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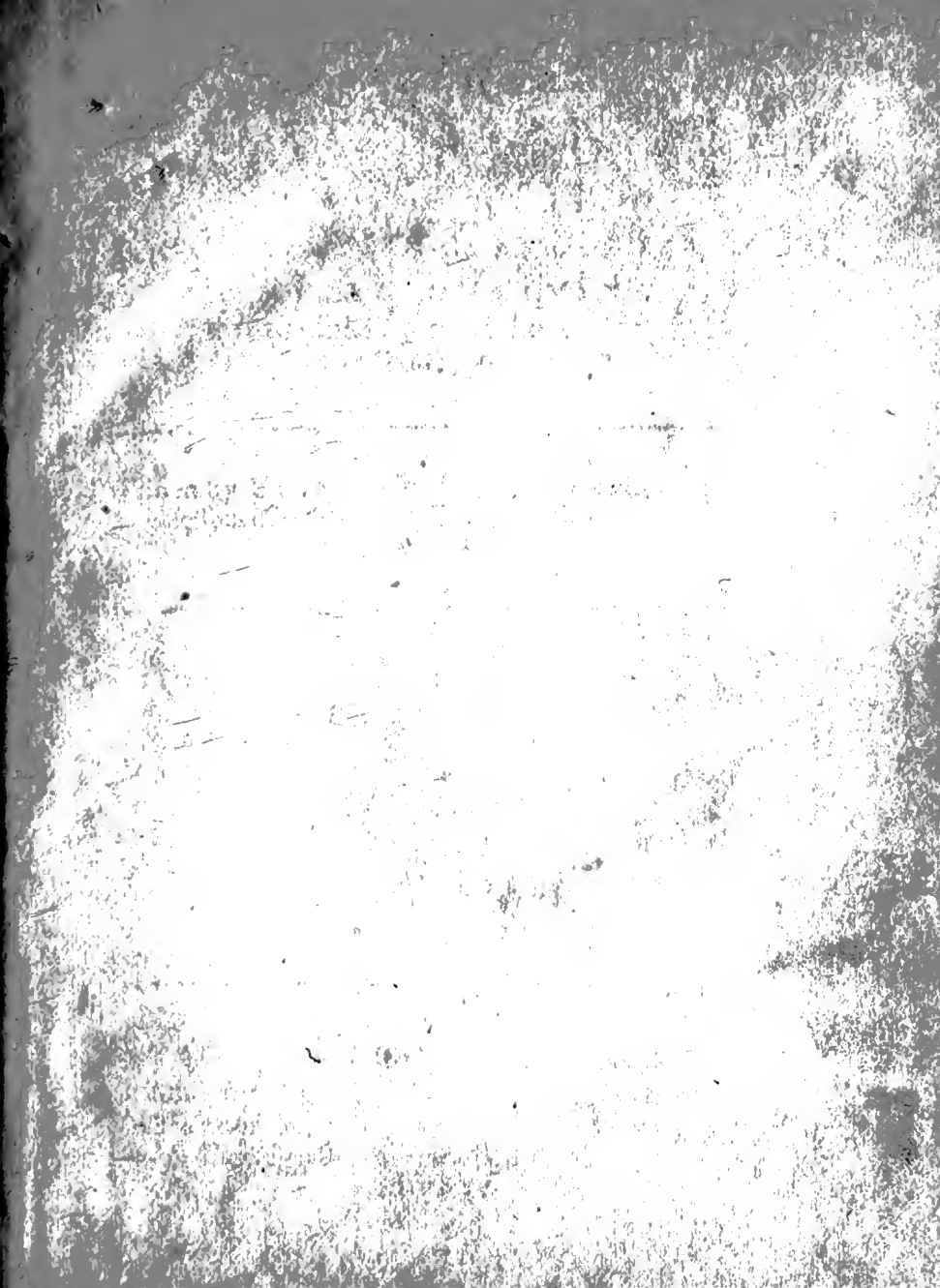
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ENQUIRIES
TOUCHING

the diversity of LANGVAGES,
and RELIGIONS, through
the chiefe parts of the
World.

Written by EDVV. BREREWOOD lately pro-
fessour of *Astronomy* in *Gresham Colledge*
in LONDON.

*of diversity of languages
and religions through*



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LONDON,

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Printed by JOHN NORTON, for IOYCE
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the Kings Armes in *St. Pauls Church-*
yard. 1635.

TOUCHING

THE NATURE OF THE DISEASE

AND THE MANNER OF THE

THE CURATIVE PARTS OF THE

BY

Written by HENRY J. RAYMOND, M.D.
Fellow of the Royal Society, in Guy's Hospital
in London.

of the University of London



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A PREFACE TO THE

Reader shewing the occasions the

Author had to write the ensuing Discourse, and
briefly describing the generall state of Pro-

*testants in Europe for a supply to
the same worke.*



Such as are delighted with profound speculations, and the diligent searching out of hidden verities, they have not all the same projects, but their various cogitations are usually fixed upon divers ends. Some (sayth a devout Father) know that they may be knowne, and this is vanity: some know, onely that they may know, and this is curiosity: others know to edifie, and this is charity. How distastefull the vanity of the first sort was unto the learned, and judicious Author of this ensuing discourse, his private and retyred course of life, his settled, and constant unwillingnesse, whilest he enjoyed his earthly tabernacle, to expose any of his accurate labours to the publique view of the world, may sufficiently testifie: and yet to avoyd the fruitlesse curiosity of the second ranke, he was ever most ready in private either by conference, or writing to instruct others repaying unto him, if they were desirous of his resolution in any doubtfull points of learning within the ample circuit of his deepe apprehension.

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From this his modest, and humble charity (verities which rarely cohabit with the swelling windenesse of much knowledge) issued this spisse and dense, yet polished; this copious, yet concise; this concise yet cleare and perspicuous Treatise of the variety of Languages and religions through the chiefe regions of the world. ^a Erasmus giving the reason why S. Paul writeth to the Romans in the Greeke, sayth it was the large extient then of this language, that his instructions might more generally be understood; to make the truth of Erasmus assertion more evident, he was intreated to poynt out particularly the amplenesse, and multitude of such regions, wherein this learned tongue was anciently most vulgar. ^b Gesner, and Vives affirming that the Spanish, Italian, and French tongues are but the Latine depraved and corrupted by the inundation of the Gothes, and Vandals over the Southerne parts of Europe, and Saint Augustine intimating that the Latine was commonly spoken in some parts of the skirts of Africke, which border upon the Mediterrane sea; it was demanded of him, whether in the forenamed Countries about the more ancient times of the primitive Church, the Latine was the common language, and whether the decay of it, was the originall of the vulgar tongues used by their Inhabitants in after ages.

And forasmuch as Guido Fabritius doth clearely demonstrate the vulgar tongue of Iury in the dayes of our blessed Saviours pilgrimage here upon earth to be the Syriacke, which (sayth ^c Masius) grew out of the mixture of the ancient Chaldee, and Hebrew, and was so different from the later, that the one could not be understood by the other: he was questioned in which of these

^a Praefac in parah. in Epist. ad Rom.

^b In Michid. c. Comment. in l. 19. & civit. cap. 7. 6. Evorra in Psal. 138. & Tractat. 7. in Ioan.

^c Praef. ad Syriacum Test. Praefa ad Gram. Syriac.

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

Lastly, whereas there are many Christians in Greece, Asia, Moscovia, Egypt, and Æthiopia, it was desired of him that he would more distinctly set downe the Countries wherein they lived, their superiours to whom they are subject, and their differences from the Roman Church, that it might more manifestly appeare, how idle are the common vaunts amongst the ignorant, of her amplitude, as though all the Christian world save a few Protestants shut up in some obscure corner of Europe, professeth the same fayth she embraceth and were within the territories of her Jurisdiction. The falsehood of which glorious boastings are in part most lively discovered in this learned Treatise, describing the diverse conditions of Christians in the East, North and Southerne Regions of the earth which have no subordination unto the Papall Hierarchie, but not in the West, where Protestants have chiefly their abode; and therefore to make it a more complete worke, will not be amisse compendiously to declare their multitudes, amplexesse, and severall habitations in this European world.

To begin with the remotest parts heereof Eastward in the Kingdome of Polonia, as it is this present, confining on the West at the Rivers of Warta, and Odera with the Marches of Slesia and Brandeburge, on the East at the Rivers of Nieper and Bresnia with Moscovia, on the South at the River of Niester with Moldavia, at the (g) Caparthian mountaines, with Hungary, on the North the Baltique sea, having under its dominion Polonia, Lituania, Livonia, Podolia,

g Ne com-
memorem
ditionis am-
plitudinem
(inquit E-
rasmus de
Regno Po-
loniz lo-
quens)
compleētē-
tis Russoc-
tiam Albo.
& Lituano
quibus om-
nibus latif-
sime imper.
a vitula flu-
mine ad
Tauricam
Cherone-
sum, a mari
Balthico ad
Caparthum
montem
Siginu.
Rex.
Eras epist.
ad Polo. Sec-
retar. præf.
expo. in o-
rat do.

Russia,

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Russia the lesse, Volhinia, Masovia, Prussia, which united as it were within one roundish inclosure, are in circuit about 2600. miles, and of no lesse space then Spaine, and France layd together; in this so large and ample Kingdome the Protestants in great number are diffused through all quarters thereof; having in every Province their publicke Churches, and congregations orderly severed and bounded with Diocesses, whence are sent some of the chiefest and most principall men of worth unto their generall Synods, which within these few yeeres they have frequently held with great celebrity, and with no lesse Christian prudence and piety.

For whereas there are divers sorts of these Polonicke Protestants, some embracing the Waldensian, or the Bohemicke, others the Augustane, and some the Helvetian confession, and so doe differ in some outward circumstances of discipline, and ceremony: yet knowing well that a Kingdome divided cannot stand, and that the one God whom all of them worship in spirit is the God of peace, and concord, they joyntly meet at one generall Synode, and their first Act alway is, a religious and solemne profession of their unfained consent in the substantiall poynts of Christian Faith, necessary to salvation. Thus in Generall Synodes at ^a Sendomire, ^b Cracovia, ^c Petricove, ^d Woodislave, ^e Torune (unto which resorted in great troopes Christians of all Orders, States, and degrees out of all Provinces of this most potent Kingdome) they declared the Bohemicke, Helveticke and Augustane confessions severally received amongst them to agree in the principall heads of Fayth, touching the holy Scripture, the Sacred Trinity, the Person of the sonne of God, God and man, the providence

a Anno.

1570.

b 1573.

c 1578.

d 1583.

e 1595.

See the Act
of the Synods themselves.

of God, Sinne, Freewill, the Law, the Gospell, Iustification by Christ, Faith in his name; Regeneration, the catholique Church, and Supream head thereof; Christ, the Sacraments, their number, and use; the state of soules after death, the resurrection, and life eternall, they decreed, that whereas in the forenamed confessions there is some difference in phrases, and formes of speech concerning Christs presence in his holy Supper, which might breed dissension, all disputations touching the manner of Christs presence should be cut off; seeing all of them doe believe the presence it selfe, and that the Eucharisticall elements are not naked and empty signes, but doe truly performe to the faythfull receiver that which they signifie, and represent, and to prevent future occasions of violating this sacred consent, they ordained that no man should be called to the sacred ministry without subscription thereunto, and when any person shall be excluded by excommunication from the congregation of one confession, that he may not be received by the congregation of another; Lastly, forasmuch as they accord in the substantiall verity of Christian doctrine, they professe themselves content to tolerate diversity of ceremonies, according to the diverse practise of their particular Churches, and to remove the least suspicion of rebellion; and sedition, where-with their malicious, and calumniating adversaries might blemish the Gospell; although they are subject unto many grievous *pressures*, from the adherents of Antichrist, yet they earnestly exhort one another to follow that worthy, and Christian

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

This is the state of the professors of the Gospel in the elective Monarchy of Polonia, who in the adjoining countries on the South Transilvania, and Hungary, are also exceedingly multiplied. In the former by the favour of Gabriel Bartorius now Prince of that Region, who not many yeeres since hath expelled thence all such as are of the Papall faction, in a manner the whole body of the Inhabitants (except some few rotten and purrid limmes of Arrians, Antitrinitarians, Ebionites, Socinians, Anabaptists, who heere as also in Polonia, Lituania, Borussia have in some publique assemblies) are professed Protestants: in the later, a greater part, specially being compared onely with such as are there addicted to the Romish superstition.

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

a Nobiles
fere omnes
(qui in sub-
ditos suos.
et clientes
judicia ex-
ercent, co-
rumq; non-
nulli vitz,
et necis ha-
bent pote-
statem) no-
varum opi-
nionum ve-
neno in-
fecti sunt.
Theſau
polit. Apot.
6.

of the Arch-Duke of Gratzden (a branch of the house of Austria) namely in Stiria, Carinthia, Carniola some since the yeere 1598. they have not had in these countries the publique exercise of their Religion by the importunate and clandestine solicitations of the Iesuites, who notwithstanding in respect of the number, and potency of the Nobility on the Protestant party even in Grattz the prime City of Styria, could not effect their desires, untill in the yeere forementioned under pretence of conducting the Arch-Dukes sister into Spaine to be wife unto the now Philip the third sundry Embassadors from the Princes of Italy, the Pope, and the King of Spaine attended with many souldiers had full possession of the City, and presently foure- teene Ministers of the Gospell in one day were by force and violence thence ejected.

a Illustrac
domini Or-
diuarii, nec-
non provin-
cialium pars
maxima ni-
hil non agit,
ut manere
nobis (mini-
stris Evan-
gelii) lice-
ret sed Iesu-
itarum in-
stigationes
quantotius
provincie
applicatio-
nes plus
poterant.
Histo. perfe-
cut. Gra-
caris.
b Thefour,
Pol. Apoc.
49.

But the conditio[n] of the Protestants residing amongst the Cantons of Helvetia, and their confederates the City of Geneva, the towne of S. Gall, the Grisons, Valesians, or seven communities, under the Bishop of Sedune, is a great deale more happy, and seiled; insomuch that they are two third parts, having the publique and free practise of Religion: for howsoever of the 13 Cantons, onely these 5, Zurichke, Schafau, Glarona, Basile, Abatistella, are intirely Protestant; yet these in strength, and amplenesse of territory much exceed the other seven, and hence Zurichke the chiefe of the five, in all publique meetings, and Embas- sages hath the first place.

Already then we finde the state of Orthodox professors of the Gospell to be such, that we need not complaine of their paucity; and if we further proceed to view the many regi- ons of the Empire, we shall have cause to magnifie the goodnesse of God for their multitudes.

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

These with the rest of the (b) Free Cities (which are of some number, and strength) doe all in a manner either in whole, or part (for in some of them as in Ratisbone, Argentine, Augusta, Spire, Wormes, Francfort upon Mein both Papists and Protestants make publique profession) embrace the sincere doctrine of the Gospell. And if we passe over the Ecclesiasticall Princes, who (excepting the three Electour Archbishops, of Collemetz, and Trivers, the Archbishops of Wertzburg, and Saltsburg, and some Elect. Bishops or Administrators of Bishopricks being laymen, and of the reformed Religion) are of small power, all the Princes Temporall of

the

a Liberae civitates quae non alium principem praeter imperatorem agnoscunt: & suis utuntur quaeq; legibus, olim erant 88. iam vero pauciores sunt, aliis a Galliarum, & Poloniae Regibus, & aliis occupatis. Theat. polit. apot. 6.

b Protestantium partes sequuntur liberae Civitates, seculares Principes, quos omnes, Catholicorum a secularibus Principes pauci, ut Bavar. Clevensis. Theat. polit. apot. 6.

xiii

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the Empire (none of note excepted besides the Duke of Bavaria) are firmly Protestants. Now what the multitudes of subjects are professing the same faith with these Princes, we may guesse by the ampleness of the dominions under the government of such onely as for their commands are chiefe, and most eminent among them, as of the Prince Elector Palatine, the Duke of Saxony, the Marquesse of Brandeburge, the Duke of Wirtenburg, Landgrave of Hesse, Marquesse of Baden, Prince of Anhalt, Dukes of Brunswicke, Holst, Luenburg, Meckelburg, Pomerane, Sweyburg, Nauburge: amongst whom the Marquesse of Brandeburge hath for his Dominion, not onely the Marchasate it selfe containing in circuit about 520. miles, and furnished with fifty Cities, and about threescore other walled Townes; but likewise part of Prussia, for which he is feudatary unto the King of Poland, the region of Prignitz, the Dukedome of Crossen, the Signiories of Sterneberg, and Corbus, the County of Rapin, and lately the three Dukedomes of Cleve, Gulick, and Berg, of which the two former have e;ther of them in circuit 130 miles.

Neere adjoyning unto these three last Dukedomes, are these Provinces of the low Countries governed by the States, namely Zutphen, Vtrech, Oberyssel, Groningham, Holland, Zeland, West-frizland, in which onely Protestants have the publique (for otherwise Aitians, Anabaptists, Socinians are here privately tolerated) and free excercise of their Religion, as also in the neighbour dominion of the Earle of East-Freezland.

But to passe from these united Provinces under the States unto France; in this mighty Kingdome, those (as

* * *

they

A Preface to the Reader.

they usually stile them) of the Religion besides the Castles, and Forts that doe belong in propriety unto the Duke of Bullen, the Duke of Rohan, Count of Laval, the Duke of Trimouile, Mounſieur Caſtilion, the Mareſhall of Diguiers, the Duke of Sully, and others, are ſeaſed of above 70. Townes having garrifons of ſouldiers governed by Nobles and Gentlemen of the Religion; they have 800. Miniſters receiving penſions out of the publique Finance, and are ſo diſperſed through the chiefe Provinces of the Kingdome, that in the Principality of Orange, Poictou almoſt all the Inhabitants, in Gaſcony halfe; in Languedoc, Normandy, and other weſterne Provinces, a ſtrong party profeſſe the Evangelicall truth. Which multitudes, although they are but ſmall, and as it were an handfull in compariſon of all bearing the name of Papiſts throughout the ſpacious cominent of France; yet in regard of ſuch as are entirely Popiſh, they have ſome proportion.

a Vid. inſtru.
 & meſſiages des
 Roys
 Trcf. Chriſt.
 & de leurs
 Ambaſſadeurs,
 council de
 Trent.
 Borellum l. 4.
 de decret.
 Eccleſiæ
 Gallicæ. o. ti.
 21, 22.
 Dua renum li.
 1. de beneficia.
 10, 11, li. 5. cap.
 11.

 For to omit a great part of French Papiſts, who in heart beleve the ſincerity of the Goſpell, but dare not make profeſſion thereof for worldly reſpects, as to obtaine great Offices, to avoyd penalizes, and juſtice in their litigious ſuits; almoſt all the Lawyers, and learned ſort who no doubt have many adherents of leſſe knowledge, hold, That the Biſhop of Rome was anciently the firſt, and chiefeſt Biſhop according to the dignity of precedency, and order, not by any divine Inſtitution, but becauſe Rome was the chiefe City of the Empire: That he obtained his primacy over the Weſterne Church by the gift and clemency of Pipine, Charles the great, and other Kings of France,

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

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ment of the Lords Supper ought to be administred under both kinds, and at the least a great part of divine service is to be performed in their vulgar tongues, *Thus are the greater number of Lawyers and learned men in France affected, and those who are thoroughly popish are for the most part men of the basest sort wholly leavened with the bitter slanders, and calumniation of malicious Friers.*

Now if to all the forenamed Kingdomes, Principalities, Dukedomes, States, Cities, abounding with professors of the truth, we adde the Monarchies of Great Britanny, Denmarke, Sweden, wholly in a manner Protestant, we shall finde them not much inferiour in number and amplitude to the Romish party; especially if we consider that the very bulke and body hereof, Italy, and Spaine, are by a kinde of violence, and necessity, rather than out of any free choyce and judgement detained in their superstition, namely by the jealousy, cruelty, and tyrannous vigilancy of the Inquisition, and their owne ignorance, being a by Clement the 8. utterly debarred from all reading of the sacred Scriptures, whereby they might come to the knowledge of the Truth.

a Vide in
dicem libro.
prohi. edit.
iuffu. Clem.
8. Et Azou.
lin. 8, Morel.
Instit. cap 26.

*And if any shall except that the Protestants in diverse Countries before mentioned cannot be reputed as one body, and of one Church, by reason of many differences, and hot contentions amongst them, let such remember, that howsoever some private men in this holy society, rather than of it, preferring their novell and passionate fancies, before the peace of the Church, purchased with Christs precious blood, and the publique weale of Christian Monarches, unnaturall toward their owne deere Mother,
rending*

rending that nombe wherein they were new borne by the laver of regeneration, forgetfull of their heavenly embassage, which is not onely to reconcile men unto God, but men with men, so farre neglecting their owne eternall salvation, as to be unmindfull of that most undoubted truth. He that is not in charity, is in death, trampling under foote that glorious legacy of their Lord and Master. My peace I give unto you, my peace I leave with you, have in heat of contention, and bitterneſſe of their soules strained and racked their weake understanding, to make differences betweene themselves, even in the maine articles of Faith, and branded one another with blasphemy, and heresie, yet these unchristian and uncharitable dissensions are not to be imputed to the whole sacred community of Orthodox Churches, whose harmony and agreement in necessary poyns of Faith, are onely to be esteemed by their confessions, which by publique authority they have divulged unto the world.

How many are the differences both in doctrine and discipline betweene the Protestors for the Papall faction, touching Discipline? some teach their Cheefeaine the Pope may erre, others that he cannot: some that he is subject unto a generall Councell, others that he is above it: some that all Ecclesiasticall authority is immediately in the Prelates of the Church, others that it is onely in the Pope, and from him derived unto inferiour Bishops: some that he hath temporall authorities over Princes, others not: concerning doctrine, some affirme that predestination both by grace, and glory is meerely from Gods free pleasure, others from foreseene desert and merit, some that all the bookes or part of them belonging unto the old Testament, which

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were not in the Canon of the Jewish Church are Apocryphall, others canonicall even in the matters of Faith: some that there is no originall sinne inherent in us, but only imputed, others that it is both inherent and imputed: some that we are most freely justified, by the meanes of Faith, Hope, &c. others by the value, and meritis of these vertues: some that faith is onely a generall assent unto divine truth, others that it is a speciall persuasion touching the remission of our sinnes through Christ, some that we appeare righteous in Gods sight, partly through imputed, partly through inherent righteousness, others onely by inherent: some that eternall life is due unto our workes onely by vertue of Gods free and gracious promise, others through the merit of the worke done: some that all the morall good workes of Infidels, and Ethnickes are sinnes, others that they are without sinne; some that the B. Virgin was conceived without originall sinne, others the contrary, and that with such eagernes, that the one condemne the other of heresie: yet because these contentions are betweene private men, and they all (in Spaine, & Italy, but not in France, as hath beene shewed) accord in the chiefe poynts of doctrine publicly established in the Councell of Trent, they boast much of their unity.

Although then some private men unworthy to take the Word of peace and reconciliation into their virulent and contentious mouthes, led more by passion; and their owne selfe pleasing conceipt, than by the sacred rules of the truth, and piety, have laboured to sow the tares of dissension in the vineyard of the Lord, and heereby have made crooked some few branches cleaving unto them. yet the generall societies of Orthodox Churches in the publique confessions

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

This is manifest out of the confessions themselves, which are these, the Anglicane, the Scotiane, French, Helvetican, former and later, the Belgy, Polony, Argentine, Augustane, Saxonicke, Wirtenbergicke, Palatine, Bohemicke or Waldensian confession: for there is none of the Churches formerly poynted out in diverse places of Europe which doth not embrace one of these confessions and all of them harmoniously conspire in the principall Articles of Faith, and which neereest concerne our eternall salvation; as in the infallible veruy and full sufficiency of the Scriptures, divine essence and unity of the everlasting Godhead, the sacred Trinity of the three glorious persons, the blessed incarnation of Christ, the omnipotent providence of God, the absolute supreme head of the Church, Christ, justification by Faith through Christ, and the nature of a lively Faith, Repentance, Regeneration, and Sanctification, the difference betweene the Law, and the Gospell, touching free will, sinne, and good workes, the Sacraments their number and use, the notes of the Church, the divine authority of Magistrates, the resurrection, and state of soules after death.

And for the chiefe poynt of difference which is conceived to be betweene the professors of the Gospell about the presence of Christ in the sacred Eucharist, such as are parties in this confession ingeniously confesse, that de re ipsa, touching the thing it selfe there is no opposition, but onely we vary in some ordinances, and circumstances of the thing, We agree re ipsa, in the matter

matter it selfe, although we differ according to the diversity of Gods gifts in expressing aptly and cleerely what we conceive concerning this matter. We all acknowledge that the holy Symboles, or signes, are not *inanes significaciones*, barely significative, but what by divine institution they represent and testifie unto our soules, is as truly and certainly delivered unto us from God as the Symboles themselves. But the question is, whether as the signe with the thing signified is present in respect of our body, and not rather in regard of our well receiving it by fayth. Moreover, whether as both the signe, and thing signified are exhibited to all, so all receive both, some to life, others to their perdition. So that we all beleeve the true communication of the true body and bloud of our Lord Iesus Christ, onely concerning the manner of communication is the controversie. But who can rightly judge that for this the sacred union and fellowship of Churches, is to be dissolved.

There being so excellent a foundation and firme ground worke of unity betweene the Protestants, how worthy a worke would it be for Christian Princes to imitate the professours of the Gospell in the Kingdome of Polonia, & by a generall assembly of moderate, and unpartiall Iudges and sensible of the bleeding wounds religion receiveth by sects, and discords, make up the ruines and breaches of Churches, caused hitherto through private cvention, and to cement them together (if it shall please God out of the riches of his mercy to prosper their heroicall and religious endeavours) with an everlasting bond of concord. There were

A Preface to the Reader.

were never greater hopes of the successe of so noble, and incomparable a worke, than in this age, which hath asseorded us the blessing of our most gracious Sovereaigne, so religiously studious of publique peace, and so exquisitly enabled with many rare endowments to promote so pious, and renowned an action.

In the meane time, if any in these private distractions concerning matters of religion excited by the malice of Sathan, and his wretched instruments, shall doubt which way to take, let him follow the grave and divine instructions of that excellent light of the Church S. Aug. who first exhorteth us not to busie our selves overmuch in enquiring after those things quæ nihil certi habent in Scriptura, which have no firme footing in the Scriptures, but in receiving, or rejecting them to follow the custome, and practice of particular Churches wherein we live, otherwise (sayth he) If we will dispute of these things, and contend one with another: orietur interminata luctatio, there will hence arise an endlesse strife. And his second admonition is, that for the establishing of our consciences in poynts of sayth necessary to obtaine eternall life, we would follow our blessed Saviours Commandement: Search the Scriptures, Why (sayth this devout and learned Father, ^a Epist. 86. speaking to contentious Christians) doe we strive? we are brethren. Our Father hath not died intestate: he hath made his last will, he is dead, and risen againe. There is contention still about an inheritance as long as the Testament is not made knowne, but when it is published in judgement all are silent to heare it, The Iudge attentively listneth unto it, the Advocates hold their peace: the cryers

A command

command silence, and the whole multitude present, stand in a suspence, that the words of a dead man lying in his grave without sense and life may be rehearsed. Are the words of a dead man, and interred, so powerfull and available, and shall the Testament of Christ sitting in Heaven be impugned? Open it, let us reade, we are brethren, why doe we strive? Our father hath not left us destitute of his last will: he that made it liveth for ever; he heareth our voyce and acknowledgeth his owne voyce. Let us reade, why contend we? Having found the inheritance let us lay hold of it,

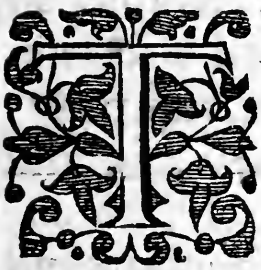
aperi, lege: open and
reade.

OF



TO THE MOST
 REVEREND FATHER
in God, the Lord Arch-bishop of
 CANTERBURY his Grace, Primate of all
England, and Metropolitane, and one of
 his Majesties most Honourable
Privy Counsell;

Most Reverend,



HE Argument of
 this discourse be-
 ing Religion, to
 whom could it be
 more fitly presen-
 ted, than to your Grace, having
 (under his most excellent Ma-
 jesty) worthily the chiefe care
 hereof. Besides the Author of
 this worke, whilest he lived, so
 much honoured your sincere
 and

and religious courses in managing the publique affaires of your eminent place, that had he thought of the publishing thereof, no doubt but he would have presumed to gaine some lustre unto it from your gracious patronage. Succeeding him in his temporall blessings, I doe endeavour to succeed him in his vertues, dutifull affection towards your grace, and prayers to the Almighty, for the good of his Church, to increase daily your honours and happinesse.

*Your Graces in all humble observance
to be commanded*

ROB. BREREWOOD.



OF THE ANCIENT *Largeness of the Greeke tongue.*

CHAP. I.



Reece, as it was anciently knowne by the name of *Hellas*, was inclosed betwixt the Bay of *Ambracia*, with the river *Arachthus*, that falleth into it on the West, and the river *Peneus* on the North, & the Sea on other parts. So that *Acarnania*, and *Thessaly*, were toward the Continent, the utmost regions of *Greece*. But yet, not the countreys onely containd within those limits, but also the Kingdomes of *Macedon*, and *Epirus*; being the next adjoining provinces (*Macedon* toward the North, *Epirus* toward the West) had anciently the *Greeke* tongue for their vulgar language: for although it belonged originally to *Hellas* alone, yet in time it became vulgar to these also.

Strabol. 8. nen
lengge a prin-
cipio.

Secondly, it was the language of all the Iles in the Aegean sea; of all those Ilands I say, that are

B

betwixt

betwixt *Greece*, and *Asia*, both, of the many small ones, that lie betweene *Candy*, and *Negropont*, named *Cyclades* (there are of them 3.) and of all above *Negropont* also, as farre as the Strait of *Constantinople*.

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

Fourthly, not onely of all the west part of *Asia* the lesse, (now called *Anatolia*, and corruptly *Natolia*) lying toward the *Aegean* sea, as being very thicke planted with *Greeke* colonies: of which, some one, *Miletus* by name, is registred by *Seneca*, to have bene the mother of 75. by *Pliny* of 80. Cities. But on the North side also toward the *Euxine* sea, as farre (saith *Isocrates*) as *Sinope*, and on the South side respecting *Afrique*, as farre (sayth *Lucian*) as the *Chelidonian* Isles, which are over against the confines of *Lycia* with *Pamphylia*. And yet although within these limits onely, *Greeke* was generally spoken, on the maritime coasts of *Asia*, yet beyond them, on both the shores Eastward, were many *Greeke* Cities (though not without barbarous Cities among them.) And specially I finde the North coast of *Asia*, even as farre as *Trebizond*, to have bin exceedingly well stored with them. But, it may be further observed likewise out of histories, that not only all the maritime part of *Anatolia*, could understand, and speake the *Greeke* tongue, but most of the inland people also, both by reason of the great traffique, which those rich Countries had for the most part with *Grecians*, and for that on all sides

Senec consol.
ad Hel. c. 6.
Plin. l. 5. c. 29.
Isocr. in pane-
gyric. long. post.
med.
Lucian. in dia-
log. de amor.
non longe, ab
init.

the East onely excepted, they were invironed with them. Yet neverthelesse, it is worthy observing, that albeit the *Greeke* tongue prevailed so farre in the Regions of *Anatolia*, as to be in a manner generall, yet for all that it never became vulgar, nor extinguished the vulgar languages of those countries. For it is not onely particularly observed of the *Galatians*, by *Hierome*, that beside the *Greeke* tongue, they had also their peculiar language, like that of *Trier*: and of the *Carians* by *Strabo*, that in their language were found many *Greeke* words, which doth manifestly import it to have beene a severall tongue: but it is directly recorded by * *Strabo* (out of *Ephorus*) that of sixteene severall Nations, inhabiting that tract, onely three were Grecians, and all the rest, (whose names are there registred) barbarous; and yet are omitted the *Cappadocians*, *Galatians*, *Lydians*, *Maonians*, *Cataonians*, no small Provinces of that Region. Even as it is also observed by *Pliny*, and others, that the 22. languages, whereof *Mithridates* King of *Pontus*, is remembred to have beene so skilfull, as to speake them without an interpreter, were the languages of so many Nations subject to himselfe, whose dominion yet we know, to have beene contained, for the greatest part within *Anatolia*. And, although all these be evident testimonies, that the *Greeke* tongue was not the vulgar or native language of those parts, yet among all none is more effectually, then that remembrance in the second Chapter of the *Acts*, where divers of those Regions, as *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, and *Phamphyllia*, are brought

Hier. in Proo-
em. l. 2. com.
Epist. ad Gala-
Strab. l. 14.

* Lib. citato
long. post. mcd
& Plin. l. 6. c. 2.

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

c. 7.
Gell. l. 17. c. 17

Acts 2. 9. & 10.

in for instances of differing languages.

*Dousa. Itin.
Constantino-
pol. p. 24.

Scylax Cari-
and., in petiplo
Iernand. de
reb. Geric. c. 5.

Fiftly, of the greatest part of the maritime coast of *Thrace*, not onely from *Hellefpont* to *Bizantium*, (which was *that part of *Constantinople*, in the East corner of the City, where the *Serraille* of the Great Turke now standeth) but above it, all along to the out-lets of *Danubius*. And yet beyond them also; I finde many *Greeke* Cities to have beene planted along that coast, (*Scylax* of *Carianda* is my Author, with some others) as farre as the Straite of *Cassa*, and specially in *Taurica*. Yea, & beyond that strait also Eastward, along all the sea coast of *Circassia*, & *Mengrelia*, to the river of *Phasis*, and thence compassing to *Trebizond*, I finde mention of many scatterd *Greeke* Cities: that is, (to speake briefly) in all the circumference of the *Euxine* sea.

Strabo l. 6.
in medio.

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

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

inhabited with *Greeke* colonies: And thence forward, of all that end of *Italy*, that lyeth towards the Ionian sea, about the great bayes of *Squillacci*, and *Taranto* (which was so thicke set with great, and goodly Cities of *Grecians*, that it gayned the name of *Magna Gracia*) but, beyond that also, of a great part of *Apulia*, lying towards the *Adriatique* sea. Neither did these maritime parts onely, but, as it seemeth, the Inland people also towards that end of *Italy* speake the *Greeke* tongue. For I have seene a few of the coines of the *Brutians*, and more may be seene in *Goltzius*, having *Greeke* inscriptions, wherein I observe they are named *Brutii*, with an æ, and two tt, and not as the *Romane* writers terme them, *Brutii*. And I have seene one piece also of *Pandosia*, an Inland city of those parts with the like. Neyther was the vulgar use of the *Greeke* tongue utterly extinct in some of those parts of *Italy* till of late: for *Galatens* a learned man of that Countrey, hath left written, that when he was a boy, (and he lived about 120. yeeres agoe) they spake *Greeke* in *Callipolis* a City on the East shore of the bay of *Taranto*. But yet it continued in Ecclesiasticall use in some other parts of that region of *Italy* much latter: for *Gabriel Barrius* that lived but about 40 yeeres since, hath left recorded, that the Church of *Rossano* (an Archiepiscopall City in the upper *Calabria*) retayned the *Greeke* tongue, and ceremony till his time, and then became *Latin*. Nay, to descend yet a little neerer the present time, *Angelus Rocca* that writ but about 20. yeeres agoe, hath observed, that he found in

Goltz. in Numismat. Magnæ Græciæ Tab. 24.

Galat. in descriptione Callipolis.

Bar. lib. 5. de Antiquit. Calabria.

Rocca tract. de dialectis in Italica lingua.

some part of *Calabria*, and *Apulia*, some remainders of the *Greeke* speech to be still retayned.

Eightly, and lastly, that shore of *France*, that lieth towards the *Mediterrane* sea, from *Rodanus* to *Italy*, was possessed with *Grecians*, for * *Massilia* was a Colony of the *Phoceans*, and from it many other Colonies were derived, and * placed along that shore, as farre as *Nicea*, in the beginning of *Italy*, which also was one of them.

And yet beside all these forenamed, I could reckon up very many other dispersed Colonies of the *Greekes* both in *Europe*, and *Asia*, and some in *Africke*, for although I remember not, that I have read in any history, any Colonies of the *Grecians* to have beene planted in *Africke*, any where from the greater *Syrtis* Westward, except one in *Cirta*, a City of *Numidia*, placed there by *Micipsa* the sonne of *Masnissa*, as is mentioned in *Strabo*: yet thence Eastward it is certaine some were: for the great Cities of *Cyrene*, and *Alexandria*, were both *Greeke*. And it is evident, not onely in * *Strabo*, and *Ptolemy*, but in *Mela*, and other *Latine* writers, that most of the Cities of that part carried *Greeke* names. And lastly, *Hierome* hath directly recorded, that *Libia*, which is properly that part of *Africke* adjoining to *Egypt*, was full of *Greeke* Cities.

These were the places where the *Greeke* tongue was natively, and vulgarly spoken, eyther originally, or by reason of Colonies. But yet for other causes, it became much more large, and generall. One was the love of *Philosophy*, and the liberall arts,

writ.

* Strab. l. 4 non long. a principi.
Thueid. l. 1.
* Strab. loco citato.
Plin. l. 3, c. 5.

Strab. l. 17.

* Loco jam citato.
Ptol. tab. 3.
Africa.
Mela l. 1. c. 8.

Hieron. loco supra citato.

written in a manner onely in *Greeke*. Another, the exceeding great trade, and traffique of *Grecians*, in which, above all Nations, except perhaps the old *Phenicians* (to whom yet they seeme not to have beene inferiour.) they imployed themselves. A third beyond all these, because those great Princes, among whom all that *Alexander* the great had conquered, was divided, were *Grecians*, which for many reasons, could not but exceedingly spread the *Greeke* tongue, in all those parts where they were Governours; among whom, even one alone *Seleucus* by name, is registred by *Appian*, to have Appian. l de bellis Syriac. founded in the East partes under his government, at least 60. Cities, all of them carrying *Greeke* names, or else named after his father, his wives, or himselfe, and yet there was a fourth cause, that in the after time greatly furthered this enlargement of the *Greeke* tongue, namely the imployment of *Grecians* in the government of the Provinces, after the translation of the Imperiall seat to *Constantinople*. For these causes I say, together with the mixture of *Greeke* Colonies, dispersed in many places (in which fruitfulnessse of Colonies, the *Grecians* farre passed the *Romans*) the *Greeke* tongue spread very farre, especially towards the East. In so much, that all the Orient (which yet must be understood with limitation, namely the Orientall part of the *Romane* Empire, or to speake in the praise of those times, the diocesse of the Orient, which containd *Syria*, *Palestine*, *Cilicia*, and part of *Mesopotamia*, and of *Arabia*) is sayd by *Hierome* to have spoken *Greeke*: which also Hieron. ubi super. *Isidore*,

Ifidor. Ori-
gin. l.9 c.1.

dore, specially observeth in *Aegypt*, and *Syria*, to have beene the *Dorique* Dialect. and this great glory, the *Greeke* tongue held in the Apostles time, and long after, in the Easterne parts, till by the inundations of the *Saracens* of *Arabia*, it came to ruine in those Provinces, about 640. yeeres after the birth of our Saviour, namely, in the time of the Emperor *Heraclius* (the *Arabians* bringing in their language together with their victories, into all the regions they subdued) even as the Latine tongue is supposed to have perished by the inundation, and mixture of the *Gothes*, and other barbarous Nations in the West.

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

CHAP. II.



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

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

But as I sayd, the *Greeke* tongue, is not only thus restrained, in comparison of the ancient extention that it had, but it is also much degenerated, and impayred, as touching the purenesse of speech, being overgrowne with barbarousnesse: But yet not without some relish of the ancient elegancy. Neyther is it altogether so much declined from the ancient *Greeke*, as the *Italian* is departed from the *Latine*, as *Bellonius* hath also observed, and by conferring of divers Epistles of the present language,

Bellon. Obser-
vat. l. c. 3.
Turco-græc.
l. 3. & 5.

which you may finde in *Crusius* his *Turco-græcia*, with the ancient tongue, may be put out of que-

tion, which corruption yet, certainly hath not befallen that language, through any inundation of barbarous people, as is supposed to have altered the *Latine* tongue, for although I know *Greece* to have beene overrun, and wasted, by the *Gothes*, yet I finde not in Histories, any remembrance of their habitation, or long continuance in *Greece*, and of their coalition, into one people with the *Grecians*, without which I conceive not, how the tongue could be greatly altered by them. And yet certaine it is, that long before the *Turkes* came among them, their language was growne to the corruption wherein now it is, for that, in the writings of *Cedrenus*, *Nicetas*, and some other late *Greekes*, (although long before the *Turkes* invasion) there is found, notwithstanding they were learned men, a strong relish of this barbarousnesse: Infomuch that the learned *Grecians* themselves, acknowledge it to be very ancient, and are utterly ignorant, when it began in their language: which is to me a certaine argument, that it had no violent nor sudden beginning, by the mixture of other foraine nations among them, but hath gotten into their language, by the ordinary change, which time, and many common occasions that attend on time, are wont to bring to all languages in the World, for which reason, the corruption of speech growing upon them, by little, and little, the change hath beene unfeisible, Yet it cannot be denied (and * some of the *Grecians* themselves confesse so much) that beside many *Romane* wordes, which from the translation of the imperiall seate

Gerlach, in epist. ad Crucif. Turcograc. l. 7. pag. 489.

* Zygomalos in epist. ad Crucif. Turcog. pag.

to *Constantinople*, began to creepe into their language, as we may observe in divers *Greeke* writers of good antiquity, some *Italian* words also, and *Slavonian*, and *Arabique*, and *Turkish*, and of other Nations, are gotten into their language, by reason of the great traffique, and commerce, which those people exercise with the *Grecians*. For which cause, as *Bellonius* hath observed, it is more altered in the maritime parts, and such other places of foraine concourse, then in the inner Region. But yet, the greatest part of the corruption of that language, hath beene bred at home, and proceeded from no other cause, then their owne negligence, or affectation. As First, (for example) by mutilation of some words, pronouncing, and writing *in* for *μεινισ*, *in* for *ιν*, &c. Secondly, by compaction of severall words into one, as *μεινισ* for *μεινιστις*, *εμενισ* for *εμενιστις*, &c. Thirdly, by confusion of sound, as making no difference in the pronouncing of three vowels, namely *ι*, *ι*, *υ*, and two diphthongues *ει*, and *ου*, all which five they pronounce by one letter *ι*, as *εικος*, *εικων*, *ειδω*, *λιπυ*, they pronounce *icos*, *icon*, *stichi*, *lipi*. Fourthly, by translation of accents, from the syllables to which in ancient pronouncing they belonged, to others. And all those foure kinds of corruption, are very common in their language: for which reasons, and for some others, which may be observed in *Crusius*, *Burra*, *na*, &c. the *Greeke* tongue, is become much altered (even in the proper, and native words of the language) from what anciently it was, yet nevertheless it is recorded by some, that have

Bellonius Observat.
uat. l. 2, C. 3. a

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

Burran, in
Coron. pte.
tio. 3a.

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

Bellon. Obser-
va. l. 2. c. 111.

* Burdovizt.
in epist. ad
Chitraz. apud
Ilium in Lib.
de Statu, Ec-
clesiar. page 47.
* Vid. Chitraz.
loc. citato, &
Turcogræc-
Crusii p. 127.
& 415, &c.

taken diligent observation of that tongue, in the severall parts of Greece, that there be yet in *Morea*, (*Peloponnesus*) betwixt *Napoli*, and *Monembasi* (*Nauplia*, & *Epidaurum* they were called) some 14. townes, the Inhabitants whereof are called *Zacones* (for *Lacones*) that speake yet the ancient Greeke tongue, but farre out of Grammer rule: yet, they understand those that speake grammatically, but understand not the vulgar Greeke. As *Bellonius* likewise remembreth another place, neere *Heraclea* in *Anatolia*, that yet retayneth the pure Greeke for their vulgar language. But the few places being excepted, it is certaine, that the difference is become so great, betwixt the present, and the ancient Greeke that their leiturgy, * which is yet read in the ancient Greeke tongue, namely that of *Basil*, on the Sabbath, and solemne daies, and that of *Chrysostome* on common daies, is not understood (or but little of it) by the vulgar people, as learned men that have beene in those parts, have related to * others, and to my selfe: which may be also more evidently proved to be true by this, because the skilfull in the learned Greeke, cannot understand the vulgar.

of

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

CHAP. III.



The ordinary bounds of the Roman Empire were, on the East part of *Euphrates*, & somtimes *Tigris*: On the North the Rivers of *Rhene*, and of *Danubius*, and the *Euxine* sea: On the West the Ocean: on the South the *Cataracts* of *Nilus*, in the utmost border of *Aegypt*, and in *Afrique*, the mountaine *Atlas*, Which beginning in the West, on the shore of the Ocean, over against the *Canary* Ilands, runneth Eastward almost to *Aegypt*, being in few places distant from the *Medicerrane* sea, more then 200 miles. These I say, were the ordinary bounds of that Empire in the Continent: for although the *Romans* passed these bounds sometimes, specially toward the East, and North, yet they kept little of what they wanne, but within those bounds mentioned, the Empire was firmly established. But here, in our great Ile of *Brittaine*, the *Pistes* wall was the limit of it passing by *Newcastle*, and *Carleil*, from *Tinmouth* on the East Sea, to *Solway* frith on the West, being *first * Spartian, in Hadriano & in Severo, begun by the Emperour *Adrian*, and after finished or rather repaired, by *Septimius Severus*.

To this greatness of Dominion, *Rome* at last arrived from her small beginnings. And small her

And Fulv. l. 2.
Antiq. Rom.
62. 3.

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

Dionys. Hal,
l. 2. Antiq.
Romanar.

Vopisc. in Au-
reliano,

Euseb. in
Chron. ad
Olymp. 174.

* Lippius de
Magnit. Ro-
mana. l. 3, c. 7.

beginnings were indeed, considering the huge dominion to which she attained. For first, the Circuit of the City wall, at the first building of it, by *Romulus* in Mount *Palatine*, could not be fully one mile: for the Hill it selfe, as is observed by *Andrea Fulvio*, a Citizen, and Antiquary of *Rome*, hath no more in Circuite: And, that *Romulus* bounded the *Pomerium* of the City (which extended somewhat beyond the wall) with the foot of that Hill in compass *Gellius* hath left registred. Secondly the Territory, and liberties of *Rome*, as *Strabo* hath remembered, extended at the first, where it stretched farthest scarce six miles from the City. And Thirdly, the first inhabitants of *Rome*, as I finde recorded in *Dionysius of Halicarnassus*, were not in number about 3300, at the most. Yet, with time, and fortunate successe, *Rome* so increased, that in *Aurelianus* his time, the circuit of the City wall, was 50. miles, as *Vopiscus* hath recorded: And the Diminution grew to the largeness above mentioned, containing about 3000 miles in length, and about 1200 in breadth: and lastly the number of free Citizens, even in the time of *Marius*, that is long before forraine Cities, and Countries beganne to be received into participation of that freedome, was found to be 463000. as *Eusebius* hath remembered: Of free Citizens I say, (for they onely came into *Cense*) but if I should adde, their wives, and Children, and servants that is generally all the Inhabitants, * a learned man hath esteemed them, and not without great likelihood of truth, to have beene no lesse, then 3. or 4. millions.

Beyond

Beyond these bounds therefore of the *Romane* Empire, (to speake to the poynt in hand) the *Roman* tongue could not be in any common use, as neyther, to speake of our Kings dominions, in *Ireland*, *Scotland*, nor *Northumberland*, as being no subjects of the *Romaine* Empire. And that within these bounds, it stretched far, and wide, (in such manner as I will afterward declare) two Principall causes therewere: One was, the multitude of colonies, which partly to repress rebellion in the subdued Provinces, partly to resist forraine invasions, partly to reward the ancient, souldiers, partly to abate the redundance of the City, and relieve the poorer sort, were sent forth to inhabite in all the Provinces of the Empire: Another, as the donation of *Roman* freedome, or Communication of the right, and benefit of *Romane* Citizens, to very many of the Provinciall, both Cities, and Regions. For first, all *Italy* obtained that freedome in the time of *Sylla*, and *Marinus*, at the compounding of the *Italian* war, as *Appian* hath recorded: All *Italy* I say, as then it was called, and bounded, with the Rivers of *Rubicon*, and *Arnus*, that is, the narrower part of *Italy*, lying betwixt the *Adriatique*, and the *Tyrrhene* seas. Secondly *Iulius Caesar* in like sort enfranchized the rest of *Italy*, that is the border part, named then *Gallia Cisalpina*, as is remembred by *Dion*. But not long after, the forraine Provinces also, began to be enfranchized, *France* being indued with the liberty of *Roman* Citizens by *Galba*, as I finde in *Tacitus* *Spain* by *Vespasian*, as it is in *Pliny*. And at last, by *Antonius Pius*, all without exception, that were sub-

Appian lib. 1.
Civil. long.
ante med.

Dion. l. 48.

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

ject

Digest. l. 1.
Tit. de Statu
hominum
Leg. In Orbe
Romano.

ject to the Empire of *Rome*, as appeareth by the testimony of *Vlpian* in the *Digests*. The benefit of which *Roman* freedome, they that would use, could not with honesty doe it, remaining ignorant of the *Roman* tongue.

These two, as I have sayd, were the principall causes of enlarging that language: yet other there were also, of great importance, to further it. For first, concerning Ambassages, suits, appeales, or whatsoever other businesse of the Provincials, or forraignes, nothing was allowed to be handled, or spoken in the *Senate* at *Rome*, but in the Latine tongue. Secondly, the Lawes whereby the Provinces were governed, were all written in that language, as being in all of them, excepting onely municipall Cities, the ordinary *Roman* law. Thirdly, the *Prætors of the Provinces, were not allowed to deliver their judgements save in that language: and we read in *Dion Cassius*, of a principall man in *Greece*, that by *Claudius* was put from the order of Iudges, for being ignorant of the Latine tongue: and to the same effect in *Valerius Maximus*, that the *Roman* Magistrates would not give audience to the *Grecians*, (lesse therefore I take it to the Barbarous Nations). save in the Latine tongue. Fourthly, the generall schooles, erected in sundry Cities of the Provinces, whereof we finde mention in *Tacitus*, *Hierome*, and others (in which the *Roman* tongue was the ordinary, and allowed speech, as is usuall in universities till this day) was no small furtherance to that language. And, to conclude that the *Romans* had generally (at least in the after times when

* Digest. l. 42.
Tit. de re judicata. leg. Decret.

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

Tacit. l. 3.
Annal.
Hieron. in ep. ad Rusticum,
Tom. 1.

when Rome was become a Monarchy, and in the flourish of the Empire) great care to enlarge their tongue, together with their dominion, is by *Augustine* in his booke *de Civitate Dei*, specially remembered. I sayd it was so in the after times, for certainly, that the *Romans* were not very anciently, possessed with that humour of spreading their language, appeareth by *Livie*, in whom we finde recorded, that it was granted the *Cumanes* for a favour: and at their suite, that they might publickly use the *Roman* tongue, not fully 140 yeeres before the beginning of the Emperours: And yet was *Cuma* but about 100 miles distant from *Rome*, and at that time the *Romans* had conquered all *Italy*, *Sicily*, *Sardinia*, and a great part of *Spaine*.

August. de
Civit. Dei.
lib. 19, c. 7.

Liv. Histor:
Rom. l. 40.

But yet in all the Provinces of the Empire, the *Roman* tongue found not a like acceptance, and success, but most enlarged, and spread it selfe toward the North, and West, and South bounds, for first, that in all the regions of *Pannonia* it was knowne *Velleius* is mine Author: Secondly, that it was spoken in *France*, and *Spaine*, *Strabo*: Thirdly, that in *Afrique*, *Apuleius*: And it seemeth the sermons of *Cyprian*, and *Augustine*, yet extant, (of *Augustine* it is manifest) that they preached to the people in *Latin*. But in the East part of the Empire, as in *Greece*, and *Asia*, and so likewise in *Afrique*, from the greater *Syrtis* Eastward, I cannot in my reading finde that the *Roman* tongue ever grew into any common use. And the reason of it seemes to be, for that in those parts of the Empire it became most frequent, where the most, and greatest *Roman* Colonies

Velleii lib. 2.
Strab. lib. 3.
& 4.
Apule. in
Floridis.

lonies, were planted. And therefore over all *Italy*, it became in a manner vulgar, wherein I have observed in histories, and in registers of ancient inscriptions, to have beene planted by the *Romans* at severall times above 150 Colonies: as in *Afrique* also neere 60, (namely 57) in *Spain* 29, in *France*, as it stretched to *Rhene* 26, and so in *Illyricum*, and other North parts of the Empire, betweene the *Adriaticque* sea, and *Danubius* very many. And yet I doubt not, but in all these parts, more there were, then any history or ancient inscription that now remains hath remembred.

And contrarywise in those Countries, where fewest Colonies were planted, the *Latine* tongue grew nothing so common: as for example here in *Brittaine*, there were but foure: those were 1 *Torke*, 2 *Chester*, *Cacrusk*, in *Monmouth shire*, and 4 *Maidon*, in *Essex* (for *London*, although recorded for one by *Onuphrius*, was none, as is manifest by his owne * Author, in the place that himselfe alleageth) and therefore we finde in the *Brittish* tongue which yet remaineth in *Wales*, but little relish (to account of) or reliques of the *Latine*. And, for this cause also partly, the East Provinces of the Empire, favoured little or nothing of the *Roman* tongue. For first in *Afrique* beyond the greater *Syrtis*, I finde never a *Roman* Colony: for *Onuphrius*, that hath recorded * *Indicia Cyrenensium* for one, alleaging *Vlpi-an* for Author, was deceived by some faulty Copy of the *Digests*. For the corrected copies have *Zer-nensium*, and for *Indicia*, is to be read in *Dacia*, as is rightly observed (for in it the City of *Zerne* was)

1 Eboracum
2 Debunna.
3 Iſca.
4 Cama'odunum.
Onuphr. in Imper. Rom.
* Tacit. l. 14. Annal.

Onuphr. lib. jam citato.
* Vide Digest. l. 50: Tit. de Censibus Leg. ſciendum.

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

*Pancirell. id
Comment.
Notit. Imper.
Orientalis
cap. 138.*

Of which little estimation, and use of the *Roman* tongue, in the East parts, besides the want of colonies forementioned, and to omit their love to their owne languages, which they held to be more civill then the *Roman*, another great cause was the *Greeke*, which they had in farre greater account, both, for learning sake insomuch that *Cicero* confesseth, *Græca* (saith he) *leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur* and for trafficke, to both which, the *Græcians*, aboue all nations of the world were anciently given: to omit, both the excellency of the tongue it selfe, for sound, & copiousnes, & that it had forestalled the *Roman* in those parts. And certainly, in how little regard, the *Roman* tongue was had in respect of the *Greeke*, in the Easterne countries, may appeare by this, that all the learned men of those parts, whereof most lived in the flourish of the *Roman* Empire, have written in *Greeke*, and not in *Latine*: as *Philo*, *Iosephus*, *Ignatius*, *Iustine Martyr*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Gregory*, *Nysse*, and *Nazianzene*, *Cyrill* of *Alexandria*, and of *Ierusalem*, *Epiphanius*, *Synetius*, *Ptolemy*, *Strabo*, *Prophyry*, and ve-

*Cicer. in orat.
pro Archia
pacta.*

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

Concil. Ephes.
fn. Tom. 2.
Cap. 13.
Edit. Bin.

That the Roman tongue abolished not the vulgar languages, in the forraine Provinces of the Roman Empire.

CHAP. IIII.



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

Galat. de Situ,
Iapygia. pa. 98.

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

Viv. L. 3. de Tradend. disciplin. & ad August. de Civ. vit. Dei l. 19. C. 7.

First, therefore, it is certainly observed, that there are at this day, fourteene mother tongues in Europe (beside the *Latine*) which remaine, not onely not abolished, but little or nothing altered, or impayred by the *Romans*. And those are the 1 *Irish*, spoken in *Ireland*, & a good part of *Scotland*: the 2 *Brittish* in *Wales*, *Cornewaile*, and *Brittaine* of *France*: the 3 *Cantabrian* neere the Ocean; about the *Pyrene* hills, both in *France*, and *Spaine*: the 4 *Arabique*, in the steepy mountaines of *Granata*, named *Alpuxarras*: the 5 *Finnique*, in *Finland*, and *Lapland*: the 6 *Dutch*, in *Germany*, *Belgia*, *Denmarke*, *Norwey*, and *Suedia*: the old 7 *Cauchian*, (I take it to be that, for in that part the *Cauchi* inhabited) in *East Frisland*, for although no strangers they speake *Dutch*, yet among themselves they use a peculiar language of their owne: the 8 *Slavonish*, in *Polonia*, *Bohemia*, *Moscovia*, *Russia*, and many other regions, (whereof I will after intreat in due place) although with notable difference of dialect, as also the *Brittish*, and *Dutch*, in the countries mentioned have: the old 9 *Illyrian*, in the Ile of *Veggia*, on the East side of *Istria* in the bay of *Liburnia*: the 10 *Greeke*, in *Greece*, and the Ilands about it, and part of *Macedon*, and of *Thrace*: the old 11 *Epirotique* * in the mountaine of *Epirus*: the 12 *Hungarian* in the greatest part of that Kingdome: the 13 *Iazygian* in the North side of *Hungaria* betwixt *Danubius*, & *Tibisgar*,

3. Scalig in Diatrib. de ling. Europæ.

4. Merul. Cosm. part. 2. L. 2. C. 8.

5. Scalig. loco citato.

* Ortel. in tab. Fris. Oriental.

* Scalig. loco citato.

13. Bert. in Descrip. Hungar.

cus, utterly differing from the *Hungarian* language :
 And lastly, the 14 *Tartarian*, of the *Precopenses*, be-
 tweene the river of *Tanais*, and *Borysthenes*, neere
Maoris, & the *Euxine* sea, for, of the *English*, *Italian*,
Spanish, and *French*, as being derivations, or rather
 degenerations, the first of the *Dutch*, and the other
 three of the *Latine*, seeing I now speake onely of
 originall or mother languages, I must be silent :
 And of all these fourteene it is certaine, except
 the *Arabique*, which is knowne to have entred
 since, and perhaps the *Hungarian*, about which
 there is difference among *Antiquaries*, that they
 were in *Europe* in time of the *Roman* Empire, and
 fixe or seven of them, within the limits of the Em-
 pire.

And indeed, how hard a matter is it, utterly to
 abolish a vulgar language, in a populous countrey,
 where the Conquerours are in number farre inferi-
 our to the native inhabitants, whatsoever arte be
 practised to bring it about, may well appeare by
 the vaine attempt of our *Norman* Conquerour :
 who although he compelled the *English*, to teach
 their young children in the Schooles nothing but
French, and set downe all the Lawes of the Land in
French, and inforced all pleadings at the Law to be
 performed in that language (which custome con-
 tinued till King *Edward* the third his daies, who
 disanulled it) purposing thereby to have conque-
 red the language together with the Land, and to
 have made all *French*: yet the number of *English*
 farre exceeding the *Normans*, all was but labour
 lost, and obtained no further effect, then the ming-
 ling

ling of a few *French* words with the *English*. And even such also was the successe of the *Franks* among the *Gaules*, of the *Gothes* among the *Italians*, and *Spaniards*, and may be observed, to be short, in all such conquests, where the Conquerours (being yet in number farre inferiour) mingle themselves with the native inhabitants. So that, in those Countries onely the mutation of languages hath ensued upon conquests, where eyther the ancient inhabitants have beene destroyed or driven forth, as we see in our Countrey to have followed of the *Saxons* victories, against the *Brittains*, or else at least in such sort diminished, that in number they remained inferiour, or but little superiour to the Conquerours, whose reputation, and authority might prevaile more then a small excesse of multitude. But (that I digresse no further) because certaine Countries are specially alleaged, in which the *Roman* tongue is supposed most to have prevailed, I will restraine my discourse to them alone.

And first, that both the *Punique*, and *Gallique* tongues, remained in the time of *Alexander Severus* the Emperour (about 230 yeeres after our Saviours birth) appeareth by *Vlpian*, who lived at that time, and was with the Emperour of principall reputation, teaching, that * *Fidei Commissa* might be left, not onely in *Latine*, or in *Greeke*, but in the *Punique*, or *Gallique*, or any other vulgar language. Till that time therefore it seemeth evident, that the *Roman* tongue had not swallowed up these vulgar languages, and it selfe become vulgar instead of them. But to insist a little in eyther severally

* Digest. l. 32.
legc. Fidei
commissa.

Aur. Victor in
Epitom. Sep-
tim, Sever.

Spartian. in
Severo. post
med.

*Antonin in
Itinerario.
Hieron. in
Proem l. 2.
Com. epist. ad
Galat. in fine.

* August. de
Civ. Del. l. 16
c. 6.
Id. Serm. 25.
de verb. Apo.

b Id. Expof. in
Chrat. epist.
ad Roman.
circa, med.

Leo r Africa.
Lr. descript.
Africa. cap. de
Ling. Africa-
nis.

severally. First, touching the *Punique*, *Aurelius Vi-*
etor hath recorded of *Septimius Severus*, that he was
Latinis literis sufficienter instructus, but, *Punica elo-*
quentia promptior, quippe genitus apud Leptim provin-
cia Africa. Of which Emperours sister also, dwell-
ling at *Leptis* (it is the City we now call *Tripoli* in
Barbary) and comming to see him, *Spartianus* hath
left written, that she so badly spake the *Latine*
tongue, (yet was * *Leptis* a Roman Colony) that
the Emperour blushed at it. Secondly, long after
that, *Hierome* hath recorded of his time, that the
Africans had somewhat altered their language,
from the *Phœnicians*: the language therefore then
remained, for else how could he pronounce of the
present difference? Thirdly, *Augustine* (somewhat
yonger then *Hierome*, though living at the same
time) writeth, not onely, that * he knew divers
Nations in *Afrique*, that spake the *Punique* tongue,
but also more particularly in a another place, men-
tioning a knowne *Punique* proverbe, he would
speake it (he sayd) in the *Latine*, because all his
auditors (for *Hippo* where he preached was a Roman
Colony) understood not the *Punique* tongue: And
some b other passages could I alledge out of *Augu-*
stine, for the direct confirmation of this poynt, if
these were not evident, and effectuell enough.
Lastly, *Leo Africanus*, a man of late time, and good
reputation, affirmeth that there remaine yet in
Barbary, very many, descended of the old inhabi-
tants, that speake the *African* tongue, whereby it
is apparent, that it was never extinguished by the
Romans.

Secondly,

Secondly, touching the ancient *Gallique* tongue, that it also remained, and was not abolished by the Roman in the time of *Strabo*, who flourished under *Tiberius* *Cæsars* government, it appeareth in the fourth booke of his *Geography*, writing that the *Aquitani* differed altogether in language from the other *Gauls*, and they somewhat among themselves. Nor after that in *Tacitus* his time, noting that the language of *France*, differed little from that of *Brittaine*. No, nor long after that, in *Alexander Severus* his time, for beside the authority of *Vlpian* before alleaged out of the *Digests*, it is manifest by *Lampridius* also, who in the life of the said *Alexander*, remembreth of a *Druide* woman, that when he was passing along, in his expedition against the *Germans*, through *France*, cried out after him in the *Gallique* tongue (what needeth that observation of the *Gallique* tongue, if it were the *Roman*) goe thy way (quoth she) and looke nor for the victory, & trust not thy souldiers. And though *Strabo* be alleaged by some, to prove the vulgarnesse of the Latine tongue in *France*, yet is it manifest, that he speaketh not of all the *Gauls*, but of certaine onely, in the province of *Narbona*, about *Rhodanus*, for which part of *France*, there was speciall reason, both for the more ancient, and ordinary conversing of the *Romans*, in that region above all the rest: for of all the seventene Provinces of *France*, that of *Narbona* was first reduced into the forme of a Province: And the City of *Narbona* it selfe, being a Mart towne of exceeding traffique in those dayes, was the * first forraine Co-

Strab. l. 4. in princip.

Tacit. in Julio Agricola.

Lamprid. in Alexand. Severo; longe post med.

Strab. l. 4 long. ante mcd.

* *Vcl. Patens. cul. l. 1.*

Plin. l. 3, c. 4

lony, that the *Romans* planted out of *Italy*, *Carthage* onely excepted: And yet furthermore, as *Pliny* hath recorded, many townes there were in that Province, infranchized, and indued with the liberty, and right of the *Latins*. And yet for all this, *Strabo* saith not, that the *Roman* tongue was the native or vulgar language in that part, but that for the more part they spake it.

Thirdly, concerning the *Spanish* tongue: Howsoever *Vives* writ, that the languages of *France* and *Spaine* were utterly extinguished by the *Roman*, and that the *Latine* was become **Vernacula Hispania*, as also *Gallia*, and *Italia*; and *some others, of the same Nation vaunt, that had not the barbarous Nations corrupted it, the *Latine* tongue would have beene at this day, as pure in *Spaine*, as it was at *Rome* it selfe in *Tullies* time: yet neverthelesse, manifest it is, that the *Spanish* tongue was never utterly suppressed by the *Latine*. For to omit that of

*Vid. Annot. ad August. de Civ. Dei, l. 19. c. 17. Id. 3. de tradend. Discip. * marin. Sicul. de reb. Hispania. l. 5, c. 4

* Strab. l. 3, paulo a principio. Id. l. 4. in principio. * marin de reb. Hispan. l. 1. c. 5. marin. Sicul. de reb. Hispan. l. 4. ultim. & alib.

* Strab. l. 3. c. 1.

Strabo, *that there were divers languages in the parts of *Spaine*, as also in *another place, that the speech of *Aquitane* was liker the language of the *Spaniards*, then of the other *Gaules*: It is a common consent of the best Historians, and Antiquaries of *Spaine*, *that the *Cantabrian* tongue, which yet remaineth in the North part of *Spaine* (and hath no relish in a manner at all of the *Roman*) was eyther the ancient, or at least one of the ancient languages of *Spaine*. And although **Strabo* hath recorded, that the *Roman* tongue was spoken in *Spaine*, yet he speaketh not indefinitely, but addeth a limitation, namely, about *Betis*. And that in that

part of *Spain*, the *Roman* tongue so prevailed, the reason is easie to be assigned, by that we finde in *Pliny*. Namely, that in *Bætica*, were eight *Roman* Colonies, eight Municipall Cities, and 29 others indued with the right, and liberty of the Latines. Plin. 3. c. 12. Vell. Patercul. l. 2.

Lastly, to speake of the *Pannonian* tongue, (*Pannonia* contayned *Hungary*, *Austria*, *Stiria*, and *Carinthia*) it is certaine, that the *Roman* did not extinguish it: For first, *Paterculus* (who is the onely author that I know alleaged for that purpose.) sayth not, that it was become the language of the Countrey, for how could it, being but even then newly conquered by *Tiberius Caesar*; but onely, that in the time of *Augustus*, by *Tiberius* his meanes the knowledge of the *Roman* tongue was spred in all *Pannonia*. And secondly, *Tacitus* after *Tiberius* his time, hath recorded, that the *Osi* in *Germany*, might be knowne to be no *Germans*, by the *Pannonian* tongue, which * a little before in the same booke, he plainly acknowledged to be spoken even then in *Pannonia*. Tacit. de morib. Germ. prope fin. * Lib. cod. patrum a medio.

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

should generally speake two languages, their owne native, and the *Roman*. Secondly, there was not any law at all of the *Romans*, to enforce the subdiued Nations, eyther to use vulgarly the *Roman* tongue, or not to use their owne native languages (and very extreame, and unreasonable, had such Lords beene, as should compell men by lawes, both to doe, and to speake, onely what pleased them.) Neither doe I see any other necessity, or any provocation, to bring them to it; except for some speciall sort of men, as Merchants, and Citizens, for their better traffique, and trade, Lawyers for the knowledge, and practise of the *Roman* Lawes, which carried force throughout the Empire (except priviledged places) scholars for learning, souldiers, for their better conversing with the *Roman* Legions, and with the *Latines*; Travailers, Gentlemen, Officers, or such other, as might have occasion of affaires, and dealing with the *Romans*. But it foundeth altogether unlike a truth, that the poore scattered people, abroad in the Countrey, dwelling eyther in solitary places, or in the small townes, and villages, eyther generally spake it; or could possibly attaine unto it. An example whereof, for the better evidence, may at this day be noted; in those parts of *Greece*, which are subject to the dominion of the *Turks*, and *Venetians*: for, as *Bellonius* hath observed, the people that dwell in the principall Townes, and Cities, subject to the *Turke*, by reason of their trade, speake both the *Greeke*, & *Turkish* tongues, as they also that are under the *Venetians*, both the *Greeke*, and *Italian*, but the Countrey people under both governments, speake

Bellon.
Observat. 1, 1,
6.4.

speake onely *Greeke*. So likewise in *Sardinia* as is recorded by * others; the good townes by reason of the *Spanish* government, and trade, speake also the *Spanish* tongue, but the Countrey people the naturall *Sardinian* language onely: And, the like by our owne experience, we know to be true, in the Provinces subject to our King, namely both in *Wales*, and *Ireland*. It seemeth therefore that the *Roman* tongue was never generally spoken in any of the *Roman* Provinces south of *Italy*.

* Gesner. in Mithridate. in Lingua Sardie & Rocca de Dialect. in Ling. Sardi.

And certainly much lesse can I perswade my selfe, that it was spoken abroad in the Provinces perfectly. First, because it seemes impossible for forraign nations, specially for the rude, and common people, to attaine the right pronouncing of it, who as we know doe ordinarily much mistake the true pronouncing of their native language: for which very cause, we see the *Chaldee* tongue, to have degenerated into the *Syriacque* among the *Jewes*; although they had conversed 70 yeeres together among the *Chaldeans*. And moreover, by daily experience we see in many, with what labour, and difficulty, even in the very schooles, and in the most docible part of their age, the right speaking of the *Latine* tongue is attained. And to conclude, it appeareth by *Augustine* in sundry places, that the *Roman* tongue was unperfect among the *Africans*, (even in the Colonies) as pronouncing *offum* for *os*, *floriet* for *florebit*, *dolus* for *dolor*, and such like, in so much that he confesseth, he was faine sometimes to use words that were no *Latine*; to the end they might understand him.

Percacch. I. dello Isole. nel discrit. di Sardinia.

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

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

CHAP. V.



He common opinion, which sup-
 poseth that these Nations in the
 flourish of the *Roman* Empire,
 spake vulgarly, and rightly the
Latine tongue, is, that the mi-
 xture of the Northerne barbarous Nations among
 the ancient Inhabitants, was the cause of chan-
 ging the *Latine* tongue, into the Languages which
 now they speake, the Languages becomming
 mingled, as the Nations themselves were. Who,
 while they were enforced to attemper, and frame
 their speech, one to the understanding of another,
 for else they could not mutually expresse their
 mindes (which is the end for which nature hath
 given speech to men) they degenerated both, and
 so came to this medly, wherein now we finde
 them.

Which opinion if it were true, the *Italian* tongue
 must of necessity have it beginning about the 480
 yeere of our Saviour: because, at that time, the
 Barbarous Nations began first to inhabite *Italy*,
 under *Odoacer*, for although they had entred, and
 wasted *Italy* long before, as first, the *Gothes* un-
 der *Alaricus*, about the yeere 414. Then the
Hunnes together with the *Gothes*, and the *Heruli*,
 and the *Gepidi*, and other Northerne people
 under

under *Attila*, about An. 450. Then the *Wandales* under *Gensericus*, crossing the sea out of *Afrique*, about An. 456. (to omit some other invasions of those barbarous Nations, because they prospered not) yet none of these, settled themselves to stay, & inhabite *Italy*, till the *Heruli*, as I sayd, under *Odoacer*, about An. 480. or a little before, entred and possessed it neere hand 20 yeeres, He being (proclaymed by the *Romans* themselves) King of *Italy*, about 16 yeeres, and his people becomming inhabitants of the Countrey. But, they also, within 20 yeeres after their entrance, were in a manner rooted out of *Italy*, by *Theodoricus* King of *Gothes*, who allotted them onely a part of *Piemont* above *Turin* to inhabite: for *Theodoricus* being by *Zeno* then Emperour, invested with the title of King of *Italy*, and having overcome *Odoacer*, somewhat afore the yeere 500, ruled peaceably a long time, as King of *Italy*, and certaine others of the *Gothes* Nations succeeded after him in the same government, the *Gothes* in the mean space, growing into one with the *Italians*, for the space neere hand of 60 yeeres together. And although after that, the dominion of *Italy*, was by *Narses* againe recovered to the Empire, in the time of *Iustinian*, and many of the *Gothes* expelled *Italy*, yet farre more of them remained, *Italy* in that long time, being growne well with their seed, and posterity. The *Heruli* therefore, with their associats were the first, and the *Gothes* the second, of the barbarous Nations, that inhabited *Italy*. The third, and the last, were the *Langbards*, who comming into *Italy* about the yeere 570, and
long

long time obtayning the dominion, and possession, in a manner of all *Italy*, namely about 200 yeeres, and during the succession of 20. Kings or more, were never expelled forth of *Italy*, although at last their dominion was sore broken by *Pipin* King of *France*, and after, more defaced, by his sonne *Charles* the great, who first restrained, and confined it, to that part, which to this day of them retaineth the name of *Lombardy*, and shortly after utterly extinguished it, carrying away their last King captive into *France*. Now although divers * antiquaries of *Italy* there be, which reſeire the beginning of the *Italian* tongue, and the change of the *Latine* into it, to these third inhabitants of *Italy* the *Langbards*, by reason of their long, and perfect coalition into one with the *Italian* people: yet certainly the *Italian* tongue was more ancient then so, for besides that there remains yet to be ſcene (as men * worthy of credit report) in the K. of *France* his Library at *Paris*, an Instrument written in the *Italian* tongue, in the time of *Iustinian* the first, which was before the comming of the *Langbards* into *Italy*: another evidence more vulgar, to this effect, is to be found in *Paulus Diaconus* his miscellane history, where we read, that in the Emperour *Mauritius*, his time, about the yeere 500, when the *Langbards* had indeed entered, and wasted *Gallia Cisalpina*, but had not invaded the *Roman* dition in *Italy*, that by the acclamation of the word *Torna, Torna* (plaine *Italian*) which a *Roman* souldier spake to one of his fellows afore, whose beast had overturned his burthen, the whole army (marching in the darke) began

* Blend in Ital. Illustrata in Marchia Trivisana.

Tinto della Nobilta. div. rona. l. 2. ca 2. & alii.

* Lips. de Pronuntiat. Ling. Lat. cap. 3. & Merul. part. 2. Cosmog. l. 4. c. 18.

Paul. Diacon. hist. Miscell. 27. long ante med.

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

But the *French* tongue, if that afore mentioned were the cause of it, began a little before, in the time of *Valentinian* the 3, when in a manner, all the West part of the Empire fell away, (and among the rest our Countrey of *England*, being first forsaken of the *Romans* themselves, by reason of grievous warres at their owne doores, and not long after, conquered, and possessed by the *Saxons*, whose posterity for the most part we are) namely, about the yeere 450: *France* being then subdued, and peaceably possessed, by the *Frankes* & *Burgundions*, nations of *Germany*: the *Burgundions* occupying the Eastward, and outward parts of it, toward the river of *Rhene*, and the *Franks*, all the inner Region. For although *France* before that had beene invaded by the *Wandali*, *Suevi*, and *Alani*, and after by the *Gothes*, who having obtained, *Aquitayne* for their seate, and habitation, by the grant of the Emperour *Honorius*, expelled the former into *Spain* about An. 410: yet notwithstanding, till the Conquest made by the *Franks*, and *Burgundions*, it was not generally, nor for any long time mingled with strangers, which after that Conquest began to spread over *France*, and to become native inhabitants of the Countrey.

But of all, the *Spanish* tongue for this cause, must necessarily be most ancient: for the *Wandals*, and *Alani*, being expelled *France*, about the yeere 410. began then to invade, and to inhabite *Spain*, which they held, and possessed many yeeres, till the *Gothes*

F being

being expelled by the *Franks*, and *Burgundions*, out of *France* into *Spaine*, expelled them out of *Spaine* into *Afrique* (the barbarous Nations thus like nailes driving out one another) and not onely them, but with them all the remnants of the *Roman* garrisons, and government, and so becomming the entier Lords, and quiet possessours of all the Countrey, from whom also the Kings of *Spaine* that now are, be descended. Notwithstanding, even they also, within lesse then 300 yeeres after, were driven by the *Saracens* of *Afrique* into the Northerne, and mountainous parts of *Spaine*, namely *Austria*, *Biscay*, and *Guipuscoa*, till after a long course of time, by little, and little they recovered it, out of their hands againe, which was at last fully accomplished by *Ferdinand* not past 120 yeeres agoe, there having passed in the meane time, from the *Mores* first entrance of *Spaine* at *Gibraltar*, till their last possession in *Granada*, about 770 yeeres.

Whereby you may see also, when the *Roman* tongue began to degenerate in *Afrique*, (if that also, as is supposed spake vulgarly the *Latine* tongue, and if the mixture of barbarous people were cause of the decay, & corruption of it) namely, about the yeere 430, for about that time, the *Waudali* and *Alani*, partly wearied with the *Gottish* warre in *Spaine*, and partly invited by the Governour *Bonifacius*, entered *Afrique*, under the leading of *Genfericus*, a part whereof for a time, they held quietly, for the Emperour *Valentinianus* gift: But shortly after, in the same Emperours time, when all the West Provinces in a manner fell utterly away from

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

About which time also, namely during the government of *Valentinian* the 3 *Bulgaria*, *Servia*, *Boscina*, *Hungary*, *Austria*, *Stiria*, *Carinthia*, *Bavaria*, and *Suevia* (that is all the Noth border of the Empire, along the river *Danubius*) and some part of *Thrace*, was spoiled, and possessed by the *Hunnes*, who yet principally planted themselves in the Lower *Pannonia*, whence it obtained the name of *Hungary*.

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

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

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

tongues to the right pronouncing of the *Latine*, yet I withall easily beleeve, and acknowledge, that it was greatly increased, by the mixing, and coalition of the barbarous Nations. So that mee thinkes, I have observed three degrees of corruption in the *Roman* tongue, by the degenerating whereof, these Languages are supposed to have received their beginning. The first of them was in *Rome* it selfe, where, towards the latter end of the Common-wealth, and after, in the time of the Empire, the infinite multitude of servants (which exceedingly exceeded the number of free borne Citizens) together with the unspeakeable confluence of strangers, from all Provinces, did much impaire the purenesse of their Language, and as *Isidore* hath observed, brought many barbarismes and solœcismes into it. Infomuch, that *Tertullian* in his time, when as yet none of the barbarous Nations had by invasion touched *Italy* (for he lived under *Septimius Severus* government) chargeth the *Romans* to have renounced the Language of their fathers. The second steppe was the unperfect impression (that I touched before) made of the *Roman* tongue abroad in the forraine Provinces among strangers, whose tongues could not perfectly frame to speake it aright. And certainly, if the *Italians* themselves, as is remembered by *Cicero* failed of the right, and perfect *Roman* pronounciation, I see not how the tongues of strange Nations, such as the *Gaules*, and *Spaniards* were, should exactly utter it. And the third, was that mixture of many barbarous people (to which o-

Isidor. Origin.
1.9. c. 1.
Tertul. in Apologet. adu. Gentes. c. 6.

Cicer. 1.3. de Oratore.

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

* Irenic. Exeg
German. l. 1.
c. 31.
Lacing. l. 10.
de Migration.
Gent.
Gorop. Origin.
Antwerp. l. 7.
Gesner. in
Mithridate.
Rhenan. l. 2.
Rer. German.
Leunclau. in
Pandect. Tur.
tie. § 1. et Alii
multi.

languages from the *Roman*, into the state wherein now they are. But it is become a question onely of some late searchers of antiquity, but of such, as determine in this poynt, without eyther found reason or good countenance of antiquity.

Objections touching the extent of the Latine tongue, and the beginning of the mentioned languages with their solutions.

CH A P. VI:



Hese reasons perhaps (joyned with the other above alleaged whereby I endeavoured to prove that the Latine tongue perfectly spoken, was never the vulgar language of the *Roman* Provinces) may perswade you as they have done me, that the barbarous Nations of the North were not the first corrupters of the Latine tongue; in the Provinces subject to *Rome*, nor the beginners of the *Italian*, *French*, and *Spanisb* tongues: yet some difficulties I finde (I confesse) in writers touching these poynts, which when I have resolved, my opinion will appeare the more credible.

One is out of *Plutarch* in his *Platonique* questions, affirming that in his time all men in a manner spake the *Latine* tongue.

Plutarch in quæst. platonice, quæst. 9.

Another before touched that *Strabo* recordeth the

Strab. l. 3. & 4.
Apul. in Flo-
ridis.

the *Roman* tongue to have beene spoken in *Spaine*, and *France*, and *Apuleius* in *Afrique*, which also may appeare by sundry places in *Augustine*, whose sermons seeme (as *Cyprians* also) to have beene made to the people in that language.

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

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

To the first of these I answer, eyther that as *Divines* are wont to interpret many generall propositions, *Plutarch* is to be understood *de generibus singularum*, not *de singulis generum*: So that the *Latine* tongue was spoken almost in every Nation, but not of every one in any forraine Nation: Or else, that they spake the *Latine* indeed, but yet imperfectly, and corruptly as their tongues would frame to utter it.

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

namely in such sort, that although the matter, and body of the words, were for the most part Latine, yet the forme, and sound of them varied from the right pronouncing: which speech notwithstanding was named *Latine*, partly for the reason now touched, and partly, because they learned it from the *Romans* or *Latines*, as the *Spaniards* call their language *Romance* till this day, which yet we know to differ much from the right *Roman* tongue: and as *Nithardus* (nephew to *Charles the Great*) in his history of the dissension of the sonnes of *Ludovicus Pius*, calleth the *French* then usuall (whereof he setteth downe examples) the *Roman* tongue, which yet hath no more agreement with the *Latin* then the *French* hath that is now in use. Thirdly, to the objection of *Cyprians*, and *Augustines* preaching in *Latine*, I answer, that both * *Hippo*, whereof *Augustine* was Bishop, and * *Carthage*, whereof *Cyprian* was Archbishop, were *Roman Colonies*, consisting for the most part of the progeny of *Romans*, for which sort of Cities, there was speciall reason. Although neyther in the Colonies themselves (as it seemeth) the *Roman* tongue was altogether uncorrupt, both for that which I alleaged before out of *Spartianus* of *Severus* his sister dwelling at *Leptis*, and for that which I remembered out of *Augustine* for *Hippo*, where they spake * *Ossum*, & * *Floriet*, and * *Dolus*, for *Os*, and *Florebit*, and *dolor*, (and yet were both *Leptis*, and *Hippo*, *Roman Colonies*;) And yet it appeareth further by *Augustine*, that in their translations of the Scriptures, and in the Psalmes sung in their Churches, they had these

Nithard, de
dissent. filior.
Zudov. Pibl. 3.

Antonin, in
Itinerar. Plin.
Iun, in epist. 1.
8. ad *Canini-*
um.

* *Plin. Sec. hi-*
stor. nat. l. 5. c. 4
Velleius l. 1.
Appian l. de
bel. *Punie*, in
fine.

* *Enar. Ps.* 138
* *L. 2. de doct.*
Christ. c. 13.
* *Iraç.* 7. in
Ioannem.

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

To the third, I answer, that two reasons of it may be assigned: One, that learned men would rather write, in the learned, and grammaticall, then in the vulgar, and provincially *Latine*. Another, that the workes of unlearned men would hardly continue till our times, seeing even of the learned ancient writings, but few of infinite, have remayned. Furthermore it is observed of the *German* tongue, by *Tschudus*, and of the *French* by *Genebrard*, that it is very little above 400 yeeres, since bookes began to be written in both those Languages, and yet it is out of all doubt, that the tongues are much ancienter.

To the fourth I say, that there is no language which of ordinary course is not subject to change, although there were no forraine occasion at all: which the very fancies of men, weary of old words (as of old things) is able enough to worke, which may be well proved by observations, and instances of former changes, in this very tongue (the *Latine*) whereof I now dispute. For *Quintilian* recordeth, that the verses of the *Salii*, which were sayd to be composed by *Numa*, could hardly be understood of their Priests, in the latter time of the common wealth, for the absoluteness of the speech. And *Festus* in his booke *de verborum significatione*, who lived in *Augustus Cæsars* time, hath left in observation, that the *Latine* speech, which (saith he) is so named of *Latium*, was then in such manner changed, that scarcely any part of it remained in knowledge.

The

*Tschud. de
Script. Alpinæ
cap. 36.
Genebr. l. 4.
Chron. Sec. 11.*

*Quintil. Inst.
Orator. l. 1. c. 6*

*Fest. in Dict.
Latine loqui.*

The Lawes also of the *Roman* Kings, and of the *Decemviri* (called the Lawes of the twelve Tables) Fuly. Vrsin. nor. ad Ant. Aug. de Lugih. & Senatusconsult. collected, and published in their owne words by *Fulvius Vrsinus*, are no lesse evident testimonies, if they be compared with the latter Latin, of the great alteration of that language.

Furthermore *Polybius* hath also recorded, that Polyb. l. 3. the articles of league, betwixt the people of *Rome*, and of *Carthage*, made presently after the expulsion of the Kings from *Rome*, could very hardly in his time be understood, by reason of the old forsaken words by any of the best skilled Antiquaries in *Rome*. In which time notwithstanding, they received very few strangers into their City, which mixture might cause such alteration, and the difference of time was but about 350. yeeres. And yet to adde one instance more of a shorter revolution of time, and a cleerer evidence of the change, that the *Roman* tongue was subject to, and that, when no forraine cause thereof can be alleaged: There remayneth at this day (as it is certainly *re- *Vid. Paul. merul. Cosm. par. 2 l. 4 c. 18. & Cels. Cit. tad. in tractat. de Orig. Ling. Vulgaris, Ital. cap. 7, &c. corded) in the Capitoll at *Rome*, though much defaced by the injury of time, a pillar (they call it *Columnam rostratam*, that is, decked with beakes of ships) dedicated to the memory of *Duillius* a *Roman* Consull, upon a navale victory obtained against the *Carthaginians*, in the first punicke warre, not past 150. yeeres before *Ciceroes* time, when the *Roman* tongue ascended to the highest flourish of Elegancy, that ever it obtained: & thus the words of the pillar are (those that may be read) as I finde them observed, with the latter *Latine* under them.

Exemet. Leciones. Macistratos. Castris. Exfociont.
Exemit. Legiones. Magistratus. Castris. Effugiunt.
Pugnandod. Cepet. Eng. Navebos. Marid. Consol.
Pugnando. Cepit. Ing. Navibus. Mari. Consul.
Primos. Ornavet. Navebous. Claseis. Panitas. Sumas.
Primus. Ornavit. Navibus. Classeis. Panicas. Summas.
Cartaciniensis. Dictatored. Altod. Socieis. Triresmos.
Carthaginensis. Dictatore. Alto. Socijs. Triremes.
Naveis. Captom. Numei. Navaled. Prædad. Poplo, &c.
Naves. Captum. Nummi. Navali. Præda. Populo, &c.

Where you see in many words, *e* for *i*, *c* for *g*, *o* for *u*, and sometime *e*, and *d*, superfluously added to the end of many words. But (to let forraigne tongues passe) of the great alteration that time is wont to worke in languages, our owne tongue may afford us examples evident enough: wherein since the times neere after, and about the Conquest, the change hath beene so great, as I my selfe have seene some evidences made in the time of King *Henry* the first, whereof I was able to understand but few words. To which purpose also a certaine remembrance is to be found in *Holmsbeds* Chronicle, in the end of the Conquerours raigne, in a charter given by him to the City of *London*.

Of the ancient languages of Italy,
Spaine, France, and Afrique.

CHAP. VII.



Ut if the discourse of these points of Antiquity, in handling whereof I have declared that while the *Roman Empire* flourished, it never abolished the vulgar languages, in *France*, or *Spaine*, or *Africke*, howsoever in *Italy*. If that discourse, I say, move in you perhaps a desire, to know what the ancient vulgar languages of those parts were: I will also in that poynnt out of my reading, and search into Antiquity, give you the best satisfaction that I can,

And first for *Italy*: Certaine it is, that many were the ancient tongues in the severall Provinces of it, tongues I say not dialects, for there were many more. In *Apulia*, the *Mesapian* tongue: In *Tuscany*, and *Umbria*, the *Hetruscan*, both of them utterly perished. Yet in the booke of ancient Inscriptions, set forth by *Gruter*, and *Scaliger*, there be some few monuments registred of these languages, but not understood now of any man. In *Calabria* both the higher, and lower, and farre along the maritime coast of the *Tyrrhene* sea, the *Greeke*. In *Latium* (now *Campagna di Roma*) the *Latine*. In *Lombardy*, and

Inscript. vet.
page 143, 144,
145, 146.

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

Secondly, of *France* what the ancient tongue was, hath bin much disputed, and yet remaineth somewhat uncertaine; Some thinking it to have bin the *German*, others the *Greek*, & some the *Welsh* tongue. But, if the meaning of these resolvers be, that one language, whatsoever it were, was vulgar in all *France*, they are very farre wide, *Cæsar*, and *Strabo* having both recorded, that there were divers languages spoken in the divers parts. But to omit the speech of *Aquitane*, which *Strabo* writeth to have had much affinity with the *Spanish*: And, of that part (in *Cæsar* called *Belgia*) that at the river of *Rhene* confined with *Germany*, which for that neighbourhood, might partake much of the *German* tongue: To omit those I say, the maine question is, about the language of the *Celtae*, which as inhabiting the middle part of *France*, were least of all infected with any forraine mixture. And certainly, that it was not the *Greeke*, appeareth out of *Cæsar*, writing to *Q. Cicero*, then besieged by the *Gauls*, in *Greeke*, lest the *Gauls* should intercept

his

Cæf. l. i. de
bel. Gallico.
in principio.
Strab. l. 4. in
princip.

Cæf. l. 5. de
bello Gallico,
longè post.
med.

his letters: And secondly, no lesse evidently by Varro, writing of the *Massilians* that they spake 3 Languages, the *Roman*, the *Greeke*, and the *Gallique* tongue: and thirdly, the remnant of that tongue, may serve for instance, whereof many old words, are found dispersed in ancient writers, that have no affinity at all with the *Greeke*. The *Greeke* therefore, was not the ancient native Language of the *Gaules*; Neyther was it the *German*: for else it had beene but an odde relation, and reason of *Cæsars*, that *Ariovistus* a *German* Prince, had lived so long in *Gallia*, that he spake the *Gallique* tongue: And that of *Tacitus*, that the *Gallique* tongue proved the *Gothines* to be no *Germans*: And that of *Suetonius*, that *Caligula* compelled many of the *Gauls* to learn the *German* tongue. And *Hottoman* (of all that I have read) speaketh most distinctly, touching the originall, and composition of the *French* tongue, divideth it, as now it is spoken, equally into two parts, of which he supposeth the one, (and I thinke it is rather the greater part) to have originall from the *Latine* tongue: and the other halfe, to be made up, by the *German*, and *Greeke*, and *Brittish* or *Welsh* words, each almost in e uall measure. Of the deduction of the *French* words from the *Greeke*, you may read *Perionius*, *Postell*, and others: Of those from the *German*, *Tschudus*, *Goropius*, *Isacius*, &c. Of the *welsh*, *Lhuid*, *Camden*, &c. Which last indeed for good reason, seemeth to have beene the native language of the ancient *Celtae*, rather then eyther the *Greeke* or *Dutch* tongues: for of the *Greeke* words found in that language, the neighbourhood of the

Varro ap. Hieron. in præf. l. 2. comment. epist. ad Gal. & apud Isidor. l. 15. Orig. car. 3.

Cæs. de bello Gallico. Tac. l. de mor. Germ. prope finem. Sueton. in Calig. c. 47.

Hottoman in Fran. cogall. c. 2.

Perionius l. de cognat. ling. Gal. & Græc. Postell. l. 2. de ling. Tschudus in de lex. F. her. Alp. c. 38. Goropius in Francicis.

Ifac. in Glos-
fario, pifco-
gal, Ikuid in
descript. Brit.
Camden in
Britannia.
Strab. l. 4.

Massilians, and their Colonies inhabiting the maritime coast of *Province*, together with the ready acceptance of that language in *France*, (mentioned by *Strabo*) may be the cause: As likewise of the *German* words, the *Franks*, and *Burgundions* conquest, and possession of *France*, may be assigned for a good reason: But of the *Brittish* words, none at all can be justly given, save, that they are the remnants of the ancient language. Secondly, it seemeth to be so by *Tacitus*, writing, that the speech of the *Gaules*, little differed from that of the *Brittains*. And thirdly, by *Cæsar*, recording, that it was the custome of the *Gaules* that were studious of the *Druides* discipline, often to passe over into *Brittaine* to be there instructed: wherefore seeing there was no use of bookes among them, as is in the same place affirmed by *Cæsar*, it is apparent that they spake the same language.

Tacit. in Iulio.
Agricola.

Cæs. l. 6. de
bel. Gallio.

Thirdly, the *Spanish* tongue as now it is, consisteth of the old *Spanish*, *Latine*, *Gottish*, & *Arabique* (as there is good reason it should, *Spaine* having beene so long, in the possessions of the *Romans*, *Gothes*, and *Mores*) of which, the *Latine* is the greatest part, (next it the *Arabique*) and therefore they themselves call their language *Romance*. And certainly I have seene an Epistle written by a *Spaniard*, whereof every word was both good *Latine*, and good *Spanish*, and an example of the like is to be seene in *Merula*. But the language of *Valentia*, and *Catalonia*, and part of *Portugall*, is much tempered with the *French* also. Now the ancient, and most generall language of *Spaine*, spoken over the Countrey

Merul. Col.
mogr. part 2.
l. 2 c. 8.

try before the *Romans* conquest, seemeth to me out of question, to have been, the *Cantabrian* tongue that namely which yet they speake in *Biscay*, *Guipuscoa*, *Navarre*, and *Austria*, that is to say, in the Northern, and Mountainous parts of *Spaine*, neere the *Ocean*, with which the *Vasconian* tongue also in *Aquitaine*, neere the *Pyrene* hilles, hath, as there is good reason (for out of those parts of *Spaine* the inhabitants of *Gascoigne* came) much affinity, and agreement. And my reason for this opinion is, that in that part of *Spaine*, the people have ever continued without mixture of any forraine nation, as being never subdued by the *Carthaginians*, nor by the *Mores*, no, nor by the *Romans* (for all their long warring in *Spaine*) before *Augustus*, *Cæsars* time, and for the hilliness, and barrenness, and unpleasantness of the Countrey, having nothing in it to invite strangers to dwell among them. For which cause the most ancient Nations, and languages are for the most part preserved in such Countreys: as by *Thucidides* is specially observed, of the *Attiques* and *Arcadians*, in *Greece*, dwelling in barren soiles: Of which Nations the first, for their Antiquitie, vaunted of themselves that they were ἀρχαῖοι, and the second, οὐρανιοὶ, as if they had beene bred immediatly of the Earth, or borne before the Moone. Another example whereof wee may see in *Spaine* it selfe, for in the steepy Mountaines of *Granata*, named *Alpuxarras*, the progeny of the *Mores* yet retain the *Arabique* tongue (for the *Spaniards* call it *Araviga*) which all the other remnants of the *Mores* in the plainer region had utterly

* rather Asturia

Thucyd. l. 1. c. 2
Paul. a princip.

terly forgotten, and received the *Castilian* (till their late expulsion out of *Spain*) for their vulgar language. The like whereof is also to be seene in the old *Epirotique* speech and Nation, which yet continueth in the mountainous part of *Epirus*, being (for the tongue) utterly extinguished in all the Country beside. And (to let forraine instances goe) in the *Brittaines* or *Welsh-men* in the hilly part of our owne Countrey. What the reason thereof may be, I will not stand now curiously to enquire: whether that being inured to labour, to watching, to sundry distemperatures of the aire, and much other hardnesse (for otherwise their living will not be gotten out of such barren ground) they prove upon occasion good and able souldiers? Or, that the craggy rockes and hilles (like fortresses of natures owne erecting) are easily defended from forraine invaders? Or that their unpleasent and fruitlesse soile, hath nothing to invite strangers to desire it? Or that wanting riches, they want also the ordinary companions of riches, that is proud and audacious hearts, to provoke with their injuries other Nations to be revenged on them, eyther by the conquest or desolation of their Countries? But whatsoever the cause may be, certainly in effect so it is, that the most ancient Nations and Languages, are for the most part to be found in such unpleasent and fruitlesse regions: Insomuch that the *Biscaynes*, who gave me occasion of this digression, vaunt themselves among the *Spaniards*, that they are the right *Hidalgos* (that is Gentlemen) as some also report of the *Welsh-men* here in *Brittaine*

to say of themselves, which yet I that am their neighbour (to confesse a truth) never heard them say.

Now lastly touching the *Punike* tongue, as I Galat. de situ. am not of *Galatens* his opinion, that it was utterly Iapyg. pag 98. extinguished by the *Romans*: So neither can I be * Gesner in of the phantasie (for it is no better) that Mithridate. in * many Ling. Afric. & other learned men are: namely, that it was the Arab. *Arabique*, that is to say the same language, that is Roccha de vulgar in *Afrique* at this day. For it is well knowen dialect in to the skilfull in histories, that the *Puniques* were of Ling. Arabica another off spring (not of *Arabian* race) and that Postell. de it is not yet a thousand yeeres, since that tongue Ling. 12. in was by the *Arabians* together with their victories ling. Arab. brought into *Afrique*. And as certaine also it is Mas. in Gram. that the remnants of the *Africans* progeny, as Syriaca. prop. * *Leo* Inic. *Africanus* hath recorded, have a different language Bibliand. from the *Arabique*. But the *Punike* tongue seemeth to me out of question, to have bin the *Canaanitish* or old *Hebrew* language, though I doubt not de ration. Lin- somewhat altered from the originall pronounciation, as is wont in tract of time to befall Colonies guar. planted among strangers farre from home. For first, Schidler. *Carthage* it selfe, the Queene of the cities of *Afrique* in Lex. Penta- (and well might she be termed so, that contained glotto in voce in circuit 24 miles (as *Florus* in his abridgement of 1117 *Livie* hath recorded, and by the utter wall 360 furlongs (that is 45 miles) as it is in *Strabo*: And held Mart. out in emulation with *Rome*, as is noted by *Pliny*, Galeott. de 120 yeere, and to conclude (before the second *Pu-* doctr. promi- *nique* warre) had in subjection all the coast of the scua. cap. 6. mediterrane sea, from the bottome of the greater & alii multi. * Leo Afric. l. 1 Descrip. Af- cap. de Ling. Africa. Flo. in Epitom. Liv. l. 51. Stab. l. 17.

Strab. lib. cita-
to mela, l. 1, c.
7 Liv. lib. 33.
Plin. l. 5, c. 19.
Appian. 1. de
Bel. Punicis in
principio Cur-
rius. l. 4, et A-
lii. places,

Syrtis in *Africke* to the river *Ebro* (*Iberus*) in *Spaine*, which is about 2000. miles of length) that the same *Carthage* I say, and divers other Cities of *Africke* (of which *Pliny* nameth *Vitica* and *Leptis*, as being the principall) were Colonies of the *Phœnicians*, and namely of the *Tyrians*, is not onely by *Strabo*, *Mela*, *Livie*, *Pliny* *Appian*, and many other certaine Authors acknowledged, and by none denied, but also the very names of *Pœni* and *Punici*, being but variations or mutilations of the name *Phœnicii* import so much, and lastly their language assureth it. For *Hierome* writing, that their language was growne somewhat different from the *Phœnician* tongue, doth manifestly in those words imply, it had beene the same.

And what were the *Phœnicians* but *Canaanites*? The *Phœnicians* I say, of whose exceeding merchandizing we read so much in ancient histories, what were they but *Canaanites*, whose very * name signifieth merchants? for, the very same Nation, that the *Grecians* called *Phœnicians* (*φοινικες*) and the *Romans* in imitation of that name *Pœnos* and *Punicos* for the exce-

ding store of good *Palme*s, wherewith that *Country* is bounded: In *synonims*, in the *Greeke*, signifieth the *Palme*, for as touching the deduction of the name *Phœnicia*, eyther from פִּנְק by *Montanus*, or from פִּנְקָא by *Postellus*, signifying the delicacy of the inhabitants by the first, and their observation or adoration of the fire, by the second; they are but late sprung

Arias. mont. lib
Chanaan, ca. 8
Postel. in de-
scrip. Synæ. c.
de Syriæ. No-
minib.

so much that
inmonuments
of antiquity,
the Palme

fan-

fantasies, & have not any ground of reason at all: for as much, as in all the *Hebrew* writings of the Bible, that Countrey is never termed by any name sounding toward *Phœnicia*; but in the *Greeke* onely. But in many old Coynes that I have seene, I have noted the Palme tree, as the speciall cognisance of *Phœnicia* (as I have also the Olive branch and Coines to be of *Spaine*: the Horse of *Mauritania*: the Elephant, or the spoile of the Elephant of *Afrique*, the Camell, of *Arabia*: the Crocodile, or the bird *Ibis*, of *Egypt*: and divers other specialities for other countries) And namely I have seene, sundry old Coynes of the Emperour *Vespasian*, of severall devices and imagery, stamped for a memoriall of his conquest of *Judea*, and taking of *Ierusalem* (for the inscription is in every of them, *Judea capta*) and in each of them I specially observed a woman sitting in a sad and mournfull fashion, with her backe to a Palme tree: wherein, I make no doubt, but the desolate woman signifieth *Judea*, and the Palme *Phœnicia*, even as *Phœnicia*

tree is observed for the Ensigne of *Phœnicia*: the same Nation I say, called themselves, & by the *Israclites*, their next neyghbours, were called, *Canaanites*. And that they were indeed no other, I am able easily to prove. For first, the same woman that in *Mathew* is na.

math. 15. 22.

med a *Canaanite*, is in *Marke* called a *Syro-phœnician*.

2. Where mention is made in *Ioshua*, of the Kings of *Canaan*, they are in the *Septuagints* translation named, *καταλις τῆς φοινίκης*

marc. 7. 26.

ios. 5. 1.

3. To put it out of is immediately toward the question, All that north, at the backe of *Judaea*. coast from *Sidon* to

Azzab (that was *Gaza*) neere to *Gerar*, is registred by * *Moses*, to have bin possessed by the posterity of *Chanaan*: Of which coast the more Northren part

Gen. 10. 19.

above the promontory of *Carmell*, or rather from the river *Chorseus* (*Kison* the *Iewes* called it) that neere the promontory of *Carmell*, entreth the sea, to the City of *Orthofia*, above *Sidon* Northward, is

Strab. l. 16. non long. antemcd.

Plin l. 5. c. 12.

Ptolem. Tab.

4. Afiz.

Dionys. Alex.

in Periegesi.

by *Strabo*, *Pliny*, *Ptolomey* and others, referred to *Phœnicia* (although *Strabo* extend that name, along all the maritime coast of *Palestina* also, to the confines of *Egypt*, as *Dionysius Periegetes* also doth, placing *Ioppa* and *Gaza*, and *Elaih* in *Phœnicia*) which very tract, to have beene the severall possessions of *Zidon*, and *Cheth*, and *Gergashi*, and *Harki*, and *Arvadi*, and *Chamathi*, sixe of the 11 sonnes of *Canaan* (the other 5 inhabiting more to the South in *Palestina* (they that are skilfull in the ancient Chorography of the Holy land, cannot be ignorant, Seeing therefore out of this part of the land of *Canaan* (for in this part *Tyrus* was) the *Carthaginians* and other Colonies of the *Phœnicians* in *Afrique*

August. expof. inchoat. epist. ad Roman. in med.

came, it is out of all doubt, that they were of the *Canaanites* progeny: and for such in very deede, and no other, they reputed and professed themselves to be: for as *Augustine* hath left recorded, who was borne and lived among them, the Countrey people of *Puniques*, when they were asked touching themselves what they were, they would make answer that they were *Channai* meaning, as

Au-

Augustine himselte doth interpret them, *Canaanites*.

Certaine therefore it is that the native *Punique* language was not the *Canaanitish* tongue: but that I added for explication this clause (or the old *Hebryew*, meaning by the old *Hebrew* that which was vulgarly spoken among the *Iewes* before the captivity) you will perhaps suspect my credit, and be offended; for I am not ignorant, how superstitiously Divines for the most part are affected toward the *Hebrew* tongue: yet when I have set downe the *Africans* language to have beene the *Canaanitish* tongue, I thought good to adde for plainenessse sake (or the old *Hebrew*) because I take them indeed to be the very same language, and that *Abraham* and his posterity, brought it not out of *Chaldea*, but learned it in the land of *Canaan*.

Neyther is this opinion of mine, a meere paradox and fantasie, but I have *three or foure of the best skilled in the language and antiquities of that Nation, that the latter times could afford, of the same minde. And certainly, by **Isaiah* it is called in direct termes, the language of *Canaan*. And it is moreover manifest, that the names of the places, and Cities of *Canaan* the old names I meane by which they were called before the *Israelites* dwelt in them, as is to be seene in the whole course of the books of *Moses* and of *Ioshua*) were *Hebrew* names: touching which poynt, although I could produce other forceable reasons, such as might (except my fantasie delude me) vex the best wit in the world to give them just solution, yet I will adde no more, both to avoyde prolixite, and because I

shall

*Pestul lib.de
Phoenio.lit.c.
2, § 5.
Arias Monta.
L.Canaan cap
9.
Genebrard.l. 2
Chron. an.
Dilviii 131.
Scalig.ad fest.
in dict.Sarra.
& in ep.ad V-
berat. & ad
Tomson.
*Isa. 19. 18.

shall have in another place fitter occasion.

But to speake particularly of the *Punique* tongue which hath brought us into this discourse, and which I proved before to be the *Canaanitish* language: it is not onely* in one place pronounced by *Augustine* (who knew it well, no man better) to

* Augu. in ser. 35, de verb. Dom. in Euâ gel. sec. Lucani

have neere affinity with the *Hebrew* tongue which also the **Punick* words dispersed in the writings of *Augustine*, and of others, (as many as come to my remembrance) prove to be true. But more effectually in * another place, to

* Aug. l. 2, cont liter. Petilian cap. 104.

agree with it in very many, yea almost in every word. Which speech seeing they could in no sort have from the *Israelites*, being not of *Abrahams* posterity (both because no such transmigration of them is remembred in the holy histories, and for that the *Punicke* colonies, are specially mentioned to have beene deduced from *Tyre*, which never came into the possession of the *Israelites*) but from the *Canaanites* whose off-spring they were: It followeth thereupon that the language of the *Canaa-*

* As in the *Punique* tongue *Salus* three, *August. in expos. inchoat epist. ad Rom. Heb. שלש. Edom, bloud. Enar. Psalm, 136. Heb. חרם. Ma-mon, lucre, De Sermon. Dom. in Mont. l. 2. c. 14. Heb. טטו. Bal, the Lord. Quest. in Iudic. cap. 16. Heb. געל. Samen, Heaven. Ibid. Heb. שטם. Messe, to annoynt. Tract. 15. in Ioan. Heb. טטו. Alma, a *Vir-gine, Huron, in c. 7. Isai, Heb. עלטח. Gadir. a fence or wall, Pliny l. 4. c. 22. גרץ.* and some other that diligence might observe.*

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

Plaut. in *Poenulo*, Act. 5.

Of the largeness of the Slavonish, Turkish,
and Arabique languages.

CHAP. V III.



Any are the Nations that have for their vulgar language the Slavonish tongue in Europe, and some in Asia. Among which the principall in Europe, are the Slavonians themselves, inhabiting Dalmatia, and Liburnia. The West Macedonians, the Epirotes, the Bosnates, Servians, Raschians, Bulgarians, Moldavians, Podolians, Russians, Muscovites, Bohemians, Polonians, Silesians. And in Asia the Circassians, Mengrelians, and Gazarites. These I say are the principall but they are not all: for Gesner and Roccha reckon up the names of 60 Nations, that have the Slavonian tongue for their vulgar language. So, that it is knowne to be vulgarly spoken over all the East parts of Europe (in more than a third part of the whole) even to the utmost bounds of the rivers of Droyna and Tanais, Greece, and Hungary, and Wallachia onely excepted. Indeed the regions of Servia, Bosnia, Bulgaria, Raschia, Moldavia, Russia and Moscovia, namely all the Nations of the Easterne parts, which celebrate their divine service after the Greeke ceremony, and professe Ecclesiasticall obedience to the Patriarch of Constantinople write in a diverse sort of Character from that of the Dalmatians, Cro-
atians

Gesner. in mi-
thrid in Ling.
Illyrica.
Boccha in Ap-
pend. de dia-
lect. in Illyrica.

arians, Istrians, Polonians, Bohemians, Silefians, and other Nations toward the West (both which sort of characters are to be seene in *Postels* booke of the Orientall languages) of which, this last is called the *Dalmatian* or *Illyrian* character, and was of **Ieromes* devising, that other bearing for the most part much resemblance with the *Greeke* is termed the *Servian* character, and was of **Cyrils* invention: for which cause, as *Roccha* hath remembred, they terme the language written in that character **Chiurilizza*. But yet notwithstanding the difference of characters in the writing of these Nations, they speake all of them (the difference of dialect excepted) the same language.

* *Postell. de ling. Dalmat. Rocch. in Biblioth. Vatican. pagin. 161, & ali.*
 * *Roccha. lib. citato pag. 168.*
 * *Id. pag. 171.*

But yet is not the *Slavonike* tongue (to answer your question) for all this large extent, the vulgar language of the *Turkish* Empire. For of the *Turks* dominion onely *Epirus*, the West part of *Macedon*, *Bosnia*, *Servia*, *Bulgaria*, *Rascia*, and part of *Thrace*, and that he hath in *Dalmatia* and *Croacia* (beside the *Mengrilli* in *Asia*) speake vulgarly the *Slavonian* tongue. But no where for the more precise limitation, neither in *Asia* nor in *Europe*, is that language spoken more Southward, than the North Parallell of 40. degrees: some part of *Epirus* onely excepted: I meane it is not spoken as the vulgar language of any Nation more Southward. For else, being acceptable and usuall, as it is in the Great *Turkes* *Serrail* at *Constantinople*, and familiar with most of the *Turkish* souldiers, by reason of their garisons and other great imployment in those parts toward the confines of Christian Princes, all which parts as

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

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

suc-

Michov. l. 1. de
Sarmatia. cap.

15.

Rocch de
dialect. in
Ling.
Turcica.

successively the seats of the *Ottoman Sultans*; namely *Iconium* (now *Cogna*) in *Lycæonia*, then *Prusa* in *Bithynia*, thirdly, *Adrianople* in *Thrace*; and lastly, *Constantinople*, are yet knowne to retaine their old native language, the *Greeke* tongue: Although the *Turkish* tongue also be common in them all, as it is likewise in all other *Greeke* Cities both of *Greece* and *Asia*.

But in the East part of *Cilicia* beyond the river *Pyramus*, as in all *Syria*, also, and *Mesopotamia* and *Palestina*, and *Arabia* and *Egypt*, and thence Westward in all that long tract of *Africke*, that extendeth from *Egypt* to the Strait of *Gibraltar*, I say in all that lieth betwixt the Mountaine *Atlas*, and the mediterrane sea (now termed *Barbary*) excepting *Marocco*, and here and there some scattered remnants of the old *Africans* in the Inland parts, the *Arabique* tongue is become the vulgar language, although somewhat corrupted, and varied in dialect, as among so many severall Nations it is unpossibile but it should be. And although I be farre from *their opinion, which write (too overflashingly) that the *Arabian* tongue is in use in two third parts of the inhabited world, or in more, yet I finde that it extendeth very farre, and especially where the religion of *Mahumet* is professed. For which cause (over and besides the parts above mentioned, in which it is (as I sayd) become the native language) in all the Northerne part of the *Turkish* Empire also, I mean that part that lieth on the North side of the mediterrane sea, as likewise among the *Mahumetan Tartars*, it

* Postell. in præfat. Grammat. Arabic. Ludovic. Reg. l. 8, de Vicissitud. Rer. ad finem.

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

is thought not the vulgar tongue, yet familiar with very many, both because all their religion is written in that language, and for that * every boy that goeth to schoole, is taught it, as in our schooles they are taught *Latine* and *Greeke*: Inſomuch, that all the *Turkes* write their owne language in *Arabique* characters. So that you ſee the common languages of the *Turkiſh* Empire, to be the *Slavoniſh*, the *Greeke*, the *Turkiſh* and *Arabique* tongues, ſerving ſeverally for the parts that I mentioned before.

* Maſſas in præfat. Gram. mat. Syria. Sixt Senen. Biblioth. Sanctæ, l. 4, in voce. Thargum. Caain. in præfat. Inſtitut. Syria. Ar. Montan. de ratione Mazzoreth in Appar. ad Bibli. Reg. Fabrit. in præfat. ad Lexic. Syrochaldæicum. Genebrard. l. 2 Chronog. ad An. 3690. Bellarmin. l. 2, de verbo Dei. ca. 4, & 15, &c. Poſſevin. Ap. parat. ſacr. in Dictione. Biblia.

Of the Syriaque and Hebrew tongue.

CHAP. IX.



HE *Syriaque* tongue is certainly * thought to have had beginning, in the time of the captivity of the *Jewes* in *Babylon*, while they were mingled among the *Chaldeans*. In which long révolution of ſeventy yeeres, the vulgar ſort of the *Jewes* forgot their owne language, and began to ſpeake the *Chaldee*: But yet pronouncing it amiſſe, and framing it ſomewhat to their owne Countrey faſhion, in notation of pointts, affixes, conjugations, and ſome other properties of their ancient ſpeech, it became a mixt language of *Hebrew* and *Chaldee*: a great part of *Chaldee* for the ſubſtance of the words, but more *Hebrew* for the faſhion, and ſo degenerating much from both: The old and right *Hebrew*, remain,

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

But yet certaine it is, both for the great difference of the words themselves, which are in the *Syriacque* tongue for the most part *Chaldee*, and for the diversity of those adherents of words, which they call *præfixa*, and *suffixa*, as also, for the differing sound of some vowels, and sundry other considerations: Certaine it is I say, that the unlearned *Jewes*, whose vulgar speech the *Syriacque* then was, could not understand their מדרש , and מדרש , that their lectures of *Moses*: and the Prophets, used in their synagogues in the *Hebren* tongue. And that seemeth to have beene the original reason, both of the publique speeches, and declarations of learned men to the people, usuall in their synagogues on the *Sabbaoths*, after the readings of the Law, and of the Prophets, whereof in the *new Testament Act. 13. 1. we finde some mention, and also, of the translations of *Ionathan*, and *Onkelos*, and others made in-

to their vulgar language, for that the difference betwixt the *Hebrew*, and the *Chaldee* was so great, that the tongue of the one Nation could not be understood by the other. First, the tongues themselves, which yet remaine with us, may be evident demonstrations, of which we see that one may bee skilfull in the *Hebrew*, and yet not understand the *Chaldee*, and therefore neyther could they, whose speech the *Chaldee* then was (although, much degenerated) understand the *Hebrew*. Secondly, wee find, that when * *Ezra* at the returne from the captivity, read the booke of the law before the people, others were faine to interpret that which was read unto them. And Thirdly, the answer made to *Rab. Shabek*, by the officers of *K. Hezekiah*, may put it out of question: willing him * to speake unto them in the *Chaldee* tongue, that the common people of *Ierusalem* (in whose hearing it was) might not understand what was spoken. But yet it might be, that as at this day the Iewes use to do, so also in Christs time of conversing on the Earth, they might also read the *Chaldee Targamin* (and certainly some * learned men affirme they did so) together with the *Hebrew* lectures of *Moses*, and the Prophets, for certaine it is, that *Jonathan Ben Vziel*, had before the birth of our Saviour translated, not the Prophets onely into *Chaldee*, for it is his Paraphrase that we have at this day on the Prophets) and the language which wee now call the *Syriac*, was but the *Iewes Chaldee*, although in the after times, by the mixture of *Greece*, and manie other forraine wordes it became somewhat

* *Nehem. ca. 8.*
v. 7, 8, 9.

* *Reg. l. 2, cap.*
18, v. 26.

* *Iunius in*
Bellarmin. Cont.
1, l. 2, c. 15 §. 11

what changed, from what in the times afore, and about our Saviours incarnation it had beene) but the *Pentatuch* also: at least, if that be true, which *Sixtus Senensis* hath recorded, namely, that such is the tradition among the *Iewes*, and which *Galatine* writeth, that himsele hath scene that tran-

for of that part of the *Chaldee* Paraphrase, which we have in the *Complutense*, & *K. Philips* Bibles, on the Bookes of *Moses*, *Onkelos* is the author: of that on *Iosuah*, the *Iudges*, the bookes of the *Kings*, and of the *Prophets*, *Ionathan*. Of that on *Ruth*, *Hester*, *Iob*, the *Psalmes*, & the bookes of *Salomon*, *R. Ioseph Cæcus*.

flation of *Ionathans*, beside that of *Onkelos*, the beginning of both which hee setteth downe; differing one from another, in the first wordes. Which (namely touching the publique reading of the *Chaldee Targamin*, eyther together with the *Hebree* text, or in stead of it) I may as well conceive to bee true, as that the foraine * *Iewes*, dwelling in *Alexandria*, and other parts of *Egypt*, in *Asia* also, and other *Greeke* Provinces abroad, used publicely in stead of the *Hebree*, which now they understood not, the *Septuagints Greeke* translation, as is evident in *Tertulian*: And of some others of

Sixt. Senensis Biblioth. Sanct. l. 4. in diction. Syra editio. Galatin. de Arcan. Catholicæ Verit. l. 1. c. 3. * Vid. Salmeron. De Canon. scriptura. Prolegom. 3. in Tomo. 1. & de interpretat. Septuagint. Prolog. 5.

Tertul. in Apologetico cap. 19.

* Novell 146. * Acts 6. 1. & 9. 2. 9. & 11. 20. Scalig in Chron. Euseb. ad Annum 1734. & Iun. contra Bellarm. Controv. 1. l. 2. c. 15. § 121. & Druf. Præfation. l. 5. Annot. ad Act.

them in the Constitutions of * *Iustinian*. Which *Iewes*, for that very cause, are sundry times in the * *Acts* of the *Apostles*, termed *Embraisai*. For by that name, in the judgement of learned men the naturall *Grecians* are not meant, which are alwaies named *Embrais*, not *Embraisai*. But the *Iewes* dispersed a-

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

And here shall be the period of my first Enquiry, touching languages, and beginning of the second, concerning the sorts of Religions, abroad in the world. In discoursing whereof you must be content, to accept of moderne Authors, because I am to intreat of moderne matters: And, if I hap to step awry, where I see no path, and can discern but few steps afore me, you must pardon it. And yet this one thing I will promise you, that if eyther they that should direct me, mislead me not, or (where my reason suspects, that my guides wander, and I am mislead) if my circumspect observing, or diligent inquiring, may preserve me from error, I will not depart a haire from the way of truth.

Of the sundry parts of the World inhabited by Christians.

CHAP. X.



ALL *Europe* is possessed by *Christians*, except the utmost corners of it, toward the East, and the North for the small company of *Mahumetans*, inhabiting their * peculiar villages about *Wilna* in *Litunia*, or the scattered

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

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

Bocm. de mo-
rib. gent. l. 3,
c. 7.
Borer. Relat.
Par. 3. l. 1.
Ziegler, in
Schondia, ede
Lapponia. Da-
mian. Goas
Tract. de Lape-
piis.
Michou. l. 2, de
Sarmatia c. 5,
Münster. Cos-
mog. l. 4, c. 37,
Borer. Relati-
on pa. 1. l. c.
de Bœthnia.

in this dominion of the *Turks* in *Europe*, such is notwithstanding the mixture of *Mahumetans* with *Christians*, that the *Christians* * make two third parts at least, of the *Inhabitants*: for the *Turke*, so that *Christians* pay him his yeerely tribute (which is one fourth part of their Increase, and a *Sultany* for every poll, and speake nothing against the religion, and sect of *Mahumet*, permitteth them the liberty of their religion; And even in *Greece* it selfe, although more dissolute then any region of *Europe* subject to the *Turke*, as having beene anciently more wasted with intestine discord, and longest groaned under the *Turks* oppression) there remaine yet neverthelesse in **Constantinople*, the very seate of the *Turkish* Empire, above 20 Churches of *Christians*, and in the Cities of *Salonichi* (*Theffalonica*) above 30 (wheras in this later the *Mahumetans* have but 3) beside very many Churches abroad in the Province under suffragan Bishops of whom the *Metropolitane* of *Salonichi*, hath no lesse then 10, belonging to his jurisdiction, as there is also recorded yet to remaine under the *Metropolitans* of *Philippi*, 150 Churches: of *Athens*, as many: Of *Corinth*, 100, together with sundry suffragan Bishops under each of them.

But in *Afrique*, all the Regions in a manner, that *Christian* religion hath gained from *Idolatri*, *Mahumetanism* hath regained from *Christianity*; In so much, that not onely the North part of *Afrique* lying along the *Mediterrane* sea, namely, betwixt it, and the Mountaine *Atlas*, even from *Spaine* to *Egypt*, where *Christianity* sometime exceedingly flourished,

* Boter. Relat.
P. 2. l. 4. nel.
Relation. d. l.
gran. Turco.
Georgevitz.
de afflictione
Christi n. sub
Turca. l. 1. ca.
de Tribulis.

* Chitraz de
statu Ecclesi-
ar non longè
abiniuo.

Gerlach in
epist. ad Cruf.
Turcogreca,
l. pag.

Concil. Gar.
thag. 4. & com-
ed. Africanus
seu Carthag. 6.

flourished, as there we read Synodes of above 200 Bishops to have beene gathered, and * 300 Catho- * Martin, Po-
 lique Bishops to have beene there expelled, by Gen- lon. Supput.
 sericus K. of the *Wandales*: and in some one Pro- an. 475.
 vince alone, * *Zengitana* by name, (it is that where. * Victor. l. 1.
 in *Carthage* stood) to have beene 164 Bishops un- de persecut.
 der one *Metropolitan*: Not onely that North part Vandalec.
 of *Afrique*, I say, is at this present utterly voyd of
 Christians, excepting a few Townes belonging
 to the King of *Spaine*, of which onely *Septa*, and
Tanger are Episcopall cities) but even in all the vast
 continent of *Aphrique*, being about thrice as large
 as *Europe*, there is not any region entirely possessed
 by Christians, but the Kingdome of *Habaſſia*,
 no nor yet, (which is more lamentable) any other,
 where Christians are mingled, eyther with *Ma-
 humetans*, but onely *Egypt*: or wherewith Idolaters,
 but the Kingdomes of * *Coogo*, and *Angola*, which
 two about 120 yeeres agoe (*An. 1491*) began * Pigafet. hist.
 first to receive the Christianity: All the rest of Regin. Con-
Afrique, being entirely governed, and possessed by genl. l. 2. c. 2.
 Pagans, or Mahumetans. To Which, if I should
 adde, those few places in *Afrique*, afore mentioned,
 neere the Strait of *Gibraltar*, which the K. of *Por-
 tugall*, and *Castile*, have conquered from the *Mores*,
 with the other few dispersed fortresses, which the
Portugalles hold in other places on the coast of *A-
 frique* (altogether even betwixt *Spaine*, and *India* are
 but 11 or 12) I know not where to finde, even a-
 mong all the native Inhabitants of *Aphrique*, any
 Christians more. For, as for the large region of
Nubia, which had from the Apostles time, (as is

thought) professed the Christian sayth, it hath againe above 100 yeeres since, forsaken it, and embraced in stead of it, partly *Mahumetanisme*, and partly Idolatry, and that by the most miserable occasion that might befall, namely famine of the word of God through lacke of Ministers: for as *Alvarez* hath recorded, at his being in the K. of *Habassia* his Court, there were Embassadours out of *Nubia*, to entreat him for a supply of Ministers, to instruct their Nation, and repayre Christianity gone to ruine among them: but were rejected.

Alvarez Hist. Aethiopic. c. 137.

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

* Boter. Relat. pa. 1. l. 3, cap. de 1, popoli del Egitto. Thom. a Ies. de Convers gent. l. 7, par. 1. c. 5,

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

* Horat. Mala. guz. nel discorso de 1, cinque massimi Signori.

West

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

Boter. loco proximitato,

Sommar. de regni Oriental. apud Ramos, vol. 1, pag. 324.

And as touching the West limits of *Habassia*, I cannot finde by any certaine history or relation (unskilfull men may rumour what they will, and I know also that the common Charts represent it otherwise) I cannot finde I say, that it stretcheth beyond the river *Nilus*, so far commeth it short of the west Ocean. For it is knowne, that all the west banke of *Nilus*, from the river of *Zaire* to the confines of *Nubia*, is possessed by the *Anzich*, being an idolatrous, and man-eating nation, and subject to a great Prince of their owne, then thus it is with the bredth of the Empire of *Habassia*, betwixt East & West: And now to speake of the length of it lying North and South, neyther doth it approach Northward on *Nilus* side, further than the South end of the Ile of *Meroe*, (*Meroe* it selfe is inhabited by Mahumetans, and the deadly enemies of the King of *Habassia*) nor on the Sea side farther than about the port

Boter. Relat. p. 1, lib. 3, cap. Loango. Anzichi.

of

of *Suachem*. And toward the South, although the bounds of that kingdome, be not perfectly knowne, yet that it approacheth nothing neere the circle of *Capricorne*, as hath bin ſuppoſed, is moſt manifeſt, becauſe the great Kingdomes of *Moenhemage*, and *Benomotapa*, and ſome others, are ſituate betwixt *Habaſſia*, & that circle. But as neere as I am able to conjecture, having made the beſt ſearch that I can, in the itineraries, and relations, that are extant of thoſe parts, the South limit of that Empire, paſſeth not the ſouth parallel of ſix or ſeven degrees at the moſt, where it confineth with *Moenhemage*. So that to make reſpective eſtimate of the largeneſſe of that dominion, by comparing it with our knowne regions of *Europe*. It ſeemeth equall to *Germany*, and *France*, and *Spaine*, and *Italy* layd together: Equall I ſay in dimension of ground, but nothing neere equall in habitation or multitude of people, which the diſtemperature of that climate, and the dry barrenneſſe of the ground, in many regions of it, will not allow. For which cauſe the torride parts of *Aſiique*, are by *Piſo* in *Strabo* reſembled to a Libbards ſkin, the diſtance of whoſe ſpots, repreſent the diſperſeneſſe of habitations or townes in *Aſrique*. But if I ſhould abſolutely ſet downe the circuit of that whole dominion, I eſteeme the limitation of *Pigaſetta*, neere about the truth, namely, that it hath in circumference 4000. miles (about 1300. in length, and about 600. in breadth:) being incloſed with *Mahumetans* on the North, and Eaſt, and with *Idolaters*, on the Weſt, and South.

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

Strab. l. 2.

Pigaſett. de
Regin Cong.
l. 2. c. 10.

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

*Paul. Venet.
1.3, c. 38.

Even such is the state of Christians in the firme land, and the adjacent Iles of *Afrique*. And it is not much better in *Asia*, for excepting first the Empire of *Russia*, (and yet of it, a great part is idolatrous, namely the region betweene the rivers of *Pechora*, and *Ob*, and some part of *Permia*) secondly, the regions of *Circassia*, & *Mengrelia*, lying along *Mæotis*, and the Euxine sea, from *Tanais* Eastward as farre as the river *Phasis*. Thirdly, the Province of *Georgia*, and fourthly the mountaine *Libanus* in *Syria*, (and yet the last of these is of the *Turks* dominion) excepting these few I say, there is not any region in all *Asia*, where Christians live severall, without mixture, eyther of *Mahumetans*, or of Pagans, for although *Vitriacus*, a man well experienced in some

Jacob. a Vitri-
aco. Hist. Ori-
ent. c. 77.

parts of the orient, (as being Bishop of *Acon*, and the Popes Legat in the East, at what time *Palestina*, and *Syria* were in the hands of Christians) hath left registred, that the Christians of the Easterly parts of *Asia*, exceeded in multitude the Christians of the *Greeke*, and *Latine* Churches: yet in his time (for he writ almost 400. yeeres agoe) Christianity began to decline, and since his time, it hath proceeded infinitely to decay, in all those parts of *Asia*:

first, by the inundation of the Idolatrous *Tartars*, who subdued all those regions, and after by the entertayning of *Mahumetanism* in many of them. The time was indeed, (and but about 400. yeeres agoe) when the King of *Tenduc*, whom the histories of those times name *Presbyter Iohannes*, a Christian but a *Nestorian* Prince, ruled farre and wide, in the Northeast part of *Asia*: as having under his dominion, beside *Tenduc* which was his owne native, and peculiar Kingdome, all the neyghbouring Provinces, which were at that time for a great part, Christian: but after that his Empire was brought to ruine, and he subdued by *Chingis* a rebell of his owne dominion (and the first founder of the *Tartarian* Empire) which happened about the yeere 1190. the state of Christian Religion became in short time strangely altered in those parts, for I find in *Marcus Paulus*, who lived within 50. yeeres after *Vitriacus*, and was a man of more experience in those parts then he, as having spent, 17. yeeres together in *Tartary*, partly in the Emperours Court, and partly in travelling over those Regions, about the Emperours affaires, that except the Province of *Tenduc*, which as I sayd was the Kingdome of *Presbyter Iohns* residence (for it was the Prince of that Kingdome which is rightly, and usually, by the ancients historians named *Presbyter* For *Scaligers* imagination, that it was the King of the *Habassines*, that enlarged his dominion so far in the Northeast of *Asia*, till he was driven into *Afriqua*: by the *Tartars*, hath neither any foundation

*Paul. Venet.
l. 1, c. 8.

Scaliger de
Emendat. temp.
por. l. 7, annor.
in comput.
Aethiop.

dation at all in history, nor probability in reason. Namely that a King in *Afrigue* should subdue the most distant parts of all *Asia* from him, and there hold residence, all the regions betwixt belonging to other Princes. Moreover it is certainly knowne of *Presbyter Iohn* of *Asia*, that he was a Nestorian, whereas he of *Habaßia* was, and still is a Iacobite. Besides, it hath beene recorded from time to time, of the Christians of *Habaßia*, that they were circumcised, which of those of the East, was never reported by any, &c.

byter Iohn, howsoever the mistaking fantasies of many, have transported it out of *Asia* into *Afrigue* and by error bestowed it on the K. of *Habaßia*,) except that Province of *Tenduc* I say, whereof * *Marcus Paulus* confesseth the greater part, to have professed the Christian religion at his be-

* Paul. Venet
l. 1. c. 64.

ing in *Tartary*, the rest of the inhabitants, being partly *Mahumetans*, and partly *Idolaters*: in all the other Provinces of those parts beside, that, he observes the Christians to be but few, as namely in the Kingdomes of * *Tanguth*, of * *Chinchintales*, of * *Succhuir*, of * *Caraiam*, of * *Cassar*, of * *Carcham*, of * *Ergimuli*, of * *Cerguth*, of * *Egrigais*, and in the other regions of *Tartary* mentioning no Christians at all Two Cities onely I finde in him excepted, the one was * *Cingiangisus* in *Mangi*, (that is *China*) where he noteth, that many Christians dwelt, and the other * *Quinsay*, in which latter yet, (although the greatest City in the world) he hath recorded to be found but one Church of Christians. But these

* Vitriac. hist.
Orient. c. 78.
Otho Phri-
singenf. l. 7, c.
23, & alii.
* L. 1. c. 45.
* L. 1. c. 47.
* L. 1. c. 48.
* L. 2. c. 39.
* L. 1. c. 38.
* L. 1. c. 40.
* L. 1. c. 62.
* L. 1. c. 63.
* L. 2. c. 61.
* L. 2. c. 64.

places excepted before mentioned. I can finde no certaine relation, neither in *Paul Venerus*, nor any other, of any Christians of the native inhabitants, in all the East of *Asia*, but Idolatry keepeth still her old possessions, and overspreadeth all.

But yet indeed, in the more Southerly parts of *Asia* (especially in those where Christianity was first planted, and had taken deepest roote) as *Natolia*, *Syria*, *Palestine*, *Chaldea*, *Assyria*, *Mesopotamia*, *Armenia*, *Media*, *Perjia*, the North part of *Arabia*, and the South of *India*, Christians are not onely to be found, but in certaine of those regions, as in *Natolia*, *Armenia*, *Syria*, *Mesopotamia*, somewhat thicke mingled with *Mahumetans*: as they are also in the South of *India* not farre from the promontory of *Comoriin*, in some reasonable number, in the Kingdome of *Contan*, of *Cranganor*, and of *Choromandeb*, but mingled with Idolaters. But yet, is not this mixture of Christians with them of other religions, in any part of *Asia*, after the proportion of their mixture in *Europe* (where I observed the Christians to make the prevailling number) but they are farre inferiour, to the multitude of the *Mahumetans*, and of the Idolaters, among whom they are mingled, and yet touching their number, decrease every day, in all the parts aforefayd, *India* onely excepted. Where since the *Portugals* held *Goa* (which they have erected into an Archbishopricke) and intertaind *Malabar*, and some other parts of *India*, what with commerce, and what with amity, the number of Christians is greatly multiplied, in sundry places of that region, but yet not so, as to
com-

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

Thus it is with Christians in the firme Land of *Asia*: but in the Ilands about *Asia*, Christianity is as yet but a tender plant: for although it hath made some entrance into the Iles called *Philippinas*, namely into 30 of them, for so many onely of 11000 termed by that name, are subject to the King of *Spaine*, *Th. Ies. de Conu. gent. l. 1. c. 1.* by the industry of the *Castilians*, as also by the preaching of the *Portugals*, into *Ormuz* in the Bay of *Persia*, and into *Ceilan* in the sea of *India*, and some few other of the infinite multitude of Ilands, dispersed in that Easterne sea, yet hath it hitherto found in all those places, rather some faire beginning, then any great proceeding. Onely in *Iaponia* Christianity hath obtained (notwithstanding many hindrances, and oppositions) more prosperous successe. Inso-much that many yeeres since, there were recorded to have beene by estimation, about 20000 Christians in *Iaponia*.

*Plat. de Bono
Stat. Religioſi
l. 2, c. 30;

Lastly, in *America*, there be foure large regions, and those of the most fruitfull, and populous part of it, possessed, and governed by the *Spaniards*, that is *Nucua Espana*, *Castilla del Oro* (otherwise termed *Nurbo Reino*) *Peru*, and part of *Brasile*, the first three, by the *Castilians*, and the fourth by the *Portugals*, all which together, may by estimation, make a region as large as *Europe*. In which, as also in the Ilands, specially in the greater Ilands of *Hispaniola*, *Cuba*, *Iamaica*, and *Puertorico*, the Christi-

* A mand. Zirc. in Chron. An. 1519.
 * Surius in Chron. ad. An. Christ. 1568.

religion is so largely spread, that * one hath presumed, to equall in a manner, the Christians of *America*, to those of the *Latine Church* in *Europe*: And * another, hath left recorded, that within a few yeeres after the entrance of the Gospell among them, there were no lesse then seven Millions, or as others reported fourteene Millions, that in the sacrament of baptisme had given their names to Christ. But especially in the kingdome of *Mexico* (or *Nueva Espanna*) Christian religion obtained that plentifull, and prosperous successe, that we finde recorded of sundry of the Preachers, employed about the conversion of that people; that they baptised each of them, above 100000, and that in few yeeres: Insomuch that (as is storied by *Surius*) It is to be found among the records of *Charles* the first, that some old Priest hath baptised 700000. another 300000, and certaine others very great multitudes, But yet what manner of Christians many of those profelytes were, I am loth to remember, or report (and it may be by this time, they are better affected, and instructed then they were) for certainly, *Oviedo*, and *Benzo*, men that had long lived, and were well experienced in those parts, have left recorded, the first of * *Cuba*, that there was scarce any one, or but very few, that willingly became Christians, and both *Oviedo* of them, and *Benzo* of the Christians of *Nueva Espanna*, that they had nothing almost belonging to Christianity, but onely the bare name of Christians, being so utterly mindelesse, and carelesse of Christian religion that they remembered not any thing of the covenant,

Vid. epist. Petri Gaudensii in Comment.

Sedulii aduicam. S. Francisci. pa. 229.

&

Epist. Martin. a Valentia. l. bid. pag. 232.

&

Epist. Episcopi Mexicani, pag. 235.

* *Ovied.* Histor. Ind. Occidental. l. 17, c. 4.

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

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

Of the parts of the world possessed by Mahumetans.

CHAP. XI.

HAving declared the amplitude of Christianity, I will proceede to shew the state of other religions in the world, & witball, what parts of it, the professors of those religions doe severally inhabite, and lastly, what proportion they may have each to other, and all of them to Christians. To endeavour therefore your satisfaction in this behalfe. There are foure sorts or sects of Religion, observed in the sundry regions of the World. Namely, Idolatry, *Mahumetanisme*, *Judaisme*, and Christianity. Of Christians I have already spoken: now therefore I will relate for your better

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

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

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

Mathia Michou. de Sar-
mat. l. 2, c. 3,

ing altogether about 7000 miles (that is, by some
 excessse more then halfe the circumference of *A-*
frique.) the professors of *Mahumeds* religion, have
 both possession and dominion, together with the * Paul. Ven l.
 * maritime parts, of the great Ile of *Madagascar*, ^{3, c. 39.} Linichot, l. 1,
 and many other Ilands along the coast of *Afrique*. c. 3,

And yet even beyond *Mozambique* also, as far as to
 the *Cape das Corrientes* (it is under the circle of *Ca-*
pricorne) although they have there no rule, yet they
 are found mingled with idolaters. But yet never-
 thelesse, observed it is, that along the East shore of
Afrique, namely from *Suachem* to *Mozambique* (be-
 ing towards 3000 miles of the mentioned coast)
Mahumetans possesse onely the margent of the land
 or the sea shore, and have gotten but little footing
 in the inland parts, except in the kingdomes of *Dan-*
gali and *Adel*, confining together, the first within
 and the second without the strait of *Babel Mandel*,
 which yet are but small Provinces. And this also (to
 extenuate their number) is also true, that from the
 kingdome of *Adel*, and *Cape Guardafu*, to *Mosam-*
bique, there is found among the *Mahumetans*, some
 mixture of idolaters, although the dominion be
 onely in the *Mahumetans* hands.

But yet on the North, and West parts of *A-*
frique, it is farre otherwise, and farre worse:
Mahumetanisme having overspread all the maine
 Land of *Afrique*, betweene the *Mediterrane* sea
 and the great river *Neger*: and along the course of
Nilus, as farre as the Ile of *Meroe*, which lieth
 also about the same parallel with the river *Ne-*
ger, and is possessed by *Mahumetans*. And yet,

M

beyond

* Leo Afric. l. 1, c. de Religion, Afror,
 beyond *Neger* also, it hath invaded, and obtained all the Kingdomes of the *Nigerites* that border on that river. So that all *Barbary*, and *Biled-elgerid*, and *Libya deserta*, and the region of *Negroes*, are become of that religion. Excepting first some maritime parts toward the *Atlantique* sea, namely from *C. Blanco* southward, which are inhabited by Gentiles. Secondly, the Kingdome of *Borno*, and some part of *Nubia*: And thirdly, certaine scattered multitudes of the old *African* progeny, that still retain their ancient *Gentilisme*, and are found in divers places here, and there in the mountaines, and wilder parts of *Barbary*, of *Biled-elgerid*, and of *Libya*. These I say, being excepted, all *Afrique* beside, from the *Mediterrane* sea, somewhat more Southward than the river *Neger*, is overspred with the *Mahometans*: which (adding these before mentioned, along the East coast of *Ethiopia*) may by estimation, take up foure nine parts of *Afrique*.

And yet in *Asia*, *Mahometanisme*, is farther spred, being embraced, and maintained chiefly, by foure mighty Nations, namely, the *Arabians*, *Persians*, *Turkes*, & *Tartars*. *Arabia* was indeed the nest, that bred, and fostered that uncleane bird, and had it bin the cage also for ever to inclose it, it had bin but too much space, and liberty, for *Arabia* is in circuit above 4000. miles, and except a small mixture of Christians in *Eltor*, a port towne toward the inmost angle of the bay of *Arabia*, and *Petra*, (*Krac* now it is called) a midland towne, and two Monasteries about the Hill of *Sinai*, all is possessed with *Mahometans*. But from *Arabia* that payson hath

hath in such sort dispersed it selfe through the veines of *Asia*, that neere the one halfe, is at this day corrupted by it. For although it hath hitherto attained to the North coast of *Asia*, which is partly inhabited by Christians, namely, from the river of *Dryna* to *Pechora*, and partly by idolaters, from *Pechora* to the East Ocean: nor yet to the East coast, which from the most Northerly part of *Tartary*, to the most Southerly part of *India*, * (except some few places in the Kingdome of *Siam*) Idolaters in like sort generally obtaine: yet neverthelesse, it is as I sayd, namely, that a very great part of *Asia*, is infected with that pestilence. For first, all the Southerly coast of *Asia* from the Bay of *Arabia* to the river of *Indus*, is possessed by *Mahumetans*: and if we proceed further along that shore, even beyond the river of *Indus* also, the great Kingdomes of *Cambaia*, and *Bengala*, for a great part of them, and about one fourth part of the Inhabitants of *Malabar*, are observed to be *Mahumetans*. And secondly, to consider the Inland parts: all from the Westerly bounds of *Asia*, namely the river *Tanais*, with the *Euxine*, *Aegean*, and *Mediterrane* seas, as farre Eastward, as the mountaine *Imaus*, (which is more than halfe the length of *Asia*) is possessed by them: Except, first the * *Kirgessi* neere *Imaus*, who are idolaters: and secondly, the mixture of Christians among them, who yet have very small proportion for their multitude) to *Mahumetans*, in any province, of all the mentioned vast circuit, for howsoever *Burchardus* about 320. yeeres agoe, hath left

* Boter. Rel.
P. 3. l. 2, cap.
de Mahomoe
can.

* Gurguin.
deser. Tartar.
in Kygesto-
rum Horda.

recorded of those parts of *Asia*, that there were to be found in them 30 Christians for one *Mahumetan*. *Descr. ter. sanct. p. 2, c. 2. ff. 9.* yet certainly, that in these present times the excessive of multitude is growne great on the *Mahumetans* side in respect of Christians, the experience of many putteth out of question. And, if we shall proceed yet farther Eastward, in the inland parts of *Asia*, and passe in our speculation, beyond the mountaine *Imaus*, even there also sundry provinces are observed, as **Peim, Cotam, Lop*, where *Mahumetans* are the maine and sole inhabitants, and many more, as **Cassar, Carcham, Chinchintilus, Tanguth, Ergimul Cergath, Tenduc, &c.* where they are mingled among idolaters, which may for a great part, countervaille those regions of *Asia*, which Christians, and Idolaters take up on this side that mountaine. So that, in my estimation, having about these poynts conferred History with Geography in the most circumspect, and considerate manner, that I was able, about nine parts of 10. of *Asia*, are possessed by *Mahumetans*.

Thus then is *Mahumetanisme* spread over the one halfe almost of the firme land of *Asia*. And yet moreover in the Ilands also that are about *Asia*, that religion hath found large intertainment. For not onely a good part of the small **Iles of Maldivia*, namely those of them that are inhabited, (for they are above 7000. in all, and most without habitation) are possessed with *Mahumetans*, but moreover, all the ports of the Ile of *Ceilan*, (except *Celombo* which the *Portugals* have) the Sea coasts of *Sumatra*, the ports of *Java*, with the Ile of *Sunda*,
the

* Paul. Venet.
It. c. 41, 42, 43.
* Id. l. 1, ca. 38,
40, 47, 62, 63,
64, &c.

* Nicol. de
conci. Viag.
nelle Indie.
Barbol. ap. Ramos.
Vol. 1. de
Viaggi p. 313,
318, 319.
Boter. Relat.
3. l. 2. de Ma-
humetani.

the ports of *Banda*, of *Borneo*, and *Gilolo*, with some of the Ilands *Malucoi*, are in the hands of *Mahometans*.

Of the great spreading and enlargement of which religion, if the causes were demanded of me, I should make answer, that beside the justice of Almighty God, punishing by that violent, and wicked sect, the sins of Christians (for we see that by the conquest of the *Arabians*, and *Turks*, it hath chiefly seized on those regions, where Christianity in ancient time most flourished, both in *Afrique* and *Asia*, and partly in *Europe*) one cause I say, of the large spreading of their Religion, is the large spreading of their victories. For it hath ever beene the condition of the conquered, to follow for the most part the religion of the conquerors. A second, their peremptory restraint, (even on the paine of death) of all disputation touching their religion, and calling any poynt of it into question. A third, their suppression of the study of Philosophy, by the light whereof, the grossenes, and vanity of many parts of their religion might be discovered, which is inhibited to be taught in their universities, and so hath beene, about these 400 yeeres, whereas till then, it greatly flourished among them, in *Cordoua*, in *Fess*, in *Maroccho*, in *Bagded*, and other Cities. And yet, as *Bellonius*, and others write, the *Turks* fall now againe, to those studies afresh. A fourth cause may well be assigned, the sensuall liberty allowed by it, namely, to have many wives, & the like promise of sensuall pleasures, to succeed after this life (to the religious observers of it,) in

* Bellon. ob-
ser. l. 3. c. 30.
Georgenitz.
l. 2. de Ritib.
Turcar. cap.
de Scholis.

Paradise, wherewith men for the greatest part, as being of things wherewith their sense is affected, and whereof they have had certaine experience, are more allured, and perswaded, than with promises of spirituall delights, presented onely to their hopes, and for which, present and sensible pleasures must in the meane time be forsaken;

Of the sundry regions of the World inhabited by Idolaters.

CHAP. XII.



Now touching Idolaters, they possesse in *Europe*, a region as I before observed, about 900. miles in circuit, (although the ordinary Geographickal charts represent it, (but falsely) more than twice so large, containing *Lappia*, *Corelia*, *Biarmia*, *Scricfinia*, and the North part of *Fincmarch*. All which together, may by estimation make about one sixtieth part of *Europe*, or a little more, more I meane in magnitude rather than in multitude, for it is indeed a little greater than so. Beside which Provinces, there are also to be found in divers places of * *Lutuania*, and *Samagotia*, some scattered remnants of Idolaters.

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

* Beem. de Moribgent. l.

3, 6. 7.

Boter. Relat. p. 3, l. 1. c. Litunia

sterly poynt of *Afrique* (being about the North latitude of twenty degrees) even all the coast of *Afrique* Southward, to the cape of *Buona Esperanza*: And thence turning by the backe of *Afrique*, as farre as the cape of *Mozambique*, being (over against the middelt of *Madagascar*) in the South latitude of fiftene degrees: all this coast, I say, being not much lesse, than halfe the circumference of *Afrique*, is inhabited by Idolaters. Onely, on the East side from *Mozambique* to *Cape de Corrientes* (which is the South latitude of 24 degrees) they are mingled with *Mahumetans*: And on the West side, in the Kingdome of *Congo*, and the North part of *Angola*, with Christians: But yet in both these places of their mixture, idolaters are the greater multitude.

But now if we consider the inland Region of *Afrique*, all betweene the river *Nilus*, and the West sea of *Ethiopia*, from about the North parallell of ten degrees, to the South parallell of 6, or 7. degrees, but from that parallell of 6, or 7, degrees, even all *Ethiopia* Southward, on both the sides of *Nilus*, from the East sea of *Ethiopia*, to the West, even to the most Southerly point of all *Afrique*, the cape of *Buona Esperanza*, is possessed by idolaters: excepting onely some parts of *Congo*, and *Angola* afore mentioned, toward the West sea, inhabited by Christians, & the utmost shore of the East sea, from *Mozambique* Northward, which is replenished with *Mahumetans*: and yet, beside all the regions before mentioned, even all the Kingdome of *Borno*, and a great part of *Nubia* is possessed by them, to

speake

* Leo Afric.
1.7. de Borno
Regno.
* Alvarez. hist.
Aethiop. c. 30.

* Leo, Afric. l.
I, c. de vitiis
Afror.

speake nothing of the infinite multitudes of the * ancient *Africanes*, dispersed in sundry tracts of *Barbary*, of *Biled-elgerid*, and of *Libya deserta*, which still continue in their ancient paganism. So that (over and beside these last) very neere about halfe *Affrique*, is possessed by idolaters.

And yet in *Asia* idolaters abound more than in *Affrique*, even as *Asia* is larger then *Affrique* for the continent, and for the people, better inhabited, for of *Asia* also, very neere about the one halfe, or rather a little more is possessed by idolaters. For first if we consider the maritime parts, all from the river of *Pechora*, Eastward to the Ocean, and then turning downeward, to the most Southerly poynt of *India*, (and of all *Asia*) the cape of *Cincapura*, and from that poynt returning Westward, by the South coast, to the outlets of the river *Indus*, all that maritime tract I say, is intirely possessed by idolaters. Saving onely, that in the neeter part of *India*, betweene *Indus*, and *Ganges*, there is among them some mixture both of *Mahumetans*, and *Christians*: and in the further part, the City, and territory of *Malacca*, is held by *Portugals*, and some part of the sea coast of the Kingdome of *Siam*, by *Mores*. So that by this account, a good deale more than halfe the circumference of *Asia*, is possessed by Idolaters. And although in the inland parts their proportion be somewhat lesse, than in the Maritime, yet if we consider well, the whole dimension of *Asia*, we shall find by good estimation as before I sayd, that the one halfe, or rather a little more, is replenished with idolaters: for the better declaring

ring of which poynt, you may understand, that as *Strabo* and *Ptolomy* have observed, of the Mountaine *Taurus*, that beginning in the West parts of *Asia* (in the confines of *Lycia*, and *Pamphilia* over against the *Chelidonian Isles*) it runneth Eastward even to the Ocean, keeping betweene the parallels of 30. and 40. degrees, and so dividing the North part of *Asia* from the South. Even so must we observe of the Mountaine * *Imaus* that beginning on the shoare of the North Ocean, it runneth along through the middest of *Asia* to the South, keeping still about the same meridian, namely about the longitude of 130 degrees, and crossing (at right angles in a manner) the Mountaine *Taurus* divideth the East part of *Asia* from the west. *Imaus* therefore in this sort dividing *Asia* into two parts, not much unequall, divideth also in a manner betweene the idolaters and *Mahumetans* of *Asia*, for although the hither part of *Asia*, West of *Imaus*, and possessed of *Mahumetans*, take up more in the longitude of the earth, namely East and West: yet in the further part East of *Imaus*, spreadeth more in latitude, North & South, which may make some recompence toward that excessse. But, if withall we subtract those parts of the hither *Asia*, that are covered with the *Persian* and *Caspian* seas, beside large parts of the *Euxine* and *Mediterrane*, the further *Asia* (I thinke) will fully equall it. Now, although many *Mahumetans* be also found on the other side of *Imaus* toward the Northeast of *Asia*, both severall in sundry provinces, and otherwise mingled with idolaters or Christians, or with both, as before was part.

Strab. l. 2. Ptolem. in Tab. Orb. genera.

* Vid. Ptolem. in Tab. orbis. Univer. & Me-rabor. in Tab. generali Asiae.

ly observed, yet many more whole regions of Idolaters (to countervayle those *Mahumetans*) are found on this side *Imaus*, both toward the South, in the Kingdomes of the neerer *India*, and toward the North, betwixt *Imaus* & the river *Pechora*, all which coast of *Asia* is inhabited by idolaters, and lastly, in the middest betwixt both, the *Kergej*; and some other of their neighbour Nations. And not onely in the firme land of *Asia*, is Idolatry thus spread: but in those many thousand Ilands that lie dispersed in the vast Ocean, on the East and Southeast parts of *Asia*,* which over against *China*, are recorded upon the report of Marriners long practised in those seas, to be 7448. and about * *India*, to be 127000. And which might for their largeness, if they were all layd together, make a Continent as large as three foure parts of *Europe*. In those Ilands, I say Idolatry overspreadeth all, excepting onely those few, which I before observed, to be possessed by the *Spaniards*, and by the *Arabians*.

Finally, of all other parts of the Earth yet discovered, Idolatry spreadeth farthest in *America*, which being but little lesse, than the Easterne continent (that we tearme the old world) is at least sixe parts of seven inhabited with heathenish and idolatrous people. For except the regions above mentioned, possessed namely by the *Portugals* and *Castilians* (and yet the inner, and wilder tracts even of those, remaine still, for a great part, in their ancient paganisme) and many notwithstanding their baptism, withall worship Idols together with some later Converts made in the region about & above the

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

Th. a. l. c. de
con. gent. l. 1,
c. 2.

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

And thus have I declared the three principall sects as touching Religion, that are at this present found in the severall parts of the World, with their particular regions. But beside these observed, there are two or three irregular Nations, being for their Religion mingled as it were, of some of the former sects. As first, in *Asia*, the *Cardi*, inhabiting in the mountaynous Country above *Mozal*, betweene *Armenia*, and *Mesopotamia*. Secondly, the *Drusi*, dwelling in *Syria*, about the skirts of *Libanus*, the Religion of both which Nations, (such as it is) partaketh somewhat, both of *Mahumetanisme*, & Christianity. And thirdly, the *Morduities* in *Europe*, possessing the middle confines betwixt the *Precopite Tartars*, and the *Muscovites*, that are in a manner as touching their Religion, mingled of all three sects:

for they are both baptised like Christians,

and circumcised like *Mahumetans*,

and withall worship

Idols.

* *

Of the Jewes dispersed in severall parts of the world.

CHAP. XIII.

Now, will I intreat a little, of the Professors of the fourth sort and sect of religion, that is found in the world, namely of *Judaisme*, for although the *Jewes* have not for their mansion, any peculiar Countrey, but are dispersed abroad among forraine Nations, for their ancient Idolatries and their later unthankfulness, in rejecting their Saviour the Sonne of God: So that even in *Ierusalem*, there be not to be found at this time, an hundred households of *Jewes*: (Onely of all the townes of *Palestina*, *Tiberias* (which *Anurath* the great *Turke* gave to *Alvarez Mendez* a *Jew*) and *Staffilerto*, are somewhat peopled with them) Neyther have they at this present, for any thing that is certainly knowne, any other region in the world, severall to themselves: Yet, because there be some provinces, wherein they are observed specially to abound, as others also, whence they are excluded and banished, I will consider a little of their present condition.

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

Boter. Relat.
pa. 3. l. a. c. de
Giudei.

Countries of *France*, in the Jurisdiction of *Avignon* (the Popes state) some are remaying. Out of *Spain*, An. 1492 by *Ferdinand*, and shortly after out of *Portugall*, An. 1497 by *Emanuel*. Out of the Kingdome of *Naples* and *Sicily*, Anno 1539. by *Charles* the 5. In other regions of *Europe* they are found, and in some of them in great numbers as in *Germany*, *Boheme*, *Polonia*, *Lituania*, *Russia*, and part of *Italy*, specially *Venice* and *Rome*. In *Greece* also a great multitude, where in two Cities (beside all them of other places) *Constantinople* & *The Salonica* are esteemed to be about 160000 Jewes. As also they are to be found by plentifull numbers, in many parts of the *Turkes* dominion, both in *Asia*, and *Afrique*. And for *Asia*, specially in *Aleppo*, in *Tri-poli*, in *Damascus*, in *Rhodes*, and almost in every City of great trade & traffique in the *Turkish* Empire: as likewise in divers parts of the *Persian* government, in *Arabia* also, & lastly in *India* (namely about *Cranjanor*) and in some other more remote regions. And, to come to *Afrique*, they are not onely found in the cities of *Alexandria*, & *Caire* in *Egypt* but, as in many other regions and places of *Afrique*, so principally, in the cities of *Fess*, and *Tremisen*: & specially, in the Hilles of *Sensava*, and *Demen* in the Kingdome of *Maroccho*, many of which last, are by *Leo Africanus*, specially

* For of the Jewes, as is noted to be of that Sect, touching their religion; which the Jewes name Leo Afric. l. 2. c. 3, 6, & c. there be in these times * *Karrains*, and by the three sects. The first other Jewes of *Afrique*, which is the greatest of are reputed no better

than heretiques.

But yet, beside these, and such like dispersions of the *Jewish* Nation, that may be elsewhere in the world, there is a phantastic of many learned men, not unworthy some diligent consideration, that the *Tartars* of *Sy-thia*, who about the yeere 1200, or a little before, became first knowne abroad in the world by that name, and hold at this day a great part of *Asia*, in subjection; That

those *Tartars* I say, are of the * *Israelites* progeny: Namely of the tenne Tribes, which by *Salmanazar*, and some of his predecessors, were carried captive into *Assyria*. Which although it be, as I sayd, no other than a vaine and capricious phantastic, yet, hath it not onely found acceptance and entertainment, with sundry learned and understanding men; but reason and authority are produced, or pretended to establish it for a truth. For first, it is alledged that the word *Tartari*, or *Torari*, (for so indeed they are rightly called, as * learned men observe, and not *Tartari*) signifieth in the *Sy-riague* and *Hebrew* tongues, a Residue or Remainder, such as these *Tartars* are supposed to be of the tenne Tribes. Secondly, because (as the Patrons of
this

them, is named דְּכָנִים who beside the holy Scriptures, imbrace the *Talmud* also for Authenticall, and for that cause, they are also termed תְּלִמְוֵיִם. The second are called קְרָאִים which receive only the Scriptures. And the 3d כְּוָתִים that is, the *Samaritans* (at this day but very few) which, of all the holy Scriptures, admit only the *Pentateuch* or bookes of *Moses*.

* Postell, Description. Syria c. 1, Genebrard, Chron. lib. 1, Boter, Relat. pa. 1, L. 2, c. ultima parte della Tartaria & pa. 3, l. 2, c. de Giudei.

* Leunclau, in Pandect. Hist. Turcic. תּוֹרָה Heb. תּוֹרָה Syr.

this phantastic say they have alwaies embraced (the ancient character of *Judaisme*) Circumcision. And thirdly, the authority of supposed *Esdra*s (the very spring I take it whence hath flowed this streame of opinion) is alledged. Namely, that the tenne Tribes took this course to themselves, that they would leave the multitude of the heathen, and goe forth into a farther Countrey, where never mankinde dwelt. That they might there keepe their statutes, which they never kept in their owne land. And that they entered in at the narrow passages of the river Euphrates. The most high shewing them signes, and staying the springs of the flood, till they were passed over. And, that their journey was great, even of a yeere and a halfe, and the region is called Arfareth.

2 Esdras 13, v.
41, 42, 43, 44,
45.

But, to the first of these arguments, I may answer, that the *Tartars* obtained that name, neither from *Hebrew* nor *Syriacque* originall, and appellation, but, from the river *Tartar*, sayth *Leunclavius*, and * others. Or else from the region, as saith *Hairtho*, where the principall of them anciently dwelled. Secondly, that the name חור or חור in the *Hebrew*, or *Syriacque* signification, importing a residue or remaynder, can but full ill (as it seemes) be applied to the *Tartars* in relation of the *Israelites*, whom they exceedingly surpass in multitude, as overspreading halfe the vast Continent of *Asia*, or thereabout. For all the Nations of *Asia* from the great rivers of *Volgha* and *Oby*, Eastward, and from the *Caspian* sea, the river *Oxus*, the Countreies of *India* and *China* Northward, are contained under the Appellation of *Tartars*: and yet without these bounds.

Leunclav. in
Pand. histor.
Turc. §. 3
* Boem. de
morib. gent.
1, 2, c. 10. Hairtho.
l. de Tart. c. 16.

bounds many *Tartars* there are, both toward the West, and South. And what if the innumerable people of so many Nations, as are knowne to inhabit & overspread the huge continent of *America*, be also of the same off-spring? Certainly, if I be not greatly deceived, they are no other. For first that their originall must be derived from *Asia* is apparent, because, (as he that readeth the relations and histories of those Countries of *America* may easily observe) they have no relish nor resemblance at all, of the Artes, or learning or civility of *Europe*: And their colour testifieth, they are not of the *Africans* progeny (there being not found in all that large continent, any blacke men, except a few about the River of *S. Martha*, in a small Countrey called *Quarequa*: which by force and violence of some tempest, are supposed to have beene transported thither, from the parts of *Guiny* or *Aethiopia*.) Therefore it seemeth, that they had their originall from *Asia*. Which yet, will appeare more credible, if it be observed, which by the *Spaniards* discoveries is well knowne to be true, namely, that the West side of *America* respecting *Asia*, is exceeding much better peopled than the opposite or East side, that respecteth toward *Europe*. And, as for these reasons it is very likely, that *America* received her first inhabitants, from the East border of *Asia*: So is it altogether unlike, that it received them from any other part of all that border, save from *Tartary*. Because in *America* there is not to be discerned, any token or indication at all, of the arts or industry of *China*, or *India*, or *Cataria*, or any other

other civill region, along all that border of *Asia*: But in their grosse ignorance of letters, and of arts, in their idolatry, and the specialties of it, in their incivility, and many barbarous properties, they resemble the old and rude *Tartars*, above all the Nations of the earth. Which opinion of mine touching the *Americans* descending from the *Tartars*, rather than from any other Nation in that border of *Asia*, after the neere vicinity of *Asia* to *America*, this reason above all other, may best establish and persuade: because it is certaine, that the Northeast part of *Asia* possessed by the *Tartars*, is if not continent with the West side of *America*, which yet remaineth somewhat doubtfull: yet certainly, and without all doubt, it is the least disjoyned by sea, of all that coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, disjoyned but by some narrow channell of the Ocean, the ravenous and harmefull beasts, wherewith *America* is stored, as Beares, Lyons, Tigers, Wolves, Foxes, &c. (which men, as is likely, would never to their owne harme transport out of the one continent to the other) may import. For from *Noahs* Arke, which rested after the deluge, in *Asia*, all those beasts must of necessity fetch their beginning, seeing they could not proceed by the course of nature, as the unperfect sort of living creatures doe, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their originall (by any other new sort of generation) of the earth, without speciall procreation of their owne kinde, then I see no necessity

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cessity, why they should by Gods speciall appoyntment, be to carefully preserved in *Noahs* Arke (as they were) in time of the deluge. Wherefore, seeing it is certaine, that those ravenous beasts of *America*, are the progeny of those of the same kinde in *Asia*, and that men, as is likely, conveyed them not (to their owne prejudice) from the one continent to the other, it carrieth a great likelihood and appearance of truth, that if they joyne not together, yet are they neere neighbours, and but little disjoyned each from other, for even to this day, in the isles of *Cuba*, *Iamaica*, *Hispaniola*, *Burichena*, and all the rest, which are so farre removed from the firme land, that these beasts cannot swim from it to them, the *Spaniards* record, that none of these are found. Wherefore it seemeth (to digresse no further) that the Nation of the *Tartarians*, spreading so exceeding farre, as it doth, cannot certainly be the posterity of those captive *Israelites*.

Neither (to answer the second objection) doth their circumcision in any sort enforce it: for, neither was circumcision, among the *Tartars* ancienter than *Mahumetanisme*, but was received among them together with it, as *Michovius* hath remembered, so that to this day, it is not entertayned (for ought I can finde in history) among those *Tartarians*, which have not received *Mahumetanisme*, but remaine in their ancient idolatry, as for the most part, both the *Tartars* of *Cataia*, beyond the mountaine *Imaus* toward the East Ocean, and the *Tartars*, of *Sarmatia*, towards the North, on both sides the river of *Oby*, doe. Neyther if it should be granted, that

Joseph. Acoft.
de Natur.
Nou. orb. l. 1. c.
21.

Michov. de
Sarmatia. l. 1.
c. 8.

that circumcision had beene ancienter among them then *Mahumeranisme*, were that an argument of any importance, to prove them to be of the *Israelites* progeny. Because it is certainly knowne, that the ceremony and custome of circumcision hath beene and still is usuall among many Nations, of whom there was never any suspicion, that they descended from the *Israelites*, for *Diodorus* hath recorded of the *Colchians*, *Philo Iudeus*, and *Strabo*, of the *Egyptians*, *Herodorus* of both those Nations, and of the *Ethiopi- ans* besides, that they used circumcision, and that that custome among the *Egyptians*, and *Ethiopi- ans*, did seeme very ancient, even as it is also by both those Nations retained till this day.

And yet, beside these countreys already mentioned the like is also recorded of the *Troglodite*, by *Strabo*, and by *others: Of the *Phœnicians*, and *Arabians*, by *Cyprian* and *Nicephorus*. And (to leave this accumu- lating of humane testimonies) it is not obscurely acknowledged by the Prophet *Jeremy*, to have beene usuall (besides the *Israelites*) with the *Egyptians*,

* For, that the *Ismaelites* and *Saracens* are the same Nation, is manifest by *Hierome*, and *Sosomen*, and others, which being anciently termed *Scenite* (*Ammianus* hath observed) namely of the *Gracians*, because they dwelled

Edomites, *Ammonites*, *Moabites*, and the inhabitants of the desert, that is the * *Ismaelites*, or *Saracens* of *Arabia*: Of which Nations, *Hierome* also, to whom those regions were well knowne, as *Epiphani- us* also of the most of them hath left te-

Diodor. Sic. l. 1 part. 2, c. 1. Philo. Iudz. l. de Circumci- sione. Strab. l. 16. Herodot. l. 2. parum à med. Strab. l. 16. long. post med. Diodor. Sic. l. 3, c. 3. Agatharchid. l. de Mar. Rubric. 94, ap. Phot. in Bibli- otheca Cypri- an. l. de cir- cumcision. in principio. Niceph. Callist. l. 8, ca. 35. Jerem. 9. 26. Hieron. in Comment. lo- cijam citati.

Epiphan. Pa- nar. l. 1, har. 39

Hieron. comment. in Isai, ca. 21.

Sozom. hist. l. 6, c. 38.

Ammian l 22. post med.

* Loco jam citato.

* Psalm. 120. 5. vid. etiam Jer.

49, 28, 29.

* Scaliger in animadv. Euf. p. 17. Ann. 88. Fuller. miscel. theol. l. 2, c. 12.

* By Sozom. l. 6, c. 38.

stified, that they retained circumcision, even in his time, Touching some of which although it may be probably conjectured, that they received it (in some sort from the *Israelites*: if not as their progeny (which yet in some sense may be sayd of the inhabitants of the desert, being the posterity of *Ismael*, the sonne of *Abraham*: and likewise of the *Edomites*, being the seed of *Esau* the sonne of *Isaac*) yet at least, by imitation of *Abrahams* family, to whom also in blood they were allied, as the *Ammonites* and *Moaabites* the posterity of *Lot*, *Abrahams* brothers son, and who had lived long in his familiarity and family. Although I say of these Nations it may bee conjectured, that their ceremony of circumcision was taken up, by imitation of the

in tents (for such to be the manner of their habitation, is not onely affirmed by *Hierome*, but signified (and not obscurely) by * *David* lamenting his dwelling in the tents of ⁷⁷ by which name *Arabia deserta* is termed in the *Hebrew*, were of their dwelling in the desert, by the *Arabians* themselves named *Sarracens* (for *Sarra* signifieth, a desert, & *Sakan* to inhabite, in the *Arabique* tongue.) or else, if not of their place, yet at least (as * learned men certainly thinke) of their property, they might obtaine that name of *Sarracens*, namely, because they lived much by rapine. (for that the word *Saracke* in *Arabique* doth import) to which above all Nations they ever were, and still are addicted. For the deduction of the name *Sarracens*, from * *Sara*, as if they claimed

claimed descent from her *Israelites*: yet that the being indeed *Hagarens*, same rite, or custome (the progeny of *Hagar*) is was also derived originally, from them to the whole Nation of the *Arabians* (which was exceeding great) or to the *Egyptians*, or other neighbouring Provinces, I know not why any should conceive, or if they doe, yet appeareth it to be otherwise, because they circumcised not in the eighth day, which is the inviolable custome of the *Israelites*: but the *Egyptians* in the foureteenth yeere, as is recorded by *Ambrose*, and the *Arabians* in the thirteenth (& some of them both sexes * as learned men have recorded. Even as the *Turkes* also at this day, who received the right of circumcision from the *Arabians*, are knowne to circumcise in the eighth or twelfth, or fifteenth yeere or sooner, or later, as opportunity may serve. Of these Nations I say, how circumcision should proceed from the *Israelites* to them, I cannot conceive: no more then I can of the great Nation of the * *Anziachi*, on the West side of *Nilus* beyond *Nubia*, or of the inhabitants of * *Iacatana* in *America*, whereof the first yet are, and the second (till they came under the government of the *Spaniards*) were meere Idolaters, for of these also the second had, and the first still have circumcision in use.

Ambr. l. 2, de Abraham. patriarch. c. 12.
* Sard. de rit. gent. l. 1, c. 10.
* Bellon. obser. l. 3, c. 28.
George vit. l. 2, de rit. Turcar. c. de circumcis.
* Pigafet. de reg. Cong. l. 1, c. 5.
Boter. Relat. p. l. 1, c. Loan. gc.
* Many. Occan. decad. 4, c. 1.

And although these instances, utterly dissolve the force of this reason, touching the *Tartarians* circumcision (though it were admitted to have beene anciently in use among them, as being usuall

with many other Nations, of whom no suspicion at all can be conceived, to be of the *Israelites* progeny) yet this may furthermore declare them, not to be of that race, because namely, nothing else was to be found among them, that might favour of *Israel*. For first, they were meere Idolaters, and without knowledge of the true God, as is recorded by *Marcus Paulus*, by *Haicho*, and others. Secondly, they had no remembrance of the law at all. Thirdly, they neither observed the Sabbath, nor other rites and ceremonies of the *Israelites*, but touching their matrimonyes, married without impeachment the very * wives, and sisters of their fathers: and touching their feeding, abstained not at all, from uncleane beasts, but fed on the flesh of * horses, dogges, cattles, and dead carrion, and dranke their bloud, all utterly forborne and forbidden among the *Israelites*. Fourthly, they have no records, nor regard of their ancestors, and linage, from whom, or by whom, they are descended, whereof *Israelites*, were very curious. Fifthly, they have no affinity of language at all, with eyther the *Hebren* Or *Chaldee* tongues, neither had any use of those letters, nor of any other, till together with *Mahumetan* religion, the *Arabique* characters came in use among some of them. Neither (in a word) doe I finde any thing at all, wherein the *Tartarians* favoured of *Israelites*, for touching their abstinence from swines flesh, which we finde recorded of them, neyther is it generall among them, but peculiar to those that are *Mahumetans*: nor if it were so, were that any good argument, because we know that the ancient

Scythians

Paul. Venet. l.
3, c. 47.
Haich l. de
Tartar. c. 1.

* Vicent. Spe.
Histor. l. 3, c. 6.
Paul. Ven. l. 1, c.
55.
Guil. de Rub.
ric. itin. Tart.
car. c. 9.
* Sigil. com.
Rer. Moscov.
Guil. de Rub.
itin. Tartar.
l. 5, Boem. de
morib. genti.
um. l. 2, c. 10.

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

* Herod. l. 4.
* Aelian. de animal. l. 10, c. 17.

Now touching the authority of forged * *Esdras* which hath stirred up as it seemeth this vaporous phantasie, in the braines of new fangled antiquaries: neyther doth that which he writeth of the ten tribes, agree at all with the *Tartars*: nor, if it did, could yet the circumstances of that history agree with the truth. It agreeth not with the *Tartars*, I say, for whereas they are noted in that revelation, to be * a peaceable people, & that they left * the multitude of the heathen, that they might keepe their statutes, which they never kept in their owne land: neyther of both those properties, hath any convenience or agreement at all with the *Tartarians*. For how are they a peaceable people, that with their warres have troubled, and overturned almost all *Asia*, and sundry countries of *Europe*, and hold a great part of the former in subjection to this day? Or how kept they the statutes of the *Israelites*, that were meere idolaters, and utterly ignorant of all *Iewish* lawes and ceremonies? and touching the history it selfe of the *Israelites* departure out of *Assyria*, as it is set downe in that Apocryphall *Esdras* (howsoever it might otherwise agree with the *Tartars*) there is no wise or considerate man, I thinke, that can bring his understanding to give credit to it. For first it contradicteth the undoubted canonicall histories of the *Chronicles*, and of the *Kings*, in both which

* Efd. 2, 13.

* Vers. 39.
* Vers. 41.

* Chro. 5, 26.
* Kin. 17, 23.

it

it is recorded of them, that they were carried away into *Asbur*, and disposed in severall parts of the Empire, namely ** Calach*, and *Chabor*, and *Hara*, and *Gozan*, unto this day; which limitation of time (unto this day) must at least of necessity import, the time wherein that history (of their remayning in *Asbur*) recorded in the bookes of the Kings, and of the Chronicles was written. Of which later, either *Esdras* himselfe was the Author, as in the judgement * of learned men he is reputed, & therefore could not

** If* כּלּח be *Calchi*, and *הרר* Iberia, and *ארמ* *Armenia*, so called for the mountainousnesse of it) and *גוזן* *Gauzania* in *Media*, then all confined together, and bounded the North side of the *Assyrian* Empire, which stretcheth Northward, but to that Isthme betweene the Euxine, and the Caspian seas: so that, the Israelites were by that meanes seated farthest off from their owne country, and placed in the parts of the Empire now waste and desolate of inhabitants, as the confines of warring Nations usually are. But if *Calach* be *Calacine*, and *Chabor* the hill *Chaboras* (being part of *Taurus*, and severing *Assyria*, from *Armenia*, and *Media*) and *Hara* the other hilly parts in the North side of *Assyria*, as seemeth more agreeable to the observations of *Benjamin Tudelensis*, for about those parts, he found in his travell, the greatest multitudes of the Israelites, than in the places alleaged I would understand by *Asbur*, not the Empire or dominion,

* R. Dan. Kimchi & R. Shelomo ex sententia Seniorum apud Sixt. Senens. Bib. Sanct. l. i.

(as it seemeth) be the Author of that apocryphall History: or

but the peculiar Kingdome of Assyria.
 at least, if *Esdra*s were not the Author, yet that the Author (whosoever he was) lived and writ that history of the Chronicles, after the returne of the *Iewes* from the captivity, or in the end of it, (that is in *Esdra*s time) is evident by the end of the booke: where *Cyrus* his benignity, for restoring of the *Iewes*, and his proclamation for their returne to *Ierusalem* is recorded, and that in the very same words, wherein *Esdra*s in the beginning of his owne booke hath registred them. At that time therefore, it is evident, that the *Israelites* were not departed out of the dominion of *Asshur*. No nor long after that in *Iosephus* his time: who hath recorded that even then the tenne Tribes remained beyond *Euphrates*, and were there growne into innumerable multitudes: neyther yet many hundred yeeres after *Iosephus* was dead: for *R. Benjamin* a *Iew*, that lived but about 440. yeeres agoe, and travailed diligently those parts of the world, and many other to visit his dispersed Countrimen, hath in his *Itinerary* left observed, not onely, that he found exceeding farre greater multitudes of the *Israelites*, to be then remaining in those provinces of the ancient dominion of *Asshur*, than he found in other places possessing large regions, and * many Cities, so that in the Cities of some one region * 300000. *Iewes* were by him numbred, observing specially, that in the parts of *Media* many thousand *Israelites* of the progeny of them that *Salmanaser* ledde into

Abulens. in
 pref. Paralip.
 in Quæstio. 5.

Ioseph. Antiq.
 L. 11, c.

Benjamin in
 Itiner. pag. 57.
 58, 59, 70, 71,
 74, 75, 76, 77,
 78, 80, 81, 86.
 * Pag. 75, & 87
 * Pag. 67, & c.
 * Pag. cad.

captivity, were then remaining, but withall, he setteth downe particularly and precisely, the very places of those regions, where certaine of the Tribes were teated, & there growne into great multitudes: As namely, in *one place, the tribes of *Ruben*, *Gad*, and *Manasse*: And in *another, the 4. Tribes of *Dan*, *Asher*, *Zebulun*, and *Naphtali*.

But yet if their were neyther authority of holy Scripture, nor experience to refell this fable: & the fancies that have sprung of it: yet ordinary reason, at least of men that are not ignorant of Geography and are meanely skilled in the affaires of the world, may easily discern the futility of it. For first, what neede was there of such a miracle, as to *stay the course of *Euphrates*, for the *Israelites* passage from *Assyria*, or *Media*, toward *Taryary*, the river lying far to the West, both of the one region and of the other, and no way crossing or impeaching their journey, which lay Northward betweene that river, and the Caspian sea? Or, how might those poore captive *Israelites*, disarmed as they were, and dispersed in sundry Provinces of the *Assyrian* Empire, and being under the oversight and government of *Assyrian* presidents, be able to leave the places, where by the Kings commandement they were to inhabit? Or if the *Israelites* were able by force to depart, and free themselves from the dominion of the King of *Assyria*, yet were they so wise also, as to forsake the places where they were peaceably settled, and venture their small remainders upon perils and uncertainties, namely, to finde out a place where never mankind dwelt? Or, if their stomacke served

2 Esdr. 13.
* And the most High then shewed them signes, and stayed the springs of the flood (Euphrates) till they were passed over. 44.

They took this counsell to themselves that they would leave the multitude of the Hethen.
441.

served them so well; and their wit so ill, as in such manner to forsake *Assyria*, yet were they also able to make themselves a way (even a way as he saith, of 18. monethes passage (through the fierce, and mighty Nations of *Scythia*, whom neither the conquerours of the *Israelites*, the *Assyrians*, I mean, nor the *Persians*, (and I might adde also the *Grecians*, and the *Romans*) were never able to subdue, but were in the after times subdued by them; for that the parts of *Scythia* should be without inhabitants (and in *Scythia* it must be where they would finde that Countrey where never mankind dwelt, or else it is not in *Tartary*) is scarce credible, as whereof we read in histories, to have contended with *Egypt* for antiquity of habitation, and to have prevailed, and for the aboundance of people, to be termed *Hominum Officina*. In so much that the greatest occasion of swarming abroad of those Nations of *Scythia*, and of their overwhelming of *Asia* and *Europe*, with their infinite multitudes and Colonies, is in histories recorded, to be lacke of roome for habitation in their owne Countries.

And goe forth into a country where never mankind dwelt, v. 41.

* Justin hist. l. 2, in principi

Beros. l. lib. 3. Ptolem. Geog. l. 5, c. 13. et in Tab. 3. 662.

And lastly, to make an end of this tedious discourse, with the end of their imagined tedious journey: what ancient Geographer or Historian is there (set our *Esdra's* aside) that ever remembered of such a Region as *Arsareth*, where they are sayd to have seated themselves. True it is indeed that I find the City of *Arsaraiba*, mentioned both in *Berosus* fragments, and in *Ptolemy* placed nere the issue of the river *Araxes* into the *Caspian* sea: and, it was perhaps one of the *Israelitish* Colonies, planted in

the confines of the Empire of *Affyria*: for it may well be that *Arsaratha*, is but ארסרטה, or ארסרטה, that is the City, or the hill of the remainder: or perhaps ארסרטה (the last letter of the first word cut off in the *Greeke* pronounciation for sounds sake) the Land of the remainder: but the tale of eightheene monthes journey, will no more agree with this City, then the region of *Arsareth* doth, with Geography or History.

So that me thinks this forged story of the *Israelites* voyage and habitation, in such remote regions where never mankinde dwelt, favoureth of the same fantastical and Talmudicall spirit, that * an other tale of the same author doth, touching the collection of all the waters, into a seventh part of the earth, the other sixe being left uncovered: or * a third, of (the Elephant and Whale) *Behemoth* and *Leviathan*: namely, that God appoynted the sea to one of them, and the land to the other, because they were so great that the Sea could not hold them both: for else belike, if the sea had beene large enough, we might have gone a fishing for Elephants. For how is the sea gathered into a 7th part of the earth, whose expansion is onely by the most skilfull Philosophers esteemed, but found by experience of navigation hitherto made, to overspread as neerely as may be discerned, about halfe the compasse of the earth? Or, being of that bredth, and withall of the depth, that it is knowne to be, how should it not be spacious enough, to receive Elephants, and Whales together? The dimensions of the Elephant, even of the greatest sort

* Eld. 6. 42.

* Cap. cod. vers. 30.

of *Indian* Elephants (& the earth breedeth none ſo large as thoſe of *India*) are, ſaith *Ælianus*, 9 cubits of height (the length in that beaſt is equall to the height) and five of bredth, the greateſt that have beene in *Europe*, being * obſerved to be farre leſſe. The dimension of the Whale indeed is far greater (five times ſaith * *Ælianus* than the largeſt ſort of Elephants) But yet his ordinary dimension is but 36 cubits long, and 8 cubits high, as *Rondeletius* hath obſerved. But admit notwithstanding ſome of them to be 50 cubits, of which length, *Nearchus* in *Arrianus* is ſaid to have meaſured one in the Eaſt Ocean: nay, to be 600 foot long, & 360 foot thicke, as *Iuba* in *Pliny* related to be found in the Bay of *Arabia* (where yet, as it is well knowne by the ſounding of Navigators, that ſea is not by a good deale 360 foote deepe) Or, let them be more yet, even foure Acres long, that is 960 foot) as *Pliny* hath related of ſome in the ſea of *India*. For, although the two laſt reports be in truth no better then fancies and fables, which the impudence of ſome hath made the ignorance of others, to beleeve, yet I will exclude none, but onely *Baſil*, as intolerably hyperbolicall, affirming namely that Whales are equall to the greateſt mountaines, and their backs when they ſhew above the water like to Ilands. But admitting all the reſt I ſay, what proportion have thoſe dimensions of the Whale and the Elephant, to the huge bredth and depth of the Ocean?

A *Ælian* de Animalib. l. 12. c. 8.

* *Vid. Gellium* in Description. Elephant. c. 6.

et *Goreb.* l. 3. O. ringin. Antu. erpian.

* *Ælian* l. 16.

ca. 12. *Rondelet.* de Piſcib. l. 16. c. 11.

Arrian de Rebus Indicis longe ante ſinem.

* *Ap. Ælian* l. 32. c. 12.

Baſil in Hexamer. nom. 74.

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

Fabian. apud.
Plin. l. 2. c. 102.
Cleomed. Me-
teor. l. 1. c. 10.

Plutarch in
Vita Aemilii
Pauli.

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

The on. in
Comment.
Magnæ Con-
struction.
Ptoim. l. 1.

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

Cleomed. l. 1
Mteor. c. 10.

mon mappe doth represent) is determined by *Fa-
bianus* in *Pliny*, and by *Cleomedes*, to be 15 furlongs,
that is, one mile, and seven eight parts: Or else, e-
quall to the height of the greatest mountaines, to
whose height, and the deepenesse of the Sea, the
Geometricians (as *Plutarch* hath recorded) anci-
ently assigned equall dimensions. Or yet rather
(if you will any thing respect my opinion) it is
a great deale more. For, as for the shallow spéculation
of *Scaliger*, and * others, of the shallownesse of
the Sea, determining the height of Hilles, farre to
surpasse the deepenesse of the Sea: And that in very
few places, it attaineth 100 passes of depth, is in-
deed true in the narrow Channels and Straits of
the Sea: But in the free, and large Ocean, it is by
the experience of Navigators known to be as
false as the Gospel is true. Indeed touching the
height of mountaines, I finde it pronounced by
the great Mathematician *Eratosthenes* in *Theon*, that
the highest sort of them passe not in perpendicular
erectnesse 10 furlongs (that is one mile and one
fourth part) of which height also, it is observed in
Pliny, that *Dicæarchus* by Dioptricall Instruments,
found the Hill *Pelus* in *Thessalie* to be, and in *Plu-
tarch*, that *Xenagoris* (another Mathematician) ob-
served the height of *Olympus*, in the same Region,
saying, that in this later, there is an addition of 20
passes, for the whole number of passes, is 1270,
neyther doe I find any greater perpendicular height
attributed to Mountaines, by any ancient writer,
Cleomedes excepted, who assigned to the height of
Hils, as he doth also to the depth of the Sea, 15 fur-
longs

longs, (For *Alhazen* I omit, because he onely restraineth the height of hills, as namely, not to exceede 8 miles, without determining what their height should be) But yet, all these, are to be understood, I take it with relation to the Mountaines in and about *Greece*, with which themselves were acquainted, which may in no sort compare with the huge Mountaines of vast continents, such as are the *Alpes* in *Europe*, *Atlas* in *Afrique*, *Caucasus* in *India*, the *Andes* in *Peru*, and such other.

*Alhazen. de
Circul. propo-
siti.*

But, whatsoever the height of Hills may be above the common superficies of the earth, it seemeth to me after good consideration, that the depth of the Sea, is a great deale more. For declaration of which poynt, I require to be supposed, first, that the Earth at the first forming of it, was in the superficies, regular, and sphericall: which the holy Scripture directs us to beleve, because the waters covered and compassed all the face of the earth: And secondly, that the face of the Land is in largeness and expansion, at least equal to that of the Sea: And thirdly, that the unevenness and irregularity, which is now seene in the superficies of the earth was caused (as is noted in *Damascen*) eyther by taking of some parts out of the upper face of the earth in sundry places, to make it more hollow, and laying them in other places to make it more convexe: Or else (which in effect is equivalent to that) by raising up some, and depressing others to make roome & receipt for the Sea: that mutation being wrought by the power of that word, *Let the waters be gathered into one place, that the*

*Damascen. l. 2.
de fide Ortho-
doxa. c. 10.*

Genes. 1. 9.

dry

Aquin. in Sum.
pa. I. q. 69. a. 1.
Dion. Cath.
Catharin. &
Alii in Com-
ment. cap. I.
Gen.

dry land may appear. For, as for the fancy of *Aquinas*, *Dionysius*, *Catharinus* and some other Divines, namely, that that gathering of waters and discovery of the earth, was made, not by any mutation in the earth, but by a violent accumulation of the waters, or heaping them up on high, it is too unreasonable. Because it is utterly against the nature of water, being a flexible and ponderous body, so to consist, and stay it selfe, and not fall to the lower parts about it, where in nature there is nothing at all to hinder it. Or, if it be hindred and restrayned supernaturally, by the hand and bridle of the Almighty, lest it should overwhelme and drowne the Land, it must follow thereof, that God in the very institution of nature, imposed a perpetuall violence upon nature: And this withall, that at the deluge, there had beene no necessity at all, to breake up the springs of the deepe, and to open the *Cataracts* of Heaven, and powre downe water continually, so many dayes and nights together upon the earth, seeing, the onely withdrawing of that hand, or letting goe of that bridle, which restrayned the water, would presently have overwhelmed all.

But, to come to the poynt. It seemeth upon the former suppositions (of which, the holy Scripture established the first, experience of Travailers, and Navigators the second, and Reason the third) that in making estimation of the depth of the Sea, we are not to reckon and consider onely, the height of the Hilles, above the common superficies of the earth, unto which the extraordinary depths

or whirlpooles, that are found in the Sea, doe properly answe're (descending beneath the ordinary bottome of the Sea, as the hilles ascend above the ordinary face of the Land) but the advantage or height of all the dry Land above the *superficies* of the Sea. Because the whole Masse of the Earth that now appeareth above the waters, being taken as it were out of the place, which the waters now possesse, must be equall to the place out of which it was taken, and consequently it seemeth, that the height or elevation of the one, should answe're the depth or descending of the other. And therefore as I sayd, in estimating the deepeness of the Sea, we are not to consider onely the erection of the Hilles, above the ordinary land, but the advantage of all the dry land above the sea. Which later, I meane the height of the ordinary maine Land, (even excluding the hilles) is in my opinion more in large Continents above the Sea, than that of the Hilles, is above the Land. For first, that the plaine and common face of the dry Land, is not leuell, or equally distant from the Center; but hath great declivity, and descent toward the Sea, and acclivity or rising toward the Midland parts; although it appeare not so to the common view of the Eye, is to reason notwithstanding manifest. Because as it is found in that part of the earth, which the Sea covereth that it descendeth lower, and lower toward the middest of the Sea, (for the Sea which touching the upper face of it, is knowne to be leuell by nature, and evenly distant from the Center, is withall observed to waxe deeper, and deeper, the

Q

farther

farther one sayleth from the shore toward the maine) Even so, in that part which is uncovered, the courings, and streamings of rivers on all sides from the midland parts toward the Sea, * whose property we know is to slide from the higher to the lower, evidently declare so much, * By which rule of the proceeding of Rivers by the declivity of the earth and ever sliding from the higher ground to the lower, till they come to the Sea, is evident to be discerned, that in Continents, those Regions are the higher land from which Rivers streame, and those the lower ground, to which they proceede, and consequently, that of all, those are the highest which receiving no foraine Rivers, to which they give passage through them, doe send forth the longest Rivers on all sides to the regions

foote

Phn. 13. c. 6.

Columella de
Re Rustica.
l. 5. c. 1.

round about them. By which observation is to be discerned, that *Helvetia* and *Rhetia*, sending forth the longest Rivers of *Europe*, which on all sides descend from them, and their confines, *Danubius* toward the East, *Rhene* North, *Rhodanus* West, beside *Ticinus*, *Addua*, and others that fall in to *Padus* South, are the highest land of *Europe*: As the Region of *Pamer*, and *Kirgessi*, with some other neere the crossing of the great mountaines *Taurus*, & *Imaus* above *India*, whence are directed, the greatest and longest rivers of *Asia*, *Indus* and *Ganges* toward the South, *Oxus* and *Iaxartus*

foote long) *Vitruvius*, & *Palladius* in their conduction of waters, require indeed somewhat lesse, namely, that in proceeding of 200 foote forward, there should be allowed one foote of descending downward, which yet in the course of 1000 miles (as *Danubius* or *Volgha*, or *Indus*, &c. have so much or more) will make five miles of descent in perpendicular account: And in the course of 2000, or more, (as *Nilus*, & *Niger*, and the River of *Amazons* have) 10 miles or more of like descent.

And, although I know well enough, that water being (as it is) heavy, and inflexible, will slide away at any inequality, and therefore am altogether perswaded, that this rule of *Vitruvius* touching conveyance of waters, is not to be taken as a rule of necessity, to be observed in the deriving of them, as if water could not runne without that advantage, (for in that respect the Conveyers of waters of these times, content themselves even with one inch

*Vitruv. Archi-
tectur. l. 8. c. 7.
Pallad. de re
Rustica. l. 6.
Tit. 11.*

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

in 600 foute, as *Philander* also
on *Vitruvius*, hath observed)
but is rather to be understood
as a rule of commodity, name-
ly with relation to the expedi-
tion, and wholesomenes of the
water so conveyed, lest resting
too long in the pipes it should
contract from them some un-
wholesome quality, or else
through the slacknesse of mo-
tion, or long closenesse, or ban-
ishment from the aire, it
might gather some apthesse,
and disposition to purifie. Al-
though I say, such excesse of
advantage is in the artificiall
conveyance of waters, the fore-
named authors require, be not
of necessity exacted in the na-
turall derivation of them: yet
neverthelessse certaine it is, that
the descent of rivers, being as it
is continuall, and the course of
some of them very long, and in
many places swift, and here,
and there headlong and furi-
ous, the difference of height or
advantage cannot but be great,
betwixt the springs of rivers, and their outlets, be-
twixt their first rising out of the earth, and their
falling into the sea.

toward the West,
Oechardes North,
Canton East, is pro-
ved by the same
reason, to be the
highest part of A-
frique and *Asia*, and
in my opinion of
all the Earth. And
as the region also
about the Springs
of *Nilus*, from
which beside *Ni-
lus*, that runneth to-
wards the North,
are sent forth, the
river of *Magnice*,
towards the south,
of *Zaire* West, of
Coavo, and *Zuama*
East, being (*Neger*
excepted) the grea-
test rivers of A-
frique, is by the
same reason, pro-
ved to be, the high-
est part of that
continent.

Vnto which declivity of the land, seeing the deepnesse of the sea doth in proportion answer (as I before declared) & not only to the height of hills. It remaineth that we esteeme, and determine that deepnesse to be a great deale more, than it hath bene hitherto by Philosophers commonly reputed. And although the deepnesse of the *Sardinian* sea (which indeed *Aristotle* acknowledgeth for the deepest part of the *Mediterrane*) be specially recorded by *Pofidonius* in *Strabo*, to have bene found but 1000 fadomes (*ἰσχυαί*) which is but a mile, and one fift part: yet what may the depth in the narrow sea be, compared to the hollow deepnesse of the vast Ocean? Or rather (to turne this instance to our advantage) if in so narrow a sea as the *Mediterrane* is (whose bredth attayneth not where it is largest, 600 miles) the depth be so great, what may we esteeme the deepnesse of the huge Ocean to be, that is in many places above five times as broad: especially, seeing that the broader that seas are, if they be withall intire, and free from Ilands, they are answerably observed to be deeper.

Arist. meteor
l. 2. c. 1.
Strab. l. 1 longe
post medium.

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

Of the Quantity and proportion of
the parts of the earth possessed by the severall
sorts of the above mentioned religion.

CHAP. XIII.



Now, if out of the former long discourse, I should collect a short summe, and estimate the proportion with respect to the whole earth, that each one of the forementioned religion, have to the other. It being first supposed, which upon exact consideration, and calculation, will be found to swerve very little from the truth, that the proportions of *Europe, Afrique, Asia, and America*, are as 1.3.4. & 7. And that the professors of the forementioned regions, possesse the severall portions, and proportions, of each of them, which is before set downe: It will be found I say upon these suppositions (which the best Geography, and histories doe perswade me to be a true) that Christians professe, neere about a sixth part of the knowne inhabited earth: *Mahumetans*, a fifth part (not as * some have exceedingly overlashed, halfe the world, or more) and Idolaters, two thirds, or but little lesse. So that, if we divide the knowne regions of the world, into 30 equall parts. The Christians part is as five, the *Mahumetans* as sixe, and the Idolaters as nineteene, for the poore dispersed, and distressed Christians, which are found in *Asia*, and *Afrique*, mingled among

* Fossel. in
præfat. Gram-
mat. Abrabic.
Ludovic Re-
gius de Vicif-
itud. Rerum.
8, in fine.

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

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

India.

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

India, and the *Ilands* of the *Indian sea*, whereof some lie close on the South continent. Secondly, in *Africke*, the regions about the Cape of *Buona Speranza*. And thirdly, in *America*, the Countries that border on the *Magelane Straite*, which are the neere neighbours to the aforefayd continent of the South, are knowne to be all overspred with Idolaters.

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

Now, forasmuch as

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

For touching the first of these suppositions. It is the property of water, ever to fall that way, where it findeth declivity. Wherefore, if the water, in the upper face of it, were higher in one place than in another, it would necessarily fall, from the higher po-
hath

Archimed. de
Insidentib.
Aq. l. 1.
Propos. 2.

sition to the lower, because it is heavy, and flexible, and hath nothing in the open, and free Sea, to let or hinder it. And consequently, would never rest settled, and stable, till the face of it were levelled, in an even distance from the center.

And touching the second, if the earth were unequally poysed on opposite sides of the center, then must it follow, that the least, and lighter masse of the earth should presse downe as forcibly, as the greater, and weightier, because it attayneth the center as well as it. But if it be granted, which reason doth enforce, that the weightier part of the earth, should presse downward, with greater force, & with more right challenge the center, than the lighter part: it must follow, that the lighter masse or side of the earth, must yeeld, and give place to the weightier, so farre, till the center of that whole masse of the earth take possession of the center of the world (for till then, one

hath obtayned the name of *Aequor*, & *Aqua*, as Gramma- rians say: and secondly, by the Philosophers knowne rule, that the earth is equally poised on both sides of her owne center. And thirdly, that the center of the earth and of the water are all one (both of them being indeed no other than the center of the world) which though some phantasticall heads have called into question yet no sound philosopher ever doubted of: It followeth thereupon, that the earth should in answerable measure and proportion, lift it selfe, and appeare above the face of the sea, on the south side of the line, as it doth on the North.

Varro l. 6. de
Ling. Lat.
Isidor. Origin.
l. 3. c. 12. & alii.

And consequently, that what is wanting in the South parts of the two foresaid continents towards the counteruayling of the North parts (which is about three five parts of both the other continents layed together) must of necessity be supplied in the continents of the South.

And yet I omit all the land, that may be about the *Arctique* Pole, beyond the *Scythian* or *Sarmatian* sea, which must be also counterpoysed in that *Antarctique* continent, for nothing comes within the compasse of my understanding, to be hereto replied, except any would perhaps imagine, that eyther the sea side will be still heavier than the other) and so the opposite halves of the earth in respect of heaviness, be brought on all sides, about the center, unto a perfect equilibration.

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

ceed directly to the center of the sphere: But certaine it is, that the earth is withall directly carried toward it owne center, therefore there is but one common center of the water, and of the earth.

on the South side of the Aequator, is very shallow, or that the land of that continent may be much higher above the face of the sea, than the land of the other 2. (and so in equall masse, though lesse in circuit) or that the earth on the south side of the Aequator, should be of a more ponderous disposition than on the north, in w^{ch} cases, some compensation of weightines, may be made for the want of extensioⁿ. But of these three, the experience of saylers evidently refelleth the first, who in equall distance from the land, observe an equall deepeness of the sea, in both south, and north latitude. And neither is there any experience, nor good reason that can be alledged to establish eyther of the later: which, but that I have already too much offended by digressions, I could prove I doubt not against all exception. But this for a conclusion to this discourse, I dare pronounce touching that south continent, that it will certainly be found (in the after times, when it shall be better discovered) much larger than any globe or map hitherto extant, hath represented it.

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

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

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

C H A P. XV.



THE sects therefore of Christians, that carry name, and report at this present in the World, beside the Protestants, and *Romans* in the West, of whom I will be silent, because you know their condition better then my selfe, are 1. *Grecians*, 2. *Melchites* or *Syrians*, 3. *Georgians*, 4. *Moscovites* and *Russians*, 5. *Nestorians*, 6. *Indians*, termed the Christians of *S. Thomas*, 7. *Iacobites*, 8. *Cophites*, 9. *Armenians*, 10. *Habaßines*, and 11. *Maronites*. Of which eleven sects, there be three principall, namely the *Grecians*, *Iacobites*, and *Nestorians*, with which the rest have, for the most part eyther some dependence

dance, and derivation, or neerer conveyance, and agreement.

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

Bellon. Observation. l. 1, c. 35

Of which great extendment of the *Greeke* Patriarchs jurisdiction, if you demand the reason: I have observed sundry occasions, from whence it hath proceeded. For first, his originall or Primitive authority assigned, or rather confirmed to him (as Bishop of the Imperiall city) by the council of *Chalcedon*; contained all the Provinces of *Thrace*, and of *Anatolia*, (*Isauria*, and *Cilicia*, onely excepted, which belonged to the Patriarch of *Antiochia*) and they were in all, no lesse then 28. Roman Provinces. Secondly, the voluntary submission of the *Grecians* upon their separation from the *Latine* Church greatly increased it: for thereby not onely *Greece*, *Macedon*, *Epirus*, *Candy*, and the Iles about *Greece* (in all seven Provinces) came under his obedience, but also *Sicily*, and the East poynt of *Italy*, named *Calabria*, revolted from the Bishop of *Rome*, and for a long time, pertained to

Concil Chalcedonensian. 28.

Novell. Leon. the Patriarch of *Constantinople*, as appeareth in
 De ordine the Novell of *Leo Sophus* touching the order, and
 metropolitan. precedence of *Metropolitans*, belonging to that
 in lib 2, To- Patriarchy. And by the like ordination fet downe
 mi l. iuris. Orientalis. by *Andronicus Palaeologus*, in *Curopolates*, where we
 Curopolat. de Official. finde the *Metropolitans* of *Syracusa*, and *Catana* in
 Palat. Constan- *Sicilie*, of *Rhegium*, *Severiana*, *Rosia*, and *Hydruntum*
 cino. prope in *Calabria*, registred among the *Metropolitans* of
 finem. that jurisdiction. Thirdly, it was enlarged by the
 * Cromer. de- conversion of the North regions to Christian Reli-
 scrip. Polon. gion, performed by his *Suffragans*, and *Ministers*,
 L. i. even from *Thrace* to * *Russia*, and the *Scythian Sea*
 Heitenst. de (the like whereof was the principall cause, that so
 Bull. Mosc. l. 1, farre enlarged the *Bishop* of *Rome* his jurisdiction
 Guagvin. in the West parts of *Europe*.) And fourthly, by the
 Descripuon. *Turks* conquests made upon the *Western* coun-
 Moscou. c. 2. tries, subje&t before, to the *Bishop* of *Rome*: all
 which, while partly, the former *Bishops*, and *Pa-
 stors* fled, to avoyd the *Turks* oppression, (like the
 hireling that forsaketh the flocke, when he seeth the
 wolfe comming) and partly, while the *Patriarch*
 of *Constantinople*, to supply that default, was faine to
 provide them of new *Ministers*, they have beene by
 little, and little brought, and trayned to the *Greeke*
 religion.

Now as touching the proper characters of their
 religion, I must, for the better designing, and re-
 membring of them, set before me some instance or
 patterne, to compare it, and other sects of Re-
 ligion withall: And that is most fit to be the *Ro-
 man Church*, both because their differences with
 that Church specially, are in writers most ob-
 served

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

1. That the holy Ghost proceedeth from the Father onely, not from the Sonne.

2. That there is no purgatory fire.

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

4. And in leavened bread, and thinke it cannot be effectually consecrated in bread unleavened.

5. That they reject extreme unction.

6. And confirmation.

7. That they deny the soules of holy men, to enjoy the blissefull vision of God, or the soules of wicked men, to be tormented in hell, before the day of judgement. *Th. a les. de Conn. gent. l. 6. c. 1.*

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

9. That they prohibit utterly the fourth marriage, as a thing intolerable. In somuch, that (as we finde recorded) their Patriarchs have for that cause, excommunicated some of their Emperours, although they had no issue left of their three former marriages.

10. That

1 Concil. Florent. sess. 18, & seq. letem. patriar. Constantin. in resp. 1, ad Germ. c. 1, 2. Con. II. Florent. prope. init. Respons. Græc. a 1 Car. Guilan. que 9, 3 Resp. e. d. Græc. Q. 5, letem. patr. Resp. 1, cap. 1, 4 letem resp. ca. 1, 10, & 21, 5 possev. de reb. mosc. pa. 43, 6 Id. lib. cit. pa. 40, 7 letem. resp. cap. 21, 8 Tom. unionis inter novel. Constantin. porphyr. in tom. 1. iur. Orient. 1, 1, Zonar. Anna. tom. 3. in imp. Leon. philof. 9 Resp. Gr. ad Guilan. Qu. 8, possev. de reb. mosc. pa. 44.

10. Possuin. li. 10. That they reject the religious use of massie
 cita: pag. 41, Images, or statues, admitting yet pictures or plaine
 & 42. Images in their Churches.
 Villam. en
 voyag. l. 2. c. 2, 11. That they solemnize Saturday (the old Sab-
 & alii. bath) festivall, and eate therein flesh, forbidding as
 12. Possuin. 1. unlawfull, to fast any Saturday in the yeere, except
 cit. pa. 42. Easter Eeve.
 13. Nilus E. 12. That they observe foure lents in the yeere.
 pisc. Thessal. 13. That they eate not of any thing strangled,
 de primatu nor of blood.
 papæ, Barlam. 14. And lastly, that they deny the Bishop of
 de primatu Romes primacy, and (reputing him, and his Church
 Papæ, & alii. for schismatickes) exclude them from their Com-
 Leo 9. ep. 1. ad munion: And so have done, as I finde in *Leo* the 9.
 Episc. Const. & Acridan. & his Epistles, and in *Sigbert*, above these 500 yeeres.
 in plurib. aliis. And if you desire to see more differences of the
 Sigbert. in Greeke and Roman Church, you may see them (but
 Chron. ad an. they are of lesse importance than those I have
 1054. related) in *Possuines* booke of the matters of *Mos-
 Posteu. de reb. covia.*
 Mosco. p 38.
 & sequent.

Of the *Assyrians* or *Melchites*.

CHAP. XVI.



Syrians are the same, that in some histories are termed *Melchites*: being esteemed for their number the *greatest sect of Christians in the Orient. The first, being properly the name of their Nation. And the se-

cond noting the property of their religion. *Syrians* they were named (to let vaine fancies goe) of

* For *Postels* phantastie deriving *Suria* from שוריה is meerely vaine, and being never so named in the *Hebrew* tongue, but alwaies ארם, by which name also it seemeth anciently to have bene knowne, even among the *Grecians* for Ἀσσυροι mentioned in *Homer*, are no other, as *Possidonius* in * *Strabo* expounds him, then the *Syrians*: *Strabo* himselfe also recording in other places that the *Syrians* * were called Ἀσσυροι in his time: And, that the * naturall inhabitants of *Syria*, so called themselves. Yet nevertheless they were vulgarly

the City of *Tyre*, which in the ancient language of the *Phœnicians* was called צור: and certainly, that *Tyre* was anciently called *Sarra*, is recorded by the * *Roman* writers: and it is also acknowledged by * *Vitruvius*, *Niger*, *Postell*, and others, that the place of *Tyre*, (for the City was

* Boter. Relat. pa. 3. l. 2. ca. de melchiti.
* Postel. in Descript. Syriæ, pag. 30.

* Gellius. l. 16. cap. 6.
Festus in Dictione sarra.
* Strab. l. 16. in fine.
* Vitruv. histor. Oriental. c. 43.
Niger in comment. 4. Asie.
Postell. in descript. Syriæ. fa. 50.
* Stra. l. 13. non long. ant. finem.
* Stra. l. 1. post. med.
Burchard. desc. terræ Sanctæ.

Hieron in lib.
de nominib.
Hebr.
Plin 15, c. 19.

was utterly ruined three hundred yeeres agoe) is still called the port of *Sur*, which name it seemeth to have obtaind, cyther because it was built on a Rocke (for so *Burchardus* that viewed the place

* Vid. Scalig.
ad Fest. in di-
stione Sarra.
& Guido. Fa-
bric. in gram.
Chaldæ, &c.

hath observed) which *צור* in the *Phœnician* tongue signifies: or else as *Hierome* de-

knowne by the name of *צור*, among the Grecians, because the City of *צור*, being the maine mart towne of all those parts, was the place, where they had their trade and commerce, with these *Aramites*. But when the *Phœnician* tongue began to degenerate into *Chaldee*, then the name of *צור* was converted into *Tur*, the letter *צ* being turned into *ט* & *ר* in sound made *ר*. As * they that observe the differences of the *Hebrew* and the *Chaldee*, and the transitions of the first into the latter, know to be ordinary.

* Q. Curt. 1.4.
* Plin. loc. cit.

derives it of the scarcenesse, and straitnesse of roome, as being seated in a small Island (but 19 miles in circuit as *Pliny* noteth) a small Territory for such a City: or perhaps because it was the strongest fortress (for that also *צור* importeth) of all those Regions, as being founded on a rocke, environed with the sea (for it was before * *Alexanders* time * 700 paces distant from the firme land, mightily strengthened by fortifications of Art, populous as being the Metropolis of *Phœnicia*, and exceeding rich as sometime the City of greatest traffique in the World.

Of this City then, both the region and inhabitants of *Suria* obtained their names: but *Melchitæ*;

as I sayd they were termed meerely in respect of their religion, wherein namely they altogether followed the examples, and decrees of the Emperours. For whereas after the Councell of *Chalcedon*, infinite perplexity, and trouble began to arise in the East parts, principally about the opinion of *Euijches*, and *Dioscorus*, of one only nature in Christ which that Councell had condemned, but notwithstanding found many that maintayned it, and rejected the Councell, in those Easterne Countries And there upon the Emperour *Leo* began to exact, as divers other of his Successours afterward did) the suffrages and subscriptions of the Easterne Bishops, for the better establishment of the Councell Then began they that embraced, and approved the authority of that Councell, because they followed the Emperours decree, made in behalfe of it, to be termed by their adversaries, *Melchite*, of *Melchite*, sayth *Nicephorus* (rather טלבא) which in the speech of *Syria* signifieth a King (as one would say of the Kings Religion) whereas they that opposed themselves to the Councell, were distracted into no lesse then twelve severall sects, and not long after into many more, as the same *Nicephorus* hath recorded.

Niceph. Callist.
Hist. Eccl. l. 18.
c. 52.

* Lib. 18. c. 45.

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

As :

1. That the Holy Ghost proceedeth onely from the Father.

1, 2, 3, 4, lac. 2
Vittiaco hist.
Orient c. 75.

2. That they celebrate divine service as solemnly on the Sabbath, as on the Lords day.

3. That they keepe that day festivall, eating therein flesh, and fast no Saturday in the yeere but Easter Eve.

A Villam. en
voisg. l. 2, c. 22

4. That their Priests and Deacons contract not marriage, being already in orders, but yet retain their wives before married.

5. That the fourth Matrimony is utterly unlawfull.

6, 7, 8, Villa-
mon. loco cit.

6. That they communicate the Eucharist in both kindes.

7. That they acknowledge not Purgatory.

8. That they observe foure Lents in the yeere,

* Vitriac. loco
jam citato.
Salignicis, iii.
ner. tom 3, c. 1
Bamugart. Pe-
regrin. l. 2, c. 9,
& alii.

&c. And in a word, although they be meere-ly * of the same religion and communion with the *Grecians*: yet are they not of the jurisdiction of the Patriarch of *Constantinople*, but of the Archbishop of *Damascus*, by the title of the patriarch of *Antiochia*. For *Antiochia* it selfe (where yet the name of Christians was first heard in the world, & was long knowne by the name of *Debtronic*) lying at this present in a manner waste, or broken and disperfed into small villages, of which, onely one, of about 60. houses, with a small Temple belongeth to Christians, * the Patriarchall seat was translated thence to *Damascus* (where as is reported are * above 1000 houses of Christians) and there remaineth. For although * the Patriarches of the *Maronnes* & of the *Iacobites*, whereof the former kepeth residence in *Libanus*, and the later in *Mesopotamia*, entitle themselves Patriarches of *Antiochia*, and by the Christians of their owne sects, be so acknowledged: yet doe the *Melchites*, who retain the ancient religion

* Bello. obser.
l. c. Chitrae, de
stat. eccles. p. 5.
Boter. relar. p.
3. l. 2, c. de Ma-
roniti. Cruf.
Turcogr. li. 4.
pa 296, ex re-
lat. Gerlachii.
* Boter. loco
jam citato.

of

of *Syria*, acknowledge none for Patriarch, but the Archbishop of *Damascus*, reputed both the other for schismatickes, as having departed from the obedience and communion of the true Patriarch. And yet, beside all these, a fourth there is, of the Popes designation, that usurpeth the title of the Patriarch of *Antiochia*. For ever since the *Latins* surprized *Constantinople* (which was about the yeere 1200.) and held the possession of the East Empire about 70 yeeres, all which time the Patriarches of *Constantinople*, were consecrated by the Pope: as also, since the holy Land, & the Provinces about it, were in the hands of the Christian Princes of the West, which began to be about *Anno 1100*. And so continued about 80. yeeres, during which season the Patriarches of *Antiochia* also, and of *Ierusalem*, were of the Popes consecration: Ever since then, I say, the Church of *Rome*, hath, and doth still create successively, imaginary or titular Patriarches (without Jurisdiction) of *Constantinople*, *Antiochia*, *Ierusalem* and *Alexandria*, so loath is the Pope, to lose the remembrance of any superiority or title, that he hath once compassed.

* Boter. relat. p. 3, l. 1, c. del Patriarcha. latino di Constantinopoli.

Of the Georgians, Circaſſians and Mengrelians.

C H A P. XVII.



THE Georgians inhabite the Countrey, that was anciently named *Iberia*, betwixt the *Euxine* and the *Caspian* Seas: incloſed with *Shervan* (*Media*) East: with *Mengrelia* (*Colchis*) West: with *Turcomania* (*Armenia* the greater) South: And with *Albania* (*Zuaria*) North. The vulgar opinion of Historians is, that they have obtained the name of *Georgians*, from their devotion to *S. George*, whom they principally honour for their patron: and whose Image they alwaies beare in their military Enſignes. But yet (as I take it) this vulgar opinion is but vulgar error: because I finde mention made of the Nation of the *Georgians* in those parts, both in *Mela*, and *Pliny*, afore *S. George* was borne, whoſoever he was. Touching the properties of whose religion, this may be ſufficient to obſerve for all: That * it is the ſame both in ſubſtance and ceremonies with that of the *Grecians*, * who yet are in no ſort ſubject (neither ever were) to the Patriarch of *Constantinople*: but all their Biſhops (being 18) profeſſe abſolute obedience to their owne Metropolitane, without any other higher dependance or relation. Who yet keepeth reſidence farre off, in the Monastery of *S. Katherine* in the Hill of *Sinai*. *Pratco. de Hæret. ſect. verbo Georgiani. Bernard. Lucemburg.*

* Volaterran. l. 11, c. de ſect. Syriæ. *Pratco. de ſectis. Mart. in Verbo Georg. & ali.*

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

* *Paul. Venet. lib. 1, c. 14.*

Chir. de ſtat. Eccleſ. p. 23. & 30, & ali.

Lucemburg. in Catalog. Hæret. in Georgiani.

Next these, I must speake a little of their next neighbours, the *Mengrelians* and *Circassians* (Colchi and *Zychi* they were anciently called) seated betweene the *Georgians* and the river *Tanais*, along the coast of *Mæotis*, and the *Euxine* sea, as being also Christians of the *Greeke* communion, and beside, * of the Patriarch of *Constantinople* his obedience, and * converted by his Ministers *Cyrellus* and *Methodius*, to Christian religion. Which religion notwithstanding at this present is exercised among them, not without some depravation, and mixture of strange phantasies, for the *Circassians* baptize not their Children till the eight yeere, and enter not into the Church (the Gentlemen especially) till the sixtieth (or as others say, till the fourtieth) yeere, but heare divine service standing without the Temple, that is to say, till through age, they grow unable to continue their rapines and robberies, to which sinne, that Nation is exceedingly addicted. So dividing their life betwixt sinne and devotion, dedicating their youth to rapine, and their old age to repentance.

* Bellon. obseru. l. 1, c. 35.
Michov. de Sarmatia. l. 1, c. 7.

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

of

Of the Muscovites and Russians.

CHAP. XVIII.

Ioan. Metrop.
Russ. in epist.
ad episc. Rom.
apud Sigism.
de reb. Musco.

pag. 31.

Guag. descri.

Musc. c. 2. Sa-

cran. de error.

Ruthen. c. 2.

2 Sigism. l. cit.

pa. 41. Sacran.

de Relig. Ru-

thenor. c. 2.

Scarg. Polon.

l. 3. c. 2.

3 Scarg. Pal. l.

3. c. 2. Guag.

descr. mos. c. 2.

4 Ioan. Metr.

Russ. ubi supra

pa. 32. Guag.

descr. Musco.

cap. 2.

5 Sigism. loc.

cit. pag. 40.

6 Sigism. loc.

cit. pag. 40.

Guag. loc. cit.

7 Guag. ibid.

8 Ioan. Metr.

ropol. Russ. u-

bi supra. apud

Sigism. p. 31.

Guag. loc. cit.

Sacran. de er-

rotib. Ruthen-

or. ca. 2.

9 Sacran. loc.

citato.

10 Sigism. li-

alleg. pag. 47.

Poffevin. de

reb. Mosc. p. 2.



The Muscovites, and Russians as they were converted to Christianity by the Grecians. Zonar. Ann. Tom. 3. Cromer. de reb. Polon. l. 3. so have they ever since continued of the Greeke communion and religion.

1. Denying the Holy Ghost to proceede from the Sonne,
2. Rejecting Purgatory, but yet praying for the dead.
3. Beleeving that holy men enjoy not the presence of God afore the Resurrection.
4. Celebrating the sacrament of the Eucharist, with leavened bread, and requiring warme water to mingle with the wine.
5. And communicating in both kinds,
6. But mingling both together in the Chalice, and distributing it together with a spoone.
7. And receiving children after 7. yeeres old to the communion, saying that at that age they begin to sinne against God.
8. Omitting confirmation by the Bishop.
9. Denying the spirituall efficacy of extreme unction.
10. Excluding the fourth marriage as utterly unlaw-

unlawfull: whereas they approve not the second, as perfectly unlawfull, but onely permit it, but tolerate not the third, except on very important considerations.

Guagvin. De-
script. Moscov.
cap. 2.

11. Dissolving marriage by divorcement upon every light occasion or displeasure.

11. Sacran. de
errorib. Ru-
thenar. c. 2.

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

12 Sigism lib.
citat. pag. 28.
Scarga. de vno
pastor 13. c. 2.

13. Rejecting carved or massie Images, but admitting the painted.

* Poss. vin. de
Reb. Moscov.
pag 1.

14. Reputing it unlawfull to fast on Saturdaies,

Guagvin. loc.
citat.

15. Or, to eat of that which is strangled, or of blood.

13 Poss. vin. lib.
allegato p. 44.

16. Observing 4. lents in the yeere.

14 Ioan. Nic-
tropol. Russ.

17. Refusing to communicate with the Roman Church.

vbi supr. p. 31.
Guagvin. loc.
allegato.

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

15 Poss. vin
Moscovia.

pag. 42.
Sacran. de
error. Ru-
then cap. 2.

16 Guagvin.
loc. citat.

17 Sigism. lib.
citato. pag. 33.
Boter. Relat.
par. 3, l. c. de
Moscovia.

* Poss. vin.
Rer. Moscov.
Com. 1, pag. 1,

Guagvin. De-
scrip. Moscov.
cap. 2.

* Possavin. lo-
co. proximè
citato. Sigism.
in Mo. cov. pag
28.

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

Thus is it with these sorts of Christians hitherto related, touching their religion, and governours.

All which (as you may easily perceive) are of the same communion, and in effect of the same religion with the *Grecians*: And beside these, some large

part of the King of *Polonia* his dominion, for *Podolia*, and for the most part * *Russia Nigra*, or *Ru-*

bra as some call it (the larger *Russia*, subject for the greater part to the Duke of *Moscovia*, they tearme

Russia alba) are of the *Greek* religion, And although the Bishops of South *Russia*, subject namely to the

King of *Polonia*, submitted themselves almost 20.

yeeres agoe (An. 1594) to the Bishop of *Rome*, as *Baron. Tom. 7. Annal. in fine. & Possavin in Apparser.*

in Rutheni. hath recorded; yet was it not without speciall reservation of the *Greeke* religion, and rites,

as is manifest by the articles of condition extant; *ap. Th. a Ies. de Conu. gent. l. 6. pa. 3. ca. 1. pag. 328. &*

seq. tendered by them to the Church of *Rome*, and accepted; before they would accept of the union.

So that it was not any revolting from the *Greeke* religion, but onely (in effect) from the Jurisdiction of the *Greeke* Patriarch, to the *Pope*, and that also,

with sundry limitations. And in * *Wilna*, (the Metropolis of *Lituania*) Although the Archbishop professes obedience to the *Pope*, yet are there also in

that City, as *Sigismund* hath observed, more Temples of the *Greeke* religion (* there be 30. of them) than of the *Roman*. * *Epist. ad Chitræ, de Relig. Russor.*

So

* Boter. Rel.
pa. r. l. 1, c.
Russia. Gua-
gvin. Descrip-
tion. *Moscov.*
52.

* Sigism de
Reb. *Moscov.*
pag. 27. Gua-
gvin loco jam
citato.

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

Of the Nestorians.

CHAP. XIX.



The *Nestorians*, who have purchased that name, by their ancient imitation, and maintaining of *Nestorius* his heresie, inhabite (though every where mingled with *Mahumetans*, or with *Pagans*) a great part of the Orient, for besides the Countries of *Babylon*, and *Assyria*, and *Mesopotamia*, and *Parthia*, and *Media*, wherein very many of them are found, that sect is spread and scattered farre, and wide in the East, both Northerly to *Cataya*, and Southerly to *India*. So that in *Marcus Paulus* his history of the East regions, and in * others, we finde mention of them, and of no sect of Christians but them, in very many parts and Provinces of *Tartary*: As namely in 1 *Cassar*, 2 *Samarcham*, 3 *Carcham*, 4 *Chinchintalus*, 5 *Tanguth*, 6 *Suchir*, 7 *Ergimul*, 8 *Tenduc*, 9 *Ca-*

* Guil. de Rubr. itin. Tartar. Paul. Venet. r. l. r. c. 38. 2. l. cod. c. 39. 3. c. 40. 4. c. 47. 5. c. 45. & 43. 6. c. 48. 7. c. 62. 8. c. 64. 1. 2. c. 39. 1. cod. c. 61. & 64. raiam, &c.

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

The reaſon of which large ſpreading, and prevailing of the ſect ſo farre in the orient, if you enquire I finde to that purpoſe, recorded by *Paulus Diaconus* of *Cofrhoes* the King of *Persia*, that he for the mortal hatred he bare the Emperour *Heraclius*, by whom he had beene fore afflicted with a grievous warre, enforced all the Chriſtians of the *Persian* Empire to *Nestorianiſme*, permitting no catholiques to remaine in all his dominions. By whoſe preaching, the Chriſtian religion being farre there enlarged and propagated into the Eaſt (as it ſeemes both becauſe thoſe of the *Persian* dominion, were more Eaſtwardly than other Chriſtians, and becauſe it is certaine, that all of them till this day acknowledge obedience to the *Nestorian* Patriarch in *Mesopotamia*, which Countrey was then part of the *Persian* dominion :) It is no wonder if ſowing their owne tares, and Chriſts Wheat together, they propagated with the Goſpell alſo their owne herſie. Shortly after which time, the *Saracens* of *Arabia* (*Adahumetans*) conquering *Persia*, and bringing their religion, together with their victories, into all that large dominion, there remained but little outward meanes, and ſlender hope of their repaire, and reformation from any ſound part of the Church, (from which, they were more now, than afore, divided)

Paul, Diacon.
Hiſtor. miſcel.
l. 18.

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

Now touching their Ecclesiasticall government: The Patriarch of the *Nestorians*, to whom all those of the East parts, acknowledge obedience (a number of those Suffragan Bishops, and Metropolitans, you have reckoned up in *Sanders* booke *de Visibili Monarchia*, and whom they call *Jacelich*, saith *Paulus Venetus*, *Brochardus*, and others, but mistake it, (or else they of the East pronounce it amisse) for *Catholich*, as is observed by *Leunclavius*.) hath his seat in the City of *Muzal*, on the river *Tygris* in *Mesopotamia*, or in the Patriarchall Monastery of *S. Ermes* fast by *Muzal*. *Th. a Ies. l. 7. p. 3. c. 4.* In which City, though subject to *Mahumetans*, yet it is * recorded, that the *Nestorians* retaine yet, 15. temples, being esteemed about 40000 soules. *Th. a Ies. l. 7. par. 1. c. 4.* and the *Iacobits*. 3. which City of *Muzal*, I eyther take with *Masius*, and *Ortelius*, to be the same, that anciently was called *Seleucia* (and in *Pliny Seleucia Parthorum*) both because *Seleucia* was, as *Strabo* sayth, the Metropolis of *Assyria*, even as * *Muzal* is recorded to be: And also, because I finde the Ecclesiasticall jurisdiction of those parts, committed by the fathers of * the *Nicene* councill, to the Bishop of *Seleucia*, assigning him with all, the name of *Catholique*, and the next place of Session in counsels after the Bishop of *Jerusalem*, which name, and authority in those parts, the Bishop of *Muzal* now hath. Or if *Seleucia*, were

Sand. de Viss. bil. monarch. l. 7. An. 1556. Paul. Venet. l. 1. ca. 15.

Brocard. Descript. Terr. sanct. Leunclav. Pand. Histor. Turc. S. 3.

* *Aubret. Misc. Notitiz E. piscopo. Orb. pag. 35.*

Ortel. in Theaur. in Seleucia.

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

Guiliel. Tyrius de Bel. sacrol. 21. c. 8.

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

Vitriac histor. now destroyed, as *Muzal*, the patriarchall seat
 Oriental. c. 31, for certaine rea. of the *Nestorians*, is eyther a re-
 Tit. de Bel. la- sons I am induced mainder of the ancient *Nineve*,
 cro 1, 21, c. 8. rather to thinke, as *Vitriacus*, and *Tyrus* (who
 yet at least the therefore in his history calleth
 Patriarchall seate the Inhabitants of that City,
 was from *Seleucia* *Ninevites*) have recorded: Or at
 translated to *Mu- least, built neere the ruines of*
zal, for the opinion it: Namely, over against it, on
 of *Scaliger*, name- the other side of the river *Ti-*
 ly, that *Seleucia* *gris*, as by *Benjamin*, who dili-
 was the same, that gently viewed the place, is ob-
 is now called *Bag- served*, for *Nineve* (which he
ded, or new *Ba- noteth to be dissolved into*
bylon, my obser- scattered villages, and castles)
 vations in *Geo- stood on the East part of* *Ti-*
 graphy and histo- *gris*, on *Assyria* side: whereas
 ry, will not suffer *Muzal* is seated on the West
 mee to approve. banké on *Mesopotamia* side, be-
 First, because *Se- ing yet both joyned together,*
leucia is remem- by a bridge made over *Tigris*.
 bered by *Strabo*, to
 be 300 furlongs (37 miles, and one or two) *Pliny*
 sayth a great deale more, distant from *Babylon*,
 whereas *Bagdet* is built close by the ruines of it. Se-
 condly, because I finde the position of *Seleucia* in
Protony to be two third parts of a degree, more
 North than that of *Babylon*, whereas *Bagdet* is more
 South. Thirdly, because in *Dion*, and others
Seleucia is named for a City of *Mesopotamia*, which
Bagdet is not, but in the Province of *Babylon*, as
 being

Scalig ad
 Chron. Euse-
 bii. An. M. D.
 CXI II.

Benjamin. in
 Itinerar. in
 medio.

Strabo. l. 16.
 Elin. l. 6, 5, 26.

Ptolom. Geog.
 16, c. 18, & 20.
 Dion. Histor.
 40 Plin. l. 6, c.
 26.

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

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

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

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

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

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

* Beter. Relat. par. 3, l. 2, c. de Nestoriani. Thom. a Ies. de convers. gent. l. 7, par. 1, c. 3, & 4.

1 Vitriac. Hist. Orient. c. 78.

2 Id. loc. citat. * Beter. Relat. pa. 3, l. 2, c. de Nestoriani. Tho. a Ies. de conu. gent. l. 7, c. 2.

3 Beter. loco prox. citat.

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

4. *Vitriac. Histor. Orient.* 78
Villamont. en voyages. b. 2. c. 23.
 5. *Villam. loc. citat.*
 6. Et 7. *Sul. k. Nestor. profes. Tom. Biblioth. Vet. Patrum.* pag. 1054.
 8. *Guilielm. de Rubrie. Itiner. Tartar. C. 17.*

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

5. They communicate in both kinds.

6. They use not auricular confession.

7. Nor confirmation,

8. They contraſt marriage in the second degree of consanguinity. *Th. a Ies. ibid.*

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

10. They have not the Image of the Crucifix on their Crosses.

Of the Indians or Christians of S. Thomas.

CHAP. XX.



He Christians of *India*, vulgarly named the Christians of *S. Thomas*, because by his preaching they are supposed to have beene converted to Christian Religion (and his body as is thought, remaineth among them, buried in the City of *Maliapar* on the coast of *Coromandel*) inhabe in the neerer part of *India*. namely in that great Promontory, whose base lying betweene the out-

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

Now as touching their government: Their Archbishop till 20. yeeres since or little more, acknowledged obedience to the Patriarch of *Muzal*, by

* For *Muzal* as I said before, is either *Seleucia*, or succeeded into the dignity of it. And *Seleucia* is recorded to have bene inhabited by the Citizens of *Babylon*, whereof it was a Colony: And such a Colony, as in short time it * exhausted *Babylon* it selfe, of all the Inhabitants, passing, by reason of the more commodious

the name of the Patriarch of *Babylon*, as by those Christians of *India* he is still termed: and certainly, that the Patriarch of *Muzal*, * challengeth their obedience, as being of his jurisdic

* Sommar. de popul. Orient. ap. Ramu. Vo. I de Viaggi. p. 332.

* Barbofa. eod vol. pag. 312.

* Boter. Rel. p. 3, l. 2, c. della nova Christianita de India.

* Boter. Relat. p. 3, l. 2, c. della vecchia Christianita d' India.

Th. a. Ies. de conv. Gent. l.

7. pa. 1, c. 4.

* Paulan. in Aricis. ante med.

* Plin l. 6, c. 26

* Th. a. Ies. de conv. gent. l. 7. part. 1, c. 4.

Sander. visib.
Monarch. l. 7,
pag. 642.
* Plin. loco.
proxim. citato.
* Apud Ramus.
vol. 1, de
viaggi. p. 313.

tion, appeareth by the profession of *Abil-Isu*, a Patriarch of *Mozal*, of *Pope Pius* the 4. his Investing (An. 1562) as is to be seene in *Sanders* booke *de visibili Monarchia*. But, then, the Archbishop of these *Indians*, revolting from his former Patriarch, submitted himselfe by the *Portugals* persuasion, to the Bishop of *Rome*, retaining notwithstanding, the ancient religion of his Countrey, which was also permitted by the Pope. Insomuch, that in a Synode held in *Goa*, for that purpose, he would not suffer any alteration to be made of their ancient rites

situation, to dwell at *Seleucia*. So that *Seleucia* being inhabited by the *Babylonians*, and so becoming instead of *Babylon*, the principall City of the Provinces of *Babylonia*, and *Assyria*, the City * obtained the name of *Babylon* of her inhabitants (as well as *Seleucia* of her founder) as *Pliny* hath recorded: And the Patriarch of it, the title of the Patriarch of *Babylon*. And although * *Barbose* note, that subordination of the Christians of *India*, to be to the Patriarch of *Armenia*, (which no doubt he received from the *Indians* relation, among whom he was) yet certaine it is, that he meaneth no other, than this Patriarch of *Mozal*: because those *Armenians* which he meaneth, are by himselfe observed to have for their vulgar language, the *Arabique* tongue, and to celebrate their divine service, in the *Chaldee*, both which agree with the Christians of *Mozal*, but neyther of both with those of *Armenia*, whose language both in the vulgar, and sacred use, is knowne to be no other than the *Armenian* tongue.

As

As also, because the *Indians* are knowne to have bin *Nestorians*, to which heresie the *Armenians* were most opposit, as being in a manner *Iacobites*. But as it seemeth that Patriarch is sayd to have beene of *Armenia*, for the nearenesse of *Mozal* to the confines of *Armenia*.

or religion, as one, that lived in those parts at that time hath recorded. * *Linschot*, l. 5, cap. 15. But that Bishop being dead, his successor in another Synode, held by the Archbishop of *Goa*, at

* *Paffavia*. in Apparatu, factu in *Diamperitense concilio*.

Diamper, not farre from *Maliapur*, An. 1599. made profession, together with his Suffragan, and Priests both of the *Roman* obedience, and religion, renouncing in such direct sort the Patriarch of *Mozal*, and *Nestorianisme*, that they delivered up all their bookes, to the censure of the Archbishop of *Goa*, and suffered their Liturgy, in the point that relished of *Nestorianisme* to be altered, even in such sort as now it is to be seene in the last Edition of *Bibliotheca veterum Patrum*.

Bibliotheca vet. Pat. Auctori. Tom 2. in fine.

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

1 *Oforius de Rel. Emma-nuel* l. 3. Boter. *Rel* p 3 l. 2, ca. della vecchia *Christianita d' India*.

1. That they distributed the Sacrament of the Eucharist in both kinds.

2. That they celebrated it with bread seasoned with Salt, (*Pane salato*, sayth my Historian) and instead of wine, (because *India* affordeth none) in the juice of Raisons, softened one night in water &

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

so pressed foith.

3 Navigat. Io-
sephi Indi,
inter Rela-
tiones Novi
orbis. e. 134.

4 Ioseph. Ind:
lib. citato.

134.

5 Ofor. loco
ante citato.
Possév. in Ap-
para. sacro. in
Diamperienſe
concilium.

Ther. cof. l. 10,
ca. 15.

6 Ioseph. Ind.
ubi supra. e.

133.

7 Possév. loco
jam citato.

8 Possév. loco
citato.

9 Possév. in
Apparat. sa-
cro in Nesto-
riani.

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

4. That they used not extreame unction.

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

l. 3.

6. That they have no Images of Saints in their Churches, but onely the crosse.

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

8. That they denied the Primacy of the Pope.

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

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

Widmanst. in præf. Test. Syriaci.

The imperfections of the *Syriaque* edition, consist partly in sundry defects: namely 1. of all the *Revelation*: 2. of the Epistle of *S. Jude*: 3. of the second Epistle of *S. Peter*: 4. of the second, and third Epistles of *S. Iohn*: 5. of the history of the Woman taken in adultery, in the 8. chapter of *S. Iohns* Gospell, containing the first eleven verses: and 6. of the 7. verse of the 5. chapter of the first Epistle of *S. Iohn*, Of which, the two last wants are no lesse found in sundry ancient *Greeke* copies, as *Erasmus*, *Beza*, *Iunius*, and others have observed: And partly, beside these defects, in some (very few) faulty translations.

of the new Testament (whosoever was the Authour of it) is nothing neere of that Antiquity, which the *Syrians* (as *Bellar- mine*, and others report of them) pretend it to be, namely to have bin the worke of *S. Mark*. First, because *S. Mark* died in the 8. yeere of *Nero*, as *Ierome* with others hath certainly recorded, after which time, many parts of the new Testament, were written: as namely *S.*

Bellar. de Verbo Dei. l. 2. c. 4.

Hieron. de Scriptorib. Ecclesiasticis, in Mac. Erasmus: Beza: Iunius. in. Annot. ad loc. prædict.

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

S. Paul to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, to *Philemon*, and the second to *Timothy*. Secondly, because that *Syriacque* translation is not to be found once mentioned, in any of those ancient, and learned writers, that lived in those East parts, and diligently sought out, and observed the severall editions, and translations of the holy Scripture. And thirdly, because the dialect discovereth it to be of a farre later age, than that of the Apostles: which they will soone finde to be so, (to omit some other evidences) that shall compare the *Syriacque* words recorded in the new Testament by the Evangelists, (which all are noted by *Hierome*, and by others) with the *Syriacque* booke: as for example, *μαμωνια*, *Mat. 6.24. Mamouno.* *μαμωνια*, *Ioan. 19.13. Gephiphtho.* *μαμωνια*, *Mat. 27.33. Gogoultho.* *μαμωνια*, *Act. 1.19. Chakal demo.* *μαμωνια*, *1. Cor. 16.22. Moraneto.* And to be short, there is not almost any *Syriacque* word recorded in the new Testament, which varieth not from that ancient pronouncing that was usuall in the Apostles time, eyther in consonants, or vowels, or both: which could not be the alteration of any short course of time.

Hieron. l. de
Nominib.
Hebr.

of

Of the Iacobites.

CHAP. XXI.

THe Iacobites obtained that appellati-
 on, as *Damascene*, and *Nicephorus* have recorded, of one *Iacobus* surnamed *Zanzalus*, of *Syria*, who living about Anno 530. was in his time a mighty inlarger of *Eutyches* sect, and maintayner of his opinion, touching the unity of nature in our Saviour: and his followers are at this day in great numbers, knowne by the name of *Iacobites*, in *Syria*, in *Cyprus*, in *Mesopotamia*, in *Babylon*, and in *Palestine*. For the Patriarch of *Ierusalem*, who keepeth his residence still in *Ierusalem*, in which City, there yet remaine * ten, or more Churches of Christians) is also a *Iacobite*. But, although in all these forementioned regions, these *Iacobites* are found (where they be esteemed to make about * 160000. families) or rather 50000, as *Leonard* the Bishop of *Sidon*, the Popes visiter in those parts, hath recorded, *ap. Th. a Ies. l. 7. p. 1. ca. 14.* yet chiefly they inhabite in *Aleppo* of *Syria*, and *Caramit*, and the mountaine *Tur* of *Mesopotamia*: But yet their religion under other titles, is extended much farther, insomuch that it is recorded to be spread abroad in some * 40 Kingdomes.

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

Damasc. l. de hæresib. post. med. *Niceph.* Hist. Ecclesia. l. 18, c. 52.

* *Chitræ*, de stat. Ecclesiar. pag. 25.

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

* *Boter*, *Relat* pa. 3, l. 2, c. de *Grakobitu*.

* *Breitenbach*, *Peregrin.* c. de *Iacobitis*.

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

* *Paul* *Diaco.* Hist. *Miscell.* l. 18.

Zonar. Ann. Tom. 3. in Heraclio. * Miræ. in Notitia. episcoporum. Orb. pag. 35. Breter Relat. pa. 3. l. 2, c. de Giacobiti.

Iacobites spoken of, in the Emperour *Heraclius* his time (to whom they render obedience. The Patriarchall Church of which sect, is in the * Monastery of *Saphran*, neere to the city of *Merdin* in the north part of *Mesopotamia*: But the Patriarch himselfe keepeth ordinary residence, in the City of *Caramit*, the ancient Metropolis of *Mesopotamia*, and which at this day, consisteth for the greatest part of Christians, for that *Caramit* is the same City which the ancient writers called *Amida*, *Sabellicus*, and others, have left observed, and *Amida* to have bene anciently the Metropolis of *Mesopotamia*, I finde in the subscriptions of the ancient counsels plainly recorded.

Caramit, is *Kara Amid*, that is (in the *Turkish* tongue) blacke *Amidia*, because it was walled with blacke stone.

Sabellic. Supplem. Histor. 18.

* Concil. Chalced. Actio. 1, &c.

* Notitia provinciar.

* Concil. Constantinop. I. prim. Con. 2.

* Miræ. Notitia. episcoporum. Orb. pag. 36.

But till *Eutychianisme* so mightily prevailed in those parts, as to worke in them a detestation of the councill of *Chalcedon*, and a departure withall, from their ancient obedience: They belonged till then, I say, to the jurisdiction of the Patriarch of *Antiochia*, as being * Provinces of the diocess of the Orient, which we finde in the * second Generall Councell, to be the circuit and limitation of that Patriarchs authority, which is the reason that the Patriarch of the *Iacobites*, keeping ever the name of *Ignatius*, entitleth himselfe Patriarch of *Antiochia*: And that the * Patriarch of *Ierusalem*, who is also, as I said, a *Iacobite*, acknowledgeth him, as some record) for superiour: Having therein (if it be so) but in some sort returned to the ancient obedience,

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

* Concil.
Chalced. A.D.
oa. 7.

Now, as touching the Characters of their religion,

1. They acknowledge but one nature, and but one will and one operation, *ex catechism. Iacobitar. ap. Th. a Ies. l. 7. p. 1. c. 15.* in Christ (as there is but one person) and in token of that, they make the signe of the Crosse, with one finger onely, which the other Christians of the East doe with two.

1, 2, 3, 14, Iacob
a Vitriaco.
Histor. Orient.
tal. c. 76. Villa-
mont. l. 2, c. 22.

2. They signe their children before baptisme, many in the face, some in the arme, with the signe of the Crosse, imprinted with a burning Iron.

1 Bucebing.
Hist. eccles.
part. 2, pa. 33.
Saligniac. Iti-
ner. Tom. 8, c.
1.

3. They use circumcision, *Salign. Itin. tom. 8. c. 1.* even of both sexes. *Vitriac. ut ibi.*

4. They confesse their sinnes to God onely, not to the priest, & as others record, but very seldome, so that many communicate without auricular confession. *Leonam Sidon. ap. Th. a Ies. l. 7. p. 1. c. 14.*

Th. a Ies. l. 7.
pa. 1. c. 17.
4 Bucebing.
loco citato.
Alphonf. a
Castro. l. 4.
contr. Hæres.
Tit. Confessio
Baungar. Iti-
ner. l. 2, c. 9.

5. They admit not of purgatory, nor of prayers for the dead. *Th. a Ies. l. 7. p. 1. c. 23.*

6. They consecrate the Eucharist in unleavened bread. *Salign. Itin. Hieros. tom. 8. c. 1.* They minister the Sacrament of the Eucharist in both kinds.

7. The Priests are married.

8. They beleve all the soules of just men to remaine in the earth till the day of Iudgement, expecting Christs second comming, *ex catechism. Iacobit.*

9. They affirme the Angels to consist of two substances, fire and light. *ex catechism. Iacobit.*

10. They honour *Dioscorus* and *Iacobus Syrus* as Saints, but yet condemne *Euyches*, as an Heretique. *Patriarch. Iacobit. ap. Th. a. Ies. l. 7. p. 1. c. 14.*

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

union of two natures not personated, yet they acknowledged those two natures to be united in his person, without any mixtion or confusion, and that they themselves differ not in understanding, but onely in termes from the Latine Church. *Th. a Ies.*

l. 7. p. 1. c. 14. And although (as is storied by some writers of these times) some there be among them that still retaine that error, yet certainly, that it is no generall and received opinion among them, is most manifest, for we have extant the confessions of the * *Iacobites* of *Mesopotamia*, and of those of * *Egypt*, and of *Aethiopia*, and of *Armenia*, that is to say, all sorts of *Iacobites*, out of which it is evident, that that error of *Euryches*, is cleerely renounced, as articulary acknowledging; that the humane nature of Christ was taken of the Virgin, and of the same substance with ours, and remained, after the adunation with the deity (with out any mutation of properties) distinct from the divine nature: All which the heresie of *Euryches* denied.

Tom. 4. Bibl. Vet. Patrum. pag. 1050.
* Apud. Baron. in fin. Tom. 6. Annal.
* Zag. Zahor. de Religio, & Morib. Aethi. op. apud Damian. a Goer. * Confess. Armenior. Num 26. 27. 28. 29. &c.
* Vid. Concil. Chalcedon. Actio. 1. & Theodoret. de haerel. l. 4. in Euryche.

Of the Cophi or Christians in Egypt.

CHAP. XXII.



He sect of Christians named *Cophi*, are no other then the Christians of *Egypt*: And, it is the name of their Nation, rather, then of their Religion, (in respect

Mas. in Syror.
peculio.

whereof, they are meereley *Iacobites*) for as *Masius* hath observed, the *Egyptians* in some ancient Monuments are termed *Egophii*, whom vulgarly we name *Cophii*, or *Copti*, and so they also name themselves, as may be seene, in the confessions of these *Egyptians* recorded in *Baronius*. And certainly, that the *Egyptians* themselves, name their Countrey *Chibth*, *Ortelius* after *Thevet*, hath recorded: as also it is observed by *Scaliger*, that in the *Talmud* it is called ^{חִיבְת}. And, by *Drusius*, out of *R. David*, and *R. Shelomo*, that *Egypt* is by them named ^{מִצְרַיִם}, but not without some trajection of letters ^{מִצְרַיִם} for *R. David* in *praf. l. Radic. R. Shelom. in Exod.*

Baron. in Le-
gat. Eccl. Ale-
xand. ad sed.
Apost. tom. 6.
Annal. in fine
Ortel. in the-
saur. in Aegyp.
Scal. ad Euseb.
Chron. ad an.
1434. Drus. de
arib. sect. Iud. l.
3. c. 14. tit. de

Philasteris.
Damaf. l. de
hier. post med.

But touching their Religion (to omit curiosities about the name) they differ not, as I sayd from the *Iacobites*. In somuch, that (as *Damacen* hath observed) the same sectaries, that first were termed *Egyptii*, because among the *Egyptians*, that heresie of one onely nature in *Christ*, found the mightiest patronage, were after of *Iacobus Syrus* above mentioned, named in *Syria Iacobites*. And till this day *Severus*, *Dioscorus*, and *Iacobus*, the principall parents and patrons of that sect, are by the *Egyptians* honoured in the memorials of their Liturgies. *Th. a Ies. l. 7. p. 1. c. 5.*

2 Boter. Rel. p.
3. l. 3. de Chri-
stiani del Ac-
gitio.

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

Bishops of *Romes* Legats in a Synod held at *Caire* about 30. yeeres agoe, An. 1583.

2. They conferre the inferior sacred orders (under Priesthood) even to infants presently after baptisme, altogether, their parents promising for them and performing in their steads (til they be 16 yeeres old or thereabout) what they promise in their behalves, namely chastity, and fasting every Wednesday and Friday and in the 4 lents of the yeere, *Th. a Ies. l. 7. p. 1. c. 5.* They repute not baptisme of any efficacy, except ministred by the Priest and in the Church, in what necessity soever, *Th. a Ies. l. 7. p. 1. c. 5.*

3. Neyther baptise their children afore the 40 day, though they should die without baptisme, *Th. a Ies. ibid.*

4. Ministring the Sacrament of the Eucharist in both kindes. ^{2 Thevet in Cosm. de Levant, c. 48.}

5. They minister the Sacrament of the Eucharist in leavened bread.

7. Give the Sacrament of the Eucharist to infants presently after their baptisme.

8. To sicke persons, they neyther minister extreme unction nor the Eucharist, *ibid.*

9. Although they acknowledge the holy Ghost to proceede from the Father, and the Sonne, yet in relating of the *Nicene* Creede, they leave out those words (and from the Sonne) as the *Grecians* doe *ibid.*

10. They admit not of purgatory nor of prayer for the dead, *Th. a Ies. l. 7. 23.*

11. They contract marriages even in the second

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

12. They observe not the Lords dayes nor other feasts, except in the Cities. *Tecla. Abissin. ibid.*

13. In celebrating of the Eucharist, they elevate not the Sacrament. *Tecla. Abissin. ibid.*

14. Reject all the generall Councils after that of *Ephesus*, expressly condemning the Council of *Chalcedon*. *Id. ibid.*

15. Reade the Gospell of *Nicodemus* in their Liturgies. *Prascol de Heresib. in Cophiti.*

16. Repute the *Roman Church* hereticall, and avoyde the communion and conversation of the Latines no lesse then of *Iewes*. And although *Baron. in fin. Tom. 6. Annal* have registred an Ambassage from *Masius* the Patriarch of *Alexandria* to Pope *Clement* the 8. wherein he is sayd to have submitted and reconciled himselfe and the Provinces of *Egypt* to the Pope, yet the matter being after examined was found to be but a tricke of imposture, as *Th. a Ies. l. 7. p. 1. c. 6.* hath recorded.

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

Thom. à Iesu.
de Conu. gen.
l. 7. par. 1. c. 9.

3 Thom. à Ies.
loc. citato. Bo-
te. loc. cit.

in, although they catholiquely confesse, that there is no mutation of properties in eyther nature, being united in Christ, from what the divine and humane natures severally obtaine, in severall persons: Yet, being not well able (as it seemes) to distinguish betweene the nature, and the person, they dare not say there be in Christ two Natures, for feare they should slip into *Nestorius* heresie, of two Persons. Which heresie, of one onely Nature in our Saviour, beginning with *Eutyches*, although after dispersing it selfe into many branches, hath ever since the time of the Councell of *Chalcedon*, by which *Eutychianisme* was condemned, and for it, the Patriarch of *Alexandria* * *Dioscorus* deposed, beene nourished and maintained, as by other Christians of the East, so specially by the *Egyptians*. Inso-much, that not onely sundry Patriarches of *Alexandria*, and *Antiochia*, (but specially of *Alexandria*) together with many other Bishops of the East parts, their Suffragans, and adherents, are recorded to have maintained and advanced, that heresie of *Eutyches*, but we finde moreover, many Synodes of those parts, registred or remembered in *Euagrius*, *Leontius*, *Nicephorus*, and the booke called * *Συνόδων*, brought to light by *Pappus*, &c. where in, (in the behalfe of that heresie), the decrees of the Councell of *Chalcedon* were condemned. In which Councils, although we reade of the greatest confluence of Bishops, that ever mette about the establishment of any poynt in Christian religion (and yet beside the 630 Bishops present in that Councell, there are extant in the * Booke of Coun-

* Concil.
Chalced.
Action. 3.

Euagr. 13, c. 5,
6, 22, 30. 33.
&c.

Leont. de Sect.
Action. 3. 5.

Niceph. 1, 16,
c. 2, 4 & 5. &

l. 18. c. 45. &
sequent.

* *Synod.* 97, 10.
103, 108, 109
&c.

* *Ad fin. Con-*
cil. Chalcedon.

Torr. 2. Concil.
Bini.

cels,

sels the suffrages of about 30 provinciall Synods, that by their Epistles to the Emperour *Leo*, confirmed it, together with all the Bishops of the West, by whom it was likewise received) yet notwithstanding all this, that heresie so prevailed in the East parts, and specially in *Egypt*, whereof we now entreate, that from that time to this, it was never cleared of it. But as there was never heresie that so grievously wounded the Church of God, as that of *Eutyches*, except perhaps *Arrianisme*) so was no part of the Church so deeply and deadly wounded by it, as that of *Egypt*. So that even at this day, although the wound be in some sort healed, yet the wemme or scarre still remayneth. For it is not many yeeres, since by certaine Iesuits, agents for the Bishop of *Rome*, some conference were had with the Patriarch of *Alexandria* and his Synode, wherein, although they confessed (if true relation be made of that conference) that Christ is true God and true Man: yet did they purposely refrain from mentioning two natures in Christ, lest they should by little and little slippe into the heresie of two persons.

Now as touching their Ecclesiasticall government they are subject to the Patriarch of *Alexandria*, * whose Patriarchall seat is at this present translated (and so long hath beene) to the City of *Caire*, in * eyther of which Cities (*Caire* and *Alexandria*) there remaine at this day, but three Christian temples a peece. Whereas *Burchardus* recordeth of his time (about 320 yeeres agoe) that in one of them (*Caire*) there were above 40. *Burch. descr. terr. sanct.*

par.

Boter. rel. pa. 3.
l. 3, de Christi-
tiani de Egir-
to.

* Chir. de stat.
Eccl. p. 21.

* Legatio A-
lexand. ap. Ba-
ron. tom. 6, in
fine.

par. 2. c. 3. But yet, to the jurisdiction of this Patriarch belong, not onely the native Christians of *Egypt*, who are but very few, considering the exceeding populoufnesse of that Nation, (for they are esteemed, as I sayd before, not to passe 50000) which in *Burchardus* his time, are by him recorded to have beene above 300000. *id. pa. 2. c. 3.* together with the small remaynder of Christians, that are found about the bay of *Arabia*, and in mount *Sinai* Eastward, or in *Afrique* as far as the greater *Syrtis* Westward: but the Christians likewise of *Ethiophe* acknowledge obedience to him. For although *Alvarez* in his story of *Ethiopia* hath related (as he doth also some other matters touching the ancient condition of the Church, too grossly, and boldly) that the Christians of *Nubia*, till their defection from Christianity, were of the Popes dependance and jurisdiction, and received their Bishops by his consecration, (and say nothing of the Patriarch of *Alexandria*) yet certainly, that they were not so, is manifest; for, besides that *Saligniatus* (himselfe the Popes protonotary, and whose travell had taught him some knowledge of the East parts) directly denieth the *Nubians* professing of obedience to the Bishop of *Rome*, observing, that they were governed by a Prelate of their owne, whom they termed the Priest of the law. *Itiner. tom. 8. c. 2.* Beside that direct testimony of his, I say, there be other evidences. First, because there cannot be produced any instance, out of any Ecclesiasticall history, eyther ancient or moderne (as I am certainly perswaded) to that effect. Secondly, because the fathers of the *Ni-*

Alvar, hist.
Aethio. c. 137.

* Nic. Concl.
13, c. 36.

Vitriac. hist.
Orient. ca. 76.
Brocard. de-
script. terræ
sanct.

* Alvar. loco
prox. citato.

ene Councill, as we finde in * *Gelasius Cizicenu*, are knowne to have assigned *Ethiopia*, whereof *Nubia*, is a part, to the Patriarch of *Alexandria* his jurisdiction. Thirdly, because the Patriarchship of *Alexandria*, lieth directly betweene *Nubia* and *Rome*, as being immediately at the backe of *Egypt*. Fourthly, because the *Nubians* were in religion *Iacobites*, as a Roman Cardinall *Vitriacus*, *Brocardus*, and others have recorded, and as their baptizing with fire remembered by *Burchardus* and *Saligniacus* did manifestly import, *Burch. descr. terr. sanct. p. 2. 3. s. 7. Saligniac. itin. tom. 8. c. 2.* of which sect the Patriarch of *Alexandria* is knowne to be: which, had the Pope the assignement or confirmation of their Prelates, it is utterly unlike they should have beene. Fifthly, because in time of their necessity, being left destitute of Bishops and Ministers, if they had pertayned to the Bishop of *Rome* his jurisdiction, they would rather have had recourse to him, for repaire of the decayed and ruinous state of their Church, who both plentifully could, and no doubt readily would have relieved them, rather than suffered them to depart as they have done, from the Christian sayth. To him, I say, they would rather have resorted for supply, than to the K. of *Habassia* * (as they did) being of another patriarchall jurisdiction. Certaine therefore it seemeth, that *Nubia* while it was Christian, belonged not to *Rome* but to *Alexandria*: by whom, if the *Nubians* in their distresses were not releaved, no man can wonder, that knoweth the great want and misery of the Church of *Egypt*.

Of the Habaſines,

CHAP. XXIII.



Now touching the *Habaſines*, or midland *Ethiopi*ans, whether they have obtained that name, by reason of their habitations (in houſes) which the *Egypti*ans called *Avafes*, as *Sirabo* hath obſerved, for the ancient bookes have *αβαςου*, not *αβιου*; in difference from them, which dwelling neerer the Bay of *Arabia*, were called *Troglodyta* (*τοις τῶν βυλαιῶν*) because they dwelling in caves, not in houſes, as *Pliny* and others have recorded: whether I ſay, for that reaſon they have obtained the name of *Habaſins*, or no, let more curious men inquire. But, as touching their religion, they are in manner meete *Iacobites*: and their King (whom by error we call *Prefter Iohn*) is ſundry times in hiſtories termed the Prince of *Iacobites*. And their leaving out of their memorials (in * their Liturgy) the Councell of *Chalcedon*, by which the hereſie maintained after by *Iacobus Syrus* was condemned whereas the Councils of *Nice*, of *Conſtantinople*, and of *Ephesus* are remembered, doth import ſo much. And in very deed conſidering the dependance that the Church of *Habaſſia*, hath of the Patriarch of *Alexandria*, it is almoſt unpoſſible but they ſhould be ſo, for as *Zaga Zabo* an *Habaſſin* Bi-

Strab. l. 2, & 3.
17.

Plin. l. 5, c. 3.
Solin. Poly.
hiſt. c. 34.

* Liturg. Ac.
thiop. tom. 6.
Bibl. vet. Par.
pag. 59, & 65.

Zag. Zabo. de
Relig. & mo-
rib. Aethiop.
ap *Damian* a
Goes.

ship hath left recorded, although they have a Patriarch of their owne, whom they call in their owne language *Abuna* (our Father) and he chosen by the *Habassine* monks of *S. Anthomes* order, remayning in *Ierusalem*, yet are they limited to choose one of the jurisdiction of *Alexandria*, and a *monke of *S. Anthony* he must be, And beside that, the confirmation, and consecration of him, * You may observe, which I in my reading have done, that all the Patriarchs and other Bishops of the East, are Monkes of the Orders eyther of *S. Basils*, or *S. Anthony*, for the Patriarchs of *Constantinople*, of *Antiochia* and of *Armenia*, are monkes of *S. Basils* order: the Patriarchs of *Alexandria*, of *Ethiopia*, of the *Iacobites*, and of the *Maronites*, are of *S. Anthonies*, and the Patriarch of the *Nestorians* eyther of both.

present Liturgy, for the Patriarch of *Alexandria*, terming him the Prince of their

* Liturg. Aethiop. tim 6. Piblioth. Vet. Batrum, p. 62.

* Concil. Nic. 3. car. 36.

Archbishops, and remembring him before their owne Patriarch; evidently declareth their dependance & subjection to that Sea. Which supreme Ecclesiasticall power touching *Ethiopia*, to have belonged very anciently to the Patriarch of *Alexandria*, may appeare by the *Arabique* booke of the *Nicene* Councell, translated by *Pisano*, where that authority is found assigned, to the Patriarch of *Alexandria*, touching that *Abuna* of *Ethiopia*, (by the

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

But if you desire a register of some speciall points of their religion,

1. They circumcise their children the 8. day after the manner of the *Iewes*: Even females also as well as males, wherein they differ from the *Iewes*.

1, 2, 3, 4, 5, 6, 9,
10. 11. Zag.
Zab. de relig.
& mor. Aeth.
ap. Damian.

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

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

They consecrate the Sacrament of the Eucharist in unleavened bread: contrary to the custome of all the East, the *Armenians* excepted. Nevertheless *Tecla* an *Habassin* Monke and Priest, sayth that they celebrate ordinarily in leavened bread, but on the day of the Institution of the Lords Supper (the Thursday before Easter) they doe it in bread unleavened over all *Habassia*, *an. Th. a Ies. l. 7.*

4 Alv. hist. Ac-
thiop. cap. 11.
5 Alvar. ibid.

p. 1. c. 13.

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

Tecla Abiss.
ap. Th. a Ies.
loc. alleg.

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

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

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

9. Beleeve the reasonable soules of men to be traduced from parents by seminall propagation. *Zag. Zab. de relig. Æthiop. in fine. Th. a Ies. l. 7. p. 1. c. 8.*

10. Beleeve the soules of their infants departing afore Baptisme to be saved, because they are sprung from faithfull parents, and namely the vertue of the Eucharist, received by the mother after conception to sanctifie the childe in her wombe. *Zag. Zab. ibid. Th. a Ies. l. 7. p. 1. c. 8. Alvar. hist. Æthiop. c. 22.*

11. They presently upon commission of sinne resort to the confessour, and at every confession, (though it were every day) receive the Sacrament of the Eucharist. *Zag. Zab. ibid.*

12. They have onely painted, not massie Images in their Churches. *Tecla. ubi supra.*

13. They accept onely the three first generall Councels, rejecting that of *Chalcedon*, for determining

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

14. Elevate not the Sacrament in celebrating of the Eucharist, but keepe it covered: * neyther reserve it after the communion.

15. To excommunicate obstinate sinners is peculiar to their Patriarch, which yet is not usuall among them, except in case of murther, *Zag. Zab. ib.*

16. Their Priests, and other inferiour Ecclesiasticall ministers (as also monks) live by their labour, having no tithes for their maintenance, nor being suffered to crave almes. *Zag. Zab. loc. citato.*

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

18. Vse neyther confirmation, nor extreame unction. * *Zag Zab. loco citato.*

19. Admit the first marriage in their Bishops and Priests, but not the second, except their Patriarch dispense. *Alva. li. c. iter. c. 5.*

20. Eate flesh every Friday (as on other daies) betwixt Easter and Whit(sunday: as on every Saturday also through the whole yeere, except in Lent. *Alva. c. 13. * Zag. Zab. vbi supr.*

21. Baptize themselves every yeere on the day of the Epiphany, in Lakes or Ponds.

Concerning which first and last poynts, namely, of their circumcision, and annuall baptismes, I have somewhat to observe: namely, first, touching their circumcision, that they observe it, not so much perhaps of religion, as of an ancient custome of their

their Nation. For although their circumcising on the eight day, seemeth to imply that they received it from the *Iemes*, yet their circumcising of both sexes, as certainly argueth, that they did not so. And, if the *Habasines* be of the race of the ancient *Ethiopi*ans, the doubt may be the lesse; because

Herod. l. 2, par. a Med.

Stephan. Byzant. in dictione Aethiopi.

* Liturg. Aethiopi. in Tom. 6 Bibliothecae Vet. Pat. p. 59.

* Zag. Zabo de Morib. Aethiopi. apud Damian.

Arabians, neere to the * *Saba*eans: even in this case also, the occasion and originall of circumcision among the *Habasines* will be discerned well enough: namely, because it is specially storied, to have beene a very ancient ceremony among the *Arabians*: among whom it might have beginning, by reason of the descent of many of the *Arabians*, from *Ismael*, and from the other

* Which seemeth to be true, both because in the * *Ethiopian* Liturgy, they terme their owne Kingdome the Kingdome of *Sheba*, and also, because the K. of *Habassia*, * deduce lineally their descent, from the Q. of *Sheba* that came to see *Salomon*: which *Sheba*, is to the skillfull, certainly knowne to be in *Arabia*: and eyther the same, that we call *Arabia felix*, or some part of it. And certainly it is observed by learned men, that *Arabia felix*; in the Easterne tongue is named ארם, as *Arabia deserta* ארם, and *Arabia Petraea*, ארם, OR ארם.

sonnes

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

* Gene. 25. 3.

Shindler. in
Dictionar.

Pentaglot. in

377

* Za. a Zahor:
ubi supra.

And secondly, touching their annuall baptisings, in the feast of the Epiphany, which they (with many ancients of the Church) suppose to be the day of our Saviours baptisme, it is declared by the * *Ethiopian* Bishop above mentioned, to be practised among them, not as any Sacrament, nor any conceit of sanctification to be obtained by it, but onely as a memoriall of Christs baptisme, because as on that day he was baptized in *Jordan*. Even as the * *Moscovites* also doe the like on the same day, in rivers, and for the same reason, which appeareth the more evidently to be so, because this yeerely baptising is no ancient ceremony of the *Habassines*, but a fashion of late taken up among them, as *Alvarez*, that lived long in those parts, hath related, as being namely the institution of * his grandfather, that then reigned in *Habassia*, being about 100 yeeres agoe.

* De Religione
Aethiop. long.
ant. mcd.* Possavin de
Reb. Moscov.
pag 6.* Alvarez. hist.
Aethiop c. 95.

Of the Armenians.

CHAP. XXIII.



THE Armenians, for traffique to which they are exceedingly addicted, are to be found in multitudes, in most Cities of great trade, specially in those of the *Turks* Empire, obtaining more favour and priviledge among the *Turkes*, and other *Mahumetans*, * by a patent granted that Nation under *Mahumets* owne hand, than any other sect of Christians. Infomuch that no Nation seemeth more given to Merchandize, nor is for that cause more dispersed abroad, than the *Armenians*, except the *Jewes*. But yet the native regions of the *Armenians*, and where they are still found in the greatest multitude, and their religion is most supported, are *Armenia* the greater (named since the *Turkes* first possession of it *Turcomania*) beyond *Euphrates*, and *Armenia* the lesse on this side *Euphrates*, and *Cilicia*, now termed *Carmania*.

Now the *Armenians* touching their Ecclesiasticall government, were anciently of the Jurisdiction of the Patriarch of *Constantinople*, as being * Provinces of the diocesse called *Pontica*, which together with the Provinces of the diocesse *Asiana*, and of *Thrace* (three of the thirteene diocesfes, into which the whole Empire was divided) were by the Councell of *Chalcedon*, assigned, or else confirmed,

* Vid. Postel, lib. de Linguis, Tit. de Lingua Armenica.

* Notitia provinciar. Orient.

Concil. Chalced. Can. 28.

to the Patriarch of *Constantinople*, for his jurisdiction. But at this day, and very long since, even before *Photius* his time (as is evident by his circular Epistle) the *Armenians* are departed, both from the government of that patriarch, and from the Communion of the *Grecians* (whom at this present, they have in more detestation than any other sect of Christians) and that principally, for the very same occasion, for which the *Iacobites* of *Syria* withdrew their obedience from the Patriarch of *Antiochia*, namely the heresie of one onely nature in Christ. And ever since that departure, they acknowledge obedience, without any further or higher dependance, to two Patriarchs of their owne: whom they terme *Catholiques*. Namely one of the greater *Armenia*, the families under whose jurisdiction exceede the number of 150000 beside very many Monasteries. *Leonard. Sidon. episc. ap. Th. & Ies. l. 7. pa. 1. c. 19*, who at this present * keepeth residence, in the monastery of *Ecmeazin*, by the City, &c, *Leonard. Sidon. episc. ap. Tho. a Ies. loc. citato*, by the City of *Erivan* in *Persia*, being translated thither by occasion of the late warres betwixt the *Persians*, and the *Turkes*: but his ancient seate was *Sebastia*, the *Metropolis* of *Armenia* the greater: and the other Patriarch of *Armenia* the lesse, the families of whose jurisdiction are esteemed about 20000. *Leonard. Sidon. ubi supra*. who anciently kept at * *Meliteny*, the *Metropolis* of that province, but now is resident in the City of *Sis*, not farre from *Tarsus* in *Cilicia*, the middle limit or *Interstitium*, of those two Patriarchs Jurisdictions, being the River *Euphrates*.

Photii. epistol. encyclea apud Baron. Tom. 10 Annal. Anno. 863.

* Mirx Nectir. Episcop. Orb. pag. 36. Boter. Relatio. on. pa. 3. l. 2. c. de Dioscoriani
* Coscil. Chalced. Actio. 1. in subscription b.

Otho. Phrising
l. 7, c. 32.

Such at this present is the state of the *Armenian Church*, & the jurisdiction of their Patriarchs. But it should seeme, by that I finde recorded by *Otho Phrisingenfis*, upon the report of the Legats of *Armenia*, sent from the *Catholique* to the Bishop of *Rome* in his time, that the jurisdiction of the *Catholique* of *Armenia*, was then farre larger, as namely, that he had above a thousand Bishops under his obedience: Except *Otho* perhaps mistooke, as I verily beleeve he did, obedience for communion, for as touching the communion, which the *Armenians* maintayned with other *Iacobites*, it extended indeede very farre: But the jurisdiction of *Armenia* for ought I can finde in any record of antiquity, contained onely foure provinces, namely, the two *Armeniaes* before mentioned, the greater, and lesse, and the two provinces of *Cilicia*. In which small circuit, that such a multitude of Bishops should be found, is utterly uncredible, especially because we finde registers extant, both of the Bishops of the two *Armeniaes*, in the * *Novell* of *Leo-Sophus* the Emperour, touching the precedence of Metropolitans: and likewise of the Bishops of *Cilicia*, in * *Guilhelmus Tyrius*: and all of them put together, exceede not the number of thirty. And although I finde that * *Iustinian* divided the two *Armeniaes* into foure Provinces (which yet to have beene after reduced againe into two, the *Novell* of *Leo* even now mentioned assureth us) yet were not for that cause, the number of Bishops encreased any whit the more.

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

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

* Novel. 31, c.
p. 1.

Now, touching the properties of their religion,
1. They

1. They are charged with the opinion of one nature in Christ: yet not as *Eutyches* imagined it one, namely, by a permixtion and confusion of the divine and humane natures, but yet by such a conjunction and coalition of them, that they both together, make but one compounded nature in our Saviour, as the body, and soule, but one compound nature in man. But never the lesse, it seemeth by the confession of the *Armenians*, which we have extant touching the Trinity, sent by the mandate of the *Catholique* of *Armenia*, to the Patriarch of *Constantinople*, not 50 yeeres agoe, that at this present, they have utterly renounced that phantasie.

1 Niceph. hist. Ecclesiastic. l. 18, c. 53.

Confess. Armenior. art. 26, 27, 28, 29, 30, &c.

2 Alfosf. 2. Castro. l. 5. cont. Hæres. Titul de Deo. Hæres. 12. Boem. de Morib. gent. l. 2, c. 10.

greek

2. They beleeve the holy Ghost proceedeth only from the Father.

3. They celebrate the sacrament of the Eucharist with unleavened bread (as the *Romans* doe.)

4. They deny the true body of Christ to be really in the Sacrament of the Eucharist under the Species of bread & wine, *Guid. sum. de hæresib.* They mingle not water with wine in the Eucharist: An ancient opinion and property of theirs, for I finde it recorded of them (and condemned) in the sixt generall Councell. But they retaine it notwithstanding still.

3 Nicephor. loc. sup. citato. Liturgia. Armen. apud. Cassandrum de Liturgiis. 4 Niceph. loc. citat. Liturgia. Armenior. ubi supra.

5. They receive infants presently after baptisme to the communion of the Eucharist, affirming that baptisme cannot be conferred without the Eucharist. *Guid. sum. de hæresib.*

* Concil. Constantinop. 3. Can. 31. 5 Boem. de Morib. gent. l. 2, c. 10.

6. They deny the vertue of conferring grace, to belong to the sacraments. *Guid. loc. alleg.* They re-

- 6 Gaido. in Sum. de hære. lib. Alonf. a. Ca. 4r. l. 12. cont. Hære. Tit. de Purgatorio. hære. 1. Boç. loc. citato.
- 7 Bellon. Ob. serv. l. 3. c. 12. Poffel. in Lingua Tzeruiana.
- 8 Boem. loc. citat.
- 9 Nichol. Pe. regr. Orient. l. 4. c. 19. Bóter. Rel. pa. 3. l. 2. c. Diof. corian.
- 10 Vitriac. hi. stor. Orient. c. 79.
- 11 Vitriac. loc. citato.
- 12 Bóter. loco. citato.
- ject purgatory, and pray for the dead, *Th. a Ies. l. 7. p. 1. c. 17.*
7. They beleeve that the soules of holy men obtaine not blessednesse till the universall judgement. *Th. a Ies. l. 7. p. 1. c. 17.* They admit married Priests, and as *Burchardus* hath recorded. *descr. terr. sanct. p. 2. c. 2. §. 9.* admit none to be secular Priests, except they be married, They rebaptize those that come to their communion from the Latine Church. *Guid. sum. de hære. lib.* but exclude their second marriage.
8. They abstaine from eating uncleane beasts.
9. They eat flesh on fridayer betweene Easter and Ascension day.
10. They fast lent most strictly, without egges, milke-meats, flesh, oyle, wine, &c. onely with fruites, herbes, rootes, and pulse.
11. They celebrate not Christmasse day when other Christians doe (*Decemb. 25.*) but fast on it: And in stead of it, celebrate the feast of our Saviours Baptisme, namely, on the day of the Epiphany.
12. They solemnize the feast of the Annunciati- on, the sixt day of *April.* The purification the 14 of *February,* &c.

Of the Maronites.

CHAP. XXV.



The Maronites who were so named, not of an heretique called Maron, as many falsely write, *Præcol. defect. Hæretic. in verb. Maronite.* But of a holy man of that name, for we finde mentioned in the booke of Councils the Monastery of S. Maron. *Concil. Constantinop. sub. Men. act. 5.* the Monkes onely whereof at first were termed Maronites: they are found in small numbers, in Aleppo, Damascus, Tripoli of Syria, and in Cyprus: But their maine habitation, is in the Mountaine Libanus. Which although it containe in circuite about * 700. miles and is possessed onely in a manner by the Maronites, who for that priviledge, namely to keepe themselves free from the mixture of Mahumetans, pay

the Turke *
 * Namely, for every one above 12 yeeres old 17 *Sultanines* by the yet of all sects
 yeere (the *Sultanine* weigheth a dramme of Gold, about 7^s 6^d of they are the
 our money) and for every space least, as being
 of ground 16 spannes square, one esteemed nor
Sultanine yeerely, as is recorded by to passe in all
Possévine.

* Possévin.
 Appar. Sacri in
 Maronite.

* Boter. Relat.
 pa. 3, l. 2, c. de
 Maroniti.

* 12000 hou.
 Possévin. Luca
 citat.
 fes,

Brocard. in
Descr. Terr.
sanctæ.
Tac. hist. l. ult.
* Vitriac. hist.
Orient. c. 48.
Postell. descript.
Syriæ. pag. 53.

Gerun. l. i.
Paralipom.
Hispan. cæ. de
terra Roscil.
Fest. in Dicti-
on. Album.

Isidor. Origin. l.
14. c. 8.
* Stuk. in Con-
ad Arian. Pe-
riplum. Mar.
Erythræ. p. 47.
Adricom.
Theatr. terr.
sancti in
Nephtalim.
Numb. 63.

ses (all in scattering villages) beside a few Monasteries, by reason of the indisposition of *Lybanus* in most places, for frequent habitation. For besides the craggednesse or steepenesse of that Mountaine, which maketh many parts of it in a manner inaccessible, the higher ridges of it (which by *Brocardus* his relation are so eminent, that they may be discerned 40. leagues off) are also covered in a manner continually with snow, which it retaineth, as *Tacitus* with * others, hath left recorded, notwithstanding the heate of that climate; even in the neereſt approach of the Sunne. And is scarcely, as hath been observed by *Postell* in one Summer of thirty to be found cleere of it: for which very cause and no other, that Monntaine seemeth to have gotten the name of *Lebanon*. For ^{לבן} in the ancient language, of those parts (the *Phœnician* Or *Hebrew* tongue) signifieth *White*, and ^{לבן} *Whitenesse*: Even as, for the like whitenesse of snow, *Gerudensis* hath remembered *Canus*. (the highest part of the *Pyrene* hilles) to have obtained that name. And as *Festus* supposeth the *Alpes*, for the same cause to have gained theirs, that in the *Sabine* dialect being termed (saith he) *Alpum* which the *Romans* in theirs named *Album*. For so touching the originall of the name *Libanus*, had I much rather thinke, then be led by the phantasia of *Isidorus* and some others, namely, that *Libanus*, should purchase that name of frankincense which the *Grecians* call ^{λίβανος} and the *Ienes* ^{לבן}. For if it be not true, which yet *Theophrastus* and *Pliny* write, that frankincense is gotten onely in *Arabia felix* (according with that of *Virgil*, *Solis est Thurea*

Thurea

Thurea virga Sabæis, by reason of which property of place, to burne incense is termed in *Tertullian*, aliquid *Arabie incendere*: if that I say be not true, for indeed, I finde in *Dioscorides*, record of Frankincense gotten in *India*, & in *Pedro Cieza* of the like in some part of *America*, yet is there no mention or remembrance in any history of nature, or other, as I take it, that frankincense was ever gotten in the Hill of *Libanus*.

Theophrast. hist. Plantar. l. 9, c. 5.
Plin. l. 12, c. 14.
Virg. Georg. l. 2
Tertull. de coran. milit. circa med.
Dioscorid. de medic. mater. l. 1, c. 7.

The Patriarch of the *Maronites* (to come neerer to our purpose) who is noted to be a Monke of *S. Antony*, and to have under his jurisdiction * 8. or 9. Bishops, keepeth residence for the most part in *Libanus*, in a monastery of *S. Anthony*, and now and then in *Tripolie*. And is * one of them, that challenge the title of the Patriarch of *Antiochia*, keeping ever the name of *Peter* as the Patriarch of the *Iacobites*, the other challenger of the same dignity, doth of *Ignatius*. But touching religion, the Patriarch of the *Maronites* professeth obedience at this present, to the Bishop of *Rome*, yet but lately, in *Clement* the 8. his time: and both he, and all the * *Maronites*, are become of the *Roman* religion (being the onely Nation of the East, except the *Indians*, lately brought also to the *Roman* Communion, that acknowledgeth that obedience) and have * a *Seminary* in *Rome* of *Gregory* the 13. his foundation for the trayning up of the youth of their Nation in religion. But before that alteration, these were the characters of their religion.

* Possévin, Appar. sacr. in maronitz.
* Boter, Rel. Pa 3. l. 2, c. de maroniti.
Possévin, loc. citato.

* Poss. v. loc. citato.
Bot. r. loc. cita. miræ. Notit. Episcop. Orbis. pag. 34.
Tho. a Jes. de Consu. Gen. 7. 35, 3.

1. That the Holy Ghost proceedeth onely from the Father. *Th. a. les. l. 7. pa. 2. c. 6.*

A a

2. That

Argum. 1. 68 9

2. That the soules of men were all created together from the beginning, *Id. loc. citato.*

3. Not to baptize male children together. *interrog. Patriarch. Maronit. ap. Th. a. Ies. l. 7. pa. 2. c. 5.*

4. That heretiques returning to the Church are to be rebaptized. *Th. a. Ies. l. 7. pa. 3. c. 6.*

5. That the child is made unclean by the touch of the mother till she be purified, which after a male childe is 40 daies, and 80 after a female, for which reason they baptize not their Infants afore those termes. *Th. a. Ies. loc. citato.*

6. That they celebrated the Sacrament of the Eucharist in both kinds. *Possevin. Appar. sac. in Maronit. a. Patriarch. Maronit. interrog. 3. ap. Th. a. Ies. l. 7. pa. 2. c. 5.*

7. And in leavened bread, *Th. a. Ies. l. 7. pa. c. 6.*

8. Distributing to all the Communicants each one a piece of the same bread (which they consecrate in great masses) together with these words of the Gospell, *He blessed, and brake, and gave to his Disciples, saying take eat, &c. Mat. 26. 26. Id. Patriarch. interro. 3. ap. Th. a. Ies. loc. citat.*

9. To distribute the Sacrament of the Eucharist to children before the use of reason, and first presently after baptisme. *Th. a. Ies. l. 7. p. 2. c. 5. ff. 9. & cap. 6.*

10. Not to reserve the Sacrament of the Eucharist. *Patr. Maron. ubi supra.*

11. Nor to carry it to any sicke person in danger of death. *Th. a. Ies. l. 7. pa. c. 5.*

12. To omit cofirmation by the Bishop *Patr. Maron. int. 2. ubi. supr.*

13. To

13. To exclude the fourth matrimony, in every person as utterly unlawfull. *Id. ibid. interrog. 5.*

14. That marriage is not inferiour to single life. *Th. a. Ies. l. 7. p. 2. c. 6.*

15. Utterly to dissolve matrimony in case of adultery, and marry another. *Patr. Maronit. inter. 5. ubi supra.*

16. That the father may dissolve the matrimony of his sonne or daughter if he mislike it. *Th. a. Ies. l. 7. p. 2. c. 6.*

17. Not to ordaine young men Priests or Deacons except they were married. *Patriarch. Maronit. inter. 6. ubi supra. Possevin. in Appar. sacr. in Maronit. t. a.* But yet to restrain their second marriage. *Th. a. Ies. ibid.*

18. To create children 5 or 6 yeeres old sub-Deacons. *Patriarch. Maronit. inter. 5. ubi supra.*

19. That no man entereth the Kingdome of Heaven before the generall judgement. *Th. a. Ies. l. 7. p. 2. c. 6.*

20. Not to fast on the Lords day nor on the Sabbath. *Th. a. Ies. loc. citat.*

21. In the daies of fasting not to celebrate masse the Evening. *Patr. Maron. ap. Th. a. Ies. l. 7. p. 2. c. 5.*

22. Not to eate of any thing strangled, or of bloud. *Id. l. 7. p. 2. c. 6.*

23. To exclude women, during their monthly issues both from the Eucharist, & from the Church. *Patriar. Maronit. Inter. 8. ubi supra.*

24. Their maine Errour was, the heresie of the *Monothelites*, touching one onely will and a ction in Christ. Which errour although they renounced

Vittiac. li. stor. Orient. c. 78. Tyrius de Bello sacro. l. 22. ca. 8.

Salignac. Iti.
ner. Tom. 8, c. 2.
* Vitriac. &
Tit. locis jam
citatis.

about 40 yeeres agoe, and reconciled themselves, then, to the *Roman Church*, at what time those parts of *Palestine*, and *Syria* were in the Christians hands, as * *Iacobus a Vitriaco*, and *Guilielmus Tyrius*, the one Bishop of *Acon*, and the other of *Tyre*, have recorded: yet shortly after, when those parts were by *Saladin*, the King of *Egypt* and *Syria*, recovered from the Christians, those *Maronites* relapsed, and forsooke againe the *Roman* communion, till the late times of Pope *Gregory* the XII. and *Clement* the VI. with whom they againe renewed it.

And, this heresie of the *Monothelites*, springing out of that bitter roote of the *Iacobites*, touching one onely nature in Christ, was the last of that long and wicked traine of heresies, which upon the contempt of the Councell of *Chalcedon*, exceedingly wasted, and ruined the East Church; for after that the detestation of *Nestorius* heresie, touching two Persons in our Saviour, condemned in the third generall Councell) had so immoderately distempered the phantasies of *Eutyches* in *Constantinople*, and of the Patriarch of *Alexandria*, *Dioscorus* with other their adherents, that they thought not themselves safe enough from the heresie of two persons, till they were fallen into the other, and opposite extremity of one nature in Christ, the Divine and humane natures in Christ (in their conceits) by permixtion and confusion of substances, and of properties growing into one, upon their adunation: and with all, that the humane nature of Christ was not consubstantiall to ours, but of another kind, and condition.

condition, which phantasies, the 4th generall Councell condemned. After I say this heresie of *Eutyches* and *Diofcorus*, had growne to that head in *Agypt* and *Syria*, that like a violent, and furious streame, whose course would not be stayed, it bare downe before it all oppositions, and among the rest, that great and reverend Councell of *Chalcedon*, that had condemned it, and was condemned by it, it gave occasion for an infinite traine of heresies to follow at the breach, which it had made.

For first (to omit infinite extravagant branches, that sprang from it, and infinitely deformed the Church, renting with many schismes the unity, and with as many heresies wounding the faith of it) It drew after it, the heresie of the passibleness of the Deity, because the Deity of Christ, was become (in their conceits) the same nature with the humanity, that was passible. Secondly, (the absurdity of that being discerned) it occasioned another extreame-ly opposite, namely of the Impassibility of the humanity of our Saviour, (but on the same ground) because namely, it was become one nature with the Deity, which now we know to be unpassible. Thirdly, when the fondnesse of both were discovered, It bred a new devise, touching one nature in our Saviour (as the wit of *Heretiques* will better serve them; to devise a thousand shifts to delude the truth, than their pride will suffer them once to yeeld, and acknowledge it) It bred, I say, a new devise, namely, to be one, not by permixtion or confusion of substances, as *Eutyches* first taught, but onely by composition, the Deity and humanity,

Vid. Nicephor
Hisor. Ecclesi;
l. 18, c. 45, &
sequent.
Leont. de
Sectis. Action.
5, &c.

by coalition becomming one nature in Christ, as the body, and soule grow into one nature in Man. And fourthly, when this phantasie began also somewhat to abate, and relent in many: yet still a fraction as it were or rather a consequent of it was retained (for indeed it implyeth by necessary consequence the unity of nature) namely that there was but one will, and one action of both natures in the person of our Saviour. And God knowes what a traine and succession of heresies might have followed these, if that Lord whom they had infinitely wronged by their wanton, and wandring conceits of him, had not, to stop the course, and streame of their wickednesse, and folly, brought on them the *Saracens of Arabia*, for even while the Church, specially that of the Easterne parts, was in great perplexity, and travaile, with the heresie of the *Monothelites* (which I last mentioned) the *Mahumetans of Arabia*, like a mighty inundation brake forth, and overwhelmed all, and them first, that first, and most had wronged the Sonne of God, by fostering the forenamed heresies, and the infinite broode that sprung of them, I meane *Egypt* and *Syria*, and to this day, both they, and the neighbouring Nations that had beene infected by them, remaine in thraldome. But yet as in the diseases, and distempers of our bodies, contraries are usually healed by contraries, so seemeth it to have fallen out in the distempers of these mens religions, for as worldly prosperity, and wantonnesse of wit (ordinary companions) wherewith these Nations in those times abounded, bred in them their ordinary children, namely,

pro.

prosperity of the world, pride, and wantonneſſe of wit, error, which couple in matter of fayth, and religion, is wont to produce no better iſſue than heretic. So on the other ſide having now at length, their hearts humbled, and their wits tamed by that poverty, and affliction, wherein the tyranny, and oppreſſion of the *Arabians*, and *Turks*, hath long holden them, it ſeemeth the Lord hath taken pity on them (as it is his property, not to deſpiſe humble and broken ſpirits, and to remember mercy in the middeſt of judgement) and reduced them, or the moſt of them, to the right acknowledgment of his ſonne againe. For certainly, that they and other Chriſtians of the Eaſt, have (at leaſt in theſe latter times) diſclaymed, and abandoned, thoſe hereticall phantaſies touching our Saviour, wherein by their miſleaders they had beene anciently plunged (and which many Chriſtians of theſe Weſt parts, ſtill charge them withall) doth manifeſtly appeare, Firſt of * the *Iacobites*, and ſecond of the * *Nefſorians*, by their ſeverall confeſſions, tranſlated out of the *Syriacque* tongue by *Maſius*, and extant in *Bibliotheca veterum patrum*: Thirdly, of the * *Armenians*, by their owne confeſſion alſo, tranſlated by *Pretorius*. Fourthly, of the * *Cophiti*, by the profeſſion of their faith extant in *Baronius*. Fifthly, of the * *Habaſſines*, by the relation of *Zago Zubo* a Biſhop of their owne. Sixthly of the * *Indians*, by their reconcilment to the Church of *Rome* mentioned by *Poſſevine*. And Seventhly, of the * *Maronites*, by their like reconcilment recorded by him, and by others.

* Biblio. Ver.
 Patr. Tom. 4. p
 1049, & 153.
 * Confeſſ. Ar-
 men. de Trini-
 tat. Art. 26, 27,
 28, 29, 30.
 * Baron. Tom
 6 Anna. in ſin.
 * De Relig. &
 Morib. Acth.
 op. Domian. 2
 Gots.
 * Poſſev. App.
 ſac. in Neſtor.
 * poſſev. l. citat
 in Maronitæ.
 Boter. Rel. p. 3

Of l. 2. c. Maron.

Of the severall languages, wherein
the Liturgies of Christians in severall parts of
the World. are celebrated.

CHAP. XXVI.



And thus have I related, the severall sects of Christians, that are abroad in the world, with the places of their habitations, and the speciall characters (that are recorded) of their religions. One point notwithstanding of their difference, have I left purposely as yet untouched, both for the ampleness of the matter, and because I conceive you would have it declared severally. Namely, touching the different languages, in which all these severall sorts of Christians, celebrate Liturgies or divine Service.

But first, to speak a word or two of the publique service of the *Jewes*, and of the *Mahumetans*, in their Synagogues, & *Meskedes* (seeing I intreated before of these religions) The *Jewes* where they obtaine liberty for their Synagogues, celebrate theirs, in the ancient *Hebrew* tongue, as *Michovius*, with many others, hath related, and as is manifest, by their owne editions of their publique prayers, printed both at *Venice*, and in *Polomia*, in that language.

But the *Mahumetans* have theirs in the *Arabique* tongue (the native language of their Prophet) as

George-

Michou. l. 2, de
Sarmatia. c. 1.
Craf. Turcog.
l. 7, pa. 487, &c.

Georgevitz, Richerius, and sundry others have recorded: So that not onely in *Arabia*, and *Egypt*, and *Barbary*, and *Palestine*, and *Syria*, and *Mesopotamia* (in which parts the *Arabique* tongue is become the vulgar language) the *Alchoran* is read, and their publique devotions exercised in *Arabique*: but also in *Greece*, and *Natolia*, and other parts of the *Turkish* dominion, where the *Greeke*, and *Turkish*, and *Slavonish* tongues are vulgar, as also in *Persia*, in *Tartary*, in *India*, where they have other native, and peculiar languages, the *Mahumetans* read the *Alchoran* * (which they suppose were profaned if it were translated into vulgar tongues) and performe their publique devotions, in that language.

Georg. de Rit. Turc. l. 2, c. 1. Richer. l. 2, de morib & inst. Turc. Crus. Turcogr. l. 7. pag. 487.

* Geor. de Rit. Turc l 2, c. de Sacerdotibus.

But Christians in celebrating of their divine Liturgies, differ touching the language very much. Indeed I finde it recorded in *Durandus* (but upon what warrant and authority I cannot finde) that till the time of *Hadrian* the Emperour (that is about 120 yeeres after Christ) their Liturgies were all celebrated in the *Hebrew* tongue: and that then, the Orientall Church began, first to celebrate them in *Greeke*. Indeed me thinkes it is possible, that the Christians of the *Gentiles* might in honour of the Apostles, retaine the Apostles Liturgies, in the very tongue wherein by the Apostles themselves, they had beene first ordayned, for it is not to be doubted, but * many yeeres passing (about tenne) after our Saviours Ascension, before the Apostles left *Syria*, and sundred themselves to preach the Gospell abroad in the World among the *Gen-*

Durand. Ration. divin. l. 4. ¶ 10.

* Vide Baron. tom. 1. Annal. ad An. Ch. 44. S. 14.

rites, and forraine Nations. It is not to be doubted, I say, but the Apostles, while they remained in *Iury*, ordained Liturgies in the *Iewish* tongue, for the use of those *Iewes*, whom they had converted to Christianity: which Liturgies by the Christian disciples of the *Iewish* Nation, dispersed in many Provinces of the *Gentiles*, might together with Christian religion, be carried abroad, and gladly entertained among the *Gentiles*. This is possible, I say, but if it be also true (as I have not observed any thing in antiquity that may certainly impeach the truth of it) yet that which is spoken by *Durandus* of those Liturgies in the *Hebren* tongue, must be understood (I doubt not) of the *Hebren* then vulgar and usuall, that is to say the *Syriaque* tongue: not only, because in that language, we finde them in these times, celebrated by the Christians of the East, but also because I can conceive no reason, eyther, why the Liturgies should be ordained by the Apostles in that language which the *Iewes* themselves (the learned excepted) understood not, if it were done for the *Iewes*: or else why the *Gentiles*, should translate them (or use them so translated) out of the *Hebren* into the *Syriaque*, seeing both were to them alike vulgarly knowne, and not understood. But how soever it was in that most ancient and primitive state of the Church, in and immediately following the Apostles times, the difference certainly among Christians in these present times in that behalfe is very great, some of them celebrating their Liturgies in their owne native, and vulgar, and some other in learned, and forraine tongues.

The Christians then (to speake first of the first sort) that celebrate them in their owne vulgar languages, are the *Armenians, Habassines, Muscovites,* with *Russians, Slavonians,* and *protestants.*

For that the *Armenians* (how soever otherwise in their ceremonies belonging to divine service, they approach neerer, as * *Bellonius*, and others report to the rites of the Latine Church, than any other sect of Christians) that they, I say, exercise their common divine service in the *Armenian tongue*, *Iacobus a Vitriaco, Brocardus, Michovius, Breitenbachius*, and many others, some of their owne experience, and others of certaine relation, have left recorded. And namely, as touching the translation of the holy Scripture into the *Armenian tongue*, which at this present, is in solemne use among them, the *Armenians* themselves * *Sixtus Senensis* hath recorded, attribute it, to no other author than to *Chrysostome*: who also, out of the history of *George Patriarch of Alexandria*, written of the life of *Chrysostome*, remembreth it specially to have beene *Chrysostomes* worke after his banishment from *Constantinople*, while he lived in those parts of *Armenia*, to which as we reade in * *Sozomen*, he was, by the Emperours decree confined, and there died. And certainly, that the holy Scriptures, were translated into the *Armenian tongue*, before *Theodorets* time, who lived soone after *Chrysostome*, for he flourished about the yeere 440, *Theodore* himselfe (although he name not the Author of the Translation) hath left recorded: as I finde also acknowledged by *Angelus Roccha*, in his discourse of the *Vatican Library*,

* Bellon. ob-
serv. l. 3. ca. 12.
Vitriac. hist.
Or. c. 79.
Brocard. de-
scrip. ter. sanct.
Michou. de
Sarmat. l. 2, c. 1
Breitenbach.
peregrin. c. de
Armen. Postel
de ling. Arm.
Bellon. loco
citat. Nichol.
peregrin. Ori-
l. 4, c. 19.
villa. de voy-
ages l. 2, c. 23.
Bot. Relat. p. 3.
l. 2, & alii plur.
* SIXT. SENENS.
l. 4, Bibl. sanct.
in Ioan. Con-
stant.
* Sozom. hist.
l. 8, c. 22, The-
od. l. 5, de cu-
rand. Græc.
Affect. post
med.
Roccha in Bi-
bliotheca Va-
ticana. pa. 157.

not onely that *Chrysofome* is sayd to have translated of the Scriptures into the *Armenian* tongue, but that he is also celebrated among the monuments of the same *Varican*, as the * Inventor of the *Armenian* characters still in use.

* Id. p. 155, & Mut Pansa de Bibl. Vatic. p. 4 discors. 21, Alvarez hist. Ac. t. i. p. c. 159.

And touching the *Habassines*, *Alvarez a Portuguez* that lived many yeeres among them hath not onely left recorded, that they read Scriptures in the *Tigian* tongue, which is a dialect of the *Habassin* (for *Tigia* he noteth to be that part of *Habassia*, which first received Christianity) into which language *Sabbellicus Supplem. histor. l. 8.* recordeth both the old and new Testament to have beene translated out of the *Chaldee*. But * he, with many * others, that they celebrate their Liturgy in their owne language, though the *Chaldee* be esteemed among them, as their learned tongue, which also the Liturgy it selfe (you may finde it in the new Edition of *Bibliotheca veterum Patrum*) if you marke the long answers of the people to the Priest, in their prayers doth evidently import.

Idem. c. 11.
* Postell. de Ling. Indica. Thev. Cof. l. 2, cap. 14. Villam. l. 2. ca. 24. Bibl. Vct. Pat. Tom. 6, p. 55. Michou. l. de Sarmat. 2, c. 1. Sigism. l. de Reb. Moscov. p. 46. Postev. l. de Reb. Mosc. p. 4. Thev. Cof. l. 19, c. 12. * Bap. Palat. de Rat. scrib. Recchia in Bibl. Vatic. p. 162.

And no lesse certaine it is also of the *Moscovites* and *Russians*, that their Liturgies are likewise ministered in their vulgar tongue (being a kind of *Slavonian*) though sometimes intermingling *Greeke* hymns as *Guagvinus* hath observed: *Descript. Muscov. c. 2.* as is testified by *Matthias Michov*, by *Sigismund*, by *Possesine*, by *Thevet*, and sundry others.

And as evident is it of the *Illyrians*, whom we commonly call *Slavonians* * that they also exercise their publique divine Service in their owne language: which to have beene allowed them by the Pope,

Pope, at the suit of *Cyrill* their Bishop, or as * others say, of *Methodius* (but the difference is of no importance, for they both lived in the same time, and were companions in preaching the Gospel to barbarous Nations) *Aeneas Silvius*, and others have recorded. And in particular of the *Liburnians*, (the more Westerly part of the *Slavonians*) it is affirmed by *Aventine*: and of the *Dalmatians* (the more Easterly part of them) by *Angelus Roccha*, that they celebrate their Liturgies in their owne language: Which, *Roccha* sayth the *Dalmatians* are most certainly perswaded to have beene of *Hieromes* devising. But yet in determining the Antiquity of that custome, *Roccha* that referreth it to Pope *Paul* the second is greatly mistaken: Because we finde it to have beene much more anciently granted them by Pope *Iohn* the eighth that they might both read the Scriptures, and celebrate masse in their owne tongue, as appeareth by the same * Popes Epistle extant, to *Sfentopulcher*. And even *Roccha* himselfe (forgetting himselfe) confesseth it in another place to have beene obtained of the Pope by *Cyrill*, who was about 600 yeeres ancientser than *Paul* the second. And certainly (now I am speaking of Popes) of no other judgement touching divine Service in vulgar tongues, seemeth Pope *Innocent* the third to have beene (and perhaps it was also the decree of the Councell of *Lateran*) charging that in Cities where there was concourse of divers Nations, that differed in languages, and ceremonies, divine Service, and the Sacraments, should be celebrated according to that difference.

* *Aventin.* l. 4.
Annal.

Aen. Sylv. in
hist. Boh. c. 13.
Avent. l. c. c. cit.
Rocch. loco
citato.

* *Epist.* 247.
Ioan. Papæ 8.
in to. 3. Conc.
par. 2, ap. *Bin.*
pag. 990.
Roccha lib.
citat. p. 168.

Concil. Lat.
c. 9, & in *Decret.*
l. 1. tit. 31.
cap. 14.

But to speake a little in particular of the vulgar translation of the holy Scripture used among the *Dalmatians*: It is not onely affirmed by sundry writers to be the worke of *Hierome*, but *Hierome* himselfe in his Epistle to *Sophronius*, seemeth to * some learned men to intimate so much. But yet there is another translation also of the Scriptures into the *Slavonique* tongue, later then that of *Hieromes* as * *Scaliger* hath observed, being written in the *Servian* character (as the former is in the *Dalmatian*) used in *Rascia*, *Bosina*, *Bulgaria*, *Moldavia*, *Russia*, *Moscovia*, and other Nations of the *Slavonish* language in the Easterne parts, that celebrate their Liturgies after the *Greeke* ceremony, and professe obedience to the Patriarch of *Constantinople*: Of which later translation * *Methodius* the companion of *Cyrill* in preaching of the Gospell to *Gentile* Nations is certainly reported to have bene the Author. Which *Cyrill* (if you question what he was) was neyther he of *Alexandria*, nor he of *Ierusalem*, as *Mutius Pansa* hath vainely imagined, but another farre later then either of them, whom in the *Slavonique* tongue they call *Chiurill*, one that lived about the yeere 860. namely he that in the time of the Emperour *Michael* the third, and Pope *Nicholas* the first together with *Methodius*, first brought the *Mengrelians*, *Circassians* and *Gazarans*, and after that * many of the *Slavonians* (to the fayth of Christ, as *Michovius* hath recorded. Neyther neede we any other testimony, to refell the phantasie of *Pansa* touching *Cyrill* of *Ierusalem*, then *Pansa* himselfe, as namely, acknowledging, that *Cyrill* was the Inventer of another

* Iosius. de sacro Vetrnacul. ledgendo Poetel. de lingua Illyr. Eras. de clarat. 37. ad censur. theol. Paris. Sixt. Sen. l. 4. Bibl. Sanct. in Hieronym. Stridonens. Scal. Diatrib. de ling. Europ. & ali. plures.

* Sixt. Sen. loco citato. Hieron. in epist. ad Sophron. tom. 3. Scal. loco jam citato. Aventin. l. 4. Anaal. Pansa. de Bibl. Vatic. par. 4. Diel. 23.

* Martyrolog. Rom. Martii. 9. Michov. de Darmatia. l. 1. c. 7.

ther sort of *Illyrian* characters than by *Hierome* had beene formerly devised (for of the *Dalmatian* characters that are in use in *Dalmatia, Liburnia, Istria, Moravia, Silesia, Bohemia, Polonia, &c.* *Hierome* is acknowledged to be the author) it could not be therefore *Cyrill* of *Ierusalem*, as being ancienter than *Hierome*, and by him registred in his catalogue of *Writers*. And indeed (to make an end) what reason or occasion might the Bishop of *Ierusalem* have to devise characters for the *Illyrians*?

* Postel. de ling. Dalmat. Roccha Bibl. Vat. pa. 161, & alii plurim.

But to intréate a little more (on this occasion) of translations of the holy Scripture, made by the ancient fathers into the vulgar languages: Besides those already mentioned, of *Hierome*, and *Chrysostome*, by the one, into the *Dalmatian*, and by the other into the *Armenian* tongue; It is also recorded by *Socrates*, and *Nicephorus*, and sundry * others of *Valphilus*, Bishop of the *Goths*, one more ancient than eyther of the former, for he flourished in the time of *Constantius* the Emperour, and was successor to *Theophilus*, whose subscription we finde in the first *Nicene* Council (being the same man, to whom the invention of the *Gothique* Alphabet is likewise attributed by the same Authors) that he translated the holy Scripture into the *Gothique* tongue. A copy of which translation is remembered by *Bonaventura Vulcanus*, to be yet remaining in some Library of *Germany*: and it may be, that the *Gothique* translation of the fouré Evangelists, mentioned by *Gruter* in the booke of ancient Inscriptions, to be of a thousand yeeres antiquity and remaining in the Abbey of *Werdin*, might be part

* Socrat. hist. Eccl. l. 4. c. 17. Niceph. hist. Eccl. l. 11. c. 48. Tripart. hist. l. 8. c. 13. Paul. Diacon. hist. miscel. l. 1. 2. Sozo. l. 2. c. 37. Socr. l. 2. c. 32. Vulcan. in præf. de Litur. & lingua Gothica. Inscript. Vcc. pag. 146.

of

of that translation of *Vulphilas*: but yet that besides these translations into vulgar languages, hitherto mentioned of *Vulphilas*, *Chrysostome*, and *Hierome*, the holy Scriptures were likewise anciently translated into the languages of many Nations, is affirmed by *Hierome*: And in particular (although the translators names be not recorded) into the *Egyptian*, *Persian*, *Indian*, *Scythian*, and *Sarmatian* tongues, nay into all the languages of other Nations, as *Theodoret*, that flourished in the time of the *Ephesine* and *Chalcedon* Councils (almost 1200 yeeres agoe) hath left testified: as also in the following times (yet ancient) we read of the like translations of the Scriptures to have bin made by * *John* Archbishop

Hieron. in præfatin 4. Evangel.
Theodor. 1. 5, de Carand.
Græoor. Affe-
ctibus post med

* Vasco. in Chron. Hispan ad An. 717.
* Ioan. Trevil. l. 5, c. 24.
* Aventin. l. 4. Annal.
* Sixt. Senens. Bibl Sanct l. 4. in Iſcobus. Archiepiscopus Genvensi.

of *Sivill* into the *Arabique*, about an. 717, which then was the vulgar speech of that part of *Spaine*, and some part of it, into the *Saxon* or *Englisch* by *Beda*, about the same time: into the *Slavonique* by * *Methodius* about An. 860, &c. into *Italian* by * *Jacobus de Voragine* about An. 1290, &c.

And now to intreate of those sects of Christians that celebrate their Liturgies in learned & forraine tongues. which the vulgar people doe not understand: I find only three languages, wherein they are all performed. Namely, the *Greeke*, the *Latine*, and the *Chaldee*, or *Syriaque* tongues.

Viiriac. Hiſtor. Orient. ca. 77.
Barboſ. in Vol. r de Viag 31. apud. Ranuiſ. pag. 313.
Villam l. 2, c. 23 Boter. Rel. par 3, l. 2, c. de Neſtoriani.

And first, touching the *Chaldee* or *Syriaque*, in it are celebrated, the Liturgies of the *Nestorians*, as *Vitriacus*, *Barboſa*, *Villamont*, *Botero*, and others have recorded: for *Genebrard* that pronounceth peremptorily the *Hebrew* tongue, and not the *Syriaque* to be the usuall language wherein all the Orientall Na-

tions

tons minister their divine Service, bewrayes but ^{Genebr. Chr.} too much, both his boldnesse, and his ignorance, ^{L3, ad An. Chr.} as being not able, I am certainly perswaded, to ^{32.} produce any history, or other lawfull testimony, that recordeth the Liturgies of any Christians in all the East, to be performed in the *Hebrew* tongue. But yet it may be observed, that where in sundry writers we finde it mentioned, that the *Nestorians* exercise their divine office in the *Chaldee*, we are not to understand them of the pure and ancient, but of the degenerate or *Jewish Chaldee*, which beside the *Chaldee* and *Hebrew* whereof it is principally tempered and compounded, hath much mixture also both of *Greeke* and *Arabique*, such as the *Jewes* language was after our Saviour and his Apostles time, that is (in a word) the *Syriacque*, for the *Jewish Chaldee* (to declare this poynt a little better) is of two sorts: One of those that returned not againe after the captivity to *Ierusalem*, but settled themselves to inhabite about *Babylon*, whose language (although somewhat degenerating also from the right *Chaldee*) is termed the *Babylonian* tongue, of which sort, the *Jewes* dialect of *Neardea* in *Mesopotamia* (the compilers of the *Babylonian Talmud*) was: The other of those that returned from the captivity, whose language is properly termed the *Syrian* or *Ierusalem Chaldee*, varying somewhat farther from the native *Chaldee* than the former, by reason of the mixture of forraine words, *Arabique*, *Greeke*, *Roman*, and others, which in course of time it contracted: In which dialect, the *Talmud* and *Targum*, both named of *Ierusalem*, and the

bookes of the latter *Rabbines*, are written. And in this second sort of *Chaldee*, is the holy Scripture by the East Christians translated, and their Liturgies at this day celebrated.

Ofor. de Reb. Emmanuel. l. 3
Possév. in App. sacr. in Diam. Concil. Linsc. l. 1, c. 15.
Bibl. Vet. Patr. in Auct. Tom. in sine.

Secondly, of the *Indians*, that they in like sort performe their Liturgy (not in the *Hebrew*, as is confidently affirmed by *Genebrard*, but in the *Chaldee* or *Syriacque*, is testified by *Oforius*, *Possévine*, *Linschor*, &c. and confirmed by their Liturgy, extant in *Bibliotheca veterum patrum*, which is there remembered to be translated out of the *Syriacque*.

Vitr. Hist. Orient. c. 76.

And so doe Thirdly the *Iacobites*: namely, they of *Mesopotamia*, of *Babylon*, of *Palesine*, of *Syria*, and of *Cyprus*, which are peculiarly knowne by that appellation. Of whom *Vitriacus* long since observed, that they reade the divine Scriptures, in a language unknowne to the lay people: And that language by the new Testament *brought from them by *Moses Mardennus* into *Europe*, to be printed (for the more commodious dispersing of it abroade in their Churches) we now certainly know to be the *Syriacque* tongue, even as it is also knowne and *recorded touching the rest of their divine Service, that it is performed in the same *Syriacque* language.

* Poss. de ling. Chald. Boter. Rel. p. 3, l. 2, c. de Giacobiti. Tom. 6, p. 27.

which they terme the *Chaldee*. And it is thought, that the Liturgy commonly termed *Anaphora Basilii*, which, we have by *Masius* translated out of the *Syriacque* into *Latine* (and is found in *Bibliotheca Veterum Patrum*) is the *Iacobites* Liturgy: which language although it be now unknowne among them, (their clarkes or learned men excepted) yet that it was vulgarly understood, when that Liturgy was

first

first ordained, the long answers of the people to the Priest, in their prayers which we finde in it may be demonstrations. But touching the old Testament, which they have also (as *Arius* writes he hath heard from their owne relation, and *Postell*, that he hath seene) usuall in all those East parts in the *Syriacque* tongue, it is specially observed by *Arius Montanus*, to be translated, not out of the *Hebrew*, but out of the *Greeke* of *Origens* emendation.

Arius Montan.
in *Admonic.*
præfix. *Bibliis*
Reg. de Verifi-
one Syriacæ.
Postel. in Lin-
gua Chaldaica.

And Fourthly, of the *Copti* or Christians of *Egypt*, it is likewise * observed, that they celebrate their Liturgies in the same language (reading yet the Gospell after it is done in the *Chaldee*, in the *Arabique* tongue, which is now, and long hath bene the vulgar language of *Egypt*) And it may further appeare besides the testimony of histories, by the Liturgy of *Severus* Patriarch of *Alexandria*, in use among them translated out of *Syriacque* into *Latine*, by *Guido Fabritius*.

* *Boter. Relat.*
pa. 3, l. 3, c. de
Christiani del
Egitto.

And Fifthly, the *Maronites* in their Liturgies (which *Possvine* observeth to be the Liturgies of *Peter*, of *Iames* and of *Sixtus*) use the same *Syriacque* languages (the *Arabique* being also their vulgar) as beside *Possvine*, *Postell*, also, and *Villamont*, and others have recorded.

Possvein. in
Appar. sacro
in maronitæ.
Postel. de ling.
Chaldaica.
Villani. l. 2, c.
24.

And so doe sixthly, and lastly (to make an end of this reckoning) the poore Christians of the Ile of *Zocotora* (an Iland after *Barros* his dimension of 60 miles in length and 27 in bredth) without the bay of *Arabia*: for although I finde it questioned touching their religion, whether they be *Iacobites* or *Nestorians*; *Iuan Barros* affirming the first (and it

Barros. de Asi-
a Decad. 2, l. 1.
cap. 3.

Anan Fabric.
del. Mondo.
Trat. 3. p. 292.

Boter Relat.
par. 3. l. 3. de
Christiana di
Secotera.

may seeme so for their neerenes to the dominions of *Habassia*) and *Ananias* proving the latter, because they are uncircumcised, which *Iacobites* are not, and profess obedience to the Patriarch of *Mozal*, who is knowne to be Patriarch of the *Nestorians*: yet in this they both agree, that their divine Service (such as it is) is performed in the *Chaldee* tongue. And although *Botero* relate it to be done in the *Hebrew*, yet he meaneth (out of doubt) not the ancient and pure *Hebrew*, but the latter or degenerate language of the *Hebrew*, that is to say the *Syriacque*. As the other also, that affirme the publique and solemne devotions either of these *Zocotorini*, or any other Christians in all the East, or South parts of the world, to be read in the *Chaldee*, require also the like interpretation: Namely to be understood, not of the right, and *Babylonian*, but of the *Jewish* and corrupted *Chaldee*.

But now to speake of those Christians, that celebrate their Liturgies in the *Greeke* tongue: I observe them to be these.

1. The *Grecians* themselves: Namely, all they whose vulgar speech the *Greeke* tongue is, inhabiting in *Greece*, and a great part of *Natolia*, of *Macedon*, and of *Thrace*, together with all the Ilands of the *Aegean* sea, and the other manie scattered Ilands about the coasts of *Greece*. But yet they doe it, not in the present vulgar, but in the pure and ancient *Greeke* tongue, whereof as I before observed, the common people understood but little, using namely, on festivall daies, the ancient Liturgy of *Basil*, and on common daies that of *Chrysostome*,

some, as *Jeremy* a late Patriarch Of *Constantinople* hath recorded. And namely, as touching the holy Scriptures, using the *Septuagints Greeke* translation, and specially that of *Lucians* Emendation. At least it was so with them in *Hieromes* time (and I finde no mention at all recorded of any alteration) who observeth the Edition of the 70 interpreters by *Lucianus*, to have beene received in use from *Constantinople* as farre as *Antiochia*: As also that of *Origens* emendation, from *Antiochia* to *Egypt*, and in *Egypt* that of *Hesychius*. But (howsoever it may be touching the edition usuall among them) yet certainly, that the *Grecians* have not the Scriptures translated into the vulgar *Greeke*, the **Grecians* themselves have directly recorded.

1er. Resp. 1 ad German. c. 13.

Hier. in prae. at Lib. Paral.

* Theod. Zyg. in ep. ad Cris. l. 7. Tur. p. 432

2. The *Syrians*, namely those, that for distinction of religion from the *Iacobites* (who likewise inhabite *Syria*) are termed so, that is to say, the *Melchites*, for they (having the *Arabique* for their vulgar language) as they agree in other poynts of their religion, and ceremony, and order of divine Service, with the *Grecians*, so doe they as touching their Liturgy, in language also, as is observed by **Vitriacus*, *Haitho*, *Breitenbachius*, and many others.

* Vitriac. hist. Orient. c. 77; Haitho. l. de Tartar. ca 145 Breiten Percg. c. de Surianis Baum. Percg. l. 2, c. 9. Villam. l. 2, c. 22. Boer. Rel. p. 3. l. 2. c. de Melchitis * Vitriac. l. citat. c. 80.

3. The *Georgians*, who having for their vulgar speech, a peculiar language of a middle temper (which well agreeth with the position of their Countrey) betwixt *Tartarian* and *Armenian*, as *Gesner*, and *Postell* and *Roccha* in their bookes of languages have observed, exercise notwithstanding their Liturgies in the *Greeke* tongue, as **Iacobus* a

Vetriano, Gesner, Postel, Roccha, and divers others have certainly recorded.

4. The *Circassians*: who yet in such sort celebrate their divine service in the *Greeke*, that their Priests themselves by reason of their grosse ignorance, understand not what they read * as *Intireano* (that lived among them) hath remembered.

5. And lastly, in the *Greeke* tongue are celebrated, the Liturgies of all the monasteries, that are of the *Greeke* religion, wheresoever dispersed within the *Turkish* dominions in *Africke* or *Asia*: As in *mount Sinai*, the Cities of *Petra* & *Eltor* in *Arabia*, in *Ierusalem*, *Alexandria*, *Damascus*, and in sundry other places, as *Bellonius* with others hath left recorded.

And to come at last to the Nations, that celebrate their Liturgies in the *Latine* tongue: To speake of them, even this little will be enough: Namely that all the Christians, that are found of the *Roman* Communion, in *America*, and in *Africa*, celebrate their Liturgies in the *Roman* tongue. As all likewise in *Europe* (except the *Slavonians* above mentioned) And in *Asia*, except the two new *Roman* purchases of the *Maronites* in *Syria*, and of the Christians of *S. Thomas* in *India*, who retain still the old accustomed language, which as I observed before, is in the Liturgies of both those Nations, the *Syriack* tongue.



Of the languages of the people
of EUROPE.

Collected out of I. SCALIGER.

Tongues are eyther Mother tongues, or dialects: Mother tongues are those, out of which many dialects, as it were, so many branches are drawne. These branches of one mother tongue have some affinity one with another; but betweene the mother tongues themselves is no affinity or correspondency.

The mother tongues which are so wholly different one from another, are in number eleven; of which, foure are more noble; the other seven of lesse dignity: those we will call the greater; these the lesser mother tongues. The same word in the originall tongue, by divers inflexions, and variations makes divers dialects: as the same word in Latine diversly varied, produces the Italian, Spanish, and French dialect. So the Latine calls a sonne in law *Gener*, the Italian *Genero*, the Spanish *Yerno* the

the French *Gendre* : all which are Latine in their originall, but according to the variation, are respectively appropriated to the aforesayd severall dialects or languages.

The foure chiefe mother tongues are Latine (*Deus*) Greeke (*Οὐκ*) Dutch (*Godt*) and Slavonian (*Boge*.) The characters of the Slavonian tongue are of two kindes : the Russian or Moscovite, which seeme to be nothing but the Greeke letters corrupted, being equall to them in number, and very like to them in figure : excepting some few barbarous letters which are added. The other are Dalmatian, which are of the same sound, and equall in number, but of a farre differing figure. So that there is a double translation of the Bible, amongst them, the Russian, which is the later, and the Dalmatian or Hieronymian, which is the more ancient. The Slavonian tongue is derived into many dialects : the Russian, Polonian, Boemian, Illyricks, Dalmatian, Windicke, and others that may be added.

The German tongue hath also divers dialects, or idiomes : the chiefe of which are Dutch, Saxon, and Danish : of the Dutch there are two idiomes or dialects, the high Dutch which pronounce *Wasser*, and the low Dutch, which pronounce *Water*, which the Saxons, and Danes pronounce in the same manner. The branches of the Saxon are the dialects of the North-Albingi, the Frisians, and the English : although the dialects of the North-Albingi and Turingii, seeme to be meere English, and Scottish.

Of the Danish language there are three differences, 1. of the borders or marches, which is called *Denmarke*, 2. of the South-Danes, which is *Sueden*, 3. of the North-danes which is *Norway*: from whom they of *Iseland* borrow their language, for they understand one another, as the Hollanders understand the high-Dutch, or the Italians, the French.

The third Mother-tongue is the Latine, from which have beene derived the Italian, French, and Spanish: all which in a barbarous word have beene called *Romanse*, as you would say Roman: for in *Italy* the Lombards, and in *Spain* the Gothes were distinguished from the Romans.

The Greeke hath sundry idiomes, and dialects, which is not to be wondred at, in a countrey consisting of so many Ilands: which as they differ one from another in place, so in propriety of speech. And so much of the foure greater or nobler mother tongues.

There are seven other prime or mother-languages; but of lesse worth, and dignity than the former: the first is the Albanian, of a people in the Mountaines of *Epirus*: the second is that of the Cofaches, and Tartars: the third is the Hungarian, which came out of *Asia* into *Europe* with the Huns: the fourth is of the people of *Finland*, neere to which is that of *Lapland*, in the North part of *Sueden*: the fifth is the Irish, which the wilde Scots also speake: the sixth is the Welsh, or the ancient British, of which *Britanny* in *France* hath some touch: the seventh is Biscay, which is the reliques

of old Spanish: this Country lies on this side, and beyond the Pyrenean Mountaines at least seven dayes journey.

These are the eleven mother languages, which are so distinguished, that they have no affinity one with another: but they have beene subject part of them to the Church of *Constantinople*, and part to the Church of *Rome*: their characters were of five kinds, Latine, Greeke, Dalmatian, Russian, and Gothish: for the ancient Gothes have their characters proper to themselves. In their rites and ceremonies, they imitate the Greekes, but therein use the old Gothish tongue, otherwise in common use, for the most part, they speake German.

We have sayd before, that the branches of the Latine or Roman tongue are French, Italian, and Spanish: of the French we will speake somewhat, as being the most neate, elegant, and pleasant of all the vulgar tongues. The French therefore hath two chiefe dialects; that of *Languedoc*, and the other of *Provence*: *Languedoc* is the true, and proper French idiome, so called as *Langued'ouy*, a language, wherein they say *ouy*, or *oe*, for a note of affirmation, as we say in English *yea*.

Of this *Languedoc* or French idiome, there are two corrupt dialects or deviations; that is the *Wallon*, and that of *Poitou*; All those of the Low countries, which speake not Dutch, are Wallons; and this language is used from the Countrey of *Liege*, almost as farre as *Paris*; the language of which two places (although they both speake French) is so different, that a trades-man of *Paris*, will hardly understand

derstand a boore or countrey-man of the countrey of *Liege*. The Language of *Poitou* is that which is spoken, betweene *Tours* and *Bourdeaux*.

The Provençiall diale&t is of two sorts, the *Ga-scogne*, and the *Limosin*, and these be the diale&ts of the French, as it is a branch of the Roman: beside which there are two others, which have no affinity with the Roman or Latine: those are the Britaine, which seemes not to differ much from our Cornish: and the Biscay, which is used in the mountainous countrey, betweene *France*, and *Spainne*.

FINIS.

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 of type. The language of the country is that which is
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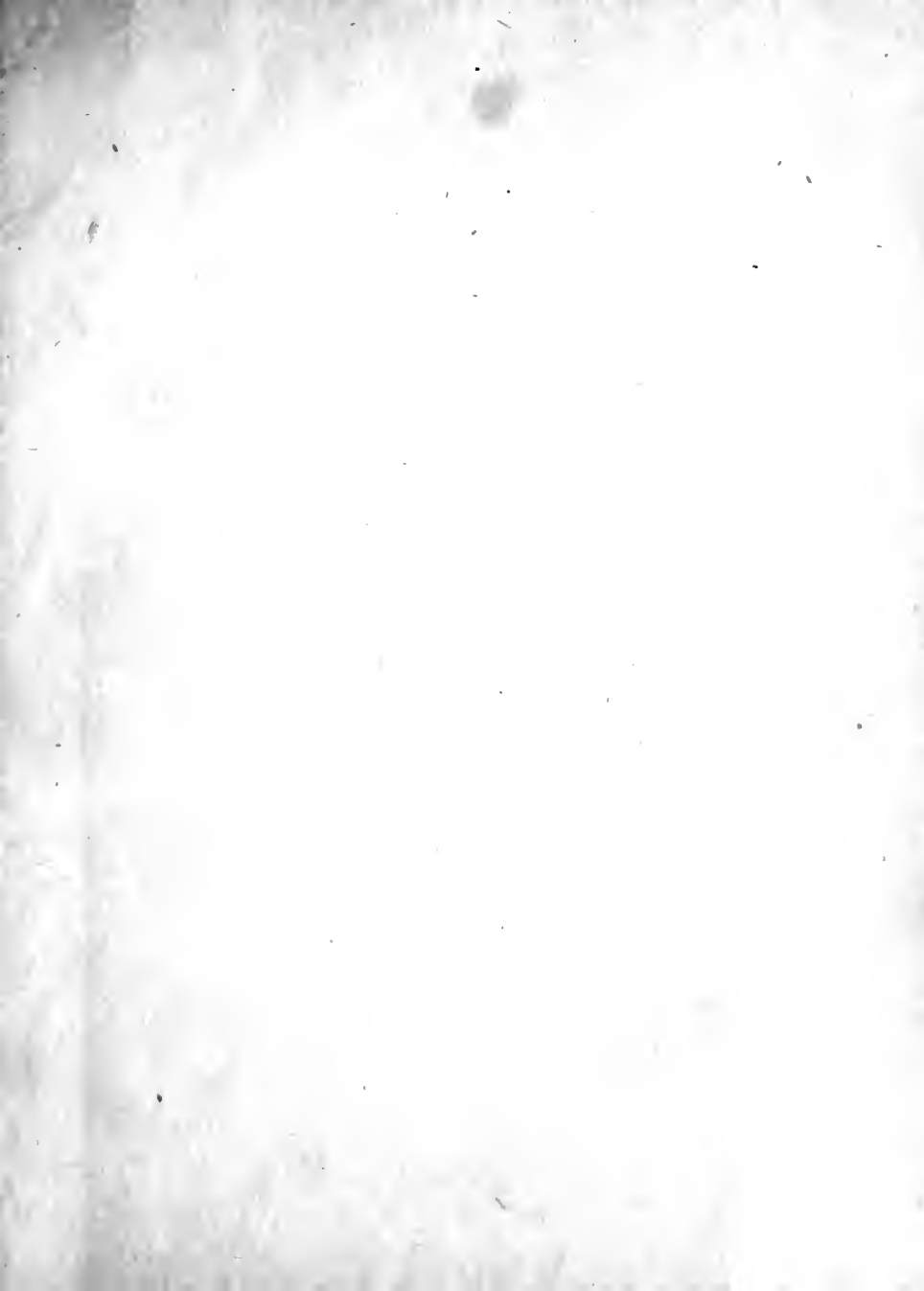
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