarde they found out *Aborney*, siue degrees from the Equinoctiall, and many other *Ilandes* inhabited with *Negers*, vntill they came to *Moloqus*, where as is *Atidora*, *Terenata*, *Mata*, and *Machian* little *Ilandes* somewhat neare the one to the other, as are the *Canaries* of the which we haue spoken.

The Island of *Zebur*.

Aborney.
The Islands of *Moluqus*, and of the spice that commeth from thence.

These

These Ilandes are distant from *Fraunce*, more than .180. degrees lying to the West, they bring forth many good spices, much better than those of *America*. This much by the way of *Moloquies*, hauing first treated of the traffike and trade that the wilde men vse of *America*.

Of birdes most common in *America*.

Cap. 48.

AMong many kindes of birdes that nature diuersly bringeth forth, setting out hir giftes by particular properties, (truely worthy to be marvelled at,) the which she hath giuen to euery liuing beast. There is not one found that exceedeth this birde, commonly seene in *America*, named of the wilde men *Carinde*, decked with so pleasant and faire fethers, that it is not possible for no man but to wonder at the like worke. This birde exceedeth not the greatnesse of a Crowe, and his fethers from the belly to the throte, is as yellow as fine gold: his wings and the taile, which are very long, are of the colour of fine Azure. To the likenesse of this bird, there is another sounde of his greatnesse, but differing in colour, for instead of hauing the best fethers yellow, this hathe them as red as pure scarlet colour, and the rest Azure. These birds are a kinde of Parats, and of like forme as well in head and bill, as in feete. The wilde men of the Countrey sell them deere, for that three or foure times a yeare, they plucke their fethers for to make hats, garnish the bucklers, swordes of woodde, and other things requisite, the which they doe commonly. The saide birdes are so priuite, that all the day they will sit vpon the trees, round about the wilde mennes lodgings. And when the night commeth, these birdes withdrawe them, some into the houses, and

The description of *Carinde*, a birde of excellent beauty.

The newe founde Worlde

some into the Woodes, but they faile not to retournē the next morowne, euen as our priuie or tame Doves or Pigeons, that will neastle in houles. They haue diuers other kindes of Popengayes differing in feathers the one from the other. There is one kinde more grāner than those that are brought into oure Countrey, the which they name *Aiouroub*, others hauing on their heades blew feathers, others all grāne, the which the wilde men doe name *Marganas*: there are none found gray as in *Ginney*, and in high *Affrica*. The *Americanes* keepe all these birdes in their lodgings, but they are not taught to speake, as they are with vs, I meane being made priuie when they are pong, according to the custome of our elders, as *Plinie* sheweth in the tenth booke of his naturall History speaking of birds, where he affirmeth that *Strabo* was the first that put birds into Cages, the which befoze had libertie to goe and come. The women in like maner nourishe some, the which they sette suche stoze by, that they call them their friends. Further more our *Americanes* doe learne these birdes in their language to aske for meale made of rootes. But they teache them most commonly to say and profer, that they must goe a warfare against their enemies, for to take them, and for to eate them, and other things. They will for no good giue them fruite to eate, nei- ther great nor little, for they say that it engendzeth a worne that pierceth their heart. There is a multitude of other Popengayes that are in the wooddes, of the which they kill a great many with their arowes for to eate, and they make their nests in the toppes of trees, for feare of stinging beastes.

Aiouroub a
greene birde.

Marganas.

Who it was
that first caged
birdes.

Great plenty of
Popengayes in
America.

The

The time hath bene, that these birdes were not knowne to the auncient *Romaines*, and other Countreys of *Europe*, but euen since as some doe witnesse, that Alexander the great, sent his lieutenantaunt Onesecriteus into the Iland of *Tabroba*, who brought from thence a certaine number, and since they multiplied so wel, as well in the East countrey as in *Italie*, and chiefly at *Rome*, as Columella sayeth in his thirde booke, of the sayings of the elders, that Marcus Portius Cato, (of whome The life and Doctrine was an example to all *Rome*), as he felte him selfe flattered, sayd on a day to the Senate.

O Fathers ouerseene, O vicked Rome, I know not I, to vwhat dayes vve are false, seeing that I see in Rome such dissolute liuing, that is: for men to beare Popengayes on their handes, and to see the women norishe in their deliciousnesse, little dogges.

The exclamation of Marcus Cato, against the abuses of his time.

Well, let vs returne to our birdes, that are founde there of an other kinde, and more straunger, as that birde named *Toucan*, of the which we haue before spoken, all differing from the colour of those of oure Hemisphere, as may be knowne by these before rehearsed, and of many others, of which I haue brought home the bodies garnished with fethers, some yellow, red, Greene, purple, Azure, and of many other colours, the which were presented to the king as singular things, that was neuer seene with vs in our realme. There resteth now to describe and set forth the certaine other kinde of birdes being rare and straunge. Among the which there is found one kind of the like greatnesse and colour, as little crowses, sauing that before their beak, they haue a spot as red as blood, & they are named *Parion*, his bill colored like ashes, which bird liueth with no other thing, then wth a kinde of *Palme*

The newe founde Worlde

Ierahuua, a
kind of Palme.
Quiapian a
birde.
Annon a bird.

Palme named *Ierahuua*, there are another kinde found like to oure *Merlions*, as redde as *Dragons* bloud, the which in their language they name *Quiapian*, there are another kinde of the greatnesse of a litle *Munkey*, a birde so named, the which is all blacke, living after a straunge maner. When he is ful with *Ants*, and another little woꝛme that he eateth, he wil flie to some little treẽ, and there wil flutter from one bꝛaunch to another without ceasing: the wilde men name it *Annon*. Among al the rest of the birdes that are there to be seene, there is found

Another kinde
of birde.

another kinde that the wilde men will not by no meanes kill noꝛ hurt: this birde hath hir voyce very pitifull, and these poꝛe men say, that hir song causeth them to remeꝛber their friends that be dead, thinking that this birde is sent by them, bꝛinging to them good happe and fortune, and naughtꝝ lucke to their enimies. This bird is no bigger than a *Stocke Dove*, being coloured like to ashes, and living with a kinde of fruit, of a treẽ that they name *Hinourabe*.

Hinourabe a
tree.
Gouanbuch, a
bird very litle.

I will not yet forget another birde named *Gouanbuch*, the which is no bigger than a great *Flie*, the which foꝛ all that it is litle, is so faire to see to, that it is vnpossible to see a fairer: his bill is somewhat long and slender, and his coloure grayishe, and althoughe to my iudgement it is the least birde living vnder the skye, neuerthelesse it singeth very well, and pleasant to heare. I omit heere the water birdes, as well of the freshe water, as of the salte, which are all variable to those that are in our Countrey, as well in proportion of body, as diuersitie of fethers. I doubt not Reader, but those that haue written of the kindes and properties of *Birbes*, will finde these things very straunge that I haue rehearsed, but without shame it may be reputed to their ignoꝛance, being

being ignorant of these *West* partes, and also the small knowledge that they had of strange things. This therefore shal suffice thee which I haue truely gathered of the strange birdes that are in *America*, or *Fraunce Antartike*, for the tyme that we dyd there remayne.

Of Veneson and wilde beastes that these wilde men take Cap.49.

I thinke it necessarie gentle Reader, seeing that I haue treated of strange Foules, somewhat to speke as touching the wilde beastes that are founde in the woodes, and hills of *America*, and also to shewe how the inhabitants of the countrey take them for their nourishment. I remember that I haue sayde in some place, that they nourish no domesticall beastes, but there are in the woodes greate quantitie of wilde beastes, as Hartes, Wyndes, wilde Bozes and others. When these beastes straye abroad to seeke their living, they will make a deepe hole couered ouer with leaues, in the place where the beaste doth most frequent, the which is made so cunningly that with greate payne shall he escape. And they wil take him aliue or kill him in that hole sometymes with their arrows. The wilde Boze semeth to me more dangerous, he is altogether lyke to the wilde Bozes in *Fraunce*, but more fiercer and more dangerous, and hath the tooth more longer and more apparant: he is altogether blacke and without tayle, moreover he beareth a bent on his backe lyke to a sworde fish. This wilde Boze will make a fearful noise, also he shal here his teeth make a noise together when he is feeding or otherwise: the wilde men on a tyme brought vs one bounde, the which notwithstanding escaped in our presence: the Harte and the Wynde

How the
Americas take
wilde beastes.

The wilde
Bore of Ame-
rica

A.b. haue

The newe founde Worlde

The Harte of
America.

The property
of a Harts horn

A fond opiniō
of the wilde
men.

haue not their heare so smoth and even, as with vs, but more rougher and longer, the Hartes haue their hornes more shozte than oures, the wilde men set much by these hornes, for bicause that after they haue pierced their childrens lippe, they put most commonly into the hole a piece of Hartes horne for to increase it, thinking that therein is no poyson nor danger, but to the contrarie, it letteth and kepeth that at that place of the lippe there will engender no euill. Plinie sheweth that a Hartes horne, is a remedie against poyson. Also Philosophers put thereof among Medicines that are cordiall, as a comfozte to the stomacke, as Juozie and others: the smoke of this horne burned hath power to drine away Serpentes. Some will say, that the Harte hath euery yeare newe hornes, and casteth hir olde ones, and when he is without his hornes, he hideth himselfe. The elders haue taken it for an yll signe for a man, to meete a Deare, or a Hare, but we thinke the contrarie: also the same superstition is foolish and repugnant to our Religion. The *Turkes* and *Arabians*, are at this day in that error. To this purpose: if our wilde men take an opinion he thinketh it true and it shalbe harde to perswade them the contrarie, the which is, hauing taken a Buck or a Doe, they dare not beare it into their houses, befoze that they haue cut off the haunches and the legs behinde, thinking that if they shoulde beare it with the foure quarters, it woulde take from them and from their children the meane to take their enemies in running, beside many other foolish opinions, whereof their head is ful. They haue no other assurance thereof, but that their greate *Charaibe* sheweth them so, as their Pages and false Seducers doe affirme, They will dresse theyr Wenison by peeces, but with the skinne, and after it is ynough it shall be distributed to every

euery houlholde , that inhabite vnder one rouse alto-
 gether, as schollers in colledges, they will neuer eate the
 flesh of no rauening beaste, or that doeth fede on vn-
 cleane things, be he neuer so priuite, but they will not
 force to kepe priuite such a beaste, as one which they
 name *Coary*, as greate as a Fore, hauing the mofell
 a fote long, blacke like a Polle, and little lyke the
 mofell of a Ratte; hir heare rough, a slender tayle
 lyke to the tayle of a wilde Cat, spotted white and
 blacke; hauing eares lyke a Fore. This is a rauen-
 nous beaste, and lyueth of praye or spoyle, about the
 water side. Furthermore there is founde kinde
 of Fesantes; as greate as a Capon, but blacke sether
 red, onely the heade which is graye, hauing a little red
 combe, hanging lyke a *Turkie Henne* and redde
 fete. Also there are *Partridges*, named in their lan-
 guage *Macouacanna*, that are greater than oures.
 Also there is founde in *America*, greate quantitie of
 those beastes which they name *Tapihire*, the whiche
 is much desired for his deformitie. Also the wilde men
 folowe them at the chafe, not onely for the flesh whiche
 is very good, but also for the skins, with the whiche
 they make bucklers that they vse in the warres, and
 the skinne of this beaste is so strong and tough that a
 Crosbow can skant pierce it, and they take them as they
 doe the Harte or the wilde Boze, of the which we
 spake euen now. These beastes are of the height
 of a greate Ass, but they haue a greater necke, and the
 heade lyke the heade of a yong Bull of a yeaere olde, the
 teeth sharpe and cutting, neuerthelasse he is not dange-
 rous. When he is chased, he maketh no other resis-
 tance, but to flee away, seeking some conueniente place
 for to hide his, running moze swifter than a Harte,
 the

The descriptiō
 of Coary a
 strange beaste.

A kinde of
 Fesantes.

Macouacanna.
 a kinde of Par-
 triges.
 Tapihira
 beaste.

The descriptiō
 of Tapihira.

The newe founde Worlde

A kinde of
strange fish.

He hath no tayle, but a very little one of a finger length, the which is without haire, & of such beastes without tayle there are found a great nūber, the hath clouen fete, with a very long horne almost as much before as behinde, his beare is browne colour lyke some Mules and Oren in our countrey. And for this cause the Christians that are there, name such beastes *Bine*, not differing much from *Bine*, sauing onely the wanteth hornes: and truly to my seeming it is as lyke an *Ass* as a *Cow*. For there are fewe beastes of diuers kindes that be lyke in al pointes, without some greate difference. As also fishes that we haue sene in the sea on the coaste of *America*, one among the others had the head like a *Calf*, and the body slender. So that in this ye maye see the industrie of nature, that hath altered the beastes according to the diuersitie of their kindes, as wel on the lande as on the water.

Of a tree named *Hiuourahe*.

Cap. 50.

Hyuourahe a
tree.

IWill not by no meanes leaue out for his excellencie and secretnesse, a tree named of the wilde men *Hyuourahe*, which is as much to say as rare a new. This tree is of a highe stature, hauing the barke shining lyke silver, and within halfe redde. It hath almost the taste of salt, the which I haue many tymes tasted, the barke of this tree hath a maruelous propertie among al others: al so it is in such reputation among the wilde men, as the woode *Gaiac*: also some think it to be very *Gaiac*, & which I denie, for it is not to the purpose, that all that hath the like propertie that *Gaiac* hath, is *Gaiac*. Notwithstanding it serueth in stede of *Gaiac* to the Christians, for the wilde men are not so subiect to this common disease, of & which we

We wil speake in another place moze at large: the maner to vse it is this, they take a quantitie of the barcke, the which giueth milke when it is separated from the woode, the which being cut in little pæces, they make it to boyle in water the space of thre or foure houres, till that the colour be changed lyke claret wyne, & of this they drinke the space of fiften or twentie dayes continually, making or keping a little diet, which helpeth well as I do vnderstande. And the sayd barcke is not onely good for the sayd affection, but to all diseases for to bring out ill humors, of the which in lyke maner vse our *Americans* in their diseases: and besides, this drinke is pleasant to drinke in your full health. Another singular thing there is in this tree bearing fruite of the greatnesse of a little pome, as yellow as fine Angell Golde. And within it, is a little nut very pleasant and swet, being good for sicke folke to digest. But another thing is peraduenture strange and almost incredible to those that haue not sene it, that is, that it beareth not fruite, but from fiften yeare to fiften yeare: some woulde haue made me beleue, from twentie yeare to twentie. But I hearde the contrary, being sufficiently enformed of the ancient people of the countrey. I haue caused them to shewe me one, and he that shewed it me, sayde that in his lyfe tyme, he had eaten but thre or foure tymes of the fruit. I remember of the good fruit of the tree named *Loth*, of which the fruit is so pleasant, as Homer sheweth, that after that Scipions men had tasted, they forced not but forgot to returne to their shippes to eate any other meates or fruites. Furthermore there are trees that beare *Cassa*, but it is not so excellent as that of *Arabia* and of *Egypt*.

The vsage of the barcke of this tree.

The excellency of the fruite of this tree.

Loth in Homer.

The newe founde Worlde

Of a tree named Vhebehafon and of the
hony Bees that frequent it.

Cap. 51.

The descriptio
of a tree na-
med Vhebeha-
fon.

Going on a day vnto a village distant from the place
whereas was our remayning a ten leagnes, being
in my company five wilde men, and a Chistian to
interpret, I was myndefull to beholde on all sides the
trees, of the which there were diuers sortes, among the
which I stayed to beholde that of the which I minde to
speake, the which to see to, woulde be iudged to be an ar-
tificiall worke, and not of nature. This tree is very
hye the bzaunches passing one with in another, the leaues
like the leaues of a Colwort, euery bzaunche laden with
his fruite, the which is a foote long. Therefore asking
one of the company, what kynde of fruite it was, he shew-
ed me and byd me beholde a company of fyes or honny
Bees about the same fruite, the which then was greene,
with the which these honny Bees doe lyue and nourish
them selues, of the which Bees there were a greate num-
ber in a hole that was in the tree, whereas they made
honey and ware. There is two kyndes of the honny
Bees, one kynde are as greate as oures, the which com-
meth not onely but of good smelling Floures, also they
honey is very good, but their ware not so yellow as
oures: there is another kinde halfe so greate as the o-
thers, their honey is better than the others, and the wilde
men name them *Hira*, they lyue not with the others food,
which to my iudgemente maketh their ware to be as
blacke as coales, and they make greate plenty, specially
neare to the Ryuer of *Vasser* and of *Plate*: there is also
found

Two kinde of
honey Bees.

Hira honny
Bees.

founde a little beaste named *Hyrat*, which is as much to say as a honey beaste, for that this beaste seeketh but all partes of this tree for to eate the honey that these flies make. This beaste is tauney, and as greate as a Cat, and knoweth the meane to drabe out the honey with his papres, without touching the flies, nor they hym. This honey is much esteemed in that countrey for bicause that the wilde men giue thereof to their sicke people, mired with meale, that they vse to make of rootes: as for the wares, they put it to no vse, but to make their fethers holde together about there heade, or else they occu-
 ppe it about their greate canes, in the which they put their fethers (the which) is the beste and chieft treasure that these *Americans* haue.

Hirata beaſt.

The vsage of
honey much
commended of
diuers people.

The aunciente *Arabians* and *Egyptians*, dyd vse to minister vnto the sicke, honey, more than any other medicine, as *Plinie* witneseth. The wilde men that inhabit about the Riuer of *Marignam*, eate almost no other meate but honey, with certayne boyled rootes, the which honey in those parties droppeth downs from the trees and rockes, as *Manna* from *Heauen* (the which) vnto these *Barbarous* men is a good sustenance. To this agreeth very wel *Lactantius* in his firste booke of *Deuine Institutions* (as farre as I can remember) that *Melissus* King of *Creta*, the which did firste sacrifice vnto the Goddess, had two daughters, *Amalthea* and *Melissa*, the which did nourish or fede *Iupiter* with goates milke, when he was a childe, and also with honey. So that the people of *Creta*, seeing and perceiuing that honey was a good sustenance, beganne therewith to fede their children. The which thing hath caused this argumente amongst the Poetes, to say that honey Bees dyd flye into *Iupiters* mouth. The which also being
 known

Melissus King
of *Creta*.

why the Poets
haue sayned
that the honey
Bees flied into
Iupiters
mouth.

The newe founde Worlde

knowne of Solon, did permit that they might transport al kinde of fruit out of the citie of *Athens* and many other victuals, except honey. Likewise the *Turkes* haue honey in as great estimation as is possible, thinking after this life that they shall goe into some pleasant places replenished with al kinde of sustenance, and chiefly of honey, the which opinion is fantastickall and foolish. Now to returne to our former tree, it is greatly frequented of these flies or honey bees, although that the fruite is not good to eate as many others are in that countrey, for bicause that it cometh not to his ripenesse, but is eaten of these honey bees as farre as I can perceiue. Moreover this tree bringeth forth a red gumme, good for many things, as they knowe wel how to vse it.

Red gumme.

Of a strange beaste named Haut.

Cap. 52.

ARistotle and many others since his tyme haue with al their diligence and industrie enforced themselves to finde out the nature of Beasts, Trees, Herbes, and other naturall things. Notwithstanding it doeth appeare by their writings that they neuer had intelligence of *America*, for that it was not discovered before (nor in their tyme) neuerthelesse their writing hath given vs some comforte and contentation. Wherefore if we set out here and shewe of those that are vnto vs strange and vnknewen, I trust it will not be taken in il parte, but to the contrary I truste it will bring some contentation to the Reader, that loneth to heare of rare and singular things, the which nature wil not shal be common to euery countrey. This beaste for to be short, is asmuch disformed as is possible, and almoste vncredible to those that haue not sense

America not
knowne of the
ancient writers.

ſene bir. They name hir Hau or Hauty, of the great-
neſſe of a greate Spunkie of *Africa*, hauing a great
belly, and the head almoſt in proportion of a Childes
head. She bring takē, caſteth out lighes lyke a Chylde
feeling payne, hir ſkyn colozed lyke aſhes, and rough
lyke a litle Beare, hauing on each paw thre nayles or
clawes, a foure fingers long, and made lyke the fyn of
a Carpe, with the which ſhe cluneth on Træes, abyding
there more than on the ground. Hir tayle is thre fin-
gers long, with lyttel beare thereon. Another thing
there is woꝛthy of memoꝛy, that this ſtraunge beaſt
was neuer ſene eating, foꝛ the wylde men of the cou-
ntry haue watched hir to ſee if ſhe would feede, but all
was in vayne, as they them ſelues haue ſhe wed me.
Wyſdes this I would neuer haue beleued it if I had
not pꝛoued it, foꝛ a captaine of *Normandy*, and the Cap-
taine *Mognenulle*, borne in *Picardy*, walking on a tyme
in the great thicke woods, dyd ſhoote with a Handgunne
at two of theſe beaſtes, which were in the top of a
tre, ſo that they fell bothe to the ground, the one ſore
hurt, & the other onely amafed or aſtonned, the which
was giuen to me foꝛ a preſent, ſo it was well kept the
ſpace of .xxvj. daies, and in the meane tyme it would
neuer eat nor dꝛinke, but alwayes at one eſtate, but in
the ende it was ſtrangled by certaine Doggs that we
brought thither: ſome thinke that this beaſt lyueth
onely with leaues of a certaine Tre named in their
language *Amahout*, this Tre is the higheſt Tre in
that countrey, bearing leaues very ſmall and thin: and
foꝛ that this beaſt is commonly in this Tre, ſhe is na-
med *Haut*. Furthermoze this beaſt is very louing to
man, when ſhe is tame, coueting to be alwayes on his
ſhoulders, as if hir nature were to remayne on high

P. 1. pla

The deſcriptio
of a beaſt na-
med Hauty.

The newe founde world

Chamellion.

The wonder-
full workes of
Nature.

places, the which doings the wylde men of the coun-
trei cannot abyde for that they are wicked, for this
beast hath very sharpe clawes, and longer than the
clawes of a Lyon, or any other beast that ever I saw.
To these wonders I haue sene by experience certain
Chameleons in *Constantinople*, that liued only with the
ayre. And by this I knew it was of a truthe, that the
wylde men shewed me as touching this beast: moze-
uer if that this beast be abroade in the greatest raine
that is, yet she will be alwayes as drie as before. By
this ye may see the wonderfull woorks of nature, how
that she can make things strange, great, incompre-
hensible, and wonderfull to mans iudgement. There-
fore it is a thing impertinent, to seke out the cause &
reason, as many daily go aboute to doe. For this is a
very secret of nature, & knowledge whereof is reser-
ued and kept to the onely creatoz: also of many others
that might be here alleadged, but for that it is not
my argument, I omit it for to finish the rest.

How these *Americans* kyndle Fyer: of their
opinion of the drowning of the World,
and of their Yron works.

Cap. 53.

Now I haue shewed you of some singular plates
and vnknowne beastes not onely to vs, but as I
think to all the world, for that this countrey was ne-
uer knowne nor discovered but of late daies, being
minded to make an ende of this discourse of *America*,
I will shew you the straunge maner and practise that
these barbarous people vse to get fyre, as well as we
doo with a flint stone and a tinder boxe, the which in-
uen-

The maner of
the wyld men
to get Fyre.

vention truely is celestial, giuen by diuine prouidence
to man for his necessitie. Now these wilde men haue
another meane, almost vncredible to get fire, greatly
differing from our vse, that smite a synt stone with
an Iron. And ye must note, that they vse customably
fire for their necessities as we doe, & rather more, for
to resist the wicked spirit that tormenteth them, for
the which cause they neuer lye downe in what place
so euer they be, but that they haue first fire lighted by
their beds side. And therefore aswell in their houses
or other where, be it in the forest or in the fieldes,
whereas they are constrained to remaine a long time,
as when they go a warfare or hunte for Venison, they
beare commonly with them their instrumentes to
make fire. Wherefore they will take two sticke vn-
equal, the one which is the least shalbe a two foote long
or thereabout, made of a certaine drye wood, hauing
a kinde or pith, the other somewhat more longer. He
that will make fire, will lay the lesser sticke downe on
the ground pierced thzough the middle, & which he holding
with his fete, will put the ende of the other sticke in-
to the hole that is in the other, with a liffell cotton
and dried leaues, then with turning of the stick, there
engendzeth such a heate, that the leaues and cotton
begin to burne, so that by this meanes they light fire,
the which in their language they name *Thata*, and the
smoke *Thataryn*: and this maner or way to make fire
so subtilly, they say came by a great *Charaibe*, more
than a Prophete, the which taught it to their Elders,
with other things also, of which they before had no
intelligēce or knowledge. I know wel there are ma-
ny fables, as touching the inuention of fire. Some say the
certaine pastors or shepherds were the first inuēted to
make

Thata.
Thatatim.

The first in-
uētiō of Fyre.

The newe founde world

Vulcan inuen-
tor of Fyer.

The opinion
of the wyld
men against
a deluge.

How the wild
men do num-
ber.

make fire, after the maner that these wilde men vse,
with certaine wood, being destitute of Iron and Flint
stone. By this we may evidently know, fier commeth
neither of stone nor Iron, as Aphrodisius disputeth in
his probleames. Diodorus writeth, *¶ Vulcan* was *¶* first
inuentor of fier, the which for this respect was elected
King by the *Egyptians*. Also the wyld men are almost
of this opinion, the which besore this inuention of fir-
er, did eate their meates dried in the Sunne. And this
knowledge was brought to them, as I haue besore
shewed, by a great *Charaibe*, one night in their sleape
after a great deluge of waters, (the which) they main-
taine to haue ben in times past, although they haue
not memorizall by writing, but onely from age to age,
so that they wil beare in memory things foure or fise
hundzeth yeares past, the which is to be maruelled at.
And by this meanes they are very curious to teach &
instruat their Childzen things done and past, which
are woorthy of memory. The auncient men after their
sleape in the night, doe no other thing but declare
auncient stozies to the young men, so that to heare
them, you will say they are Preachers or Readers of
Lectures: now say they, the water was so exceding
great in this Deluge, that it couered the highest mou-
taines in that countrey, so that all the people were
drowned, the which they tell of a truth, and beleue
as stedfastly as we doe, that which was in Noes time,
that is read of in holy Scripture. Penerthelesse it is
easy for them to sayle, considering they know nothing
but by memory, and as they heaue heard sayd of theyr
Fathers. Also they number by stones or other lyke
things, for otherwise they cannot number, but onely
to fise, and they count *¶* moneths by *¶* Stones, (as we
haue

have before made some mention) saying it is so many
 Moons since I was borne; and so many Moons since
 the Deluge was, the which tyme faithfully conside-
 red, commeth to a five hundredth yeares. They as-
 firme and stilly stande in opinion of their Deluge.
 And if ye say y^e contrary, they wil enforce by certaine
 arguments to sustaine the contrary. They say after
 that the waters were gon back & retired, there came
 a great *Chairabe*, the greatest that ever was among
 them, that brought thither a people from a far coun-
 trey, that people being naked as they are at this day,
 the which hath since so multiplied, that of them they
 say they are descended. It seemeth to me not repugnant
 to reason, that there hath ben countreys drowned since
 Noes time, (thzoughout the whole worlde) but se-
 ing we haue none but that the holy Scripture shew-
 eth, I will let it passe. Therefore let vs returne to
 these wilde mens fire, the which they vse for many
 things, to roste and seeth their meates, to burne downe
 Trees, vntill that they found since the meanes to cut
 wood with stones, and now of late days with Iron,
 the which they haue learned of the Christians that
 haue gon thither. I doubt not that *Europa*, and other
 countreys haue ben without Iron. But Plinie writeth
 in the seventh booke of his natural history, that *Deda-*
lus was y^e first inuenter of Iron worke, or forge, with
 the which he forged him selfe a wedge, an axe, a saw,
 & nayles. Notwithstanding Ouid in the eight booke of
 his *Metamorphosis*, saith that one named *Pedris*, of the
 kindred of *Dedalus*, inuented a saw lyke to the finne
 of a fish. And of that kinde of fish (passing at our re-
 surtie under the Equinoctiall lyne,) we toke one y^e had
 y^e finne vpo y^e back, aboue a fote long. Therfore these
 countreys

The originall
 of these Ame-
 ricans.

How the wild
 men did first
 vse to cut
 wood.

Dedalus the
 first inuenter
 of a Forge.

Pedris inuen-
 ter of the Saw.
 A kynde of
 Fish.

The newe founde world

wylde men desiring þe vse of yron worke of late dayes,
for to serue their necessities, haue learned to forge,
being first instructed by Christians.

Of the Ryuer of Vases, likewise of certaine
beastes that are found thereabout.

And of the lande named.

Morpion. Cap. 54.

The lycag of
the Ryuer of
Vases.

This Riner of *Vases*, being there so much esteemed
as *Charanta Loyre*, or the Riner of *Sayne*, being
twenty five leagues from *Ienaria*, where we did re-
mayne, and where as at this day doe inhabit French
men, is much frequented, aswell for the habundance
of good Fish, as for the Pauigation and other things
necessarie. This floud watereth a great countrey, as-
well the hylls, as the plaine. In the which is founde a
certaine Myne of Golde, the which bringeth no great
profit to the owner, for bicause that by the fire, it con-
sumeth almost all into smoke. There about are many
Rocks, and likewise in many other places of *Ameri-
ca*, the which beareth great quantitie of wedges, shi-
ning like fine Golde, but not so fine as those of the
East countrey, also other littell shining stones. There
are founde no Rubies, Diamonds, nor other riche
stones: besides this, there is great plentie of *Parbell*
and *Jasper* stones. And in the sayed place I hope may
be founde Mynes either of Golde, or *Siluer*, the
which as yet we dare not vnder take, bicause the ene-
mies are neare hand. In those hills are sene rauishing
beastes, as *Lvbarbs*, wilde *Stags*, but no *Lyons*, nor
Olues

Molues. There is also another kynde of beast that the inhabitants name *Cacuycu*, hauing a beard on the chin lyke a Goate. This beast is greatly inclined to lechery. Also there is founde another kynde of yellow beast named *Saguius*, not onely in this place, but in other places, & wylde men chase them for to eate them. And if they perceiue that they are followed, they will get their young ones on their necks, and runne their ways. Of the former beasts there are grey and black ones in *Barbaria*, and at *Peru*, lyke to the colour of a Fox. There are found no Apes as in *Africa*, but to the contrary, there are founde great number of *Tattons*, that are beasts armed, of the which some are of the greatnesse and height of a great pigge, the others lesse, and this much will I say by the way, their flesh is tender and pleasant for to eate. As touching the people of that countrey, they are more warrellyke than in any other place of *America*, bicause they border their enemies, the which forceth them to exercise the feats of warre. Their King in their language is named *Quoniambec*, the most feared and redouted that is in all the countrey, and so is he martial and a worthy warrier. And I think that neuer *Menelaus* King and guider of the *Grecians* Army, was euer so feared nor redouted of the *Troyans*, as this King is of his enemies. The *Portingalls*, feare him aboue all others, for he hath caused many of them to die. We shall see his palace, which is a lodging made of purpose, but yet like to & others, hanged without rounde aboute with *Portingalls* heads. For it is the custome to cary away the heads of their enemies, and to hang them at their lodgings.

This King hauing knowlege of our comming, came straight ways to see vs at the place where we were, &

M. iij. there

The newe founde Worlde

there remained the space of eight one dayes, occupying the most part of the tyme, specially three houres, to recite and tel his victozies and noble actes against his enemies. Moreover, thzeatning the *Portingales*, wyth certaine iesses and countenances, whome he named in their language *Peroes*. This king is y^e most renowned of all the coultre, his village & land is great: fortified all about with earth, planting therein certayne peces of Artillary, as Fauconnets, that he hath wonne from the *Portingales*. As touching towne & houses of stone, there is none but as I said before, they haue lodgings very long & broad, the which at the beginning was not had, for y^e people that then were, did so little esteeme to be in sauegard, y^e they forced not for walled Townes, nor strong holdes, but they wandered as broad, as doe the wylde beastes, without having any certaine place for to take their rest, but they rested them eden in y^e place where the night ouertoke them, without feare of any theenes, y^e which the *Americans* doe not though they be very wylde. Now to conclude, this king of whome we speake, thinketh him self very great, & hath nothing else to rehearse, but his greatness, reputing it a great glory & hono^r, to haue made to die many people, & to haue eaten them by and by, yea to the number of fye thousand as he sayd. I cannot remember that there hath ben the lyke inhumanitie, as in this people. Plinie sheweth that Iulius Caesar in his battailes as it is iudged, hath slaine thirtie thousand & one hundred men. And there are thesed of many other warres & great slaughters, but they haue not eaten one another. Now to our purpose: this king & his subiects are in continual warre with

Peroes.

How many
it is to bee
thought that
Iulius Caesar
hath slaine in
his battailes.

with the *Portingales* of *Morpion*, and with the wyld
men of the countrey. *Morpion* is a place bending to-
wards the lower of *Plate*, or to the straight of *Ma-*
gellan, distant from the lyne twenty six degrees, being
subject to the *Portingales*, so that the King of *Portingale*
hath there a Lieutenant generall, with a great num-
ber of people of all estates, and slaues, whereas they
behave them selues so well, that there commeth from
thence great profit to the King of *Portingale*. At the
beginning they began to plant great quantitie of
Canes to make suger, But since they haue not great
ly trauailed therein but haue occupied them selues to
a better worke, since that they haue found out Mines
of Silver. This place hath great quantitie of good
fruite, with the which they make Conserues, after
their manner, and chiefly of a fruite named *Nauas*.
Among these Trees and fruits, I wyll rehearse one
named in their language *Cochine*, bearing fruite as
great as a Pompon, & leaues lyke to a Bay tree, the
fruit made like an Estruge egge, it is not good to eate,
but pleasant to beholde when the tree is ful. The wyld
men beside that they make thereof vessels or cups to
Drinke in, they make a certayne mystery as straunge
as is possible. After that this fruit is hollow, they fyll
it with certayne graines of *Myll*, or such lyke, then
with a stick hauing one ende in the ground, the other
ende comming through, being decked all ouer wyth
fayre sethers, wyll keepe euery householde after thys
sort in their house two or thre of them with great re-
uerence, thincking these poore idolaters in handling
and sounding this fruite, that their *Toupan* speaketh
vnto them, and that by this meanes they haue re-
uelation of all, by the meanes of their Prophets,

The description
on of the land
of Morpion.

The fruitful-
nesse of Mor-
pion.

Nauas.

The newe founde world

so that they esteeme and thinke therein to be some deuinitie. And they worship no other thing sensible, but this instrument that soundeth when it is handled. And for a rare and straunge thing I brought one of them home, the which I got secretly from one, with many skinnes of Birdes of diuerse colours, of the which I made present to Monfyer Nicolas of Nicolay, the Kings Geographer, a wittie man, and a louer, not onely of the antiquitie, but also of all vertuous things. And synce he shewed them to the King, being at *Paris*, in his house, who came of purpose to see the booke that he caused to be printed of the *Casse partes*, and he shewed mee, that the King tooke great pleasure to see such things for that they were vntyll then vnknewen. Moreover there is plentie of Oranges, Citrons, Canes of Sugar. To be short, this place is very pleasaunt.

Sirapouchy.

There is also a Ryuer not very great, whereas there are founde little Pearles, and great floze of Fyshe, chieflly of one kynde, the which they call *Traipouchy*, which is as much to say as naughty Fyshe: it is maruellously disformed, breeding or ingendring on the backe of a dogge Fyshe, and being young followeth hir as his principall tutor. Furthermore in this place of *Morpion*, the which is inhabited by the *Portingalls*, are now nourished many domesticall beasts, the which the sayd *Portingalls* haue brought thether, the which enrichth greatly, and setteth out the countrey, besyde his naturall excellencie and husbandry, the which is dayly more and more exercised.

Of the Ryuer of Platte, and the countrey
adiacent. Cap. 55.

SEeing that we are so farre in talke, I thinke it good
to speake a word or twaine by the way of this faire
floude of *America*, the which the *Spaniards* haue na-
med *Platte*, either for his largenesse, or for his Mines
of Silver that are founde hard by, the which in their
language they name *Platte*. The wylde men of the
countrey name it *Paranagacu*, which is as much to say,
as Sea, or great congregation of water. This Riuer
containeth of largenesse, twenty six leagues, being
beyond the lyne, five degrées, and distant from *Caape*
Saint Augustine, six hundred and seuentie leagues.
I thinke that name of *Platte*, hath ben giuen by those
that first did discover it, for the reason before shewed.
Also at their firste arriuall thether they receiued a
maruellous ioye, thincking that this ryuer so large,
hadde ben the straight of *Magellan*, the which they
sought for to passe on the other syde of *America*,
neuerthelesse knowing the veritie of the thing, they
delibered to sette fote on lande, the which they dyd.
The wylde men of the countrey were maruellously
amazed, hauing neuer sene Christian before so to a-
horde their lymittes. But by succession of tyme, the
Spaniards acquainted them with the wylde men, allu-
ring them by giftes and otherwyle, so that in view-
ing the Countrey, they founde many Mines of
Silver, and after that they hadde thus viewed
the Countrey, and marked the place verie well, then
they

The riuer of
Platte, & why
it is so named.

The first voy-
age attempted
by the Spany-
ards to the Ri-
uer of Platte.

The newe founde world

The seconde
voyage.

they retourned haping laden their ships with Brazil. And in a short time after they made fedy three great shippes with men and munitions for to retorne, being couetous of the Wyndes, and being aryued at the same place where before they had ben, they prepared their thiffes for to take land. First the Captaine hauing with him foure score Souldiers for to withstande the wyld men of the countrey, if that they had made any insurrection. But the wyld men at their arriuall

A slaughter of
Spaniards.

fled here and there of purpose, to catch the Spaniards in their danger, so that when they were landed, there came vpon them three or foure hundred of the wyld men; which in their fury & rage lyke hungry Lyons, they killed and deuoured, as their custome and maner is, and afterward they shewed their bones, legges and armes, vnto the rest of the Spaniards that were in the ships, threatening them with the lyke, if that they dyd descend on lande: the which things were shewed to me by a Spaniard that was in one of the ships. Also the wyld men of the countrey wyl shew thereof, as a thing worthy of memozy, when it is in their myndes.

The third
voyage.

After this, the Spaniards returned againe thether with a bande of two thousande men, with other shippes, but for bicause that they were afflicted with sicknesse, they could attēpt nothing.

The fourth
voyage.

But afterwarde the Captaine Arua, in Anno. 1541. hauing with him onely two hundred men, made a voyage

The policie of
Captaine Ar-
wall.

thether, hauing also with him a fiftie Horses, where he used such policie, that he made the wilde men of the countrey afrayde, which thought that these Horses hadde ben deuouring beastes, (for to them they were vnkowne,) this being done, he caused his men to be armed with bright shining Armour, hauing

hauing painted vpon their Varnies many dreadfull Images, as heads of Lyons, Leopards, Beares, Molues, and such like, with their mouthes gaping, & figures of horned deuils, & which sight did so affraie & wilde inhabitants of the countrey, & they fled away, & by this meanes they were driuen out of theyr countrey, so that the *Spaniards* remained there Lordes and Maisters, beside many other lands adiacent, that since they haue conquered euen to *Moliques* in the Ocean, to the West of the other coast of *America*, so that at this day they haue in possession a great deale of lande about this sayze Riuer whereas they haue builded Townes & holds. And some of the wylde men adiacēt, are reconciled with them, and become Christians. True it is that about a hūdzeth leagues beyond, there are other wylde men that make warre with them, being skoute men and of great stature, almost like Gyants. And they liue with littell other fode than humane fleshe as the *Canibals*. This kinde of people go so swyftly on soote, that they will easely take wilde beastes in their chafe: they liue longer than any of the other wilde men doe, as a hundzeth and fiftie yeares, and the other lesse, they are very prone and subiect to that damnable sinne of lechery, haynous befoze God, the which I omit, not onely for the respect of this countrey of *America*, but also many others. These Giants make warre aswell with the *Spaniards* as the wilde men about them. Now to our purpose. This Riuer of *Platte* with the countrey adiacent, is now very riche aswell in Silver as in Stones: this Riuer swelleth or encreaseth certaine daies in the yeare as doeth *Anre-lana* that is at *Perou*, and *Nyll* in *Egypt*. At the mouth of this Riuer there are many little Ilands, of the which
some

Wylde men as
great as Gyants,

The richesse
of the coun-
trei about the
riuer of *Platte*.

The newe founde world

Some are inhabited, the others not: this countrey is very full of Hylls and Mountaines, from the *Caape* S. Mary, unto the white *Caape*, specially that towardes Saint Helenes point, distant from the Riuer. 65. leagues, and from thence to Arnes Govvrides. 30. leagues, then from thence to *Basseas*, to the other land so named because of the great vales that there are. And from *Basseas* to the Abbey of Fonda. 75. leagues. The rest of the countrey hath not ben frequented of christians, extending to the *Caape* Saint Dominik, or *Caape* Blanke, and from thence to the *Promontary* of the eleuen thousand Virgins. 52. degrees and a halfe beyond the Equinoctial, and thereby is the straight of Magellan, of the which we mynde hereafter to speake.

Saricouieme
a daintie beast.

As touching the flatte countrey, it is at this present very sayze, by an infinit number of Gardens, Fountaines and Riuers of swete fresh water, in the which are great plenty of very good fish. And to the said Riuers, there haunteth a kinde of beast, that the wylde men name in there language *Saricouiemia*, which is as much to say, as fine or daintie beastes, the which beast remaineth moze in the water than on the land, and is no bigger than a little Cat. The skynne of this beast which is intermedled with gray, white and blarke, is as fine and smooth as velvet, his fete made like the fete of a water Foule. And as for his flesh, it is very pleasant and good for to eate. Moze over, in this countrey toward the straight, there are many strange and monstrous beastes, but not so cruell as in *Africa*. And to conclude, this countrey now is brought to so good a forme, that it would not be taken for a strange countrey: for the wylde men of the countrey haue inuented of late days by the meanes of Chyistians,

artes

artes and sciences very ingeniously, so that they may be a very spectacle to many people of *Asia*, and of our *Europe*, I meane of those that curiously obserue and keepe the damnable law of Mahomet, and other sonde and deuillish Doctrine.

Of the straight of *Magellan*,
and of *Daryen*.
Cap. 56.

Seeing that we are come so neare to this notable place, it shall not be out of the way to write somewhat thereof. Now this straight, called in Greke *Pocidmos*, as the West betwene two landes, named in Greke *Istmas*, a straight or a pointe of lande betwene two waters, as that of *Daryen* confineth *America* toward the South, and there seperateth with an other land discovered but not inhabited, euen as *Gebaltar* doeth *Europe* with *Africa*, and that of *Constantinople* doeth *Europe* with *Asia*, being named the straight of *Magellan*, by his name that first dyd discover it, lyeng fifty two degrees and a halfe beyonde the Equinoctiall, contayning of bredth, two leagues by one only height straight East and West, two thousand two hundzeth leagues from the North to the South, furthermore, from the Caape of *Esead*, which is at the entring of the straight, vnto the other South Sea, seuentye foure leagues, vntill the first Caape or Promentary, which is fortye degrees. This straight hath ben long time desired and sought, moze than two thousand, eight hundzeth leagues, for to enter by this straight into the Sea of *Magellan*, to attayne to the Ilandes of *Moluques*.
Americus Vestucia, one of the best Pylots that euer

The lyeng of
the straight of
Magellan.

The newe founde world

uer was, hath coasted almoste from *Ireland* vnto the Cape of *Saint Augustin*, by the commaundement of the king of *Portingale* the yeaere. 1501. And since another Captaine the yeaere. 1534. sayled vnto the Region named of *Gyants*. In this Region betwene the Riuer of *Platte*, and this straight, the inhabitaunts are very mightie, named in their language *Pategones*, *Giants*, bicause of their high stature, & forme of bodies. They which first discouered this countrey, toke one of them finely, being twelue fote long, who was so bnealie to holde, that. 25. men had inough to doe about him, and for to kepe him it behoued them to bynde his fete and hands in their shippe, notwithstanding they could not kepe him long aline, but for sorow & thought (as they saye) he died for hunger. This Region is of lyke temperatnesse as *Canada* and other countries nere to our Pole, and therefore the inhabitants are clothed with the skynne of a certaine beast named in their speach *Su*, which is as much to say, as *Water*, for bicause (to my iudgement) that this beast for the most part remaineth in the waters and flouds. This beast is a rauinous beast, made after a straunge maner: besides this if she be chaled or pursued, as the people of the countrey vse to doe, for to haue the skinne, she taketh hir yong ones on hir backe, and couering them with hir tayle that is thicke and long, saueth hir selfe with running. Neuerthelesse the wild men of the countrey vse a policie for to take this beast, making a dæpe pit in the grounde nere to the place where she maketh hir most residence, the which they couer ouer with grane leaues, so that in running knowing not of this pit, the poore beaste falleth in with hir yong ones: and she seing hir selfe thus taken, in hir rage she killeth
hir

hir yong ones, and maketh such a terrible noyse, that he maketh the wylde men afrayde. But for all this, in the ende, they kill hir with darts and arrowes, and then they take hir skinne. Now to our purpose. This captain *Fernandus of Magellan*, a couragious man, being informed of the riches that might be found in the *Ilandes of Moluques*, as great quantitie of spice, ginger, muske, gray amber, myzabolanes, rubarbe gold, pearles, and other richesse, specially in the *Ilandes of Matel, Magian, Tidora, and Terenata*, nere inough the one to the other, thinking by this same straight to find a way moze shorther and necessarie, was minded to attempt it, departing from the *Canaries*, to the *Ilandes of Caape verde*, keping his right course to the *promontarie of saincte Augustine* eight degræs, beside the line, coasting neare to the *Caape of Virgins*, distant from the *Equinotiall* fiftie two degræs, nere to the straight befoze spoken. And after he had sailed the space of five dayes from the east right to the West on the Ocean, the which in swelling or flowing, caried them without sayle right to the South, the which made them ioyful & glad, although the most part of their men were dead by the incomodities of the sea & the aire, but chiefly by hunger & thirst. In this straight are many fair *Ilands*, but not inhabited, the country about is very baren: full of hilles and mountaines, and there is founde nothing but rauishyng beastes, birdes of diuers kindes, chiefly *Striges*, wodde of diuers sorts, Cedres, and others. Also an other kynde of tre bearing fruite almoste like a cherie, but muche moze pleasant to eate. This is the occasion, and how this straight was founde out: since they haue founde out an other waye, sailyng vpon a great riuer on the coast of *Peron*, in the land of *Chagra*,

The voyage of
Fernandus of
Magellan.

The Caape of
Virgins.

The newe founde worlde

fourē lagues from *Panana*, and from the goulfe *S. Michel*. 25. leagues. Not long after a captaine hauing sailed a certaine time vpon these floodes, aduentured to visite the countrey. And the king of the Wyldē mien of that countrey, named in their language *Therea*, receiued hym very gently with presentes of golde and pearles, as certaine *Spaniards* haue shewed me, that were in their cōpanie, although y in going on the land they were not without greate daunger, as well for the wilde beastes as other incommodities. They founde afterwarde a certaine number of the inhabitauntes of the countrey very wilde, and moze to be feared than the first, to the which for the smal trust and confidence that they had in them, they offered and promised theyr seruice and friendship, specially to their King, whome they call *Atorizo*, of whome also they receyued certaine presentes, as great pierces of golde, waying ten pounce. After that they had giuen to him also of suche things, as they had and thought would be moste to his contentation, the which was small yron wourke, shirtes and gownes of small value: In the ende with good guide they came vnto *Daryen*, from thence they entred in, and discovered the south sea, on the other coast or side of *America*, in the which are the *Moluques*, wher as they hauing found y cōmodities befoze shewed, haue fortified them selues hard by y sea, so y by this straight of land, they haue without comparison shortened their way, without entring into the straight of *Magellan*, as well for their tradings as for other commodities. And since that time they trafike and trade to the *Ilande of Moluques*, the which are great, & at this present inhabited and conuerted to the christē faith, the which befoze was peopled with very cruel people, much moze cruell than

Therea.

Atorizo.

The straighte
of *Daryen*.

The Ilandes of
the *Moluques*.

than those of *America*, which wer blinded in ignoꝛaṇce, and hauing no knowledge of the great riches and treasure that the countrey brought forth. About this place of the west sea, ther are foure Ilands desert inhabited (as they say) onely with *Satyres*, therfoze they haue named them Ilands of *Satyres*. Likewise in this same sea are found ten Ilands named *Manioles*, inhabited with wilde men, the which are of no religion, nere to the which there are great rocks that draw the ships vnto them, bicause of the yron wherwith they are nailed.

Foꝛ the which cause those that trade into that countrey there, are constrained to vse small ships oꝛ skiffes pinned with wood foꝛ to eschue the danger of these rockes oꝛ adamant stone. Thus far as touchyng y^e straight of *Magellan*. Nowe as touchyng the other lande named *Australl*, which in cossing y^e straight is left on the left hand, is not yet known of christiaṇs, but only of an English pylote, being a man aswell scene & esteemed in navigation as any that can be founde, who hauing passed this straight, shewed me that he had descended on land so that I was bold to demaund of him what people did inhabit in y^e cuntrey, he shewed me y^e they wer might y^e black men, which I know to be cōtrary: knowing that this land is almost of the height of England & *Scotlā*d, foꝛ the countrey is of suche a temperatnesse, that it is subiect to winter with continuall frostes and snowes.

The lande of
Australl.

How that those that inhabite from the riuer of
Plate vnto the straight of *Magellan*, are
our *Antipodes*. cap. 57.

Although we se as wel in y^e sea as in riuers, many
Ilandes diuided & separated from the maine land,
yet neuerthelesse y^e element of y^e erth is esteemed to

The newe founde worlde

To know that
there are two
worlds or no.

be one alone, and onely bodie, the whiche is no other thing than this largenesse of the earth, the which seemeth unto vs all full for his great and wonderful amplitude. And such was the opinion of Thales Milesius, one of the seuen wise men of *Grecia*, and other philosophers, as Plutarke sheweth. Oecetes the great philosopher, and Pythagoras ordained, ii. partes of the world, that is, this wherein we inhabit which we name Hemispheria, and that of the Antipodes, which we likewise call the lower hemispherie. Theopompus the historiograph sayth after Herimogenes, that Silenas shewed king Midas, that there was an other world and globe of earth than this which we are in. Macrobius last of all, doth most amply treat of these two hemispheres and partes of the earth, to whose works ye may haue recourse yf that ye minde to knowe farther on the opinions of Philosophie. But thus much must be known, whether that these two partes of the earth ought to be altogether separated as earths that differ, and so to be iudged to be two worldes, the which is not true, considering that there is but one element of the earth, the whiche we must iudge, is cut by the sea in two parts, as Solin writeth in his polyhistor, speakyng of the people Hyperbores, but I had rather say, that the whole worlde is separated into two equall partes by this imagined circle which we name equinoctiall. Furthermoze, if ye behold the image and figure of the worlde in a globe or a earde, ye shall clerely see howe the sea diuideth the earth in two parts, not altogether equall, whiche are the two hemispheres, so named by the *Grekes*, one parte of the world containeth *Asia*, *Affrica*, and *Europe*, the other containeth *America*, *Florida*, *Canada*, and other regions comprehended vnder the names of the occidental

Dentall of *West Indies*, in the which many thinke our Antipodes to inhabite. I knowe well that there are many opinions of the Antipodes: some iudge and think that there are none, others that there are, and that they are those y inhabite the other Hemispherie, which to vs is hidde. As for me, I am of this aduise, that those that inhabit vnder the two Poles (for we haue shewed y they are inhabited) are Antipodes, one to y other. For example, those that inhabite the North, the nearer they drawe to the pole, the higher it is: the pole opposite is abased, to the contrarve, so that it muste needs be, that such are Antipodes, and the others, the farther they withdrawe to the Poles, appochoyng to the Equinoctiall, are lesse Antipodes. Therefore I take for right Antipodes, those that inhabite the two Poles, and the two others taken directly, that is to wyt, *Caste* and *West*, and the others in the midst Antichones, rather than Antipodes, to those that inhabit in *Lima*, *Luzco*, *Eariquipa*, or *Prou*, to those that aboute this greate flood *Indus*, in the countrey of *Calicut*, the *Iland* of *Zeilan*, and other landes of *Asia*, the inhabitants of the *Ilands* of *Moluques*, from whence the spices come, to those of *Ethiopia*, nowe called *Ginney*. And for thys reason, *Plinie* hath well spoken, that it was *Tabrobani*, where as were the Antipodes, confynyng as many Antipodes, with Antichones. For truely those that lyue in these *Ilandes* are Antichones, to the people that inhabite that parte of *Ethiopia*, takyng from the riuer of *Nyll*, vnto the *Ilande* of *Meroa*. Although that those of *Mexicon*, are directly Antipodes, to the people of *Arabia*, *Eclicia*, and those that are at the endes of the *Caape* of good hope. Nowe the *Greekes* haue named those Antipodes, that goe with their fete ouerthwart

Diuers opinions of the Antipodes.

What people the Antipodes and Antichones the one to the other.

A difference betwene Antipodes and Antichones.

The newe founde worlde

Anteci.

Paraci.

The maner of
going of the
Antipodes was
not well kno-
wen nor ap-
proued of the
elders.

Saint August.
lib. 15. of the
Citic of God.

one ouer an other, as those of which we haue shewed. And Anticthones, those that inhabite a land diuided, as those whom they cal Anteci, as the Spanyards, Frisch men, and Almaynes, to those that inhabite nere to the riuer of Plate, and the Patagones, of the which we haue spoken in the former Chapter, whiche are nere to the straight of *Magellan*, are Antipodes, the others named Pateci, that inhabite one onely zone, as Frenchmen, and Almaines, contrary to those that are Anteci. And although that these two proppely are not Antipodes, notwithstanding they are commonly called so, and many mixe them one with an other. And for this reason, I haue noted that those of the *Caape* of good hope, are not to vs altogether Antipodes, but those whome they call Anteci, the which inhabite a lande not opposite, but diuided, as those that are beyonde the Equinoctiall, to vs that are here, euen to come to the Antipodes. I doubt not but that many do mystake this maner of going of the Antipodes, which hath ben y cause that many haue not approued it. Also S. Augustine in the .xv. boke of the Citie of God. chap. ix. but he y wold diligently consider shal find it very easy to comprehend. If it be so that the earth is round like a globe, hanging in the midst of the worlde, it must nedes be, y it be beholden of the firmament on all sides. Wherefore we that inhabite the higher Hemispherie, as touchyng vs, we se one part of the firmamēt to vs proppre & particular. The others inhabiting the lower Hemispherie, we being to them superioz) they se the other part of y firmament which to them is appropzied. There is like reason of the one as of y other: but ye shal note that these two Hemispheres haue one onely and common centrie in y earth. Thus much of y Antipodes: now to our mater.

Howe

How these wilde men exercise husbandry and make gardens of a roote named Manihot, and of a tree that they name Peno absou, Ca. 58.

Our *Americans* in the time of peace, haue little o^r other occupations but to make gardens, o^r when the time requireth, they are constrained to go to the warres, but some of them as we haue befoze shewed vse certaine trades, neuerthelesse necessitie constraineth them to labour the earth as we in our countries. And they in a maner follow the custome of the elders, who after that they had endured and eaten the fruites that proceeded from the earth without any labour o^r industrie of man, so that being not sufficiente to nourishe and sustaine all that liued on the earthe, it caused rapines and inuasions, preparing ech one a certaine portion of lande, which they separated by certain limites, and then among men began the state of the people and common weales. And thus our wylde men of *America* haue lerned to labour the earth, not with oxen and horses o^r other domestical beasts as we haue here, for they haue none such, but with the sweat and labour of their bodies, as the like also in other prouinces, notwithstanding that which they labour is very little, as certaine gardens distant from their houses about two o^r three leagues, where as they sowe only *Myll*, and no other grayne, but they plante certaine rootes, the which they gather two tymes a yeare, at Christmasse, whiche is their Sommer, when the Sun is in Capricornus and at Pentecost: this *Myll* is as great as a pease, commonly white and blacke, the herbe that it beareth is like to sea reedes. Nowe the fashions of their garden is after this sorte and manner; When

The common occupations of the wild men.

Howe these wilde men labour the earth

Myll white and blacke.

The newe founde worlde

after that they haue cut seuen or eyght acres of wood, leauyng nothyng but the foote or body of the tre about a mans heyghth, they put the fire therein, and burne it, and the grasse about it, beyng all in a valey or low countrey: they scratche the earth with certayne instruments of woodde, or of yron, since that they haue had the knowledge, then the women plant this *Myll* and rootes which they name *Hetich*, makyng a hole in the grounde with their synger, as we plante Beanes in this countrey: To fatten and amende the earthe, they haue no practise, but it is frutefull inough of it selfe, beyng neuer lesse vntylled, as we do many landes in our *Europe*. Notwithstanding, it is a wonderful thing that it will not beare oure corne, suche as we haue and vse. I my selfe haue sometymes sowd, for we caried corne with vs for to proue, but it would neuer profite. And to my iudgement, it is not long of the grounde, but of some other litle vermine that eateth it in the earthe: Neuerthelesse, those that are remaining there, may in tyme make a surer triall and experience. As touchyng oure *Americanes*, it is not to be maruelled, though they neuer had the vse of corne: For likewise in our *Europe*, and in other countreys, at the first men liued with such fruites as the earth brought forth of hir selfe without any mans labour. True it is that husbandry is verie auncient, as appeareth in Holie Scripture by Abell and Cain. But thoughte that they had corne since the begynning, yet they knewe not the vse therof. Diodorus writeth, y the fyrst bread was sene in *Italy*, being brought thither by Isis, Quene of *Egypt*, the whiche shewed the meane howe to grynde corne, and to bake bread: for befoze they dyd eate the fruites of the earth, as Nature brought them forth, whether

Hetich.

In America no
vse of corne.
Husbandrie
hath bene of a
long tyme.

The first vse of
Corne.

Whether that the earth was laboured or no : but that all men vniuersally on the earth haue liued like as do the brute beastes, it is rather a fable than a true story fained by Poets, and of suche as imitate them, as Virgile sheweth in Georgicon. But I beleue rather the holy Scripture that maketh mention of Abell, and of his first fruites that he offered to God. Well the *Americanes* make meale of those rootes that are called Manihot, which are as great as my arme, a foote and a halfe long, and they are wrythen or crooked most commonly. And this roote is of a litle tree in height from the grounde aboute foure foote, the leaues are like to those which we call Patallionis, which are in number sixe or seuen at the ende of euery tree, and euery leafe halfe a foote long, & three fingers brode. Their maner to make this sustenance or meate is this: they bruse these rootes either drie or greene, with a large barke of a tree, garnished aboute with very harde stones : this beyng done, they make it hot in some vessel of earth on the fire with a certaine quantitie of water, so that it gathereth into small lumpes, and it is very good when it is thus vsed, and a good nourisher. And ye shall vnderstande, that from *Perou, Canada, and Florida*, in all the landes and countreys betwene the Ocean and *Magellan*, as *America, Caniball*, euen to the Straight of *Magellan*, they vse this kinde of foode, the which is very common, and yet there is distant from the one end to the other moze than two thousande leagues by lande, and they vse it with their fleshe and fishe as we doe breade. These wilde men vse a strange maner in their eating, for they neuer byng their handes to their mouthes, but cast the meate into their mouthes moze than a foote off, to the whiche they are verie apte. Also they

Meale of rootes
Manihot.

The strange
maner of eating
of the
wylde men.

The new founde worlde

- moche chzistians that vse otherwise. All the labour aboute these rootes are remitted to the women, thynking it not decent for mē to occupie them selues therein. These *Americans* doe plant beanes, the which are all white and flatte, moze large and longer than ours. Also they haue a kynde of white gourdes, not differing to those that grow in *Turkey* and *Italy*, they boyle them and then eate them with salte, the which salte is made with salt water boyled, when it is consumed to halfe, with an other thyng they make it tourne into salt.
- A kinde of white beanes
- How they make salte.
- Bread made of spice and salte.
- Bread of drie fishe.
- Nenuphar, a kinde of colewort.
- Peno absou a gree.
- Likewise with this salt and a kind of spice of graines, they make loaues of bread as byg as a mans heade, of the which many eate with fieshe and fishe, chiefly the women. Beside this, they mingle many times spice with their meale, not beaten to dust as we doe, but as it is gathered. Moreouer, they make bread with dried fishe very good to eate, with other things mingled with it, whiche I do not knowe: I will not forgette here a kinde of colewort leaues, almost like to the brode leaues that growe on ryuers sides, the whiche they call *Nenuphar*, with an other kinde of herbe, growing like our thistles. Nowe there resteth to speake of a tree, which they name in their language *Peno absou*. This tree beareth a fruite of the greatnesse of a good bigge apple round like an egge, the which is not good to eate, but rather dangerous, as poyson. This fruite hath within fyre nuttes like our Almondes, but somewhat moze larger and flatte, in the which is a kernel, which (as they say) is good to heale woundes and sores, when that they haue bene hurte in the warre with the Arrowes of their enimies or otherwise. I haue brought of them into *France*, which I haue giuen vnto my friends: the meane to vse them is this; First they draw out of this

this kernell certaine oyle, the which they put vpon the wounde. The barke of this tre hath a very straunge smell, and the leafe alwayes grane, of the thickenesse of a tessoine, and made lyke the leaues of Bourdane. In this tre frequenteth a byrde, hauing a great bushe of feathers on hir head as yealow as fyne golde, the tayle blacke, and the rest of hir feathers yealow and blacke, with some strikes of dyuers other coloures, redde aboute the chappes, betwene the byll and the eyes lyke scarlette, and she keepeth this tre onely for hir fode, whyche is littell wormes that she fyndeth in the sayde tre. To make shorste, leauyng many kyndes of trees, I wyll say thus muche, that there are fye or sixe kinde of palme trees bearynge fruite, not as those of *Egypte*, that beare Dates, for these beare none, but other kynde of fruites, some as great as an egge, the others lesse. Among the whiche palme trees, is that whyche they calle *Gerahuua*, a nother named *Iry*, the whyche beareth a nother kynde of fruite, differing: there is also that dothe beare their fruite all rounde, and as greate as a ppyne or damsyn, beyng of the like coloure when it is ripe, the whiche befoze hath a taste lyke veriuyce: it beareth a whyte kernell of the greatnesse of a hysyll nutte, the which these wyld men doe eate. Thus muche as touchyng oure *America*, the whiche I haue thoughte good to sette oute after that I had knowne the secretes thereof, the whiche we maye hereafter sette forth moze at large. Likewise of many trees, hearbes, and other secretes with their pproperties, accoording to the experience of the people of the cuntrey, the which we haue left out to auoyde ppolixitie, Also we haue thoughte

A birde of a strange and wonderful beautie.

Gerahuua, *Iry*.

god

The new founde worlde

god by the way somewhat to speake as touchyng the
lande of Brasile.

Howe and after what sorte the lande of America
was discovered, and Brasill wood founde :
with many other trees sene no where
but in that countrey.

Cap. 59.

The lande of
Brasile disco-
uered by the
Portingales.

Oraboutan, the
brasile tree.

This we know of a truth, that Americus Vesputia
is the firste that discovered the mayne lande be-
twene the two seas, though not all the lande, but
the moste parte. And since the Portingals many tymes
being not content with their limits, haue alwayes ha-
zarded themselues to discouer and synd out countreys,
euen as they founde the comodities, and as they were
intertained of the people of the countrey. They ther-
fore visiting the countreys, and seeking as the *Troyans*
dyd in the lande of *Carthage*, they sawe diuers four-
mes and manners of feathers, with the whiche they
dyd trade and traffike, specially redde ones, whiche
were coloured, so that they were desirous to knowe
the meane howe to make this coloure. The people of
the countrey shewed them the Brasile tree, whyche
they doe name in their language Oraboutan, and is
very fayre to looke on, the barke therof is of a gray co-
lour withoute, and the woodde is redde within, and
chiefly the harte, the whyche is moze excellent than
the reste, whereof they do occupie moste, so that then
the Portingales broughte home their shypps laden there-
wth. And synce that wæ haue hadde the knowledge
of yt, thereof is made a verie greate trade. The Por-
tingales can not abyde that any other people or Nation
shoulde

Should trade thether, for that they were the first that discovered that countrey which is of a truth. This *Brazill* still tre beareth leaues like unto bore, so little but very thicke, it rendzeth no gumme as others doe, neyther beareth it any fruite: It hath bene better esteemed thā it is at this present, specially in the east countreys: at the first it was thought, that this was of that kinde of wood that the *Queene of Saba* brought to king *Salomon*, as is shewed in the first booke of the *Kings*. Also the great Captaine *Onesicritus*, in a voyage that he made into the *Ilande of Tabroban*, lying in the *Ocean sea*, towarde the east *Indies*, brought a greate quantitie of this wood and other things requisite, the which his master *Alexander* did highly commende and esteeme. As touching this *Brazill*, that whiche is on the side of the riuer of *Ianaria*, *Morpion*, and *Caape de Fria*, is better than that of *Caniball*, and on the coast of *Marignan*.

A voyage into the east countrey by *Onesicritus* captaine to *Alexander* the greate.

When that the *Christians* are there for to laade *Brazill*, the wyld men of the countrey cut it them selues, and sometimes they bring or carie it thre or foure leagues to the shippes. I leaue to your iudgement their paine and trauel, and al for to get some poze or course weede and shirt. Whereouer in that countrie is founde an other wood yellow, with the which some make their swordes. Likewise an other of the coloure of purple, with the which to my iudgement may be made faire and goodly workes. I am in doubt whether it bee that woodde whiche *Plutarke* speaketh of, saying that *Caius Marius Rutilius*, the first Dictatour of the publike weale among the *Romanes*, caused to bee drawne in a purple woodde a battaile, wherein the personages were not greater than my thre fingers. And this woodde was brought from hye *Affrica*. Furthermore,

Yellow wood. Wood of the color of purple

A battaile drawn in purple wood.

there

The new founde worlde

white wood. there are founde other trées, of which the woodde is as white as paper, and very tender, and therfore the wild men sette not by them. The propertie of which trées I coulde not otherwysle learne, sauyng onely it cometh to my remembraunce of whyte woodde, wherof

Lib. ro. ca. 19. **Bgula.** Plinie speaketh, the whiche he nameth Betula, white and tender, of the whiche were made the wandes that were bozne befoze the Magistrates of Rome. And euen as there are found and sene diuers kynds of trées differing in soyme, coloz & other propzeties, so in like manner is found diuersitie of grounde and earth, some satter than others. Also clay grounde, of the which they make earthen vessells, after their maner as we do for to eate and dzinke. Thus much as touchyng our *America*, though not so much as I haue and might haue seene, but so much as I thought worzhie to be noted and wzitten, for to satisfie and content the gentle godd will of the louyng Readers, if that it please them to take as great pleasure and pacience to reade it, as I haue taken paines after so many trauailes and paines in this harde and daungerous voyage to sette it forth, I am sure that some will fynde this my discourse to long, others to shorthe. Therefore I seeke to keepe a meane to satisfie and contente euery mans desire.

Diuerfitie in earth.

Of oure departyng from Fraunce Antartike, or America.
Capit. 60.

WE haue here befoze gathered together, and shewed amply and at large of these nations, the which of auncient Histoziographers was vnknowne.

unknowne. So we therefore after we had remained
 there in that countrey, as long as oportunitie dydde
 serue, and also needefull for the contentation of the
 mynde, we beganne to make prouision for oure re-
 turne, beyng not mynded to remayne there any lon-
 ger. Wherefore vnder the conducte of Mounſieur Al-
 bois the Countie, Captaine generall of the Frenche
 kings shippes into *America*, a worthe Gentleman,
 and well ſcene in nauigation, as if all hys life time he
 had exerciſed it, beſide other vertues. We toke a clean
 contrary way to that whiche we came, bicause of the
 windeſ that are propre to retourne: but oure returne
 was longer by ſiue hundzeth leagues than the way
 we went, and moze dangerous: ſo the laſt day of Ja-
 nuarie at foure of the clocke in the moznyng, we toke
 ſhypping with thoſe that caried backe the ſhippes, we
 ſayled oute of the Riuer of Ianaria, into the greate ſea
 on the other ſyde, drawyng towarde the Weſte, lea-
 uynge vpon the ryghte hande the coaſte of *Ethiopia*,
 the whiche we coaſted thitherwarde. At the whyche
 departure, the wynde was to vs very fauourable,
 but not of long continuance: for ſodainly the winde
 dydde chaunge euen ryght a heade to the South, and
 Southweſt, the whyche wyth the ſea ragynge and
 vncōſtant in thoſe partes, kepte vs from our right
 courſe, caſtyng vs nowe here and there, vntyll at
 the laſt with greate difficultie, we diſcouered *Cape de*
Fria, where as we came a lande at our firſt comming
 thither. And agayne, we ſtayed there the ſpace of
 eyght days, And the nynthe daye the Southe wynde
 beganne to blowe, the whyche dydde conducte vs
 nyntie Leagues into the *Payne ſea*, leauyng the
 lower countrey, and coaſtyng a farre off *Mahouac*,
 bicause

How the Au-
 thor returned
 from America.

The new founde worlde

bicause of the daungers. For the *Portingals* keepe that quarter, and the wilde men, which vnto vs are bothe enemics (as I haue shewed) where as within these .y. yeares, they haue founde *Pynes* of golde and syluer, which hath caused them to buylde in that place, and to strengthen them selues there to inhabite. So we we sailyng continually vpon the sea wyth greate perill, vntill we came to the brighth of *Caape saint Augustine*, the which to double we remained the space of two moneths or therabout, beyng very great, lying farre out into the sea: And no maruell, for I know some of god memozie, that haue bene doublyng of this *Caape* thre or foure moneths: and if the wynde had not bene fauourable, we had bene in daunger to haue stayed longer, although there had hapned no other inconueniēce. This *Caape* is of length. 8. leagues distant from the ryuer from whence we be departed. 302. leagues. It entreteth into the sea nine or tenne leagues at the least, and therfore it is as muche feared of the nauigants or sailers on that coast, as the *Caape* of good hope, on the coast of *Ethiopia*, the which for this cause they haue named *Lyon of the sea*, as I haue already shewed: Or like to that which in the sea *Agee*, in *Acaia*, the which is now called *Mozelande*. Also *Caape S. Angell*, the whiche also is very daungerous. This *Caape* was so named by these that first did discouer it, which was as some say, one *Pynson*, a *Spanyarde*. Also it is so marked in our *Card Marins*. This *Pynson* with his sonne haue maruellously discouered vnknowne countreyes, not befoze founde out. The yeare. 1501. *Emanuel* kyng of *Portingale* sent him into the base *America*, for to find the straight of *Forna*, and *Daryen*, that they might passe more easier to *Moluques*, without going to the straight

*Caape Saint
Augustine.*

*Caape of good
hope, why it is
called Lyon of
the sea.*

*Caape of saint
Michell.*

*Verie daunge-
rous lands dis-
couered by cap-
taine Pynson.*

of *Forma*, and *Dariē*, that they might passe moze easier to *Moliques*, without going to y^e Straight of *Magellan*. And they sayling on that coast discovered this sayre *Promentary*, whereas setting foote on lande they found the place so sayre and temperate, although it be but. 340. Degrés of longitude minute. 0. and eight of latitude, mynute. 0. that they there Stayed, to the which place since are gone other *Portingals*, with a number of ships and people, and by succession of tyme, hauinge allured the people of the countrey by giftes, and pacified them, they made a holde named *Castell Marin*, & since they haue edified another neere vnto this named *Fermanbow*, trading there one with another. The *Portingals* laade cotton, wild beastes skynnes, spices, and among other things prisoners that the wild men of the countrey take in the warres of their enemies, the which they carrie into *Portingall* for to sell.

Castel Marin.
Fermanbow.

Of the *Canibals* as well of the mayne lande as of the Ilands, and of a tree named *Acaiou*.
Cap. 61.

This greate *Promentary* being this doubled and affronted with greate difficultie it behoued vs to attempt fortune and to shorten our way as much as was possible, not keping farre of from the mayne land, chiefly coasting somewhat neere to the Iland of *S. Paule*, and other little Ilandes not inhabited neere to the main lande, whereas are the *Canibals*, the whiche countrey deuidenth the King of *Spayns* lande from the King of *Portingall*, as hercafter shalbe shewed. Seing that we are comie to these *Canibals* we will speake one worde. This

The Ilande of
S. Paule.

D. j. people

The newe founde Worlde

people from the *Caape S. Augustine*, and beyond, nere to *Marignan*, is the mosse cruellest, and inhumayne people that are in *America*. These imps eat most commonly humayne flesh, as we do biese or mutton, & haue therevnto more appetite and delight: and this is of a truthe, that when they haue any of their enemies in their hands, it is hard to get them from them, for the great desire that they haue to eat them, like Raucning Lyons. There is no beast in the wildernesse neither in the desertes of *Africa* or *Arabia*, that longeth so soze or that is so greedie of humayne flesh, as these wild and brutish people. Also there is no nation that can be acquaynted with them, neither Christians nor others: And none can trade into their countrey without leauing of pledges, so mistrustfull they are, thinking themselues of more credit than others. For this cause the *Spaniards* and *Portingals*, haue played them some ill tricks, in memorial whereof, wte that they may get any of them, God knoweth how they are handled, for there is no other way but death, and so to be eaten and deuoured of these imps. Therefore there is continuall warre betwene them and these people, and many Christians they haue deuoured. These *Canibals* haue on their lips, stoncs græne and white as the other wild mē haue, but without comparision more longer, for they descende euen to their bzeast. Moreouer the countrey is fruitfull ynough, better than belongeth to such wicked beasts, for it beareth great quantitie of fruits, hearbes and wholsome rootes, with a great number of trees, named by them *Acaion*, bearing a fruit as big as my fist, fashioned lyke a Goose egge: some of them therewith make a kind of beuerage, although the fruite is not good to eate, at the top of this fruite groweth a kynde of nuts, made lyke a *Cunneys* taylor, & the kernel within is very good to eate, after it

Continuall
warre betwene
the Spaniards,
and the Cani-
bals.
The fruitful-
nesse of their
countrey.

It hath had y^e heat of the fier. The shel is very ful of oyle,
 hauing a sharpe taaffe, with the which the wilde men
 maye make more store and plenty, than we can of our
 nuts: the leafe of this tree is lyke to the leafe of a pearre
 tree, a little more pointed and red at the ende: the barkce
 of this tree, is sauney and bitter, the wilde men put this
 woode to no vse, for that it is somewhat tender and softe.
 In the Ilandes of the *Canibals*, whereas there is greate
 plenty of these trees, they cut the woode to burne, for that
 they haue little other wood, and also *Gaiac*. This much
 as touching this tree *Acaion*. There are also other trees
 whereof the fruite is dangerous to eate, among the
 which there is one named *Haouay*. Furthermore this
 countrey is full of hills & mountaynes, with good mynes
 of golde. There is a high and riche mountayne, where
 these wilde men get their greene stones, that they beare
 at their lips, and therefore it is not impossible, but that
 there may be founde emerauldes and other riches, if this
 obstinat people wouide permit, that we might go in sa-
 uerage: lykelwise there is founde white Marble, and
 blacke, Jasper, and Porphyre. And in al this countrey
 from the *Caape S. Augustine*, vnto the Ryuer of *Marig-
 nan*, they vse all one manner of liuing, as the others doe,
 at *Caape de Fria*: the same Riuer separateth the lande of
Perou, from the *Canibals*, and hath in bredth at the mouth
 fiftene leagues or thereabout; with some Ilandes peo-
 pled and riche in golde, for the wilde men haue founde,
 a meane holwe to trye it, and to make broade rings lyke
 to buckles, and others, that they hang on their no-
 strels, and on their cheekes, the whiche they carrie for
 magnificence. The *Spaniards* say, that the greate Ry-
 uer that commeth from *Perou*, named *Aurelane*, and this,

Haouay a ve-
 nemous tree.

The riches of
 the countrey of
Canibals.

The Ryuer of
Marignan se-
 parateth *Perou*
 from the *Canibals*.

Aurelane a Ri-
 uer of *Perou*.

The Iland of the
Trinitie very
 riche.

The newe founde Worlde

do méte: vpon this Riuer there is another Ilande named the *Trinitie*, distant ten degrees from the lyne, having in length about .30. leagues; & in breadth about .8. leagues, the which is the richest Ilande that may be found in any parte, for that it beareth al kinde of mettals. But for that the *Spaniards*, landing there many tymes for to bring it to their subiection and obedience, haue cruelly handled the inhabitantes, therefore they haue bene rudely repulsed, and the better parte destroyed. This Ilande bringeth forth abundance of a certaine fruite, the tree whereof is lyke to a Palme tree, with the which they make drinke. Furthermore, there is founde good *Frankinsence*, and *Gaiac*: lykelike in many other Ilandes néere to the mayne lande. Also there is betwene *Perou*, and the *Canibals*, many Ilandes named *Canibals*, somewhat néere to *Zamana*, of which the chiefest is distant from the Spanish Iland .30. leagues, al the which Ilands are vnder the obedience of a King, whome they call *Sasique*, of his subiectes he is wel obeyed. The greatest Iland hath in length .60. leagues, and of breadth .48. rude and full of mountaynes, almost comparable to the Iland of *Corsá*, in the which their King kepeth custumably. The wilde men of this Ilande are mortall enemies to the *Spaniards*, after such a sorte, that they can by no meanes trade.

Also these people are bglie to beholde, hye minded, and couragious, very subiect to theste, there are many trees of *Gaiac*, and another that beareth a fruite of the greatness of an Egge, very sayre to behold, neuertheless it is benemous, therefore they temper therewith their arrowes, that they vse to ayde them selues with againste theyr enemies in the iuyce or lykoz of this fruite. There is yet another, of the whiche the lykoz that commeth forth is popson, notwithstanding the rote is

A kinde of tree
like to a Palme
tree.

is very good to eate, and therewith they make breade as in *America*, although that the truncke, the branches, & the leanes do not greatly differ. The reason why this tree shoulde beare bothe sustenance and popson, I leave to the Philosophers to iudge & contemplate. Their vsage in warre is, as the *Americans* and other *Canibals*, of which we haue shewed.

Of the Riuer of *Amazones*, otherwise named *Aurelane*, by the which ye maye sayle into the countrey of *Amazones*, and into *Fraunce Antartike*. Cap. 62.

W^Hilest that I haue pen in hande for to write of places discovered and inhabited beyonde our Equinoctiall, betwene the South and the West, for to bring things to light, and to giue more euident knowledge, I am determind to set out in writing a voyage as farre, as difficile and hard and most dangerously aduentured of the *Spaniards*, as wel by water as by lande vnto the Territorie of the peaceable sea, otherwise called *Mare Magellan*, or the sea of *Magellan*, whereas are the Ilandes of *Molukes* and others. And for that ye shall note this better, ye shall vnderstande, that the King of *Spain* hath vnder his obedience much lande in the West Indies, as wel in Ilands as mapn land at *Perou* & *America*, the which by succession of time he hath obtained and gotten, by which meanes at this day he receiueth great profit from thence. Now among others, a *Spanish* Captayne being in his princes behofe at *Perou*, minded on a day to discover as wel by lande as by water to the Riuer of *Plate*, the which is distant from *Caape S. Augustine* 700. Leagues beyonde the line, and from the sayd *Caape* to

The seapacificke
or peaceable or
the sea of Ma-
gellan.

Mhe lying of
the Riuer of
Plate.

The newe founde Worlde

to the Ilandes of *Perou*, about thre hundred leagues. This Captayne not waying the difficultie that there was in the long way, neither in the excessive high mountaynes, neyther yet in the people nor in the wilde beasts, but onely in the executing of this high enterpryse, beside the wonderfull riches, which being done he should get him selfe an immortall fame, for him and all his posteritie.

This Captayne hauing therefore made all things in a readinesse, and in good order as the case required, carrying with him certayne Marchandise whereby to get vittails by the way, and other munitions, hauing in his company fiftie *Spaniards*, with a certayne number of slaues, for to laboꝝ and to doe other seruice, with certayne *Indians*, that had bene made Christians, as well for to conduct them, as for to intrepꝛete the languages set forward with certaine Caruels or smal Shifs on the Ryuer of *Aurelana*, the which I may well testifie is the moste longest and largest, that is in all the worlde, bys breadth is. 59. leagues, and his length more than a thousande. Many call it the swete sea, the which proceedeth from the sides of the high mountaynes of *Molubeba*, with the Ryuer of *Marignan*: notwithstanding their entrie or beginning is distant. 104. leagues one from another, and they are mixed aboue sixe hundred leagues, within the playne countrey, the sea or flode entering in aboue. 40. leagues.

The lying and wonderfull greatnesse of the Riuer of Aurelana,

The originall of Nyll.

Aurelana or the Riuer of Amazones.

This Ryuer increaseth at certayne tymes of the yere as doeth *Nyll*, that passeth by *Egypte*, proceeding from the mountaynes of the *Moone*, according to the opinion of some, the which also I thinke to be so. It was named *Aurelana*, by the name of him, that firste made vpon it a long Nauigation. Neuerthelesse, before it was discovered by some, that haue named it in their Cardes, the Ryuer of *Amazones*: it is very dangerous because of certayne

sayne rockes, and other inconueniences which cannot be auoyded but with greate difficultie. Being entered somewhat farre into the Rpuer, there are certayne sayze Ilands, of whiche some are peopled, the others not.

Whereouer this Riuer is dangerous all a long, for that it is peopled as wel in the Ilandes as on the bankes, with many strange and Barbarous people, the whiche of a long tyme haue had enimitie and hatred to *Spanyardes*, and others strangers, fearing leasse they shouide aborde thez countrey, and spoyle them. Also if that by misfortune they get any, they kill them without remission. And eate them roasted and boyled, as they doe other flesh.

Therefore taking ship in one of these Ilandes of *Perou*, The Iland of the Holy Crosse. named the *Holy Crosse*, in the greate Sea, for to get the

straight of this flode or Rpuer, with a sayze winde they set of, coasting nere ynough to the lande, for to be low and knowe the countrey, the people, and for many other commodities. Coasting then in their nauigation nowe here nowe there as the commoditie did permit, the wilde men of the countrey shewed themselves in greate number on the bankes, with certayne signes of admiration, seeing this strange nauigation, and array of people, vessels and munitions proper for warre. In the meane tyme, the nauigantes were not a little astonyed for their parte for to see such a multitude of vnciuill people and altogether brutish, which by their countenance shewed, that they would distresse them, the which occasion caused them to sayle & rowe a long time without casting anker, or setting foote on lande. Notwithstanding, at the last, famine and other necessities, caused them in the ende to strike sayle and let fall anker. The which they hauing done, about a handgunne shot from the lande, there revealed no other thing, but with flattering signes, and

The newe founde Worlde

other meanes to winne the fauor of the wild men, for to get some vittails, and space to reſte their weary bones. So that ſome of the wild men being in their little boates made of the barcke of trees, being allured with theſe ſayd ſhelues, did leopord themſelues to appoach, not without ſome doubt, hauing neuer ſene Chriſtia come ſo nere to their limites. Notwithſtanding their feare, the Spaniards made ſigne of more friendſhip, ſhewing them knives and other ſmall Iron workes ſhining, the which cauſed the to appoche. And after y they had made vnto them preſentes of ſmall value, this wilde people went with al diligence to purchaſe and get them ſome vittails, ſo at length they brought them great plenty of fiſh, fruits of maruelous excellencie accordyng as y countrey brought forth. Among other things one of theſe wild men hauing bene the day befoze in ſkirmiſhe, had taken foure of his enemies *Cauibals*, and preſented to them two members roſted, the which the Spaniards reſufed. Theſe wild men as they ſayde, were of high ſtature, ſayre bodied and all naked as others are, bearing on their ſtomackes broad peeces of Golde, the others greate peeces ſhining of fine Golde well poliſhed in forme of rounde looking Glaſſes. We nede not demaunde, if that the Spaniards change their marchandiſe for ſuch riches, I beleue truely they eſcaped not ſo, at the leaſt they did their good will. Now theſe poore Pilgrims, being thus reſreſhed and vittelled for that tyme, referuyng ſomewhat for after claps, befoze they tooke their leaue, they gaue more preſentes as befoze, and then for the continuance of their voyage it was nedefull to ſet ſayle and to ſorten waye. From thence they ſayled more than a hundreth leagues, befoze they tooke lande, beholding about the Riuer ſide diuers kindes and a multitude of wild people, as befoze, the which I wil not ſtaye

The ſtature of
theſe wild mē.

to describe for to anoidé p̄oliritie : but it shall suffice to vnderstand the place , where as at the seconde time they abounded.

Hovv certaine Spanyardes arriued into a countrey, vvhether they found *Amazones*.

Cap.63.

THe saide *Spanyardes* did so much by their iourneys, that they arriued in a Countrey, where as were inhabiting *Amazones*, the which would neuer haue bene thought, for that *Histoziographers* haue made thereof no mention, bicause they knew not this countrey late found out. Some may say, that they are not *Amazonists*, but as for me I iudge them such, seeing that they liue even so, as we finde the *Amazonists* of *Asia* to haue liued. And befoze passing further, ye shall note, that these *Amazones* of which we speake, are retired, inhabiting in certaine Ilands which are to them as strong holdes, hauing alwayes perpetuall warre with certaine people, without any other exercise, euen as those of whom haue spoken the *Histoziographers*. Nowe then these warlike women of our *America* being fortified in Ilandes, are most commonly assailed of their enemies that seeke them on the water, with barkes and other vessels, and there they fight with bowes and arrowes : contrariwise, the women defend them with the like couragiously, with threathnings, noise and countenaunces, the most fearfull that is possible : they make their bulwarkes of defence with mighty great shelles of *Tortersels*. And bicause it commeth to our purpose, to speake of the *Amazonists*, we will write somewhat in this place. The poore people find no great comfort among these rude and sauage women.

Amazones of America.

The newe founde Worlde

Three sorts of
Amazones.

I finde by the histories, that there are, iij. sorts of *Amazones*, all a like, differing only in places & dwellings. The most ancient sort were in *Africa*, among \varnothing which were *Gorgonists*, that had *Meduse* for their Quene. The other were in *Scythia*, nere to the river of *Tanaïs*, which since haue raigned in a part of *Asia*, nere to the river of *Hermoodon*: and the third sort of *Amazones*, are those which we do treat of. Ther is diuers opinions why they were called *Amazones*. The most common is, for bicause that these women did burne their brests in their youth, to be

Many opinions
on the naming
and Etimology
of Amazones.

more apt in the warre. The which I finde very strange, and reporte me to medicines whether they can burne those partes without death, knowing that they are tender, and also nere to \varnothing heart, neuertheless the most part are of this opinion. If it were so, I wold thinke that for one that escapeth death, there dieth a hundred. Others take the *Etymologie* of this word well *A. priuatiue*, and of *Maza*, that signifieth bread, for that they liue not with bread, but with other things, which is as absurde as the others: for in that time they might call many that liued without bread *Amazones*, as the *Troglodites* and many others, in like maner all the *Indians*. The others of *A. priuatiue* & *Mazos*, as those that haue bene nourished wout womans milke, the which is most likeliest to be true, of which opinion is *Philostratus*, or else of a nimphe named *Amazoni*, or of an other named *Amazone*, virgin to *Diana*, and Quene of *Ephesus*, which I do better beleue, the burning of their paps or brests, let them that list, dispute of the contrary. Well, how so euer it is, these women are

Philostratus.

Amazones are
warlike women

named warlike: and moreover ye shall note that the *Scythians* which we name *Tartarians*, being driuen out of *Egypt*, subdued the better parte of *Asia*, and made it all tributary, and vnder their obedience. In the meane time
whilest

whilst the *Scythians* remained in this long request, and expedition of *Asia*, their wiues being wearied of their so long absence, (as the good *Penelope*, of hir husband *Vlixes*), did admonishe them by many gracious letters and messages to returne, otherwise, that this long & untollerable absence wold constrain them to make new alliances with their next neighbors, considering that the auncient lignage of the *Scythians* began to decay. Notwithstanding without having regarde to the swæte requestes of their wiues, kept & inhabited *Asia* with an obstinate corage, Asia tributarie to Scythia, the terme of. 500. yeares. yea until the time that *Ninus* did deliuer it from this miserable thraldome & bondage. During which time, these women neuer made alliance of Matrimonie with their neighbors, esteeming and thinking that Matrimonie was not a meane of libertie but of thraldome. But they with one accord & vertuous enterprise, consented to take their weapons & begin warre, thinking y they were descended of that mighty *Mars*, god of warres, which they executed so vertuously vnder y gouernement of *Lampedo* & *Marthesia*, their Quænes y gouerned one after another, that they not only defended their countrey frõ inuasion of their enemies, in mainteining their liberty, but also made many goodly conquests in *Europe* & in *Asia*, even vnto y river of which we shewed befoze. In which place, specially at *Ephesus*, they caused to be made many castles and holds. This being done, they sent some of their bards into their countrey, with the riches, botie, and spoile of their enemies, and the rest remained in *Asia*. Finally these good women for to keepe their stocke and posteritie, did willingly offer them selues to their neighbors, without any other kind of marriage. And of the fruit that proceeded, they killed the male children, keeping alwayes the female for the warres, the seat wherof they wold learne them

Lampedo and *Marthesia*, the first Quenes of *Amazones*.

The newe founde Worlde

How the Amazones of America liued.

them with al diligence, they exercise the feats of chivalry and hunting aboue al other things. Their weapōs were bowes and arrowes, with certain bucklers, of which Virgill speaketh of in his *Æneidos*, when that during the siege of *Troy*, they went to helpe the *Troyans* against the *Greekes*. Some say also that they were the first that begā to ride a horse, and to fight on horsebacke. Well, now it is time to returne to the *Amazones* of *America*, and to y^e *Spaniards*. In that part they are seperated from men, and frequent them very seldome, but at sometime secrete in the night, or at some appoynted time. These women inhabite in litle lodgings and caues against the rockes, liuing with fishe and wilde beasts, with rootes & some good fruits that this land bringeth forth. They kil their male children incōtinently after they are deliuered, or else they deliuer him to y^e mā, to whom they think it doth pertain. If it be a female, they retaine it to them selues, euen so as did the first *Amazones*. They make warre ordinarily against some other nation. And those whom they take in the warre, they vse most cruelly and inhumainely for to make them die, they hang them by one leg on a tree, and leauing them after this sort, they goe their wayes, and if it happen that they be not dead, when they returne, they will shote at them aboue ten thousande times, but they eate them not as others doe, but they burne them untill they be consumed to ashes. Furthermoze, these women when that they appoche to fight, they make maruelous cries & shotes for to affray their enemies. Of the originall of these *Amazones* in that countrey, it is vncertain: some thinke that after the warre of *Troy*, for thither they went (as we haue before shewed) vnder the conduct of *Pantafilla*, they scattered abrode, and wandred here and there. Others think that they are come from certain places

How these Amazones put their enemies to death.

The originall of the Amazones of America are vncertaine.

res of *Grecia* in *Africa*, from whence a cruell king chased them, We haue many histories of their acts and feats of warre, and of other women, the which I will leaue soz to continue our purpose: soz there are many Histories, Greekes, Latines and others, that shewe thereof at large. We haue begon to shewe how that the *Spanyardes* remained there but a while, soz to rest them onely, and to get victuals, soz that these women as all amazed to seee soche an aray (which vnto them was straunge) came together aboue ten thousand of them, in lesse space than thre houres, maids and women all naked, sauing bowes and arrowes in their fisses, beginning to make a great noise, as though they had sene their enemies, so that they began to loose of their arrowes: the which the *Spanyards* seeing, wold make no resistance but retiring, wayed their ankers, and hoisted saile: but at their departing saying *Adem*, they saluted them with certaine gunshot, among the thickest of them, so that these women escaped not without some losse and detriment.

How the *Spaniards* arriued into the countrey of *Amazones*, and how they were receiued.

How the *Spanyards* continued their voyage to *Morpcion*, and of the riuer of *Platé*. Cap. 64.

From thence they continuing their way, wel a Cr. leagues, they knew by their *Astrolobia*, what height the place was where they were. The which is so necessary soz the good Nauigation, that those that saile into farre Countreys, can haue no assurance of their voyage, if that this practise faile them: wherfore this Arte of the height of the Sunne exceedeth all other artes. And this cunning our elders haue greatly commended and practised, also *Ptolome* and other great authors. These *Spaniards* leaying their skiffes and carues they sunke them;

How the *Spaniards* continued their voyage to *Morpio*.

than

The newe founde Worlde

then every man laded them selues with the rest of the
bitailes, munitions, and other marchaundise, chiefly the
flaues that were there for that purpose, they went for
the terme of .ix. dayes, by and ouer mountaines and dales
decked with all sortes of grane trees, herbes, floures and
fruites. In so much that at the last by their iorneyes, they
came to a great riuier proceeding from the highe Moun-
taines, wheras they found other wilde men, among the
which some for feare fled their wayes, others climed vp
on trees, and there remained in their lodgings none but
a fewe olde men, to the which in signe of friendship and
fauor, they made presents with certaine kniues and glas-
ses, the which to them were agreeable, so that they went
and called the others, shewing them that these strangers
newe arriued were some great Lordes, that in no wise
would hurt them, but make to them presents of their ri-
ches. The wilde men being moued with this liberalitie
went to fetch them bitailes, as fish, venison, and fruites
according as the countrey brought forth. The which the
Spanyarden seeing, were minded there to passe away the
winter, & in the meane time to discouer the commodities
of the countrey, and to see if that there might be found any
Mine of golde or siluer, or any other thing wherby they
might gather any profit. By this means they remained
there .viij. months together, and seeing things fell not out
according to their mind, they tooke their iorney forward,
hauing to guide them .viij. of these wilde men, that brought
them on their way about .lxxx. leagues, passing alwayes
throughe the midst of other wilde men, more rude & lesse
tractable than they before, for the which their guides went
vnto them as necessary as profitable. Finally, they knew
of a truth, that they were come to the height of a place na-
med *Morpion*, then inhabited of *Portingals*, some of them
being

being weary of so long a voyage, were determined to re-
 paire to the place before named: others to the contrary, said
 it were better to perseuer & goe so:warde to the riuer of
Plate, distant farther by land. 300. leagues. In which, for
 to make agreement according to the aduise of the captain,
 the one part kept their way to *Plate*, and the others due
 toward *Morpion*. Nere to which place, these poore pil-
 grims beield if they could espie any bootp, until that they
 found a riuer running at the foote of a hill, in which they
 that drank, did perceiue certaine stones shining like sil-
 uer, of the which they bare a certaine quantitie to *Mor-*
pion, distant fro thence. 18. leagues, which place after prose
 was found to bear good & natural siluer. And since the king
 of *Portingall* hath had from thence an infinite deale of sil-
 uer after that he had sound the mine, and brought it to
 good perfection. After that these *Spaniards* had rested the
 selues at *Morpion*, with the *Portingals* their neighbours,
 they set so:warde to follow the others, & to kepe the way
 to *Plate*, being distant from *Morpion*, by sea. 250. leagues,
 and by land. 300. wheras the *Spaniards* haue found ma-
 ny mines of golde and siluer, and haue named it *Plate*,
 which signifieth in our language, siluer. And for to inha-
 bite there, they haue edified certaine castles and holdes;
 and since some of the with other *Spaniards*, newly come
 to that place, not content with this fortune, haue enter-
 prised to saile euen to the straight of *Magellan*, so named
 by him that first found it out. which openeth with *Ame-*
rica toward the South. And from thence entred into the
 peaceable Sea on the other side of *America*, where as
 they haue found many faire Ilands: and in the end they
 came to *Moluques*, which they kepe and inhabite at this
 day. By the which meanes there cometh a great tribute
 of golde and siluer vnto the King of *Spaine*. This much
 in effect of this voyage, the which I thought good to note
 by

Deuision of
 their company,
 for to kepe on
 to the riuer of
Plate.

A very good
 Mine of siluer.

Mines of gold
 and siluer.
Plate a riuer,
 and why it is
 so named.

The straight
 of *Magellan*.

The peaceable
 sea.

Ilands of *Mo-*
luques inhabi-
 ted by the *Spa-*
nyards.

The newe founde Worlde

by the way, being shewed me in my Paulgation, by those
that of a truthe had bene in the voyage.

Hovve the landes of the king of Spaine, and of
Portingall are separated.

Cap. 65.

THe kings of Spaine and of Portingall, after that they
had obtained many happy and fortunate victozies,
as well in the East, as in the West in places by sea
and land, not before knowne or discovered, deliberated
for the greater assurance to deuide and limit al the coun-
trei that they had conquered, and also to auoide quarels
that here after might rise, as they did of the mine of gold
that they had at the *Cape of three points* which is in *Gin-
ney*. as also the *Ilands of Cape verd*, and many other pla-
ces. Also every one may know, y^e one kingdome wil not
haue two kings, no more than the worlde wil receiue two
Sunnes. So it is that from the riuer of *Marignan*, be-
twene *America* and the *Ilands of Antilles*, that ioyne at
Perou, vnto *Terra Florida*, nere to newe found lande, be-
longeth to the King of Spaine, the which hath also great
Lordship in *America*, comming from *Perou* toward the
South, on the West side towarde *Marignan*, as is before
shewed. To the King of Portingall did befall all that is
from the said riuer of *Marignan* towarde the South vn-
to the riuer of *Plate*, which is 36. degrees from the Equi-
noctiall. And the first place towarde *Magellan*, is named
Morpon, the second *Mahanhoc*, in the which place hath
bene found many mines of golde and siluer. The thirde
Port Sigoura, nere to *Cape S. Augustine*. Fourthly the
point of *Crouest Mouron*, castel *Marin*, and *Fernanbow*,
bordering the *Canibals of America*. To declare particu-

larly

The cape of
three poynts.

The lands of
the king of
Spaine in the
Indies.

The lande that
the king of
Portingall hath
in the Indies.

larly the places from one riuer to an other, as *Curtana*, *Caribes*, nere to the sweete or freshe riuer, and royall. Likewise their lyings with other things, I wil forbear at this time. It shall suffice onely to know, that in those places before named, the *Portingals* are inhabited, and can tel how to entertaine the wilde men of the countrey, so that they liue togiether in peace, & trade many riche marchandise. And there they haue bartered and builded houses and castles to resist their enemies. Now to retourne to the Prince of *Spaine*, he hath done the like for his part, Countreys not yet discovered. the which is as we haue shewed from *Marignan* towards the West vnto *Molnques*, as wel on this side, as beyond in the West, & in the sea peaceable, the Islands of these two seas, and *Peron* in the maine land, so that altogether extendeth of a great compasse, beside the countrey adioynning that in time may be found out, as *Cartagera*, *Cata*, *Palmaria*, *Parisa*, great and little. The which two nations, specially the *Portingals* haue discovered muche land in the East countrey for their trade, the which notwithstanding they enioy not, as they do many places of *America* and *Peron*. For to beare rule in that Countrey, they must get the loue and fauor of the *Indians*: otherwise if that they reuolt, they will destroy all that they finde, so y they must frame themselues so to their wayes, that they by no wise may be offeended. Now ye must note that their attempts and discoverings, was not without great bloudshed: specially of poore Christians, that haue leoperded their liues without hauing respect to the cruell inhumanitie of these people. To be short, there is no difficultie be it neuer so dangerous, that withdraweth a mannes manly heart. We see in our *Europe*, how muche the *Romaines* at the beginning, minding to enlarge their Empire but with a litle land, to the respect of that which

D. J. hath

The newe founde Worlde

hath bene gotten within this sixtie yeares, hane shed the bloud as well of them selues as of their enemies. What furious and horrible dissipations of lawes, disciplines & honest conuersation hath raigned throughout the worlde, bishide the ciuile warres of *Sylla* and *Marins*, *Cina*, and of *Pompey*, of *Brutus*, of *Anthony* & *Augustus*, more hurtfull than the rest: also hath folowed the ruine and decay of *Italy* by the *Gothes*, *Huns*, and *Wandallians*, which also haue inuaded *Asia*, and ouerthrowne the kingdome of *Greece*, to the which purpose, *Ouid* seemeth to hane spoken these wordes.

We see how things doe chaunge and come to passe,
And now a people raigne that nothing vvas.

And he, the which had might and poure,
Dothe them homage, obey, and eke honoure.

To conclude, all humaine creatures are subiecte to chaunge more or lesse according as they be, rich or poore, high or lowe, little or great.

The deuision of the West Indies in three
partes. Cap. 66.

Before that I passe any farther to describe this countrey by god right (as I thinke) named *Fraunce Antarctike*, or before *America* for the reasons that we haue alleaged, bicause of his largenesse which is without comparison, I am minded (for that I would the reader should the better vnderstand it) to deuide it in three parts: for since the time that other Countreies haue bene discovered, all the Countrey of *America*, *Perou*, *Florida*, and *Canada* and other places adiacent, to goe from the Straight of *Magellan*, haue bene commonly called the west Indies, and is for bicause the people liue al naked, barbarous

yous and rude, as those that are yet in the *East Indies*.
 The which Countrey meriteth well the name of *India*,
 of the flood or river *Indus*, as we haue before shewed.
 This fair river entring into the *East* sea calied *Indique*
 by seuen monthes or openings, as *Nyll* doth into the sea
Meditarium, taketh his originall of the Mountaines
Arbiciennes and *Beciennes*. Also the river *Gangis* in like
 case entreteth in by .v. openings into this sea, beuinding *In-*
dia into two partes, separating the one from the other.
 Therfore this region being so farre from *America*, for
 the one is in the *East*, and the other comprehendeth from
 the South vnto the west, we cannot say that others thā
 those that haue first discovered these landes, haue added
 this name of *India*, seeing the beastly behauior and cruel-
 tie of this people, so brutish without faith & without law
 and not vnlike to diuers people of the *Indies* of *Asia* and
 of *Ethiopia*, of which *Plinie* maketh most ample mention
 in his natural history. By this meanes hath *America* ob-
 tained the name of *India* to the likenesse of that which is
 in *Asia*, for y they agree in maners, beastly brutishnesse,
 & other things, as we haue before shewed of the Occide-
 tal people, to those of the *East* parts. Therefore the first
 part of this land, containeth toward the South vnto the
 straight of *Magellan*, which is .52. degrees .30. minutes
 of the Equinoctiall line, I meane of the Australl line,
 comprehending no part of the other land that is beyond
 the straight, the which was neuer knowne nor inhabited
 of vs, sauing onely from that straight comming from
 the river of *Plate*. From thence drawing towarde the
West, far betwene these two Seas, are the prouinces of
Patalia, *Paranaguacu*, *Margageas*, *Patagones* or region
 of *Giaunts*, *Morpion*, *Tabaiars*, *Toupinambou*, *Ama-*
zones, the countrey of *Brasil*, vnto y Cape of *S. Augustin*,
D.ij. the

The newe founde Worlde

the which is. viij. degrees beyonde the line, the Countrey of *Canibals*, *Anthropophages*, the which regions are comprehended in *America*, compassed with the Ocean sea, and on the other side toward the South of the peaceable sea, which is otherwise the sea of *Magellan*. We will therfore ende this *Indian* land, at the river of *Amazones*, the which euen as *Ganges* maketh the seperation of one *Indies* from another towards the East: also this notable floud, the which hath of bredth. 50. leagues, may make separation of *India*, *America*, and of *Perou*. The seconde parte shall begin from the sayde river, containing many kingdomes and Prouinces at *Perou*, the straight of land containing *Daryen*, *Enna*, *Popaian*, *Anzerma*, *Carapa*, *Quimbaya*, *Cali*, *Pasta*, *Quito*, *Canares*, *Cuzco*, *Chila*, *Patalia*, *Parias*, *Temistitan*, *Mexica*, *Cataia*, *Panuco*, the *Pigmeis* eue to *Florida*, which lieth. 25. degrees of latitude on this side the line. I leaue the Ilands out, not comprehending them, although that they are of no lesse compasse and greatnesse, than *Sicilia*, *Corfica*, *Cypris* or *Candia*, nor yet of lesse value, therfore shall this parte be limited towards the South to *Florida*. There resteth now only to describe the third parte, the which shall begin at *Nova Espania*, or new *Spaine*, comprehending all the prouinces of *Anauac*, *Ucatan*, *Enlhuacan*, *Xalixa*, *Thalco*, *Mixteca*, *pan*, *Tezenco*, *Guzanes*, *Apalachen*, *Pancho*, *Aute*, and the kingdome of *Micuacan*, from *Florida* vnto the land of *Bacalles*, which is a great Region, vnder the which also is comprehended the land of *Canada*, and the prouince of *Chicora*, (which is. 33. degrees on this side the line) the land of *Labrodor*, newe found land, compassed with the frostie Sea on the North side. This Countrey of the *West Indies* being thus deuided, not specifying many things from the one ende to the other, that is to witte,
from

many things frō the one end to the other: that is to wit,
from the Straight of *Magellan*, at the which we haue be-
gon, vnto the ende of the farthest land of the *Indies*, it is
more then .4800. leagues of length, and by this ye may
descerne the bredthe, excepting the Straight of *Parias* be-
fore named, therfore they are now called the great *Indies*,
being without comparison more greater than the East
Indies. As touching the rest, I desire the reader to take in
god parte this little deuision, vntil it please God to giue
vs meane to make one more greater. Likewise to treate
more at large of this countrey, but thus much I thought
needfull in the meane time to bring to light.

Of the Iland of Rats. Cap. 67.

Leauiug these *Canibals* for the small comfort the
was to be had, hauing the winde at South, we sailed
to a very faire Iland, distant frō the line. iiii. degrees,
the which is very dangerous in the abordiug of it, for
it is no lesse dangerous to a front thā some great *Cape*
or *Promontary* for that it entreth farre into the sea, and
for rockes that are about it, and ranged on the coast side.

This Iland was vnluckely found out to the mishappe of
those that first did discouer it. Some *Portingall* ship pas-
sing by on that coast, for default of good government, stris-
king against a rocke nere to this Iland, brake in pierces
and drowned, excepting. xxiij. mē that saued them selues
in this Iland, in which place they remained the terme of
two yeares, whereas they died only two excepting, which
in the meane time liued with Rattes, Birdes, and other
beastes. And as on a time there passed by a ship of *Nor-*
mandie, that returned from *America*, they let their skiffe
out for to rest in that Ilande, whereas they found these

The shipwrak
of a Portingall.

The newe founde Worlde

The Ilande of
Rats & why it
was so named.

Two more *Portingalls*; that were onely lesse of this ship
wake, the which they brought away with them. And
these *Portingalls* had named it the Iland of Rats, bicause
of the multitude of Rats of diuers kindes that there are,
so that they say, that their companions died onely being
beted with these vermin. These beastes liue with eggs of
Tortersels, that they make on the kinage of the Sea, and
with birds eggs, wherof there is great store. Also when we
went for to seke fresh water, whereof we had such grate
nede, that some amongst vs were constrained to drinke
their stume water or bryne, the which durd the terme of
three monethes, and the samyn foure moneths, we saue
there so many birdes, and so priue, that we might haue
laden therewith our ships, neuerthelesse we coulde not
reouer fresh water, vnlesse we had entred very farre in-
to the countrey. As for the rest it is saye decked with ma-
ny saye trees, being græne the mosse parte of the yere,
euen like a goodly græne medowe in the moneth of May,
although it be within foure degrées of the lyne. Though
that this Iland is not inhabited, yet it is not vnpossible
no more than others in the Zone, as the Ilandes of S.
Homer, vnder the Equinoctial, & others. And if it wer in-
habited, I am wel assured, that it would make one of the
fairest places in al the Worlde and riche, there might be
made very good Suger, Spices and other things of great
value. I know well that many Cosmographers haue had
this opinion that the Zone betwene the two Tropickes
was vnhabited for the extreame heate of the Sunne, not
withstanding experience sheweth the contrary without
any farther contention, euen as the Zones to the two
Poles, bicause of the colde. Heroditus and Solon, affir-
meth that the hills *Hiperbores*, are inhabited, and likewise
Canada, drawing nere to the North: and other count yet
more

The comodites
of the Ilande of
Rats.

The Zone be-
twene two
Tropickes are
inhabited.

more nere appoaching the colde Sea, of the whiche we
 haue already spoken. Therefore let vs retorne to our Iland
 of Rats. This place by good right is so named, for because
 of the abundance of Rats that lyue there, of the whiche
 there are diuers kindes, one kinde among the reste that
 the wilde men of *America* eat, named in their language
Sohiatan, and they haue their hayre gray, the flesh good &
 delicate, like a little leueret. There is another named
Hiexousou, greater than the others, but not so good to eat,
 they are as great as those of *Egypt*, called Pharaos Rats,
 Others there are as greate as *Wexels*, that the wild me
 eate not, for because that when they are dead, they stinke
 like carion, the which I haue sene: also there are founde
 diuersitie of Serpentes named *Gerara*, the which are not
 good to eate, but there are others named *Theirab*, that are
 good, for of these Serpentes there are diuers kindes, that
 are nothing venemous, nor like to those of our *Europe*, so
 that their biting is neither mortall, nor any thing dan
 gerous: there are to be sene redde ones scaled of diuers
 coloures: lyke wise I haue sene greene ones, as greene as
 the bay leafe, they are not so greate of body as the others,
 notwithstanding they are very long. Therefore it is
 not to be marueled at, how these wild men there aboutes
 eate these Rats without daunger, and Serpents euen as
 they do *Lezardes*, as before we haue shewed. Likewise
 nere to this Ilande is founde a kynde of fish, and also v
 pon the coaste of *America* very daungerous, also much
 feared and redoubted of the wilde men, for that she is a
 rauening fish, and as daungerous as a *Lyon* or a
Woulfe famished: this fish is named *Houperou*, in
 their language, and eateth other fish in the water,
 excepting one that is as greate as a little *Carpe*,
 the

A boundance
of Rats.

Sohiatan a kind
of Rats.

Hiexousou
another kinde
of Rats.

Gerara a kinde
of Serpent.
Theirab.

The newe founde Worlde

the which soloweth him alwayes, as if there were some Sympathia or secreete loue betwene them, or else he soloweth him for to be preserved and kept sure from other fishes. So that the wilde men fishing all naked, as they do alwayes feare him, & not without a cause, for if he catche them, he will either drowne them, or strangle them, or looke where he toucheth, he carrieth away a piece with his teethe. Also they will take heede how to eate of this fishe: but if y they can take him alive, as they doe many times, for to be reuenged of him, they kill him with arrowes. Being therefore there a certaine space of time, turning heere and there, I behelde many straunge fishes that are not in *Europe*: among the which, I saw two very monstrous, hauing vnder the throte like two Coates dugges, a thing on the chin, that for to see to, was like a Coates beard. Beholde how nature the great workemistresse, taketh pleasure to varifie hir workes, as well by water as by land, as the coning workman beutifieth his work, exceeding the common trade of his Arte and science.

A kinde of
straunge fishe.

How vve continued our course, vvith a declaration of the *Astrolabia* of the sea.

Cap. 68.

For because that we found no great consolation, nor comfort of our trauails in this Iland. It behoued vs without any tarying, to hoise sail with an indifferent winde, vntill we came vnder the Equinoctiall, whereas the sea and the windes are also vnconstant. Also the aire is alwayes scene there troubled: if one side be faire, the other is troubled, and threatneth fowle weather, so that for the most parte there is raine and thunder, which can not be without danger to y nauigants. Now before they come

The euill disposition of the
aire by the Equinoctiall.

come nere to this line, the good *Spanigantes*, *Pilots*, and *Mariners*, being expert, take counsel or beholde allwayes their *Astrolabia*; for to knowe the distance and lying of places from thence where they are. And because this so necessarie an Instrument for *Navigation* commeth now in talke, I will speake there of lightly by the way, for the instruction of those that wil solow the sea, being so great that the vnderstanding of man cannot well comprehend it. And that which I speake of the *Astrolabia*, as much may I say of the *Rule* or *nedell* of the sea, by the whiche they may also conduct right the ship. This Instrument is so politike, that with a little paper or parchment, as broad as the palme of my hand, and certayne lines marked which signifieth the windes, and a little Iron with the which this Instrument is made, by his onely natural vertue that a stone giueth him, and bloweth in his proper mouing, and without any touching, sheweth where is the *Casse*, the *Weaste*, the *North* and the *South*, and also al the thirtie two windes belonging to *Navigation*, & it sheweth them not onely in one place, but in al places of the worlde beside other secretes, that I omit for this present, wherby it plainly appeareth that the *Astrolabia*, the *nedell* or *compasse*, with the *Carde Marin*, are well made, and that there shewing and perfection as is a wonderfull thing, for that a thing so great as the Sea, is pictured in so little a space, and so agreeable that by the same men vndertake to sayle rounde about the worlde. When the good and perfect *Astrolabia*, is no other thing than the Sphere pressed and represented in a playn, accomplished in his compasse with. 360. *Degrées*, that answer to the circute of the Worlde, deuided in like number of *Degrées*, the which agayne must be deuided into four equal parts in our Instrument, that is. 90. in euery parte, the whiche

The significa-
tion of the
Astrolabia.

The newe founde Worlde

afterwarde ye muste parte by five and five, then holding your Instrument by the ring, raise it or hold it toward the Sunne, so that the Sunne beames may enter in at the hole, then looking to your destination in what ye are moneth and day ye are in when ye take the height of the Sunne. And if the Sunne be towardes the South which is on the coast of *America*, and ye be towardes the North, ye muste take from your height as many degrees as the Sunne hath declined, from the line of φ which we speke toward the South. And if that in taking of the height of the Sunne, ye be towardes the South beyond the Equinoctiall, and the Sunne be in the North, ye muste in lyke manner take away so many degrees, as the Sunne hath declined from the lyne toward our Pole, as for example: if ye take your height the Sunne being betwene the Equinoctiall and you; when ye have taken the sayde height, ye muste so to knowe the place where ye are, be it in sea or lande, adde your degrees which the Sunne is declyned from, farre from the lyne with your height, and ye shall finde that which ye demaunde, the which is to be vnderstanded as much of the Pole *Artike*, as *Antartike*. Thus much by the way Gentle Reader of our *Astrolobia*, leauing the rest of the knowledge and vsage of this Instrument to Astronomers and Astrologians, that make dayly profession thereof. It shall suffice that which I haue spoken, the which I knowe to be necessary and nedefull to Nauigation, chiefly for those that are ignorant and not yet exercised therein.

Of the departing of our Equator or Equinoctiall. Cap. 69.

Thinke there is no man of Spirit, but that knoweth that, the Equinoctiall is a trace or circle, imagined by the midst of the Worlde, from the East to the West, in equall distance of two, so that from the sayde Equinoctiall to eche one of the Poles, it is, 90. Degrées, as we haue at large treated before, and of the temperatnesse of the ayre, that is there about, of the Sea and of the fishes. There resteth now somewhat to speake in our returne, of that which before we left out, passing therfore about the first day of Aprill with a fauourable winde keeping our right course with sayle spread right to the Port, ne-
 uerthelesse we were molested with one ill commoditie, How the Au-
 thor departed
 from Thequi-
 noctiall. the which was, that daye and night it ceased not to raine, the which notwithstanding came well to passe for vs to drinke, considering our necessitie, for the space of two monethes and a halfe, enduring thyself for that we coulde get no fresh water.

And God knoweth whether we dranke not our fill euē with open throte, considering the extreame heat that burned vs: it is true that the rayne water in those partes are corrupted for the infection of the ayre, from whence it cometh: for that whereof the rayne engendreth, is de-
 prated in such sort, that if a body wash their hands there-
 with, there wil ryse pusses & bladders. I knowe well that Certaine rayne
 water corrup-
 ted. many Philosophers hold opinion, that some rayne water is unhollome, & they set difference betwene these waters, with 3 reasons which at this time I wil not allege auoy-
 ding prolixitie: we know what corruptio so euer came of it, yet neuerthelesse it behoued vs to drinke therof though it had
 cost

The newe founde Worlde

cost vs our liues. Furthermoze this water falling on a clothe woulde stayne it and leaue a spot that scant woulde be gotten out. Nowe therfore after we had passed the lyne, it was needfull for our conduct, to beginne to counte our degrees, from thence vnto our *Europe*: as much muste be done of them that goe thither, after that they are come vnder the sayde line. The Ancient Cosmographers, measured the earth the which we may also doe, by stades, paces, and sctes, and not by degrees as we doe, as affirmeth Plinie, Strabo and others, but Ptolome did since inuente degrees, for to measure bothe the Sea and the land, which befoze was not a lyke measured, and this is much more easy. It is then Ptolome that hath compassed the whole worlde by Degrees, as wel in length as in bredth, finding 360. Leagues, and in euery degré. 17. Leagues & a half, as I vnderstande of our Pilots, that are expert in Nauigation. So that the whole worlde hauing the Firmament and the Elementes in his conference, containeth. 360. degrees equally by twelue signes, whereof euery one hath 30. degrees, for 12. tymes. 30. make iust. 360. A degré containeth. 60. minutes, a minut. 60. thirdes, a thirde. 60. fourthes, a scurth. 60. fiftes, vnto. 60. tenthes. For the proportions of the firmament, may be parted in so many partes, as we haue sayde. Then by the degrees we find the longitude, latitude and distance of places, the latitude from the line to our Pole, whereas there is. 90. degrees, and so much beyonde, the longitude is taken from the fortunat Ilands to the Caste. Wherefore I saye to conclude, that the Pilot that woulde sayle, ought to consider thre things, the firste in what hight of degrees, he findeth himselfe, and in what hight the place is that he will goe to, secondly the place where he findeth himselfe, and the place whether he hopeth to goe, that is to know, what distance

The diuision
of a degree.

How ye may
know the latitude
longitude
and distance of
places.

stance and length there is from one coaste to another. Thirdly to knowe what winde oz windes wil serue for Nauigation, all the whiche he may knowe and see by his compasse and other Instrumentes of the Sea. Following alwayes our course sixe degrees at this side our lyne, keeping the *Caape* on the North of vs untill the. 15. day of April, at which tyme we knewe the Sunne to be directly vnder our Zenith, the which was not without enduring great heat as ye may wel thinke, if ye consider the heat y^e is hetherwarde the Sunne, being in Cancer, whiche is far from our Zenith to vs that inhabit in *Europe*. Nowe alsoe going any farther, I wil speake of certayne flying fishes, that I left out when I spake of fishes vnder the lyne. It is therefore to be noted, that vnder the lyne ten degrees on this side, and beyonde there is founde abundance of flying fish, that flyeth hye in the ayre, being folowed of another fish that woulde deuoure him. So that by the quantitie of him that flyeth, ye may easily coniecture the quantitie of the other lying by praye. Among the which the *Dorado* (of whom we haue before shewed) doeth folowe hym aboue all others, for that his flesh is very delicate and tender: of the which also there are two kinds, the one is lyke a herring, the which is, that which is so chased of others, this fish hath foure wings, two great ones, lyke vnto the wings of a bat; and two other little ones nere to the tayle: the other is made lyke a Lamprey, of the which kindes there are selue found, but onely. 15. degrees on this side, and beyonde the lyne, the which to my iudgement is the cause that those that haue set out booke of fishes, haue left them out beside many others. *Piracuna*. The *Americans* name this fish *Piracuna* he flyeth lyke a Partridge, and the little one flyeth much better and higher than the other, and sometymes they are so nere chased

The newe founde Worlde

chased and solowed, specially by night, that many tyme they strike againste the ship sayles by heapes, and there remayne. There is another fish, which is called by them *Albacore*, much more greater than the *Poppas*, the which is also a deuourer of the flying fish as wel as the *Dorade*, and he is very good and excellent to eate aboue all other fishes in the sea, as well of the *Weast* as of the *Casse*. He is bneasy to be gotten, and therefore they make a counterfet fish of white linnen, the which they make to spring aboue water, as doeth the flying fish, and by this meanes he is most commonly taken.

Of Perou, and of the principal places
contayned in the same.

Cap. 70.

Perou a thirde
part of the Spa-
nish Indies.

Of whence Pe-
rou tooke his
name.

NOW keeping our course, hauing the wind very faire we coasted the lande of *Perou*, and the *Ilandes* being on the coaste of the *Weast* Sea, called the *Ilandes* of *Perou*, euen to the heighth of the *Spanish* *Ilande*, of the which we will speake hereafter particularly. This countrey as we haue deuided it, is one of the thre partes of the *Weaste Indies*, hauing in length, 700. Leagues, taking from the North to the South, and in bredth, 100. Leagues, from the *Casse* to the *Weaste*, being a firme lande, from *Themesitan* passing the straight of *Daryen*, betwene the *Weast* and the sea, which they name *partik*, and it was so named of a Riuer called *Perou*, which is in bredth about a little league, as many other prouinces in *Africa*, *Asia* and *Europe*, haue take their names of their most famous Riuers, as also we haue shewed of *Senega*. This Region is then inclosed, with the *Weast* and the *South* Sea, garnished with thicke forrestes and mountaynes

laynes, the which make the countrey in many places un-
 accessible, so that we cannot there drine our Cartes, and
 Horses loden there as we do here. In this countrey of
Perou, there is many faire prouinces among the which
 the most chiefest towardes the North is *Quito*, the which
 extendeth in length from the Casse to the West aboute
 60. Leagues, and in bredth. 30. Next to *Quito* is the pro-
 uince of the *Canaries*, hauing towardes the Casse the Ri-
 uer of *Amazones*, with many mountaynes and hills, and
 inhabited with a Barbarous and wilde people not yet
 conuerted: besides this there is the prouince that the *Spa-*
niards haue named *S. Iames* of olde port, beginning with
 in a degre beponde the lyne Equinoctiall. The fourth
 which they call in their language *Taxamilca*, extendeth
 to the greate Citie of *Tongilla*, the which after that their
 King *Atabalyba* was poysoned, *Pizare* seing the fruitfull
 commodities of the countrey, caused there to be edified a
 Town and a Castell There is yet another named *Cuzco*,
 in the which the *Iugies* haue long tyme raygned, being a
 people so named, whiche haue bene in tymes past mighty
 Lords. And this worde *Iugies* is as much to say as Kings.
 And in their time their Kingdome & limits was so greate
 and large, that it contayned aboute a. 1000. Leagues from
 one end to another. Also this countrey beareth the name
 of the chiefest Citie, as doeth *Rhodes*, *Metelin*, *Candia* &
 other countreys taking their names of the most renomed
 Townes and Cities, as I haue shewed. Furthermoze
 being on a tyme at *Caape Finistra* in *Spayne*, a *Spaniarde*
 shewed me, that in this countrey of *Cuzco*, there is
 founde a people that haue their eares hanging downe
 to their Shoulders, hauing hanging on their eares,
 greate pieces of fine and pure shining Golde, well polli-
 shed and better than any other Golde in *Perou*, to whose
 wordes

The moste re-
 nomed prouin-
 ces of *Perou*.
Quito a Regiō.

The prouince
 of the *Canaries*

S. Iames of olde
 porte.
Taxamilca.

One *Cuzco*.
 The kingdome
 of the *Iugies*.

The newe founde Worlde

wordes I will soner giue credit, than to many Historiographers in these daies, that writ by heare say, repozing to vs things that they neuer sawe. To this purpose I remember that they woulde perswade vs, that in high *Africa*, there was people that had eares hanging downe to there haies, the which is nothing so but a manifest fable and lye. The fifth prouince is *Canar*, hauing on the west side the South Sea, the which is a maruelous cold countrey, for the Frost and Snowe lyeth there all the yeare long. And although that in others Regions of *Perou*, the colde be not so violent, and that there commeth and poredeth great plenty of good fruites, yet there is not such temperatnesse in Sommer, for in Sommer in other places the ayre is extreme hot & vntemperat, the which causeth a corruption chiefly in the fruites. Also that venemous beastes are not founde in colde countries as they are in hote regions. Therefore al being considered, it is harde to iudge which of these countries ought to be preferred before the other: to this we may replie that there is no commoditie, but that hath his incommoditie. Moreover there is yet another named *Calao*, wherein is more trading and occuppying than in any other countrey in *Perou*, the which also is the cause, that it is better peopled. It extendeth from the Caste coast, to the mountaynes of *Andes*, and from the Weste to the mountaynes of *Nanades*: the people in this countrey is named *Xhli*, *Chilan*, *Acos*, *Pomata*, *Cepita* and *Trianguanaco*. Although it be wilde and Barbarous, yet it is neuerthelesse very tractable, bicause of the marchandise and trade that there is vsed, other wise, it woulde not be lesse confirmable than the rest of *America*. In this countrey there is a great lake named in their language *Tuticata*, whiche is to say,

Canar a very cold country.

The prouince of Calao.

Tuticata a Lake

Alande

Hand of Fethers, for that that in this Lake there are certaine lyttle Ilands, in the which are founde a great number of byrds great and small, and of such diuers kyndes as is almost vncredible. Now the last countrey that is in *Perou*, named *Carcas*, next adiacēt to *Chila*, in the which standeth the famous and rich Citie of *Platte*, the countrey being very rych, bicause of the sayze Ri- uers and Wynes of Golde and Siluer. Therefore this great countrey containeth, & is called all that is com- prehended from the Riuer of *Platte* vnto *Quitto* as we haue already shewed, and of which we haue declared y eight principall countries and prouinces. This maine land being so long and bzoade is like to the fygure of a triangle, although that many call it an Ilande, the which cannot, or else will not make a difference be- twene an Iland & that which we call almost an Iland. By this meanes ye nede not to doute that from the Straight of *Magellan*. 50. degræs of latitude, and. 30. minuts, and. 303. degræs of longitude beyond the lyne, being moze than. 68. degræs, on this syde is the maine lande. In dede if that this little lande betwene new Spaine & *Perou*, hauing in bredth but. 17. leagues from the Ocean to the South, were cut from the one Sea to the other, then *Perou* might be called an Iland, but *Daryen*, a straight of lande, so named of the Riuer of *Daryen*, doth let it, yet it behoueth somewhat to speake of *Perou*. As touching the Religion of these wyld men of that countrey, which are not yet reformed to our Fayth, they holde a very straunge opinion of a great bottell that they keepe secretly, saying that the Sea in times past passed out thereof with all his Fishes, and that out of a nother thing proceded the Sunne & the Moone, the first Man, and the first Woman, the

Laake.

Carcas a coun-
try of *Perou*,
Platte a large
and rych Citie.
The lande of
Perou, is lyke
the figure of
a Tryangle.

Daryen a
straight of
land.

A great super-
stition of cer-
taine people of
Perou.
Bohitis cer-
taine Priests,

The newe founde world

which their false and deceitfull priestes haue perswaded and shewed them, named *Bobitis*, and they haue beleued and giuen credit thereto a long tyme, vntil that the *Spaniards* haue dissuaded the most parte of these dreames and delusions. Besides this these people are very idolatrous about others. One worshippeth according to his minde what pleaseeth him. The ffishers worship a fish named *Lyburon*, and the rest worship certain beasts and byrds: Those that labour the ground & make gardens, worship the Earth, but they all in generall take the Sunne to be a great God, lykewise y^e Moone & the earth, thinking that by the Sunne & the Moone, all things are ruled and gouerned. In swearing or taking an othe, they will lay theyr hand on the Earth, & beholde the Sunne, they also holde opinion that there hath ben a Deluge as those of *America*, saying that there came a Prophet from the North parts, that dyd maruels, the which after he was put to death, had neuerthelesse power to lyue. The *Spaniards* occupy all this mayne land from the Riuer of *Marignan*, vnto *Furna* and *Daryen*, and yet more further on the west coast, which is the straightest or narrowest place of the mayne lande, by the which the way lyeth to *Moluques*. Furthermoze it extedeth to the Ryuer of *Palme*, where as they haue so well edified and peopled all the countrey, that it is a maruellous thing to see the riches that at this day, that countrey bringeth forth, lyke vnto a great kingdome. First to begin almost thozoughout all the Ilands of *Perou*, there are Pynes of Gold or silver, with certaine Emerauldes and Turkeses, neuerthelesse hauing not so lyuely a color as those y^e come from *Malaca* and *Calicut*. The most welthiest people of all the countrey of *Perou*, are those y^e they name *Iugas*, valiant

The Idolatry
of these people

The Spaniard^s
are lords of a ll
Perou.

The riches of
the Ilandes
of Perou.

Pagas a valiant

liant aboue other nations, they worſhip cattell and all other kynde of domeſticall beaſts, in greater number than we doe here, for the countrey thereto is giuen in ſuch ſorte, that beaſtes hydes and ſkyns of all ſorts, is their chief marchandiſe, and they kill the beaſts onely for theſe ſkynnes. The greateſt number of theſe domeſticall beaſts are become wyld, bicauſe that there are ſo great multitude, ſo y they let them ſtray in the woods day & night, for that they haue no place to harbor the in their houſes. And for to take the, they ſet ſnares and chaſe them as we doe Veniſon. As for Corne as I vnderſtand, it cannot profit there nor grow in no part of *Perou*, no more than in *America*. Therefore aſwell gentlemen as others, lyue with a kynde of ſuſtenance y they name *Caffade*, which is a kinde of cakes made of a roote named *Manihot*. Furthermoze they haue great plenty of *Myll* & fiſh. As touching wine there groweth none, in ſtede whereof they make other kyndes of beuerage. This much as touching the circuit of *Perou*, the which with his Ilands of the which I wil treat hereafter, is brought to ſuch a ſorme, that at this preſent ye ſhal finde towneſ, caſtels, cities, boroughes, houſes, biſhopricks, comon weales, & all kende of liuings, ſo y ye will iudge it to be a nother *Europe*. By this we know how great the power & godneſſe of our God is, & his prouidence to all people, for euen as y *Turks*, *Mores* & heathen people ſeke to deſtroy Chriſtes religion, ſo contrarily, in other places it doeth moze increaſe. Thus far touching *Perou*, which in our retourne we coaſted on y left hand, as in ſayling thether we coſted *Africa*.

Corne wil not prosper nor grow in America. Caffade a kinde of ſuſtenance.

Perou may be thought to be a new Europe.

Of the Ilands of *Perou*, and chiefly of the Spanish Iland. Cap. 71.

NOW y I haue ſhewed of y lande of *P. rou*. ſeing y in y courſe we haue in oure retourne coſted certaine Ilands

The newe founde world

The Ilande of
Spaine before
named Haiti
& Quisquia.

The Promē-
taries of the
Spanish Iland,
Tiburou, Hig-
ney, Lobos,
Oranie a Riuer,
Saint Domi-
nic the chiefest
citie in that
Iland.

The most re-
nowned riuers
in Noua Espa-
nia.

The auncient
Religion of
the inhabitants
of this Iland.

Ilands on the West Sea, called the Ilands of *Perou*,
for that they border the lande, I thinke it good in lyke
case somewhat to write thereof, for bicause we were
come to the heighth of one of these Ilandes named the
Spanish Iland by those that first did discover it, being
before named *Haiti*, which is as much to say, as Sharpe
or sower land. Also it was named *Quisquia* the great,
and of a truthe it is so faire and great, that from the
east to the west, it is .50. leagues long, and of bredth
from the North to the South, 40. and in compasse or
circuit more than. 400. and is beyond the Equinocti-
all lyne. 18. degrees, hauing toward the East the Iland
of Saint Iohn. With many other small Ilands, much to
be feared and dangerous for Saylers, and toward the
West, it hath the Ilands of *Cuba* and *Jamaica*, on the
North syde the Ilands of the *Caribals*, and toward the
South the *Cape of Vela*, planted on the mayne land.
This Iland sheweth lyke to *Sycilly*, in tymes past that
first was named *Trinacria*, for y^e it had. 3. promētaries
very eminent, lyke vnto that of which we speake, the
which hath three standing very farre into the Sea, of
the which the first is named *Tyburon*, the second *Hig-
ney*, y^e third *Lobos*, which is a syde of y^e Iland, which they
haue named *Beata*, almost full of y^e wood *Gaiac*. In this
Spanish Iland, are found many sayre Riuers, among
y^e which y^e chiefest named *Oranie*, passeth rounde aboute
y^e chiefest Citie named by y^e Spaniards *Saint Dominick*,
the others are *Nequa* *Hatibonice* & *Haqua*, full of very
good fishe and pleasant to eate, the which is bicause of
the temperatnesse of the Ayre and goodnesse of the
ground and of the water: these Riuers runne about
into the Sea almost all on the East syde, y^e which ma-
king together, make a very large Riuer banched on
bothe

both sydes, before that this Iland was discovered of *Christians*, it was inhabited with wilde men that were Idolaters, worshipping the diuel, who shewed him self to them in diuers similitudes & lykenesse. Also they made many & sundry Idols, according to the visions & sights that they had, as they do at this present in many Ilands & maine land of that countrey: the others worshipping many gods, chiefly one aboue the rest, the which they esteeme to be a maker of all things: and they represent his figure in an Idol of wood, being set in some tree garnished with leaues and fethers. Likewise they worshipping the Sunne & the Moone, & other celestiall creatures, the which now the inhabitants that are there do not vse, for that they are reformed to *Christian* faith, and to all kinde of ciuilitie: I know wel that in times past there haue ben some *Christians* that haue not regarded it.

We reade of *Caius Caligula*, an Emperour of Rome, though he dispraised & hated *divine* power, yet neuertheless he quaked & trembled for feare, when *Christ* there appeared any shew or token of gods wrath. But before *Christ* this Iland of which we speake, was brought to subjection vnder the *Spaniards*, (as I haue ben enformed of those that were at the conquest) the wilde men killed aboue ten thousand *Christians*, until *Christ* the *Spaniards* had fortified the selues in certain places: after which time they killed a great multitude of *Christians* inhabitants, *Christ* rest *Christ* were left they led captiue into diuers countreys, and made them slaues. And after this sort they haue used them of *Christ* Ilands of *Cuba*, of *S. Iohn Iamaique*, the holy *croffe*, & the *Cambals* with many other Ilands & maine countreys. For at the first the *Spaniards* & *Portingals*, for that they would haue the better dominion & rule, learned to liue after their maner, alluring them by gifts

C. Caligula
Emperour of
Rome.

The newe founde world

and faire wordes, alwayes keeping them in their fanor,
vntill that in proces of time they saw how that they
were able to mate and overcome them, then they began
to renolte from their former vse, taking this rude people
and vsing them lyke slaues, they prouoked them to labor
the earth, otherwise they had neuer come to the perfection
of their enterpryse. The mightiest kings of this countrey,

Casco, & Apina
rich & plenti-
full Islands.

are in *Casco*, and *Apina*, rich and famous Islands, as well
for the Golde and Siluer that there is founde, as for the
fruitfulnesse of the land. The inhabitants weare nothing
but Golde about them, as large bouckles of two or thre
pound waight & peece, hanging at their eares, the weight
whereof maketh their eares to hang halfe a foote long,
the which causeth the *Spaniards*, to cal them greate eares.
This Island is very rich in Mines of Golde, as are ma-
ny others of that countrey, for there are founde few or
none but either hath Mines of Gold or Siluer. Further-
more, it doeth abounde with horned beastes, as Oxen,
Kyne, Sheepe, Goates and an infinit number of Hogs,
also very fayre Horses, the which beastes for the most
parte are become wyde as we haue shewed of the maine
lande. As touching Corne and wyne they haue none but
that which is brought from other places, and therefore
in stede of bread, they eate much *Cassade*, made of the
meale of Rootes, and in stede of wyne, they haue very good
and swete drinks made of diuers frutes, as the Syder
of *Normandy*. They haue an infinit number of good fish,
of the which some are very straunge, among the which
there is one named *Manaty*, the which is taken in the
ryuers, and also in the Sea, but the greatest floze are in
Ryuers. This fish is lyke to a Bucke or Goats skynne,
being fylled wyth oyle or wine, hauing two scete on both
sydes of the shoulders, with the which he swimmieth, and
from

The fruitful-
nesse of this
Island named
Noua Espania.

from the hyst to the taylor deminitheth of greatnesse, Description of
his head is lyke to the head of an Ore, hauing a slender Manati a
face, the chyn ful & great, and very lyttle eyes: this fish strange fish,
is ten fote broade & twenty fote long, hauing a graye
skynne, heary lyke to an Ore hyde, so that with his
skynne the people of the countrey make shoues accor-
ding to their maner: his fete are all rounde, garnished
eche one with foure long claws lyke to the fete of an
Oliphant. This fish is moze disformed and mishapen,
than any kynde of fish in that countrey. Not withstan-
ding very good to eate, hauing a tast moze lyke to bele,
than fishe. The inhabitants of that countrey do gather
the grease of the sayde fishe, for that it is very good for
their Goate skyns of the which they make very good
marokyns: the black slaues or *Negers*, do anoynt their
bodies therewith to make them better disposed & their
ioyntes to be playable, as the *Africans* doe with oyle of
Olyue. Within the head of this fish are found certaine
stones, of the which they make great stoe, for y they
haue proued them to be good against the colyke, be it in
the Raynes or in the bladder. The femals of this fish
bryng forth their yong ones quick, with out egge, as
doth y Whale & the Crampyn, also she hath .y. rothers
lyke beasts on y earth, with y which they giue suck to
their yong ones. A *Spaniard* that had dwelled long time
in this Island shewed to me, y a gouerner of y countrey
did nozish one in a cesterne, y terme of .30. yeaeres, the
which in proces of time became so priuie, y she wold al-
most suffer one to lay his hand vpon hir. The wyld men
will take this fish hard by y shore as she sedeth vpon y
grasse. I leue to speake of many byrds clad with diuers
rich coloured fethers, w which they make tapissary, &
figurs of me, & womē, beasts, birds & other things, they

Stones good
for the colyke.

Diuers fayre
workes made
by the wylde
men with fe-
thers.

The newe founde world

Hulias and Caris
is a kinde of
strange beaſts.

S. James Iland.
S. Johns Iland.

frim them vpon ſome linnen clothe, & therewith they garniſh hats, caps and gounes, the which is very ſaue & pleaſant to beholde. Of ſtrange ſortē ſoode beaſtes there are none founde, but onely thoſe of which we haue ſpoken. Neuertheleſſe there is founde two kinde of lyttle beaſtes, as little as Coneyes, the which they name *Hulias*, and *Caris*, good to eate. That which I haue ſayde of this Iland, I may in lyke maner ſpeake of the Iland of S. James befoze named Iamaica, on the eaſt ſide it hath y^e Iland of S. Dominike. There is a nother ſaite Iland named *Bouriquan*, in their countrey ſpech, but in the carde *Marina*, it is named S. Johns Iland, y^e which on the Eaſt ſide hath lying the Iland of the holy crolle, and other little Ilands of the which ſome are inhabited, the others are deſerte. This Ilande from the Eaſt to y^e Weſt containeth aboute .52. leagues, of length .300. degrees no minutes, and of latitude .18. degrees no minutes. To be ſhort, there are many other Ilandes in thoſe parts, the which becauſe of the multitude I omit. Alſo ſo that I could haue no particular knowledge of them, I will not here ſorget, that in all theſe Ilandes there are founde no rauening beaſtes no moze than in England, and in the Ile of *Creta*.

Of the Iland of *Cuba*, and of *Lucia*, Cap. 72.

The deſcription
of the Ile of
Cuba.

NOW there reſteth of all the Ilands of *Peron*, to reſerue ſome ſecrets of the Iland of *Cuba*, & of certaine others adiacēt, & yet to ſay the truſthe there can be little moze ſpoken than that which hath ben already ſayd of y^e *Spaniſh* Iland. This Iland is moze greater & larger than the others, ſo that it is reckned from the *Promontarie* that is on the Eaſt ſyde, to the other that is

is on the west syde thre hundzeth leagues. And from the North to the South seuentie leagues. As touching the disposition of the aire, there it is temperate, so that there is no excelle of heate, nor yet of colde. There are found rich mines of Gold & Silver, likewise other metals. On y^e sea side are found faire riuers that procede from the high hills, the waters whercof are excellent, with great quantitie of good fish. Moreouer before it was discovered, it was better peopled with wyld men than any others, but at this day the *Spaniards* are lords and masters. The myddest of this Ilande hath two hundzeth nintie degrees of longitude, no minuts, and of latitude twenty degrees no minutes. There is a hyll harde by the Sea syde that is all salte, more higher than that of *Cipris*, greate number of trees of cotton, bzassyll, hoznebeame, also salte of the earth proceeding out of a nother mountaine very high and bzackishe. And of this kynde there is founde in lyke maner in the Iland of *Cipris*, named of the Grekes, *Oryctos*, the which also is gotten in a mountaine hard by the Sea. Furthermoze, there is founde in this Ilande great Store of Ayre, Vermilion, Alume and other things that are taken out of the bowels of the Earth. As touching byrds and foules of the Ayre, there is a kynd of Partridge very little, being of a red coloz, and also of dyuers other colours, their fleshe is very delicate. The rusticall people of the mountaines do nourish a number of them in their houses, as we do here pullein, and many other things woorthy to be noted and wrytten. First there is a valley that is in length thre leagues betweng two mountaines, where as are founde an infinite number of bowles of stone, great and little, being naturallie engendzed in that place, although some

A salte hill.
Salt of the
Earth.

A kinde of
Partridge.

The newe founde world

A wonderfull
lykor proceeding from a
hyll.
Bre a kynde
of lykor.

Why in times
past the wales
of Babylon
were so strong
The Ilands of
Lucaia.

would iudge them to be made artificially. Sometimes there is founde some so great, that foure men would be combered to cary away one, the others are lesse, and some so little that they excede not the quantity of a little egge. The seconde thing worthy to be noted is, that in the same Ilande there is a mountaine nere to the riuge of the Sea, out of the which runneth a licoz like to that which is made in thefortunate Ilandes named *Bre* as we haue befoze shewed, the which runneth doune into the Sea. *Quintus Curtius* in his booke which he hath made of the Deedes of Alexander y great, sheweth that he being come to a citie named *Mimi*, was desirous to see a great pitte or caue, in the which there was a fountaine that rendred great quantitie of gumme very strong, being vled with other thinges, so that the authour thinketh for this onely reason the walles of Babilon to haue ben so strong, for that they haue bene made of such thinges, the which is not onely founde in the Ilande of *Cuba*, but also in the countrey of *Themistitan*, and on the coast of *Florida*. As touching the Ilands of *Lucaia*, (being so named for that they are many in number) they are northward of the Ilande of *Cuba*, and of *S. Dominike*, they are moze than .iiij. hundredeth in number, all little ones and not inhabited, vnlesse it be the greatest that beareth the name of all the others named *Lucaia*. The inhabitants of this Ilande commonly goe to trafficke on the maine lande, and to other, Ilands. They that inhabite there, as well men as women, are whiter and moze fairer than in any of those parties or countreis. Seeing that I am in talke with these Ilands & of their riches, I will not forget somewhat to speake of the riches of *Potosi*, the which taketh his name of a highe mountaine y hath in height
a great

a great league, & halfe a league compasse. This mountaine is marvellous riche, bicause of the great Mines of silver, tyn, and brasse which hath ben found almost at the top of the mountaine, and this Mine of Syluer hath ben found so good that in one quintall of the Mine is found halfe a quintall of pure Syluer. The slaues do no other thing but worke & fetch Syluer from the Mine, & they cary it to the principall and chief towne of that countrey, the wich was edified at the hottome of the hyll by the *Spaniards*. Synce this Mine was found out, all the countries, Ilands & mayne lands be inhabited with certaine wylde men all naked as in other places of *America*. Thus much as touching *Petron*, and of his Ilands.

The mountayne of Potoffy, very rich in Mines.

A description of Noua Espania, and of the great citie of Themistitan edified in the vvest Indies. Cap. 73.

For bicause that it is not possible for all men to see sensibly all things during his age, be it either bicause of the continuall alteration and changing of things that are here in this world, or bicause of y long distace of places & countries, God hath giuen the meane to represent them not onely by writing, but also by picture by the industry & laboz of those that haue sene them. I haue sene set out by figure, many auncient, as those of Iason, of Aeteon, Eneas, Hercules, & many other things y which we may dayly see in their proper forme, without figure, as are many kynds of wild beasts. For this cause I mynd to set forth & rehearse vnto you, y great & large citie of *Themistitan*, as nere as is possible, being sure & certaine y few among you haue sene it, neither can ye well go & see it bicause of the long & dangerous nauie

Themistitan.

The newe founde world

navigation that it behoueth ye to make. *Themistitan* is a citie edified in newe *Spayne*, the which taketh his beginning at the straight of *Ariana*, and endeth on the north side at the riuer of *Cannca*. In times past it was named *Anauak*, and since because it was discovered and inhabited of *Spaniards*, it hath receiued the name of newe *Spaine*. Among the which landes, the first inhabited was *Lucathan*, the which hath a point of landelying out into y^e sea like vnto the lande of *Florida*, notwithstanding that those which make the *Cardes Marinus*, haue forgottē to make the best, the which setteth out their shew or description. Now this *Noua España*, on the East, West, and South side, is compassed with the west sea, and on the North side to the new world, the which being inhabited, is sene beyond in the same North, an other lande not known of the Modernes, for the which I will not stand therein. *Themistitan*, which is a strong Citie, great and very riche in the countrey before named, is founded on a greate Lake, the way that goeth to this Citie is not broader than the length of two speares, being so named of him that laide the foundation, named *Tenuth*, sonne to the Kinge *Iztacmixcoatz*. This citie hath onely two gates, the one to enter in, the other for to come out at. And not farre from the Citie is a bidge of wood, a tenne fote broad, the which was made for the encreasing & diminishing of the waters: for that Lake riseth and falleth like vnto the Sea. And for the defence of the citie there is yet many others like in maner to *Venice*, edified in the sea. That countrey is compassed with very high mountains, & the plaine countrey hath in circuit. 150. leagues, in the which is found. ij. lakes that occupy a great part thereof, for because y^e these. ij. lakes haue of circuit. 50. leagues,
of

of the which thone is fresh water, in the which is many good small fishe, and the other is salte water, the which helpde his bitternesse is venemous, and therefore it can nourish no fish, the which is against the opinion of those that thinck it to be but one Laake. The playne is separated from the sayd Laakes by certaine mountaynes, and at their farthest parte they are ioyned with a straight or narrow land, by the which men are conducted with barkes and boates euen into the Citie, the which is standing on the salt water, & from thence to the mayne land on the causy side, it is foure leagues. And I cannot compare the greatnesse thereof better than to *Venise*. For to enter into the sayd Citie there is foure ways made of stones artificially, whereas there are two cundits or fountaines of y greatnesse of two paces, and of a mans heighth, from one of the which is conducted fresh water into the Citie, y which is of the heighth of five fote, and the water runneth a long euen to the middlest of the Citie, of the which they drynke, and vse it in their nedeful businesse. The other Chanel they keepe emptie for this reason: when y they will cleanse that same wherein the fresh water is, they hying all the filth of the Citie with the other to y land, and because that the chanel passe by the bridges, & by the places whereas the salt water entereth & goeth oute, they conduct the sayd water by swete and cleane chanelles the heighth of a pace. Upon this Laake y compasseth the Citie, the *Spaniards* haue made many saye houses & places of pleasure, some vpon little Rocks & others vpon pyles of woode. Moreover *Themistitan*, hath a.rr. degrees of eleuation aboue the lyne Equinoctiall, and hath.272. degrees of longitude. It was taken by strength, by *Ferdinand of Cortes*, being captaine general

The opinion
of two Laakes.

A comparison
of *Themistitan*.

*Ferdinand of
Cortes*.

The newe founde world

Mutuczuma.

How they vse
to trade.

generall for the Emperoꝛ in those partes of the years
of grace. 1521. containing than. 70000. houses little and
great. The kings palaice which was named *Mutuczuma*, with those of the lords of y^e towne, was faire, great
and large. The Indians that then did inhabit this Ci-
tie, had a custome to kepe every fyue daies the market
in places thereto appointed, their trade was fethers of
byzds, with the which they made diuers and sundry
things, as gounes fashioned after their maner, Tapi-
stry worke, and other things. And to these sciences
were the oldest sorte occupied. When they would go
worship their great Idoll, the which was erected in
the myddest of the Citie, lyke vnto a theatre, who
when they had taken any of theyꝛ enemies in the war,
did sacrifice them to their Idolls, and then ate them,
holding this for a kynde of religion. Furthermoze,
their trade was beastes skynnes, of the which they
made gounes, hose, and a kynde of hodes for to kepe
them as well from the colde, as from stynging flies.
The inhabitants at this daye, which befoze were cruel
and vnhumaine, by succession of time haue so well
changed their maners and conditions, that in stead of
barbarous and cruell, they are ciuill and gracious, in
such sort that they haue left all theyꝛ former naughtie
and wicked doings, the which they were wont to vse:
as in killing one another, eating humayne fleshe, to
haue company with the first woman y^e they met, with-
out hauing regarde either to kindred or degre, with
other lyke vices and imperfections. Their houses are
sumptuously buylded. Among other things there is a
fayze palaice where as the Armour of y^e Citie is kept:
the streates and places of this Citie are so straight,
that from one gate one may see to the other without
any

any let. To be short, this citie at this present is so fortified and compassed with strong walls and rampers, lyke in forme and fashion to ours in *Europe*, and it is one of the greatest, sayest and richest that is in all the prouinces of y^e west Indies, taking from y^e straight of *Magellan*, which is beyond the lyne, 52. degrees, vnto the last & furthest land of *Abrador*, y^e which holdeth, 51. degrees of latitude on this syde y^e lyne on y^e North side.

Of Florida. Cap. 74.

Seeing that in wyting this discourse we haue made mention of this lande called *Florida*, although that in our refozne we approached not so neare, considering that our course lay not altogether so low, neuer thelesse, we sayled close by to take an easterly wynde. It seemeth to me not out of the way, to wyte thereof some thing. Lykewise of the land of *Canada* that is next to it toward y^e North, being onely certaine mountaines betwene bothe. Therefore keeping our course of the height of new *Spaine*, on y^e right hande to attaine to *Europe*, not so sone nor so right a course as we wished to haue gone, we found the sea fauorable ynough. But as by chaunce I put out my head for to beholde it, I saw it as farre as I could extend my sight, all covered with herbes and floures, the which gaue me occasion to think that we were nere to y^e land, considering also y^e in other places of y^e sea I had not so much sene, notwithstanding I found my selfe incontinently frustrated of my opinion, knowing that they proceeded of y^e sea, so y^e we saw the sea strawed with those hearbs for y^e space of, 20. days. The sea in y^e part hath smal stoe of fish, for those places seme rather to be marishes, than other.

The Sea lyke
a marishe.

The newe founde world

A starre with
a tayle.

The lying of
Florida.

otherwise. Shortly after appeared another signe, and
forshewing of a starre, with a long tayle from y^{e} East,
into the North, the which forshewings, I leaue to the
iudgement of Astronomers and to the experience of
those that haue knowledge therein. After this which
was worse, we were troubled with a contrary wind,
the terme of nyne dayes, euen to the heighth of our
Florida. That place is a poynt of lande entring into
the full Sea, a hundzeth leagues, being .25. leagues a
shelke or shallow. 25. degrees and a half on this syde the
lyne, & a hundzeth leagues from *Caape de Baxa*. Ther-
foze this great land of *Florida* is very dangerous for
those that sayle of the coast of *Cataia*, *Canibah*, *Pannu-*
ca, and *Themistitan*: for to sight a farre of, it would be
iudged an Island lying out in y^{e} mayne Sea. Further-
moze this place is dangerous bicause of the running
waters, wyndes and tempests that are in that coast
commonly. As touching the mayne lande of *Florida*, it
hath on the east syde the prouince of *Chicoma*, and the
Islands named *Bahana* and *Lucaia*. On the west syde
lyeth *noua Espania*, the which diuideth in the land that
is named *Anauac*, of the which we haue befoze shew-
wed. The best and most fruitfullest countries that are
in *Florida*, is *Pannuac*, y^{e} which bozdereth *Noua Espania*.
The people of the countrey are naturally cruell and
mightie men, being all Idolaters, who when that
they haue neede either of water or sunne, for their gar-
dens and rotes, with the which they dayly liue, then
they will fall downe befoze their Idolls, that are made
to the similitude of men or of beastes. Besides this
these people are moze and better practised in the feats
of warre than the people of *Peron*. When they go to
the warres, they beare their king on foure mens shoul-
ders

bers in a beastes skinne, and they that beare him, are
 clad and garnished with riche feathers. And when that
 they come to hande strokes, they set their king in the
 middest of them, clad with fine skinnies, and he will
 neuer depart from thence, vntill the battell be ended :
 Also if that they seele them selues to be the weaker
 sort, and that their kyng beginneth to flie, they wyll
 not fayle to kill hym, the which order the *Persians* and
 other barbarous nations in the East parte obserue at
 this day : their weapons of defence are bowes and ar-
 rowes made of wood enuened, the whiche in steede
 of Iron heades are garnished at the ende with bones
 of fishes or wilde beasts, the whiche is very sharpe.
 Some of them will eate their ennies, as the *Ameri-
 canes* will doe, of whom we haue spoken. And although
 this people as we haue before shewed are Idolaters,
 neuerthelesse they beleue the soule to be immortall.
 Also that there is a place appointed for the wicked, the
 whiche is a very colde land, and that the Gods permit
 that the sinnes of the wicked shall be punished. Also
 they beleue, that there is an infinite numbre of people
 in the skies, and as many vnder the earth with many
 other folies, the which may better be compared to the
 transformations of *Orpheus*, than to any other thyng.
 Furthermore, they beleue these things to be true, as
Turkes and *Arabians* do that which is wrytten in their
 Alcoran. This countrey towarde the sea is not verie
 fruitfull, the people are very rusticall more than those
 of *Peking*, or of *America*, for that they are traded wyth
 strangers. This lande was named *Florida*, in the yere
 1512. by those that first dyd discouer it : for bicause that
 by the sea side it was flourishing with greene trees, and
 with an infinite number of floures of diuers & sundry
 colours.

Why Florida
 was so named

The newe founde worlde

A wyldc bull.

Caape of Baxe.

Oysters hauing
pearles.

colours. Betwene this *Florida*, and the riuer of *Palme*, are to be seene diuers kinds of monstrous and strange beastes, among which ther is a kind of great *Bulles*, hauing hoznes a fote long, and on the backe a croupe like to a *Camell*, the heare long all about the bodie, hauing a dunnish colour. Of these beastes there were once two, that were broughthe quicke into *Spayne*, of one of the which I saw the skin, and not otherwise, and they liued there but a short time. This beast (as it is said) is perpetual enemie to the horse, & can not abide him to be by him. In *Florida*, toward the *Caape of Baxe*, there are certaine litle riuers, where as the wyldc men gather oysters, that haue pearles. Now seing that we are come to the gathering of oysters, I will not forget by what meanes they get out these pearles, as wel in the east *Indians*, as in the *West*. We must note that euery chiefe or head houlholder, hauing a greate number of slaues, knowing not to what labour to set them about they sende them to gather oysters, of the whiche they gather baskets full for their masters, putting them into certain great vessells, which being halfe full of water, is an occasion, that the oysters beyng conserued therein certaine dayes do open, and the water clensing them, leaueth these stones or perles within these vessells. And to get them out they first take the oysters out of the vessell, and then they lette the water oute by a hole, vnder the which they lay a linnen cloth, least that with the water the stones or pearles that mighte be, should runne out. As touching the figure of these *Oysters*, they differ much from ours, as well in colour as in shell, hauing eche of them certaine litle holes, which would be thought to haue ben made artificially, in the which holes are these pearles. Thus much thought I
god

god to speake of by the way, the like also are found at *Perou*, and certaine other stones in good number: but the finest are founde in the Riuer of Palme, and in the riuer of Panuco, the which are distant the one from the other: 32. leagues, but the christians haue not libertie to get them, bicause that the wilde men of that countrie, are not yet conuerted to our christian faith.

Now therfoze coasting *Florida* on the left hand, the winde beyng to vs contrary, we sayled very nere to *Canada*, and to an other countrey that is called *Baccalos*, which was against our wills, and to our great displeasure, bicause of the extreme colde that molested vs the terme of eightene dayes, although that this lãd of *Baccalos* entreth farre into the full sea in foyme of a point welnigh two hundzeth leagues on the north side distant from the line onely fortie eight degræs. This pointe was named *Baccales*, bicause of a certaine fishe that is found thereabout in the sea, whiche they name *Baccales*, betwene which and the *Cape Delgado*, there is diuers Ilands peopled, very dâgerous to aboard, bicause of the multitude of rocks that compasse the sayd Ilands, & they are called the Ilands of Cortes. Some iudge them not to be Ilands but mayne lande, hangyng vpon the point of *Baccales*. These places were first discovered by an Englishman named *Sebastian Babat*, who informed *Kyng Henry the seuenth*, that by that waye he would sayle into the countrie of *Catia*, towards the *Porthe*, and that by this meanes he woulde fynde spices and other thyngs as well as the *Kyng of Portugal* dyd in the east *Indies*: Neuerthelesse his mynd was to go to *Perou*, & *America*, soz to people that cuntrie with Englishmẽ, but his purpose toke no effect. True it is y he landed toward the coast of *Irelãd* in y north. 300. mĩ

The countrey of *Baccalos*.

The poynt of *Baccales*.
Baccales, a fish.

The Ilandes of Cortes.

A voyage by *Sebastian Babat*, Englishman.

The newe founde worlde

where as bicause of the extreme colde the most part of his men dyed, thoughte it were in the moneth of July. And since Iames Quartier a Briton made thither two voyages, as he hym self shewed me in the yeate. 1530. and. 1535.

Of the lande of Canada, before named Baccalos, being discovered in oure time, and how the inhabitants liue. Ca. 75.

A voiage made by Sebastia Bat and Iames Quartier into Canada.

For bicause that this countrey lying in the Northe was discovered in oure tyme, first by Sebastian Bat an Englishman, and then by Iames Quartier a Briton, beyng well scene in navigation, who toke upon him the voyage at the commaundemente of the kyng of France, Francisce the first, I think it good therfore somewhat to write, the which semeth to me most worthe to be noted: although that accordyng to the order of our voyage homewardest, it ought to go before the next Chapter. Moreover, that which moueth me so to doe, is that I haue not scene any that hathe treated otherwise, although to my iudgement the thyng doth merite it, and that I haue surely learned it of the sayd Iames Quartier. This lande being almoste vnder the Pole arlike, is ioyned towarde the West to Florida, and to the Ilandes of Perou, and since is coasted by the west toward Baccalles, of which we haue spoken. The which place I think be the same, that those which lately haue discovered and named Canada, as it happeneth many times that some will giue name to. that whiche is out of others knowledge, the which toward the east extendeth to the sea called Hyperbores, & on the other side to a mayne lande called Campeltra de Berga, to the South.

How the land of Canada lyeth.

Caspe de Loraine, or the land of Britos

Southeast ioyning to this countrey. There is a *Caape* called *Lorraine*, otherwise by them that discovered it, the lande of *Britons*, being nere to new founde lande, hauing not in distance aboue .x. or .xj. leagues betwene them. This new founde land bozdzeth this hie lād, the which we haue named *Caape Lorraine*, and towards the north-east betwene both lieth an Iland, which hath in compasse about foure leagues. The said lād beginneth euen at the sayd *Caape* towards the Southe, and extendeth east north-east, and west South-west, the most part thereof extending to the lande of *Florida*, lying like an halfe circle, drawing towarde *Themistitan*.

The lying of
Caape de Lorraine.

Now to return to *Caape Lorraine*, of the which we haue spoken, it lieth to the lande towards the north, whiche is ranged with the sea *Meditarium*, as *Italy* betwene the sea *Adriatique*, and the sea *Ligustike*. And from the sayd *Caape* going towards the West, and west South-west, the shoze is to be sene about two hundred leagues, and all sandie and silte, without any port or ha- uen. This region is inhabited with many people of an indifferent gret stature, very malicious, hauing most commonly their faces disfigured & couered with vizards of red and blew, which colours they haue of certayne fruites: This lande was discovered by *James Quartier* a *Bytton*, bozne at *S. Maloes*, in the yeare .1535. At that time besides the number of shippes that he had, for the perfozmaunce of his vovage, with certaine barkes, some with 60. and 80. men a piece, he sought out this vnknowne countrie, vntill he came to a great & brode riuer, to the which they gaue a name, in the which is founde very good fish, chiefly *Salmons*, and that great plentie: then they traded into so many places adiacēt with knives, hatchets, hokes and lynes to fishe with,

The newe founde worlde

Chelogua, a
ryuer.

and such like, for Hartes skinnies and skinnies of other wild beastes, wherof there is great store. The wilde men of the countrey gaue them good entertainment, shewing them selues well affectioned towards them, and glad of their comming; knowledge and amitie, and with their practise in bargayning with them. After this, they passyng further, founde other people, contrary to the first; as well in their language, as in their maner of liuyng, the which people sayd that they came from the great riuer Chelogua, for to make war against their neighbors, which after ward was known of a truthe by James Quartier, who toke one of their skiffes with seuen men, wherof he reserved twaine, which he brought into *Fraunce*, and at his second voyage did carie them backe againe, and also they returned againe, and were made Christians, & ended their liues in *Fraunce*. Moreover the sayde Quartier coulde not learne the maner of liuing of the first *Barbariens*; neither what commoditie is in their countrey and religion, bicause that it was not before frequented nor traded.

Of an other countrey of Canada.

Cap. 76.

An other region of Canada founde out by Quartier. The amiable maners of these Canadians.

As touching the other part of this Region of Canada, where as remaine and inhabite the last wilde men: It hath ben since discovered beyond the sayd riuer of Chelogua, being more than three or four hundred leagues by the said Quartier; whereas he found the countrey well peopled, as well in his second as first pagination: the people of that countrey is as obediante, and as amiable as is possible, & as familiar as though that allwayes they hadde bene broughte by together with

without any signe of yll will, or any other rigour. And there the sayd *Quartier* made a certaine hold or castle for to winter him and his, likewise for to defend them against the colde weather, the which there is very rigorous. He was very wel intertained, considering the time & seson: for the inhabitants brought them dayly boates ful of fish, as Celes, Lampreys and others: like wise fishe and venison, wherof there is great plenty. Also they are greate hunters, be it either sommer or winter with snares and otherwise: they vse a kinde of rackets sette together, with cordes of two fote and a halfe of length, and one fote broade, they were them on their fote in the frost and in the snow, chiefly when they go to hunt wild beasts, to y end that in folowing of their chase their feet sinke not into the snow. These people ar clad with y skins of these wild beasts, being corried & trimmed accoording to their maner. Nowe so take these beasts they wil asseble .x. or .xj. together, being weponed with iauelins or boare speares y are xv. or .xvj. fote long, and garnished at the ende with the horne of some harte, or tooth of some other wild beast, the head wherof is at least a fote long, the which they vse in steade of yron, and Bowes and Arrowes, garnished wyth the same. When they follow the footing of the Deere, and other wyld beasts in the Snowe, the whiche is common all the yeare long: and after that they haue sounde out their trayne or footyng, they wil plant their braunches of Cedze: which is græne there all the yeare long, the which they plant in manner of nestes, and there they wil hide them being weponed as befoze is shewed, so that the deere seeing the græne boughes, drawe thitherwarde, and then they come forth, and cause the deere to quit and forsake that way,

A kinde of rackets.

The vse of these rackets.

Howe these Canadians doe chase the dere & other wilde beasts.

The newe founde worlde

and enter into the deepe snowes euen vnto the belly, where as they can not easily runne nor goe: and so by this meanes they are taken and killed, and opened in the sides, and so being wapt in his skin, they drawe him to their houses. And after this sort they broughte them to the castle or hold that Iames Quartier did keepe both fleshe and skinne, selling them for no other recompense than knives hatchets, and other yron toles. Also I will not lette passe one thyng very singular, that is, when that these people are sicke either of an ague, or any other inward disease, they take the leaues of a certaine tree, which is lyke to a Cedre, with the whiche they make a water that they drinke, so that there is no disease, be it neuer so festred in a mans body, but that this drinke will heale within .xviii. houres, which also Christians haue tried, and haue brought the plantes therof into this countrey.

What religion these Canadians vse with their lyuing, and how they resist the cold. Ca. 77.

Howe these
Canadians
marrie.

These people in their liuing and gouerning do not farre differ from the lawe of Nature, their matrimonie is, that a man may haue two or thre wiues withoute any other solemnitie, as the *Americans*, of whiche we haue already spoken. Of their Religion, they keepe no meane, nor ceremonie in worshipping or praying to God, saying that they contemplate the newe Mone, called in theyr language Osannaha, saying that Andouagny dothe so call it, and then causeth it to spreade by litle and litle. Moreouer, they doe beleue, that there is a Creator more greater than the Sun or the Mone, and that hath all vnder his power,
and

Osannaha.

And it is he whome they call Andouagny, and yet they neither knowe what waye to inuocate nor call vpon, to praye to him, nor to worſhip him, although that in ſome partes of *Canada*, they worſhip Idols, and wyll haue them ſometimes in their lodgings aboute ſortie or fiſtie, the which was ſhewed me of a truth by a *Portingall* pylote, the which did on a time viſite two or three villages or hamlettes with the lodgyngs of the inhabitants. They belue that the ſoule is immortall, and that if a man doe euil, when he is dead, a byrd beareth awaye his ſoule: Contrarywiſe, if that they doe well, the ſoule goeth into a place condeſcortate wyth godly faire trees and floures, where as there are birds ſinging melodiouſly: of the which the lord of the countrey of *Canada* dyd inſorme vs, beyng named *Donacoua Aguanna*, who dyed in *France* a good Chriſtian, and ſpake good frenche, for he had ben kept there foure yerres. And for becauſe that I will not be tedious in this hiſtorie of theſe *Canadians*, ye ſhal note that theſe people vniuerſally are afflicted with continuall colde, by cauſe of the abſence of the Sunne, as ye may wel vnderſtande, they inhabite in certaine villages and hamlettes, made like to halfe a circle, in greatneſſe twentie or thirtie paces, and ten of breadth, couered with barks of trees, & ſome with reedes. And God knoweth whether that the colde doth greue them, hauing ſuche yll lodgings, yll couered, and worſe holden vp, ſo that many tymes the pillars with that which vpholdeſh the houſe, for the waight of the ſnowe that moſt commonly lieth vpon the houſe falleth down: yet notwithſtanding this extrente colde, they are mightie ſtrong and vnreaſonable great trauailers. Alſo all the people that dwell ſouth are the lyke ſome more and ſome leſſe,

Andouagny, a God of the *Canadians*.

The opinion of the *Canadians* as touching the immortalitye of the ſoule.

Donacoua Aguanna, king of the *Canadians*.

The extreme colde of the countr-y of *Canada*.

The *Canadians* lodgings.

Why the people toward the north pole are more courageous and hardie than thoſe toward the ſouth

The new founde worlde

euert as those that dwell towarde the Equinoctiall and south pole, are contrary, bicause y^e the vehement heate of the aire dza weth out the naturall heate, so that they are only hot without and cold within: the others haue their naturall heate enclosed, & prouoked to keepe in, bicause of y^e outward cold, which maketh them strong, stout and baliant: for the force and facultie of all the parts of the body, dependeth of this natural heat. The sea that is aboute thys countrey is frozen, bicause that it is so farre from the Sun, which from the east to the west, passeth through the midst of the world: And the greater that the naturall heate is, the better is a mans appetite, and the better both he hooke and digest meates: so that these people towards the north eate more and haue a better stomacke than those in other parts: for the which cause oftentimes there is in *Canada* Famine: also for that their fruits, rootes, and other thinges, wherwith they sustaine them, is frozen the moste part of the yeare, likewise their riuers. We haue shewed how that they couer their houses with barkes of trees: also they make boates to fish in, both for the salt water and the fresh. Those of the lande of *Labrador* their neighbours, the which lande was discovered by the *Spanyardes*, thinking that by this coast they mighte finde a way more nerer to sayle to *Molouques*, wheras spices are in lyke maner subiecte to these coldes, and they couer their lodgings with the skynnes of fishes and of wylde beastes, as also do other *Canadians*. Furthermoze the sayd *Canadians* liue together in common as doe the *Americanes*, and they labour and worke ech one that whiche he can do. Some make pots of earth, others platters, dyshes, spones, and other thyngs of woode, others holwes and arrowes, baskets, panniers and

A sea that is frozen.

Oftentimes there is famine in *Canada* and why.

The countrey of *Labrador* sonnde out by the *Spanyards*.

How they labour the earth

and other apparell of the skinner that they doe vse to weare to couer them from the colde. The women they labour the earth, and fourne it with certaine instruments of stones made long: and they sow graine, specially *Myll* as great as peason, and of diuers colours, the which they plante as we do *Belons* & *gourdes*, the stalke groweth like to *Suger Canes*, bearing three or foure eares, of which there is alway one more greate than the other, in manner like to our *Artichokes*. They plant also flatte *Beanes*, as white as snow the which are very good, there are of that kind both in *America*, and in *Perou*. They haue also good plentie of *Cucumbers*, the which the eate roasted in the imbers as we doe *Peares* and *Wardens*. Furthermoze there is a litle seede very small like to *Mariozam* seede, which bringeth forth an herbe somewhat great. This herbe is maruellously esteemed: also they drie it in the Sunne, after that they haue gathered a greate quantitie, and customably they hãg it about their neck, being wrapped in leather with a kinde of thorne, hauing a hole in one end, whereas they put an end of this herbe, being this dried, which after that they haue rubbed it a litle betwene their hãds, they put it to the fire, & so receiue the smoke by the other end of the horn into their mouths and they take therof in such quantitie, that it cometh forth both at the nose, and at the eyes. And after that sozte they perfume them all houres in the day: The people of *America*, doe perfume them after another manner, as we haue befoze shewed.

Myll.

White beanes,

Cucumbers
and how they
vse them.,

A kinde of
herbe.

The vse of
this herbe in
perfume.

Of these *Canadians* apparel, how they weare their
haire, and howe they treate their children. Cap. 78.

These

The new founde worlde

The Canadi-
ans clothing.

These Canadians hauing much moze ciuilitie thā y^e inhabitants of *America*, know the meane how to couer and cloth themselues in beastes skins with their haire being trimmed after their manner, whereof we haue here befoze spoken, peraduenture being constrained bicause of the extreme colde, and not otherwise, whiche occasion being not shewed to others that inhabite *America*, causeth them to remaine naked without any shame one of an other. And yet the men of Canada, are not altogether clad, but only wrapped in these rough and heary skins like to an apzon for to couer the shamfast parts of nature, bynging it betwixt their legs, & buttoned with buttons, on both the thighs, & thē they gird them with a brode girdle, which couereth all their body, and they haue their armes and legs bare, sauing that vpon thisthey wear a long cloke with furred skinnēs, sowed so wel together, as if some master furrier or skinner of our countrey had thereto set his hand. Their clokes are made of Badgers skins, Beares skins, Martens, Panthers, Foxes, Hares, Ratts, and Coneys, & other skins cozped after their maner with haire & al: which to my iudgemēt hath caused this argument, that some think y^e the wilde men are all hearie. Some writers haue set out that Hercules of Lybia, comming into *France*, founde the people lyuing almost like to the wilde men that are as well in the east *Indies*, as in *America*, without any ciuilitie, & the mē went almost al naked. Others were clad with beastes skins of diuers colozs. Such was the state and condition of the first humaine kynde, being at the first rude & altogether out of frame, vntill y^e by successiō of time necessitie hath constrained mē to inuēt many thinges for y^e preservation and maintenance of their life.

The auncient
Galles in the
time of Hercules
wer like to
wylde people.

Well

Tell how the poore wyld men wonder at our apparell, of what and howe it is made, demanding, what trass beare suche things: as was demanded of me in *America*, thinking that wooll dyd growe on trees, as doth their cotton: The vse wherof was long time vnkowne: And as some wryters doe affirme, the first vse thereof came from the Athenians, and by them it was first put in vze: others haue attributed it to *Pallas*; for bicause that wooll was vsed before that *Athens* was builded. For this cause the *Athenians* haue greatly honored and worshipped the goddesse *Pallas*, for that they haue receiued of hir this greate benefite, And by this may be known that the sayd *Athenians* and other people of *Greece*, doe clothe them selues with skynnes like to these *Canadians*, and to the similitude of our first parentes *Adam* and *Eue*, as witneseth *Saint Hierom*, leauing an example to all his posteritie for to vse the like, and not to go naked. For the which thing we can not giue sufficient praise and thanks to God, the which of his providence farre aboue all other partes of the worlde, hath shewed fauour to our *Europe*. Now there resteth to shew how they weare their haire, the which is otherwise than the *Americans* vse: These people as well men as women haue their haire black and be rie long: and they haue this difference, that the men haue their haire trussed on their heades lyke a horse taile, with certayne pinnes of woodde, that keepeth it trussed, hauing besides to couer their heads a *Logres* skynne, or of a *Beare*, or some other wyld beast: so that to see them attired after this sort, ye would iudge them to be some stage players: for that they loke more like to the picture of *Hercules*, that the auncient *Romans* were wont to make for their recreation and pleasure,

The vse of wooll, and by whome it was inuented.

How these *Canadians* weare their haire.

The new founde worlde

sure, and as he is set out nowe a dayes, than like any
 other thing : Wher as there are that couer their beads,
 and girde their bodies with marten fables, beyng so
 named by the name of the religiō that is bled in those
 partes, where as this beast frequenteth, the whyche
 Furrer we esteeme very p̄cious and riche, bicause
 they are rare and scant, and therfoze these skins with
 vs are for princes and great lordes to weare, for they
 are very scant. The Canadians haue no beards no more
 than those of Bresleill, for they haue it of as sone as it
 buddeth. As touching the women, they are clad wyth
 Bucke skinnes, being trimmed with the haire after
 their maner: and being therewith wapped or couered
 they girde or bynde them selues wyth a girdell, that
 goeth thre or foure tymes aboute, hauing alwayes one
 arme and one pap or brest out of the skinne at libertie
 the which skin couereth one of their shoulders, cōming
 crosse their bodies like a pilgrims scrippe. Moreover
 these women of *Canada*, weare hose of tawed lether,
 being well made after their maner, and painted or co-
 loured with certaine herbes or frutes after their ma-
 ner, their shoes are after the same sorte. They obserue
 matrimonie faithfully, eschuing adulterie, and hating
 it aboute all things. True it is, that these men haue. iij.
 or. iij. wiues, as we haue before shewed : the Kyng of
 that cuntrey may haue as many wiues as he wil, they
 name him *Agahanna*: the maidens of that cuntrey are not
 hated bicause they haue shewed pleasure to yong men
 before that they haue ben married (as they do in *Ameri-
 ca*, and therfoze they haue certaine houses in their vil-
 lages, where as the men and women mete, being se-
 parated from the yong men & maidens. Women that
 are widowes do neuer marie again, after the death of
 their

The clothyng
 that the wiues
 of Canada vse
 to weare.

Howe the Ca-
 nadians marry

Agahanna.

Their husbands, but liue in sorrow the rest of their life, and haue their face all blacked with the dust of coales mingled with trayne oyle, with their haire hanging al about their face, and not trussed bp behind, as y others vse; and after this sort they go euen to their death. As touching the blage of their yong children, they wzap them in. liij. or .v. marterne skins being solued together, and then they haue a certain holow thing of wood which cometh betwene their legs without hurting the in which the childe maketh water, & fileth, so that he neuer fileth nor toucheth his body, nor yet the skinner that he is wapped in. And this thing or gutter that is betwene their legs, is made of some tender and thinne barke of a tree. If this people were nearer *Turkey*, I wold thinke they had lerned this of the *Turkes*, or else that they had taught it them. I will neither saye nor iudge, that these wilde men thinke it to be sinne, that their children shold weat them with their urine, as the superstitious nation of the *Turkes* do, but rather for a ciuilitie that they haue aboue others. And by this may be knowne how much these poore brutish people do excell others in honestie. They plante or set a planke of wood for the childe bicause of the inferiour extremitie pointed into the earth, and the childe shall stand or lye by right to sleape with his head hanging downe.

How they vse their children.

A superstition vsed by the *Turkes*.

Howe these people make warre. Cap. 79.

As these people seeme almost to haue like maners and blage, as other barbarous people haue: also there is no nation moze prompt & readie to make warre one with a nother thā they are, & that vse their feases of warre most likest vnto them, onely certaine things excepted, *The Tontanians, the Guadelphes, and*

The *Canadians* are warlike people. *Touraniens* enemies to the *Canadians*.

Chico-

The new founde worlde

Of Ochelagua
and Seguana.

How they pre-
pare them to
make warre.

These Cana-
diens vse feates
and policie in
their warre.

Chicorias, make warre commonly against the Canadi-
ans, and other straunge people that descende from the
great riuier of Ochelagua and Saguenay, which Riuiers
are verie faire and great, bearing very good fishe, and
that great plentie. Also by these riuers ye may enter
aboue three hundred leagues into the countrey, and
also into the land of thei enemies with small boates,
bicause of the rottes. And the olde people of the coun-
trei say, that they which were minded to folow these
two riuers, they should in a fewe monethes (for so they do
reken) finde diuers kindes of people, and abundance
of gold and siluer: besides this, these two Riuiers being
separated the one from the other, they mete and ioyne
together in one place, and being thus together thei en-
ter farre into newe Spayne, for they border one another
as France doeth and Italie. And therefore when that
they haue warre in Canada, thei greate Agabaimas,
which is as much to say, their King or Lord doth com-
maunde all other Lords vnder his authoritie, for euery
village hath his superiour, that they make them readie
to come before him in their best aray, with men,
victuals and munitions of warre, as their custome and
maner is to doe: and then euery one will make them
selues readie to obey their lordes commandement: and
so they will come together on the water with their lit-
tle barkes and skiffes, made of the barkes of trees, as
they doe in America, and in other places. When the as-
semble being made, they goe to seeke their enemies:
and when they knowe that they shal mete them, they
put them selues in aray to giue the onset, in as good or-
der as is possible, with many feates and policies, accor-
ding to their custome. If that they tarry at home for
their enemies, they fortifie their lodgings with certain
pieces

pieces of woode, fagots and bꝛanches, being daubed oꝝ smeared with the grease of a Sealwoulf, oꝝ with some oꝝther popson, to the ende that they may popson their enimies, if that they come neere, the which they set on fier, from the whiche procedeth such a thicke blacke and dangerous smoke to smel on, bicause of the extreme stinke, that it killeth those that smell it, and besides this it so blindeth their enimies, that they cannot see one another. And they vse such a pollicie with this smoke, that what winde so euer bloweth, they will cause it to flye towards their enimies. Lykelike they vse to make fishes of the leaues of certayne trees and of hearbes, the which being dried in the Sunne, they mingle amongst the these fagots and bꝛanches, then they set fire thereon, when that they see their enimies comming a farre of. After this sorte they did defende themselves against the firste Christians that discovered their lande, doing their good willes with certayne of the solesayde grease to set fire on their ships: but they were enformed of this enterprize, and therefore they gaue such order that the *Canadians* were pꝛeuented. Neuerthelesse as I was enformed, these poore wilde men had not conspired this enterprize, but iustly and in a good quarrell, considering the wrong, that they had first receiued of others. For our men being descended a land some yong men among them for their pleasure, mosse wicked and foolish, vsing themselves moze lyker Tyrantes than Christians, byd cut of bothe Armes and Legs of some of these poore people, bicause that they woulde proue whether their swoꝝdes woulde cut well oꝝ no: And yet the poore people receiued them gently. And for this occasion they haue not permitted since any Christian there to aborde noꝝ set foote on lande, neither yet to trade oꝝ traffick as by experience hath ben knowen. Now to our purpose,

The newe founde Worlde

How these **Can-** pose : these *Canadians* set forthwarde in the warre four
nadians march and four, and when they are redy to ioyne battell, they
in the warre. make a great noyse with exclamations and other fanta
sies, euen like to the *Amazons*, of which we haue spokē,

A kinde of
Drummes that
they vse.

Howe they vse
to fight.

Howe our el
ders in times
past vsed to
fight.

Heroditus.

Virgins vsed to
fight one with
another at the
feasts of the
Goddesse Mi
nerua.

Diodorus.

The Anciēt cu
stome of the
men of Thebes
& Lacedemo
nians in figh
ing.

make a great noyse with exclamations and other fanta
sies, euen like to the *Amazons*, of which we haue spokē,
for to giue feare and dreade to their enimies, they carry
many Standards made of bꝛanches, being decked with
Venons and Swans sethers. Their drummes are of cer
tayne skins being boꝛne of two men, and one commeth
behinde and layeth on with two stikes, as harde as he
can, their flutes are made of the shanke bones of a bucke,
or some other wilde beaste. And after this sorte the *Can*
adians fight, with Bowes and Arrowes, rounde Clubs of
woodde, four square Staues, Launces, Morspikes, and
others, the which are headed with bones in steede of Iron &
stele. They vse also targets, & some of them vse to haue
and weare a cōpse made of a thicke Weares skin for the
defence of their heades, ye shall note that the elders in
times past vsed as the wilde men doe to fight with their
fisttes, spurne with their fete, to bite with their teeth &
to pull one another by the hayze with such like. And since
they vsed stōnes in their fight, the which they thꝛew one
at another, as it appeareth in the holy Byble. Further
moze Heroditus, in his firste booke speaking of certayne
people, that fought with Staues and Clubs, saith that
the Virgins of that countrey had a custome to fight eue
ry yeare with stōnes and Staues one agaynst the other,
in honoꝛ of the Goddesse Minerua, on that day that was
celebrated to hir. Also Diodorus in his firste booke sayeth,
that clubs and Lpōskins were good for Hercules to fight
with, for befoze that tyme other Armōꝛs was not vsed.
Who so ever will reade Plutarchus, Iustinus and other
Authoꝛs, shall finde that the Ancient *Romaynes* did fight
naked: the men of *Thebes* and the *Lacedemonians*, did re
venge

venge themselves of their enemies with Staues & clubs of woode. And ye shall note that the people were then as hardy as they are at this day, and yet they were naked, hauing no moze clothing thā the *Canadians* haue of their skins, and they are also destitute and know not the feats & policies of warre, with the which these *Canadians* can shifte and helpe themselves. Wel these people of *Canada*, do not with their enemies as the *Americans* do, the which eate them (but that which is much moze tolerable) but if that they take any of their enemies or otherwise remayn victors, they pull the skin quite ouer their eares and then drie it, and so they carrie it into their countrey, shewing it with greate glorie to their wiues, friends and olde people, which for age cannot go to the warres in signe of victorie. To conclude, they are not so prone to make warre, as those people of *Perou* and *Bressil*, peraduenture bicause of the difficultie that the frost and snow causeth, with inconueniences that they haue in those partes.

How these *Canadians* treat their enemies.

Of Mynes, precious Stones, and other secretes that are founde in *Canada*.

Cap. 80.

The land and countrey of *Canada*, is faire and vnder a good clymate, and very good of it self, excepting the vntemperatnesse of the ayre, the whiche doeth hurte it as ye may easily coniecture, it beareth many trees and fruites, the which we knowe not with vs. Among the which there is one tree of the greatnesse and lyke to one of our greate nut trees that we haue, the whiche hath remayned a greate tyme vnprofitable and not knowne, untill such tyme that one by chaunce cutte hym, and then there ranne forth a Iuyce, the whiche was

The goodnesse of the countrey of *Canada*.

S. ij.

founde

The newe founde Worlde

The iuyee of a
tree hauing a
taste like good
wine.

Cotton a tree.
Naturall vine
rootes in Ca-
nada.

Stones like in
colour to a
mine of golde.

Mynes of Iron,
and mynes
of Brasse.

Diamonds of
Canada.
A Prouerbe.

founde to haue so good taste and as pleasant, as the beste wine in *France*: also it was so iudged by our men that then tasted thereof, euen the Captayne with certayne Gentlemen of his company, and at that tyme they gathered of the sayd Juice aboue five or sixe pots ful. Therfore iudge you if that the *Canadians* since that tyme haue not made great store thereof, seeing that it is so good and excellent to drinke. This tree in their language is called Cotton. Also there is another almoste vncredible to those that haue not sene it. There is founde in *Canada*, many places and countreys that beare very good bynes, euen of their owne nature, growing out of the earth, without mans laboz, bearing great quantitie of Grapes, faire great and good for to eate, but yet I know not whether that the wine be good or no. It is not to be doubted, but that those that first did discover this land, found these things very strange. In this countrey is goodly hills and valeys, and in these hye hills and mountaynes be founde certayne stones, being in weight and colour like a golde mine, but whē it was tried, it was found good, for it brake & turned into ashes. It is not vnpossible, but that in those places may be founde mynes, as good and as perfect, as those of *Perou*, if that the grounde were vndermyned. As touching mynes of Iron and Brasse, there are store. Moreover there are stones made and fashioned lyke to a Diamond, whercof there are some in the valeys, and others in the hills. They whiche firste founde them, thought to haue bene made rich for ever, thinking that they were perfect Diamonds, wherof they brought home a greate number. And from thence came this prouerbe or common worde, (it is a *Diamond of Canada*) it is lyke to the Diamonds of *Calicut*, and of the *Caste Indies*. Some say that these Diamonds are a kind of fine
Cri,

Cryſtall, of the which I can giue no other concluſion, but to ſay as *Plinie* ſayeth, that Cryſtall proceedeth of Snow and water, that is exceedingly froſen, therefore in thoſe places that are ſubiect to froſt and ſnow, it may be made that ſome parte thereof by proceſſe of tyme conuerteth, and turneth lyke to Cryſtall. *Solon*, thinketh this opinion to be falſe, that Cryſtall ſhoulde not engender of ſnowe, ſo; if it were ſo, it ſhoulde be founde onely in colde places as in *Canada*, and in other colde countreys, but the experience ſheweth the contrarie as appereth in the Iſland of *Cypris*, *Rhodes*, and in many places of *Egypt*, and of *Græcia*, as I my ſelf haue ſene when I was there, that there was founde, and is founde at this preſent great plenty of Cryſtall, by the which argument we may iudge, that Cryſtall commeth not of froſen water, conſidering that in thoſe countreys of which we ſpeake, the heate is more vehement (yea without compariſon) than in *Canada*, which countrey is afflicted with continually colde. *Diodorus* ſayth, that Cryſtall is engendred of pure water, and not froſen together by colde, but rather dyed by vehement heate. Notwithſtanding the Cryſtall of *Canada*, is more reſplendent and more finer than that of *Cypris* and other places. In times paſt the Emperours of *Rome* did greatly eſteeme fine Cryſtall, and therewith cauſed their veſſels to be made wherein they did eate. Others made therewith ſimilitudes the which they kept cloſed in their cloſets and treaſuries. Lyke wiſe the Kings of *Egypte*, in thoſe dayes when the great Citie of *Thebes* flouriſhed, dyd beautifie their ſepulchers with fine Cryſtall, the which was brought from *Armenia* the greate, and from the coaſte of *Siria*, and of *Cryſtal* was the pictures and images of Kings made to their lykenesse, ſo; to remayne as they thought and to be in

Opinions on the creation of Cryſtall.

Solon.

Diodorus Cryſtal of Canada.

How greatly Cryſtall was eſteemed in tymes paſt of the Ancient Emperours of *Rome*, and to what uſe it was put.

The newe founde Worlde

perpetuall memorie. By this ye may see how much Cris-
tall hath ben esteemed, and to what vse it was employed.
And now a dayes it is bestowd to make cups & vessels,
a thing greatly esteemed, if that it were not so weake. To
conclude, in *Canada* is founde great store of *Lasper Stone*
and *Cassidonies*.

Lasper stones &
Cassidonies.

Of Earthquakes and hayles to the which this
countrie of *Canada* is very subiect.

Cap. 81.

The countrie
of *Canada* is
subiect to
earthquakes, &
why.

This Region of *Canada* is greatly subiect to earth-
quakes and to hayles, and therefore these poore peo-
ple being ignorant of natural things, yea much more
of heauely things, are greatly afrayd, although that these
things are common, they think that these things procede
from their Gods, for that they haue offended them. Not-
withstanding, earthquakes commeth not but of windes
that are shut in in certayn crasses of the earth, the which
by greate power causeth it to shake, as in lyke manner it
causeth many times great trees to shake, yea and bloweth
them vp by the rotes, of the which Aristotle doth shewe.
As touching hayle, it is not to be maruelled though it be
rise bicause of the vntemperatnesse and vnconstancie of
the ayre, being very colde in this Region, bicause of the
disfance of the Sunne, the which commeth no naxer than
when it commeth to our Tropicke. And therefore the
water that falleth from the firmamēt is alwayes frozen,
bicause that the aire is alwayes colde, and therefore it is
alwayes halie or snow. Now these *Canadians* when that
they feele such incommodities, for the affliction that they
receiue, they kepe theselues in their houses with certaine
domestical beasts that they nourish. And there they make
their

Hayle rise in
Canada.

their more to their Idols, whose forme and lykenesse is not much vnlike to the fabulouse picture of Melusin of *Lusignam*, being halfe a Serpent and halfe a Woman: so; the heade of their Idoll with hir haire representeth according to their bzutish maner a woman. And the rest of their body is lyke to a Serpent. The which may cause Poets to sayne that Melusin was their Goddesse. The earthquakes be dangerous, although the case be euident. Seeing that we are come to speake of earthquakes, we will shewe thereof one word, according to the opinion of naturall Philosophers, with the inconueniences that followe. Thales Milesius, one of the seuen wise men of *Grecia*, sayde that water was the beginning of al things, and that the earth floating in y^e middelt of this water was in a continuall quaking, sometymes more, and sometymes lesse. Of this same opinion was Democrites, and sayde furthermore, that the water vnder the earth being burst out by rayne, coulde not bicause of his excesse quantitie, be containd in the baynes and compasse of the earth, but caused these earthquakes, and of this procedeth the Springs and Fountaynes that we haue. Anaxagoras sayd, it was fier the which coueting (as it is his nature) to rise hye and to ioyne with the fier Elementarie, causeth not onely this quaking, but certayne openings, goulfes, and such lyke in the earth, as we may se in certayne places, and confirmed his opinion in that the earth burneth in certayne places. Anaximines doeth affirme the earth it selfe to be the cause of this quaking, the whiche being opened bicause of the excessive heate of the Sunne, the ayre entereth in greate quantitie, and with byolence, the whiche after that the earth is closed agayne, hath no issue: And by this meanes

Earthquakes
are dangerous.
The opinion of
some Philosophers
as touching earthquakes.

The newe founde Worlde

What the wind
is.

The inconue-
niences that
folowe earth-
quakes.

Seneca.

the belly of the earth beginneth to moue, & this causeth the earthquake. The which semeth moze to agree with reason and trueth than the others, according as we haue folowing Aristotle, also that the winde is no other thing than an ayze that riseth rangingly. But leauing these opinions of naturall causes and of earthquakes the which may come by other reasons only by the permission of the most highest vnknownen to vs. The inconueniens and mishaps, that come thereby, is ouerwhelming of Towns and Cities as happened in *Asia*, of seven Cities in the time of Tiberius Caesar, and of the *Metropolitane* Citie of *Bithinie*, during the raigne of Constantinus. Many also haue ben swallowed vp by the earth, and others drowned with waters, as was *Elicea* and *Aura* at the ports of *Corinth*. And for to be short, this earthquake commeth sometimes with such behemence that beside the inconueniences afoze shewed, it maketh Ilandes of mayne land, as it hath done *Sicily*, with certayne places in *Siria* and others, it ioyneth sometymes Ilandes to mayne land, as *Plinie* saith, to be happened of those of *Doromschia Parua*, in millites. In *Africa* many playnes and balleys are at this day turned to lakes and riuers. Also *Seneca* sheweth that a flocke aboute fife hundredeth Shepe and other beastes and foules were on a tyme swallowed vp and lost by an earthquake. And for this reason the moste parte kepe them by the Riuers sides for to eschewe this earthquake, being taught by experience and not by reason, that marish grounde and wet places, are not so subiect to earthquakes, as the mayne and the hyelande, and therefore this reason is very easy to those that vnderstand the occasion of the earthquakes before alleged. And for this cause the riche and renomed temple of *Diana* in *Ephesus*, the which continued moze than two hundred yeares,

yeares, being so strongly edified that it meriteth to be in the number of one of the spectacles of the world, was set on piles of woode in a marish place, for bicause that it should not be subiect to Earthquakes, until such time as one Heluidius, or as some terme him Eratosthenes, being foolishly minded, for bicause that he would be knowne, and that his memorial might be shewed, did set it on fire, and consumed it to ashes. Also for this cause the *Romains* had edified a Temple to Hercules, by the riuer of Tyber, and there they did pray and offer sacrifices. Nowe this earthquake is so vehement and contagious in *Canada*, that within .v. or .vi. leagues of their houses within the Countrey, there shall be found more than two thousand trees ouerthrowne to the earth, as well on hills as on valleys, rockes ouerthrowne one vpon an other, the ground to sinke and to be swallowed vp, and all this hapneth not, but of mouing and stirring of the earth. The like may happen to other Countreys that are subiecte to earthquakes. Thus much thought I good to speake of earthquakes, without straying farre from our matter.

Why the Tēple of Diana was edified on a marish ground.

Earthquakes in Canada very violent.

Of the Countrey called New found land.
Cap. 82.

After that we were departed from the heighth of the Gulf of *Canada*, it behoued vs to passe further, keeping our course right North, leauing the lande of *Labrador*, and the Ilands called the Ilands of *Deuils*, and the Cape of *Marco* distant from the line .56. degrees, we coasted on the left hand the Countrey that is named *Newe founde lande*, the which is very colde, and therfore those that did first finde it out, made there no long abiding, nor those neither that goe thither oftentimes for

The Ilands of Deuils.
Cape de Marco
Newe found
had a very cold
countrey.

S. v.

fish.

The newe founde Worlde

fish. This new found land is a region, that is one of the farthest partes of *Canada*, and in the same land there is found a river, the which because of his breadth and length seemeth to be almost a Sea, and it is named the river of the three brethren, being distant from the *Ilands of Escores* foure hundred leagues, and from *Fraunce* nine hundred: it separateth the Province of *Canada* from this new found land. Some iudge it to be a narrow Sea, like that of *Magellan*, by the which ye may enter from the West sea, to the South sea. Gemafrius, although he was expert in *Mathematike*, hath herein failed & erred, for he maketh vs beleue, that this River of which we speake is a straight, the which is named *Septentrionall*, and so hath he sette it out in his *Mappa Mundi*. If that which he hath written be true, in vaine then haue the *Portingals* bene, and *Spaniards* to seeke a new straight distant from this, above 3000 leagues, for to enter into the South sea, to goe to the *Ilands of Moluques*, where as the spices are. This Countrey of new found land is inhabited with barbarous men, being clothed in wilde beastes skinner, as are those of *Canada*: this people is very frowarde and vntractable, as our men can well testifie that goe thither every yeare a fishing. They that dwel by the Sea, live with little kinde of other meate than fish, which they take in the sea, wherof they take a great multitude, & chiefly sea *Molues*, of which they eate the flesh, which is very good. With the fat of this fish, they make a certaine Oyle, that after it is come to his perfection, hath a redde colour, which they drinke at their tables as we do wine or beere. Of the skin of this fish which is strong and thick, as if it were of some wild beasts, they make clokes & garments according to their maner, which is a meruelous thing, that in an element so moist as that is, which is moist of it self, can be nourished a beast or fish, that hath the skin

Oyle of the fat
of fish.

skin hard and dry, as beasts of the earth haue. Likewise they haue other fishes that haue hard skins, as y^e *Grampas* & the *Dog fish* and others with strong shels, as *Tozterels*, *Oysters*, *Muscles*, & suche like. Besides this, they haue great plenty of other good fish bothe smal and great, of which they liue daily. I maruell that the *Iewes*, *Turkes*, *Grekes*, & many other nations in the East eat no *Dolphins* noz of many other kinde of fishes, that are without shell, as wel in the sea as in fresh waters, which maketh me to iudge that these people are more wiser & better aduised to finde the tast in meats more delicate, than wheras are *Turks*, *Arabians*, and other superstitious people. In those parts there is also found *Whales*, (I meane in y^e hic sea, for such fish neuer cometh toward the shore) to liue with such little fish. Notwithstanding, the fish that the *Whale* doth most commonly eate, is no greater than a *Carpe*, a thing almost incredible considering hir greatnesse, the reason therof as some say, is for bicause y^e the whale hath but a litle throte in cōparison of y^e greatnesse of his body, & therfore he cannot deuour a greater fish. The which is a wonderfull secrete, & vnknowne as well to our elders as to vs, although that they haue treated of fishes, the female hath but one yōg one at a time, which she bringeth forth as a beast of y^e earth without egge, & that which is more wōderful, she giueth suck to hir yōg one after y^e she hath brought it forth. And therfore she hath .ij. rothers vnder hir belly vnder y^e navel, which no other fish hath, neither in the sea noz in fresh water, but only y^e sea *Wolfe*, as witnesseth *Plinie*. This whale is dangerous to marte on the sea, as the *Bayones* cā wel tel by experience, for they vse to take them. To the purpose, ye shall note when that we wer in *America*, some *Marchantes* ship y^e passed from one lād to another for marchādisse was ouerhrown, & all y^e was within hir lost by a whale y^e touched hir wth hir tail.

The superstition of diuers nations in Leuant.

With what fish the Whale liueth.

Plinie sheweth that a Whale is dangerous on the sea to marte.

The newe founde Worlde

A fishe that is
perpetuall eni-
mie to the
Whale.

Hehec a fishe.

Foreshewings
of tempests.
Isidorus.

Straięe beaſts.

In the ſame place wheras the Whale frequenteth, there is found moſte commonly a fiſhe that is his moztall eni-
mie, ſo that if ſhe meete the Whale, ſhe will picke the
whale under the belly, which is the ſoſteſt and tenderſt
place, with hir tong that cutteth like a Barbars raser,
ſo that he being thus hurt, cannot ſaue himſelf, but that
he dieth as the inhabitants of New ſound land do ſhew,
and the common fiſher men. In this Sea of New ſound
land, there is a kinde of fiſhe that the people of the coun-
treſſe call *Hehec*, hauing a bil like a Popengay, and other
fiſhes with ſhell. There is found in the ſame place great
ſtoze of Dolphins, that ſhewe themſelues many times a-
boue water, leaping and ſtoting, the which ſome iudge
to be foreſhe wings of tempeſts and ſowle weather, from
the part of coaſt that they come from, as Plinie ſhe weth,
& Iſidorus in his *Etymologies*, which I haue alſo knowne
by experience, the which is moze ſurer than the witneſ-
ſing either of Plinie or of any other. Some haue written
that there is ſiue kinde of ſignes and foreſhe wings of te-
peſts and ſtozmes on the Sea, as Polybius being with
Scipio Aemilian in *Affrica*. Furthermoze, there are
great plenty of great muſcles: and as for beaſtes of the
earth, there are a great number very wilde and dan-
gerous, as great Beares, the which are almoſt all white,
and beſides beaſtes, there are ſoules of the aire, of which
the fethers are all white, the which I thinke happeneth
becauſe of the extreme coldneſſe of the Countrey: but
theſe Beares which I ſpake of, are day and night about
the houſes of this people, ſo to deuoure their Dyle and
Fiſhe. As touching theſe Beares, although that we haue
treated thereof at large in our *Cosmographie of Leuant*,
yet notwithstanding we will ſpeake ſomewhat thereof
by the way, howe the inhabitants of the Countrey take
them,

them, being afflicted with \S importunitie that they make them. Therfore they make certaine pittes in the ground very deepe, nere to trees and rockes, and then they couer them finely with leaues and bzaunches, and this they vse where as are hieues or multitude of Hony Bees, which these Beares seeke and follow with all diligence, & there of they are very desirous, not only so much for to fill them therewith, but for to heale their eyes, the whiche they haue naturally blemished and all their bzaine: also that being stinged with these Hony Bees, there falleth from them a blood, specially from the head, wherby their paine is eased, so that they are comforted thereby. There is also seene a kinde of great beastes like to Buffles, hauing hornes very great, their skin is grayishe, of which they make garments, and of many other beasts, whose skins are very riche. This Countrey is full of hills and mountaines, and very barraine, as well for bicause of the bruten temperatenesse of the aire, as of the condition of \S lande small inhabited, and ill tilled. As for birds, there are not founde suche quantitie as in *America*, or at *Perou*, nor yet so faire. There are two kinde of Egles, of which the one kinde keepeth the waters, and lieth onely with fishe, chiefly with shell fishe, the which he taketh vp, and flieth into the aire, and so letteth it fall, and breaketh it, for to get the fishe out: this Egle maketh hir nest in great hie trees by the sea side. Also in this Countrey there is many faire riuers, and a multitude of good fishe. This people prepareth for nothing, but that which is needefull to sustaine nature, so that they are not curious in meates, for they goe not to seeke any thing in farre Countreys, and yet their nourishment is healthsome, and therefore they know not what sicknesse meanes, but they liue in peace and in continuall health, so that they haue no occasion

Two kindes
of Egles.

The newe founde Worlde

to conceiue enuie one against an other, bicause of their goods and patrimonie: for they are in a maner all equall in goodes and riches, being in one mutuall contentation and equalnesse in pouerty. Also they haue no place ordained for to minister iustice, for bicause that among them, they do nothing worthy of reprehension. They haue no lawes no more than the worthy *Americanes* & other people, but only the law of nature. The people that dwell toward the sea as I haue shewed liue with fish, and others that are farre from the sea, are content with fruits of the earth that commeth forth, the most part without labour of mannes hands: and after this sorte liued the people in the first age as *Plinie* witnesseth: also we see in our dayes howe the earth bringeth forth fruit without laboꝝ. *Virgill* sheweth that the Forest *Dodana* began to die bicause of his age, or else for bicause that it could not satisfie the multitude of people that then did multiply, and therefore they began to laboꝝ and till the earth, for to receiue the fruits therof for the sustainmet of their liues, so that they began husbandry. Moreover these people make not warre vnlesse that their enimies come to seeke them, & then they put them al to defence like to the *Canadians*, their instruments that giue men corage to fight, are beastes skinned spread in maner of a circle, which serueth them in steade of drummes, with suites of bones of Deere like to the *Canadians*, if that they perceiue their enimies a farre of, they will prepare to fight with their armors and weapons which are bowes and arrowes. And before y they enter into battell, their principall guide the which they honour as a King, shal goe the first, being armed with faire skins and fethers, sitting on the shoulders of two mighty men, to the ende that euery one should see him, and know him also to be ready to obey him, what so euer he shall commaund.

In his. xvj. booke
of his naturall
history.
Virgill Forest
of *Dodona*.

Howe the men
of Newe found
land do warre.

maund. And when they obtaine victoꝝy, he shall lacke no honoꝝ, & so they returne ioyfull to their houses with their banners displayed, which are bꝛanches of trées garnished with fethers of swannes wauering in the aire, and bearing the skin of the face of their enemies spꝛed in litle circles in token of victoꝝie.

Of the Ilands of *Effores.* Cap. 83.

There resteth now nothing of all our voyage, but to speake of certain Ilands that they call *Effores*, which we coasted on the right hand, not without great danger of shipwꝛacke. For .iiij. oꝝ .iiij. degrées beyond, and on this side there bloweth alwayes a winde so cold & contagious, that for this respect it is feared of the Pilots & Nauigants, as the most dangerous place that is in the voyage, be it to goe either to the *Indies* oꝝ to *America*: by this ye may know y^e the Sea in those parts are neuer calme, but alwayes rough & growne, as we see many times the winde to blow bp the dust into the aire, the which we call a tempest oꝝ fowle weather, which is as well vpon y^e land as on the sea, for in the one and the other, it riseth like a poynt of fire that raiseth the water of a heigthe when it platweth oꝝ boileth, as I haue many times sene. And therfore it seemeth that the wind hath a mouing bpward like a whirle wind of which I haue spoken in an other place. For this cause these Ilands wer so named, bicause of the great *Effor* that causeth this winde in the said Ilands, for *Effores* is as much to say, to dꝛy oꝝ to wipe cleane. These Ilands are distant from *Fraunce*, about .x. degrées and a halfe, and they are .ix. in nūber, of which the best of them are inhabited with *Chꝛistians* *Portingalles*, whether as they did send many slaues for to labour the ground, the which by their great paine and diligence they haue made fruitfull

Strange banners

The Ilandes of Effores why it is so named & feared of the Nauigantes.

Effores.

The fruitfulness of the Ilands of Effores.

The newe founde Worlde

Hyey.

fruitfull with all good fruits necessary for mannes sustenance, chiefly with wheat, the which groweth there so plentifully, that therewith all the land of *Portingall* is furnished. The which they transport in their ships, with many good fruits, as well naturally of the Countrey, as other where: but there is one amongst others, named *Hyrcy*, the plant wherof was brought from the *Indies*, for there was none thereof found before, even as in the *Cannaries*. Likewise in our *Europe*, before they began to labour the earth, to plant and to sow diuers kinds of fruits men were contented onely with that the earth brought forth of his nature, hauing then to drinke nothing but cleere water, and for their clothing the barks and leaues of trees with certaine skins of beastes, as we haue a ready shewed. In the which we may cleere see a wonderful prouidence of our God, the which hath placed in the sea great quantitie of Ilands bothe little and great, which doeth abide and sustaine the brunt of the waues of the sea, that goeth not beyonde their compasse or limits, neither hurteth the inhabitants: for the Lord as the Prophet sayth, hath appoynted his limits, the which he doeth not ouerpasse. Of these Ilands, some are inhabited that before were desert, and many are forsaken, that in times past were inhabited and peopled, as we see hath hapned to many Cities and Townes of the Empire of *Greece*, *Trapezande* and *Egipt*, such is the ordinance of God, that things here in earth shall not be perdurable, but subiect to chaunging. The which being considered of our Cosmographers in our dayes, they haue added to the Tables of *Ptolomeus* newe matters of our time, for since his time and knowledge that he hath written, there hath happened many newe things. Now these Ilands of *Effores*, were desert, before that the *Portingalls* knew them. Nevertheless

uerthelesse they were full of woods of all sorts, among
the which is founde a kynd of Ceder named in their
speach *Orcantine*, with the which they make syne kar-
ued woorks, as tables, cofers and many vessels for the
Sea. This wood hath a very good smel, and wil not rot
neither be woyme eaten, be it dry or wette as other
wood wil. Of the which also *Plinie* speaketh, that in his
time was found at *Rome*, in an old Sepuicher certaine
bookes of Philosophy betwene two stones within a
lyttle chest made of Ceader wood, the which had ben
vnder the grounde aboue syue hundred yeares. Fur-
thermore, I remember that I haue read in times past,
that Alexander the great, passing into the Iland of *Ta-
broban*, founde a ship of Ceder wood on the borders or
coast of the sea, whereas it had remayned aboue two
hundred yeares without rotting. And thereof this pro-
uerbe in Lattin came (*Digna Cedro.*) These Ceders
are not so hye neither of such a sauor as those that are
in the straight of *Magellan*, although it be of the same
highnesse as are these Ilands of *Effores*. Lykewise ther
is found many other trees small & great, bearing faire
fruite, chiefly in the best & most notable Ilande, the
which they haue named the Iland of S. Michael, and it
is the best peopled. In this Iland there is a very faire
towne lately builded with a castle, where as the ships
astwell of *Spayne* as *Portingal*, at their retourne from
the *Indies* do harbor, before that they sayle home into
their countreies. In one of these Ilands there is a hyl
or mountaine almost as high as that of *Feneryf*, of which
we haue spoken, where as groweth great plenty of
Pastel, of *Süger*, and some wyne, there is no rauening
beasts to be found, but there is certaine wylde Goats
& many foules in the woods. From the heigth of these

Orcantine a
kinde of Ceders

Plynie.

A chest of Ce-
der.

A ship of Ce-
der.

A Prouerbe.

The Iland of
S. Michel.

The newe founde world

Cape Fyniftra.

trées it behoued vs to sayle forwarde, vntill we came to the *Caape Finiftra*, on the coast of *Spayne*, where as we landed very late for to recouer victuals, whereof we had great need for to sustaine vs, vntill that we arrived into *Britayn*, which is a countrey vnder the power and obedience of *France*.

The Authors conclusion.

Here haue I louyng readers, shewed the discourse of this my farre and long voyage to the *Ponent*, the which I haue set forth as well as God hath gyuen me grace, for that I woulde not be founde vnprofytable, neither that this my enterpryse should be in vayne, peradventure not so eloquently, as your delicate eares and ripe iudgement doth require. Wherefore seeing that it hath not bene the pleasure of God, that I should bestow my youth in learning, nor to obtain so much perfection as others, but rather in navigation, I moste heartily beseeche you to excuse me. In the meane tyme if that it please you to take in good part this present worke, the which I haue gathered together being in the tempests and other discommodities of the sea, you shall encourage me, after that I haue rested my selfe, and reconciled my spirites, whiche are as scattered here and there, to set forth more fully and at large the lyeng and distace of places, the which I haue obserued by eye as well in *Leuant*, as in the *Ponent*, and in the South, the which I hope to shew you by eye, & represent by liuely figures besides the *Carde Marins*, the which to speake the truthe, without offence or hurt of any man, do erre and sayle in many things, whether it be the faulte of those that picke them or set them out, I leaue you to iudge. Furthermoze, as it is vneasie so is it also vnpossible for any one iustly to represent the most notable places their lyengs, and distances, without hauing
sens

The Authors Cardes, contrayning the lyeng & distances of places.

ſcene them, the whiche is the ſureſt knowledge of all, as
all men may well indge and vnderſtande.

By this ye may ſee how long tyme we haue bene igno-
rant of many countreys, as well Ilands as maine landes,
belonyng onely that, whiche our Elders hadde ſet

forth, vntyll that ſince of late yeares

men haue leoparded them

ſelues in the Pa-

uigation :

So that nowe all our Hemispheric is diſ-

couered and ſounde inhabited: of

the which Ptolomeus, and

others knewe not

the halfe.

FINIS.

¶ The Table of the Chapters of this present Boke.

H Ov the Author toke shipping. cap.	1	cap.	18
Of the straight aunciently named Calpe, and novv Gebaltary. cap.	2	That not onely all that is vnto the line is inhabited, but also all the vworld is inhabited, contrary to the opinion of our Elders. cap.	19
Of Africa generally. cap.	3	Of the multitude and diuers kyndes of fishes being vnder this lyne Equinoctiall. ca.	20
Of Africa particularly. ca.	4	Of an Ilande named the Assention. cap.	21
Of the fortunate Ilands, now called the Canaries. ca.	5	Of the Promontary of good hope and of many secrets obserued in the same, lykevvise our aryual to the Indians of America, or France Antartike. cap.	22
Of the hie mountaine of Pyke properly called Pike hil. ca.	6	Of the Iland of Madagascar otherwise named S. Laurence. cap.	23
Of the yle of Yron. cap.	7	Of our aryual to France Antartike otherwise named America, to the place named Caape de Fria. cap.	24
Of the Ilands of Madera. ca.	8	Of the Ryuer of Ganabara, othervvise named Ianaria & how the land where we aryued was named France Antartike. cap.	25
Of the vvyne of Madera. ca.	9		
Of the Promontary Verd, and of his Ilands. cap.	10		
Of the vvine of Palme trees. cap.	11		
Of the Riuers of Senega. ca.	12		
Of the Ilāds Hisperides otherwise named Caape Verd. cap.	13		
Of Torterells and of an herbe that they call Orseilla. ca.	14		
Of the Iland of Fyer. cap.	15		
Of Ethiopa. cap.	16		
Of Gynney. cap.	17		
Of the Equinoctiall lyne, and of the Ilandes of S. Homer.			

The Table.

Of the fish that is in this great Ryuer before named. ca.	26	Ahouai. cap.	36
Of America generally. cap.	27	How these Americans beleue the soule to be immortal.	
Of the Religion of these A- mericans. cap.	28	cap.	37
The maner and custome of li- uing of these Americans, as vvell men as women. cap.	29	How these wyld make warre one agaynst a nother, speci- ally against those vvhome they name Margageas Tha- baires. Also of a tree which they name Hairy, of the which they make their wea- pons for warre. cap.	38
Of their eating and drynking cap.	30	Their maner of fighting aswel on the land as on the water. cap.	39
Against the opinion of those that thynck the wyld men to be heary. cap.	31	How these barbarous and wild men put their ennimies to death that they haue taken in the warres, and howe they eate them. cap.	40
Of a tree named Genipat in the American tong, vvith the vvwhich they make col- lours. cap.	32	Howe these wilde men couet greatly to reuenge their har- mes and iniuries. cap.	41
Of a tree named Paquouer. cap.	33	How these wild men of Ame- rica are married. cap.	42
How these Americans or wyld men do difforme the selues, esteming it a great glory. cap.	34	Of the ceremonies, burial, and funeralls that they vse to the deceased. cap.	43
Of visions, drames and dellu- sions that these Americans haue, and of the persecution that they receiue of vvicked spirits. cap.	35	Of Mortugabes, and of the charitie that they vse towar- des strangers. cap.	44
Of false Prophets and Magi- tians that are in this couñtre of America, the which inuo- cate and call vpon vvicked spirits, and of a tree named		The description of a sicknesse named Pians, to the whiche	
		T. iij.	are

The Table.

- are subiecte these people of
America, as wel in the Ilands
as the main land. cap. 45
- Of the Diseases most ryse in
America, and the meane
that they obserue to cure
them. cap. 46
- The maner how to trade a-
mong these people : of a
byrd named Toucan, & of
the Spicery of that coun-
trei. cap. 47
- Of byrdes most common in
America. ca. 48
- Of Venison and wyld beastes
that these wyld men take.
cap. 49
- Of a tree named Hauorahe.
cap. 50
- Of a tree named Vhebehafou
and of the honey Bees that
frequent it. cap. 51
- Of a straunge beast named
Haute. cap. 52
- How these Americans kyndle
fier, of their opinion of the
vworld, and of their Yron
works. cap. 53
- Of the riuer of Vases, lyke wise
of certaine beastes that are
found there about. And of
the land named Morpiō. 54
- Of the Ryuer of Platte, and of
the countrey adiacent. ca. 55
- Of the straight of Magellon,
and of Daryenica. 56
- How that those that inhabit
from the Ryuer of Platte
vnto the straight of Ma-
gellan are our Antipodes.
cap. 57
- How these wyld men excer-
cise husbandry, and make
gardens of a roote named
Manihot, and of a tree that
they name Penobscow. ca. 58
- How and after vvhath sorte the
land of America vvas dy-
couered, and Brasyl wood
found out, with many other
trees not seene else vvhether;
but in that countrey. cap. 59
- Of our departing from France
Antartik or America. ca. 60
- Of the Caniballs, as well of the
maine land as of the Ilands,
& of a tree named Acaiou.
cap. 61
- Of the Ryuer of Amazonas,
otherwise named Aurelana,
by the which ye may sayle
into the country of Ama-
zones and into France An-
tertike. cap. 62
- How certayne Spaniards ary-
ued into a countrey vvhether
they

The Table.

they found Amazons.ca.63	Of Florida.cap.	74
How these Spaniards continued their voyage to Morpion, and of the Ryuer of Platte.cap.	Of the Ilande of Canada before named Baccalos, being discovered in our tyme, and how the inhabitants lyue.	75
How the lands of the kings of Spayne and of Portingall are seperated.cap.	Of a nother countrey of Canada.cap.	76
The deuision of the West Indies in thre partes.cap.	What Religion these Canadians vse, with theyr lyuing & how they resist the Colde.	77
Of the Iland of Rats.cap.	Of these Canadians apparell, how they weare theyr haire, and how they treat their children.cap.	78
How we continued our course with a declaratiō of Astro-labia of the Sea.cap.	How these people make war.	79
Of the departing of our Equator or Equinoſtiall.cap.	Of Mynes, precious stones & other secrets that are found in Canada.cap.	80
Of Perou and of the principal places cōtained in the same.cap.	Of Earthequakes & hayles, to the which the countrey of Canada is very subiect.ca.	81
Of the Ilandes of Perou, and chiefly of the Spanish Iland cap.	Of the countrey called Nevv found land.cap.	82
Of the Ilands of Cuba, and of Lucaia.cap.	Of the Ilands of Effores.ca.	83
A description of Noua Espasnia, and of the great citie of Themestitan, edified in the vvest Indies.cap.		73

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