

lence nor hunger, which is the like as we haue said of the kingdome of China.

Let him that can, do it in such sort that so great and infinite number of soules that at this day are vnder the tyranny of the diuell, may see them in the Christian libertie, and in the other life inioy their creator.

CHAP. XXI.

In this chapter is declared of such kingdomes as are adioyning vnto that of Cochinchina, and of some notable thinges in them, with the rites and customes of the inhabitants.

Nigh vnto this kingdome of Cochinchina there is another called Champa, that although it be poore of gold and siluer, yet is it verie rich of drugges and gallant wood, and great stoare of prouision. This kingdome is very great and full of people, and they some what whiter than those of Cochinchina; they are as nigh and as willing to become Christians as their neighbors, but for the performance thereof they doo lacke that which the other doo. They haue the same lawes and ceremonies as well the one as the other, and are all idolaters, and doo worship the second causes, in the same order as the Chinos do, vnto whome likewise they do make one manner of acknowledging.

The kingdome of Champa rich of drugs.

From this iland you may go with ease vnto Malaca, leauing on the right hand a kingdome which is called Camboia, the which is great and very full of people, and all of them affectioned to go to sea, and nauigation, by reason whereof they haue an infinite number of vessels. It is a very fertill country, with great stoare of prouision: there are elephants in great number and abadas,¹ which is a kind of beast so big

The kingdome of Camboia.

¹ The Spanish word for the rhinoceros.

as two great bals, and hath vpon his snowt a little horne. At this day there is one of them at Madrid, the which was brought out of the Indians to his maiesty, and many do go to see it for a strange thing, and neuer the like scene in Europe, whose skinne is so hard (according vnto the report) that no man, although he be of great force and strength, can passe it with a thrust. Some haue saide that it is an unicorne, but I take it for the contrarie, and they are of my opinion almost all those that haue beene in those partes, and haue scene the true unicorne.

In this kingdome there is a religious man of the order of S. Dominicke, called frier Silvester, whome God did carrie into those parts for to remedy the soules that are therein: hee dooth imploy himselfe to learne their natural language, and to preach the holy gospell in the same tongue, and hath them likewise prepared, that if he had any companions for to help hym, they should obtayne much fruite for the heauens: he hath sent and requested for some vnto the India of Portingall, but they would neuer send him anie, peradventure by some sinister information, by men which the diuell doth marke as instruments, for to stay and let the saluation of those soules for euer to remayne in his tyrannicall power. This fryer did write a letter vnto Malaca vnto fryer Martin Ignacio, and vnto other religious men, intirely requesting them for the loue of God to giue such order that hee might be holpen with some religious men, of what order soeuer, with certification that therein they shall doe great seruice vnto God, and put remedie in those soules whome he dare not baptise, for feare that after lacking the euangelical refreshing, to water and cherish them, they returne to bring forth that euill fruit of idolatrie. This petition did not take effect according to his desire, for that there was not to serue his turne, nor any that was vnoccupied. They vnderstood of him that brought this letter, that the king of that kingdome had in great veneration the sayd father

Siluestro, in so ample manner, as was the patriarck Ioseph in Egypt: hee had in all that kingdome the seconde place, and euery time that the king would speak with him, he gaue him a chaire: and gaue him great priuiledges, and licence for to preach the holy gospell throughout all the kingdome without any contradiction, and for to edifie the churches and all other thinges whatsoeuer he thought necessaric: this king himselve helping thereunto, by giuing of great gifts and charitie: he said also that in al the kingdome there were erected many crosses, and were had in great reuerence. And for the confirmation of the truth hereof, the aforesaid frier Ignacio did see in Malaca a present that the king of this kingdome of Camboia did send vnto another friend of his: and amongst many things contained therin of great riches and curiositie, there were two crosses very great and wel made, of a gallant wood and very sweete, and all garnished very richly with siluer and gold, with their titles enamiled.

Nigh vnto this kingdome is that of Sian, in the height of fourteene degrees from the pole artike, and three hundred leagues from Machao, wheras the Portugals do go to trade: it is the mother of all idolatrie, and the place from whence hath proceeded many sectes, vnto Iapon, China, and Pegu. It is a flourishing countrie, and well replenished of all such things as be requisite for to merite the name to be good. There be in it manie elephants and abadas, and other beasts that are nourished in that countrie: besides this, it is very rich of mettals, and gallant sweete woode. The people of this kingdome for the most part are faint-hearted or cowards, for which occasion, although they are infinite in number, yet are they subiect vnto the king of Pegu, who ouercame them long time since, in a battell (as afterwards shall be declared): and they doo pay him ordinarily great and heauy tributes. They would be conuerted very easily vnto the faith of Iesu Christ, and would leaue their idols, if they had any to preach vnto them: yea and would subiect themselues vnto any king or

The king-
dome of
Sian.

The mother
of idolatrie.

Faint
hearted
people.

lord that woulde fauour them, and not vnto this whom now they do obey, for that hee dooth intreate them tyrannously. They haue amongst them many religious men after their fashion, who doo liue in common, and leade an asper and sharp life: for the which they are had of al the rest in great veneration. The penance which they do is wonderfull and strange, as you may iudge by some things that I will declare here: amongst a great number that be tolde of them, there are none of them that can marrie, neither speake to any woman, and if by chance he do, they are without remission punished by death. They go alwayes barefoote, and very poorely apparelled, and do eate nothing but rice and greene herbes, and this they do aske for charitie euery day, going from doore to doore with their wallet at their backes, alwayes with their eyes looking on the ground, with such modesty and honesty, that it is to be wondred at: they doo not craue their charity, neither take it with their hands, nor do any other thing but cal or knocke, and stand still, till such time as they giue them their answer, or put something into their wallets. It is told of them for a truth, that many times for penance they do put themselues starke naked in the heate of the sunne, which is there very great, for that the country is in twenty sixe degrees of the equinoctiall, whereas they are much troubled there with gnats, whereof there is an infinite number, and is a thing that if they did passe it for Gods sake, it is a kinde of martyrdom of great desert. God for his mercy lighten them with his grace, that this which they do smally vnto the profite of their soules, may bee the occasion that after they are baptised, they may deserue for the same many degrees of glory.

Likewise in secrete they doo great penance, and doo rise vp at midnight to praie vnto their idols, and they do it in quiuers, as is vsed amongst vs Christians. It is not permitted them any rentes, nor any other kinde of contractation: and if they bee seene to deale in any, they are detested and hated, as an heretike is amongst vs.

For this kind of asper liuing, the which they do, according vnto the report, for the loue of heauen, and that with great zeale, they are respected of the common people for saints, and for such they do reuerence them, and do commit them vnto their praiers, when they are in any trouble or infirmity. These and many other things more be declared of them in like order, which may serue for to confound vs, that confessing we do not obserue and keepe, hauing for the same our sure reward, not of humain interest, but that which God hath prepared for the good in heauen.

The law of the gospell in this kingdome would bring forth much fruite, for that the people are charitable, and louers of vertue, and of them that haue it. This experience had the father Ignacio and his companions in China, at such time as they were prisoners, where there were in a city certain ambassadors from the king of Syan, who were bound to the court, and there they vnderstood that the Spaniards were sentenced to death for entring into that country without licence: they went to visite them, and when they saw them with their asper habites and very poore, and did resemble very much the habit of their religious men, they had so great affection vnto them, that ouer and aboue they sent them good charity, the which was two bags of rice, much fish and fruits: they did offer to them al the money they would desire, and to ransom them in al that the judges would demand for them: in recompence of this good wil they shewed vnto the Spaniards, they did verifie that aforesaide, that they are great louers of vertue.
