

PURCHAS his PILGRIMAGE.

OR
RELATIONS
OF THE WORLD
AND THE RELIGIONS
OBSERVED IN ALL AGES AND
Places discovered, from the CREATION
unto this PRESENT.

IN FOURE PARTS.
THIS FIRST CONTAINETH
A THEOLOGICALL AND
Geographical Historie of ASIA, AFRICA,
and AMERICA, with the *Flands*
Adiacent.

Declaring the Ancient Religions before the FLOOD, the
Heathnish, Jewish, and Saracenical in all Ages since, in those
parts professed, with their severall Opinions, Idols, Oracles, Temples,
Priests, Fasts, Feasts, Sacrifices, and Rites Religious: Their
beginnings, Proceedings, Alterations, Sects,
Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoveries;
Private and Publike Customes, and the most Remarkable Rarities
Nature, or humane Industrie of the same.

The second Edition, much enlarged with Addition through
the whole Worke;

By SAMUEL PURCHAS, Minister at Eppingwood in Essex.

Vnus DEVS, una Veritas.

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bitt, and cast it into the fire, which is all the grace they are knowne to use. In some part of the Countrey they haue yearly a sacrifice of children: such a one was performed at *Quiyoughcohanock* some ten miles from *James Towne* in this manner. *Rapahannock* ^m *Werowance* made a feast in the woods: the people were so painted, that a Painter with his penfill could not haue done better. Some of them were blacke like Diuels, with hornes and loose haire, some of diuers colours. They continued two dayes dancing in a circle of a quarter of a mile, in two companies, with anticke trickes, foure in a ranke, the *Werowance* leading the dance; they had rattles in their hands; all in the middest had black hornes on their heads, and greene bowes in their hands: next them were foure or fife principall men diuersly painted, which with bastinadoes beat forward such as tired in the dance. Thus they made themselues scarce able to go or stand. When they met together they made a hellish noise, and every one flinging away his bough, ranne (clapping their hands) vp into a tree, and tare it to the ground, and fell into their order againe: thus they did twice. Fourteene well fauoured children, or (if you had rather heare ^m *Captaine Smith*) fiftene of the properest yong boyes betweene ten and fiftene yeares of age they painted white: Hauing brought them forth, the people (saith he) spent the forenoone in dancing and singing about them with Rattles: in the afternoone they put these children to the roote of a tree, all the men standing to guard them, each with a Bastinado of Reeds bound together, in his hand. Then doe they make a Lane betweene them all along, through which there were appointed fife yong men (*White* calles them Priests) to fetch these children. Each of these fetcheth a childe, the guard laying on with their bastinadoes, while they with their naked bodies defend the children to their great smart. All this time the women weepe and crie out very passionately, providing Mosse, skinnes, Mats, and drie wood, as things fitting the childrens Funerall. When the children are in this manner fetched away, the guard teares downe trees, branches, and boughes, making wreathes for their heads, or bedecking their haire with the leaues. What else was done with the children was not scene, but they were all cast on a heape in a Valley, as dead, where was made a great Feast for all the company.

^m *William White*. *William White* relating this sacrifice, saith, That they remoued them from tree to tree three times, and at last carried them into a Valley where the King sate; where they would suffer our men to see, but feasted there two houres. On a sudden all arose with cudgels in their hands, and made a lane as is before said, and the children being laide downe vnder a tree (to their seeming) without life, they all fell into a ring againe and danced about the children a good space, and then sate downe in a circle about the tree. *Raphanna*, in the middes, cauled burthens of wood to be brought to the Altar, made of poles set like a steeple, where they made a great fire to sacrifice their children to the Diuell (whom they call *Kemase*) who, as they report, suckes their blood. They were vnwilling to let them stay any longer. They found a woman mourning for yong *Paspiba* sacrificed at the Towne of *Rapahanna*.

The *Werowance* (*Captaine Smith* addeth) being demanded the meaning of this sacrifice, answered, that the children were not all dead, but that the *Oke* or Diuell did sucke the blood from their left brest, who chanced to be his by lot, till they were dead, but the rest were kept in the wildernesse by the yong men, till nine Moones were expired, during which time they must not conuerse with any, and of these were made their Priests, and conjurers. This sacrifice they held to be so necessarie, that if they should omit it, their *Oke* or Diuell, and their other *Quiyoughcosughes*, or gods, would let them haue no Deere, Turkeys, Corne, or Fish; and would besides make a great slaughter amongst them. They thinke that their *Werowances* and Priests, which they also esteeme *Quiyoughcosughes*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and euer remaine there in forme of their *Oke*, hauing their heads painted with Oyle and *Pocones* ^m finely trimmed with feathers, and shall haue Beads, Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their predecessors. The common people, they suppose, shall not liue after death. Some sought to conuert them from these superstitions: the *Werowance* of *Quiyoughcohanock* was so farre perswaded, as that he professed to belecue that our God exceeded theirs, as much

^m *Pocones* is a small Roote, which dried and beat into powder turneth red: they use it for swelling, aches, and painting.

much as our Gunnes did their Bowes and Arrowes : and many times did send to the President many presents, intreating him to pray to his ⁿ God for raine, for his God would not send him any.

William White reporteth these their ceremonies of honoring the Sunne. By breake of day, before they eate or drinke, the men, women, and children aboue ten yeares old, runne into the water, and there wash a good space, till the Sunne arise, and then they offer sacrifice to it, strewing Tobacco on the land or water: the like they doe at Sunneset. He also relateth that one *George o Casson* (before mentioned) was sacrificed, as they thought, to the Diuell, being stripped naked and bound to two stakes, with his backe against a great fire: then did they rippe him and burne his bowels, and dried his flesh to the bones, which they kept aboue ground in a by-roome. Many other of our men were cruely and treacherously executed by them, though perhaps not sacrificed, and none had beene left, if their ambushes and treasons had taken effect. *Powhatan* thus invited ^p Captaine *Ratliffe* and thirtie others to trade for corne, and hauing brought them within his ambush, murdered them.

Alexander Waitaker saith, That their ^q Priests (whom they call *Quiakosoughi*) are Witches, of whom the people stand in great awe. The manner of their life is Heremite-fashion, in woods, in houses sequestred from the common course of men, where none may come, or speake with them, vncalled. They take no care for victualls, for all such necessities are set in a place neere his cottage for his vse. If they would haue raine, or haue lost any thing, hee at their request coniureth, and often preuaileth. Hee is their Physician if they be sicke, and sucketh their wounds. At his word they make warre and peace, and doe nothing of moment without him.

The *Wirovance* of *Acawmacke* told our men of a strange accident: two children being dead, and buried, being reviewed by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

The *Sasquesahanokes* are a Giantly people, strange in proportion, behaiour, and attire, their voice sounding from them, as out of a Caue: their attire of Beares skins, hanged with Beares pawes, the head of a Wolfe, and such like jewels: and (if any would haue a spoone to eate with the Diuell) their Tobacco-pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other device, sufficient to beat out the braines of a Horse (and how many Asses braines are beaten out, or rather mens braines smoaked out, and Asses haled in by our lesse Pipes at home?) the rest of their furniture was sutable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limbes proportionable. With much adoe restrained they this people from worshipping our men. And when our men prayed (according to their daily custome) and sung a Psalm, they much wondered: and after began in most passionate manner to hold vp their hands to the Sunne, with a Song: then embracing the Captaine, they began to adore him in like manner, and so proceeded (notwithstanding his rebuking them) till their song was ended: which done, one with a most strange action and vncomely voice began an Oration of their loues: That ended, with a great painted Beares skinne they covered the Captaine, another hung about his necke a chaine of white Beads. Others laide eightene mantles at his feete, with many other ceremonies to create him their Gouernour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, so the *Wigocomogoes* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English youth, which liued long amongst the Sauages: that a Hare came into their Countrey and made the first men, and after preserued them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deere, which was then the only Deere that was, and strewing the haire of that Deere hide, euery haire proued a Deere. He said they worshipped towards a certaine Hoop or Sphere doubled a crosse, which was set vpon an heape of stones in their houses. They had a house without the Towne for the women, in the time of their naturall sicknes to keepe in, where no men might come.

n In that extremitie of miserie which ours since sustained, I haue been told that both the Sauages and fugitiues would obiect our want and their plentie, for theirs, and against our Religion.
o The cruell death of *George Casson*.

p Declaration of Virginia.

q Priests in Virginia.

r Discouery of Chesapeake, 1608.

f Cap. *Argoles* boy his name was *Henrie Spilman*.

* *Virg. Voyage,*
1606. M. 5.
Master George
Percie.

They haue * a certaine herbe called Weyfacke, like Liuerwort, which they chew and spit into poisoned wounds, that are thereby healed in foure and twenty houres. In finding out their medicinable root, (it is the relation of Master *George Percie*) six of them hold together by the armes, and so go singing, and withall searching: and when they haue found it, sit downe singing, crossing the roote with their hands for a good space, then gather, chew, and spit. He thus describeth their dances; One stands in the midst singing and clapping hands; all the rest dance about him, shouting, hallowing, stamping with antike gesture, like so many Diuels, their feet alwayes (and only) agreeing in one stroke. Landing at Kecoughtan, the Sauages entertained them with a doleful noise, laying their faces to the ground, and scratching the earth with their nailes. The *Wero-wance* of Rapahanna, met them, playing on a flute of a reed, with a crowne of Deeres haire coloured red, fashioned like a Rose, with a chaine of Beads about his necke, and Bracelets of Pearle hanging at his eares, in each eare a birds claw; of a modest-proud behauiour. The women with an Iron pounce and race their bodies, legs, thighes, and armes, in curious knots and portraictures of fowles, fishes, beasts, and rub a painting into the same, which will neuer out. The Queene of Apametica, was attired with a Coronet beset with many white bones, her eares hanged with copper, a chaine thereof six times compassing her necke. The maids shaued their heads all but the hinder part: the wiues weare it all of a length: the men weare the left locke long, sometimes an ell, which they tie when they please in an artificiall knot, stucke with feathers, the right side shauen. The King of Paspahey was painted all black, with hornes on his head like a Diuell. He testifieth of their hard fare, watching euery third night, lying on the bare cold ground, what wether soeuer came, and warding the next day, a small can of barly soddin in water, being the sustenance for five men a day: their drinke brackish and slimie water. This five moneths.

q *Cap. Smith.*

Ed. Mar. Wing-
field.

The Virginians q are borne white: their haire black, few haue beards: the women with two shels are their Barbers: they are strong, nimble, and hardie, inconstant, timorous, quicke of apprehension, cautelous, couetous of copper and beads; they seldome forget an iniury, and seldome steale from each other, lest the Coniurers should bewray them, which it is sufficient that these thinke they can doe. They haue their lands and gardens in proper, and most of them liue of their labour. Master *Wingfield* saith, they would be of good complexion, if they would leaue painting (which they vse on their face and shoulders.) He neuer saw any of them grosse, or bald: they would haue beards, but that they plucke away the haire: they haue one wife, many loues, and are also Sodomites. Their elder women are Cookes, Barbers, and for seruice, the yonger for dalliance. The women hang their children at their backes, in Summer naked, in Winter vnder a Deere-skin. They are of modest behauiour. They seldome or neuer brall: in entertaining a stranger, they spread a mat for him to sit downe, and dance before him. They weare their nailes long to flea their Deere: they put bow and arrowes into their childrens hand before they are six yeares old.

In each eare commonly they haue three great holes, wherat they hang chains bracelets, or copper: some weare in those holes a small Snake coloured Greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lips. Others weare a dead Rat tied by the taile. Their names are given them according to the humor of the parents. Their women they say are easily deliuered: they wash in the riuers their yong infants to make them hardy. The women and children do the household and fieldworke, the men disdaining the same, and only delighting in fishing, hunting, wars, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make baskets, pots their bread, and doe their cookerie and other businesse. They easily kindle fire by chafing a drie pointed sticke in a hole of a little square peece of wood.

Powhatan had about thirtie Commanders, or *Wirrowances* vnder him, all which were not in peace only, but seruiceable in Captaine *Smiths* presidencie, to the English, and still, as I haue beene told by some, that haue since beene there, they doe affect him, and will aske of him. *Powhatan* hath three brethren, and two sisters, to whom the inheritance belongeth successiue, and not to his or their sonnes till after their death, and then the eldest Sisters sonne inheriteth. He hath his treasure of skinned, copper, pearles, beads, and such like, kept in a house for that purpose, and there stored against the time
of

of his buriall. This house is fiftie or threescore yards long, frequented onely by Priests. At the foure corners of this house stand foure Images as Sentinels, one of a Dragon, another of a Beare, a third of a Leopard, and the fourth of a Giant. He hath as many women as he will, which when he is wearie of, he bestoweth on whom he best liketh. His will, and Custome are the Lawes. He executeth ciuill punishments on malefactors, as broyling to death, being encompassed with fire, and other tortures. The other Wiro-wances, or Commanders (so the word signifieth) haue power of life and death, and haue some twentie men, some sortie, some an hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

CHAP. VII.

of Florida.

NEXT to Virginia towards the South is situate Florida,^a so called, because it was first discovered by the Spaniards on ^b Palme-sunday, or as the most ^c interpret, Easter-day, which they call *Pasqua Florida*: and not, as *Theuet* writeth, for the flourishing Verdure thereof. The first ^d finder, after their account, was *John Ponce of Leon*, in the yeare 1512. but we haue before shewed that *Sebastian Cabota* had discovered it in the name of King *Henry* the seuenth of England. The length of this Region extendeth to the fise and twentieth degree. It runneth out into the Sea with a long point of land, as if it would either set barres to that swift current which there runneth out, or point out the dangers of these coasts to the Hazardous Mariners.

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully knowne: otherwhere it is washed with a dangerous sea, which separateth *Cichora*, *Bahama*, and *Lucaia* from the same. *John Ponce* ^e afore-said hearing a rumour of a prodigious well, which (as the Poets tell of *Media*) would make old men become yong againe, plaid the yongling to go search it six months together, and in that inquiry discovers this Continent: and repairing into Spaine, obtaineth this Prouince with the title of *Adelantado*. He returned with a Nauy and band of souldiers, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. ^f *Pamphilo de Naruaes* had no better successe: he entred *Florida*, 1527. *Aluaro Nunez* called *Capo di vacca* or *Cabeça de vaca*, and some of his company, after long captiuitie, escaped.

Pamphilo carried with him sixe hundred men: about the Riuer of Palmes his ships were wracked, and most of the Spaniards drowned. A few escaped drowning, but twelue fell madde, and like dogs sought to worry each other. Scarcely ten returned into Spaine. The comming to Mexico, reported that they had restored three dead men to life: I rather beleue, saith *Benzo*, that they killed foure quicke men.

Don Ferdinando de Soto ^g enriched with the spoiles of *Atibaliba* King of Peru, in which action he was a Captaine and horse-man, heere found place to spend that which there he had gotten. For hauing obtained the Gouvernement of Florida, and gathered a Band of sixe hundred men for that Expedition, in it hee spent fise yeares searching for Mineralls, till hee lost himselfe. *Julian Samado*, and *Ahumada* made sute for the like grant, but could not obaine it. Frier *Luys de Beluastro*, and other Dominikes had vndertaken by the way of Preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Emperours charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shauen skales being hanged vp in their Temple for a monument. This happened in the yeare 1549. In the yeare 1524. *Francis* the first, the French King, had sent *John de Verrazano* hither, but because he rather sought to discover all along the Coast, then to search or settle within Land, I passe him ouer. In the yeare 1562. That Worthy of France, ⁱ *Chastillon*, Champion

^a Florida with
i. long. O. tel.
Theat.

^b Exped. in
Flor. ap. T. de
Bry.

^c Girana, &c.
^d Gomara hist.
Gen. Ep. 45. O-
uiedo l. 16. c. 11.

^e Gomera &
Calueto.

^f Benzo, lib. 2.

^g This Expedi-
tion of Soto,
is, by Master
Haklutt set
forth in Eng-
lish, being
written by a
Portugall gen-
tleman of El-
uaz, employed
therein. It was
Anno 1538.

^h Jo. de Verraz.
ap. Hakl. tom. 3.
ⁱ Of his life
there is a spe-
ciall booke.