



Pura indico ratione

MORALITAS

SCIENTIA

THE
Compleat Gentleman
Fashioning him absolute in the
most necessary & commendable
Qualities concerning Minde or
Bodie that may be required
in a Noble Gentiana.

By
Henry Peacham,
M^r of Arts,
Sometime of Trinity Coll.
in Cambridge.
- inquit hinc olim
Ne in deum vixisset
ANNO 1622

Fr. Delarosa

Sculp. Anno 1622

Imprinted at London,
for Francis Constable,
and are to bee sold at
his shop at the white lion
in Pauls church-yard

THE
COMPLEAT
GENTLEMAN.

Fashioning him absolut, in the most necessa-
ry and commendable Qualities concerning
Minde or Body, that may be required
in a Noble Gentleman.

WHEREVNTO IS ANNEXED A DE-
scription of the order of a Maine Battaile or
Pitched Field, eight severall wayes: with the
Art of Limming and other Additions
newly Enlarged.

BY

Henry Peacham Master of Arts: Sometime
of Trinitie Colledge in *Cambridge*.

————— *inutilis olim,*
Ne videar vixisse—————

LONDON,
Printed for *Francis Constable*, and are to bee sold at his
shoppe in *Pauls Church-yard*, at the signe of
the Crane. 1 6 3 4.

The Compleat Gentleman, whose
Titles are contained in these
Chapters following.

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Ad



*Ad optimæ spei, generosissimæque indolis
adulescentem, Dom. Gulielmum Howard,
illustriss. ac verè honoratiss. Thomæ Co-
mitis Arundeliæ, summi totius Angliæ
Mareschalli, &c. filium secundo-
genitum.*

*Ingenio, genio, dum vis Generosus haberi,
Ingenua hæc discas, ingeniose puer.
Stemma nihil, cultis animum nisi moribus ornes,
Et studeas studijs nobilitare genus.*



TO THE TRVLVLY NOBLE
and most hopefull Knight of the Ho-
nourable Order of the Bathe, WILLIAM
HOVVARD, second sonne to the Right Ho-
nourable THOMAS Earle of *Arundell*
and *Surrey*, Earle *Marshall* of
ENGLAND, &c.



That Motive (Noble Sir) may induce others in their Dedications, I know not: sure I am none other hath incited mee, then the regard of your owne worth, and that native ingenuitie and goodnesse of Spirit I haue ever perceived in you, since it was my good hap to enjoy your acquaintance, and to spend some houres with you at your Booke in *Norwich*; where you had your education under the Reverend, Religious, and my Honourable good Lord, the then Lord Bishop of *Norwich*. And indeed, to whom of right should rather appertaine these my *Instructions*, (in regard of their subject, which is the fashioning of Nobilitie after the best presidents) then to your selfe, every
c 3 way



The Epistle Dedicatory.

way so Nobly descended. Beside, it is affirmed, that there are certaine sparkes and secret seeds of vertue innate in Princes, and the Children of Noble personages; which (if cherished, and carefully attended in the blossome) will yeeld the fruit of Industry and glorious Action; and that not onely above the strength of the vulgar, but even in the Cion, and before the time which Nature hath appointed. So *Achilles*, while he was yet very young, undertooke to shoote the fiercest Lions and Boares; and was so nimble on foote, that he was able to take a wilde Beast without either Toyle or Dogge.

*Pindar, in
Nemeis, Ode 3.*

Alexander also, when an Ægyptian Priest saluted him, being very young, by the names of Sonne and Childe, replied; But you shall finde me a Man before the walles of *Athens*.

*Ismael Monach.
in vita
Alexandri.*

But to omit Heathenish examples, *Salomon*, wee reade, when he was but even a child, begged wisdome of God, and grace to governe well: and *Ignatius*, that holy Martyr writeth, how that *Salomon* was scarce twelve yeeres of age, when he decided that hard controversie betweene the two Harlots. Nor was *Iosias* above 8. yeres old, when hee walked religiously before God. And mee thinkes (Sir) as in that *Cornelian* Stemme

*Regum 1. cap. 3.
ver. 9.*

*Ignatius lib.
Epist. cap. 3.*

Cicero.

(whereof *Scipio* was said to be the top,) *In quo*
(*ut*

The Epistle Dedicatory.

(*ut plura genera in unam arborem*) videtur insita
multorum illuminata sapientia) already you grow
apace: reflecting, as from a faire Glasse, that
princely moderation and honesty of heart;
of the good Duke your great Grand-father,
the Honourably disposed minde of my Lord,
your Noble Father: together with his love
and admiration, of whatsoever is honest or
excellent: so that verily you need no other
patterne to the absolute shaping of your selfe,
then the Images of your Forefathers. But
as *Aristotle* saith of the Vine, by how much
it is laden with Clusters, by so much it hath
need of props: so say I of Greatnesse and
Nobilitie, (ever fruitfull, and apt to abund-
ance) it hath houely need of support and
helpe, by all timely advice and instruction,
to guide and uphold it from lying along.

Arist. in Ethicis.

Wherefore, since the Fountaine of all
Counsell and Instruction (next to the feare
of God) is the knowledge of good Learning;
whereby our affections are perswaded, and
our ill manners mollified: I heere present
you with the first and plainest Directions
(though but as so many keies to leade you
into farre fairer roomes) and the readiest
Method I know for your Studies in generall,
and to the attaining of the most commendable
qualities that are requisite in every Noble or
Gentleman.



The Epistle Dedicatory.

Gentleman. Nothing doubting, but that after you have heerein seene the worth and excellence of Learning, how much it addeth to *Nobilitie*; what errors are houely committed through *Ignorance*; how sweet a thing it is to converse with the wisest of all Ages by History; to have insight into the most pleasing and admirable Sciences of the *Mathematiques, Poetry, Picture, Heraldry, &c.* (whereof I heere intreat together with the most commendable exercise of the body; with other generall directions for Carriage, Trauaile, &c.) you will entertaine this discourse, as *Vlysses* did *Minerva* at his elbow: as your guide to knowledg; the ground, not only of the sweetest, but the happiest life. And though I am assured there are numbers, who (notwithstanding all the Bookes and Rules in the world) had rather then behold the face of heaven, bury themselves in earthly sloath, and basest idlenesse; yet Sir *William Howard* at the least, let us recover you from the tyranny of these ignorant times, and from the common Education; which is, to weare the best cloathes, eate, sleepe, drinke much, and to know nothing. I take leave, from my house at *Hogsdon by London, May 30.*

Who is, and shall bee ever yours,

HENRY PEACHEM.¹

¹ (Sic)

T~



To my Reader.



Am not ignorant (Iudicious Reader) how many peeces of the most curious Masters have been uttered to the world of this Subject, as Plutarch, Erasmus, Vives, Sadolet, Sturmius, Oforius, Sir Thomas Eliot, M. Askham, with sundry others; so that my small Taper among so many Torches, were as good out, as seeming to give no light at all. I confesse it true. But as rare and curious stamps upon Coynes, for their varietie and strangeness, are daily enquired after, and bought up, though the Silver bee all one and common with ours: so fares it with Bookes, which (as Meddailes) beare the Pictures and devices of our various Invention, though the matter bee the same, yet for varietie sake they shall be read, yea (and as the same dishes dreft after a new fashion) perhaps



To the Reader.

perhaps please the tastes of many better. But this regard neither mooved mee. When I was beyond the Seas, and in a part of France, adjoyning upon Artoise, I was invited oftentimes to the House of a Noble personage, who was both a great Souldier and an excellent Scholler; and one day above the rest, as we sate in an open and goodly Gallery at dinner, a young English Gentleman, who desirous to travell, had beene in Italy, and many other places, fortun'd to come to his house; and (not so well furnished for his returne home as was fitting) desired entertainement into his service. My Lord, who could speake as little English, as my Countreyman French, bade him welcome, and demanded by mee of him, what hee could doe: For I keepe none (quoth he) but such as are commended for some good quality or other, and I give them good allowance; some an hundred, some sixtie, some fiftie Crownes by the yeere: and calling some about him, (very Gentleman-like, as well in their behaviour, as apparell) This (saith he) rideth and breaketh my great Horses; this is an excellent Lutenist, this a good Painter and Surueyer of land, this a passing Linguist and Scholler, who instructeth my Sonnes, &c. Sir (quoth this young man) I am a Gentleman borne, and can onely attend you in your Chamber, or waite upon your Lordship abroad. See (quoth Monsieur

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Monfieur de Ligny, (for fo was his name) how your Gentry of England are bred: that when they are distressed, or want meanes in a strange Country, they are brought up neither to any qualitie to preferre them, nor have they so much as the Latine tongue to helpe themselves withall. I knew it generally to be true, but for the time, and upon occasion excused it as I could; yet he was received, and after returned to his friends in good fashion. Hereby I onely give to know, that there is nothing more deplorable, than the breeding in generall of our Gentlemen, none any more miserable than one of them, if he fall into misery in a strange Country. Which I can impute to no other thing, than the remisnesse of Parents, and negligence of Masters in their youth. Wherefore at my coming over, considering the great forwardnesse, and proficiencie of children in other Countries, the backwardnesse and rawnesse of ours; the industry of Masters there, the ignorance and idlenesse of most of ours; the exceeding care of Parents in their childrens Education, the negligence of ours: Being taken through change of ayre with a Quartane Fever, that leasure I had ἀπὸ παραξυσμοῦ, as I may truly say, by fits I employed upon this discourse for the private use of a Noble young Gentleman my friend, not intending it should ever see light, as you may perceive by the
plaine



To the Reader.

plaine and shallow current of the Discourse, fitted to a young and tender capacity. Howsoever I have done it, and if thou shalt find herein any thing that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Peece: if neither, but out of a malignant humour, disdain what I have done, I care not; I have pleased my selfe: and long since learned Envy, together with her Sister ignorance, to harbour onely in the basest and most degenerate breast.



CHAP. I.

Of Nobility in Generall: that it is a Plant from Heaven; the Roote, Branches, Fruit.



IF we consider arightly the Frame of the whole Vniverse and Method of the all-excellent Wisedome in her worke: as creating the formes of things infinitely divers, so according to Dignity of Essence or Vertue in effect, we must acknowledge the same to hold a Sovereignty, and transcendent prædominance, as well of Rule as Place, each over either. Among the heavenly bodies wee see the Nobler Orbes, and of greatest influence to be raised aloft, the lesse effectually, depressed. Of Elements, the *Fire* the most pure and operative to hold the highest place: in compounded bodies, of things as well sensible, as insensible, there runneth a veine of Excellence proceeding from the Forme, ennobling (in the same kind) some other above the rest.

The Lyon wee say is King of Beasts, the Eagle chiefe of Birds; the Whale and Whirle-poole among Fishes, *Jupiters* Oake the *Forrests* King. Among Flowers, wee most admire and esteeme the Rose: Among Fruite, the

*Spencer in his
Fairy Queene.*

Of Nobility in Generall.

Pom-roy and Queene-apple : among Stones, wee value above all the Diamond ; Mettals, Gold and Silver : and since we knew these to transferre their inward excellence and vertues to their *Species* successively, shall we not acknowledge a *Nobility* in Man of greater perfection, of Nobler forme, and Prince of these ?

Can we be curious in discerning a counterfeit from the true Pearle ; to choose our siens of the best fruit, buy our Flowers at twenty pounds the roote or slip : and not regard or make difference of linage, nor bee carefull into what Stocke we match our selves, or of what parents we choose a Servant ?

Surely, to beleeve that Nature (rather the God of Nature) produceth not the same among our selves, is to question the rarest Worke-mistris of ignorance or Partiality, and to abase^r our selves beneath the Beast. *Nobility* then (taken in the generall sence) is nothing else then a certaine eminency, or notice taken of some one above the rest, for some notable act performed, bee it good or ill ; and in that sence are *Nobilis* and *Ignobilis* usually among the Latine Poets taken. More particularly, and in the genuine sence, *Nobility* is the Honour of blood in a Race or Linage, conferred formerly upon some one or more of that Family, either by the Prince, the Lawes, customes of that Land or Place, whereby either out of knowledge, culture of the mind, or by some glorious Action performed, they have beene vsfull and beneficiall to the Common-wealths and places where they live.

For since all Vertue consisteth in Action, and no man is borne for himselfe, we adde, beneficiall and vsfull to his Country ; for hardly they are to be admitted for Noble, who (though of never so excellent parts) consume their light, as in a darke Lanthorne, in contemplation, and a Stoicall retirednesse.

And

^r abuse *sic*.

Of Nobility in Generall.

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And since Honor is the reward of Vertue and glorious Actions onely, Vice and Baseness must not expect her favours: as the people of Rome created *C. Flavius* from a Tribune, Senator and *Ædile* for stealing of a booke of Records: *Euticrates*, *Euphorbas*, and *Phylagrus*, were ennobled for treason: and *Cottier* by *Lewis* the eleventh, the French King, vnworthily advanced from a mender of Stockings, to be Lord Chancellor of France.

Neither must we honor or esteeme those ennobled, or made Gentle in blood, who by Mechanicke and base meanes, have raked up a masse of wealth, or because they follow some great man, weare the Cloath of a Noble Personage, or have purchased an ill Coat at a good rate; no more than a Player upon the Stage, for wearing a Lords cast suit: since Nobility hangeth not upon the ayery esteeme of vulger opinion, but is indeed of it selfe essentiall and absolute.

Beside, Nobility being inherent and Naturall, can have (as the Diamond) the lustre but onely from it selfe: Honours and Titles externally conferred, are but attendant upon desert, and are but as apparell, and the Drapery to a beautifull body.

Memorable, as making to our purpose, is that speech of *Sigismund* the Emperour, to a Doctor of the ciuill Law, who when he had received Knighthood at the Emperours hands, left forthwith the society of his fellow Doctors, and kept company altogether with the Knights: which the Emperour well observing, smiling (before the open assembly) said unto him; Foole, who preferrest Knighthood before Learning and thy degree; I can make a thousand Knights in one day, but cannot make a Doctor in a thousand yeares. Now for as much as the weale publique of every Estate, is preserved *Arms & consilio*, this faire Tree by two maine branches dispreadeth her selfe into the Military and Civill Discipline; under the first I place Valour and Greatnesse of Spirit:

Aeneas Silvius
lib. 4. de gestis
Alphonf. Georg.
Fiscalis.

This happened at the Councell of *Constance*, where the Doctors and Knights were (about some serious businesse) divided into two severall assemblies.

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vnder the other, Iustice, knowledge of the Lawes, which is *Confilij fons* ; Magnificence, and Eloquence.

For true Fortitude and greatnesse of Spirit were ennobled (we read) *Ipbicrates*, that brave *Athenian*, who overthrow in a set battaile the *Lacedaemonians*, stopt the fury of *Epaminondas*, and became Lieutenant Generall to *Artaxerxes* King of *Persia*, yet but the sonne of a poore Cobler.

Eumenes, one of the best Captaines for valour and advice *Alexander* had, was the sonne of an ordinary Carter.

Dioclesian was the sonne of a Scrivener, or Book-binder : *Valentinian*, of a Rope-maker ; *Maximinus*, of a Smith ; * *Pertinax*, of a Wood-monger ; *Servius Tullius*, sonne of a Bond-woman, thence his name *Servius* ; *Tarquinius Priscus*, of a poore Merchant, or rather Pedler in *Corinth* ; *Hugh Capet*, the first of that name, King of *France*, the sonne of a Butcher in *Paris*, who when *Lewis* the sixth, sonne of *Lothary*, was poisoned by *Blanch* his Wife for Adultery, being a stout fellow, and of a resolute Spirit, having gathered a company like himselfe, and taking his advantage of the time, and distempered humour of the State, carried himselfe and his businesse so, that he got the Crowne from the true heire, *Charles* the Vncle of *Lewis*.

Lamufius, the third King of the *Lombards*, was the sonne of a common Strumpet, found laid and covered with leaves in a ditch by King *Agelmond*, who by chance riding that way, and espying a thing stirre in the ditch, touched it with the point of his Lance, to see what it was : which the Infant with the hand taking fast hold of, the King amazed, and imagining it as a presage of some good fortune toward the child, caused it to be taken out of the ditch, and to be brought up, which after (nursed in the lap of Fortune) by many degrees of Honour, got the Crowne of *Lombardy*.

Neither

* *Pertinax*, or *Stubborne*, so fir-named because he came from his Father, who would have made him a Scholler, he choosung rather to bee a Wood-monger *Capitolinus* 1. See the *Treasure of Times*.

Ex Historia Longobard.

Of Nobilitie in Generall.

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Neither are the truly valorous, or any way vertuous, ashamed of their so meane Parentage, but rather glory in themselves that their merit hath advanced them above so many thousands farre better descended. And hence you shall many times heare them freely discourfe of their beginning, and plainly relate their bringing up, and what their Parents were. I remember when I was in the *Low-Countries*, and lived with Sir *Iohn Ogle* at *Vtrecht*, the reply of that valiant Gentleman Colonell *Edmunds*, to a Countrey-man of his newly come out of *Scotland*, went Currant: who desiring entertainment of him, told him; My Lord his Father, and such Knights and Gentle-men, his Couzens and Kinsmen, were in good health, Quoth Colonell *Edmunds*, Gentlemen (to his friends by) beleve not one word hee sayes; My Father is but a poore Baker of *Edenbourgh*, and workes hard for his living, whom this knave would make a Lord, to currie favour with mee, and make yee beleve I am a great man borne, &c.

The ingenu-
ous reply of
Colonell
Edmunds.

So that the valiant Souldier you see, measureth out of the whole cloath his Honour with his sword: and hence in ancient times came *Rome*, *Athens*, *Carthage*, and of late the *Ottoman* Empire to their greatnesse. Honour being then highly prized, every one aymed at Nobilitie, and none refused the most desperate attempts for the good of his Countrey. Thus the *Decij*, *Cato*, *Marcellus*, with infinite others, became ennobled, and had their Altars, Statues, Columnes, &c. and were well nigh adored with as great respect, as their Gods themselves.

From no lesse meanesse of birth and beginning, we finde many great and famous Bishops, Civilians, Orators, Poets, &c. to have attained to the greatest dignities, both of Church and Common-wealth, and to have checked with their Fortunes, even Glory her selfe. Pope *Iohn* the two and twentieth, was a poore Shooe-makers sonne; *Nicholas* the fifth was sonne of a Poulter; *Sixtus* the fift,
of

of a Hog-heard: *Albennus* but a Tailors Apprentice, who running from his Master, went to *Rome*, and there studied the Civill Law, and so profited, that for his learning and wisdome, he was after created Confull. *Vlpian* but meanelly borne, yet Tutor to *Alexander* the Emperour. *Cicero* was borne and brought up at *Arpinum*, a poore and obscure Village: *Virgil*, the sonne of a Potter: *Horace*, of a Trumpeter: *Theophrastus* of a Botcher, with infinite others I might alleage as well of ancient as moderne times.

*Plutarcb. in
Lycurgi &
Numa Comp.*

For doing Iustice, the *Romanes* of a private man and a stranger, chose *Numa* for their King: and on the contrary, (as *Plutarcb* writeth, comparing them together) *Lycurgus* of a King, for Iustice sake, made himselfe a private man: for, *A goodly thing (saith Plutarcb) it is, by doing iustly to obtaine a Kingdome, and as glorious to prefer Iustice before a kingdome; for the vertue of the one (Numa) made him so esteemed and honoured, that hee was of all thought worthy of it; of the other, so great, that he scorned it.*

In like manner, for their good Lawes and doing Iustice, were advanced to their Thrones and goodly Tribunals, *Minos*, *Rhadamantus* (though subiects of Poets fables,) *Aratus*, *Solon*, &c. And how fairely (beyond their Lawrels) the name of Iust became *Arifides*, *Trajane*, *Agefilaus*, with many others, I leave to History to report.

*Machiavell.
Hist. Florentin.
lib. 7.*

For magnificence, and obliginge the places wherein they lived, by great benefits, were ennobled *Tarquinius Priscus*, a stranger, and a banished man: and of later times, *Cosmo di Medici* in *Florence*, upon whose vertues, as upon a faire prospect, or some princely Palace, give mee leave a little, as a traveller to breathe my selfe, and shew you a farre off the faire Turrets of his more then Royall Magnificence, being but a private man, as I finde it recorded in his History by *Machiavell*. *This Cosmo (saith he) was the most esteemed, and most famous Citizen (being*

Of Nobility in Generall.

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(being no man of warre) that ever had beene in the memory of man, either in Florence, or any other City; because he did not onely excell all others (of his time) in Authority and Riches, but also in Liberality and Wisedome. For among other qualities which advanced him to be chiefe of his Countrey, hee was more than other men liberall and magnificent, which liberality appeared much more after his death than before. For his sonne Piero found by his Fathers Records, that there was not any Citizen of estimation, to whom Cosmo had not lent great summes of Money: and many times also he did lend to those Gentlemen, whom hee knew to have need. His magnificence appeared by divers his buildings: for within the City of Florence hee builded the Abbeyes and Temples of S. Marco, S. Lorenzo, and the Monastery of S. Verdiana, and in the mountaines of Fiefole, S. Girolamo, with the Abbey thereto belonging. Also in Mugello hee did not only repairs the Church for the Friars, but tooke it downe, and built it anew. Besides those magnificent buildings in S. Croce, in S. Agnoli, and S. Miniato, he made Altars, and sumptuous Chappels. All which Temples and Chappels, besides the buildings of them, were by him paved, and furnished thoroughly with all things necessary. With these publike buildings, we may number his private houses, whereof one within the City meets for so great a personage, and foure other without, at Carriaggi, at Fiefole, at Cafaggivolo, and at Trebio, all Palaces fitter for Princes than private persons. And because his magnificent houses in Italy did not in his opinion make him famous enough, he builded in Ierusalem an Hospitall to receive poore and diseased Pilgrimes. In which worke he consumed great summes of money. And albeit these buildings, and every other his actions were princely, and that in Florence hee lived like a Prince; yet so governed by wisdom, as he never exceeded the bounds of civill modesty. For in his conversation, in riding, in marrying his Children and Kinsfolkes, hee was like unto all other modest and discrete Citizens: because he well knew, that extraordinary things

things, which are of all men with admiration beheld, doe procure more envy, than those which without ostentation bee honestly covered, I omit, as followeth shortly after, his great and excessive charge in entertaining of learned men of all professions, to instruct the youth of Florence: his bounty to *Argiropolo a Gracian*, and *Marcelio Ficino*, (whom he maintained for the exercise of his owne studies in his house, and gave him goodly lands neere his house of *Carraggi*;) men in that time of singular learning, because Vertue reares him rather to wonder than Imitation.

To proceed, no lesse respect, and honour is to be attributed to Eloquence, whereby so many have raised their esteeme and fortunes, as able to draw Civility out of Barbarisme, and sway whole Kingdomes by leading with ^a *Celticke Hercules*, the rude multitude by the cares. *Marke Anthony* contending against *Augustus* for the *Romane* Empire, assured himselfe he could never obtaine his purpose while *Cicero* lived, therefore he procured his death. The like did *Antipater*, a successor to *Alexander*, by *Demostbewes*, aspiring to the Monarchy of *Greece*. And not long since a poore *Mahumetan* Priest, by his smooth tongue, got the Crowne of *Morocco* from the right heire, being of the house of *Ginseph* or *Ioseph*. And much hurt it may doe, if like a mad mans sword, it be vsed by a turbulent and mutinous Orator: otherwise we must hold it a principall meanes of correcting ill manners, reforming lawes, humbling aspiring minds, and upholding all vertue. For as *Serpents* are charmed with words, so the most savage and cruell natures by Eloquence: which some interpret, to be the meaning of *Mercuries* golden Rod, with those Serpents wreathed about it. Much therefore it concerneth Princes, not onely to countenance honest and eloquent Orators, but to maintaine such neere about them, as no meane props (if occasion serue) to vphold a State, and the onely keys to bring in tune a discordant Common-wealth.

But

* Described by *Lucian* to be aged, bald, and wrinkled, browne coloured, clad with a Lyons skin, holding in his right hand a club, in his left a bow, with a Quiver at his backe, and long small chaines of Gold and Amber fastned thorow little holes to the tip of his tongue, drawing a multitude of people willing to follow after him, onely shaddinging unto us the power of Eloquence.

Plato in *Timaeus*.
Pier. Valerius,
lib. 6.

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But it shall not be amisse ere I proceed further, to remove certaine doubtts, which as rubs clog the cleare passage of our discourse; and the first concerning Bastardy, whether Bastards may bee said to bee nobly borne or not: I answer with *Iustinian*, *Sordes inter precipuos nominari non merentur*. Yet it is the custome with vs, and in *France*, to allow them for Noble, by giving them sometimes their Fathers proper Coate, with a bend Sinister, as *Reignald* Earle of *Cornewall*, base sonne to the Conqueror, bare his Fathers two Leopards passant gardant, Or, in a field *Gules*, with a bend Sinister Azure: The like *Hamlyn*, base sonne to *Geoffrey Plantagenet*, Earle of *Surrey*. Some their fathers whole Coate, or part of the same in bend dexter; as *Iohn Beauford*, a Bastard of *Somerset*, bare party per pale argent and Azure, a bend of *England*, with a labell of *France*. Sir *Roger de Clarendon*, base son to the blacke Prince, his fathers three feathers, on a bend Sable, the field Or. I willingly produce these examples, to confirme our custome of ennobling them; and though the Law leaneth not on their side, yet stand they in the head of the troopes, with the most deserving, yea, and many times (according to *Euripides*), proove a better then the legitimate. Who are more famous then *Romus* and *Romulus*, who laid the first stone of *Rome*? more courageous and truely valiant, then *Hercules*, *Alexander*, our King *Arthur* of *Britaine*, and *William* the first? more critically learned then *Christopher Langolius*, *Iacobus Faber*? more modest, and of better life, then *Celins Calgagninus*, the delight of his *Ferrara*, with infinite others? and where decretals and Schoolemen may beare the bell, those two Grandes, *Gratian* and *Lombard*?

1. Question.
Of bastardy.

1. Question
animatus in
Andromeda?

A second question ariseth, whether hee that is Noble descended, may by his vice and basenesse lose his Nobility or no. It is answered, that if hee that is ignoble and inglorious, may acquire Nobility by Vertue: the other may very well lose it by his Vice. But such are the

2. Concerning
vice and base-
nesse.

1 (ῥέθου τε σάλλαι γρησίαν ἀπαίροντες *Andromache* 638.)

miserable

miserable corruptions of our times, that Vices goe for prime Vertues : and to be drunke, sweare, wench, follow the fashion, and to do just nothing, are the attributes and markes now adayes of a great part of our Gentry. Hence the *Agrigentines* expelled their *Phalaris* ; the *Romanes* extinguished the memory of the whole race of the *Tarquines*, with those Monsters of Nature, *Nero*, *Heliogabalus*, &c. the *Sicilians* *Dionysius* the latter, with others.

3. Question.
Concerning
Poverty.

Thirdly, whether Poverty impeacheth or staineth Nobility. I answer, Riches are an ornament, not the cause of Nobility ; and many times wee see there lyeth more worth under a thred-bare Cloake, and within a thatched Cottage, than the richest Robe, or stateliest Palace. Witnesse the Noble *Curij* and *Fabritij*, taken from a poore dinner of Turneps and Water-creffes in an earthen dish, to leade the *Romane* Army, and conquer the most potent Kings of the world.

4. Question.
Of Advocates,
and Physitians.

Fourthly, concerning Aduocates and Physitians, whether we may ranke them with the ennobled or no. Advocates or Counsellors being Interpreters of the Law, their place is commendable, and themselves most necessary Instruments in a Common-wealth ; wherefore, saith the Civill Law, their calling is honourable, they ought to be freed of mulcts, publike charges, and all impositions ; and to be written or sent unto, as unto persons of especiall worth and dignity.

Exat Lex Con-
stantini, lib. 10.
Codicis.

Touching Physitians, though the profession by some hath beene thought servile, and in times past was practised by servants, as *Domitian* (saith *Seneca*) *imperavit medico seruo, ut venenum sibi daret*, and that slovenly Epithite of *Scatophagos* be by *Aristophanes* bestowed upon *Æsculapius* ; yet it is an Art nothing servile and base, but noble and free, since we know not onely Emperours and Kings, but Saints, yea, our blessed Saviour to have cured the sicke ; as *Constantine*, *Adrian*, *Edward* the Confessor King of *England*, *Mitbridates* King of *Pontus*, (whose Antidote

Aristophanes in
Pluto.

To whom was
first given, be-
ing a devout,

Of Nobilitie in Generall.

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Antidote yet beareth his name) *Artemisia* Queene of *Caria*, who first found the vertue of Mugwort, bearing her name in Latine; *Gentius* King of *Illyricum* (now *Sclavonia*) who immortally liveth in the herbe *Gentiana*: as also *Lysimachus* in his *Lysimachia*, *Achilles* in *Achillea*, or the Yarrow: *Apollo*, *Podalirius*, *Moses*, *Esay*, *Salomon*, *Ezechias*. Honour the *Physitian*, saith *Ecclesiasticus*: then againe, *All Physicke or medicine is from God, and he shall receive a reward from the King: the Skill of the Physitian shall exalt his head, &c.* And as *Ptolomy* sometime objected against *Zoilus* concerning *Homer*, so may I unto our Lordly *Misfitrons*, or *Physicke-haters*: Which of them all, trebble their revenewes, can maintaine so many as one poore *Galen* or *Hippocrates*, who though dead many hundreds of yeeres since, feed many thousands of families, even at this present? I heere intend no common *Chyrurgians*, *Mountebancks*, unlettered *Empericks*, and women *Doctors* (of whom for the most part there is more danger, then of the worst disease it selfe) whose practice is infamous, *Mechanique*, and base.

Fifthly, concerning *Merchants*; the exercise of *Merchandize* hath beene (I confesse) accounted base, and much derogating from *Nobility*, except it be exercised and undertaken by a generall *Estate*, or the *Deputies* thereof. *Aristotle* therefore saith, That the *Thebans* and *Lacedaemonians* had a *Law*, that none should bee esteemed and held capable of *Honour* in their *Common-wealth*, except they had ten yeeres before given over *Trading* and *Merchandize*: and *Valerius Maximus* reporteth, that among other things the *Romanes* had to disparage *Tarquinius Priscus* withall, and make him odious to the people, was that he was a *Merchants sonne*. *Saint Chryostome* upon that place of *Matthew*, *Hee cast out the buyers and sellers out of the Temple*: gathereth, that *Merchants* hardly and seldome please *God*. And certaine it is, that the ancient *Romanes* never preferred any that exercised *Merchandize*,

and most religious King, the gift of curing the Kings Evil, whence it hath beene derived to our Kings of England his Successors.

5. Question.
Of Merchants.

Hippatrus à Collibus Axiom. de Nobilitate.

Chryst. super Mattheum. Francif. Patricius de Reipub. lib. 1. cap. 8.

to

Arist. politic. 7.
cap. 4.

to any eminent place or office in their Common-wealth, perhaps agreeing in one with *Aristotle*, who speaking of Merchants and Mechanickes, saith; *Vitia est hujusmodi vita, & virtuti adversa*, This kinde of life is base, and contrary to vertue.

But some may object unto mee the great Estates of *Venice, Genoa, Florence, Luca, &c.* where their Nobility is nothing disparaged by the exercise of Merchandize. I answer; as their Coines at home they may raise themselves higher or lower at their pleasure: but abroad (like Citie Majors) in other Countries they fall under value, and a great deale short of their reckoning.

*Of Salomon's
Merchants.
See Chronicles
2. chap. 1.
verse 16.*

Chron. 2. 9.
verse 21.

6. Question.
Of Mechanicall
Arts and
Artists.

But if the owner of the *Earth, and all that therein is*, hath so bestowed and disposed of his blessings, that no one Countrey affordeth all things: but must be beholden not onely to her neighbours, but even the most remote regions, and Common-wealths cannot stand without Trade and Commerce, buying and selling: I cannot (by the leave of so reverend judgements) but account the honest Merchant among the number of Benefactors to his Countrey, while he exposeth as well his life as goods, to the hazzard of infinite dangers, sometimes for medicinall Drugges and preservatives of our lives in extremitie of sicknesse; another, for our food or cloathing in times of scarcitie and wants, haply for usefull necessaries for our vocations and callings: or lastly, for those *Sensus & animi oblectamenta*, which the Almighty providence hath purposely, for our solace and recreation, and for no other end else created, as Apes, Parrots, Peacockes, Canary, and all singing Birds; rarest Flowers for colour and smell, precious Stones of all sorts, Pearle, Amber, Corall, Christall, all manner of sweet odours, fruits, infinitely differing in forme and taste: Colours of all sorts, for painting, dying, &c. but I proceed.

Sixt and last, touching Mechanicall Arts and Artifts, whosoever labour for their livelihood and gaine, have no share

Of Nobility in Generall.

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share at all in Nobility or Gentry: as Painters, Stage-players, Tumblers, ordinary Fiddlers, Inne-keepers, Fencers, Juglers, Dancers, Mountebanckes, Bearewards, and the like; (except the custome of the place determine the contrary) as *Herodotus* and *Xenophon* witness to have beene observed, both among the *Egyptians*, *Scythians*, and *Corinthians*. The reason is, because their bodies are spent with labour and travaile, and men that are at their worke, *Affidui & accubui umbratiles esse coguntur*. Yea, if a Noble man, borne in captivity, or constrained through any other necessity, shall exercise any manuell occupation or Art, hee by the opinion of some, looseth his Nobility Civill, but not Christian, and shall at his returne be restored. Where I said the custome of the Country. I intend thus: by the law of *Mabomet*, the *Grand Signior*, or great Turke himselfe, is bound to exercise some manuell Trade or Occupation (for none must be idle;) as *Solyman* the Magnificent, that so threatned *Vienna*, his trade was making of Arrow-heads; *Acbmat* the last, borne rings for Archers, and the like.

Xenophon in Oeconomicis.

A faint and spent reason.

Hippolyt. à Coll. in Axiomat. Nobilitatu.

From the roote and branches, let vs taste the fruite, which fall not (like the apples of *Sodome*) with a light touch into nothing, but are as those of *Hesperides*, golden, and out of the vulgar reach.

The fruit and use of Nobility.

First, Noble or Gentlemen ought to bee preferred in Fees, Honours, Offices, and other dignities of command and government, before the common people.

They are to be admitted neere, and about the person of the Prince, to be of his Councill in warre, and to beare his Standard.

Which was the office of a Baron in ancient times.

We ought to give credit to a Noble or Gentleman, before any of the inferiour sort.

He must not be arrested, or pleaded against upon cofenage.

We must attend him, and come to his house, and not he to ours.

His

His punishment ought to be more favourable, and honorable upon his tryall, and that to bee by his Peeres of the same Noble ranke.

He ought in all fittings, meetings, and salutations, to have the upper hand, and greatest respect.

They must be cited by Bill or Writing, to make their appearance.

In criminall causes, Noblemen may appeare by their Attorney, or Procurator.

They ought to take their recreations of hunting, hawking, &c. freely, without controule in all places.

Their imprisonment ought not to bee in base manner, or so strict as others.

They may eate the best and daintiest meate that the place affordeth; weare at their pleasure Gold, Iewels, the best apparell, and of what fashion they please, &c.

Beside, Nobility stirreth vp emulation in great Spirits, not onely of equalling others, but excelling them; as in *Cimon*, the elder *Scipio Africanus*, *Decius* the sonne, *Alexander*, *Edward* our blacke Prince, and many other.

It many times procureth a good marriage, as in *Germany*, where a faire Coate and a Crest is often preferred before a good revenew.

It is a spurre in brave and good Spirits, to beare in mind those things which their Ancestors have nobly atcheived.

It transferreth it selfe unto Posterity: and as for the most part, wee see the children of Noble Personages to beare the lineaments and resemblance of their Parents: so in like manner, for the most part, they possesse their vertues and Noble dispositions, which even in their tenderest yeeres will bud forth, and discover it selfe.

Having discoursed of Nobility in Generall, the division, and use thereof: give me leave in a word, to inveigh against the pittifull abuse thereof, which like a plague, I thinke, hath infected the whole world, every undeserving
and

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and base Peasant ayming at Nobilitie: which miserable ambition hath so furnished both Towne and Countrey with Coates of a new list; that were *Democritus* living, he might have laughing matter for his life. In *Naples*, such is the pride of every base groome, that though hee be *di stallà*, he must be termed *Signore*, and scarce will be open a Note from a poore *Calzolajo*, to whom he hath bene a twelvemoneth indebted for his Bootes, if *Don* be not in the superscription.

In *Venice* likewise, every Mechanique is a *Magnifico*, though his *magnificenza* walketh the Market but with a *Chequin*.

In *France*, every Peasant and common Lacquey is saluted by name of *Monsieur*, or *Sire*, the King himselve having no other Title. The word *Sire* immediately proceeding from *Cyrus*, the *Persian* word for a Lord or great Prince, as *H. Stephanns* well noteth; or as it pleaseth some, from *kýros* authoritie, or *kýrios*, a Lord or Governour, πόλεων και τόπων κύριοι. Goe but from *Paris* to *Anion*, and see if you find not all, from the Count to the *Escuiere*, allyed either to the King, some Prince of the blood, Noble, Peere, or other.

In *Spain*.

Demost.
Olynth. 2.

In the *Low Countries*, mine old Host at *Arnhem* in *Gilderland*, changed his Coate and Crest thrice in a fortnight, because it did not please his young Wife. For there yee must understand, they are all Gentlemen by a Grant, (they say) from *Charles* the fift, in consideration of a great summe of money they lent him in time of his warres. Come into what house soever, though *mijn beer weert*, be but a Gardiner, Ropemaker, or *Aquavita*-seller, you shall be sure to have his Armes, with the Beaver full faced (allowed to none but Kings and Princes) in his Glasse-window, with some ingenious *Motto* or other of his owne device. I remember one *Telink* there, gave for his Coate a wilde Goose in the water, with this witty one; *Volans, natans*. Another, three Hogs falling upon

^a Concord
makes might.

a Dog, who was lugging one of their fellowes; with this ^a *Endracht mackt macht*, Another, three great drinking Bowles, Orbiquiers, with this truly *Dutch*, and more tolerable than the rest, underneath, *Quem non fecere disertum?* with infinite others of like Nature: yet the ancient Nobilitie (whereof there are many Honourable families; as *Hobenlo, Egmont, Horne, Brederode, Waggenaër, Botfelaër*, with sundry others) keepe themselves entire, and maintaining their ancient Houses and reputation, free from scandall of dishonour, as well as we, laugh at these their boorish devices.

Some againe, by altering letters or syllables, or adding to their names, will insinuate themselves into Noble houses, and not sticke many times to beare their Coates.

But the most common and worst of all, is in all places the ordinary purchasing of Armes and Honours for Money, very prejudiciall to true Nobilitie and politike government: for who will hazzard his person and estate to infinite dangers for Honour, when others at home may have it *sine sudore & sanguine*, onely by bleeding in the *vena cava*, called *marfupium*? The pure Oyle cannot mingle with the water, no more this extracted quintessence and Spirit of Vertue, with the dregges and subsistence of unworthinesse. *Euripides*, when his Father told him he was Knighted, made him this reply; *Good Father, you have that which every man may have for his Money*. And certainly, Vertue *dum petit ardua*, will not stoop to take up her reward in the street. The *French* man is so bold, as to terme such intruders *Gentil-villaines*; but I dare not use that word, lest some that challenge the first part of it, should returne mee the latter.

*Hippolytus à
Colibus.*

Lastly, to conclude, most pitifull is the pride of many, who when they are nobly borne, not onely staine their stocke with vice, and all base behaviour, relying and vaunting of their long pedegrees, and exploits of their Fathers, but (themselves living in sloath and idleness) disparage

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disparage and disgrace those, who by their vertuous endeauours are rising. To these and such, I oppose *Marins*, and that stout reply of his in *Salust*: *They contemne mee as an upstart, I scorne their floath and basenesse.* Againe, *What they idly beare and reade at home, my selfe hath eisther acted or seene; if they scorne mee, let them scorne their Ancestors, who came by their Nobilitie as I haue done: If they envy mine Honour, let them also envy my labours, mine innocencie, my perils, &c.* Now see how equally they deale: that which they arrogate to themselves from the vertue of others, that they deny me for mine owne, because I haue no Images, and my Nobilitie is new, &c. Shortly after: I cannot, to prooue my descent, bring forth the Images of my Ancestors, their Triumphs, their Consulships; but if need be, I can shew Launces, my Ensigne, Caparisons, and other such warlike implements, beside a number of scarres upon my breast: these are my Images, my Nobilitie, not left me by descent and inheritance, &c. And as resolute of late yceres, was the answer of *Verdugo* a *Spaniard*, Commander in *Frisland*, to certaine of the *Spanish* Nobilitie, who murmured at a great feast, that the sonne of a Hang-man should take place above them, (for so he was, and his name importeth:) *Gentlemen* (quoth he) *question not my birth, or who my Father was, I am the sonne of mine owne desert and Fortune; if any man dares as much as I haue done, let him come and take the Tables end with all my heart.*



18 *Of the dignitie and necessitie of Learning,*

CHAP. II.

*Of the dignitie and necessitie of Learning
in Princes and Nobilitie.*

*Si ad naturam
eximiam eruditio
acceserit tum
demum singulare
quoddam existere
solet, Cic. pro
Archia Poeta.*

Since Learning then is an essentiall part of Nobilitie, as unto which wee are beholden, for whatsoever dependeth on the culture of the minde; it followeth, that who is nobly borne, and a Scholler withall, deferveth double Honour, being both *εὐγενής* and *πολυμαθής*: for heereby as an Ensigne of the fairest colours, he is afarre off discerned, and winneth to himselfe both love and admiration, heighthing with skill his Image to the life, making it precious, and lasting to posteritie.

It was the reply of that learned King of *Arragon* to a Courtier of his, who affirmed, that Learning was not requisite in Princes and Nobilitie, *Quæsta è voce d'un bue, non d'un Huomo*. For if a Prince bee the Image of God, governing and adorning all things, and the end of all government the observation of Lawes; That thereby might appeare the goodnesse of God, in protecting the good, and punishing the bad, that the people might be fashioned in their lives and manners, and come neere in the light of knowledge unto him, who must protect and defend them, by establishing Religion, ordaining Lawes; by so much (as the Sunne from his Orbe of Empire) ought he to out-runne the rest in a vertuous race, and out-shine them in knowledge, by how much he is mounted neerer to heaven, and so in view of all, that his least eclipse is taken to a minute.

*Nicophorus, lib.
17. cap. 40.*

*Regium, 1. Cap.
4. 33.*

What (tell me) can be more glorious, or worthy the Scepter, than to know God aright; the Mysteries of our salvation in Iesus Christ, to converse with God in soule, and oftner than the meere naturall man, to advance him in his Creatures? to bee able with *Salomon* to dispute from

from the loftiest Cedar on *Libanus*, to the lowest Hisop upon the wall; to be the Conduit Pipe and instrument, whereby (as in a goodly Garden) the sweet streames of heavens blessings are conveyed in piety, peace and plenty, to the nourishing of thousands, and the flourishing of the most ingenious Arts and Sciences.

Wherefore, saith the Kingly Prophet, *Erudimini Reges, &c.* as if he should say: how can you Kings and Judges of the earth understand the grounds of your Religion, the foundation and beginnings of your Lawes, the ends of your duties and callings: much lesse determine of such controversies, as daily arise within your Realmes and circuits, define in matters of Faith, publique Justice, your private and Oeconomick affaires: if from your cradles yee have beene nursed (as *Salomons* foole) with ignorance, brutish *Ignorance*, mother of all misery, that infecteth your best actions with folly, rancketh you next to the beast, maketh your talke and discourse loathsome and heavy to the bearer, as a burthen upon the way, your selves to be abused by your vassals, as blind men by their Boyes, and to bee led up and downe at the will and pleasure of them, whose eyes and cares you borrow.

Psal. 1.

Prov. 15.

Plato, lib. 5. de Repub.

Ecclesiast. 15.

Hence the royall *Salomon*, above all riches of God, desired wisdom and vnderstanding, that he might governe, and goe before so mighty a people. And the ancient *Romanes*, when their voyces were demanded at the Election of their Emperour, cryed with one consent, *Quis melior quam literatus?* Hence the *Persians* would elect none for their King, except he were a great Philosopher: and great *Alexander* acknowledged his, εὐ εἶπα, from his Master *Aristotle*.

Vopisc. in Tacit.

Rome saw her best dayes under her most learned Kings and Emperours: as *Numa*, *Augustus*, *Titus*, *Antoninus*, *Constantinus*, *Theodosius*, and some others. *Plutarch* giveth the reason: *Learning* (saith hee) reformeth the life and manners, and affoordeth the wholesomest advice for the

Plutarch. in Coriolano.

20 *Of the dignity and necessity of Learning,*

Entropias.

the government of a Common-wealth. I am not ignorant, but that (as all goodnesse else) shee hath met with her mortall enemies, the Champions of Ignorance, as *Licinius* gave for his Mot or Poetic: *Pestes Reipublica litera*; and *Lewis* the eleventh, king of *France*, would ever charge his sonne to learne no more Latine than this, *Qui nescit dissimulare, nescit regnare*; but these are the fancies of a few, and those of ignorant and corrupted iudgements.

Plutarch. Alcibiad. in Emblem.

Since learning then joynd with the feare of God, is so faithfull a guide, that without it Princes undergoe but lamely (as *Cbrysoftome* saith) their greatestt affaires; they are blind in discretion, ignorant in knowledge, rude and barbarous in manners and living: the necessity of it in Princes and Nobility, may easily be gathered, who howsoever they flatter themselves, with the fauourable Sunshine of their great estates and Fortunes, are indeed of no other account and reckoning with men of wifedome and understanding, than Glowormes, that onely shine in the darke of Ignorance, and are admired of Idiots and the vulgar for the out-side; *Statues or Huge Coloffos full of Lead and rubbish within*; or the *Egyptian Ass*, that thought himselfe worshipfull for bearing golden *Iris* upon his backe.

Jacob. Wimphelingus.

Sigismund King of the *Romanes*, and sonne to *Charles* the fourth Emperour, greatly complained at the Councell of *Constance*, of his Princes and Nobility, whereof there was no one that could answer an Embassador, who made a speech in Latine; whereat *Lodowicke*, the Elector *Palatine*, tooke such a deepe disdaine in himselfe, that with teares ashamed, he much lamented his want of learning; and presently hereupon returning home, began (albeit hee was very old) to learne his Latine tongue. *Eberhard* also, the first Duke of *Wirtemberg*, at an assembly of many Princes in *Italy* (who discoursed excellently in Latine, while he stood still and could say nothing) in a
rage

rage strooke his Tutor or Governor there present, for not applying him to his Booke when he was young. I gladly alleadge these examples, as by a publike Councill to condemne *opinion of Heresie*, beleeving to teach, and teaching to beleve, the unnecessity of learning in Nobility; an error as prejudiciall to our Land, as sometime was that rotten Chest to *Aethiopia*, whose corrupted ayre vented after many hundreds of yeeres, brought a p'ague not onely upon that Country, but over the whole world.

I cease to vrge further, the necessity and dignity of learning, having (as *Octavius* said to *Decius*, a Captaine of *Antoniuses*;) to the understanding spoken sufficient: *Appian.* but to the ignorant too much, had I said lesse.

CHAP. III.

*Of the time of Learning, Duty of Masters,
and what the fittest Method to bee observed.*

AS the spring is the onely fitting seede time for graine, setting and planting in Garden and Orchard: so youth, the *Aprill* of mans life is the most naturall and convenient season to scatter the Seeds of knowledge upon the ground of the mind, *δεῖ γὰρ εὐθὺς ἐκ νέου ἀρπύεσθαι*, *Plato politic. 6.* saith *Plato*, *It behooveth in youth out of hand, to desire and bend our minds to learning*: neither as good Husbands, while time serveth, let slip one houre: for, saith he, elsewhere, *Our ground is hard, and our horses be wild*: *Jn Phaedro.* withall, if we meane to reape a plentifull harvestt, take we the counsell of *Adrastus* in *Euripides*, *To looke that the seede bee good*. For, *in the foundation of youth, well ordered and taught, consist* (saith *Plato* againe) *the flourishing of the Common-wealth*. This tender age is like water spilt upon a table,

table, which with a finger wee may draw and direct which way we list; or like the young Hop, which, if wanting a pole, taketh hold of the next hedge: so that now is the time (as Waxe) to worke it plyant to any forme.

How many excellent wits have we in this Land, that smell of the Caske, by neglecting their young time when they should have learned! *Hovace* his *Quo senel*, once fit for the best Wine, since too bad for the best Vineger, who growne to yeares of discretion, and solid understanding, deeply bewaile their mis-spent, or mis-guided youth, with too late wishing (as I have heard many) that they had lost a joynt, or halfe their estats, so that they had beene held to their Bookes when they were young. The most (and not without cause) lay the fault upon bad Masters; to say truth, it is a generall plague and complaint of the whole Land; for, for one discreet and able Teacher, you shall find twenty ignorant and carelesse; who (among so many fertile and delicate wits as *England* affordeth) whereas they make one Scholler, they marre ten.

The first and
maine error of
Masters.

In Ethic.

The first and maine Error of Masters, is want of discretion, when in such variety of Natures as different as their countenances, the Master never laboureth to try the strength of every capacity by it selfe, which (as that *Lesbian* stone *Aristotle* speaketh of) must have the rule fitted to it, not that brought to the rule: for as the selfesame medicines have severall operations, according to the complexions they worke upon: so one and the selfesame Method agreeth not with all alike: some are quicke of capacity, and most apprehensive, others of as dull; some of a strong memory, others of as weake: yet may that dullard or bad memory, (if he be observed) prove as good, yea (in *Aristotles* opinion) better than of the other. But we see on the contrary, out of the Masters carterly iudgement, like *Horfes* in a teame, they are set to draw all alike, when some one or two prime and able wits
in

in the Schoole, *αὐτοδίδακτοι* (which he culls out to admiration if strangers come, as a Costardmonger his fairest Pippins) like fleete hounds goe away with the game, when the rest neede helping over a stile a mile behind: hence being either quite discouraged in themselves, or taken away by their friends (who for the most part measure their learning by the Forme they set in) they take leave of their bookes while they live.

A second over-sight nie a kin to the former, is indifcretion in correction, in using all Natures alike, and that with immoderation, or rather plaine crueltie: true it is, *Quò quisque est solertior & ingeniosior, hòc docet iracundior.* But these fellows beleeve with *Chrysippus* in *Quintilian*, that there is no other Method of making a Scholler, than by beating him, for that he understandeth not through their owne fault; wherein they shew themselves egregious Tyrants, for, *Correction without instruction is plaine tyrannie.*

The Noble, generous, and best Natures, are wonne by commendation, enkindled by Glory; which is *sax mentis beneffæ*, to whom conquest and shame are a thousand tortures. Of which disposition for the most part, are most of our young Nobilitie and Gentlemen, well borne, inheriting with their being, the vertue of their Ancestors, which even in this tender greenesse of yeeres will bewray it selfe, as well in the Schoole as abroad at their play and childish recreations.

Quintilian above all others, desireth this disposition to make his Orator of, and whom chiding grieveth, to be tenderly dealt withall; yet have I knowne these good and towardly Natures as roughly handled by our *Plagosi Orbili*, as by *Dionysius* himselfe taking revenge upon the buttockes of poore Boyes for the losse of his kingdome, and rayled upon by the unmannerly names of block-heads (oft by farre worse than block-heads) asses, dolts, &c. which deeply pierceth the free and generous Spirit,

(A second error.)

Cicero pro Rosc.

Comada.

Quintilian, lib.

institut. 1. cap. 3.

Virgil.

for,

Senec. de moribus. for, *Ingenuitas* (saith *Seneca*) *non recipit contemptum*; Ingenuitie or the generous minde, cannot brooke contempt: and which is more ungentlemanly, nay barbarous and inhumane, pulled by the ears, lashed over the face, beaten about the head with the great end of the rod, smitten upon the lippes for every slight offence with the *Ferula*, (not offered to their Fathers Scullions at home) by these *Ajaces flagelliferi*; fitter farre to keepe Beares, (for they thrive and are the fatter for beating, saith *Pliny*) than to have the charge of Nobles and Gentlemen.

In *Germany* the schoole is, and as the name importeth, it ought to be meerey *Ludus literarius*, a very pastime of learning, where it is a rare thing to see a Rod stirring: yet I heartily wish that our Children of *England* were but halfe so ready in writing and speaking Latine, which Boyes of tenne and twelue yeeres old will doe so roundly, and with so neate a phrase and style, that many of our Masters would hardly mend them; having onely for their punishment shame, and for their reward praise. *Cauendum a plagis* (saith *Quintilian*) *sed potius laude aut aliorum pralatione urgendus est puer*: that is, wee must hold our hands, and rather bring a Child forward with praise, and preferring of others. Beside, there ought to be a recipocall and a mutuall affection betwixt the Master and Scholler, which judicious *Erasmus* and *Lodovicus Vives*, (sometimes teacher to Queene *Mary*, and a *Spaniard*, who came to *England* with Queene *Katherine* her mother) doe principally require, *Patris in illum induendo affectum*, by putting on a Fathers affection toward him: and as *Pliny* saith, *Amore, non artifice docente, qui optimus Magister est*: To winne his heart and affection by loue, which is the best Master, the Scholler againe the contrary. So may a discreet Master, with as much or more ease, both to himselfe and his Scholler, teach him to play at *Tennise*, or shoot at *Rovers* in the field,

*Erasm. in Epi.
ad Christianum
Lubocensem.
Plin. epist. lib. 4.*

Of the dutie of Masters.

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field, and profit him more in one moneth beside his encouragement, than in halfe a yeere with his strict and severe usage. But in stead hereof, many of our Masters for the most part so behave themselves, that their very name is hatefull to the Scholler, who trembleth at their comming in, rejoyceth at their absence, and looketh his Master (returned) in the face, as his deadly enemy.

Some affect, and severer Schooles enforce, a precise and tedious strictnesse, in long keeping the Schollers by the walles; as from before fixe in the morning, till twelve, or past; so likewise in the afternoone: which beside the dulling of the wit, and dejecting the Spirit, (for, *Orij non minus quam negotij ratio extare debet*) breedeth in him afterward, a kinde of hate and carelesnesse of study when hee commeth to be *sui juris*, at his owne libertie, (as experience prooveth by many, who are sent from severe Schooles unto the Vniversities): withall, over-loading his memorie, and taking off the edge of his invention, with over-heavie taskes, in Themes, Verses, &c. To bee continually poring on the Booke (saith *Socrates*) hurteth and weakeneth the memory very much; affirming learning to bee sooner attained unto by the care in discourse and hearing, than by the eye in continuall reading. I verily beleve the same, if we had Instructors and Masters at hand, as ready as bookes. For wee see by experience, these who have bene blind from their birth, to retaine more by hearing, than others by their eyes, let them reade never so much: wherefore *Fabius* would have, *Isud ediscendi tadium protinus à pueris devorari*, this same toyle or tediousnesse of learning by heart, to bee presently swallowed or passed over by Children.

(A third error.)

Cicero pro Planc.

Converse with the learned, better than reading.

Wherefore I cannot but commend the custome of their Schooles in the *Low-Countries*, where for the avoyding of this tedious sitting still, and irksome poring on the booke all day long; after the Scholler hath received his Lecture,

Lecture, he leaveth the Schoole for an houre, and walketh abroad with one or two of his fellowes, either into the field, or up among the trees upon the rampire; as in *Andwerpe, Breda, Vtrecht, &c.* where they conferre and recreate themselves till time calles them in to repeate, where perhaps they stay an houre; so abroad againe, and thus at their pleasure the whole day. For true it is, that

Lipſus in Epist.

Lipſus saith, *ingenia vegetativa*¹ must have *ſuos recessus*, strong and lively wits must have their retreat or intermission of exercise, and as Rams (engines of warre in old time) recoyle backe to returne with the greater force; which the minde doth unto study after pause and rest, not unlike a field, which by lying fallow, becommeth farre more fat and fruitfull.

(A fourth error.)

A fourth error, is the contrary (for, *Stulti in contraria currunt*), too much carelesnesse and remissenesse in not holding them in at all, or not giving them in the Schoole, that due attendance they ought: so that every day is play-day with them, bestowing the Summer in seeking Birds-nests, or haunting Orchards; the Winter, in keeping at home for cold, or abroad all day with the Bow, or the Birding-peece: they making as little conscience in taking, as their Master in giving their learning, who forgetteth belike, that *Rumour layeth each fault of the Scholler upon his necke*. *Plato* remembreth one *Protagoras*, a Bird of the same feather, who when hee had lived threescore yeeres, made his boast, he had spent fortie of those threescore, in corrupting and undoing youth. We have, I feare, a race of those *Protagor-esses* even yet among our common Schoole-masters in *England*.

Plutarch. ad Trajanum.

But the diseases whereunto some of them are very subject, are *Humour* and *Folly* (that I may say nothing of the grosse Ignorance and in-sufficiency of many) whereby they become ridiculous and contemptible both in the Schoole and abroad. Hence it comes to passe, that

¹ vegeta 1661.

that in many places, especially in *Italy*, of all professions that of *Pedanteria* is held in basest repute: the Schoole-master almost in every Comedy being brought upon the Stage, to paralell the *Zani*, or *Pantaloun*. He made us good sport in that excellent Comedy of *Pedantius*, acted in our Trinity Colledge in *Cambridge*, and if I be not deceived, in *Prifcianus vapulans*, and many of our English Playes.

I knew one, who in Winter would ordinarily in a cold morning, whip his Boyes over for no other purpose than to get himselfe a heat: another beat them for swearing, and all the while swears himselfe with horrible oathes, he would forgive any fault saving that.

I had I remember my selfe (neere S. *Albanus* in *Hertfordshire* where I was borne) a Master, who by no entreaty would teach any Scholler he had, farther than his Father had learned before him; as, if he had onely learned but to reade English, the sonne, though he went with him seven yeeres, should goe no further: his reason was, they would then proove saucy rogues, and controule their Fathers: yet these are they that oftentimes have our hopefull Gentry under their charge and tuition, to bring them up in science and civility.

Beside, most of them want that good and direct Method, whereby in shortest time and with least labour, the Scholler may attaine unto perfection: some teaching privately, use a Grammar of their owne making; some againe, none at all: the most *Lillies*, but preposterously posted over, that the boy is in his Quantity of Syllables, before hee knoweth the Qualitie of any one part of speech: for hee profiteth no more than he mastereth by his understanding. Nor is it my meaning that I would all Masters to be tyed to one Methode, no more than all the Shires of *England* to come up to *London* by one high way: there be many equally alike good. And since Methode, as one saith, is but *ὁδοποιγητή*, let every Master if he can, by pulling up stiles and hedges, make a more
neere

*Philippus 1.
Thyscorum.*

See M. Doſtor
Webbe his Ap-
peale to Truth.

Georgic. 3.

neere and private way to himſelfe, and in Gods name
ſay with the diuineſt of Poets :

—*deſerta per avia dulcis*

*Raptat amor, iuvat ire jugis, quæ nulla priorum
CASTALIVM molli divertitur orbita clivo.*

With Sweet Love rapt, I now by deſart's paſſe,
And over hils, where never tracke of yore :
Deſcending eaſily, yet remembred was,
That led the way to *CASTALIE* before.

But in ſtead of many good they have infinite bad, and
go ſtumbling from the right as if they went blindfold for
a wager: hence commeth the ſhifting of the Scholler from
Maſter to Maſter, who poore boy (like a hound among
a Company of ignorant hunters hollowing every Deere
they ſee) miſſeth the right, begetteth himſelfe new labour,
and at laſt by one of ſkill,¹ and well read,² beaten for
his paines. They cannot commonly erre, if they ſhall
imitate the builder, firſt to provide the Scholler with
matter, then caſt to lay a good foundation, I meane a
ſolide understanding of the Grammar, every rule made
familiar and faſt, by ſhort and pleaſant examples, let him
bring his matter into forme, and by little and little raiſe
the frame of a ſtrong and well knit ſtile both in writing
and ſpeaking; and what doth harme in all other building,
is heere moſt profitable and needfull, that is, *Translation*.
For I know nothing that benefiteth a Scholler more
than that; firſt by tranſlating out of Latine into Engliſh,
which laid by for ſome time, let him tranſlate out of
Engliſh into Latine againe varying as oft as hee can both
his words and Phraſes. *Doſetus* who hath gathered all the
Phraſes of *Tully* into one volume, *Manutius*, *Eraſmus*
his *Copia*, and *Drax* his *Calliopæa* with others, will helpe
him much at the firſt; let him after by his owne reading
enrich his understanding, and learne *haurire ex ipſis
fontibus*

¹ but well read or 1634.

fontibus, next exercise himselfe in *Themes* and *Declamations* if he be able. The old method of teaching Grammar, saith *Suetonius*, was disputation in the fore-noone, and declamation in the after-noone; but this I leave to the discretion of the iudicious Master.

I passe over the insufficiency of many of them, with ill example of life (which *Plato* wilheth above all things to be respected and looked into) whereof as of Physicke and ill Physitians, there is many times more danger than of the disease it selfe, many of them being no Gram-marians at all, much lesse (as *Quintilian* requireth in a Schoolemaster) Rhetoricians to expound with proper and purest English, an eloquent Latine or Greeke Author; unfold his invention, and handling of the subiect, shew the forme and fluency of the style, the apt disposition of figures, the propriety of words, the weight of grave and deepe Sentences, which are *nervi orationis*, the sinewes of discourse. Musitians, without which Grammar is imperfect in that part of *Prosodia*, that dealeth onely with Meter and Rhithmicall proportions. Astronomers, to understand authors who have written of the heavens and their motions, the severall Constellations, setting and rising of the Planets, with the sundry names of circles and points; as *Manilius* and *Pontanus*. And lastly, Naturall and Morall Philosophers, without which they cannot as they ought, understand *Tullies Offices*, or *Æsops* Fables, as familiar as they seeme.

Farre bee it that I may bee thought to question the worth and dignity of the painefull and discreet teacher, who, if Learning be needfull, must be as necessary: besides, I am not ignorant, that even the^a greatest Princes, with the most reverend Bishops, and most profound Schollers of the world, have not bene ashamed of teaching the Grammar: or that I inveigh in the least, against the learned and worthy Masters of our publike Schooles, many of whom may bee ranked with the most sufficient Schollers

^a *Augustus & Octavianus Caesar. Dionysius. L. Æmilius. Aristotels. Adrian the sixth. Erasmus. Ioseph Scaliger, &c.*

Schollers of *Europe*. I inveigh against the pittifull abuse of our Nation by such, who by their ignorance and negligence deceive the Church and Common-wealth of serviceable members, Parents of their Money, poore children of their time, esteeme in the world, and perhaps means of living all their lives after.

CHAP. IV.

*Of the duties of Parents in their Childrens
Education.*

NEither must all the blame lye upon the Schoole-master: fond and foolish Parents have oft as deepe a share in this precious spoile, as whose cockering and apish indulgence (to the corrupting of the minds of their Children, disabling their wits, effeminating their bodies) how bitterly doth *Plato* tax and abhorre? For avoyding of which, the Law of *Lycurgus* commanded children to be brought up, and to learne in the Country, farre from the delicacy of the City: and the *Brutij* in *Italy*, a people bordering upon *Lucania*, following the custome of the *Spartans*, sent their children after the age of foureteene away, to be brought up in fields and Forests among Shepherds and Heardsmen: without any to looke unto them, or to waite upon them: without apparell, or bed to lye on, having nothing else than Milke or Water for their drinke, and their meate such as they could kill or catch. And heare the advise of *Horace*:

In *Gorgia*.

*Horat. lib. 3.
Ode 2.*

*Augustam, amice, pauperiem pati
Robustus acri militiâ puer
Condiscat, & Parthos feroces
Vexet eques metuendus hasta,
Vitamque sub dio, & trepidis agat
In rebus, &c.*

Friend

Friend, let thy child hard povertie endure,
And, growne to strength, to warre himselfe inure :
And bravely mounted learne, sterne Cavallere,
To charge the fiercest *Partbian* with his speare :
Let him in fields without doores leade his life,
And exercise him where are dangers rise, &c.

If any of our young youths and Gallants were dieted in this manner, Mercers might save some Paper, and Citie Laundresses goe make Candles with their Saffron and Egges; Dicing houses and ten shilling Ordinaries, let their large Roomes to Fencers and Puppit-players, and many a painted peece betake her selfe to a Wheele or the next Hospitall. But now adaies, Parents either give their Children no education at all, (thinking their birth or estate will beare out that): or if any, it leaveth so slender an impresson in them, that like their names cut upon a Tree, it is over-growne with the old barke by the next Summer. Beside, such is the most base and ridiculous parsimony of many of our Gentlemen, (if I may so terme them) that if they can procure some poore Batcheler of Art from the Vniversitie to teach their Children to say Grace, and serve the Cure of an Impropriation, who wanting meanes and friends, will be content upon the promise of ten pounds a yeere at his first coming, to be pleased with five; the rest to be set off in hope of the next advouson, (which perhaps was sold before the young man was borne): Or if it chance to fall in his time, his Lady or Master tels him; Indeed Sir we are beholden unto you for your paines, such a living is lately false, but I had before made a promise of it to my Butler or Bailliffe, for his true and extraordinary service: when the truth is, he hath bestowed it upon himselfe, for fourescore or an hundred peeces, which indeed his man two dayes before had fast hold of, but could not keepe.

Is it not commonly seene, that the most Gentlemen
will

will give better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclaime an Hawke, than upon an honest, learned, and well qualified man to bring up their children? It may be, hence it is, that Dogges are able to make Syllogismes in the fields, when their young Masters can conclude nothing at home, if occasion of argument or discourse be offered at the Table.

Philip de Commines, lib. 1.

Looke upon our Nobilitie and Gentry now adaies (saith a wise and grave Historian) and you shall see them bred, as if they were made for no other end than pastime and idlenesse; they observe moderation neither in talke nor apparell: good men, and such as are learned, are not admitted amongst them; the affaires of their estates they impose upon others, &c.

Seneca ad Lucil. epist. 31.

But to view one of them rightly, (saith *Seneca*) looke upon him naked, lay-by his estate, his Honours, & *alia fortuna mendacia*, his other false disguisements of Fortune, and behold his minde, what and how great he is, whether of himselfe, or by some borrowed greatnesse.

But touching Parents, a great blame and imputation (how justly I know not) is commonly laid upon the Mother; not onely for her over tendernesse, but in winking at their lewd courses; yea more, in seconding, and giving them encouragement to doe wrong, though it were, as *Terence* saith, against their owne Fathers.

Matres omnes filijs in peccato & auxilio in paterna iniuria esse solent. Terent. in Heautont.

I dare not say it was long of the Mother, that the sonne told his Father, he was a better man, and better descended than he.

Nor will I affirme that it is her pleasure, the Chambermaid should be more curious in fitting his ruffe, than his Master in refining his manners.

Nor that it is she that filleth the Cisterne of his lavish expence, at the Vniversitie, or Innes of Court; that after four or five yeares spent, hee returns home as wife as *Ammonius* his Ass, that went with his Master every day to the Schoole, to heare *Origen* and *Porphyrie* reade Philosophie.

But

Of the dutie of Parents.

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But albeit many Parents have beene diligent enough this way, and good Masters have likewise done their parts, and neither want of will or abilitie of wit in their Children to become Schollers, yet (whether out of an over-weening conceit of their towardnesse, a pride to have their sonnes out-goe their neighbours, or to make them men before their times) they take them from Schoole, as Birds out of the nest, ere they bee fledge, and send them so young to the Vniversitie, that scarce one among twentie prooveth ought. For as tender plants, too soone or often remooved, begin to decay and die at the roote; so these young things, of twelve, thirteene, or foureteene, that have no more care than to expect the next Carrier, and where to sup on Fridayes and Fasting nights: no further thought of study, than to trimme up their studies with Pictures, and place the fairest Bookes in openest view, which, poore Lads, they scarce ever opened, or understand not; that when they come to Logicke, and the crabbed grounds of Arts, there is such a disproportion betweene *Aristotles Categories*, and their childish capacities, that what together with the sweetnesse of libertie, varietie of companie, and so many kinds of recreation in Towne and Fields abroad, (beeing like young Lapwings apt to bee snatched up by every Buzzard) they proove with *Homers Willow* *ἄλεσίκαρποι*, and as good goe gather Cockles with *Caligulas* people on the Sand, as yet to attempt the difficulties of so rough and terrible a passage.

Others againe, if they perceive any wildnesse or unstayednesse in their children, are presently in despaire, and out of all hope of them for ever proving Schollers, or fit for any thing else; neither consider the nature of youth, nor the effect of time, *the Physitian of all*. But to mend the matter, send them either to the Court to serve as Pages, or into *France* and *Italy* to see fashions,

πόση λυσις
λατρεο χρόνος.

2. *De Oratore.*

Jer. 2. 21.

and mend their manners, where they become ten times worse. These of all other, if they be well tempered, prooue the best mettall; yea *Tullie* as of necessity desireth some abundant ranknesse or superfluitie of wit, in that young-man he would choose to make his Orator of. *Vellem* (saith he) *in adolescente aliquod redundans & quod amputem*: I wih in a young man something to spare and which I might cut off. This taken away ere degenerate with luxurious abundance, like that same ranke vine the Prophet *Jeremy* speaketh of, you shall finde the heart *divino satū editum*: and sound timber within to make *Mercurie* of, *qui non fit ex quovis ligno*, as the proverbe saith.

And some of a different humour will determine, even from the A, B, C. what calling their children shall take vpon them, and force them euen in despight of Nature, like *Lycurgus* his whelpes, to runne contrary courses, and to vndertake professions altogether contrary to their dispositions: This, saith *Erasmus*, is, *peccare in genium*, And certainly it is a principall point of discretion in parents to be thoroughly acquainted with and obserue, the disposition and inclination of their children, and indeed for euery man to search into the addiotion of his *Genius*, and not to wrest nature as Musitians say, out of her key, or (as *Tullie* saith) *to contend with her*, making the Spaniel to carry the Asses loade: which was well obserued by the *Lacedamonians* and ancient *Romanes*, in laying forth instruments of sundry occupations before their children, at a certaine age, they to choose what liked them best, and euer after to take vpon them that profession whereunto they belonged.

How many are put, by worldly and covetous fathers *inuitā Minervā*, to the study of the lawes (which studie I confesse to be Honourable and most deserving), who notwithstanding spend most of their time even in Divinitie at the Innes of the Court? and how many Divines have

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have we, (I appeale to the Courts,) heires of their fathers, friends, or purchased advoufons, whom the buckram bagge would not better befeeme than the Bible? being never out of law with their parifhioners, following their Suites and Causes from Court to Court, Terme to Terme, no Attorney more.

In like manner I have knowne many Commanders and worthy Gentlemen, afwell of our owne Nation as ftrangers, who following the warres, in the field and in their Armes, have confefled unto me, Nature never ordained them for that profefion: had they not falne accidentally upon it, either through death of friends, harfhneffe of Mafters and Tutors, thereby driven from the Vniverfity (as an Honourable friend of mine in the Low Countries hath many times complained unto me :) or the moft common mifchiefe, miserableneffe of greedy parents, the overthrow and undoing of many excellent and prime wits: who to fave charges, marry a daughter, or preferre a younger brother, turne them out into the wide world with a little money in their purfes (or perhaps none at all) to feeke their Fortunes: where Necessity deiefts and befots their fpirits, not knowing what calling or courfe to take: enforceth them desperately to begge, borrow, or to worfe or bafeshifts (which in their owne natures they deteft as hell) to goe on foote, lodge in Ale-houfes and fort themselves with the bafeft companie, till what with want and wandring fo long in the Circle, at laft they are (upon the center of some hill) constrained to fay (as *Hercules* betweene his two pillars) *Non ulterius.*

Much leffe have parents now a daies that care to take the paines to inftroct and reade to their children themselves, which the greateft Princes and nobleft perfonages have not beene afhamed to doe. *Octavius Augustus Caesar* read the workes of *Cicero* and *Virgil*, to his children and nephewes himfelfe. *Anna* the daughter of

Shee is cited
by B. Jewel in
his Apology.

Alexis the Grecian Emperour, was by her father so instructed, that while shee was yet a young and goodly Lady, shee wrote of her selfe a very learned and authentique History of the Church. *Emilius Paulus* the sonne (who so bravely ended his dayes at *Cannas* when his Colleague forsooke him) seeing the favour of the State not inclineable towards him, left the City, and onely spent his time in the Countrey, in teaching his owne children their Latine and Greeke: notwithstanding hee daily maintained Grammarians, Logicians, Rhetoricians, Painters, Carvers, Riders of great horses, and the skilfullest Huntsmen he could get, to instruct and teach them in their severall professions and qualities.

In *Farragine*
Epistolarum.

The three daughters of ever-famous Sir *Thomas Moore*, were by their father so diligently held to their booke (notwithstanding he was so daily employed being L. Chancellor of *England*) that *Erasmus* saith, he found them so ready and perfect in *Lilly*, that the worst Scholler of them was able to expound him quite through without any stoppe, except some extraordinary and difficult place. *Quod me* (saith he) *aut mei similem esset remoraturum.* I shall not need to remember, within memory, those foure sisters, the learned daughters of Sir *Anthony Cooke*, and rare Poetresses, so skillfull in Latine and Greeke, beside many other their excellent qualities, eternized already by the golden pen of the Prince of Poets of our time; with many other incomparable Ladies and Gentlewomen in our land, some yet living, from before whose faire faces Time I trust will never draw the curtain.

George Buchanan.

Lastly, the fault may be in the Scholler himselfe, whom Nature hath not so much befriended with the gift of understanding, as to make him capable of knowledge; or else more unjust, disposed him to sloath, or some other worse in-bred vice. *Marcus Cicero*, albeit hee was the sonne of so wise, so eloquent, and so sober a father (whose very counsell and company had beene enough to have put

put learning and regard of well living into the most barbarous *Gete*): and had *Cratippus*, so excellent a Philosopher, to his Reader at *Athens*: yet by the testimonie of *Pliny*, he proved so notorious a drunkard, that he would ordinarily drinke off two gallons of Wine at a time, and became so debauched every way, that few of that age exceeded him. Sundry the like examples might bee produced in our times, but one of this nature is too many. Others on the contrary, are *αἰροδιδασκροι*, and have no other helps save God, and their owne industry; we never reade of any Master *Virgil* ever had. *S. Augustine* likewise saith of himselfe: *Se didicisse Aristotelis Categorias nemine tradente*: That hee learned *Aristotles Categories*, or *Prædicaments*, no man instructing him; which, how hard they bee at the first to wade thorow without a guide, let the best wit of them all try. And *Beda* our Countreyman, (for his profound learning in all Sciences) firnamed *Venerabilis*, attained to the same within the limits of his Cell in *Northumberland*, though it is said hee was once at *Rome*. *Ioseph Scaliger* taught privately many yeeres in a Noble-mans house, and never made abode in any Vniversitie, that ever I heard of, till called in his later yeeres to *Leyden* in *Holland*: and many admirable Schollers and famous men, our Age can produce, who never came at any Vniversitie, except to view the Colledges, or visit their friends, that are inferiour to few Doctors of the Chaire, either for Learning or Iudgement, if I may say so, *Pace matris Academicæ*.

Cicero *Offic.* l. 1.
Marc. Cicero,
cum pater abstin-
entissimus fue-
rat, binos congios
haurire solitus est.
(teste Plinio.)
Temulentus im-
pagis Scythum.
M. Agrippa.
Valer. Max.

CHAP. V.

Of a Gentlemans carriage in the Vniverfitie.

HAVING hitherto spoken of the dignitie of learning in generall, the dutie and qualitie of the Master, of ready Method for understanding the Grammar, of the Parent, of the child : I turne the head of my Discourse, with my Schollers Horfe, (whom me thinkes I see stand ready brideled) for the Vniverfitie. And now *M. William Howard*, give mee leave (having passed that, I imagine, *Limbus puerorum*, and those perillous pikes of the Grammar rules) as a well-willer unto you and your studies, to beare you company part of the way, and to direct henceforth my Discourse wholly to your selfe.

Since the *Vniverfitie*, whereinto you are embodied, is not untruly called the *Light* and *Eye* of the Land, in regard from hence, as from the Center of the Sunne, the glorious beames of *Knowledge* disperse themselves over all, without which a Chaos of blindnesse would repossesse us againe : thinke now that you are in publike view, and *nucibus relicto*, with your gowne you have put on the man, that from hence the reputation of your whole life taketh her first growth and beginning. For as no glory crowneth with more abundant praise, than that which is here wonne by diligence and wit : so there is no infamie abaseth the value and esteeme of a Gentleman all his life after, more than that procured by *Sloath* and *Error* in the Vniverfities ; yea, though in those yeeres whose innocencie have ever pleaded their pardon ; whereat I have not a little mervailed, considering the freedome and priviledge of greater places.

But as in a delicate Garden kept by a cunning hand,
and

and overlooked with a curious eye, the least disorder or ranknesse of any one flower, putteth a beautifull bed or well contrived knot out of square, when rudenesse and deformity is borne withall, in rough and undressed places: so beleve it, in this Paradise of the Muses, the least neglect and impression of *Errors* foot, is so much the more apparrant and censured, by how much the sacred Arts have greater interest in the culture of the mind, and correction of manners.

Wherefore, your first care, even with pulling off your Boots, let be the choice of your acquaintance and company. For as infection in Cities in a time of sicknesse is taken by concourse, and negligent running abroad, when those that keepe within, and are wary of themselves, escape with more safety; so it falleth out here in the Vniversity, for this *Eye* hath also her diseases as well as any other part of the body, (I will not say with the Physitians more) with those, whose private houses and studies being not able to containe them, are so cheape of themselves, and so plyable to good fellowship abroad: that in mind and manners (the tokens plainly appearing) they are past recovery ere any friend could heare they were sicke.

Entertaine therefore the acquaintance of men of the soundest reputation for *Religion, Life, and Learning*, whose conference and company may bee unto you *μουσειον* *ἐμψυχον* *καὶ περιπατοῦν*, a living and a moving Library. For conference and converse was the first Mother of all Arts and Science, as being the greatest discovery of our ignorance and increaser of knowledge, teaching, and making us wise by the iudgements and examples of many: and you must learne herein of *Plato*, *φιλομαθῆ*, *φιλήκοον*, *καὶ ζητητικὸν εἶναι*, that is, *To be a lover of knowledge; desirous to heare much: and lastly, to enquire and aske often.*

For the companions of your recreation, consort your selfe with Gentlemen of your owne ranke and quality;
for

*ὀμνία ἔσκε
τέχνας.* Euripides in
Andromache.

for that friendship is best contenting and lasting. To be over free and familiar with inferiors, argues a baseness of Spirit, and begetteth contempt: for as one shall here at the first prize himselfe, so let him looke at the same rate for ever after to be valued of others.

Carry your selfe even and fairely, *Tanquam in statera*, with that moderation in your speech and action, (that you seeme with *Vlysses*, to have *Minerva* always at your elbow:) which should they be weighed by *Envy* her selfe, she might passe them for currant; that you be thought rather leaving the Vniversity, than lately come thither. But heere to the regard of your worth, the dignity of the place, and abundance of so many faire preidents, will be sufficient Motives to stirre you up.

Seneca de brevitate vite. cap. 1. & 3.

Husband your time to the best, for, *The greedy desire of gaining Time, is a covetousnesse onely honest.* And if you follow the advice of *Erasmus*, and the practice of *Plinius secundus*, *Diem in operas partiti*, to divide the day into severall taskes of study, you shall find a great ease and furtherance hereby: remembring ever to referre your most serious and important studies unto the morning, *Which finisheth alone (say the learned) three parts of the worke.* *Iulius Cesar* having spent the whole day in the field about his military affairs, divided the night also, for three severall uses: one part for his sleepe: a second, for the Common-wealth and publike businesse; the third, for his booke and studies. So carefull and thrifty were they then of this precious treasure which we as prodigally lavish out, either vainely or viciously, by whole months and yeeres, untill we be called to an account by our great Creditor, who will not abate vs the vaine expence of a minute.

But forasmuch: as the knowledge of God, is the true end of all knowledge, wherein as in the boundlesse and immense *Ocean*, all our studies and endeouours ought to embosome themselves: remember to lay the foundation
of

of your studies, *The feare and service of God*, by oft frequenting Prayer and Sermons, reading the Scriptures, and other Tractates of Piety and Devotion: which howsoever prophane and irreligious Spirits condemne and contemne, as *Politian* a Canon of *Florence*, being upon occasion asked if hee ever read the Bible over: *Tes once* (quoth he) *I read it quite thorow, but never bestowed my time worse in all my life.* Beleeve you with *Chrysofome* that *the ignorance of the Scriptures, is the beginning and fountaine of all euill:* That the Word of God is (as our Saviour calleth it) *the key of knowledge; which given by inspiration of God, is profitabte to teach, to convince, to correct and to instruct in righteousnesse.* And rather let the pious and good King *Alphonsus*, be a president unto you and to all Nobility, who read over the Bible not once, nor twice, but foureteeen times, with the Postils of *Lyra* and *Burgensis*, containing thrice or foure times as much in quantity, and would cause it to be carryed ordinarily with his Scepter before him, whereon was engraven, *Pro lege & Grege.*

And that worthy Emperour, and great Champion of Christendome, *Charlemaigne*, who spent his days of rest (after so many glorious victories obtained of the *Saracens* in *Spaine*, the *Hunnes*, *Saxons*, *Goibes* and *Vandals* in *Lambardy*, and *Italy*, with many other barbarous Nations, whereof millions fell under his Sword) in reading the holy Scriptures, and the workes of the Fathers, especially *S. Augustine*, and his bookes *De Civitate Dei*, in which hee tooke much delight: Whom besides, it is recorded, to have beene so studious, that even in bed, hee would have his Pen and Inke, with Parchment at his Pillow ready, that nothing in his meditation, might over-slip his memory: and if any thing came into his mind, the light being taken away, a place upon the wall next him was thinly over-laid with waxe, whereon with a brascen pin he would write in the darke. And we reade, as

D. Præd. 2.
Postill.
Malacthon.
Preferring
moreover
wickedly and
prophanely
the Odes of
Pindar, before
the Psalmes of
David.
Chrysof. in epist.
ad Coloss. cap. 3.
Luke 11. 52.
2 Tim. 2. 3.
In vita Al-
phonsi.

Eginardus in
vita Caroli
magni.

42 *Of stile in speaking and writing,*

a new King was created in *Israel*, he had with the ornaments of his Kingly dignity, the Booke of the Law delivered him: signifying his Regall authority was lame and defective, except swayed by Piety and Wisedome, contained in that booke. Whereunto alludeth that device of *Paradise*, an Image upon a Globe, with a sword in one hand, and a booke in the other, with *Ex utroque Caesar*; and to the same purpose, another of our owne in my *Minerva Britanna*, which is a Serpent wreathed about a Sword, placed upright upon a Bible, with the word, *Initium Sapientiae*.

CHAP. VI.

*Of stile in speaking and writing, and
of History.*

*Cicero 1. de
Oratore.*

*Cic. in proleg.
Rhetor.*

Since speech is the Character of a man, and the Interpreter of his mind, and writing, the Image of that: that so often as we speak or write, so oft we undergoe censure and iudgement of our selves: labour first by all meanes to get the habit of a good stile in speaking and writing, as well English as Latine. I call with *Tully* that a good and eloquent stile of speaking, *Where there is a judicious fitting of choise words, apt and grave Sentences unto matter well disposed, the same being uttered with a comely moderation of the voice, countenance, and gesture*; Not that same ampullous and Scenicall pompe, with empty furniture of phrase, wherewith the Stage, and our petty Poeticke Pamphlets sound so big, which like a net in the water, though it feeleth weighty, yet it yeeldeth nothing: since our speech ought to resemble Plate, wherein neither the curiousnesse of the Picture, or faire proportion of Letters, but the weight is to be regarded; and as *Plutarch* saith, when our thirst is quenched with the
drinke

drinke, then wee looke upon the ennameling and workmanship of the boule; so first your hearer coveteth to have his desire satisfied with matter, ere hee looketh upon the forme or vinery² of words, which many times fall in of themselves to matter well contrived, according to *Horace*:

Rem bene dispositam vel verba invita sequuntur:

In Arte Poet.

To matter well dispos'd, words of themselves doe fall.

Let your stile therefore bee furnished with solid matter, and compact of the best, choise, and most familiar words; taking heed of speaking, or writing such words, as men shall rather admire than understand. Herein were *Tiberius*, *M. Anthony*, and *Maccenas*, much blamed and jested at by *Augustus*, himselve using ever a plaine and most familiar stile: and as it is said of him, *Verbum insolens tanquam scopulum effugiens*. Then sententious, yea better furnished with sentences than words, and (as *Tully* willeth) without affectation; for as a King said, *Dum tersiori studemus eloquendi formula, subterfugit nos clanculum aperitur ille & familiaris dicendi modus*. Flowing at one and the selfe same height, neither taken in and knit up too short, that, like rich hangings of Arras or Tapistry, thereby lose their grace and beautie, as *Themistocles* was wont to say: nor suffered to spread so farre, like soft Musicke in an open field, whose delicious sweetnesse vanisheth, and is lost in the ayre, not beeing contained within the walles of a roome. In speaking, rather lay downe your words one by one, than poure them forth together; this hath made many men naturally slow of speech, to seem wisely judicious, and be judiciously wise; for, beside the grace it giveth to the speaker, it much helpeth the memory of the hearer, and is a good remedie against impediment of speech. Sir *Nicholas Bacon*, sometime Lord Chancellor of *England*, and father

*Henricus Octavus
Anglia Rex in
epistola quadam
ad Erasmus
Roterd. in
Farragine Epist.*

to

² = Vignetterie (edd. of N.E.D.).

to my Lord of S. *Albanes*, a most eloquent man, and of as sound learning and wisedome, as England bred in many Ages: with the old Lord *William Burgbley*, Lord Treasurer of England; have above others herein bene admired, and commended in their publique speeches in the Parliament-house and Starre-Chamber: for nothing drawes our attention more than good matter eloquently digested, and uttered with a gracfull, cleere, and distinct pronuntiation.

But to be sure your stile may passe for current, as of the richest alloy, imitate the best Authors as well in Oratory as History; beside the exercise of your owne Invention, with much conference with those who can speak well: nor bee so foolish precise as a number are, who make it Religion to speake otherwise than this or that Author. As *Longolius* was laughed at by the learned, for his so apish and superstitious imitation of *Tully*, in so much as he would have thought a whole Volume quite marred, if the word *Possibile* had passed his pen; because it is not to be found in all *Tully*: or every Sentence had not funke with, *esse posse videatur*, like a peale ending with a chime, or an *Amen* upon the Organes in *Pauls*. For as the young Virgin to make her fairest Garlands, gathereth not altogether one kinde of Flower; and the cunning Painter, to make a delicate beautie, is forced to mixe his Complexion, and compound it of many colours; the Arras-worker, to please the eyes of Princes, to be acquainted with many Histories: so are you to gather this Honey of eloquence, *A gift of heaven*, out of many fields; making it your owne by diligence in collection, care in expression, and skill in digestion. But let mee leade you forth into these all-flowrie and verdant fields, where so much sweet varietie will amaze, and make you doubtfull where to gather first.

Exod. 4.

Cicero.

First, *Tullie* (in whose bosome the Treasure of Eloquence seemeth to have bene locked up, and with him to have perished

perished) offereth himselfe as *Pater Romani eloquij*: whose words and stile (that you may not bee held an Heretique of all the world) you must preferre above all other, as well for the sweetnesse, gravity, richnesse, and vnimitable texture thereof: as that his workes are throughout seasoned with all kind of Learning, and relish of a singular and Christianlike honesty. *There wanted not in him (saith Tacitus) knowledge of Geometry, of Musicke, of no manner of Art that was commendable and honest: he knew the subtilty of Logicke, each part of Morall Philosophy, and so forth.* How well he was scene in the Civill Lawes, his Bookes *De legibus*, and the Actions in *Verrem*, will shew you: which are the rather worthy your reading, because you shall there see the grounds of many of our Lawes heere in England. For the integrity of his mind, though his Offices had layne suppressed, let this one saying (among many thousands) perswade you to a charitable opinion of the same: *A rectâ conscientia transversum unguem, non oportet quæquam in omni sua vita discedere.* Whereto I might adde that tale of *Gyges* ring in his Offices, which booke let it not seeme contemptible unto you, because it lyeth tossed and torne in every Schoole: but bee precious, as it was sometime unto the old Lord *Burgbley*, Lord high Treasurer of England, before named; who, to his dying day, would alwayes carry it about him, either in his bosome or pocket, being sufficient (as one said of *Aristotles* Rhetoriques) to make both a Scholler and an honest man. Imitate *Tully* for his phrase and stile, especially in his Epistles *Ad Atticum*: his Bookes *De Oratore*: among his Orations, those *Pro M. Marcello*, *Pro Archia Poeta*, *T. Annio Milone*, *Sext. Rosc. Amerino*; *Pub. Quinctio*: the first two against *Caesare*; and the third Action against *Verres*. These in my opinion are fullest of life: but you may use your discretion, you cannot make your choice amisse.

Tacitus in
Oratore.

Ad Atticum,
lib. 13.

After

Cesar.

*Cicero, lib. 4. de
claris Oratori-
bus.*

*Quintilian, lib.
10. ad filium.*

After *Cicero*, I must needs bring you *Cesar*, whom *Tully* himselfe confesseth of all Orators, to have spoken the most eloquent and purest Latine: *Et hanc bene loquendi laudem* (saith he) *multis literis, & ijs quidem reconditis & exquisitis, summoque studio & diligentia est consequutus.* And, *In quo* (saith *Quintilian*) *tanta vis, id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellavit.* In whom there was so great vehemency, that sine iudgement, that courage and motion, that it seemes hee wrote with the same spirit hee fought. To reade him as you ought, you must bring with you an able judgement, beside your Dictionary: by reason of the diversity of Countries, Tracts, Places, Rivers, People, names of ancient Cities and Townes, to be fought out, in moderne, strange, and unknowne names: of materials in buildings (as in his bridge over the *Rhine* framed, *Ex tignis, trabibus, fibulis, sublicis, longurijs, &c.*) which, except you were seene in Architecture, you would hardly understand: then strange names and formes of warlike Engines and weapons then in use: sundry formes of fortification, water-workes, and the like; which notwithstanding since, have bene made knowne and familiar unto us, by the painefull labours of those all-searching wits, *Lipsius, Ramus, Giovanni de Ramellis*, and others: and may be read in English excellently translated and illustrated, by that learned and truly honourable Gentleman, Sir *Clement Edmonds* Knight, Clarke of his Maiesties most honourable Privy Counsell, my worthy friend: though many excellent workes of *Cesars*, as his Epistles, his Astronomy, &c. through the iniquity of envious Time, are utterly lost and perished.

Corn. Tacit.

Now offereth himselfe *Cornelius Tacitus*, the Prince of Historians: of whom I may not untruly say (as *Scaliger* of *Virgil*) *E cuius ore nil temere excidit*, as well for his diligence as gravity; so copious in pleasing brevity, each Sentence carrying with it a kind of lofty State and Majesty,

Majestie, such as should (me thinke) proceed from the mouth of Greatnesse and Command; in sense retired, deepe, and not fordable¹ to the ordinary Reader. Hee doth in part speake most pure and excellent English, by the industry of that most learned and judicious Gentleman; whose long labour and infinite charge in a farre greater worke, have wonne him the love of the most learned, and drawn not onely the eye of *Greece*, but all *Europe* to his admiration.

But there being, as *Lippius* saith, *Sunt cuique lingua genius*: Let me advise you of this by the way, that no Translation whatsoever will affect you, like the Authors owne and proper language: for to reade him as bee spake, it confirmeth our judgements with an assured boldnesse and confidence of his intent and meaning; remooving that scruple of Ielousie we have commonly of ignorant and unfaithfull pens, which deale many times herein, *sublesta*² *fide*. Besides, it is an injury to the Author, who heereby loseth somewhat of his value: like a peece of rich stufte in a Brokers shop, onely for that it is there at a second hand, though never worne, or newly translated but yesterday.

The next *Titus Livius*, whom like a milky Fountaine, *T. Livius*. you shall every where finde flowing, with such an elegant sweetnesse, such banquet-like varietie, that you would imagine other Authors did but bring your mouth out of taste. In his first Decade, you have the comming of *Aeneas* into *Italy*, the building of *Rome*, the first choise of the Senate, the religious rites of *Numa*, the brave combat of the *Horatij* and *Curatij*, the tyranny of *Tarquinius*, the rape of *Lucrece* by *Sextus* his sonne, and first Consuls created.

In the third the History of the second *Punicke* warre, *Hannibals* passage against the league over the River *Iberus*, who after eight monethes sledge, tooke *Saguntum*: his passage over the *Pyrenean* hilles, his forraging of *France*:

¹ fordable 1661: forceable 1634.

² sublesta 1661: sublesta 1634.

France: after descending the *Alpes*, with his overthrow of the *Romanes*, with his Horse troopes at the River *Ticino*, where *Scipio* (after *Africanus*) rescued his father; being very grievously wounded. His second overthrow of the *Romans*, at the River *Trebia*, his hard passage in cruell weather and tempests, over the *Appenine*, &c.

In the fourth, is recorded the occasion of the warre, against *Philip* King of *Macedonia* (concerning the comming in of two young men of *Acarmania*, into the Temple of *Ceres* at *Athens*): Against whom *Sulpitius* was sent, by whom the *Macedonians* were ouerthrowne in an horie battaile: how *L. Furius* subdued the rebellious *Gaules*, overthrew *Hamilcar* with thirty five thousand *Carthaginians*; with many other expeditions of *Philip* of *Macedon* and *Sulpitius*.

In the fift, the going out of the fire in the Temple of *Vesta*; how *Titus Sempronius Gracchus*, subdued the *Celtiberian Spaniards*, and built a Towne in *Spaine* called *Gracchuris*, after his name; *Posthumius Albinus* triumphed over the *Portugals*: the number of the Citizens of *Rome* Reckoned by the poll, with the Law of *Voluminus Saxa*, by which no woman was to inherit, &c.

Q. Curtius.

See then acquainted with *Quintus Curtius*, who passing eloquently with a faithfull penne and sound iudgement, writeth the Life and Acts of *Alexander*; in whom you shall see the patterne of a braue Prince, for Wisedome, Courage, Magnanimity, Bounty, Courtesie, Agility of body, and whatsoever else were to be wished in Maiesty; till surfeting (in the best of his age) on his excessive Fortunes, and even burthenfome to himselfe: by his overgreatnesse, he became ἐρώσιον ἄχθος ἀρούρης, an vnprofitable burthen of the earth, and from the darling of heauen, to be the disdaine of all the world.

γλιαδ. 6.

Salustius.

After him (whom indeed I should haue preferred before, as being honoured with the Title of *Historia pater*) followeth

followeth *Salust*, commended most for brevities; as also for the richnesse of his speech and phrase; but wherein his brevities consisteth, the most are ignorant. Our Grammarians imagine, because his Discourses (as they say) are onely of the matter and persons barely and nakedly described, without circumstance and preparation, counsels and deliberations had before, effects and events after: which is quite contrary; as may bee seene by the Conspiracie of *Catiline*, which hee might in a manner have set downe in three words. But how amply, and with what adoe doth he describe it? what circumstances more open, more abundant, than where he saith; *The Romane Souldiers beeing amazed with an unuonted uprore, betooke them to their Weapons: some bid themselues, others aduised their Companions to stand stoutly to it: they were afraid in euery place, the multitude of Enemies was so great. The heauen was obscured with night, and thicke Cloudes, the perill was doubtfull: and lastly, no man knew whether it were safest for him to flye, or to stay by it?* And let them now see their error, who affirme his Discourse to bee unfurnished of Counsels, Deliberations, Consultations, &c. Is not the reason set downe, why *Ingrath* assaulted *Cirtba* at the arrivall of the Embassadors? the intent and preparation of the warre by *Metellus* the Consull, laid open in an ample manner, wherein consisteth the richnesse of his Discourse? His brevities indeed, worthy your observation and imitation, consisteth in shutting up whole and weightie Sentences in three words, fetching nothing asfarre, or putting in more than needs; but in quicke and stirring *Asyneta's* after his manner: as the most learned haue out of him obserued.

*Scaliger Poet.
lib. 4. cap. 24.*

And since it is *Tullies* advice, as was his owne use (as himselfe testifieth) *Non in Philosophiâ solum, sed etiam in dicendi exercitatione, cum Græciæ Latina conjungere:* By this time acquaint your selfe with that golden *Cyriæ*

Xenophon.

of *Xenophon*, whom heere you shall see a couragious and brave Commander, marshalling an Army: there a most grave and eloquent Philosopher, in the person of *Cyrus*, shaping out unto us with Inke of *Nectar*, a perfect and absolute Prince, (to the example of all Princes and Nobilitie) for his studies, his dyet, his exercise, his carriage, and every way manner of living: infomuch, as the Noble *Scipio Africanus*, as well in his warres abroad, as in peace at home, above all other held *Xenophon* in highest regard; ever saying, he could never commend him sufficiently, or reade him ouer often enough.

Hitherto have I given you a taste (at your owne choice) as well for universall History, as your imitation in writing and speaking. That I account universall, which entreateth of the beginning, increafe, government, and alterations of Monarchies, Kingdomes, and Commonwealths: and to further you herein, you may reade *Iustine*, *Diodorus Siculus*, *Zonaras*, *Orosius*; of more later times, *Sabellicus*, *Carion*, with some others.

Speciall
History.

For speciall History, that reporteth the affaires and government of particular Estates; you have the most ancient *Herodotus*, the Noble and eloquent *Thucydides*, *Arrianus*, *Halicarnassens*, *Polibius*, *Suetonius*, and others.

History, how
divided.

All history divideth it selfe into foure branches: the first spreadeth it selfe into, and over all places, as *Geography*: the second, groweth and gathereth strength with tract of time, as *Chronology*: the third, is laden with descents, as *Genealogy*: the fourth and last (like the golden Bow¹ *Proserpina* gave *Aeneas*) is that, truly called by *Cicero*, *Lex veritatis*, which telleth us of things as they were done, and of all other most properly is called *History*. For all History in times past, saith *Tully*, was none other then *Annalium Confectio*, the making of *Annales*, that is, recording of what was done from yeere to yeere. But while I wander in forraigne History, let me

Aeneid. 6.

*Cic. 2. de
Oratore.*

The old Lord
Treasurer *Bur-
leigh*, if any one
came to the
LL. of the
Counsell, for

¹ sic 1634, 1661.

me warne you, *ne sis peregrinus domi*: that you bee not a stranger in the History of your owne Country, which is a common fault imputed to our English Travellers in forreine Countries: who curious in the observation and search of the most memorable things and monuments of other places, can say (as a great Peere of France told me) nothing of their owne, our Country of England being no whit inferior to any other in the world, for matter of Antiquity, and rarities of every kind worthy remarke and admiration. Herein I must worthily and onely preferre unto you the glory of our Nation, M. Camden, aswell for his judgement and diligence, as the purity and sweet fluence of the Latine style; and with him the rising Starre of good letters and Antiquity, M. Iohn Selden of the Inner Temple. As for Giraldu, Geoffrey Higden, Ranulph of Chester, Walsingham a Monke of S. Albanes with the rest, they did *cum sæculo cæcutire*, and tooke upon credite many a time more then they could well answer: that I may not omit Polydore Virgil an Italian, who did our Nation that deplorable injury, in the time of K. Henry the eight, for that his owne History might passe for currant, hee burned and embezled the best and most ancient Records and Monuments of our Abbeyes, Pories, and Cathedrall Churches, under colour (having a large Commission under the Great Seale) of making search for all such monuments, *manusc.* records, *Legier bookes*, &c. as might make for his purpose: yet for all this he hath the ill lucke to write nothing well, save the life of Henry the seventh, wherein hee had reason to take a little more paines then ordinary, the booke being dedicated to Henry the eight his sonne.

No subject affecteth us with more delight then *History*, imprinting a thousand formes upon our imaginations, from the circumstances of Place, Person, Time, Matter, manner, and the like. And, *what can be more profitable* (saith an ancient Historian) *than sitting on the Stage of*

a Licence to travaile, hee would first examine him of England; if hee found him ignorant, would bid him stay at home and know his owne countrey first.

His *Brittany* with the life of Queene Elizabeth.

His *Itanus Angl.* *Titles of Honor.* Together with his *Mare clausum*, though not yet printed.

The iniury Polydore Virgil did to our Nation.

Diodorus Siculus.

humane life, to be made wise by their example, who have trod the path of error and danger before us? Bodin tells vs of some, who have recovered their healths by reading of History; and it is credibly affirmed of King *Alphonfus*, that the onely reading of *Quint. Curtius*, cured him of a very dangerous fever. If I could have beene so rid of my late quartane ague, I would have said with the same good King: *Valeat Avicenna, vivat Curtius*; and have done him as much honour, as ever the *Cbians* their *Hippocrates*, or the Sun-burnd *Ægyptians* their *Æsculapius*.

Plutarch. how highly valed among the learned.

The just praise of *Seneca*.

In vita Seneca.

For Morality and rules of well living, delivered with such sententious gravity, weight of reason, so sweetned with lively and apt similitudes, entertaine *Plutarch*; whom according to the opinion of *Gaza* the world would preserve, should it be put to the choice to receive one onely Author (the Sacred Scriptures excepted) and to burne all the rest: especially his *Lives* and *Morals*. After him, the vertuous and divine *Seneca*, who for that he lived so neere the times of the Apostles, and had familiar acquaintaunce with *S. Paul* (as it is supposed by those Epistles that passe under either names) is thought in heart to have beene a Christian; and *certes* so it seemeth to me, by that Spirit, wherewith so many rules of Patience, Humility, Contempt of the world, are refined and exempt from the degrees of Paganisme. Some say that about the beginning of *Neroes* raigne, he came over hither into *Britaine*: but most certaine it is, he had divers lands bestowed on him here in *England*, and those supposed to have laine in *Essex* neere to *Camalodunum*, now *Maldon*.

Againe, while you are intent to forraigne Authors and Languages, forget not to speake and write your owne properly and eloquently: whereof (to say truth) you shall have the greatest vse, (since you are like to live an eminent person in your Countrey, and meane to make no profession of Schollership.) I have knowne even excellent

excellent Schollers so defective this way, that when they had beene beating their braines twenty or foure and twenty yeeres about Greeke Etymologies, or the Hebrew Roots and Rabbines, could neither write true English, nor true Orthography: and to have heard them discourse in publike, or privately at a Table, you would have thought you had heard *Loy* talking to his Pigges, or *Iohn de Indagine* declaiming in the praise of wild-geese; otherwise for their iudgement in the Arts and other Tongues very sufficient.

To helpe your selfe herein, make choice of those Authors in Prose, who speake the best and purest English. I would commend unto you (though from more Antiquity) the Life of *Richard* the third, written by Sir *Thomas Moore*; the *Arcadia* of the Noble Sir *Philip Sidney*, whom *Du Bartas* makes one of the foure Columnes of our Language; the *Essayes*, and other peeces of the excellent Master of Eloquence, my Lord of *S. Albanes*, who possesseth not onely Eloquence, but all good Learning, as hereditary both by Father and Mother. You have then *M. Hooker* his *Policy: Henry* the fourth, well written by *S. Iohn Hayward*; that first part of our English Kings, by *M. Samuel Daniel*. There are many others I know, but these will tast you best, as proceeding from no vulgar iudgement: the last Earle of *Northampton* in his ordinary stile of writing was not to be mended. Procure then, if you may, the speeches made in Parliament: frequent learned Sermons: In Terme time resort to the Starre-Chamber, and be present at the Pleadings in other publike Courts, whereby you shall better your speech, enrich your understanding, and get more experience in one moneth, than in other foure, by keeping your Melancholly Study, and by solitary Meditation. Imagine not that hereby I would bind you from reading all other bookes, since there is no booke so bad, even Sir *Beris* himselfe, *Owleglasse*, or *Nalbes Herring*, but
some

The late published life of *Henry* the seventh.

Seneca Epist.
109.

The Epistles
of Bookes, oft
times the best
peece of them.

+

How to keepe
your bookes.

The answer of
King Alphonsus,
concerning
Vitruvius.

some commodity may be gotten by it. For as in the same pasture, the Oxe findeth fodder, the Hound a Hare; the Stork a Lizard, the faire maide flowers; so we cannot, except wee list our selves (saith *Seneca*) but depart the better from any booke whatsoever.

And ere you begin a booke, forget not to reade the Epistle; for commonly they are the best laboured and penned. For as in a garment, whatsoever the stuffe be, the owner (for the most part) affecteth a costly and extraordinary facing; and in the house of a countrey Gentleman, the porch, of a Citizen, the carved gate and painted postes carry away the Glory from the rest; so is it with our common Authors, if they have any wit at all, they set it like Velvet before, though the backe, like (a bankrupts doublet) be but of poldavy or buckram.

Affect not as some doe, that bookish Ambition, to be stored with bookes and have well furnished Libraries, yet keepe their heads empty of knowledge: to desire to have many bookes, and never to use them, *is like a child that will have a candle burning by him, all the while he is sleeping.*

Lastly, have a care of keeping your bookes handsome, and well bound, not casting away overmuch in their gilding or stringing for ostentation sake, like the prayer-bookes of girles and gallants, which are carried to Church but for their out-sides. Yet for your owne vse spare them not for noting or enterlining (if they be printed), for it is not likely you meane to be a gainer by them, when you have done with them: neither suffer them through negligence to mold and be moath-caten or want their stringes and covers.

King *Alphonsus* about to lay the foundation of a Castle at *Naples*, called for *Vitruvius* his booke of Architecture; the booke was brought in very bad case, all dusty and without covers: which the King observing said, *He that must cover vs all, must not goe uncovered himselfe*: then com-

commanded the booke to be fairely bound and brought unto him. So say I, suffer them not to lye neglected, who must make you regarded; and goe in torne coates, who must apparell your mind with the ornaments of knowledge, above the roabes and riches of the most Magnificent Princes.

To avoyde the inconvenience of moathes and moldinesse, let your study be placed, and your windowes open, if it may be, towards the East, for where it looketh South or West, the aire being ever subiect to moisture, moathes are bred and darkishnesse encreased, whereby your maps and pictures will quickly become pale, loosing their life and colours, or rotting upon their cloath, or paper, decay past all helpe and recovery.

Mapes and
Pictures.

CHAP. VII.

Of Cosmography.

THat like a stranger in a forraine land, ye may not wander without a guide, ignorant of those places by which you are to passe, and sticke amused; amazed in the Labyrinth of *History: Cosmography* a second *Ariadne*, bringing lines enough, is come to your delivery, whom imagine standing on a faire hill, and with one hand, pointing and discoursing unto you of the Coelestiall Sphere, the names, uses, and distinctions of every circle, whereof it consisteth, the scituation of Regions according to the same, the reason of Climates, length and shortnesse of dayes and nights, motion, rising and setting as well of fixed stars, as erratique, elevation of the Pole, Paralells, Meridians, and whatsoever else respecteth that Coelestiall body.

Meridians,
Paralels, &c.

With

With the other hand downward, shee sheweth you the globe of the earth, (distinguished by Seas, Mountaines, Rivers, Rockes, Lakes and the like), the subject of Geographie which defined according to *Ptolemy* and others, is an imitation of the face (by draught and picture) of the whole earth, and all the principall and knowne parts thereof, with the most remarkeable things thereunto belonging.

A science at once both feeding the eye and minde with such incredible variety, and profitable pleasure, that even the greatest kings and Philosophers have not onely bestowed the best part of their time in the contemplation hereof at home, but to their infinite charge and perill of their persons, have themselves travailed to understand the Scituation of farre countries, bounds of Seas, qualities of Regions, manners of people and the like.

The necessity
of Cosmogra-
phy.

So necessary for the understanding of History (as I have said) and the fables of Poets, (wherein no small part of the treasure of humane learning lyeth hid) that without it we know not how the most memorable enterprises of the world have bin carryed and performed; we are ignorant of the growth, flourish and fall of the first Monarchies, whereat *History* taketh her head and beginning: we conceive nothing of the government, and commodities of other nations, wee cannot judge of the strength of our enemies, distinguish the limits betweene kingdome and kingdome, names of places from names of people: nay (with *Monsieur Gaulers*) wee doubt at *Paris* whether wee see there the same Moone wee have at *London* or not: on the contrary, we know this and much more, without exposing (as in old time) our bodies to a tedious travaile, but with much more ease, having the world at will, or (as the saying is) the world in a string, in our owne chamber. How præjudiciall the ignorance of *Geography* hath beene unto Princes in
forraine

forraine expeditions against their enemies, unfortunate *Cyrus* will tell you, who being ignorant of *Oaxis* and the Streights, was overthrowne by *Thomaris* the *Scythian* Queene; and of two hundred thousand *Persians* in his army, not one escaped through his unskilfulnesse herein, as *Iustine* reporteth.

And at another time what a memorable victory to his perpetuall glory carryed *Leonidas* from the *Persians*, onely for that they were unacquainted with the streights of * *Thermopila*.

And the foule overthrow that *Crassus* received by the *Partians*, was imputed to nothing else, than his ignorance of that Country, and the passages thereof.

Alexander, therefore, taking any enterprise in hand, would first caufe an exact mappe of the country to bee drawne in colours, to consider where were the safest entrance, where he might passe this River, how to avoyde that Rock, and in what place most commodiously to give his enemy battaile.

Such is the pleasure, such is the profit of this admirable knowledge, which account rather in the number of your recreations than severer studies, it being beside quickly, and with much ease attained unto. Prince *Henry* of eternall memory, was herein very studious, having for his instructour that excellent Mathematician, and (while hee lived) my loving friend Master *Edward Wright*.

To the attaining of perfection herein, as it were your first entrance, you are to learne and understand certaine Geometricall definitions, which are first *Punctum*, or a pricke; a line, a *Superficies* either plaine, *Convexe* or *Concave*, your Angles right, blunt and sharpe. Figures, Circles, Semicircles, the Diameter, Triangles, Squares of all forts, paralells and the like, as Master *Blundevoile* in his first booke of the *Sphære* will shew you; for you shall have use of many of these, to the understanding thereof.

* Thermopyle that long hill of Greece, thorow which there is a strait and a narrow passage environed with a rough sea and deepe fenne; so called from the wels of hot waters which are there among the rocks. Cosmography a sweet and pleasant study

The principles of Geometry first to be learned.

thereof. Cosmography containeth Astronomy, Astrology, Geography and Chorography. Astronomy considereth the magnitude and motions of the cœlestiall bodies*.

* *Vide Clavius in Sacrobosco, edit. ult.*

The Cœlestiall bodies are the eleven heavens and Sphæres.

The eleventh heaven is the habitation of God and his Angels.

The tenth the first moover.

The ninth the Christalline heaven.

The eighth the starry firmament.

The Planets in their order.

Then the seven Planets in their order, which you may remember in their order by this verse.

*Post Sim SVM sequitur, ultima LVNA subest:
Would you count the Planets soone,
Remember SIMSVM and the MOONE.*

The first Letter *S* for *Saturne*, *I* for *Iupiter*, *M* for *Mars*, *S* for the *Sunne*, *V* *Venus*, *M* *Mercury*: lastly, the *Moone*.

The Imperiall Heaven is immoveable, most pure, immense in quantity, and cleere in quality.

The tenth Heaven or first moover, is also most pure, and cleare, and maketh his revolution in foure and twenty houres, carrying with the swiftnesse, the other Heavens violently from East to West, from their proper revolutions, which is from West to East.

The ninth, or Christalline heaven, moveth by force of the first mover, first from East to West, then from West to East upon his owne poles, and accomplisheth his revolution in 36000 yeeres. And this revolution being finished, *Plato* was of opinion, that the world should be in the same state it was before; I should live and print such a booke againe, and you reade it in the same apparell, and the same age you are now in.

Two Schollers in *Germany* having laine so long in an Innc,

Inne, that they had not onely spent all their Money, but also ran into debt some two hundred Dollers: told their Host of *Plato's* great yeare: and how that time fixe and thirty thousand yeeres the world should bee againe as it was, and they should be in the same Inne and Chamber againe and desired him to trust them till then: Quoth mine Host, I beleeve it to be true: and I remember fixe and thirty thousand yeeres agoe you were heere, and left just such a reckoning behind to pay, I pray you Gentlemen discharge that first, and I will trust you for the next.

A merry tale of two poore Schollers and their Host.

The eighth Heaven or glorious starry Firmament, hath a threefold motion, (*viz.*) from East to West in foure and twenty houres, *secundum primum Mobile*: then from West to East, according to the motion of the ninth Heaven: then sometimes to the South, and sometime towards the North, called *motus trepidationis*.

Touching the motions of the Planets, since you may have them in every Almanacke, I willingly omit them.

The Spheare of the world consisteth of ten Circles, the *Æquinoctiall*, the *Zodiacke*, the two Colures, the Horizon, the Meridian, the two Tropiques, and the two polar Circles.

Division of the Spheare.

The *Æquinoctiall*, is a circle dividing the world, as in the midst, equally distant from the two poles: it containeth three hundred and sixty degrees, which being multiplied by sixty, (the number of miles in a degree) make one and twenty thousand and fixe hundred miles, which is the compasse of the whole earth. The third part of which (being the Diameter) about seven thousand and odde miles, is the thickeesse of the same. Those who dwell under the *Æquinoctiall*, having no Latitude either to the North or South, but their dayes and nights always of an equall length.

The *Æquinoctiall* line.

The *Zodiacke* is an oblicke circle, dividing the Spheare athwart the *Æquinoctiall* into points, (*viz.*) the beginning of *Aries* and *Libra*: In the midst whereof is the

The *Zodiacke*.

the Eclipticke line; the vtmost limits thereof are the two Tropiques, *Cancer* and *Capricorne*: the length thereof is three hundred and sixty degrees, the bredth fixteene. It is divided into twelve signes, sixe Northerly, and sixe Southerly: the Northerne are, *Aries*, *Taurus*, *Cancer*, *Gemini*, *Leo*, *Virgo*; the Southerne, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, *Pisces*: he turneth upon his owne poles from West to East.

The Colures.

The two Colures, are two great moveable Circles, passing thorow both the Poles of the world, crossing one another with right Sphericall Angles: so that like an Apple cut into foure quarters, they divide into equall parts the whole Sphere: the one passeth through the *Æquinoctiall* points and poles of the world, and is called the *Æquinoctiall* Colure: the other passeth thorow the Solstitial points, and is called the Solstitial Colure.

The Horizon.

The Horizon, is a Circle immoveable, which divideth the upper Hemisphere, or halfe part of the world from the nether: it hath the name of *ὄριζων*, which is *termino*, or to bound or limit; because, imagine you stood upon *Highb-gate*, or the Tower hill at *Greenewich*, so farre as you may see round about as in a circle, where the heaven seemeth to touch the earth, that is called the Horizon: The poles whereof, are the point iust over your head, called Zenith in *Arabian*; and the other under your feete, passing by the Center of the world, called *Nadir*.

The Meridian.

The Meridian is an immoveable circle, passing thorow the poles of the world: it is called the Meridian, of *Meridies* Noonetide, because when the Sun rising from the East toucheth this line with the Center of his body, then it is noone to those over whose Zenith that Circle passeth, and midnight to their *Antipodes*, or those who are iust under them in the other world.

The number of Meridians, are 180. (allowing two to every degree in the *Æquinoctiall*) which all concenter in either pole, and are the vtmost bounds of Longitude.

By

By the Meridian, the Longitude of all places is gathered, and what places lye more Easterly or Westerly from either.

The Longitude of any place, is that distance you find upon the Æquinoctiall, betweene the Meridian of the place, whose Longitude you desire: and the first Meridian which directly passeth over the *Canary*, or Fortunate Islands: which distance or space you must account by the degrees, purposely set upon the Brazen Circle: or if you please by miles, allowing sixty to every degree. Longitude is onely taken East and West. Longitude.

Latitude is the distance of the Meridian, betweene the verticall point (or pole of the Horizon) and the Æquinoctiall, being ever equall to the height, or elevation of the pole above the Horizon: or more plainely, the distance of any place, either North or South from the Æquinoctiall, which you are to take (upon the standing Globe) by the degrees of the brazen Meridian, that Countrey or place in the Globe, whose Latitude you desire, being turned directly under it. Latitude.

The Tropicke of *Cancer* is an imaginary Circle betwixt the Æquinoctiall and the Arcticke Circle: which Circle the Sunne maketh about the thirteenth day of Iune, declining at his farthest from the Æquinoctiall, and comming Northerly to vs-ward: then are our dayes at the longest, and nights shortest. *Capricorne* the like to the Antarcticke Circle, making our dayes the shortest about the twelfth of December. Of the Tropickes.

The Arcticke Circle (anciently accounted the Horizon of *Greece*) is a small circle: the Center whereof is the North-pole of the world, which is invisible; It is so called from *Arctos* the Beare, or *Charles Waine*, the Northerne Starre, being in the tip of the taile of the said Beare. The Arcticke Circle.

The Antarcticke, which is neere to the South pole, and answering the other under us. The Antarcticke Circle.

But I had rather you learn'd these principks of the sphere

sphere by demonstration, and your owne diligence (being the labour but of a few houres) than by meere verball description, which profiteth not so much in Mathematicall demonstrations.

We will therefore descend to Geography, which is more easie and familiar: (the definition I gave you before.) I come to the subject, the Terrestriall Globe, which is composed of Sea and Land.

The Sea.

The Sea is a mighty water, ebbing and flowing continually about the whole Earth, whose parts are diversly named according to the places whereupon they bound. In the East it is called the *Indian Sea*; in the West the *Atlantick*, so named from the Mount *Atlas* in *Mauritania*; in the North, the *Hyperborean*; in the South, the *Meridionall*, or South Sea, commonly called *Mar-del-zar*.

The *Mediterranean* sea, is that which stretcheth it selfe by the middest of the earth from West to East, dividing *Europe*, *Asia* and *Africa*.

A Gulfe.

Sinus (ora Gulfe) is a part of the sea, insinuating and embosoming it selfe within the land, or betweene two severall lands: as the gulfe of *Venice*, the *Persian* gulfe, the Red Sea, *Sinus Mexicanus*, *Vermilius*, *Gangeticus*.

A Streight.

Fretum (or a Streight) is a narrow passage betweene two lands, as the Streight of *Magellan*, *Anian*, *Gibraltar*, &c.

A Haven.

An *Haven*, is the entrance of the Sea within the land, at the mouth of some River or Creeke, where shippes may ride at Anchor.

A Lake.

A *Lake*, is a great and wide receptacle of water, ever standing still, and not moving out of the place; as the Lake *Aphalites*, *Lacus Larius*, or *Lago di Comon*, *Lausanna* by *Geneva*, &c.

Of the Earth.

The earth, is either Continent or Iland.

A Continent.

A *Continent* is the land, continued without any division of Sea, as the Low Countries to *Germany*, that to *Austria*, *Austria* to *Hungary*, &c.

An Iland.

An *Iland*, called *Insula*, *quasi in Salo*, is a land encompassed round

Of Cosmography.

round with the Sea, as Great Britaine, Ireland, Corfica, Candia, &c.

An Isthmus, or Chersonesus, is a Streight or necke of land betweene two Seas, Cimbrica, Chersonesus, Taurica, Aurea, and Actaica. An Isthmus.

Peninsula (quasi penè Insula) is a Land environed with the Sea, except at some narrow place or entrance; as that vaste Continent of Peru and Brasile in America, were an Iland, but for that Streight or Necke of land, betweene Panama and Nombre de dios: which Philip the second, King of Spaine, was once minded to have cut for a shorter passage for ships into the South Sea, but upon better deliberation he gave over his project. Peninsula.

A Cape or head of Land, is the utmost end of a Promontory, or high Land; standing out into the Sea: as the Cape De Buona Speranza, Cape Mendozino, S. Vincent, Cape Verde, the great Cape S. Augustine in America, &c. A Cape.

Proceeding now to vnderstand the severall parts and Regions of the world, with their scituation (as it is meet, dwelling in an house, you shall know all the roomes thereof) you may if you please, observe Ptolomies Method, beginning first with Europe; and herein without Northerne Ilands of Great Britaine, Ireland, the Orchades, and Thule, which are the Contents of his first Table, and so forth into Europe: but he was erroneous in his descriptions, obscure by reason of his Antiquity, the names of places since changed; Navigation by the benefit of the Loadstone, perfected; the want whereof heretofore hath beene occasion of infinite errors among the ancients, as well Divines as Historiographers and Geographers: as Lactantius and S. Augustine, could never be perswaded, that there were Antipodes, or people going feete to feete under us; the contrary whereof experience hath taught us. Arrianus, that much esteemed Greeke Author, affirmed the scituation of Germany to be very neere to the Ionique Sea. Stephanus also, another Countreyman
Ptolomies Method best to be observed.
The sundry errors of Historians and other so. want of skill in Geography.

man of his, saith that *Vienna* was a Citie of *Galilee*. *Strabo* saith, that *Danubius* hath his head neere to the *Adriatique* Sea, which indeed (being the greatest River of *Europe*) riseth out of the hill *Arnoba* in *Germany*, and by *Hungaria* and many other Countries, runneth into *Sclavonia*, receiving threescore other Rivers into his Channell: it is therefore farre more safe to follow our later Writers.

What to
observe in a
strange
Countrey.

In every Countrey (to give one instance for all) in your observation you are to follow this Method; first to know the Latitude, then the Longitude of the place, the temperature of the Climate, the goodnesse or barrennesse of the ground, the limits of the Countrey, how it is bounded by Sea or Land, or both; by East, West, North or South: into what Provinces it is divided within it selfe, the commodities it affordeth, as what Mines, Woods or Forrests; what Beasts, Fowles, Fishes, Fruits, Herbs, Plants; what Mountaines, Rivers, Fountaines and Cities: what notable matter of wonder or Antiquitie: the manners, shape, and attire of the people; their building; what Ports and Havens; what Rockes, Sands, and such like places of danger, are about the place: and last of all, the Religion and government of the Inhabitants.

Of the
Mariners
Compassse.

You shall have drawne upon your Globe or Mapped, upon the vastest Seas (where most roome is to bee spared) a round figure, representing the Mariners Compassse, with the two and thirtie winds; from every of which there runneth a line to the Land, to some famous Citie, Haven, or either²; to shew you, in that Sea and place what course you are to keepe to goe thither, whether full North, North-east, South, or South-west, and so forth. These winds, of the *Spaniards* are called *Rombes*: and for that *Columbus* and *Vesputius*, *Italians*, with others, first discovered the East and West *Indies*; the eight principall winds, are commonly expressed in the *Italian*.

This

² other 1661.

This Compasse hath the Needle in manner of a-Flowre-
deluce, which pointeth still to the North.

I could wish you now and then, to exercise your Pen in Drawing and imitating Cards and Mappes; as also your Pencill in washing and colouring small Tables of Countries and places, which at your leasure you may in one fortnight easily learne to doe: for the practice of the hand doth speedily instruct the minde, and strongly confirme the memory beyond any thing else; nor thinke it any disgrace unto you, since in other Countries it is the practice of Princes, as I have shewed heretofore; also many of our young Nobilitie in *England* exercise the same with great felicitie.

Washing of
Mappes and
Globes in
colours, very
profitable to a
learner.

I have seene French Cards to play withall, the foure suites changed into Maps of severall Countries, of the foure parts of the world, and exactly coloured for their numbers, the figures 1. 2. 3.-9. 10. and so forth, set over the heads: for the Kings, Queenes, and Knaves, the Pourtraies of their Kings and Queenes, in their severall Countrey habits: for the Knave, their Peasants or Slaves: which ingenious device, cannot be but a great furtherance to a young capacity, and some comfort to the infortunate Gamester: when, that he hath lost in Money, hee shall have dealt him in land or wit.

CHAP. 8.

Observations in Survey of the Earth.

Countries had not their situations by chance.

First, how Almighty God by his Divine providence so disposed the Earth in the first Creation (not falling out by chance, as some have thought) that one Countrey, in one place or other, is so neerely ioyned to the next; that if after it might happen to be over-peopled, as well man as beast, by some small streight or passage might easily be provided of a new habitation: which *Acofta* hath well observed, resolving vs that doubt, how wilde beafts, as Wolues, Foxes, Beares, and other harmefull beafts, should swim over so vast Seas, and breede in llands.

The wit and constitution of men, according to the temper of the body.

Secondly, how the wit, disposition, yea, devotion and strength of man, followeth the quality and temperature of the Climate; and many times the Nature of the soyle where he liues: as we see the Easterne people of the world very quicke in their inventions, superstitious vnto Idolatry, as in *China*, *Calecut*, *Iava*, and other places. On the contrary, those as farre North in *Lapland*, *Ifeland*, and other places, as dull, and in a manner fencelesse of Religion, whereupon they are held the most notorious Witches of the World.

Mounrainers more barbarous than those of the vallies.

We see those that inhabite Mountaines, and mountainous places, to be farre more barbarous and uncivill, than those that liue in the plaines: witnesse the Inhabitants of the huge hils *Sierras*, and the *Andes* in *America*, the mountainous North part of *Nova Francia*, the *Navarrois* in *Spaine*, and the *Higbland* men in *Scotland*.

We see and finde it by experience, that where the soile is dry and sandy, the aire is most pure; and consequently the

Observations in Survey of the Earth. 67

the spirits of the Inhabitants active and subtile, about those who inhabite the Fens and Marishes.

Thirdly, consider the wonder of wonders, how the Ocean so farre distant, holdeth motion with the Moone, filling our shoares to the brim from the time of her appearing above the Horizon, untill she hath ascended the Meridian: then decreasing as much untill shee toucheth the line of midnight, making her tide twice in foure and twenty houres and odde minutes: how the Atlanticke or Westerne Ocean is most rough and dangerfull, the South Sea, or *Del Zur*, albeit of infinite vastnesse, on the contrary so calme and quiet, that you seeme rather to faile upon dry land than Water.

How in the Sea of *Calecut* it is high water, but at every full Moone; in the Sea by the shore of *Indus*, but at every New Moone: how in the maine Ocean the current runnes from East to West, toward the streight of *Magellan*, but from West to East in the *Mediterranean*.

Fourthly, how in one place the North-wind, as upon the Coast of *Sythia*, neere the mouth of the great River *Duina*, bloweth in a manner perpetually, so that the West or South-west winds are scarce knowne.

In another, the East; in the *Indian* Sea the winds keepe their turnes, obscuring the course of the Sunne, which being in *Aries* and *Libra*, the Westerne winds blow perpetually.

Neither lesse admirable are the in-land floods, and fresh waters for their properties, as *Nilus*, who onely by his over flowing, maketh *Egypt* fertile (where it never raineth.) *Euripus* an arme of the Sea by *Eubaa* (an Iland of the *Sporades* in the *Aegean* Sea) which ebbeth and floweth seven times in a day. Likewise, much may be said of our Lakes and Fountaines in *England*, *Scotland*, and *Ireland*, of turning Wood into Stone, Iron, and the like.

Of the Ocean, the divers and wonderfull motions thereof.

And so swift, that from *Malabar* to *Madagascar* (or the Ile of *S. Laurence*) they may come in twenty dayes, but are not able to returne in three moneths. So from *Spain* into *America* in thirty daies, but cannot returne in 3. moneths. *Jul. C. Scaliger. ceter. 37.*

The strange properties of Floods and Lakes.

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Beasts and birds usefull to man, live in heards and flockes.

Fifthly, it is worthy the consideration, how the Divine wisedome for the behoofe of mankind, hath set an enmity betweene Birds and Beasts, of prey and rapine, who accompany not by heards: as Lyons, Beares, Dogges, Wolves, Foxes, Eagles, Kites, and the like; which if they should doe, they would undoe a whole Countrey: whereas on the contrary, those which are necessary and usefull for mankind, live *gregatim*, in heards and flockes, as Kine, Sheepe, Deere, Pigeons, Patridges, Geefe, &c.

Of the creatures in hot and cold countries.

Sixthly, how Nature hath provided for the Creatures of the Northerne parts of the world, as Beares, Dogges, Foxes, &c. not onely thicke skinnes, but great store of haire or feathers, to defend them from the extremity of the cold there: on the other side, to those in *Guiana*, by reason of the extreame heate, none at all: as you may see by the *Guianey* Dogges, which are daily brought over.

Of Rivers.

Seventhly, how God hath so disposed the Rivers, that by their crookednesse and winding, they might serve many places.

Let us then consider, how the most fruitfull places and beautifull Citties, have become the dwellings and homes of the most slaves, as *Spaine* over-runne by the *Moors*, *Italy* by the *Gotbes* and *Vandals*; and at this day, a great part of *Europe* by the *Turke*.

How the Earth like an aged mother, is become lesse fruitfull, as wee see by the barrennesse of sometime the most fertile places, the decay of the stature and strength of men within these few yeeres.

It is also worthy observation, to see how the earth hath bene increased by the acceffe of Islands, and againe bene diminished by inundation and Gulfes breaking againe into the same.

Of certaine Islands cast up by Seas and Rivers.

The Islands of the *Echinades*, were cast up by the River *Achelous*, and the greatest part of *Ægypt* by *Nilus*, so were the *Rhodes* and *Delos*. Of lesser Islands beyond *Melon*, *Anaphe*, betweene *Lemmos* and the *Hellepont Nea*,

(as

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(as one would say new-come) and elsewhere *Alone*, *Tbera*, *Tberasia*, and *Hiera*, which also from the event was called *Automate*.

And that sundry goodly Countries on the contrary, have bene eaten up by the Sea, our neighbour *Zeland*, and many other places, will give lamentable testimony: beside, the face of the Earth hath, since the Creation, been much altered by avulsion or diuision of the Sea: as *Sicily* was divided and severed from *Italy*; *Cyprus* from *Syria*, *Eubœa* from *Boetia*: *Atlas* and *Macris* from *Eubœa*; *Berbycus* from *Bythinia*: *Leucosia* from the Promontory of the *Syrenes*: and as some suppose, *Lesbos* from *Ida*: *Prochysa* and *Pitbecusa* from *Misena*: and which is more, *Spaine* from *Barbary*: as *Strabo* is of opinion.

Many Countries againe lost by inundation.

Again, it is affirmed by *Volsens*, that our *Great Britaine* hath bene one Continent with *France*, and that Tract betwene *Dover* and *Calais* hath bene gayned by the Sea, there called *Mare Goffericum*.

Strabo, lib. 1.

Great Britaine supposed to have bene one Continent with *France*.

Excellent is that Contemplation, to consider how Nature (rather the Almighty Wisedome) by an unsearchable and stupendious worke, sheweth us in the Sea the likenesse and shapes, not onely of Land-Creatures, as Elephants, Horses, Dogges, Hogges, Calves, Hares, Snayles, &c. but of Fowles in the Ayre; as Hawkes, Swallowes, Vultures, and a number the like; yea, it affordeth us men and women; and among men, even the Monke: but hereof see *Iunius* in his *Batavia*; and, if you please, *Alex. ab Alexandro*, with some others.

See *Olaus Magnus* his description of the Northerne parts of the world.

At *Smarrmale* neere *Brill* in *Holland*, is to be seene a Mermaides dead body hanging up.

Moreover, what inestimable wealth it affordeth in Pearles, Corall, Amber, and the like!

By Reading, you shall also finde what strange Earthquakes, removing of whole Townes, Hilles, &c. have bene upon the face of the Earth, raising of it in one place, leaving Gulfes and *Vastitie* in another: And *Lucius Marcus* and *Sextus Iulius* being Consuls in Rome, in the Country of *Mutinum* two Mountaines met, and joyned themselves together.

In

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In the raigne of *Nero*, *Vectius Marcellus* being overseer of *Nero's* affaires, and Steward of his Court, Medowes and Olive trees were remooved from a common high way side, and placed a good way off on the contrary side: so whereas they stood before on the right hand, as one travelled they were now on the left hand. The like hapned within these few yeeres to *Pleurs* a Towne of the *Grisons* among the *Alpes*.

Lastly, Let us take a view of the Earth it selfe, which because it was divided with the Sea, Rivers, Marshes, &c. yet making one absolute Circle, *Homer* calleth it ἀκέραια: and for this cause *Numa Pompilius* dedicated a Temple to *Vesta* in a round forme: The roundnesse of it is proved of Mathematicians by shadowes of Dials, and the Eclipses; also by descent of all heavy things to the Center, it selfe being the Center of the Vniverse, as *Aristotle* and *Ptolomey* affirme.

Arist. lib.
Meteor. 1. cap. 4.
Ptolom. cap. 6.
Alphragano
disert. 14.

Now in respect of Heaven, it is so small a point, that the least Starre is not darkened with the shadow thereof: for if the smallest Starre, albeit in judgement of our sense, seemeth but a pricke or point, yet farre exceedeth the body of the Earth in greatnesse, it followeth in respect of Heaven, that the Earth must seeme as little.

Beside, if the Earth were of any quantity in respect of the higher Orbes, the Starres should seeme bigger or lesse in regard of those *Hypsomata* (Altitudes) or the Climes: but it is certaine that at the selfe same time, sundry Astronomers find the same bignesse and elevation of the selfe same Starre observed by their calculation, to differ no whit at all: whereby we may see if that distance of place which is on the Earth (in respect of the heavenly Orbes) exceedeth all sense, it followes that the Earth (poore little point as it is) seemes the like, if it be compared with Heaven: yet this is that point, which with fire and sword, is divided among so many Nations, the matter of our glory, our seate: here we have our Honours,
our

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our Armies, our commands; heere we heape up riches, at perpetuall warre and strife among our selues, who (like the Toad) shall fall a sleep with most earth in his pawes: never thinking how of a moment of time well spent upon this poore plot or dung-hill common to beasts as well as our selues, dependeth Eternity, and fruition of our true happinesse in the presence of Heaven, and Court of the King of Kings for ever and ever. Augustine.

Now I must take leave of our common Mother the Earth, so worthily called in respect of her great merits, of vs: for she receiveth us being borne, shee feedes and cloatheth vs brought forth, and lastly as forsaken wholly of Nature, shee receiveth us into her lap, and covers us untill the dissolution of all, and the last iudgement.

Thus have I onely pointed at the principles of Cosmographie, having as it were given you a taste, and stopped up the vessell againe, referring the rest to your owne diligence and search. And herein you shall have your helpes, *M. Blundevile* in his treatise of Cosmographie and the Sphære, *D. Dee*, *M. Cooke* in his principles of Geometrie, Astronomie and Geographie: *Gemma Frisius*, *Ortelius*, *Copernicus*, *Clavius* the Iesuite, *Ioannes de Monte Regio*, *Mercator*, *Munster*, *Hunter*, and many others: of ancient writers *Ptolomey*, *Dionisius Halicarnassens*. For Mappes I referre you wholly vnto *Ortelius* and those set last forth by *Hondius* being later then *Plaucius*, and more perfect by reason of the late discovery, made by *Schouten*, vnto the 57 and 58 degrees of Southerly latitude beyond the streight of *Magellan*; and of late *M. Henry Hudson*, to the 61. or 62. to the North-west, beyond *Terra de Labrador*: to omit that terrible voyage of *Barentson* and his company, for the discovery of the North-east Passage, by the backe-side of *Nova Zemla*, which out of a Dutch translation you may reade in English. *M. Hughes de usu Globi, pr. at Frankford, Amsterdam, and turned into French. M. Edward Wrighte de usu Sphæra.*

CHAP.

CHAP. IX.

Of Geometrie.

Since *Plato* would not suffer any to enter his Schoole which was ἀγεωμέτρητος, or not entred into Geometrie; and *Xenocrates* turned away his auditors, if vnfurnished with Geometric, Musicke and Astronomie, affirming they were the helps of Philosophie: I am also bound by the Love I beare to the best arts and your studies, to give it you also in charge. *Philo* the Iew calleth it the Princeesse and mother of all Sciences, and excellently was it said of *Plato*, that God did alwaies γεωμετρειν; but more divinely of *Salomon*: That God did dispose all his creatures according to measure, number and weight; that is, by giving the Heavens their constant and perpetuall motion; the elements their places and prædominance according to lightnesse or gravity, and every creature its number and weight, without which, it were neither able to stand upright or moove. To the consideration of which depth of wisdome let us use the helpe of this most ingenious and usefull Art, *worthy the contemplation and practise of the greatest Princes*, a Science of such importance, that without it, we can hardly eate our bread, lye drie in our beds, buy, sell, or use any commerce else whatsoever.

Laertius lib. 4.

Wisdome
chap. 12.*Petrarch. de
regno lib. 2. ca.
14.**Proclus in Euclid.
lib. 2. c. 14.*

The subject of Geometrie is the length, breadth, and height of all things, comprised under the figures of Triangles, Squares, Circles, and Magnitudes of all sorts with their termes or bounds.

It hath properly the name from measuring the earth, being first found out in Ægypt; for when Nilus with his over-flowing drowned and confounded the limits of their fields, certaine of the inhabitants more ingenious than

than the rest, necessity compelling, found out the rules of Geometry, by the benefit whereof, after the fall of the water, every man had his owne portion of ground lotted and laid out to him: so that from a few poore and weake principles at the first, it grew to that height that from earth it reached vp to the Heavens, where it found out their Quantities, as also of the Elements and the whole world beside.

*Martianus
Capella in Geom.
Præctus in Euclid.
lib. 2. c. 4.*

Out of *Ægypt*, *Thales* brought it into Greece, where it received that perfection we see it now hath.

For by meanes hereof are found out the formes and draughts of all figures, greatnesse of all bodies, all manner of measures and weights, the cunning working of all tooles; with all artificiall instruments whatsoever.

All Engines of warre, for many whereof (being antiquated) we have no proper names; as Exosters, Sambukes, Catapultes, Testudo's, Scorpions, &c. Petardes, Grenades, great Ordnance of all forts.

By the benefit likewise of Geometry, we have our goodly Shippes, Galleies, Bridges, Milles, Charriots and Coaches (which were invented in Hungary and there called Cotzki) some with two wheeles, some with more, Pulleies and Cranes of all forts.

*See the Hun-
garian History.
Whence Coach
had the name.*

Shee also with her ingenious hand reares all curious roofes and Arches, stately Theaters, the Columnes simple and compounded, pendant Galleries, stately Windowes, Turrets, &c; and first brought to light our clockes and curious watches (vnknowne vnto the ancients): lattu our kitchin lackes, even the wheele-barrow. Beside whatsoever hath artificiall motion either by Ayre, water, winde, sinewes or chords, as all manner of Musically instruments, water workes and the like.

Yea, moreover such is the infinite subtilty, and immense depth of this admirable Art, that it dares contend even with natures selfe, in infusing life as it were, into the sencelesse bodies of wood, stone, or mettall: witnesse

the

A. Gellius l. 10.
cap. 12.

the wooden dove of *Archytas*, so famous not onely by *A. Gellius*, but many other authors beyond exception, which by reason of weights equally peized within the body, and a certaine proportion of ayre (as the Spirit of life enclosed) flew cheerefully forth as if it had bene a living Dove.

Scaliger *Exercit.*
326. ad
Cardanum.

Albeit *Iul. Caf. Scaliger* accounteth this Dove no great peece of workmanship, when he saith, hee is able to make of his owne invention with no great labour, a Ship which shall swimme, and steere it selfe, and by the same reason that *Architas* his Dove was made; that is, by taking the pith of rushes covered over with bladders, or those thinne skinned, wherein gold beaters beate their leaves, and wrapped about with little strings of finewes, where when a Semicircle shall set one wheele on going; it moving others, the wings shall stirre and moove forward. This *Architas* was a most skillfull Mathematician, as it may be gathered out of *Horace*, who calleth him *Mensorem*, a Measurer.

Horat. lib. 1.
Carm. ode 28.

Et maris & terra, numeroq; carentis arena,

Of Sea and Land, and number-wanting sand.

Bartas le 6.
iour du 1.
Semain.

And not inferiour to the aforesaid Dove of *Archytas* was that wooden Eagle, which mounted up into the ayre, and flew before the Emperour to the gates of *Norimberg*: of which, as also of that yron flye, that flew about a table, *Salust* Lord of *Bartas* maketh mention. *Ramus* attributeth the invention of either of these, in the preface of his 2. booke, by his Mathematicall observations, to *Ioannes Regiomontanus*.

Plin. l. 7. c. 21.
& lib. 36. c. 5.

Callicrates, if we may credit *Pliny*, made Antes and other such like small creatures of Ivory, that their parts and ioyns of their legges could not be discerned.

Myrmecides Milesus also among other monuments of his skill, made a Coach or Waggon with foure wheeles,
which

which together with the driver thereof, a Fly could easily hide and cover with her wings: Besides a Ship with her sailes, which a little Bee could overspread. *Varro* teacheth how small peeces of this nature and subtillest workmanship, may be discerned, that is, saith he, by laying close about them blacke Horse haire. Of latter times, *Hadrian Iunius* tels us that he saw with great delight and admiration, at *Mecklin* in *Brabant*, a Cherry stone cut in the forme of a basket, wherein were fiteene paire of Dice distinct, each with their spots and number very easily of a good eye to be discerned.

*Varro de lingua
Latin. lib. 6.*

*Iunius lib.
animad. cap. 6.*

And that the *Ilias* of *Homer* written, was enclosed within a nut, *Cicero* tels us he saw it with his eyes, though *Alexander* thought it worthy of a farre better case, the rich Cabinet of *Darius*. By the statue of *Homer* the ancients usually set a nightingale (as by *Orpheus* a Swanne) for the manifold variety and sweetnesse of his voyce, or the continuance or holding out to the last the same sweetnesse: for some are of opinion, that the perfection of Musicall sounds are to be discerned in the Nightingales notes. *Pliny* reckoneth up fiteene severall tunes shee hath, and fitteth them to Latine words very properly as unto Ditties, which the translator of *Pliny* hath nothing neere so well fitted in the English which might surely have bene as well done, as I have observed in their notes. But to returne, *Scaliger* (whether in jest or earnest I know not) tels *Cardanus* of a flea he saw with a long chaine of gold about his necke, kept very daintily in a boxe, and being taken forth, could skip with his chaine, and sometime sucke his mistresses whitehand, and his belly being full, get him to his lodging againe, but this same *μαρατορευπλαν* *Alexander* wittily scoffed, when he gave a fellow onely a bushell of pease, for his paines of throwing every time a pease upon a needles point standing a pretty way off.

*Plin. lib. 7. cap.
12.*

*Pliny lib. 10.
cap. 29.*

Exercitar. 326.

Archimedes to the wonder of all the world, framed a brasen heaven, wherein were the seven Planets with

with their motions. Hereof *Claudian* wrote a witty Epigram.

Sapor King of *Persia* (as *Du Bartas* in the sixt day of his divine weeke mentioneth) had an heaven of glasse, which, proudly sitting in his estate, he trod upon with his feete, contemplating over the same, as if he had beene *Iupiter*, and upon this occasion calling himselfe brother to the Sunne and Moone, and partner with the Starres; for in his letter to the Emperour *Constantius* he beginneth thus: *Rex regum Sapor: particeps Syderum, frater Solis & Lunæ, &c.*

Cal. Rhodigin.
lib. 8. cap. 3.

P. Jovius & Sabellius in Supplement. Hist.
lib. 24.

This Heaven was carried by twelue men before *Solyman*, and taken to peeces and set up againe by the maker.

Plutarch. in Marcell.

ὁδὸς τοῦ οὐρανοῦ καὶ τῆς γῆς κινῶν.

Tsal. 24.

Nor must I forget that heaven of silver sent by *Ferdinand* the Emperour, to *Solyman* the great Turke, wherein the motions kept their true courses with those of the heavens, the starres arising and sitting, the Planets keeping their oblique motion, the Sunne Eclipsed at his just time, and the Moone duely changing every Moneth with the same in the heaven. By these see the effects of this divine knowledge, able to worke wonders beyond all beleefe, in so much as *Archimedes* affirmed, *he would move the whole Earth, might a place bee given him whereon to stand.* But I rather beleefe him, who saith, *The foundation thereof shall never bee mooved.* Much was it, that with his left hand onely, he could by his skill draw after him the weight of five thousand bushels of graine, and devise (at the cost of *Hiero*) those rare engines, which shot small stones at hand, but great ones a farre off; by benefit of which devise onely, while the stones fell as thicke as haile from heaven among the enemies, *Syracusa* was preserved from the fury of *Marcellus* ready to enter with a resolute and most powerfull Army. The Oracle of *Apollo* being demanded when the warre and misery of Greece should have an end, replied: If they would double the Altar in *Delos*, which was cubique-forme; which they tryed by adding another cube unto it, but that availed nothing: *Plato* then taking upon him to expound this riddle, affirmed,

affirmed, the Greekes were reproved by *Apollo* because they were ignorant of Geometry, nor herein can I blame them, since the doubling of the Cube in Solides, and Quadrature of the Circle in plaine, hath ever since so troubled our greatest Geometricians, that I feare except *Apollo* himselfe ascend from Hell to resolve his owne Probleme, we shall not see it among our ordinary Stone-cutters effected.

But in brieve the use you shall have of Geometry, will be in suruaying your lands, affording your opinion in building anew, or translating ; making your milles aswell for grinding of corne as throwing foorth water from your lower grounds, bringing water farre off for sundry uses ; Seeing the measure of Timber, stone and the like (wherein Gentlemen many times are egregiously abused and cheated by such as they trust) to contrive much with small charge and in lesse roome. Againe, should you follow the warres (as who knowes the bent of his Fate ?) you cannot without Geometry fortifie your selfe, take the advantage of hill or leuell, fight, order your Battallia in square, triangle, crosse, (which forme the Prince of Orange hath now late taken up), crescent-wise, (and many other formes *Iovius* sheweth): leuell, and plant your Ordnance, vndermine, raise your halfe Moones, Bulwarkes, Casamates, Rampires, Ravelins, with many other meanes as of offence and defence, by fortification. So that I cannot see how a Gentleman, especially a Souldier and Commander may be accomplished without Geometrie, though not to the heighth of perfection, yet at the least to be grounded and furnished with the principles and priuy rules heereof. The Authors I would commend vnto you for entrance hereinto are in English. *Cookes* Principles, and the Elements of Geometry written in Latin by *P. Ramus*, and translated by *M. Doctour Hood*, sometime Mathematicall Lecturer in London. *M. Blundevile*, *Euclide* translated into English. In Latine you

you may have the learned Iefuite *Clavius*, *Melancthon*, *Frisius*, *Valtarius* his *Geometry Military*. *Albert Durer* hath excellently written hereof in high Dutch, and in French, *Forcadell* upon *Euclide*, with fundry others.

CHAP. X.

Of Poetry.

TO sweeten your severer studies, by this time vouchsafe Poetry your respect; which howsoever censured and seeming false from the highest Stage of Honour, to the lowest staire of disgrace, let not your judgement be infected with that pestilent ayre of the common breath, to be an infidell; in whose beleefe, and doer of their contrary Actions, is to be religious in the right, and to merit if it were possible by good works.

The Poet, as that Laurell *Maia* dreamed of, is made by miracle from his mothers wombe, and like the Diamond onely polished and pointed of himselfe, disdainning the file and midwifery of forraine helpe.

Hence *Tully* was long ere he could be delivered of a few verses, and those poore ones too: and *Ovid*, so backward in prose, that he could almost speake nothing but verse. And experience daily affoordeth us many excellent yong and growing wits, as well from the Plow as Pallace, endued naturally with this Divine and heavenly gift, yet not knowing (if you should aske the question) whether a *Metaphore* be flesh or fish.

If bare saying Poetry is an heavenly gift, be too weake a proppe to uphold her credite with those buzzardly poore ones, *who having their feathers moulted can creepe no farther than their owne puddle*, able onely to envie this Imperiall Eagle for fight and flight; letthem if they can looke backe
to

Plato in Phaedro.

to all antiquitie, and they shall finde all learning by divine instinct to breathe from her bosome, as both *Plato* and *Tully* in his *Tusculanes* affirme. καλλὴ καὶ θεία
ἡ ὄρμη in
Parmenide.

Strabo saith, Poetry was the first Philosophy that ever was taught, nor were there ever any writers thereof knowne before *Musæus*, *Hesiod*, and *Homer*: by whose authority *Plato*, *Aristotle* and *Galen*, determine their weightiest controversies, and confirme their reasons in Philology. And what were the songs of *Linus*, *Orpheus*, *Amphyon*, *Olympus*, and that ditty *Iopas* sang to his harpe at *Dido's* banquet, but Naturall and Morall Philosophy, sweetned with the pleasance of Numbers, that Rudenesse and Barbarisme might the better taste and digest the lessons of civility? according to *Lucretius* (Italianized by *Ariosto*) and Englished by Sir *Iohn Harrington*.

*Sed veluti pueris absynthia tetra medentes
Cum dare conantur, prius oras pocula circum
Contingunt mellis dulci flavoque liquore,
Vt puerorum atas improvida ludificetur, &c.*

As Leaches when for children they appoint
Their bitter worme-wood potions, first the cup
About the brimme with hony sweet they noint,
That so the child, beguile, may drinke it up, &c.

Neither hath humane knowledge beene the onely subject of this Divine Art, but even the highest Mysteries of Divinity. What are the Psalmes of *David* (which *S. Hillary* so aptly compareth to a bunch of keyes, in regard of the severall doores, whereby they give the soule entrance, either to Prayer, Rejoycing, Repentance, Thanksgiving, &c.) but a Divine Poeme, going sometime in one measure sometime in another? What lively descriptions are there of the Majesty of God, the estate and security of Gods children, the miserable condition of the wicked? What lively |
Hil. in Prologo
Psalm.

Psalm. 80.
Psalm. 50.

Pſalm. 7.
Pſalm. 104.

lively ſimilitudes and comparifons, as the righteous man to a bay tree, the Soule to a thirſty Hart, vnyty to oyntment and the dew of *Hermon*? What excellent Allegories, as the vine planted in *Ægypt*; what *Epiphonema's*, *proſopopoea's* and whatſoever elſe may be required to the texture of ſo rich and glorious a peece?

And the ſong of *Salomon* (which is onely left us of a thouſand) is it not a continued Allegory of the Myſticall love betwixt *Chriſt* and his *Church*? Moreover the Apoſtles themſelves have not diſdained to alledge the authority of the heathen Poets, *Aratus*, *Menander*, and *Epimenides*; as alſo the fathers of the Church, *Naxianzen*, *S. Auguſtine*, *Bernard*, *Prudentius*, with many other, beſide the allowance they have given of Poetry, they teach us the true uſe and end thereof, which is to compaſſe the Songs of *Sion*, and addreſſe the fruit of our invention to his glory who is the author of ſo goodly a gift, which we abuſe to our loves, light fancies, and baſeſt affections.

And if Mechanicall Arts hold their eſtimation by their effects in baſe ſubjects, how much more deſerveth this to be eſteemed, that holdeth ſo ſoveraigne a power over the minde, can turne brutiſhneſſe into Civility, make the lewd honeſt (which is *Scaligers* opinion of *Virgils* Poeme) turne hatred to love, cowardiſe into valour, and in briefe, like a Queene command over all affections.

Moreover the *Muſe*, *Mirth*, *Graces*, and perfect *Health*, have ever an affinity each with either. I remember *Plutarch* telleth us of *Teleſilla*, a noble and brave Lady, who being dangerously ſicke, and imagined paſt recovery, was by the Oracle, adviſed to apply her minde to the Muſe and poetry: which ſhe diligently obſerving recovered in a ſhort ſpace, and withall grew ſo ſprightly courageous, that having well fortified *Argos* with divers companies of women only, herſelfe with her companions ſallying out, entertained *Cleomenes* K. of the *Lacedæmonians* with ſuch a *Camifado*, that he was faine to ſhew his back,
leaving

leaving a good part of his people behind, to fill ditches; and then by plaine force of Armes drave out *Demaratus* another king, who lay very strong in garrison within.

Alexander by the reading of *Homer*, was especially mooved to goe thorow with his conquests.

Leonidas also, that brave King of the *Spartanes*, being asked how *Tirtaus* (who wrote of warre in verse) was esteemed among Poets, replied; Excellently: for my souldiers, quoth he, mooved onely with his verses, runne with a resolute courage to the battell, fearing no perill at all.

What other thing gave an edge to the valour of our ancient Britons, but their *Bardes* (remembered by *Atbenaus*, *Lucan* and sundry other), recording in verse the brave exploits of their nation, and singing the fame unto their Harps at their publike feasts and meetings? amongst whom *Taliesin* a learned Bard, and Master to *Merlin*, sung the life and acts of King *Arthur*.

Hence hath Poetry never wanted her Patrones, and even the greatest Monarches and Princes, aswell Christian as Heathen, have exercised their Invention herein: as that great Glory of Christendome *Charlemaine*, who among many other things, wrote his Nephew *Roulands* Epitaphe, after he was slaine in a battell against the *Sarracens*, among the * *Pyrenean* hilles: *Alphonfus* king of *Naples*, whose onely delight was the reading of *Virgil*: *Robert* King of *Sicilie*; and that thrice renowned and learned French King, who finding *Petrarchs* Toombe without any inscription or Epitaphe, wrote one himselfe, (which yet remaineth) saying; *Shame it was, that he who sung his Mistresse praise seven yeeres before her death, and twelve yeeres should want an Epitaphe.* Among the Heathen are cternized for their skill in Poesie, *Augustus Cesar*, *Octavius*, *Adrian*, *Germanicus*.

Every child knoweth how deare the workes of *Homer* were unto *Alexander*, *Euripides* to *Amyntas* King of *Ma-*

(—¹² twelve yeeres (after his own) 1661)

* The place to this day is called *Roulands vallie*, and was in times past a great pilgrimage, there being a Chappell built over the tombe, and dedicated to our Lady, called commonly but corruptly our Lady of *Renevall*.

Panormitan. lib. 1. de gestis Alphonfi.

cedon, Virgil to Augustus, Theocritus to Ptolomey and Berenice, King and Queene of Ægypt: the stately Pindar to Hiero King of Sicilie, Ennius to Scipio, Ausonius to Gratian, (who made him Proconfull :) in our owne Countrey,^a Chaucer to Richard the second, Gower to Henry the fourth, with others I might alledge.

^a Who gave him, it is thought, his Mannor of *Embsalme* in Oxfordshire.

^b To *Charles* the eight and *Lewis* the twelfth.

The Lady *Anne of Bretaine*, who was^b twice French Queene, passing thorow the Prefence in the Court of *France*, espying *Chartier* the Kings Secretary, and a famous Poet, leaning upon his elbow at a Tables end fast asleepe, shee stooping downe, and openly kissing him, said; *We must honour with our kisse, the mouth from whence so many sweete verses and golden Poems have proceeded.*

But some may aske mee, How it falleth out, that Poets now adaies are of no such esteeme, as they have beene in former times? I answer; because vertue in our declining and worser daies, generally findeth no regard: Or rather more truely with *Aristime* (being demanded why Princes were not so liberall to Poesie, and other good Arts, as in former times), *Because the conscience telleth them, how unworthy they are of their praises giuen them by Poets; as for other Arts, they make no account of that they know not.*

But since we are heere (having before over runne the Champaigne and large field of History) let us a while rest our selves in the garden of the Muses, and admire the bountie of heaven, in the severall beauties of so many divine and fertile wits.

We must begin with the *King of Latine Poets*, whom Nature hath reared beyond imitation, and who above all other onely, deserveth the name of a Poet; I meane *Virgil*. In him you shall at once finde (not else-where) that *Prudence, Efficacie, Varietie, and Sweetnesse*, which *Scaliger* requireth in a Poet, and maketh his prime vertues. Vnder *Prudence* is comprehended out of generall learning and judgement, that discreet, apt futing and disposing,

Prudence.

posing, as well of Actions as Words in their due place, time and manner; which in *Virgill* is not observed by one among twenty of our ordinary Grammarians, *Who* (to use the words of the Prince of learning hereupon) *onely in shallow and small Boates, glide over the face of the Virgilian Sea.* How divinely, according to the *Platonickes*, doth he discourse of the Soule? how properly of the Nature, number of winds, seasons of the year, qualities of Beasts, Nature of Hearbs? What in-sight into ancient *Chronology* and *History*? In briefe, what not worthy the knowledge of a divine wit? To make his *Aeneas* a man of extraordinary aspect, and comliness of personage, he makes *Venus* both his mother and Lady of his *Horoscope*. And forasmuch as griefe and perpetuall care, are inseparable companions of all great and noble atchievements, he gives him *Achates quasi ἄχος ἄρης*, his faithfull companion? What immooved constancy, when no teares or entreaty of *Eliza* could cause him stay? What *Piety, Pitty, Fertitude*, beyond his companions? See how the Divine Poet gave him leave to be wounded, lest his valour in so many skirmishes might bee questioned, and that a farre off, not at hand, that rather it might bee imputed to his Fortune, than his rashnesse or weakenesse; then by one who could not be knowne, to give the enemy occasion rather of feare, than of challenging the glory. And whereas he bringeth in *Camilla*, a couragious Lady, and invincible at the Swords point in encountring other; yet he never bringeth her to try her valour with *Aeneas*. *Aeneid. 11.* Againe, that *Tarcon* and she might shew their brave deeds he makes *Aeneas* absent: as also when *Turnus* so resolutely brake into his Tents. Lastly, what excellent iudgment sheweth he in appropriating the accidents and Histories of his owne times, to those of the ancient, as where he bringeth in *Venus* plucked by force from his Horse, and carryed away with full speed? The like *Cesar* confesseth to have happened to himselfe. *Aeneas* with his right arme

Parcite civibus.

arme naked, commands his souldiers to abstaine from slaughter. The like did *Cesar* at the battaile of *Pharsalie*, and with the same words. But thus much out of the heape and most iudicious observations of the most learned *Scaliger*.

Æneid. 4.

Efficacie is a power of speech, which representeth a thing after an excellent manner, neither by bare words onely, but by presenting to our minds the lively *Idea's* or formes of things so truely, as if we saw them with our eyes; as the *places in Hell*, the fiery Arrow of *Acesta*, the description of *Fame*, the flame about the Temples of *Ascanius*: but of actions more open, and with greater Spirit, as in that passage and passion of *Dido*, preparing to kill her selfe.

*At trepida & caëptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, & pallida morte futurâ,
Interiora domus irrumpit limina, & altos
Conscendit furibunda rogos, ensẽmque recludit
Dardanium, &c.*

Which for my English Readers sake, I have after my manner translated, though assured all the translations in the world must come short of the sweetnesse and Majesty of the Latine.

But she amaz'd and fierce by cruell plots,
Rouling about her bloody eye, her cheekes
All-trembling and arising, full of spots,
And pale with death at hand, perforce she breakes
Into the in-most roomes.—

Enraged then she climbs the lofty pile,
And out of sheath the *Dardane* sword doth draw:
Ne're for such end ordained; when a while
The *Troian* garments, and knowne couch she saw,

With

With trickling teares her selfe thereon she cast,
 And having paus'd a little, spake her last.
 Sweete spoiles, while Fates and Heavens did permit,
 Receive this soule, and rid me of my cares ;
 What race my Fortune gave I finish'd, &c.

Moreover, that lively combate betweene *Nisus* and *Volsens*, with many other of most excellent life.

A sweet verse is that, which like a dish with a delicate Sweetness. Sauce, invites the Reader to taste even against his will; the contrary is harshness: hereof I give you an example in the description of young *Pallas* (whom imagine you see laid forth newly flaine upon a Biere of Crabtree, and Oken rods, covered with Straw, and arched over with greene boughes) than which no Nectar can be more delicious.

*Qualem virgineo demessum pollice sterem,
 Seu mollis viola, seu languentis Hyacinthi,
 Cui nec fulgor adhuc, nec dum sua forma recessit,
 Non jam mater alit tellus viresque ministrat, &c.*

Amid. 11.

Even as the Flower by Maidens finger mowne,
 Of th' drooping Hyacinth, or soft Violet,
 Whose beautie's fading, yet not fully gone ;
 Now mother Earth no more doth nourish it, &c.

The like of faire *Esrialus* breathing his last.

*Purpureus veluti cum flos succisus aratro,
 Languescit moriens, lassove papavera collo
 Demisere caput, pluvia cum fortè gravantur.*

Amid. 9.

Looke how the purple Flower, which the Plow
 Hath thorne in sunder, languishing doth die ;
 Or Poppies downe their weary necks doe bow,
 And hang the head, with raine when laden lie, &c.

This

ἀθηρὸν κἀ-
 λος ἔχον καὶ χέ-
 ριν εἰς τὸ τέρ-
 πειν καὶ ἕδειν
 ὡσεὶ ἀνθος.

(Varietie.)

Vide Scal. lib. 3.
 Poet. cap. 27.

*Tha'arica.

This kinde *Plutarch* tearmeth *Flowery*, as having in it a beautie and sweete grace to delight, as a Flower.

Varietie, is various, and the rules of it so difficult, that to define or describe it, were as to draw one picture which should resemble all the faces in the world, changing it selfe like *Proteus* into all shapes: which our Divine Poet so much, and with such excellent art affecteth, that seldome or never hee uttereth words, or describeth actions spoken or done after the same manner, though they be in effect the same; yea, though the conclusion of all the Bookes of his *Aeneides* be Tragicall, save the first; yet are they so tempered and disposed with such varietie of accidents, that they bring admiration to the most divine judgements: among them all not one like another, save the ends of *Turnus* and *Mexentius*. What varietie in his battailes, assailing the enemies Campe, besieging Cities, broyles among the common people, set battailes in fields, aids of horse and foot? &c. Never the same wounds, but given with divers weapons, as here one is wounded or slaine with a peece of a Rocke, a Flint, Firebrand, Club, Halberd, Long pole: there another with a drinking Boule or Pot, a Rudder, Dart, Arrow, Lance, Sword, *Bals of Wild-fire, &c. In divers places, as the throat, head, thigh, breast, hip, hand, knee; before, behind, on the side, standing, lying, running, flying, talking, sleeping, crying out, entreating. Of place, as in the Field, in the Tents, at Sacrifice, upon the guard, in the day-time, in the night. To proceed further, were to translate *Virgil* himselfe; therefore hitherto of varietie. I forbear his most lively descriptions of persons, times, places, and manners; his most sweet and proper Similitudes, as where he resembleth *Aeneas*, who could not be moved by any entreatie or teares of *Dido*, or her Sister *Anna*, to a stubborne Oake after this manner.

At

Of Poetry.

87

*At veluti annosam valido cum robore quercum,
Alpini Borea, nunc hinc nunc flatibus illinc,
Erudere inter se certant: it stridor, & altè
Consternunt terram concusso stipite frondes, &c.*

Æneid (4).

As when the *Alpine* winds with each contend,
Now this now that way, with their furious might
Some aged Oake up by the rootes to rend,
Lowd whistling's heard, the earth bestrewed quite
(The body reeling) all about with leaves:
While it stands firme, and irremoved cleaves
Vnto the Rocke; for looke how high it heaves
The lofty head to heaven-ward, so low
The stubborne roote doth downe to hell-ward grow.

Againe, that elegant comparison of *Arcus* (having cowardly slaine the brave Lady *Camilla*, and retyred himselfe for feare, into the body of the Army) to a Wolfe that had done a mischiefe, and durst not shew his head.

*At velut ille prius quam tela inimica sequantur,
Continuò in montes sese arcus abdidit altos
Occiso pastore, Lupus, magnæque iuvenco;
Consciens audacis facti, caudamque remulcens
Subjecit pavitantem utero, sylvasque petivit, &c.*

Æneid. 11.

And as a Wolfe that hath the Shepherd slaine,
Or some great beast, before the Countrey rise,
Knowing him guilty, through by-wayes amaine
Hath got the Mountaines, leering where he lyes,
Or clapt his taile betwixt his legges, in feare
Tane the next Coppise, till the Coast be cleare.

After *Virgill*, I bring you *Ovid*, as well because they lived in one time, (yet *Ovid* confesseth he saw *Virgill* but once in all his life) as that he deserveth to bee second in imitation, for the sweetnesse and smooth current of his stile,

Ovid. Virgilium tantum vidi.

stile, every where seasoned with profound and antique learning: among his Workes, his Épistles are most worthy your reading, being his neatest peece, every where embellished with excellent and wise Sentences; the numbers smoothly falling in, and borrowing their lustre and beauty from imitation of native and antique Simplicity: that of *Acontius* is somewhat too wanton; those three, of *Vlysses*, *Demopboon*, and *Paris to Oenone*, are suspected for the weaknesse of conceit in regard of the other, to be none of *Ovids*.

Concerning his bookes, *Amorum* and *de arte amandi*, the wit with the truly ingenuous and learned will beare out the wantonneffe: for with the weeds there are delicate flowers in those walkes of *Venus*. For the Argument of his *Metamorphosis*, he is beholden to *Parthenius*, and divers others, and those who long before wrote of the same subject.

*Vide Surium, in
Commentario
rerum in orbe
gestarum. An.
1581. fol. 1026.*

About the yeare 1581. when the King of *Poland* made warre in *Moscovia*, certaine *Polonian* Embassadours tra-
vailing into the in-most places of *Moscovia*, as farre as *Podolia* and *Kiovia*: they passed the great River *Boristhenes*, having in their company a certaine young Gentleman, very well seene in the Latine, Greeke, and Hebrew tongues; withall, an excellent Poet and Historian: he perswaded the *Polonians* to well horse themselves, and ride with him a little further: for he would (said he) shew them *Ovids* Sepulcher: which they did: and when they were gone sixe dayes journey beyond *Boristhenes*, through most vaste and desolate places, at last they came into a most sweet and pleasant valley, wherein was a cleere running Fountaine, about which the grasse growing very thicke and high, with their Swords and Fauchions they cut it downe, till at last they found a Stone, Chest, or Coffin, covered over with stickes and shrubs, whereon, it being rubbed and cleansed from Moth and filth, they read *Ovids* Epitaph, which was this:

Hic

*Hic situs est vates, quem Divi Caesaris ira
 Augusti, Latia cedere jussit humo:
 Sape miser voluit Patrijs occumbere terris,
 Sed frustra: hunc illi fata dedere locum.*

This his Sepulcher (saith mine Author) remaineth upon the borders of Greece, neere to the *Euxine* Sea, and is yet to be seene.

Of *Lyrick* Poets, as well Greeke as Latine, hold *Horace* in highest account, as the most acute and artificiall of them all, having attained to such height, that to the discreet judgement, hee hath cut off all hope of equalizing him: his Stile is elegant, pure and finewy, with most witty and choice sentences, neither *humili contentus Stylo* (as *Quintilian* saith of him) *sed grandiloquo & sublimi*. Yea and if we beleevve *Scaliger*, more accurate and sententious than *Pindar*. His *Odes* are of most sweet and pleasant invention, beyond all reprehension, every where illustrated with sundry and rare figures and verses, so fluent that the same *Scaliger* protesteth hee had rather be composer of the like, than be King of whole *Arragon*. In his *Satyres* he is quicke, round and pleasant, and as nothing so bitter, so not so good as *Juvenall*: his *Epistles* are neate, his *Poetica* his worst peece, for while he teacheth the Art, hee goeth unartificially to worke even in the very beginning.

*Scalig. Poet. li.
 6. Tarius Terra-
 comensis Rex.*

Juvenall of *Satyrists* is the best, for his *Satyres* are far better than those of *Horace*, and though he be sententiously tart, yet is his phrase cleare and open.

Juvenal.

Perfius, I know not why we should so much affect him, since with his obscurity hee laboureth not to affect vs; yet in our learned age hee is now discovered to every Schoole-boy: his stile is broken, froward, unpleasing and harsh.

Perfius.

In *Martiall* you shall see a divine wit, with a flowing purity of the Latine tongue, a true *Epigrammatist*: his

Martial.

verse

verse is cleare, full, and absolute good, some few too wanton and licentious, being winked at.

Lucane.

Lucane breathes with a great spirit, wherefore some of our shallow Grammarians, have attempted to equall him with *Virgill*: but his error is, while hee doth *amplare* with bigge founding words, and a conceipt unbounded, furious and ranging, and cannot with *Virgill* containe himselfe within that sweet, humble, and unaffected moderation; he incurreth a secret envy and ridiculous contempt, which a moderate and well tempered style avoideth.

Seneca.

Seneca for Majesty and state yeeldeth not to any of the *Grecians* whosoever, *Cultu & nitore*, to use *Scaligers* words, farre excelling *Euripides*: albeit hee borrowed the Argument of his Tragedies from the *Græcians*: yet the Spirit, loftinesse of sound, and Majesty of stile is merely his owne.

Claudian.
Ignobili subiecto
oppressus.

Claudian, is an excellent and sweet Poet, onely overborne by the meannesse of his subiect, but what wanted to his matter hee supplied by his wit and happy invention.

Statius.

Statius is a smooth and sweet Poet, comming neereft of any other to the state and Majesty of *Virgils* verse, and *Virgill* onely excepted, is the Prince of Poets aswell Greekes as Latine: for he is more flowery in figures, and writteth better lines than *Homer*. Of his workes his *Sylva* are the best.

Propertius.

Propertius is an easie, cleare, and true Elegiacke, following the tract of none save his owne invention.

Plautus.

Among Comicke Poets, how much antiquity attributed to *Plautus* for his pleasant vaine (to whom *Volcatius* giveth the place next to *Cacilius*, and *Varro* would make the mouth of *Muses*;) so much doe our times yeeld to *Terence*, for the purity of his stile: wherefore *Scaliger* willeth vs to admire *Plautus* as a Comœdian, but *Terence* as a pure and elegant speaker.

Terence.

Thus

Thus have I in briefe, comprized for your behoofe, the large censure of the best of Latine Poets, as it is copiously delivered by the Prince of all learning and Iudge of judgements, the divine *Iul. Caf. Scaliger*. But while we looke backe to antiquitie, let us not forget our later and moderne times (as imagining nature hath heretofore extracted her quintessence, and left us the dregges) which produce as fertile wits, as perhaps the other, yea and in our *Brittaine*.

Of Latine Poets of our times in the judgement of *Beza* and the best learned, *Buchanan* is esteemed the chiefe: *Buchanan.* who albeit, in his person, behaviour and fashion, hee was rough-hewen, slovenly and rude, seldome caring for a better outside than a Rugg-gowne girt close about him, yet his inside and concept in Poesie was most rich, and his sweetnesse and facilitie in a verse, unimitably excellent, as appeareth by that Master-peece his *Psalmes*; as farre beyond those of *B. Rbenanus*, as the *Stanza's* of *Petrarch* the rimes of *Skelton*: but deserving more applause (in my opinion) if he had falne upon another subject; for I say with one, *Mibi spiritus divinus ejusmodi placet quo seipsum ingessit à patre, & illorum piget qui Davidis Psalmes suis calamisfris inustus sperarant efficere plausibiliore.* *Id. Caf. Scaliger.* And certaine in that boundlesse field of Poeticall invention, it cannot be avoided, but something must bee distorted beside the intent of the Divine enditer.

His Tragedies are loftie, the stile pure, his Epigrams not to be mended, save heere and there (according to his Genius) too broad and bitter.

But let us looke behind, and wee shall finde one English-bred (whose glory and worth, although *Cinervi supposita delecto*) is inferiour neither to *Buchanan*, or any of the ancients, and so much the more to be valued, by how much the brighter hee appeared out of the fogges of Barbarisme and ignorance in his time; that is, *Ioseph* *Joseph of Exeter.* of *Exeter*, who lived under *Henry* the second, and *Richard* the

the first, who wrote that singular and stately Poeme of the Trojan warre, after the Historie of *Dares Phrygius*, which the Germanes have printed under the name of *Cornelius Nepos*. He dyed at *Bourdeaux* in *France*, where he was Archbishop, where his monument is yet to bee seene.

Sir Thomas
Moore.

After him (all that long tract of ignorance, untill the daies of *Henry* the 8. (which time *Erasmus* calleth, *the Golden Age of learning*, in regard of so many famously learned men, it produced more than ever heretofore) flourished *Sir Thomas Moore*, sometime Lord Chancellor of *England*: a man of most rich and pleasant invention: his verse fluent, nothing harsh, constrained or obscure, wholly composed of conceit, and inoffensive mirth, that he seemeth *ad lepores fuisse natum*. How wittily doth he play upon the Arch-cuckold *Sabinus*, scoffe at Frenchified *Lalus*, and *Hervey* a French cowardly Captaine, beaten at the Sea by our English, and his shippe burned, yet his victory and valor, to the English disgrace, proclaimed by *Brixius* a Germane: *Pot-after?* What can be more lostie than his gratulatory verse to King *Henry* upon his Coronation day, more wittie than that Epigramme upon the name of *Nicolaus* an ignorant Physitian, that had bene the death of thousands, and *Abyngdous* Epitaph? more sweete than that nectar Epistle of his, to his daughters *Margaret*, *Elizabeth*, and *Cicely*? But as these ingenious exercises bewrayed in him an extraordinary quicknesse of wit and learning, so his *Vtopia* his depth of judgement in State affaires, than which, in the opinion of the most learned *Budeus* in a Preface, before it our age hath not seene a thing more deepe and accurate. In his yonger yeeres, there was ever a friendly and vertuous emulation, for the palme of invention and poeie, betweene *William Lilly* the Author of our Grammar, and him, as appeareth by their severall translations of many Greeke Epigrammes, and their invention tried upon one subject;

William Lilly.

² *Pomaster* 1661.

notwithstanding they lou'd and liu'd together as dearest friends. *Lillie* also was, beside an excellent Latine Poet, a singular Græcian; who after he travelled all Greece over, and many parts of *Europe* beside, and lived some foure or five yeeres in the Ile of the *Rhodes*: he returned home, and by *Iohn Cellet* Deane of *Pauls*, was elected Master of *Pauls* Schoole, which he had newly founded.

Shortly after, began to grow eminent, aswell for Poetic as all other generall learning, *Sir Thomas Challoner* Knight (father to the truly honest, and sometime lover of all excellent parts, *Sir Thomas Challoner*, who attended upon the late Prince) borne in *London*, brought up in *Cambridge*; who having left the Vniversity, and followed the Court a good while, went over with *Sir Henry Knyvet*, Embassadour to *Charles* the fift, as his friend and companion: what time the Emperour being preparing a mighty Fleete against the Turkes in *Argier*, the English Embassadour, *Sir Thomas Challoner*, *Henry Knowles*, *M. Henry Isam*, and others, went in that service as voluntaries with the Emperour. But the Galley wherein *Sir Thomas Challoner* was, being cast away by foulness of weather, after he had laboured by swimming for his life as long as he was able, and the strength of his armes failing him, he caught hold vpon a cable throwne out from another Galley, to the losse and breaking of many of his teeth, and by that meanes saved his life. After the death of King *Henry* the 8. he was in the battaile of *Muskelborough*, and knighted by the Duke of *Sommerset*. And in the beginning of the raigne of Queene *Elizabeth*, hee went over Embassadour into *Spain*, where at his houres of leisure, he compiled ten elegant bookes in Latin verse, *de Repub. Anglorum instauranda*: supervised after his death by *Malim*, and dedicated to the old Lord *Burghley*, Lord Treasurer. Being sent for home by her Maiesty, he shortly after dyed in *London*, and was buried

*Sir Thomas
Challoner.*

in

in *Pauls* neere to the steppes of the Quire, toward the South-doore, under a faire marble; but the brasse and epitaphe written by Doct^r *Haddon* by sacrilegious hands is since torne away. But the *Muses* and *Eternall Fame* have reared him a monument more lasting and worthy the merit of so excellent a man.

Sir Jeffrey
Chaucer.

Of English Poets of our owne Nation, esteeme Sir *Jeoffrey Chaucer* the father; although the stile for the antiquity, may distast you, yet as under a bitter and rough rinde, there lyeth a delicate kernell of conceit and sweet invention. What Examples, Similitudes, Times, Places, and above all, Persons with their speeches, and attributes, doe as in his *Canterbury-tales* (like the threds of gold, the rich *Arras*) beautifie his worke quite thorow? And albeit divers of his workes, are but meerely translations out of *Latine* and *French*, yet he hath handled them so artificially, that thereby he hath made them his owne, as his *Troilus* and *Cresseid*. The *Romane of the Rose*, was the Invention of *Iehan de Meunes*, a French Poet, whereof he translated but onely the one halfe: his *Canterbury-tales* without question were his owne invention, all circumstances being wholly English. He was a good Divine, and saw in those times, without his spectacles, as may appeare by the Plough-man, and the Parsons tale: withall an excellent Mathematician, as plainly appeareth by his discourse of Astrolabe to his little sonne *Lewes*. In brieve, account him among the best of your English bookes in your library.

Gower.

Gower being very gracious with King *Henry* the fourth, in his time carryed the name of the onely Poet, but his verses to say truth, were poore and plaine, yet full of good and grave Morality: but while he affected altogether the French phrase and words, made himselfe too obscure to his Reader; beside his invention commeth farre short of the promise of his Titles. He published onely (that I know of) three bookes, which at *S. Mary Overies*

Overies in *Soutbwarke*, upon his monument lately repaired by some good Benefactor, lye under his head; which are, *Vox clamantis*, *Speculum Meditantis*, and *Confessio Amantis*. He was a Knight, as also was *Chaucer*.

After him succeeded *Lydgate*, a Monke of *Bury*, who wrote that bitter Satyre of *Peirs Plow-men*. Hee spent most part of his time in translating the workes of others, having no great invention of his owne. He wrote for those times a tolerable and smooth verse.

Then followed *Harding*, and after him *Skelton*, a Poet *Laureate*, for what desert I could never heare; if you desire to see his veine and learning, an Epitaph upon King *Henry* the seventh at *West-minster* will discover it.

In the latter end of King *Henry* the 8. for their excellent faculty in Poesie were famous, the right noble *Henry* Earle of *Surrey* (whose Songs and Sonnets yet extant, are of sweet concept :) and the learned, but unfortunate, Sir *Thomas Wyat*.

In the time of *Edward* the sixth lived *Sternbold*, whom King *Henry* his father, a little before had made groomer of his Chamber, for turning of certaine of *David's* Psalmes into verse: and merry *Iohn Heywood*, who wrote his Epigrammes, as also Sir *Thomas More* his *Vtopia*, in the parish wherein I was borne; where either of them dwelt, and had faire possessions.

About Queene *Maries* time, flourished Doctor *Pkaer*, who in part translated *Virgils Aeneids*, after finished by *Arthur Golding*.

In the time of our late Queene *Elizabeth*, which was truly a golden Age (for such a world of refined wits, and excellent spirits it produced, whose like are hardly to be hoped for, in any succeeding Age) above others, who honoured Poesie with their pennes and practice (to omit her Majesty, who had a singular gift herein) were *Edward* Earle of *Oxford*, the Lord *Buckburst*, *Henry* Lord *Paget*: our *Pkaenix*, the noble Sir *Philip Sidney*, M. *Edward Dyer*,

Lydgate.

Harding. Skelton.

Henry Earle of Surrey.

Sir Thomas Wyat.

Nor: lamimus: in Herfordshire neere to S. Albanes.

Dyer, M. Edmund Spencer, Master Samuel Daniel, with sundry others; whom (together with those admirable wits, yet living and so well knowne) not out of Enuy, but to avoyde tediousnesse, I overpasse. Thus much of Poetry.

CHAP. XI.

Of Musicke.

MVicke a sister to Poetry, next craveth your acquaintance (if your *Genius* be so disposed.) I know there are many, who are *αδὲδ ἄνομοι*, and of such disproportioned spirits, that they avoid her company; as a great Cardinall in *Rome*, did *Roses* at their first comming in, that to avoyde their sent, he built him an house in the champaigne farre from any towne: or (as with a *Rose* not long since, a great Ladies cheek in *England*) their cares are ready to blister at the tendrest touch thereof. I dare not passe so rash a censure of these as *Pindar* doth, or the *Italian*, having fitted a proverbe to the same effect, *Whom God loves not, that man loves not musicke*: but I am verily perswaded, they are by nature very ill disposed, and of such a brutish stupidity, that scarce any thing else that is good and favoureth of vertue, is to be found in them. Never wise man (I thinke) questioned the lawfull use hereof, since it is an immediate gift of heaven, bestowed on man, whereby to praise and magnifie his Creator; to solace him in the midst of so many sorrowes and cares, wherewith life is hourelly beset: and that by song, as by letters, the memory of Doctrine, and the benefits of God might be for ever preserved (as we are taught by that Song of *Moses*, and those divine Psalmes of the sweet singer of *Israel*, who with his* *Pfaltery* so lowdly refounded the Mysteries and innumerable benefits

Deut. 32.
* It was an
instrument
three square,
of 72. strings,
of incompara-
ble sweetnesse.

fits of the Almighty Creator) and the service of God advanced, as we may find in 2 *Samuel* 6. *vers.* 5. *Psalme* 33. 21. 43. and 4. 108. 3. And in sundry other places of Scripture, which for brevity I omit.

But, say our Sectaries, the service of God is nothing advanced by singing and instruments, as wee use it in our Cathedrall Churches, that is; by "*Antiphony, Restes, Repetitions, Variety of Moods and Proportions* with the like." Answering one another in the Quire.

For the first, that it is not contrary, but consonant to the Word of God, so in singing to answer either: the practice of *Miriam* the Prophetesse, and sister of *Moses*, when she answered the men in her song, will approve; for repetition, nothing was more vsuall in the singing of the *Leuites*, and among the *Psalmes of David*, the 136. is wholly compounded of those two most gracefull and sweet figures of repetition, *Symploce* and *Anaphora*.

For *Resting* and *Proportions*, the nature of the Hebrew verse, as the meanest *Hebrician* knoweth, consisting many times of uneven feete, going sometime in this number, sometimes in that: one while (as *S. Ierome* saith) in the numbers of *Sappho*; another while of *Alcaus*, doth of necessity require it: and wherein doth our practice of singing and playing with Instruments in his Majesties Chappell, and our Cathedrall Churches, differ from the practice of *David*; the *Priests* and *Leuits*? *Doe wee not make one signe in praising and thanking God, with voyces and instruments of all sorts? Donec* (as *S. Ierome* saith) *reboet laquear templi*: the roofo of the Church echoeth againe, and which lest they should cavill at as a Iewish Ceremony, we know to have beene practised in the ancient purity of the Church; but we returne where we left. Chron. 2. cap. 5. vers. 12. & 13.

The Physitians will tell you, that the exercise of Musicke is a great lengthner of the life, by stirring and reviving of the Spirits, holding a secret sympathy with them;

Besides, the exercise of singing openeth the breast and pipes: it is an enemy to melancholly and dejection of the mind, which S. *Cbrystome* truly calleth, *The Devils Bath*. Yea, a curer of some diseases: in *Apuglia*, in *Italy*, and thereabouts, it is most certaine, that those who are stung with the *Tarantula*, are cured onely by Musicke. Beside the aforesaid benefit of singing, it is a most ready helpe for a bad pronounciation, and distinct speaking, which I have heard confirmed by many great Divines: yea, I my selfe have knowne many Children to have bin holpen of their stammering in speech, onely by it.

In lib. de
Angore animi.

δαιμόνιον
πράγμα. Τιμῆς
ἐμποροὶ εἰσι
καὶ αἰδοῦντ.
Odyss. 8.

Arist. Politic.

Cicero. Tusc.
quæst. lib. 1.

Plato calleth it, *A divine and heavenly practice*, profitable for the seeking out of that which is good and honest.

Homer saith, Musicians are worthy of Honor, and regard of the whole world; and we know, albeit *Lycurgus* imposed most streight and sharpe Lawes upon the *Lacedemonians*, yet he ever allowed them the exercise of Musicke.

Aristotle averreth Musicke to bee the onely disposer of the mind to Vertue and Goodnesse; wherefore he reckoneth it among those foure principall exercises, wherein he would have children instructed.

Tully saith, there consisteth in the practice of singing and playing upon Instruments, great knowledge, and the most excellent instruction of the mind: and for the effect it worketh in the mind, he tearmeth it, *Stabilem Thesaurum, qui mores instituit, componitque, ac mollit irarum ardores, &c.* A lasting Treasure, which rectifieth and ordereth our manners, and allayeth the heate and fury of our anger, &c.

I might runne into an infinite Sea of the praise and use of so excellent an Art, but I onely shew it you with the finger, because I desire not that any Noble or Gentleman should (save at his private recreation and leasureable houres) prove a Master in the same, or neglect his more weighty employments: though I avouch it a skill worthy

worthy the knowledge and exercise of the greatest Prince.

King *Henry* the eight could not onely sing his part sure, but of himselfe composed a Service of foure, five, and sixe parts; as *Erasmus* in a certaine Epistle, testifieth of his owne knowledge.

Erasm. in Ferragine Epist.

The Duke of *Venosa*, an *Italian* Prince, in like manner, of late yeares, hath given excellent profe of his knowledge and love to Musicke, having himselfe composed many rare songs, which I have seene.

D. of *Venosa*.

But above others, who carryeth away the Palme for excellency, not onely in Musicke, but in whatsoever is to be wished in a brave Prince, is the yet living *Maurice Landgrave of Hessen*, of whose owne composition I have seene eight or ten severall sets of Motets, and solemne Musicke, set purposely for his owne Chappell; where for the great honour of some Festivall, and many times for his recreation onely, he is his owne Organist. Besides, he readily speaketh ten or twelve severall languages; he is so universall a Scholler, that comming (as he doth often) to his Vniversity of *Marpurge*, what questions soever he meeteth with set up, (as the manner is in the *Germane* and our Vniversities) hee will *Ex tempore*, dispute an hour or two (even in Bootes and Spurres) upon them, with their best Professors. I passe over his rare skill in Chirurgery, he being generally accounted the best Bone-setter in the Country. Who have seene his estate, his hospitality, his rich furnished Armory, his brave Stable of great Horses, his curtesie to all strangers, being men of Quality and good parts, let them speake the rest.

The just praise of *Maurice Landgrave of Hessen*.

But since the naturall inclination of some men, driveth them (as it were) perforce to the top of Excellency: examples of this kind are very rare, yea great personages many times are more violently carried, than might well stand with their Honours, and necessity of their affaires: yet were it to these honest and commendable

exercifes favouring of vertue, it were well: but many neglecting their duties and places, will addict themfelues wholly to trifles, and the moſt ridiculous and childiſh practiſes. As *Eropus* King of *Macedonia*, tooke pleaſure onely in making of Candies: *Domitian* his recreation was to catch and kill flies, and could not be ſpoken with many times in ſo ſerious employment. *Ptolomæus Philadelphus* was an excellent Smith and a Basket-maker: *Alphonſe Ateſtino* Duke of *Ferrara*, delighted himſelfe onely in Turning and playing the Ioyner. *Rodolph* the late Emperour, in ſetting of Stones and making Watches. Which, and the like, much eclipse State and Majeſty, bringing familiarity, and by conſequence contempt with the meanest.

I deſire no more in you than to ſing your part ſure, and at the firſt ſight, withall, to play the ſame upon your Violl, or the exerciſe of the Lute, privately to your ſelfe.

To deliver you my opinion, whom among other Authors you ſhould imitate and allow for the beſt, there being ſo many equally good, is ſomewhat difficult; yet as in the reſt herein you ſhall have my opinion.

For Motets and Muſicke of piety and devotion, as well for the honour of our Nation, as the merit of the man, I preferre above all other our *Phœnix*, *M. William Byrd*, whom in that kind, I know not whether any may equall, I am ſure none excell, even by the iudgement of *France* and *Italy*, who are very ſparing in the commendation of ſtrangers, in regard of that conceit they hold of themſelves. His *Cantiones Sacra*, as alſo his *Gradualia*, are meere Angelicall and Divine; and being of himſelfe naturally diſpoſed to Gravity and Piety, his veine is not ſo much for light Madrigals or Canzonets, yet his *Virginelle* and ſome others in his firſt Set, cannot be mended by the beſt *Italian* of them all.

For compoſition, I preferre next *Ludovico de Vittoria*, a moſt judicious and a ſweete Compoſer: after him *Orlando di Laſſo*, a very rare and excellent Author, who lived

Cuſpinian.

Suetonius.

M. William Byrd.

Ludovico de Vittoria.

lived some forty yeares since in the Court of the Duke of *Bavier*. He hath published as well in Latine as French many Sets, his veine is grave and sweet : among his Latine Songs, his seven poenitentiall Psalmes are the best, and that French Set of his wherein is *Susanna un jour* : upon which Ditty many others have since exercised their invention.

For delicious Aire and sweet Invention in Madrigals, *Luca Marenzio* excelleth all other whosoever, having published more Sets than any Author else whosoever ; and to say truth, hath not an ill Song, though sometime an over-sight (which might be the Printers fault) of two *eights*, or *fiftes* escaped him ; as between the *Tenor* and *Basse* in the last close, of *I must depart all haplesse* : ending according to the Nature of the Ditty most artificially, with a Minim rest. His first, second, and third parts of *Thyrsis*, *Veggio dolce mio ben chi fa hoggi mio Sole Cantava*¹, or *sweet singing Amaryllis*, are Songs, the Muses themselves might not have beene ashamed to have had composed. Of stature and complexion, he was a little and blacke man ; he was Organist in the Popes Chappell at *Rome* a good while, afterward hee went into *Poland*, being in displeasure with the Pope for overmuch familiarity with a kinswoman of his, (whom the Queene of *Poland* sent for by *Luca Marenzio* afterward, she being one of the rarest women in *Europe*, for her voyce and the Lute :) but returning, he found the affection of the Pope so estranged from him, that hereupon hee tooke a conceipt and dyed.

Alphonso Ferabosco the father, while he lived, for judgment and depth of skill, (as also his sonne yet living) was inferior unto none ; what he did was most elaborate and profound, and pleasing enough in Aire, though Master *Thomas Morley* censureth him otherwise. That of his, *I saw my Lady weeping*, and the *Nightingale* (upon

(¹ See *Dist. Mus.* ii. 215, where correct titles are given as :—' *Tirsi morir volea* ' ; ' *Veggio dolce mio bene* ' ; ' *Che fa hoggi ' il mio sole* ' ; ' *Cantava la piu vaga* .')

which

which Ditty Master *Bird* and he in a friendly æmulation, exercis'd their invention) cannot be bettered for sweetnesse of Ayre, or depth of judgement.

Horatio Vecchi.

I bring you now mine owne Master, *Horatio Vecchi* of *Modena*: beside goodnesse of Aire most pleasing of all other for his conceipt and variety, wherewith all his workes are singularly beautified, as well his Madrigals of five and fixe, as those his Canzonets, printed at *Norimberge*: wherein for tryall, sing his *Vivo in fuoco amoroso*, *Lucretia mia*, where upon *Io catenato moro*, with excellent judgement, he driveth a Crotchet thorow many Minims, causing it to resemble a chaine with the Linkes. Againe, in *S' io potessi raccor' i mei Soffiri*, the breaking of the word *Soffiri* with Crotchet & Crotchet rest into fighes: and that *fa mi un Canzone*, &c. to make one sleepe at noone, with sundry other of like conceipt, and pleasant invention.

Giovanni Croce.

Then that great Master, and Master not long since of *S. Markes Chappell* in *Venice*; second to none, for a full, lofty, and sprightly veine, following none save his owne humour: who while he lived was one of the most free and brave companions of the world. His Poenitentiall Psalmes are excellently compos'd, and for piety are his best.

Peter Philips.

Nor must I here forget our rare Countrey-man, *Peter Philips*, Organist to their *Altezza's* at *Bruxels*, now one of the greatest Masters of Musicke in *Europe*. Hee hath sent us over many excellent Songs, as well *Motets* as *Madrigals*: he affecteth altogether the *Italian* veine.

Boschetto his
Motets of 8.
parts, printed
in *Rome*. 1594.

There are many other Authors very excellent, as *Boschetto*, and *Claudio de Monte Verde*, equall to any before named; *Giouannioni Ferretti*, *Stephano Felis*, *Giulio Rinaldi*, *Philippo de Monte*, *Andrea Gabrieli*, *Cyprian de Rore*, *Pallaviceno*, *Geminiano*, with others yet living; whose severall workes for me here to examine, would be over tedious and needlesse; and for me, please your owne eare and fancy.

fancy. Those whom I have before mentioned, have been ever (within these thirty or forty yeares) held for the best.

I willingly, to avoyde tediousnesse, forbear to speake of the worth and excellency of the rest of our English Composers, Master Doctor *Douland*, *Thomas Morley*, *M. Alphonso*, *M. Wilby*, *M. Kirby*, *M. Wilkes*, *Michael East*, *M. Bateson*, *M. Deering*, with sundry others, inferiour to none in the world (how much soever the Italian attributes to himselfe) for depth of skill and richnesse of concept.

Infinite is the sweet variety that the Theorique of Musicke exerciseth the mind withall, as the contemplation of proportion, of Concords and Discords, diversity of Moodes and Tones, infinitenesse of Invention, &c. But I dare affirme, there is no one Science in the world, that so affecteth the free and generous Spirit, with a more delightfull and in-offensive recreation, or better disposeth the minde to what is commendable and vertuous.

The Common-wealth of the *Cynethenses* in *Arcadia*, falling from the delight they formerly had in Musicke, grew into seditious humours and civill warres, which *Polybim* tooke especially note of: and I suppose, hereupon it was ordained in *Arcadia*, that every one should practise Musicke by the space of thirty yeares.

The ancient *Gauls* in like manner (whom *Julian* tearmed barbarous) became most curteous and tractable by the practise of Musicke.

Yea, in my opinion, no Rhetoricke more perswadeth, or hath greater power over the mind: nay, hath not Musicke her figures, the same which Rhetorique? What is a *Revers* but her *Antistrophe*? her reports, but sweet *Anaphora's*? her counterchange of points, *Antimetabole's*? her passionate Aires but *Prosopopae's*? with infinite other of the same nature.

How

Polyb. lib. 4. c. 7.

Julian. Imperat. in Epist. ad Antioch.

Rhetoricke and Musicke, their affinity.

The strange effects and properties of Musickall proportions.

How doth Musicke amaze us, when of found discords she maketh the sweetest Harmony? And who can shew us the reason why two Basons, Bowles, Brasse-pots, or the like of the same bignesse; the one being full, the other empty, shall, stricken, be a just *Diapason* in sound one to the other: or that there should bee such sympathy in sounds, that two Lutes of equal size being laid upon a Table, and tuned Vnison, or alike in the *Gamma*, *G sol re ut*, or any other string; the one stricken, the other untouched shall answer it?

But to conclude, if all Arts hold their esteeme and value according to their Effects, account this goodly Science not among the number of those which *Lucian* placeth without the gates of Hell, as vaine and unprofitable: but of such which are *πηγαὶ τῶν καλῶν*, the fountaines of our lives good and happinesse: since it is a principall meanes of glorifying our mercifull Creator, it heighthens our devotion, it gives delight and ease to our travailes, it expelleth sadnesse and heavinesse of Spirit, preserveth people in concord and amity, allayeth fiercenesse, and anger; and lastly, is the best Phisicke for many melancholly diseases.

CHAP. XII.

Of Antiquities.

OVr of the Treasury and Storehouse of venerable Antiquities, I have selected these three sorts. *Statues*, *Inscriptions*, and *Coynes*; desiring you to take a short view of them, ere you proceed any further.

The pleasure of them is best knowne to such as have seene them abroad in *France*, *Spaine*, and *Italy*, where the Gardens and Galleries of great men are beautified and set forth to admiration with these kinds of ornaments. And indeed the possession of such rarities, by reason of their dead

dead costliness, doth properly belong to Princes, or rather to princely minds. But the profitable necessitie of some knowledge in them, will plainly appeare in the handling of each particular. Sure I am, that he that will travell, must both heed them and understand them, if he desire to bee thought ingenious, and to bee welcome to the owners. For next men and manners, there is nothing fairely more delightfull, nothing worthier observation, than these Copies, and memorials of men and matters of elder times; whose lively presence is able to perswade a man, that he now seeth two thousand yeeres agoe. Such as are skilled in them, are by the *Italians* tearmed *Virtuosi*, as if others that either neglect or despise them, were idiots or rakehels. And to say truth, they are somewhat to be excused, if they have all *Leefhebbers* (as the *Dutch* call them) in so high estimation, for they themselves are so great lovers of them (*& similis simili gaudet*) that they purchase them at any rate, and lay up mightie treasures of money in them. Witnesse that Exchequer of mettals in the Cabinets of the great Duke of *Tuscany*, for number and raritie absolutely the best in the world, and not worth so little as 100000 pound. For prooffe whereof, doe but consider the number of those which *Peter de Medicis* lost at *Florence* upon his banishment and departure thence, namely, a hundred thousand peeces of gold, and silver, and brasse, as *Philip de Commines* reporteth, who mentioneth them as an infinite treasure. And yet *Peter* was but a private man, and not to be any way compared with the Dukes of his House, that have bene since, all of them great and diligent gatherers of all manner of Antiquities. And for Statues, the *Diana of Epbesus* in the marble chamber at *Paris*, *Laocoon* and *Nilus* in *Belvedere* at *Rome*, and many more, are peeces of inestimable value: but the matchlesse, and never too much admired *Toro* in Cardinall *Farneses* garden out-strippeth all other Statues in the world for greatnesse and workmanship.

Of Statues.

ship. It comprehendeth a great Bull, and (if my memory faile mee not) seven or eight figures more as great as the life, all of one entire peece of marble, covered with a house made of purpose, and estimated at the wealth of a kingdom, as the *Italians* say, or all other Statues put together.

And now to spend a few lines on Statues in generall; I began with them, because I suppose them of greater standing & antiquitie, than either Inscriptions or Coines. For, not to speake of Inscriptions, but of the *Genius* of them, Writing and Letters, they seeme to be so much the later invention of the two (I meane in regard of Statues) as it was more obvious and easier for man to figure and represent his outward body than his inward minde. We heare of *Labans* idols, long before the two tables of the commandements, and they are the first of either kind mentioned in the holy Scriptures. And in the Stories of the East and West Indies, we finde idols among those Savages that had neither writing nor money. Coines I place in the reare, because they are made up of both the other. For most commonly they consist (I speake not of the materiall but formall part) either of an Inscription, or an image, or both; so that the other two may justly claime precedency of Coines, seeing they are the ingredient simples that compound them. It is true that we reade in *Genesis* that *Abraham* bought the field of *Machpelab* for 400 shekels, and that (you may say) is long before we heare either of Idols or writings: but withall it is said there, not that he told out so much money to *Ephron*, but that (*appendit*) he weighed it; so that 400 shekels there are to be taken for so much in weight, not in coyne, *pecunia numerata*. At Rome, *Servius* was the first (as *Romens* thinks, and *Suellini* is perswaded) or *Numa Pompilius* (as *Suidas* out of *Suetonius* alleadgeth, and *Isodore* beleeveth) that first stamped money. But their *Penates* were farre more ancient, which their Poets (and particularly *Virgil*) say, *Aeneas* brought with him from Troy. I will leave this point with this by-observation,

vation, that if that Story of *Aeneas* be true; the Coynes that some Antiquaries have of *Priamus* and Troy may very well be suspected of forgery. For it is not likely that they that had time enough to bring away their household Gods, should be (so) forgetfull as to leave all their money behind them; and so negligent withall, as after their settling in *Italy*, never to put in practice a thing so usefull and necessary as coyned money is, till *Servius* or *Numa's* time.

To returne to our Statues; they (I propound) are chiefly Greeke and Romane, and both these either of Deities or Mortals. And where should the Magazine of the best of these be, but where the seat of the last Empire was? even at Rome: where though they be daily found and digged for, yet are they so extreame affected and sought after, that it is (as with Gennets in *Spaine*) felony to convey them thence without speciall licence. But in Greece and other parts of the Grand Signiors Dominions (where sometime there were more Statues standing than men living, so much had Art out-stripped Nature in those dayes) they may be had for digging and carrying. For by reason of the barbarous religion of the Turks, which alloweth not the likenesse or representation of any living thing, they have been for the most part buried in ruines or broken to peeces; so that it is a hard matter to light upon any there, that are not headlesse and lame, yet most of them venerable for their antiquitie and elegancy. And here I cannot but with much reverence, mention the every way Right honourable *Thomas Howard* Lord high Marshall of *England*, as great for his noble Patronage of Arts and ancient learning, as for his birth and place. To whose liberall charges and magnificence, this angle of the world oweth the first sight of Greeke and Romane Statues, with whose admired presence he began to honour the Gardens and Galleries of *Arundel-House* about twentie yeeres agoe, and hath ever since continued to transplant old Greece into *England*. King *Charles* also
ever

ever since his comming to the Crowne, hath amply testified a Royall liking of ancient statues, by causing a whole army of old forraine Emperours, Captaines, and Senators all at once to land on his coasts, to come and doe him homage, and attend him in his palaces of *Saint James*, and *Sommerfet-house*. A great part of these belonged to the late Duke of *Mantua*: and some of the Old-greeke-marble-bases, columnes, and altars were brought from the ruines of *Apollo's Temple at Delos*, by that noble and absolutely compleat Gentleman Sir *Kenbelme Digby* Knight. In the Garden at *S^t. James* there are also halfe a dozen brasse statues, rare ones, cast by *Hubert le Sueur* his Majesties Servant now dwelling in *Saint Bartholomewes* London, the most industrious and excellent Statuary in all materials that ever this Countrey enjoyed.

The best of them is the Gladiator, molded from that in *Cardinall Borgheses Villa*, by the procurement and industry of ingenious Master *Gage*. And at this present the said Master *Sueur* hath divers other admirable molds to cast in brasse for his Majestie, and among the rest that famous *Diana of Ephesus* above named. But the great Horfe with his Majestie upon it, twice as great as the life, and now well-nigh finished, will compare with that of the *New-bridge at Paris*, or those others at *Florence* and *Madrid*, though made by *Sueur* his Master, *Iohn de Bolonia* that rare worke-man, who not long since lived at *Florence*. At *Yorke-house* also, the Galleries and Roomes are ennobled with the possession of those *Romane Heads*, and *Statues*, which lately belonged to *Sir Peter Paul Rubens* Knight, that exquisite Painter of *Antwerp*: and the Garden will bee renowned so long as *Iohn de Bologna's Cain* and *Abel* stand erected there, a peece of wondrous Art and Workmanship. The King of *Spainne* gave it his Majestie at his being there, who bestowed it on the late Duke of *Buckingham*. And thus have we of late yeeres a good sample of this first sort of Antiquities accom-
panied

panied with some novelties, which nevertheſſe can not but fall ſhort of thoſe in other Countries, where the love and ſtudy of them is farre ancients, and the meanes to come by them eaſier.

It is not enough for an ingenuous Gentleman to behold theſe with a vulgar eye: but he muſt be able to diſtinguiſh them, and tell who and what they be. To doe this, there be foure parts: Firſt, by generall learning in Hiſtory and Poetry. Whereby we are taught to know *Jupiter* by his thunder-bolt, *Mars* by his armour, *Neptune* by his Trident, *Apollo* by his harpe, *Mercury* by his winges on his cap and feet, or by his Caduceus; *Ceres* by a handfull of corne, *Flora* by her flowers, *Bacchus* by his Vine-leaves, *Pomona* by her Apples, *Hercules* by his club or Lyons ſkin, *Hercules* infans by his graſping of Snakes. Comedy by a vizard in her hand, *Diana* by a crescent, *Pallas* by her helmet and ſpeare, and ſo generally of moſt of the Deities. Some mortals alſo are knowne by their cognifances, as *Laocoon* by his Snakes ſtinging him to death, *Cleopatra* by a viper, *Cicero* by his wert, and a great many more.

But becauſe all ſtatues have not ſuch properties and badges, there is a ſecond way to diſcerne them, and that is by their coyneſ. For if you looke upon them ſidewayes and conſider well their halfe-faces, as all coyneſ ſhew them, you will eaſily know them. For this is certaine (which alſo witneſſeth the exquisit diligence of ancient workes) that all the faces of any one perſon, whether on old coyneſ or ſtones, in greater or leſſer volume, are all alike. Inſomuch as if you bring an old ruſty coyne to any reaſonable Antiquary: if he can ſee but a noſe upon it, or a peece of the face, he will give you a ſhrewd gueſſe at him, though none of the inſcription be to be ſcene.

A third and very good way to diſtinguiſh them, is by the booke of collection of all the principall ſtatues that are now to be ſcene at Rome: printed there with the Title, *Icones ſtatuarum quæ hodiè viſuntur Romæ.*

He

He that is well acquainted with this booke, will easily discover at first sight a great many of them. For there are a number of statues of one and the same person: and he that knowes one of them knowes all the rest.

The fourth and last helpe, and without which the rest are weake, is to visit them in company of such as are learned in them, and by their helpe to grow familiar with them, and so practise their acquaintance.

Now beside the pleasure of seeing, and conversing with these old *Heroes*, (whose meere presence, without any farther consideration, reared on their severall *Pedistals*, and ranked decently, either *sub dio*, where they shew best, or in a stately Gallery, cannot but take any eye that can but see :) the profit of knowing them, redounds to all Poets, Painters, Architects, and generally to such as may have occasion to imploy any of these, and by consequent to all Gentlemen. To Poets for the presentation of Comedies, Tragedies, Maskes, Shewes, or any learned scene whatsoever; the properties whereof can neither be appointed nor judged of, but by such as are well seene in statue-craft. To Painters, for the picturing of some exquisit arme, leg, torse or wreathing of the body, or any other rare posture, whether smooth or forced.

Besides, Rounds (so Painters call Statues and their fragments) may be had, when the life cannot, and have the patience to stand when the life will not: and this is a maxime among Artists in this kind, that a Round is better to draw by, and comes neerer the life, than any flat or painting whatsoever. And if a Painter will meddle with History, then are old Statues to him the onely life it selfe. I call *Reubens* to witnesse, (the best story-painter of these times) whether his knowledge in this kind hath not been his onely making. But his Statues before named, and his workes doe testifie it for him: yea while he is at worke, he useth to have some good historian or Poet read to him, which is rare in men of his profession, yet absolutely necessary.

cessary. And as for Architects, they have great use of Statues for ornaments for gates, arches, freefes and cornishes, for Tombes and divers other buildings.

And therefore I may justly conclude that the study of Statues is profitable for all ingenuous Gentlemen, who are the onely men that imploy Poets, Painters, and Architects, if they be not all these themselves. And if they bee not able to iudge of their workes, they well deserve to be couzened.

Inscriptions follow, wherein I will be shorter, because I can addresse you to better helps in them, than in the former. For of the discovery of Statues, I know not any that have written so much as hath beene now delivered, but as for Inscriptions divers Authors have unfolded them. I will name you one for all, and that is *Lipfius*, who hath set forth the collections of another, and many of his owne besides. This booke of Inscriptions is in Folio, and printed at *Antwerp, ex officina Plantiniana Raphelengij*: where in the very beginning he bestoweth a leafe or two in decyphring unto us, and explaining the sence of old Characters, or short writing; as that *D. M.* stands for *Dijis Manibus*, which you usually find upon vnes: *L. M. Q.* for *Lubens Meritoque*: *D. D. D.* for *Dat, Dicit, Dedicat*: *D. S. P.* for *De Suo Posuit*: and so of the rest which I leave, that I may not be a Plagiary *verbatim*.

Of Inscriptions.

And because Inscriptions are not onely of Stones, as of Vnes, Altars, Vessels, Gates, Aquæducts, &c. such as *Lipfius* handleth; but of Coynes also; I will give you two or three examples of these, with which and some practice you may easily unriddle the rest. *M. Durmius III. VIR. A. A. A. F. F.* Reade it thus, *Marcus Durmius triumvir auro argento ari stando feriundo*. Againc, *Imp. Caf. Trajano. aug. ger. dac. P. M. tr. p. Caf. vj. P. P.* Expresse it thus; *Imperatori Casari Trajano, augusto, Germanico, Dacico, Pontifici Maximo, tribunitia potestatis, Consuli sextum. Patri Patriæ*. Where by the way I must commend

commend a learned note of *Stephen Pasquier* in his *Recherches de la France*, that the word *Papa* comes from an old mistake of *Pater Patria*, written thus, *Pa. Pa.* as we have it in many Coynes. If it bee demanded how wee know that these characters are to be thus read? I answer, by divers other inscriptions where they are written at large. I must not forget to tell you that *Arundel-House* is the chiefe English scene of ancient Inscriptions, which Master *John Selden* (the best and learnedst Antiquary in this Kingdome) hath collected together under the title of *Marmora Arundeliana*. You shall finde all the walles of the house inlayde with them, and speaking Greeke and Latine to you. The Garden especially will afford you the pleasure of a world of learned Lectures in this kinde.

The use of these old memorials tends to the illustration of Historie, and of the antiquitie of divers matters, places, and Cities, which otherwise would be obscure, if not altogether unknowne unto us. I will give you the next at hand for example. Vpon a reverse of *Nerva* wee finde a teame of Horses let loose, with this Inscription. *Vebulatione per Italiam remissa*. Whereby wee learne (which no Historian remembers) that the Romane Emperours did command all the carriages of the Countrey every where; that *Nerva* did remit that burthen and acquitted them of it; and that this grievance was so heauy, that Coynes were stamped in remembrance of the Emperours goodnesse that eased them of it.

Of Coynes.

I come to the last of our select Antiquities, Coynes. They are much easier to come-by, than either Statues or Inscriptions: first, in regard of their numerous quantitie: and secondly, by reason of their small bulke, which make the purchase cheaper, and the carriage lighter. Those I intend to handle, are Hebrew, Greeke, and Latine. Of these, divers learned men have treated; chiefly, *Budæus*, *Agricola*, *Alciat*, *Carolus Molinæus*, *Hotomannus*, *Didacus Covarruvias*, *Willebrordus Snellius*, and *Edouardus*
Brere-

Brerewood. These Authors treat of the severall Species or kinds of old Coynes, and of their weight and value in moneys of these times. There are others that have collected and represented the stamps, that is, the Figures and Inscriptions of all the individuall or severall peeces that ever they saw or read of. Such are *Goltzius* for Greeke peeces, *Fulvius Ursinus* for Consulars, *Occo* for Imperials. And for the rates at which they are now bought and sold in Germany, *Hulsius*. To these I adde *Savot* his Discourse *des Medailles*, which excels for the materiall part or mettle of old Coynes. And for any thing omitted by the rest I will deliver the summe of what these have of the severall species of these old moneys, but the study of individuals, I will leave to your owne reading and handling.

A *Shekel* with its parts were the only silver Coynes the Hebrewes had of their owne: and therefore it is sometimes absolutely called *Keseph* silver, as you may finde in *Gen.* 20. 16. and 23. 16. and 43. 21. and 2 *Sam.* 18. 11, 12. It was two-fold; for there was a *Shekel* of the Sanctuary, and another called the Kings *Shekel*, or the Publike or common *Shekel*.

Hebrew-coynes.

The Shekell of the Sanctuary, weighed exactly halfe an ounce. It shewed on the one side (as some Antiquaries say) the Vessell of Manna that was kept in the Arke, with these words *Shekel Israel*, that is the *Shekel of Israel*: and on the other side, *Aarons* rod budded and blowne, with this inscription *Ierusalaim Kedossab*, that is, *Ierusalem* the Holy. It was worth halfe a crowne of our money.

Silver.
A Shekel of the Sanctuary.

The Kings Shekel was worth halfe a Shekell of the Sanctuary, fiftene pence of our money: and had the same stampe with the former. Of these *Albazar*, *Vilalpandus*, *Cbokier*, and *Wasserus* have written, who tell us also of a brasse Shekel bearing the figures of a sprig of Balme-tree, and of a Palme tree: and of another of silver with a Tower

The Kings Shekel.

on it, and these words, King *David* and his sonne *Salomon*. Item, they say that in the time of *Iulius* the second, and *Leo* the tenth, Popes, two other Coynes were found with our Saviours Head upon them, & Hebrew words signifying, The anointed King is come in Peace. God was made man. And the Light of man was made Life. But these are manifestly false, saith *Savor*, and I thinke so too; nay, I beleeve with him that those stamps also before mentioned and all Hebrew Coynes that Antiquaries shew us are suspicious, and that there remaineth not a true *Sbekel* to be seene any where, though *Benedictus Arias Montanus* will needs perswade us he had an Authentique one, in his possession. For no ancient Historian remembers what were the stamps of any Hebrew *Sbekel*. And those old Characters of the foresaid *Sbekels* (which they say are old *Samaritane* letters) have no relation to any other Characters knowne to the learned in all the Easterne tongues; and how then can these Antiquaries so readily consider them? And yet certainly there were coyned *Sbekels*, though they cannot warrantably be described.

There was also the third and fourth part of a *Sbekel*. *Gherab*, *Agorab*, and *Kesbitab* were all of one value, being the twentieth part of a *Sbekel*, and in our money three halfe pence. *Kesbitab* signifieth a Lambe, because it had a Lambe upon it.

A *Sbekel* of gold, called also sometimes *Zabab*, weighed equally with the common *Sbekel* of silver, a quarter of an ounce, and worth of our money seventeene shillings and sixpence, at the rate of three pound ten shillings an ounce: for the allay or intrinsic value of all old gold is equall to our Angel gold, or rather to our old Rose-nobles (if not better) which are of 23 carats and three graines fineness.

We reade also of *Adarcon*, *Exra* 8. 27. and of *Drakmon*, *Exra* 2. 69. and in other places. Both of them of equall value with the *Sbekel* of gold aforesaid; but question-lesse

A *Sbekel* of
Gold.
Iudg. 8. 26.

lesse they were forraine, as their very names doe intimate. For *Adarcon* seemes to bee a peece of *Darius*, whose Coynes were called (as *Plutarch* witnesseth in the life of *Artaxerxes*) *Darius*, because they bare his image o'th' one side (o'th' other an Archer) And *Drakman* might be an *Egyptian* Coyne.

Herod. in Malpom.

Now for the Summes of the Hebrewes. Their *Mina* of Gold contained two hundred Antique drammes that is 25 ounces, or, 50 shekels after the weight of the Sanctuary, or 100 gold shekels, and therefore was worth in sterlin mony .87. l. 10. s.

A *Mina* of Gold.

The *Mina* of silver was of 60 sacred shekels, or of two pound and halfe weight, and worth seven pound tenne shillings.

A *Mina* of Silver. *Ezek. 45. 12.*

A Talent of silver contained 3000 shekels, or 125. l. weight, which is in sterlin mony after the rate of 5. s. per ounce, or 3. l. sterl. for 1. l. Troy weight, 375. l.

A Talent of silver.

A Talent of gold after the rate of the Sanctuary, and as *Moses* reckoneth it, was as much as the silver in weight, and therefore after the rate of 3. l. 10. s. in the ounce Troy, was worth in our mony 5250. l. In this and other calculations of gold, I differ from *Brerewood* who estimateth old gold but at 3. l. an ounce, but the touchstone doth shew it better than so, and Goldsmiths will give 3. l. 10. s. for it.

Of Gold. *Exod. 38. 25.*

I am of opinion that after *Moses* his time, when Kings began to reigne over *Israell*, and so forward, they did estimate a talent of silver after the rate of the vulgar shekell, and so it was worth 187. l. 10. s. sterl. And it is likely also that a Talent of gold was not worth much more than the Talent of gold in *Greece* and otherwhere, which *Pollux* saith, was three peeces of gold, & so it was worth 2. l. 12. s. 6. d. sterl. And whosoever shall well consider (as *Brerewood* doth) that place in the, 1 *Chro. 22. 14.* will find that, unlesse wee come to these last rates, those summes of gold and silver which *David* left for the

building of the Temple, will exceed in all likelyhood his ability, and the worke it selfe, though all the wals should have beene made of Silver. And so much for Hebrew Coynes and summes.

- Greeke coynes. The Greeke follow. And because when a Greeke Author mentions a dramme absolutely, without naming any place or countrey with it, he meaneth the Attique, I will begin with it, and make it the foundation, and ground of all Greeke money.
- A Dramme. The Attique dramme had on it the figure of a burning Lampe (sacred to *Minerva*) with the word *δραχμή*. It was the eighth part of an ounce, and worth 7. ^{d.} ob. sterl.
- A Didramme *Didrachmum*, called also *Bos* (because it had the stampe of a bull upon it) was first coyned by *Thebens* in memory of the *Marathonian* bull which he killed. It is two drammes, and therefore 15. ^{d.} of our money.
- A Tridramme. *Tridrachmum* was a peece of three drammes, worth 1. s. 10. ^{d.} ob. sterl.
- A Stater. *Stater* or *Tetradrachmum*, foure drammes, had on it the head of *Minerva*, (whence it was also called *παρθένος* and *κόρη*) and on the reverse an Owle, whence grew the Proverbe, Owles to Athens.
- The coynes under a dramme, or rather the parts thereof, were.
- Obolus*. *Obolus* (because it carryed the forme of a spit or obelisque so called) was the sixth part of a dram, and of our mony, a penny farthing.
- Semibolus*. *Semibolus*, halfe an *obolus*, halfe penny farthing English.
- Diobolus*. *Diobolus* (or *Diobolum*, for so also the rest of these *obols* may terminate.) The forepart of it shewed *Iupiters* head, the reverse an Owle. It was worth two pence halfe penny.
- Triobolus*. *Triobolus*, with the face of *Iupiter* on both sides, worth three pence. It was halfe a dramme.

Tetrobolus

Tetrolus, Jupiters head was on th' one side, and two Owles on the other, worth 5. ^d sterl. *Tetrolus.*

These were the Attique Coynes in Silver.

The *Æginean* dramme was worth 10 Attique obols, and of our mony 12. ^d. ob. And the obols thereof were answerable. *Drachma Ægina.*

The *Corinthian Stater* was worth one and twenty pence wanting a farthing. *Stater Corinthius.*

The *Macedonian Stater* was worth hard upon two shillings nine pence halfe penny. *Stater Macedonius.*

The *Sardian* and *Persian Sigle* was worth tenne pence. *Siglus Sardiannus.*

The *Cistophorus*, an *Asian* coyne, so called because it represented a man bearing a pannier, was worth neere upon five pence.

Dauace, *Charens* fare, about one penny.

Æreolum was an Attique brasse Coyne of an ounce weight worth two graines of Silver, and therefore of Physitians called *Chalcum*. It was the sixt part of an *obolus*, and worth lesse than a farthing. It was also called *obolus aratus*. *Æreolum.*

Dichalcum, therefore was better than a farthing.

Minutum or *λεπτόν*, the seventh part of *Æreolum*. *λεπτόν.*

The Golden Attique *Stater* weighed two drammes, and therefore worth as much as the Golden Shekel. 17. s. 6. d. *A Stater of Gold.*

Semistater aureus weighed one dramme, and was worth 8. s. 9. d.

The *Tetrasterium* was rather a weight or sum than a coyne (as *Brerewood* supposeth.) It was an ounce of gold and therefore worth. 3. l. 10. s.

The *Macedonian Stater* weighed somewhat more than the Attique, and therefore worth hard upon 20. s.

The *Daric* and *Cizycen Staters* were equall each of them with the Attique, or very little better.

The Greeke summes were a *Mina* and a *Talent*. *Greeke summs.*

Mina contains 100 drammes of the same country, *A Mina.*
of

of which the *Mina* is, and is the sixtieth part of its Talent: so that the Attique *Mina* was worth, 3. l. 2. s. 6. d.

A Talent.

A *Talent* contained 60 *Minas* of its owne country, or 6000 drammes.

There were two Attique Talents, the greater and lesser.

The lesser was of 6000 drams, and therefore worth .187. l. 10. s.

In all Authors if a Talent be put absolutely and without any other circumstance, this lesser Attique is meant.

The great Attique Talent as also the *Ægyptian* contained 8000 Attique drammes, and was worth 250. pound sterlin.

The Syrian Talent, 1500 Attique drammes, 46. l. 17. s. 6. d.

The Euboique Talent, 4000 Attique drammes, 125. l. 0. s. 0. d.

The Rhodian Talent, 4500 Attique drammes, 140. l. 12. s. 6. d.

The Babylonian Talent, 7000 Attiquedrammes, 218. l. 15. s. 0. d. } sterl.

The *Æginæan* Talent, 10000 Attique drammes, 312. l. 10. s. 0. d.

The Alexandrian Talent, 12000 Attique drams, 375. l. 0. s. 0. d. which was also the value of the *Mofaique* Talent.

There were also in some countreys very small summes which they called Talents, but improperly: for

The Sicilian Talent of old was worth about 3. s. 9. d. and The Neapolitan as much. Item, the later Sicilian and Syracusan Talent was worth, 1. s. 10. d. ob. And the *Talentum Rbeginum*, 3. d. ob. q. as *Pollux* and *Suidas* say.

Lastly, they tell us also that there was a Talent, called, not plainly a Talent (for then the Silver one was meant) but a Talent of Gold, which (as I said before) contained three

three Staters of gold, 2. l. 12. s. 6. d. sterl. So that wee must distinguish betweene a Silver Talent in Gold, and a Talent of Gold, as we may plainly see in *Plautus* in *Truculento*. *Hem tibi talentum argenti; Phlippicum est, tene tibi*. Heere hee meaneth a silver Attique talent of the lesser sort in *Phlippian* gold Staters.

I come lastly to the Romane Coynes, and begin with *Romane*
Brasse ones. *Coynes.*

As, quasias, had first the stampe of a Sheepe on the one side, and an Oxe on th'other, whence it was called *As*.
pecunia. *Pliny* saith, that in the first *Punic* warre it was reduced to the weight of two ounces (having beene before of a pound weight), and such a one I have in my owne possession. Afterwards it was brought to an ounce, and last of all to halfe an ounce, where it rested, till the Emperours came in, who shrunke them to a quarter of an ounce. It was worth a halfe penny farthing. And it is discerned by this figure 1. With the head or prow of a Ship on the traverse; and *Janus bifrons* on the forepart; for so they were stamped in later times, the former stampe of cattle being growne out of date. There was also a peece of silver of the same value with *Affis*, and called *libella*.

Semissis or *Sembella*, *quasi semi-affis*, and *semi-libella*, *Sembella*.
was distinguished by the letter *S*. with *Romulus* his head on the forepart, and the forepart of a Gally on the other side with the word *Roma* underneath. *Varro* sayes there were some *sembella* of later times Coyned of silver. It was better than a farthing of our money.

Triens, the third part of an *affis*, a farthing worth. *Triens*.

Quadrans, the fourth part of *affis*, lesse than a farthing, *Quadrans*.
of old called *trinuicius* and *Teruicius* because it comprehended three ounces. And because it had the figure of a Lighter or Boats head upon it; which in Latine is called *rates*, it was called *Ratitus*.

Sextans, the sixth part of *affis*, halfe a farthing. *Sextans*.

Vucia

- Vncia.* *Vncia* the 12th part of *assis*, and *Semuncia* halfe so much.
- Sextula.* *Sextula* the sixth part of an ounce.
All these forenamed peeces were lesse than *assis*. Above it, were
- Dupondius.* *Dupondius*, so called because *assis* was *unum pondo* and *dupondius* was two, and marked therefore with II.
- Silver Coynes. *Varro* telleth us of *Decussis*, *Vicesis*, *Tricesis* and *Centussis*. It may bee some of these brasse peeces aforefaid had their equals in silver of the same name. But those that were properly silver, were these following.
- Denarius.* *Denarius*, so called, because it was worth tenne *asses*, and in the twelve first Emperours time it weighed exactly an Attique dramme, and was worth of our money seven pence halfe penny. The *Consular* peeces have usually *Romes* head on the one side with the word *Roma*, and the number X, being the marke of a *Denarius*: and on the reverse *biga* or *quadriga*, whence also it was called *Bigatus* and *quadrigatus*, and underneath was the name of the Confull in whose time it was Coyned. These consulars were somewhat heavier than the forefaid Imperials; but the later Imperials doe wondrously degenerate from both, in weight and fineness of allay, and in workmanship also. The Imperials shewed on the forepart the Emperours Head with his Inscription, and on the reverse some Altar, Triumphall Arch-temple, or some other memoriall as best pleased him.
- Quinarius.* *Quinarius*, a halfe *denarius*, three pence three farthings, was also called *Victoriatu*, because it had usually the figure of victory on it. Its marke was V.
- Sestertius.* *Sestertius*, so called because it was worth halfe a *quinarius*, or *duos asses cum dimidio, quasi sesquiertius*, the fourth part of a *denarius*, two pence wanting halfe a farthing, and was marked thus HS. By this coyne the Romans used mostly to make up and reckon their accounts,

Of Antiquities.

counts, and therefore it is expressed in many places of good Authors by the word *Nammus* absolutely. It had anciently the figures of *Castor* and *Pollux* on it. But *Pliny* teacheth us that the *Sestertius* was also of brasse, and that of the best, which they called *Marcius*, and our vulgar Antiquaries suppose to be *Corinthian*, and weighed about an ounce. Lib. 34. cap. 4.

Obolus (saith *Celsus*) was equall to the Atticke *obol*, being the sixt part of a *denarius*, and therefore a penny farthing English. Gold.

The *Aureus* varied as the *denarius* did. For the first Imperials weigh about two drammes, double the weight of a *denarius*, and worth 17. s. 6. d. of our money. The Consulars are two or three shillings better. The later peeces which began in *Alexander Severus* his time were reduced to halfe an *aureus*, and then to a third, and therefore called *Semissis aurei*, and *Tremissis aurei* or *Triens*: the *Semissis* weighing a dram worth eight shillings nine pence, the *Tremissis* five shillings ten pence. Whereupon the old Imperials, and Consulars were called *Solidi*. There was also a Scruple of gold worth about two shillings three pence. Aureus.
Semissis.
Tremissis.
Scrupulum.

After the Empire was translated to Constantinople, other coynes with other names were minted, as;

Miliarisium, weighing two drammes, and worth 1. s. 3. d. Miliarisium.

Ceration or *Siliqua*, of the weight of a dramme, worth 7. ob. Ceratium.

Follis a brasse coyne, so called because it was thinne like a leafe, worth neere upon a halfe penny. Follis.

The Romane summes were. Romane summs.

Sestertium, It comprehended one thousand *sesterties*, that is seven pound fixteene shillings three pence. And heere I will give a note, concerning the Romane fashion of accounting by *sesterties*. For *decem sestertij* are tenne *sesterties*, *decem sestertium* are ten thousand *sesterties*, *decies sestertium* are 100000 *sesterties*. Sestertium.

Libra

- Libra seu Pondo.* *Libra* or *Pondo*, contained 12 ounces of silver, that is 96 *denarij* of the first Emperours, and was worth of sterlin money three pounds.
- Talentum.* *Talentum*, 24 *sestertia*, that is 24000 *sestertij*, or 6000 of the foresaid *denarij*: the same with the Attique, and therefore worth 187. l. 10. s. For the Romanes borrowed their Talents, *Mina's*, and drammes of the Grecians, and these their pound and ounce of the Romanes, as *Galen* confesseth.
- Sportula.* *Sportula* was a small summe of money containing 100 *quadrantes*, or 10 *sestertij*; which great men gave to each of their followers and servants in lieu of a plentiful supper upon some occasion or other. It was worth of our money nineteene pence wanting a farthing, just a cardecu, or French quarter-crowne.
- Thus much of the species or kinds of Hebrew, Greeke, and Latine Coynes, and their summes. I will now give you a few examples of the benefit and use of them.
- Gen. 23. 15. *Abraham* bought the Field, Cave, and Trees of *Machpelah* for 400 Shekels, that is for 50 l. sterl.
- Exod. 37. 23. 24. *Moses* made the golden Candlesticke with his seven Lamps, Snuffers, and Snuffe-dishes of a Talent of pure Gold, that is five thousand two hundred fiftie pounds sterlin.
- 2 Sam. 14. 26. *Absoloms* haire which he yeerely polled, weighed 200 Shekels after the Kings weight; that is, foure pounds two ounces Troy-weight.
- Math. 26. 15. For thirtie peeces of silver *Judas* betrayed his Master, the Saviour of the world; that is, for three pounds fiftene shillings of our money. For I said before that by a peece of silver the Iewes meane a Shekel, and therefore *Eusebius* rendersthis place of *Matthew*, very well, *τριάκοντα στατήρας*, instead of *τριάκοντα ἀργύρια*.
- Plut. in Pom.* The Revenue of the Romanes was by *Mitbridates* his overthrow increased 8500 *myriades*. Observe that the Greekes when they number without naming the species of

of money, they meane drammes; for they reckon by drammes as the Romanes by sesterties. So then 8500 myriads of drammes (a myriad is 10000) are 2656248. l. of English money: Whereas their Revenue before that time was but 5000 myriades, that is, 1562499 l. sterl. So that now their intire revenue was yeerely, 4218747. l. ster.

The pearle which *Cleopatra* dissolved in vineger, and drank off at a draught was estimated *centies Sestertium*, in figures to be expressed thus, 10000000 Sesterties, that is 78125. l. sterlin. *Plin. l. 9 c. 24.*

Thus may you reduce all other summes in any old Author to what species or kind of money you please.

And by this time you may perceive that without this money-learning, you must be forced to balke the most materiall passages of ancient History. For what is there in the affaires and occurrences of this world, that can bee thought more materiall or worthier our pause and consideration, than money, the price of all things, and the chiefe commander in warres or peace?

Finally there is also much learned pleasure and delight in the contemplation of the severall figures stamped on each side of these Antique Coynes. I will let passe the content a man has to see, and handle the very same individuall things which were in use so many ages agoe: for bookes and histories and the like are but copies of Antiquity bee they never so truly descended unto us: but coynes are the very Antiquities themselves. But would you see a patterne of the *Rogus* or funerall pile burnt at the canonization of the Romane Emperors? would you see how the *Augurs* Hat, and *Litmus* were made? Would you see the true and undoubted modells of their Temples, Alters, Deities, Columnes, Gates, Arches, Aqueducts, Bridges, Sacrifices, Vessels, *Sella Curules*, Ensignes and Standards, Navall and murall Crownes, Amphitheaters, Circi, Bathes, Chariots, Trophies, Ancilia, and a thousand

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and things more; Repare to the old coynes, and you shall find them, and all things else that ever they did, made, or used, there shall you see them excellently and lively represented. Besides, it is no small satisfaction to an ingenious eye to contemplate the faces and heads, and in them the Characters of all these famous Emperours, Captaines and illustrious men whose actions will bee ever admired, both for themselves, and the learning of the pennes that writ them.

CHAP. XIII.

*Of Drawing, Limning, and Painting: with
the lives of the famous Italian
Painters.*

Since *Aristotle* numbred *Graphick*, generally taken, for whatsoever is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) amongst those his *παιδείματα*, or generous Practices of youth in a well governed Common-wealth: I am bound also to give it you in charge for your exercise at leasure, it being a quality most commendable, and so many wayes usefull to a Gentleman. For should you (if necessity required) be employed for your Countries service in following the warre, you can describe no plot, manner of fortification, forme of *Battalia*, situation of Towne, Castle, Fort, Haven, Iland, course of River, passage thorow Wood, Marish; over Rocke, Mountaine, &c. (which a discreet Generall doth not alwayes commit to the eye of another) without the helpe of the same. In all Mathematicall Demonstrations, nothing is more required in our travaile in forraine Regions. It bringeth home with vs from the farthest part of the world in our bosomes, whatsoever is rare and worthy the observance, as the generall Mapped of the Country, the Rivers, Harbours,

The manifold
use of painting
or Limning.

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Harbours, Havens, Promontories, &c. within the Landſcap, of faire Hills, fruitfull Valleyes: the formes and colours of all Fruits, ſeverall beauties of their Flowers; of medicinable Simples never before ſeene or heard of: the orient Colours, and lively Pictures of their Birds, the ſhape of their Beaſts, Fiſhes, Wormes, Flyes, &c. It preſents our eyes with the Complexion, Manner, and their Attire. It ſhewes us the Rites of their Religion, their Houſes, their Weapons, and manner of Warre. Beſide, it preſerveth the memory of a deareſt Friend, or faireſt Miſtreſſe. And ſince it is onely the imitation of the ſurface of Nature, by it as in a booke of golden and rare-limmed Letters, the chiefe end of it, wee reade a continuall Lecture of the Wiſedome of the Almighty Creator, by beholding even in the feather of the *Peacocke* a * *Miracle*, as *Ariſtole* ſaith.

Iob. 39. 13.
* τὴ θαυμα-
στέτη.

And that you ſhould not eſteeme baſely of the praſiſe thereof, let me tell you, that in ancient times, *Painting* was admitted into the firſt place among the liberall Arts, and throughout all *Greece* taught onely to the children of Noble men in the Schooles, and altogether forbidden to be taught to ſervants or ſlaves.

In no leſſe honour and eſteeme was it held among the Romanes, as we finde in *Pliny* and many others who every where advance the Profeſſors; and the dignitie of the praſiſe thereof nothing baſe or ſervile, ſince one of the moſt Noble Families in *Rome*, the *Fabij* thought themſelves much honoured by the addition of that Sir-name *Pictor*. For the firſt of that name, although he was moſt honourably deſcended, honoured with many Titles, Conſulſhips and Triumphes, excellently learned in the lawes, and beſide accounted in the number of the Orators of his time; yet he thought his ſkill in painting added to theſe Honours, and his memory would heare the better of poſteritie, for that he was endued with ſo excel-
lent

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lent a qualitie: for after with his owne hand he had painted the Temple of *Salus* round about within, and finished his worke, he wrote in faire letters in an eminent place, *Quintus Fabius pinxi.*

Neither was it the exercise of Nobility among the ancients onely, but of late dayes and in our times we see it practised by the greatest Princes of *Europe*, without præjudice to their Honours. *Francis* the first, King of *France*, was very excellent with his pencill; and the vertuous *Margaret* Queene of *Navarre*, beside her excellent veine in Poesie, could draw and limne excellently: the like is reported of *Emanuel* Duke of *Savoy*.

Lomazius.

Nor can I overpasse the ingenuity and excellency of many Nobles and Gentlemen of our owne nation herein, of whom I know many: but none in my opinion, who deserveth more respect and admiration for his skill and practice herein than Master *Nathaniel Bacon* of *Broome* in *Suffolke* (younger sonne to the most Honourable and bountifull minded Sir *Nicholas Bacon*, Knight, and eldest Barronet,) not inferiour in my judgement to our skilfullest Masters. But certainly I know not what favourable aspect of Heaven that right noble and ancient family hath which produceth like delicate fruits from one Stem so many excellent in severall qualities, that no one name or family in *England* can say the like.

Painting is a quality I love (I confesse) and admire in others, because ever naturally from a child, I have beene addicted to the practice hereof: yet when I was young I have beene cruelly beaten by ill and ignorant Schoolemasters, when I have beene taking, in white and blacke, the countenance of some one or other (which I could doe at thirteene and foureteene yeeres of age: beside the Mape of any Towne according to Geometrical proportion, as I did of *Cambridge* when I was of *Trinity Colledge*, and a Junior Sophister,) yet could they never beate it out of me. I remember one Master I had (and yet living
not



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not farre from S. *Albanes*) tooke me one time drawing out with my penne that peare-tree and boyes throwing at it, at the end of the Latine Grammar: which hee perceiving in a rage strooke me with the great end of the rodde, and rent my paper, swearing it was the onely way to teach me to robbe Orchards; beside, that I was placed with him to be made a Scholler and not a Painter, which I was very likely to doe; when I well remember he construed unto me the beginning of the first *Ode* in *Horace*, *Edise*, set ye forth, *Marcenas*, the sports, *atavis Regibus*, of our ancient Kings: but leaving my ingenious Master, to our purpose.

For your first beginning and entrance in draught, make your hand as ready as you can (without the helpe of your compasses) in those generall figures of the Circle, ovall, square, triangle, cylinder, &c. for these are the foundation of all other proportions. As for example, your ovall directs you in giving a just proportion to the face. Your Square or Cube for all manner of ground plots, formes of fortification; wherein you have no use of the Circle at all. Your Circle againe directs you in all orbicular formes whatsoever, and so forth of the rest.

Having made your hand fit and ready in generall proportion, learne to give all bodies their true shaddowes according to their eminence and concavity, and to heighthen or deepen, as your body appeareth neerer or farther from the light; which is a matter of great judgement, and indeed the soule (as I may say) of a picture.

Then learne all manner of Drapery, that is, to give garments, and all manner of stufes, cloth, silke, and linnen their naturall and proper folds; which at the first will seeme strange and difficult unto you, but by imitating the choicest prints and peeces of the most judicious Masters, with your owne observance you will very easily attaine the skill. But since I have already published a booke of *Drawing* and *Limning*, wherein I have discovered

what-

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whatsoever I have thought necessary to perfection herein : I will referre you for farther instruction to it, and onely here give you the principall Authors for your Imitation.

Albert Durer.

Since, as I said, proportion is the principall and chiefe thing you are first to learne, I commend unto you that Prince of Painters and Graund-master *Albert Durer*, who beside that his peeces for proportion and drapery are the best that are, hee hath written a very learned booke of Symmetry and proportions, which hath beene since translated out of high Dutch into Latine. And though his peeces have beene long since worne out of presse, yet you may happen upon them among our skilfull painters; which if you can get reasonably, keepe them as jewels, since I beleeve you shall never see their like: they seeme old, and commonly are marked with a great D in an A.

Hub. Goltzius.

For a bold touch, variety of posture, curious and true shaddow, imitate *Goltzius*, his prints are commonly to be had in Popes-head-alley. Himselfe was living at my last being in the Low Countries at *Harlem*: but by reason of the losse of one of his eyes, he hath given over etching¹ in copper, and altogether exerciseth his pencill in oyle.

Michael Angelo.

The peeces of *Michael Angelo* are rare and very hard to be come by. Himselfe lived in *Rome*, and was while hee lived esteemed the best Painter in *Europe*, as verily it seemeth by that his famous peece of *the last judgement*, in the Popes Chappell, being accounted one of the best in the world.

Hans Holben.

^a He painted the Chappell at white-Hall, and S. James. Joseph of Arimathea, LAZARUS rising from the dead, &c. were his.

Hans Holben was likewise an excellent Master, he lived in the time of King *Henry* the eight, and was emploied by him against the comming of the Emperour *Charles* the 5. into *England*^a. I have seene many peeces of his in oyle, and one of his owne draught with a penne, a most curious chimney-peece K. *Henry* had bespoke for his new built pallace at *Bridewell*.

Of

¹ etching] a Hinge 1624, 1661.

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Of latter times and in our age the workes of *Shadan*, Jan. Shaden,
Wierix, and my honest loving friend *Crispin de Pas* of Wierix.
Vtrecht are of most price, these cut to the life, a thing Crispin de Passe.
practised but of late yeares: their pieces will best instruct
you in the countenance, for the naturall shadowes there-
of, the cast and forme of the eye, the touch of the mouth,
the true fall, turning and curling of the haire, for ruffles,
Armor, &c.

When you are somewhat ready in your draught (for
which you must provide pens made of Ravens quils, blacke
lead, dry pencils made of what colour you please by
grinding it with strong wort, and then rowling it up
pencill-wise, and so let it dry) get my booke, entituled
the *Gentlemans Exercise*, which will teach you the use and
ordering of all manner of colours for Limning, as how to
make any one colour what you please by the composition
of many, as a Scarlet, Carnation, Flame-colour, all man-
ner of Greenses for Leaves or Banckes, Purples for the
breake of the morning, the Violet, the Hyacinth, &c. all
manner of changeable colours in garments of Silke,
brownes and blackes for haire colours, the colours of
barkes of Trees, the Sea, Fountaines, Rockes, Flesh-
colours or Carnations for the face and complexion with
the manner of preparing your card, in brieve whatsoever
is needful to be known of a practitioner. Now having
your colours in their shels finely ground and washed, and
variety of pencils great and small, begin first to wash over
some plaine printes, then after to imitate to the life (ac-
cording unto my directions in that booke:) wherein by
degrees you will take incredible delight, & furnish your
concepts & devices of *Emblems*, *Anagrams*, and the like
with bodies at your pleasure, without being beholden to
some deare and nice professed Artift.

Painting in Oyle is done I confesse with greater judge- Of painting
in Oyle.
ment, and is generally of more esteeme then working in
water colours; but then it is more Mechanique and will

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robbe you of over much time from your more excellent studies, it being sometime a fortnight or a moneth ere you can finish an ordinary peece. I have knowne *Michael Iansff of Delf in Holland*, the most excellent Painter of all the Low-Countries, to have beene (at times), a whole halfe yeere about a picture, yet in the end to have blurred it out (as it is his manner) for some small disresemblance, either in the eye or mouth; so curious is the workmanship to doe it well: beside, oyle nor oyle-colours, if they drop upon apparell, wil not out; when water-colours will with the least washing. But lest you should thinke mee ignorant or envious, I will not conceale from you the manner of working herein, and though it may be you shall not practife it, it may profit others.

Of preparing
your table for
an oyle picture.

First, for your table whereupon to draw your picture, plane it very even, and with Size (made of glue sodden long in faire water, till the glue be quite dissolved) mingled and heat with Spanissh white finely ground, white it over; then let it dry, then white it over againe, and so the third time, then being dry, scrape it very even with a sharpe knife till it be smooth, then prime it with red lead or some other colour, which being dry, draw your picture out upon it with a peece of chalke, pencill of coale; lastly, with blacke lead; so lay on your colours.

* The fitter for
our yellow
Ruffes.

Grind all your colours in Linsede oyle, save when you grinde your white for ruffes and linnen; then use the oyle of Walnuts, for * Linsede oyle will turne yellowish.

Having all your colours ready ground, with your pallet on the thumbe of your left hand, and pencils for every colour, in the same lay your colours upon your pallet thus: first, your white Lead, then Lake, Ivorie blacke, Sea-coale blacke (as you see the complexion), Lampe blacke, umber for the haire, red Lead, yellow Oaker, Verdigreace; then your Blewes, Masticot and Pinke, the rest at your pleasure, mixing them on the other side of the pallet at your pleasure.

To

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To begin a Picture, first draw the Eye, the white thereof make of white Lead with a little Charcoale black; having finished it, leave from the other Eye the distance of an Eye, then draw the proportion of the Nose, the compasse of the Face, after that make the Mouth, the Eare, the Haire, &c.

After you have made the white of the Eyes, and proportion of the Nose, &c. lay your Carnation or Flesh colour over the Face, casting in here and there some shadowes which worke in with the flesh colour by degrees. Your flesh-colour is commonly compounded of white lead, lake, and vermilion, but you may heighthen or deepen it at your pleasure.

Then shadow the face all over as you see cause, and finish the Nose, compassing the tip of it with some darke or light reddish shadow.

The shadowes for your face are compounded commonly of Ivory blacke, white Lead, Vermilion, Lake, Sea-coale blacke, &c.

Then shadow your cheekes and lips (with the mouth-stroke, which make of Lake only) with Vermilion and Lake as you list mixed together.

Now make the Circles of the Eyes. For the gray Eye, take Charcoale blacke and white Lead heighthened or deepened at your pleasure.

For the blacke Circle of the Eye, take Vmber, Seacole-blacke, and a little white, and mixe them as you thinke it fit.

For the round Ball in the Eye take Lampe-blacke and Verdigrace, for Lampe-blacke will hardly dry without it.

For the hands and the shadowes betweene the fingers use the same flesh-colours and shadowes as in the Face, for the heighthening or deepening.

If you would make a flesh-colour of a swarthy complexion, mingle white Lead, Lake, and yellow Oker together

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together, and in the shaddowes, put in some Vmber and Sea-coale blacke.

For *blacke baire*, take Lampe-blacke onely, and when you will have it brighter, mixe it with a little Vmber, white, and red Lead.

For *flaxen baire*, take Vmber, and white Lead; the browner you will have it, put in the more Vmber, the whiter more white; but if darker, yet adde to a little Seacoale-blacke.

For *yellow baire*, take Masticote, Vmber, yellow Oker, and a little red Lead; if you will have it redder, put in the more red Lead and Vmber.

For a *white baire*, take halfe Ivory blacke, and halfe of Vmber, and with your knife temper them well upon your pallet with white Lead, with more white or Vmber, or Ivory, raising or deepening it at your pleasure.

For the teeth, take white Lead, and shaddow it with Char-coale blacke.

For Ruffes, Lawnes, Linnen.

For Linnen take white Lead mingled with Char-coale blacke, so making it whiter or darker at your pleasure; for your fine Lawnes, put a little oyle smalt in amongst it, and with a fine little bagge of Taffata stuffed with wooll or the like, take up the colour and presse it hard downe where you would have it.

For Velvets of all colours.

For *blacke-velvet*, take Lampe-blacke and Verdigreace for your first ground; but when it is dry, lay it over with Ivory blacke and Verdigreace, (to helpe it to dry) and for the shaddow use white Lead, with a little Lampe-blacke.

For *Greene Velvet*, take Lampe-blacke, and white Lead, and worke it over like a Ruffet Velvet; then being dry,
draw

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draw it onely over with Verdigreace, and a little Pinke, and it will be a perfect Greene Velvet.

For a *Sea-water Greene Velvet*, lay on the foresaid mingled Russet Verdigreace onely; if you will have it more grassie, put to more Pinke.

For a Yellowish Greene, put a little Masticot among your Verdigreace at your pleasure: but note this, all your shadding must be in the Russet, and these Greenes onely drawne lightly over.

For *Red Velvet*, take Vermillion, and shaddow it with *Browne of Spaine*; and where you will have it darkest, take Sea-coale blacke mingled with *Spanish Browne*, and shaddow where you will, letting it dry; then glaze it over with Lake, and it will be a perfect Red Velvet.

For a *Crimson or Carnation Velvet*, put the more or lesse white Lead to the Vermilion, as you shall see cause.

For *Blew Velvet*, take Oyle Smalt, and temper it with white Lead; the brighter you will have it, put in the more white; the sadder, the more Smalt.

For *Yellow Velvet*, take Masticot and yellow Oker, and deepen it for the shaddow with Vmber.

For *Tanny Velvet*, take Browne of Spaine, white Lead, and Lampe blacke, mixed with a little Verdigreace to shaddow it, where you see occasion; and when it is dry, glaze it over with a little Lake, and red Velvet added unto it.

For *Purple Velvet*, take Oyle Smalt, and temper it with Lake, halfe Lake, halfe Smalt; then take white Lead and order it as bright or as sad as you list.

For *Asb-coloured Velvet*; take Char-coale blacke, and white Lead, and make a perfect Russet of the same, deepening it with the black, or heighthening it with your white at your pleasure.

For *Haire-coloured Velvet*, grinde Vmber by it selfe with Oyle, and lay it on your picture, and heighthen with white Lead and the same Vmber.

For

*Of Drawing, Limning,**For Sattens in Oyle Colours.*

For *Blacke Satten*, grinde Lampe blacke with Oyle, then mixe it with some white Lead; where you will have it shine most, mingle some Lake with your white Lead.

For *White Satten*, take white Lead ground with Oyle, then grinde Ivory blacke by it selfe, and where you will have it fad, adde more of the blacke.

For *Greene Satten*, take Verdigreace and grinde it by it selfe, then mixe some white Lead with it; and where you will have it bright, adde some Pinke: if more inclining to a Poppingjay, adde more Pinke to your white Lead: and to deepen it more, adde more Verdigreace.

For *Yellow Satten*, grinde Masticot by it selfe, yellow Oker by it selfe, and Vmber by it selfe; where you will have it lightest, let the Masticot serve; where a light shadow, Let the Oker serve; where the darkest or faddest, Vmber onely.

For *Blew Satten*, take Oyle, Smalt, and white Lead, ground by themselves; white Lead for the heighthening and Smalt for your deepening, or darkest shaddow.

For *Purple Satten*, mixe Oyle, Smalt, with Lake, and white Lead: heighthening with white Lead.

For *Orange Tauny Satten*, take red Lead and Lake; where you will have it brightest take red Lead by it selfe, and where made fad, Lake.

For *Red Satten*, grinde Browne of Spaine by it selfe, mingling Vermilion with the same; where you would have it light, put in a little white Lead.

For *Haire coloured Satten*, take Vmber and white Lead; heighthen with your white Lead, and for the darke shaddow of the cuts, adde to your Vmber a little Sea-coale blacke.

For Taffata's.

Make your Taffata's all one as you doe your Sattens, but you must observe the shadding of Taffata's; for they

they fall more fine with the folds, and are thicker by much.

For changeable Taffata's, take sundry colours, what you please, and lay them upon your garment or picture one by another; first casting out the folds, then with your Pencill driving and working them finely one into another.

For Cloth.

Cloth likewise is as your Sattens, but that you must not give so shining and sudden a gloss unto it.

For Leather.

As Buffe, take yellow Oker, and some white Lead mixed with it: and where you will have it darker by degrees, mixe Vmber with it, and when you have wrought it over, take a broad Pencill and frieze it over with Vmber and a little Sea-coale blacke.

For yellow Leather, take Masticot and yellow Oker, shadow it with Vmber at your pleasure.

For blacke Leather for shoes, Lampe blacke, shadowed with white Lead.

For white Leather, white Lead, shadowed with Ivory blacke.

To expresse Gold and Silver.

To expresse Gold upon Armour, or the hilt of a Sword or Rapier, take Vmber, Red Lead, and Masticot; lay your ground onely Red Lead, if you please mixed with a little Pinke, and where you will have the shadow darke, use Vmber; where the light, Masticot.

For Silver, take Charcoale, blacke and white Lead; where you will have it darke, use more Charcoale, and for the light, give it a bold and sudden stroke with your white. And thus you make your Pearle. Note, that you must

must grinde your Sea-coale and Char-coale (of a Sallow if you can get it) in faire water first, and when it is dry, grinde it in Oyle.

For Skie and Landscaps.

For a Sky or Landscaps, that seeme a great way off, take Oyle Smalt, or Bice if you will, and with Linseed Oyle onely temper it on your pallet (for in grinding Smalt, or Bice, they utterly lose their colour) with white Lead, and where it looketh red as the morning, use Lake, &c.

Of Wood colours, Barkes of Trees, &c.

Your Wood colours are compounded either of Vmber and white, Char-coale and white, Sea-coale and white, Vmber blacke and white, or with some Greene added. Sometime adde a little Lake or Vermilion.

Of sundry Greenes in Oyle.

For a deepe and sad Greene, as in the in-most leaves of trees, mingle Indico and Pinke.

For a light Greene, Pinke and Masticot: for a middle and Grasse Greene, Verdigreace and Pinke.

Remember ever to lay on your Yellowes, Blewes, Reds, and Greenes, upon a white ground, which giveth them their life.

To make cleane your Pencils, rub Soape hard into them, and lay them by a while, after wash them in warme water.

To make cleane your grinding Stone and Mullar, rub it over with crums of bread.

To keepe your Colours from drying in the heate of Summer, set them in the bottome of a Bason of water.

If you would get farther experience, acquaint your selfe

selfe with some of our excellent Masters about *London*, where there are many, passing judicious and skillfull.

The onely and most esteemed Peece in the world for Judgement and Art, is the battaile (commonly called, the Battaile of Doomes day) fought in the night betweene *Selym* the first Emperour of the *Turkes*, and *Ishmael Sophi* King of *Persia*. It is a night peece done by *Bellino*, the famous *Venetian* Painter, by the commandement of *Selym* after his victory, and sent as a present to the Duke and State of *Venice*, where it yet hangeth in their Councell Chamber.

There is likewise a very rare and admirable peece in *Audwarpe*, done by a Blackesmith upon this occasion. This Smith falling in love with a Painters Daughter, (who vowed never to marry any, but of her fathers profession) gave over the Trade of a Smith, and fell to painting some foure or five yeares: in which time, the hope of gaining a faire mald guiding his hand, hee became so cunning, that he not onely obtained his Wench, but a masse of wealth by his Pencill; there being offered for his one peece alone, seven thousand Crownes. It hangeth in one of the great Churches there *S. Georges* or our *Ladies*, I remember not well which. But thus much of Drawing and Painting in generall.

Now it shall not be amisse, for the advancement of this excellent skill, which none can love or admire more than my selfe (that I may omit the lives of the ancient *Græcian* and *Romane* Painters) to come neere our times, and acquaint you with the best Masters *Italy* alone hath afforded.

Ioannes Cimabus.

Italy being over-runne, and miserably wasted with warres, what time all good learning and Arts lay neglected about the yeare 1240, Painting and Painters were

were there so rare, that they were faine to send into *Greece* for men skillfull herein. Of whom the *Italians* learned the rudiments and principles of this Art, in a manner quite lost amongst them. So that while certaine *Græcian* Painters, sent for by some of the Nobility of *Florence*, were painting a Church in *Florence*, one *Ioannes Cimabue* a young man, and naturally affecting this Art, grew so farre into familiar acquaintance with them, that he learned the manner of their draught, and mingling colours, that in a short time he excelled the best Masters among them; and was the first that I can find among the *Italians*, that brought Painting into credit, and got a name by his skill herein. For some of his peeces for the rarity were carried out of his house into the new Church in *Florence*, with Musicall Instruments of all sorts, and solemne procession: other being vttered at great rates over all *France* and *Italy*; Infomuch, as *Charles* the *French* King moved with his fame, came to *Florence* to see his Worke. He dyed in the yeare 1300. leaving behind him his Scholler *Giotto*, who by the opinion of *Dantes* in his *Purgatory* farre surpassed him; He was so humorous, saith the Interpreter of *Dantes*, that if himselfe or any other espyed any fault in his worke, he would (like *Michael Iansff.* now living at *Delfe* in *Holland*) deface and breake it in peeces, though he had bestowed a twelvemonths paines thereon.

Andrea Taffi.

About this time also, the *Græcians* brought the Art of working in *Musive*, or *Mosaique* to *Venice*, where in *S. Markes* Church they wrought it; with whom *Taffi* falling acquainted, he drew one of the best Masters among them, named *Apollonius*, to *Florence*, who taught him to make *Mosaique* Glasses, and to temper the size for them: so they wrought together; but the rudeness of that age was

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was such, that neither they nor their workes were in that esteeme as they deserved.

Gaddo Gaddi.

About this time also lived *Gaddo Gaddi*, a very rare Master, a *Florentine* borne (for the fine and subtile aire of *Florence*, hath produced men of more sharpe and excellent spirits, than any other place of *Italy*) who excelled in *Mosaicque*, and wrought it with better judgement than any before him; infomuch as he was sent for to *Rome*, *Anno* 1308. the year after the great fire, and burning of the Church of *S. Iohn Laterane*, and the Pallace of Pope *Clement* the fifth: whence well rewarded, he returned backe into *Tuscane*, where he dyed, *Anno*. 1312.

Margaritone.

Margaritone was borne in *Arezzo*, a very skilfull Master: he was the first that devised laying Gold or gilding upon Bole Armoniacke to be burnished, as wee see it in knops now adayes upon the Valences and Canopies of beds: and to make a Glew for Picture Tables, that should never decay.

Giotto.

Giotto was not onely a rare Painter, but also an excellent Architect, for all manner of curious conceipt in building: and to say truth, was the first who of latter times in *Italy* brought Picture into admiration, and her true height. He was borne at *Vespiquano*, a village foureteene *Italian* miles from *Florence*: his Father was an husbandman, and *Giotto* being a Boy of some twelve yeares of age, was set by him to keepe sheepe: but Nature having ordained him for another end, the Boy while hee
was

was tending his sheepe, would be practising with a sticke upon the sand, or dusty high-way, or upon voyde places upon walles with a Coale, to draw whatsoever sorted with his fancy. It fortuned on a time, while he was drawing the picture of one of his sheepe, *Cimabus* to passe by, who admiring such Art in the Boyes draught, (who had never any other direction save out of his naturall inclination) demanded of him if he would dwell with him: who answered, Yea, if his father were so contented. The father agreed, and placed him with *Cimabus*, who in short time so excelled, that he farre surpassed the rusticke Greeke manner of working, bringing forth a better Moderne Art, and the true working by the life, which had not beene knowne in two hundred yeares before. He was very inward and familiar with *Dantes* the Poet, whose picture he drew: he was of all others famous for his skill and concept in expressing affections, and all manner of gesture, so that he might truly be called Natures Scholler. His workmanship is especially seene at *Acesi*, a City of *Vmbria*, in the Cloisters of *S. Francis*, where the body of *S. Francis* lyeth buryed: where among other rare inventions of his, is to be seene a Monke kneeling before Obedience, who putteth a yoake upon his necke, he holding up both his hands to heaven, and shee laying her forefinger upon her mouth, casteth up her eyes towards Christ, from whose side the blood issueth in great abundance. On either hand of her, stand wisdome and humility, to shew, where true obedience is, there is wisdome and humility, which helpe to finish every good worke: on the other side is an history where chastity standeth upon a strong and high rocke, as not to be wonne, or moved by the force of Kings, though they seeme to offer Crownes, Scepters, and Palmes. At her feete lyeth purity, in the shape of a child washing it selfe, and by chastity standeth pennance, having driven away with her discipline winged Love: in a third place standeth poverty barefooted, treading



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treading upon thornes, a dogge barking at her : at one side, a child throwing stones at her, on the other, another child with a sticke putting the thornes towards her legs. This poverty is married to Saint *Francis*, whom Christ giveth by joyning their hands : in a fourth place is Saint *Francis*, praying with such great devotion, and inward affection expressed in his countenance, that it detaineth the beholder with singular admiration. From thence returning toward *Florence*, he wrought in distemper (as we call it) or wet with size, sixe histories of patient *Iob*, wherein are many excellent figures : among others the positures and countenances of the messengers, bringing the sorrowfull newes unto him, which are not to be mended : withall a servant, with one hand keeping off the flies from his fore master, and with the other stopping his nose : the countenances and draperies of the standers by done with such grace and judgement, that the same hereof presently went over all *Italy*. In somuch that Pope *Benedict* sent a messenger from *Rome* into *Tuscany* to know what manner of man *Giotto* was, and what his workes were ; being purposed to beautifie Saint *Peters* Church with sacred Histories by the hand of some excellent master. This Messenger or Courtier from the Pope, taking his journey to *Florence*, passed by *Sienna*, and still enquiring out the best Masters, tooke a draught of something from every one of them to carry backe to the Pope, to choose as he thought best : comming to *Florence* in a morning betimes, he came to the shop of *Giotto*, desiring (as he had done of others) to give him a touch with his pencill, or some peece to shew his holinesse : *Giotto* being merily disposed, tooke a sheete of paper, upon which, with a pencill (setting one arme under his side) he drew so absolute a Circle, that by no compasse a truer could bee drawne : having done, smiling he gave it to the Courtier, saying, there is my draught. The Courtier imaglning he had flouted him, said, is this all ? *Giotto* replied, it is all,
and

and more than enough. When the Pope with others of judgement saw it, and heard the manner how carelesly he did it, he admired and confessed, he passed all men of his time in excellency: this being knowne, it grew a Proverbe in *Italy*, *More round then Giotto's Circle*. The Pope after this, did him much honour, and very liberally rewarded him. Hee had painted upon a certaine wall the picture of the Virgin *Mary*, and when this wall was to be mended, such care (by reason of the excellency of his Art) was had of this picture, that it was cut square and taken downe whole out of the wall with a great deale of paine and cost. He made in *Mosaique*, in the fore court of Saint *Peter*, the ship wherein *Peter* and the Apostles were in danger of drowning, their actions and gestures full of feare, the sailes full of wind, with the behaviour of Fisher-men in such extremity. At *Avignon* hee wrought for Pope *Clement* the fift; and in many other places of *France* his workes are yet remaining. *Anno* 1316. he was at last sent for by *Robert King* of *Naples*, for whom there (in the Church of the Cloyster of Saint *Clare*) he made many histories both of the Old and New Testament, with the whole history of the Revelation: it is said that herein his invention was admirable, and that he was much holpen by his deare and ingenious friend *Dantes* the Poet. The King was not onely pleased with the excellency of his hand, but with his many witty answers and conceits; wherefore sometime he would sit by him halfe a day together to see him worke. Once the King said unto him, *Giotto* I will make thee the foremost man of my Court; I beleeve it (quoth *Giotto*) and that (I thinke) is the reason why I am lodged in the Porters lodge at your Court gate. Another time also the King said thus unto him, *Giotto* if I were as thou, the weather is so exceeding hot, I would give over Painting for a while; whereunto *Giotto* replied, indeed Sir, if I were as you, I would let it rest indeed. Another time, being at worke in the great
Hall

Hall of the Court, the King merily requested him, to paint him out his Kingdome; *Giotto* made no more adoe, but presently painted an Assē with a Saddle on his backe, and smelling at another new Saddle that lay before him at his feete, as if hee had a mind to that, rather than the other upon his backe; and upon each Saddle a Crowne and a Scepter: the King demanded what he meant thereby: *Giotto* replied, Such is your Kingdome and Subjects, for they desire new Lords daily. In his returning to *Florence*, he made very many rare peeces by the way: devised many excellent Models for building; beside other his workes in Carving, Plaistique, &c. The City of *Florence* not onely Roially rewarded him, but gave him and his posterity a Pension of an hundred Crownes a yeare, which was a great summe in those times.

He dyed to the grieve of many, in the yeare 1336. and was buried at *Florence*, upon whom *Angelus Politianus* wrote this Epitaph worthy so excellent a man.

*Ille ego sum per quem pictura extincta revixit,
Cui quàm recta manus, tam fuit & facilis.
Natura deerat, nostra quod defuit arti,
Plus licuit nulli pingere nec melius.
Miraris * turrim egregiam, sacro are sonantem,
Hac quoque de modulo crevit ad astra meo:
Denique sum Iottus, quid opus fuit illa referre?
Hoc nomen longi carminis instar erit.*

* The Model
of the Steeple
of the chiefe
Church in
Florence.

Stephano Fiorentino.

This *Stephano* being *Giotto's* Scholler, what with his Masters furtherance, and his owne industry, became not onely equall to his master, but in some respects excelled him, as many of his workes doe manifest, namely the *Virgin Mary* in the Church called *Campo Santo* at *Pisa*, which to say truth, excelled that of his Masters in the Cloister

Of Drawing, Limning,

Cloister of *Santo Spirito* in *Florence*. He painted the transfiguration of our blessed Saviour in the Mount with *Moses* and *Elias*, where the light was seene to shine downe upon the Apostles, who with such a faire action lay so wrapped in their mantles that yee might perceive all the foldings upon the joynts, and made the nakednesse to shine thorow their thinne cloathes, which was never seene before or used by *Giotto*. In another Chappell he made the fall of *Lucifer*, wherein he shewed many excellent fore-shortnings of bodies, armes and legges : wherefore by the Artists of his time, he was named *Occhio di Natura*, the eye of nature. He wrought at *Rome*, *Milane*, and many other places ; many excellent pieces of his are yet to be seene in *Florence*, which for brevity I omit : he dyed *Anno* 1350.

Petro Laurati of Siena.

Petro Laurati was famous in his time, especially for making of *Glories*, wherein he surpassed all others before him. At *Arezzo* with excellent skill hee painted, upon a ceiling, Angels dancing as in a ring about *Mary*, seeming to sing and play on instruments ; where in their eyes and countenances you may see expressed a true godly joy : another troope of Angels with various and delicate action carrying her up into heaven ; he dyed, 1350.

Bonamico Buffalmacco.

Buffalmacco was scholler to *Taffi*, and, as excellent in his profession, so was he merry and of pleasant conceit, wherefore he was familiar with *Bruno* and *Calandrino*, rare Artists and of his owne humor, many of whose jestes are recorded by *Boccace*. *Buffalmacco* being a young youth while he dwelt with *Taffi*, was called up by his master by two or three of the clocke in winter mornings
to



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to his worke, grinding of colours or the like, which grieved him much: and bethinking himselfe how to make his master keepe his bed, he got up in the fields some thirty or forty Dorres or Beetles, and a little before his master should rise, fastning little waxe candles upon their backes, puts them in, lighted, one by one into his masters chamber; who seeing the lights mooving up and downe, began to quake for feare, committing himselfe to God with hartly prayer, and covered himselfe over head and ears in his bed, having no mind to worke or awake *Buffalmacco*. In the morning he asked *Buffalmacco* if hee had not scene a thousand Divels as he had; who answered no, for he was asleepe, and wondered he called him not: called, said *Taffi*? I had other things to thinke of than to paint, I am fully resolved to goe dwell in another house. The night following though *Buffalmacco* had put in but onely three lights into his chamber, yet could he not sleepe for feare all that night: it was no sooner day but *Taffi* left his house with intent never to come into it againe. *Buffalmacco* hereupon went to the priest of the parish to desire his advice, telling him that in his conscience the divell next unto God hated none more than painters: for that, said *Buffalmacco*, we make him odious in the peoples eyes by painting him terrible and in the vglieft lhape we can devise: and more to spight him, we paint nothing but Saints in Churches to make the people more devoute than otherwise they would, wherefore the divels are very angry with us, and having more power by night than by day, they play these pranks, and I feare they will doe worse except wee give over this working by candle-light. This hee spake so confidently, and in so demure manner to the Priest, that the Priest avouched it to bee true, and with great reasons perswaded *Taffi* ever after to keepe his bed; which being published about, working by candle-light was left thorow the towne ever after. The first proove of his skill he shewed

Of Drawing, Limning,

at a Nunnery neere *Pisa* now wholly ruined, being the birth of Christ, where *Herod* killed the children of *Bethlem*; where the affections and lookes of the murderers, Mothers, Nurfes resisting with biting, scratching, tearing, pulling, &c. are excellently expressed. Moreover, he drew the foure Patriarkes, and the foure Evangelists, where he expres'd Saint *Luke* with great art, blowing the inke in his pen to make it runne. He was in his time one of the merriest and finest companions of the world: he died, *Anno* 1340.

*Ambrosio Lorenzetti*¹ of *Sienna*.

This *Ambrosio* was a painter of *Sienna*, he was chiefly commended for that grace he had in contriving postures and accidents of History: he was the first that most lively could resemble tempests, stormes, raine, &c. He was very moderate, and went rather like a Philosopher than a painter. He dyed at *Sienna*.

Petro Cavallini of *Rome*.

This was scholler unto *Giotto*, and wrought with him in the ship of *Mosaique* in the front of Saint *Peters* in *Rome*. There is yet a Crucifixe of his yet to be seene at *Arezzo*, and another in the Church of Saint *Paul* in *Rome*, of admirable life and skill. He was wondrous devoute and Religious. He dyed 1363, and lyeth buried at *Pauls* without *Rome* with this Epitaph.

*Quantum Romana PETRVS decus addidit urbi:
Pictura tantum dat decus ipse Polo.*

Simon of *Sienna*.

Simon of *Sienna* was a rare Artift, and lived in the time
of

¹ *Lorenzetti* 1634, 1651.

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of the famous and Laureate Poet *Francis Petrarch*, in whose verses he liveth eternally, for his rare art and judgement shewne, in drawing his *Laura* to the life. For invention and variety he was accounted the best of his time.

Andreas Orgagna.

Andreas Orgagna was a *Florentine*, and both a Painter, Poet, Architect and Carver, though hee began first with carving. One of his best peeces he wrought in *Pisa*, which was all sorts of worldly and sensuall Epicures, rioting and banquetting under the shaddow of an Orange tree, within the branches and bowes whereof, fye little Amoretos or Cupids shooting at sundry Ladies lasciviously dancing and dallying amongst them; which Ladies were then living, and discerned by their severall countenances: as also many Gallants and Princes of that time drawne in the same Table. On the other side of the Table, he made an hard Rocke, full of people, that had left the world, as being Eremites, serving of God, and doing divers actions of piety, with exceeding life: as here one prayeth, there another readeth, some other are at worke to get their living, and among the rest, there is with admirable art and judgement, an Eremite milking of a Goat. Withall, Saint *Maccharine*, who sheweth the miserable estate of a man to three Kings riding on hunting in a great state with their Queenes, and sheweth them a grave, wherein lye three dead Kings, whose bodies are almost rotten; whereon they looke with a great feare, lively expressed in their countenances: and one wisely looking downe into the grave, stoppeth his nose, &c. Over this flyeth death in black with a Sithe in his hand: all about on the earth lye people of all ages, sexe, and condition, slaine, and dying by sundry meanes. He also painted the ludgement, where hee placed in hell most of

his foes that had molested him, and among the rest a Scrivener, whose name was *Ceccho de Ascoli*, and knowne for a notable Knave in his profession, and a Conjurer beside, who had many wayes molested him: He was by children and boyes discerned to be the same man, so well had hee expressed him to the life. He dyed aged 60. yeares, 1389. and lyeth buried at *Florence*.

Thomas Masaccio.

This *Thomas*, surnamed *Masaccio* or the Sloven (for that he never cared how hee went in his cloathes) was borne in the Castle of Saint *Iohn de Valderno*; and being a youth, so much addicted his mind unto painting, that he cared in a manner for nothing, not so much as to demand money of his debtors where it was due but when meere necessity drave him thereunto; yet was he courteous unto all. Hee excelled in Perspective, and above all other masters laboured in *Nakeds*, and to get the perfection of foreshortning, and working over head to be viewed standing under. Amongst other his workes, that of Saint *Peter* taking a penny out of the fishes mouth, and when he payed it for tole, is famous. In briefe, hee brake the Ice to all painters that succeeded for Action in *Nakeds* and foreshortnings, which before him were knowne but of few. For by his peeces, and after his practice, wrought Fryer *Iohn* of *Fiesole*, Fryer *Phillip Phillipino*, *Alessan*, *Baldovimetri*, *Andrea del Castagna*, *Verocchio*, *Dominico de Grillandaio*, *di Botticello*, *Leonarde de Vinci*, *Pedro di Perugia*, Fryer *Bartholomew* of Saint *Markes*, *Mariotto*, *Albertinell*, the rare and very admired *Michael Angelo Bonarotti*, *Rapbael d Urbine*, and sundry others. Hee dyed, it was suspected of poison, in the 26. yeare of his age. His Epitaph was written in Italian by *Hanniball Caro*.

Leon



Leon Baptista Alberti.

This *Alberti* was an excellent linguist, having his Latine tongue very exactly. He was borne in *Florence*, and was both an excellent Painter and Archite& ; hee wrote tenne bookes of Architecture in Latine, which he published in print, Anno .1481. Moreover he wrote three bookes of the Art of Painting, a Treatise of measuring heighthes, besides certaine bookes of Policy; with many other discourfes. He was descended of a Noble house, and was very inward with Pope *Nicholas* the fift. He was excellent for the description of Battailles, night-works, glittering of weapons, and the like.

Fryer Pbillipo Lippi.

Pbillipo Lippi borne in *Florence*, was a poore Childe, and left fatherlesse and motherlesse, was brought up by an Aunt; at eight yeeres of age placed in a Monastery of the *Iacobines*, where out of his naturall inclination, he practised Drawing and Painting; and in short time grew to that excellence, that he was admired of all: making in his Cloyster many Histories in wet, after *Mafaccio's* manner. At seventeene yeeres of age he forsooke his order. Being in *La Marca d' Ancona*, he put himselfe with some friends to Sea, who were in short time taken by the Pirats of *Barbary*, and sold into the Countrey for slaves, wearing heavy chaines about their legges. In this estate lived *Pbillipo* eighteene moneths, but growing familiar with his Master, one day, when hee saw his time and his Master in a good humour, tooke a coale, and upon a white wall drew him from head to foot: this being seene of his fellow-slaves, and shewed unto his Master, who had never seene a picture before, was cause of his deliverance, for making his escape; or at least his
Master

Master winking thereat, he made shift to come to *Naples*, where he wrought in colours a most curious Altar-table for King *Alphonfus*. Hence he went to *Florence*, and made another Altar-table, which pleased *Cosmo de Medicis* wondrous well: whereupon hee was employed by *Cosmo* in making many small Pictures, whereof some were sent unto *Eugenius* the fourth, whereupon he grew in great favour with the Pope. He was so addicted unto Women, that what ever he got, he bestowed and spent it among them; whereupon *Cosmo* shut him up into a Chamber in his house, that he might follow his worke close; but having beene thus mewed up by the space of two dayes, the humor of gadding tooke him againe in the head: and one evening cutting his sheets, made ropes of them, and so gat out at a window. But shortly after, found and brought to *Cosmo* againe, he had liberty to goe and come at his pleasure, and was better attended and served than before. For said *Cosmo*, *The excellence of rare Spirits are heavenly formes, and no burthen-bearing Mules*. Many excellent peeces he made in *Florence*, admired and applauded by the best Masters. At *Prato* by *Florence*, where hee was acquainted, the Nunnes of *Sancta Margarita* procured him to make their high Altar-table, where being at worke, hee espied a beautifull Virgin, a Citizens daughter of *Florence*, whose name was *Francisco Bati*: This maid was there kept to be made a Nunne: she was most beautifull, her name was *Lucretia*, and so he wrought with the Nunnes, that he obtained leave to draw her Picture; but by continuall gazing upon her countenance, he became so enamoured of her, that what by close messengers and other meanes, he got her out of the Nunnery: hee got her away and married her, and by her he had a sonne, named also *Philip*, who became an excellent Painter. This Fryer *Philips* workes are to be seene at *Prato*. And amongst other *S. Bernard* layed out dead, his brethren mourning about him, and many
Cripples

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Cripples and diseased persons, which (as it was said) with touching the Hearse and his body, were healed. Then he most excellently wrought the Martyrdome of *S. Stephen*, the beheading of *Saint Iohn Baptist*, with many others. He died aged fifty seven, *Anno 1438*. Hee had a stately Monument of Marble erected over him; his Epitaph was written by *Angelus Politianus*, which for the elegancy I will set downe.

*Conditus hic ego sum, pictura fama, Philippus,
Nulli ignota mea est gratia mira manus.
Artifices potui digitis animare colores:
Speratque animos fallere voce diu.
Ipsa meis stupuit Natura expressa figuris:
Meque suis fassa est artibus esse parem.
Marmoreo tumulo Medices Laurentius hic me
Condidit: ante humili pulvere testus eram.*

Antonello de Messino.

Antonello borne at *Messino*, ought not to be forgotten, who was the first that brought painting in Oyle into *Italy*. For certaine Oyle-peecees being sent by the Merchants out of *Flanders* to *Alphonfus*, the first King of *Naples*, which the King had in great admiration, for that they could not be washed out with water; comming to the view of *Antonello*, *Antonello* could never bee in quiet untill he had found out the Inventor, whose name was *Iohn Van Eyck*, who entertained *Antonello* very curteously, and shewed him his Art what he could; but at last, *Iohn Van Eyck* dying, *Antonello* returned unto *Venice*, where his workes of the *Magnifici* were much admired, and for that he brought the working in Oyle the first into *Italy*; he was honoured with this Epitaph.

D. O. M.

D. O. M.

Antonius pictor, præcipuum Messana & totius Sicilia ornamentum, hac humo conegitur: non solum suis picturis, in quibus singulare artificium & venustas fuit, sed & quod coloribus oleo miscendis splendorem & perpetuitatem primus Italica pictura contulit, summo semper artificum studio celebratus.

Dominico Girlandaio.

This *Dominico* was a *Florentine*, by profession at the first a Gold-smith, but falling to Painting, he became a great Master therein. His first worke was a Chappell for the family of the *Vespucci*, wherein he drew, in his Sea habit, and standing upon an unknowne shoare, *Americus Vesputius*, who gave *America* her name. His best peeces are to be seene at *S. Maria Novella* in *Florence*. He died *Anno 1493*.

Raphael D'Urbine.

I overpasse for brevity sake, many other excellent and famous Artists of *Italy*, equalling the former, as *Bellino*, *Pollaiuoli*, *Botticello*, *Verrocchio*, *Andreas Mantegna* of *Mantua*, so highly esteemed and honoured of Duke *Ludovico Gonzaga*; *Francesco Francia*, *Michael Angelo*: and will comprise them in the excellency of one onely, *Raphael D'Urbine*, who was borne at *Urbine*; whose fathers name was *Giovanni de Santi*, a Painter also. This *Raphael* was brought up under *Petro Perusini* in *Perusia*, where he so gave his mind from a child unto drawing and Painting, that in short time hee contended for the *Palme* with the greatest Masters of *Europe*, and was for his admirable invention, surnamed the *Wonderfull*. There was a great æmulation betweene *Raphael* and the afore-named



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and the lives of Painters.

named *Francesco Francia*, who lived and wrought at *Bologna*, till at the last through meere admiration, by report of each others skill, they grew most loving friends, greeting each other by letters continually; yet had *Francia* neither seene *Raphael Urbine*, nor any of his workes (by reason he was old and could not travaile, abiding alwayes in *Bologna*) untill it fortun'd that *Raphael Urbine* having made a *S. Cicilia*, in a faire Altar-table, for the Cardinall *De Pucci Santi quatro*, which was to be set at *Bologna*, at *S. Giovanni Sopra Monte* (or on the hill;) which Table he shut in a Case, and sent it to *Francia*, as unto a deare friend, that if any thing were amisse, or it happened to be defaced or injured in the carriage, hee would amend it: and beside, so much befriend him, as to set it up in the place appointed, and to see it want nothing fitting. When hee understood thus much by *Raphaels* Letter, hee opened the Case with great joy, and set the peece in a good and faire light; which when hee had throughly view'd, he was so amazed, and grew so out of conceit of himselfe and his owne worke, confessing his worke to be nothing in respect of *Raphael Urbines*: which so strucke him to the heart, that hee died (presently after he had set the peece in his place) *Anno 1518*. The fame of *Raphael Urbine* at this time was so great, that he was sought for and employed by the greatest Princes of *Europe*, as namely the Popes, *Adrian* and *Leo*: *Francis* the first, King of *France*: *Henry* the eight, King of *England*; the Dukes of *Florence*, *Urbine*, *Mantua*, and divers others. Those stately hangings of *Arras*, containing the History of *Saint Paul* out of the *Acts* (than which, eye never beheld more absolute Art, and which long since you might have seene in the banquetting house at *White-hall*) were wholly of his invention, bought (if I be not deceived) by King *Henry* the eight of the state of *Venice*, where *Raphael Urbine* died; I have no certainty: but sure I am, his memory and immortall Fame are like to live in the world

world for ever. If you would reade the lives at large of the most excellent Painters, as well Ancient as Moderne, I referre you unto the two volumes of *Vasari*, well written in Italian (which I have not seene, as being hard to come by): yet in the Libraries of two my especiall and worthy friends, M. Doctor *Mountford*, late Prebend of *Pauls*, and M. *Inigo Jones*, Surveyer of his Majesties workes for building) and *Calvin Mander* in high *Dutch*; unto whom I am beholden, for the greater part what I have here written, of some of their lives.

CHAP. XIV.

Of sundry Blazons, both Ancient and Moderne.

BEfore you enter the stately Palace of Armorie, I would request you (as a thing expedient) strictly to view and examine the Frontespice; I meane these severall sorts of Blazons, the very materials wherewith you are to build: and as they are the principles, in this respect they are the more to bee desired and imbraced; for you know, *Ignoratis terminis, ignoratur & ars*. Wherefore to make you compleat, I have collected these following principles out of Sir *Iohn Ferne's Glory of Generositie*, and inserted them here, for feare you should not procure his booke, being indeed very rare, and daily sought after as a Jewell. To our purpose then, my Author delivereth unto us, foureteene sundry kindes of Blazons, and marshalleth them in this order.

Ancient { 1 By Colours.
2 By Planets.
3 By precious Stones.

Moderne

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- Moderne {
- 4 By Vertues.
 - 5 By Celestiall signes.
 - 6 By the Moneths of the Yeere.
 - 7 By the Dayes of the Weeke.
 - 8 By the Ages of Man.
 - 9 By Flowers.
 - 10 By the Elements.
 - 11 By the Seasons of the Yeere.
 - 12 By the Complexions of Man.
 - 13 By Numbers.
 - 14 By Metals.

I am not ignorant, that in the time of King *Henrie* the fift, there was a Dutchman, who used to blaze Armes, by the principall parts of mans body; but it seemes no way approved of by Heralds, to bee admitted among these.

We read of one *Malorques*, a Frenchman, who used to emblazon by flowers; and of one *Faubon*, an Englishman, who lived in the dayes of King *Edward* the third, that performed the same by the dayes of the weeke.

The Tables of Blazons, appertaining to the seven perfect Colours.

The 1 Colour is Or, i. e. Yellow and signifi- eth in	{	Plannets.	The Sunne.
		Precious Stones.	Topazion and Chrysolith.
		Vertues.	Faith and Constancie.
		Celestiall signes.	The Lion.
		Moneths.	Iuly.
		Dayes of the weeke.	Sunday.
		Ages of Man.	Young age.
		Flowers.	The Marygold.
		Elements.	Aire.
		Seasons of the yeere.	Spring time.
Complexions.	Sanguine.		
Numbers.	1. 2. 3.		
Metals.	Gold.		

The 2 Colour is Ar- gent i. e. white and signifi- eth in	{	Plannets.	The Moone.
		Precious stones.	Margarite, or Pearle.
		Vertues.	Hope and Innocencie.
		Celestiall signes.	Scorpio and Pifces.
		Moneths.	October and November.
		Dayes of the weeke.	Mooneday.
		Ages of Man.	Infancie.
		Flowers.	Lilly and White-Rose.
		Elements.	Water.
		Seasons of the yeere.	Autumne.
Complexions.	Flegmatique.		
Numbers.	10. 11.		
Metals.	Silver.		

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<p>The 3 Colour is Gules i.e. Red, and signifi- eth in</p>	{	Planets.	Mars.
		Precious stones.	Carbuncle, Ruby & Corall.
		Vertues.	Charity and Magnanimity.
		Celestiall signes.	Aries and Cancer.
		Moneths.	March, Iune, Iuly.
		Dayes of the weeke.	Tuesday.
		Ages of Man.	Virillity, or Mans age.
		Flowers.	Gillofer, and Red-Rose.
		Elements.	Fire.
		Seasons of the yeere.	Summer and Harvest.
		Complexions.	Choller.
		Numbers.	3. 10.
Metals.	Latten.		

<p>The 4 Colour is Azure i.e. light blue, and signifi- eth in</p>	{	Planets.	Iupiter.
		Precious stones.	Saphire.
		Vertues.	Iustice and Loyalty.
		Celestiall signes.	Taurus and Libra.
		Moneths.	Aprill and September.
		Dayes of the weeke.	Thursday.
		Ages of man.	Puerillity.
		Flowers.	Blue Lilly.
		Elements.	Aire.
		Seasons of the yeere.	Spring time.
		Complexions.	Sanguine.
		Numbers.	4. 9.
Metals.	Copper.		

The

The 5 Colour is Sa- ble, i. e. Black and signifi- eth in	Planets. Precious stones. Vertues. Celestiall signes. Moneths. Dayes of the weeke. Ages of Man. Flowers. Elements. Seasons of the yeere. Complexions. Numbers. Metals.	Saturne. (lydoin. Diamond, Agate, or Che- Prudence, Constancie. Capricornus and Aquarius. December, Ianuary. Saturday. Old Age. The Aubifanc. ¹ Earth. Winter. Melancholie. 5. 8. Iron and leade.
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The 6 Colour is Vert, i. e. green and signifi- eth in	Planets. Precious stones. Vertues. Celestiall signes. Moneths. Dayes of the weeke. Ages of Man. Flowers. Elements. Seasons of the yeere. Complexions. Numbers. Metals.	Venus. Smaragd, or Emeraud. Loyalty in love, Curtesie & Affability. Gemini and Virgo. May and August. Friday. Lusty Greene Youth. All manner of Verdures. Water. Spring time. Flegmatique. 6. Quicksilver.
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<¹ The Corn Blue-Bottle.>

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The 7 Colour is Pur- pure, or, Purple, & sig- nifieth in	}	Planets.	}	Mercury.	(cinth.
		Precious stones.		Amethyst, Opall, and Hya-	
		Vertues.		Temperance and Prudence.	
		Celestiall signes.		Sagittarius and Pifces.	
		Moneths.		November and February.	
		Days of the weeke.		Wednesday.	
		Ages of Man.		Canā Senectus.	
		Flowers.		The Violet.	
		Elements.		Water and Earth.	
		Seasons of the Year.		Winter.	(Choller.
		Complexions.		Flegmaticque with some	
		Numbers.		7. 12.	
		Metals.		Tinne.	

Conceive not I pray, that any of these Blazons are superfluous, and not worthy of your knowledge, in respect that three onely are ancient, and of most use with us. *viz.* By Colours, By Planets, and By Precious stones; For I question not, but you may happen upon the like Blazons (as those of *Marloques* and *Faubon* before mentioned) and then, should you be ignorant of these Tables, you cannot imagine what Colours are signified thereby; and so by consequence, you shall never be able to make report to your Sovereigne what the Coat-Armour is. Besides, by these Tables you shall be instructed, how to commend the Armes of any Gentleman by various Circumstances. For an instance, I would by Vertues, emblazon the Coat-Armour of Mr. *Abraham de Lawne*, (of *Sbarsted* in Kent) a very worthy Gentleman, and a great lover and admirer of all good Arts: then after this manner I expresse my selfe. This accomplished Gentleman, beareth in a Field of Loyalty, a Crosse Lozangee of constancie; On a Chiefe of Magnanimity, a Lion Passant Gardant, holding a Flower *de-lis* in his dexter paw, of the second, a labell to shew his father is living. Now had you not the use of these Tables, this kinde of Blazon would seeme hea-then

then Greeke unto you, which easly may be resolved by having recourse unto them : for seeke after Vertues in the Table, and where Loyalty is opposite, you shall find the governing Colour to bee Azure, which is the Colour of the field sought for, & sic de reliquis.

The lofty Blazon by Planets, is most proper for the Armes of Emperours, Monarchs, Kings, and Princes. For the Nobility, your Blazon by precious stones is most correspondent; as for other degrees, I doubt not but here you may bee furnished with variety, such as your discretion shall make choice of, according to the desert of the Gentleman, and his Coate-armour.

CHAP. XV.

Of Armory, or Blazon of Armes, with the Antiquity and Dignity of Heraldry.

IT is meete that a Noble, or Gentleman who beareth Armes, and is well descended, bee not onely able to blazon his owne proper Coate, derive by pedegree the descent of his family from the originall, know such matches and allies as are ioyned to him in blood; but also of his Prince, the Nobility and Gentry where he liveth; which is not of meere ornament, as the most suppose, but diversly necessary and of great consequence: as had I fortun'd to have lived in those times, when that fatall difference of either *R O S E* was to be decided by the sword; with which party in equity and conscience could I have sided, had I beene ignorant of the descent and pedegree Royall, and where the right had beene by inheritance of blood, Match, or Alliance?

How should we give Nobility her true value, respect, and title, without notice of her Merit? and how may we guesse her merit, without these outward enignes and badges of Vertue, which anciently have beene accounted sacred and precious; withall, discern and know an intruding

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truding upstart, shot up with the last nights Mushroome, from an ancient descended & deserved Gentleman, whose Grandfires have had their shares in every foughten field by the English since *Edward* the first? or my selfe a Gentleman know mine owne ranke; there being at this instant the world over, such a medley (I had almost said Motley) of Coates, such intrusion by adding or diminishing into ancient families and houses; that had there not bene within these few yeares, a iust and commendable course taken by the right Honourable the Earles *Marshals*, for the redresse of this generall and unsufferable abuse, we should I feare me within these few yceeres, see Ycomen as rare in *England*, as they are in *France*.

Besides, it is a contemplation full of pleasing varietie and for the most part, sympathizing with every Noble and generous disposition; in substance the most refined part of Naturall Philosophie, while it taketh the principles from Geometry, making use almost of every severall square and angle. For these and other reasons, I desire that you would bestow some houres in the study of the same: for a Gentleman Honourably descended to bee utterly ignorant herein, argueth in him either a disregard of his owne worth, a weaknesse of conceipt, or indisposition to Armes and Honourable Action; sometime meere Ideotisme, as *Signeur Gaulart*, a great man of *France* (and none of the wisest) inviting on a time many great perionages and honourable friends to his Table, at the last service a March-pane was brought in, which being almost quite eaten, hee beethought himselfe, and said; It was told mee, that mine Armes were bravely set out in Gold and Colours upon this March-pane, but I have looked round about it and cannot see them: Your Lordship (said one of his men) ate them up your selfe but now. What a knave (quoth *Monsieur Gaulart*) art thou? thou diddest not tell mee before I ate them, that I might have seene what they had bene.

The dignitie and place of an Herald, among the ancient *Romanes* was very great; that same *Ius Feciale*, or Law of Armes, being first instituted by *Ancus Martius*, as *Livy* testifieth, though some ascribe it to *Numa Pompilius*, who ordained a Colledge of Heralds.

Lib. 1.

Dionysius Hali-
carnasf. antiquit.
Rom. lib. 1.

The office of an Herald, was to see that the *Romanes* made not warre unjustly with any of their confederates; to determine of warre, peace, leagues, agreements, wrongs taken or offered by them or their enemies, and the like.

Now if the enemy had offered them wrong, or taken away any thing from them by violence, they first sent Messengers to demand their right, and the restoring of that they had taken away: which was done in a solemne forme, and the words pronounced distinctly, and with a loud voyce: and this manner of delivering their message, was called *Clarigatio*. The forme was this, *Iovem ego testem facio, si ego impie injusteque illas res dedier populo Romano mihi que exposco, tunc patria compotem nunquam finas esse*. If they refused their demands or to make restitution: first all league and friendship (if any were betwixt them) being renounced and broken, after thirty dayes, (which they solemnely observed) they proclaimed open warre, and with fire and sword invaded the enemies cuntry, and by force recovered their owne.

Neither was it lawfull, for either Confull or Senate, or any of the common-people, to take up Armes against an enemy, without the consent and approbation of the Heralds.

Baltasar Ayala
de jure & effi-
cij; Bell. lib. 1.

Amongst the Heralds, there was one the chiefe and above the rest, whom they called *Pater Patratus*; and he was chosen one who was to have children, and his owne father alive: him, one of the inferior Heralds, crowning his head and Temples with Vervaine, made him the chiefe or King, either in concluding peace, or denouncing warre.

The most ancient forme of denouncing warre, is set
downe

downe at large by *Livy*. The *Tybarens* are reported to have beene so just in their making warre, and defiance of their enemies, that they would never meeete them, but first they would send them word of the day, place, yea, and very houre they meant to fight.

Moreover, if any complaint by the enemy were made of breach of the league, the Heralds examined the truth, and having found out the Authors, they delivered them up to the enemy to doe with them as he listed: or if any without the consent of the people, Senate and Heraldes, either fought or made peace, entered league, &c. the Romanes freed themselves againe, by delivering up the Authors to their enemies. So were the Consuls *T. Veturius* and *Sp. Postumius* for their error at *Caudium*, and making peace with the *Sannites* contrary to the will of the people and Senate, together with *T. Numitius* and *Q. Emilius* Tribunes, delivered to the enemy. The words of *Postumius* himselfe (who made request that himselfe with the rest, who had offended, might be delivered to the enemy) are thus recorded by *Livy*. *Dedamur per faciales, nudi vinctique, exolvamus religione populum, si qua obligavimus: ne quid divini humanive obstet, quo minus justum piumque de integro ineatur bellum.* The forme and words on their delivery to the enemies hands, were these: *Quandocumque hisce homines, iniussu populi Romani, Quiritium fœdus istum iri sponderunt, atque ob eam rem noxam nocuerunt: ob eam rem quo populus Romanus scelere impio sit solutus, hosce homines vobis dedo.* And so many yeares after was *C. Mancinus* delivered to the *Numantines*, with whom hee had entered into league contrary to the will, and without the knowledge of the Senate.

Heralds also examined and determined of wrongs and iniuries done unto Embassadours, and punished them by delivering up in like manner, the parties offending, unto the nation or State offended.

They looked also to the strict observing of every branch

Liv. lib. 1. & Gal. lib. 16. ca. 4. & Dion. Halicarn. lib. 2. antiquit. Rom.

Livius lib. 9.

Cicero Offic. lib. 3. Flor. l. 2. c. 18. Vide Nomanum Marcellum, lib. 3.

*Cicero lib. 2.
de legibus.*

branch of the league, or truce; in briefe their Authoritie was comprized in these few words, *Belli, pacis, fœderum, induciarum, oratorum, feciales judices sunt.*

Spurine Fusine was the first Herald that ever was created among the *Romanes*, and had the name of *Pater Patratus* in the warre which *Tullus Hostilius* made against old Latines.

Their priviledges were great and many, and too long for me here to reckon up. And to conclude, for farther search of their institution, priviledges, and Office, I referre you to *Iehan le Feron*, a *French* Author.

*De la primitive
Institution des
Rois, Heraldez,
et poursuivans
d'armes.*

I purpose not heere to enter into a large field and absolute discourse of Blazonry with all the lawes and termes thereof, having beene already prevented by *Bara*, *Vpton*, *Gerrard Leigh*, Master *Ferne*, Master *Guillim* (late *Portculleis* purfuivant) in his Methodicall Display of Heraldry, with sundry others. So that, in a manner, more cannot be said than hath beene: my selfe besides having written something of this subject heretofore, but onely to point unto you as a stranger upon the way, the fairest and shorrest cut unto your journies end in this Art.

The word *Blazon* is from the *French* *Emblazonner*; and note that we in *England* use herein the same tearmes of Art with the *French*: because the ancients of our Nobilitie for the greater part, acknowledge themselves to bee descended out of *Normandy*, and to have come in with the Conquerour, many retaining their ancient *French* names, and *Charges* unto this day; as *Beauchamp*, *Beaumont*, *Sacvill*, *Nevill*, with many others.

Your A. B. C. in this Art, let be the knowledge of the sundry formes of Shields of Escotcheons which are, and have beene ordinarily borne in the ancient times. Among nations wee of *Europe* have onely two kinds in use (the *Lozenge* excepted) *viz.* that we use in *England*, *France*, *Germany*, &c. and the Ovall they beare in *Italy*; which forme they yet (for the old *Romanes*) hold in use.

The

Of Armorie and Blazonrie. 165

The word *Escotcheon* is derived from the *French un esca*, that from the Latine *Scutum*, and that againe from *σκῦτος* in Greeke, which is leather; because the ancients had their Shields of tanned leather, the skinnes laid thicke one over another, as appeareth by that of *Vlyffes*, upbraiding *Ajax*.

*Quæ nisi fecissem, frustra Telamone creatus
Gestasset læva taurorum tergora septem.*

And *Cæsar* (saith *Cambrensis*) fighting hand to hand with *Nennius*, a British King, had his sword fast nayled into *Nennius* his shield (being of hard leather), at which advantage *Nennius* had slaine him, had not *Labiennus* the Tribune stepped in betweene, and rescued his master. *Girald. Camb.*

Now the ancient shields by reason that they were long, and in a manner of that forme as some of the Knights Templers had theirs, as appeareth upon that their monument in the Temple-Church, differed much from the buckler or target which was round, as it may appeare out of *Livie*. *Clypeus autem Romani usi sunt*, (saith he) *deinde postquam facti sunt stipendiarij, scuta pro clypeis fecere.* *Liv. lib. 8.* And *Virgil* compareth the great eye of *Cyclops* to an Argolican Target, for who will deny but that an eye is round?

That their shields (as I have said) were long, and in a manner covered the whole body, he saith else-where,

Scutis protecti corpora longis.

Hereupon *Scutum* was called in Greeke *θυρεός*, because it resembled a dcore, which is very more long than broad.

The *Carthaginians* made their shields of gold. *M. Aufidius* tels us that his ancestours (being *Romanes*) had theirs of Silver.

Alexander King of the Iewes opposed against *Ptolomy* *Isiptus.*
8000.

8000. fighting men, which hee termed *Hecatombachi*, as much to say, as fighting each man against an hundred, because they used brazen shields.

The *Nomians* used shields made of Elephants hides impenetrable by any dart, yet on the other side they had this discommoditie, that in rainy weather they would like a sponge to soake in the water, and become thereby so heavy, the souldiers could hardly beare them.

The shield in times past was had in such honour, that he who lost or alienated the same, was accounted as basely of, as he that with us runnes from his colours, and was severely punished: and the Græcians fined him at a greater rate who lost his shield, then he who lost his sword or speare. Because that a souldier ought to take more care that he receiveth not a mischief, then he should doe it of himselfe.

Bitter was that jeast of *Scipio*, when he saw a souldier bestow great cost in trimming and glazing his shield: I cannot blame thee (quoth hee) that thou bestowest so much cost upon thy shield, because thou trustest more to that than to thy sword.

The *Lacedemonians* of all other the most warlike, by the lawes of *Lycorgus*, brought up their children to the use of shields from their infancy; and famous is that *Lacedemonian* mother for that her speech to her sonne, when shee delivered him a shield going to the warre, *τέκνον, ἢ ράτ, ἢ ἐπὶ ράτ*, Sonne either bring backe this shield, or be thou brought backe thy selfe (dead) within it. But thus much of the shield or Escotcheon.

Armes of Ensignes at the first had their chiefe use for distinction of Tribe from Tribe, Army from Army, being composed of two or more colours, whereof one was ever white or yellow, which we now terme Mettals, and that of necessitie; for without the mixture of one of these, the other as too darke of themselves, could not be discerned farre, neither of white and yellow onely, as participating

ticipating too much of the light. Hence they say (though not generally true) where there is wanting colour or mettall, it is false armorie.

I will not stand here to dispute over-philosophically, as some have done, of the preheminance of one colour above another, or out of profound ignorance affirme blacke to be the most ancient colour, because darkenessse was upon the face of the earth in the *Chaos*; as if colour were not *qualitas visibilis luminis beneficio, & privatio* were *formarum susceptibilis*; and white the next, because God said *fiat Lux*; as if light were a qualitie resulting of an elementary composition, it being created before all mixe bodies: yea with *Aristotle* I rather affirme blacke properly to be no colour at all, as partaking of the pure Elements nothing at all, for he saith *μέλαν χρώμα ἔστι τῶν στοιχείων εἰς ἄλλα μεταβαλλόντων*, of the Elements mingled together, as earth, water, aire, not yet reduced to their proper substance, as we may see in Charcoales, all bodies consuming but not consumed, whereupon it is called *Niger*, of the Greeke, *Νεκρός*, which signifieth dead, as a colour proper to dead things. The colours, to say truth, immediately proceeding from the Elements, are yellow and white: yellow being an effect of the fire and all heate (as we may see in gold) begotten by the heate of the Sunne, by the mixture of the clearest and most pure quicke-silver, and the finest red brimstone, in fruite and corne ripened by the heate of the same, in choller, urine, lye boyled, the bellies of hot venemous Serpents and the like. The white is proper to the water and earth, as we may see in all watery bodies congealed; as Ice, Snow, Christall, Glasse, precious stones beaten into powder: also the most roots, the pulpe of apples, peares, and the like of watry substance, of earth in the ashes of wood and stones burned, all which turne white, being by the fire purged from water and ayre. Concerning the ayre it selfe, it hath no colour at all.

*Arist. in lib.
περί χρωμάτων.*

Now

Now after your two Metals, yellow and white, Gold or Silver, which in Armory we call *Or* and *Argent*: you have foure principall colours, *viz*, *Sable* or blacke, *Azure* or Blew, *Gules* or red, *Verd* or greene. There are others as, *Purpure*, *sanguine*, *Tennè*, which are in more use with the *French* and other Nations than with vs in *England*.

From simple colours and division by bare lines, they came to give their charges quicke, and living things, such as sorted best with their fancies and humours, neither without reason. The *Alani* a warlike people, and extreame lovers of their liberty, gave in their Ensigne a Cat, a beast which of all other cannot brooke bondage. The *Gothes* to expresse their cruelty, with their ranging resolution, gave a Beare; the *Romanes* gave the Eagle, which every Legion severally bare. The reason whereof *Iosephus* giveth, *Quod & universalium avium regnum habeat, & sit valentissima*. So did the *Thebans* and *Persians*, as *Forcatulus* reports; beside, *Xenophon* (saith he,) remembreth he saw in the army of *Cyrus* a golden Eagle displayed, borne upon a long speare, as his ensigne. Yet generally, *Pliny* saith, the charges of their ensignes were of Silver, because that mettall was most sutable to the day light, and was to be discerned farther: so *Portius Latro* telleth *Catiline* of his silver Eagle borne before him as the ensigne of his rebellion and fury. Besides the Eagle, the Romans used to beare in their banners the Wolfe, in memory of *Remus* and *Romulus*: fed by the milke of a shee Wolfe, as *Livy* sheweth. When they undertooke any expedition wherein great secrecy was to be used, then they advanced the *Minotaure* in their standards, to shew that the counsaile of Commanders ought to be no lesse kept secret than the Labyrinth which was the abode of the *Minotaure*. Withall they bare the Horse, as the most Martiall beast, and serviceable in the warre, being full of fury, and desirous of victory; and in the Ides of December, a Horse was sacrificed to him who had broken the right wing of his enemies

Iosephus lib. 3.

*Xenophon de
Cyr. pad. lib. 7.
Curtius lib. 3.*

Martij pueri.

enemies battaile: Lastly, they bare a Hogge in their ensignes, because the warre being finished, they used to make a truce by sacrificing a young Swine: which who-soever violated or went backe from, ought forthwith as a Hogge to be stoned to death; hereupon they had a forme of Battaglia which they tearmed the Hogges face. But all these (the Eagle onely excepted) were by *Cainus Marinus* turned out of use: but I shall have elsewhere occasion to write more at large of these and the like Imperiall badges.

*Porcina frons.
Pierius lib. 9.
Hieroglyph.*

The Kings of *Portugall* bare in a field *Argent* five escotchcons *Azure*, each charged with as many Plates: on a bordure *Gules* tenne Castles, or, in remembrance of five Kings, whom (each severally leading a mighty army) *Alphonfus* the first, King of *Portugall* overthrew neere to the City of *Scallabis* in *Portugall* now called *Trugillo*, there appearing at the same time (saith *Oserius*) Christ crucified in the heaven, whose five wounds those five plates represent. Those Castles are his holds in *Barbary* which he wonne from the *Mooves*.

The Coate of *Portugall*.

*Oserius de Regis
insuffratione.*

The Dukes of *Bavaria* have anciently borne their Armes *Paly bendy arg.* and *Azure*, for that it resembled the party coloured Cassockes of the ancient *Boij*, who were those Gaules that attempted the Surprise of the Capitoll, whom *Virgill* describing as by night, saith, *Virgatis lucens Sagulis*, which hee understandeth by the white, as most easie to bee discerned in the night time.

D. Of Bavaria.

*M. Fructus in
origine Pala-
tinar.*

The Duke of *Dort* or *Dordrecht* in *Holland*, from a civill broile that long since occasioned much slaughter, stayning the streets (being onely two above a mile in length, (the River running in betweene) with blood, bare in a field *gules* a pale *argent*.

The City of *Collem*, in regard it can shew the monuments of the three Kings who offered to our Saviour, beareth *Argent*, on a chiefe *gules* three crownes *Or*.

The City of *Audwarpe* in *Brabant*, for that sometime

Vesugen.

a Tyrant Prince was Lord of that place, and punished offenders in cruell manner, by cutting off their hands (whose pourtraiture cut in stone to the life, stands erected over one of the Ports toward the *Sceld*, with a sword in one hand, and a mans hand smitten off in the other) beares foure hands, *Coupe in Salteir*, an Eagle double-necked, displaid in chiefe, to signifie that it is an Imperiall City; and hence had it the name of *Antwarpe*, as much to say as *Handwerpen*, which in Dutch signifieth to cast or throw away the hand.

The stoute and warlike *Henry Spencer* Bishop of *Norwich*, who supprest by his courage and valour, that dangerous rebellion, and about *Northwalsham*, overthrew *Litfer* the *Captaine*, hath (as it is to be seene upon his monument in the body of the Quire of Christ-Church in *Norwich*) over his proper coate of *Spencer*, upon an helmet, his Episcopall Miter, and upon that *Michael* the Arch-Angell with a drawne sword.

Many Coates are conferred by the Prince or State upon merit and desert, for some honourable act performed to the Common-wealth, or honour of the Prince: as that device upon Sir *Francis Drake* (which was *Q. Elizabeths* owne) now usurped and borne (the colour of the field changed from Sable into Azure) by *Oliver à Noort* of *Vtrecht*, who also of late yeares sailed about the earth. And at my last being in the Low Countries, was Captaine of a foot Company of *Dutch* in *Huysden*. The said Coate fairely cut in stone, standeth over a Porch at the entry of his house there.

The Mound or Ball with the Crosse, was by *Charles* the fifth, added by way of augmentation, to the Armories of the *Palsgrave* of the *Rhine*, in regard of *Vienna*, so bravely defended by *Philip* Earle *Palatine*, together with the Count *Solmes*, against the fury of *Solyman*, who laide siege to it with above 300000. men; yet glad (at the rumour of the Emperour *Charles* his comming) to shew his



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his backe. For *Solyman* (as himselfe was wont to say) feared not *Charles* as he was Emperour of *Germany*; but that good fortune which ever attended him in his greatest enterprizes. And no doubt but the blessing of God was upon him, as being one of the most religious, just and worthiest that ever lived.

Solyman's
opinion of the
Emperour
Charles.
Holinshed in
the Title of
Scotland.

The Family of the *Haies* in *Scotland*, bare Arg. three Escotcheons Gules, upon this occasion. At what time the *Danes* invaded *Scotland*, and in a set battell had put the *Scots* to the worst: one *Hay* with his two sonnes being at plow not farre off, and seeing his Countrey-men, flying from their enemies, to come up a narrow lane walled with stone on both sides, towards him; with their plow-beames in their hands, meeting them at the lanes end, in despite beat them backe to charge their enemies afresh, reviling their cowardize, that now hazarded the whole kingdome: whereupon with a stout resolution they put themselves againe into array, and returning backe upon the *Danes* (who were both disordered, and in a feare left a new supply had come downe to the *Scots* succour) overthrew them utterly, and regained a most memorable victory. Hereupon *Hay* was by the King ennobled, and had given him for his bearing, in a field Silver, three Escotcheons Gules, the Crest a Plow-man with his Plow-beame on his shoulder: and withall for his maintenance as much Land as a Faulcon put off from hand could flye over ere she could alight, which Land in *Scotland* is to this day called *Hay* his Land; and the Faulcon alighting upon a stone, about seven miles off, gave it the name of the Faulcons stone even to this day.

The originall
of the Noble
Family of the
Haies in
Scotland.

The Crest:
a Faulcon
volant, Argent.
Set in a
Wreath of his
Colours.

Armes againe are sometimes taken from professions, and those meanes by which the bearers have raised themselves to honourable place; as the Dukes of *Florence*, for that they are descended from the family *Di Medici* or Physitians, bare in a field Azure, sixe Lozenges.

Sometimes they are wonne in the field from Infidels
(for

*Alvares de
violla.*

(for no Christian may directly beare anothers Coate by his sword) as was the Coate of *Millan* from a *Saracen*; it being an infant naissant, or issuing from the mouth of a Serpent. And after the winning of *Granado* from the *Moores*, in the times of *Ferdinand* and *Isabell*, Kings of *Castile*, the Pomegranate the Armes of that Kingdome, was placed in the best of the Escotcheon Royall; and in regard it was gained principally by the meanes of Archerie, the Bow and Quiver of Arrowes was stamped upon the Spanish sixpence, which remaineth at this day to be seene.

Coates sometimes are by stealth purchased, shuffled into Records and Monuments, by Painters, Glasiers, Carvers, and such: But I trust so good an order hath beene lately established by the Right Honourable, the late Commissioners for the Office of the Earle *Marshalship*, and carefull respect of the Heralds with us, that all hope of sinister dealing in that kinde, is quite cut off from such mercenary abusers of Nobilitie.

Many times gained at a cheaper rate, by bearing, as the Boores in *Germany*, and the *Netherlands*, what they list themselves; neither can their owne Inventions content them, but into what land or place soever they trauell if they espy a fairer Coate than their owne (for they esteeme Coates faire or good, as our Naturals, according to the varietie of colours) after their returne they set it up in glasse for them and their heires, with the Crest and open Beaver, as if they were all Princes; as at *Wodrichom* or *Worcom*, hard by *Lovestein*, I found over a Tradesmans Coate, no worfe Crest than the three Feathers in the Crowne, and in many other places whole Coates of the French Nobilitie. Heereof examples in those parts are so frequent, that I must say, *Inopem me copia fecit.*

Now being acquainted with your colours, the points and every place of the Escotcheon, which the Accidence
of

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of Armorie of Master *Gwillims* Display, will at large instruct you in, begin to practise the Blazon of those Coates which consist of bare and simple lines, without charge, as that ancient Coate of *Waldgrave*, who beareth onely party *per pale Arg.* and *Gules*; and the Citie of *Vtrecht* partie *per bend* of the same.

Then your Fields equally compounded of more lines, as *Quarterly, Bendey, Barrey, Gyroned, Cbeckey, Mascule, &c.* Withall, know the names and use of all manner of your crooked lines, as *Eudented, Embattelled, Nebulè, or Vndeè, Dauncetted, &c.* Know then those Honourable and prime places, or Ordinaries with their Speeches, as the chiefe, so called of *Chief* in French, that of *κεφαλή* because it possesseth the head, or upper third part of the Escotcheon.

Fields of equal composition.

The Fesse holding the middle third part of the shield, containeth under it the *Barre, Barrulet, Coste, Barresgemells, &c.* The *Bend, the Bendlet, single and double Cotize.*

The Fesse.

Next know the *Furres, Counterchangings, Bordures, Tressures, Orles, Frets*; all formes of *Crosses*, differences of *Brothers, Roundles* of every kinde; as *Beasons, Plates, Pomices, &c.*

Then proceed to the Blazon of all vegetable things, as *Flowers, Trees, &c.*

Then to all quicke and living things, as *Beasts, Birds, Fishes, Serpents, and the like.*

When you have done, know Honourable additaments, whether they be by way of augmentation, or markes and differences of alliance.

Coates of augmentation, as those of *Queene Katherine Parre, Queene Katherine Howard, and Queene Iane Seymor*, conferred by King *Henry* the eight.

By *Cantons*, as *Ferdinand* King of *Spaine*, honoured Sir *Henry Guilford* with a Canton of *Granado*: and King *Iames, Molino*, the *Venetian* Embassadour, with a Canton

(M. Camden in his) Remaines.

M. Gwillim in his Display.

of

of the Rose of *England*, and Thistle of *Scotland* em-
paled.

Then ensue differences of alliance, by *Bordures*, *Labels*,
Bends, *Quarterings*, and the like.

Of difference
by the Bordure.

By the *Bordure*, no where more frequent than in the
Soveraignes Coate, when the blood Royall was derived
into so many Veines, to the distemper of the whole body,
under the diffention of *Yorke* and *Lancaster*.

Thomas of *Woodstocke*, as also *Humphrey* Duke of
Glocester (who lyeth buried in the Abbey of *S. Albanes*
upon the South-side of the Quire, and not in *Pauls*)
bare the Soveraigne Coate within a *Bordure* Argent.

Richard Plantagenet (sonne and heire of *Richard* Earle
of *Cambridge*) Duke of *Yorke*, and father to *Edward* the
fourth, bare quarterly *France* and *England*, within a *Bor-
dure* Argent, charged with *Lionceaux* purpure.

Edmund of *Hadhams*, sonne of *Owen Tudor*, by Queene
Katherine, the Soveraigne Coate within a *Bordure* Azure,
with *Martlets* and *Flower-de-Luces* Or.

Iohn Beaufort, sonne of *Iohn* of *Gauwt*, and his poste-
rity, the same within a *Bordure Composee*, Argent and
Azure.

Tiller.

Charles the seventh, King of *France*, in the yeare 1436.
gave leave unto *Nicholas* Duke of *Ferrara*, to beare the
Armes of *France* in a *Shield*, within a *Bordure Composee*
Or and *Gules*, before the *Armes* of *Ferrara*, in recog-
nifance of the league and fidelity, wherein hee promised
to stand bound to serve the King at his owne charges.

And for the like respect, *Lewes* the eleventh, in May
1465. allowed *Pietro de Medici*, to beare three *Flower-
de-luces* in his shield, which I have seene borne in chiefe,
upon one of his fixe *Lozenges*.

Of Difference by the Labell.

A second difference is by the *Labell*, borne chiefly
as the difference of the elder Brother. As *Edward* the
blacke

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blacke Prince, and all our Princes of *Wales*, eldest sonnes to the King, beare their Fathers Sovereaign Coate, with a Labell of three points, *Silver*.

John of *Gaunt* had his Labell *Ermin*.

Edmund of *Langley*, Duke of *Torke*, on his Labell *Silver*, nine *Torteauxes*.

Edmund Plantagenet, sonne and heire of *Richard* Duke of *Torke*, Earle of *Rutland*, (who being a Child scarce twelve yeares of age, was stricken to the heart with a Dagger by the Lord *Clifford*, at the battaile of *Wakefield*) had upon his Labell of five points *Argent*, two *Lionceaux Gules*, with nine *Torteauxes*. The Coate of *Plister* and *Mortimer* being empaled with his owne, as may be seene in the windowes of *Foderingbay* Castle, the mansion house of the Duke of *Torke*, where, by his father *Richard* Duke of *Torke*, and *Cicely Nevill* his mother, hee lyeth buried; whose bodies removed out of *Foderingbay* Church-yard, (for the Chancell in the *Quire*, wherein they first were laid, in that fury of knocking Churches and sacred Monuments in the head, was also felled to the ground) lapped in *Lead*, were buried in the Church by the Commandement of *Queene Elizabeth*, and a meane Monument of *Plaster*, wrought with the *Trowell*, erected over them, very homely, and farre unfitting so Noble Princes.

I remember Master *Creuse*, a Gentleman, and my worthy friend, who dwelt in the Colledge at the same time, told me, that their coffins being opened, their bodies appeared very plainely to be discerned; and withall, that the Duchesse *Cicely* had about her necke, hanging in a silke riband, a pardon from *Rome*, which penned in a very fine *Romane* hand, was as faire and fresh to be read, as it had beene written but yesterday.

Of Difference by the Bend.

A third difference, is by the *Bend Baston*, &c. as the house

house of *Burbon* beareth *France*, with a *Batune Gules*, though the proper and true *Coate of Burbone* is *Or*, a *Lyon Gules*, within an *Orle of Escallops Azure*.

Lewis Earle of Eureux in *Normandy*, brother to *Philip le Bell*, bare *Semè de France*, with a *Batune Composee Argent and Gules*.

Iohn Earle of Laucafter, and Brother to *Richard* the first (afterward King) bare for his difference a *Batune Azure*.

If the mother be of the line *Royall*, many times her *Coate* is preferred into the first quarter: as *Henry Earle of Devonshire*, and *Marquis of Exeter*, bare his mother *Katharines Coate*, who was daughter to King *Edward* the fourth. And the like *Humphrey Stafford*, who was the first *Duke of Buckingham* by *Anne Plantagenet* his Mother, the *Coate of Thomas of Woodstocke*, whose Daughter she was. This *Coate*, I remember, standeth in the great *Chancell Window* in the *Church of Kimbalton*.

Tilla.

In *France* it hath beene, and is yet a custome among the *Nobility*, to leave their owne proper *Coates*, and take others; as perhaps their *Wives*, or the *Armes* of that *Seigneury*, whereof they are *Lords*, or whence they have their *Titles*: as *Monsr. Hugues*, brother to King *Philip*, marrying the daughter and heire of *Herbert Earle of Vermandoyes*, forfooke his proper *Coate*, and bare his *Wives*, which was *Checky, Or, and Azure*, onely three *Flower-de-luces* added in chiefe, to shew he was of the blood. And *Robert Count de Dreux*, albeit he was brother to King *Lewis le ieune*, bare *Checky, Azure and Or*, with a *Bordure Gules*.

Robert Duke of Burgogne, brother to *Henry* the first, tooke for his bearing, the ancient *Armes* of the *Dukes of Burgogne*, which was *bendy Or and Azure*, within a *Bordure Gules*, given by *Charlemaigne* to *Sanfon*, *Duke of Burgogne*.

And



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And whereas we in *England* allow the base sonne his Fathers Coate, with the difference of a bend, Batune sinister, or bordure engrailed, or the like: it was in *France* a long time forbidden (I thinke under the *Capess*) to the Princes of the blood; as *Amaury* Earle of *Mountfort*, base sonne to King *Robert*, was forced to leave his Fathers Coate, and beare Gulcs, a Lyon à la queue fourchee Or, passé per à lentsour, Argent; for, *La maison de France reiettant les bastardes, ne leur endure son armoire, &c.* saith *Tillet*.

The last and least observation is of Crests, the Helmet, the Mantle, and doubling thereof, which according to the manner of divers Countries, are diversly borne. In *Germany* they beare their Beavers open with Barres, which we allow in *England* to none under the degree of a Baron: in some places they have no Crests at all. If you would farther proceed in Nobility or Heraldry, I would wish you to reade these bookes of Nobility in generall:

Simon Simonius de Nobilitate, in quarto, printed at *Leipfig*, 1572.

Chassaneus, his *Catalogus Glorie mundi*.

Hippolitus à Collibus, his *Axiomata Nobilitatis*.

Conclusiones de Nobilitate & Doctoratu, published by one of *Meckleburgh*, who concealeth his name, printed 1621. dedicated to the Archbishop of *Breme*.

Petrus Fritzius, Counseller to the Elector of *Brandenburg*, published *Conclusiones de Nobilitate*, in quarto.

Lionellus de precedentia hominum.

Of the Spanish Nobility, these Authors
have written.

Ioannes ab Arce Offalora, in folio.

Privilegios y Franquezas y libertades des hijos d'algos De Senniorio de Vizcaya, &c. in fol.

Ludovicus de Molina, De primogeniorum Hispanicorum iure, &c. in fol.

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Iosephus de Sesse in *Decis. Aragon. Decis.* 8. 9. 10. &c.
Gonzales de Corte, his *Noblexa del Andalusia*, in fol.

Of Italy, Sicily, Naples, &c.

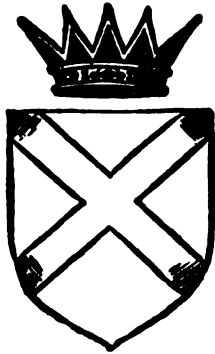
Scipio Maxzella nelle Neapoli Illustrata, in quarto.
Paulus Merula in *Cosmograph. lib. 3. pt. 3.* in *Italian.*

Of France.

The workes of *Tillet*, *Feron*, *Charles L'Oiseau*, *Chappin*,
Theatre d'Honneur.

Of Germany, or the Empire.

Fran. Contzen, his *Politiques*, in fol.
 The Collections of *Goldastus*, with some others.

The practice of Blazonry.

HE beareth Azure, a Salteir
Or. This was the Coate
 of the pious and devout *Offa*
 King of the *Mercians*, who
 lived about the yeere of Christ
 793. and in the three and
 thirtieth yeere of his raigne,
 builded the goodly Monastery
 of *S. Albanes* in *Hertfordshire*,
 upon the way of *Watling-*
street, to entertain Pilgrimes:
 the King himselfe laying the
 first stone of the foundation
 thereof, with these words;
Ad Honorem Dei Patris, Filij,
& Spiritus Sancti, & Martyris
sui Albani terra mee Protomartyris. Hee ordained it a
 Convent of an hundred Monkes of the order of *S. Benedicti*,
 electing *Willegod* who was his Kinsman, to be the first
 Abbot;

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Abbot; he endowed it with goodly revenues, as here appeareth. After hee had begun this magnificent worke, within foure or five yeares he dyed, and was buried in a little Chappell, hard without the Towne of *Bedford*, upon the banke of the river of *Ouse* or *Vfe*, which by the river long since hath bene eaten and worne away.

*Ex M. Abbas.
S. Albani.*

Willegod the first Abbot dyed the same yeare that *Offa* dyed, of very grieffe, it was thought, for the death of his King and kinsman, whom he dearely loued.

Anno 828. After him succeed these in order.

Eadricke.

Vulfigus.

Wuluoobus.

Eadfrithus.

Wulfinus, Who built Saint *Peters* Church, Saint *Michaels*, and Saint *Stephens*, and made a faire market place in the Towne.

Alfricke.

Aldredus, Who digged vp and searched the ruines of *Verlam-cestre*, which in his time were dens of theecus and whores; saved all the tile and stone for the repaire of the Church, and in digging upon the North-side, in the vale found oaken planks pitched, Shelles, peeces of oares, and a rusty Anchor or two.

Eadmer, after his death (being a religious and a good man) imitating his predecessor, saved all the ancient coynes, vrnes, and other antiquities he could find there.

Leofricke was sonne to the Earle of *Kent*, and after being chosen to be Archbishop of *Causterbury*, he refused it: this Abbot in a time of dearth sold all the Jewels of his Church to buy bread for the poore. After him succeeded.

Alfricke.

Leoflan.

Fretberic.

Paul. In this Abbot were given to the Monastery

Monastery of Saint *Albanes*, the Celles of *Wallingford*, of *Tinnemuth*, of *Bealvare*, of *Hertford* and *Binham*.

Richard, who lived in the time of *William Rufus*, when the Cell of Saint *Mary de Wymondham* or *Windham* in *Norfolke* was given unto this Abbey, being founded by *William de Albene*, father to *William de Albene*, first Earle of *Arundell*.

Gaufridus, who founded the Nunnery of *Sopwell* thereby, on the other side of the River, founded and so called upon this occasion: two poore women having built themselves a small cabbın, lived in that place a very austere life, praying and serving God with great devotion; and for that they lived for the most part with no other sustenance, save bread and the water of a Well there, wherein they used to sop or dip their bread, it had (saith mine Author, a Monke sometime of that Abbey) the name of *Sopwell*. Then

Radulphus.

Robert.

Simon.

Garmus.

Iohn.

William, &c.

Offa gave to this his Abbey of Saint *Albane*, these Townes following, viz. *Theil*, *Edelmentune*, *Wiclesfield*, *Cagesbo cum suis*, *Berebund*, *Rikemansworth*, *Bachewurtb*, *Crokeleie*, *Michelfield*, *Britchwell*, *Watford*, *Bilsey*, *Merdell*, **Haldenham*, *Sprot*, *Enesfield*, *Stanmore*, *Henbamsted*, *Winelessiam*, *Biscopscot*, *Cedendune*, and *Mildendune*.

* *Aldenham.*

* *Sandrige.*

Egelfride his sonne and successor gave **Sandrige* and *Penesfield*.

Alfricke, Abbot of this Church, (after Archbishop) and *Leofricke* his brother gave *Kingsbury*, *Chealdwich*, *Westwic*, *Flamsted*, *Northun*, *Rodenbang*, *Winchfield*, *Birstan*, and *Vpton*.

Æsbelwold

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Æstelwold Bishop of *Dorchester* gaue *Girbana*, *Cuicumba*, *Tywe*, *Ægelwin*, *Redburne*, *Tbuangnam*, *Langley*, *Grenbarga*.

One *Tbolfe* gaue *Eftune* and *Oxaw*.

One *Sexi* gaue *Hechamsted*.

One *Haadb* gaue *Newbam* and *Beandife*.

Tberefeld, a religious woman, gaue ^a*Sceanlea* and ^a*Shuley*.
Bridel.

Ægelwina, another, gaue *Batesden*, *Offal* and *Standone*.

One *Ægelbert* gaue *Craniford*.

Alftan, *Cutebam*.

Winfimus gaue *Efenden*.

Osulfus and his wife gaue *Stodbam* and *Wilfinam*: others, *Walden*, *Cudicote*, *Scepbal*, *Botbell*, with sundry other *Celles*, *Churches*, and goodly possessions, of me unnamed. If I should set you downe the inestimable wealth, consisting in *Plate*, *Iewels*, *Bookes*, costly *Hangings*, *Altar-cloathes*, and the like, which our English Kings, Nobility and others gaue from the foundation unto the dissolution, with the sundry priviledges this Abbey had, I should weary my selfe with writing, and you with reading; but I omit them, having onely proposed a mirroure to the eyes, not of the Church pillers of ancient, but the Church-pillers of our times.



The most Reverend Father in God, *William* by the Divine Providence, Lord Archbishop of *Canterbury*, Primate of all *England*, and Metropolitan : One of the Lords of His Majesties most Honourable Priuie Councell, and Chancellour of the Vniuersitie of *Oxford*.

Bearth these two Coats impaled, *viz.* Azure the pall of *Canterbury* Argent, thereon foure Crosses Pattee fitchee

Sable, edged and fringed, Or, the Crosier Staffe and Crosse erected in pale, being the Armes of his Episcopall See, conjoynd with his Lordships owne Armes, (*viz.*) Sable on a Cheveron betweene three Starres, Or, as many Crosses Pattee Fitchee Gules.



He bear-eth Diamond a Fesse Ermine betweene 3. Cressants Topaz. This is the Coate Armor of the Right Honour-

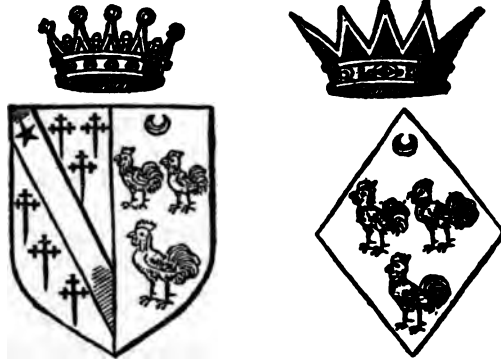
able Sir *Thomas Coventry* Knight Baron *Coventry* of *Alesborow*,

borow, Lord Keeper of the Great Scale of *England*, and one of His Majesties most Honourable Priuy Counsell.



He beareth Topaz an Eagle displaide regardant Diamond, This is a very ancient Coat-armour, and standeth at this day in the North Window of the Chancell in the Parish Church of *Weston* under Luzurs, in the County of *Stafford*, as also carved in divers places of the same Church, and sculped on diuers Seales fixed to many deeds made by Sir *Hugh de Weston* Knight, in the raigne of King *Henry* the third, who then was Lord of the

Mannor of *Weston* aforesaid, and Patron of the said Church; whose Son Sir *Iohn de Weston* Knight was also Lord of the said Manor, and sealed divers Instruments with the like Eagle: which Sir *Iohn de Weston* was Auncestor to the right honourable *Richard* Earle of *Portland*, Baron *Weston* of *Neyland*, Lord high Treasurer of *England*, Lieutenant generall of the Province of *Southampton*, Lord Governor of the Ile of *Wight*, and of all the Castels and Fortresses of the same, Knight of the Noble Order of the Garter, and one of his Majesties most honourable Privy Counsell.



These two Shields are properly belonging to the Right Honourable *Mary Countesse of Nottingham* and *Martba Countesse of Holdernes*, daughters of the Right worshipfull Sir *William Cokaine Knight* and *Alderman*, sometime *Lord Major* of the Honourable Citie of London, whose Coate Armor is Argent three Cokes Gules, Armed, Crested, and feloped^s Sables with a Cressant on a Cressant to distinguish his branch from the chiefe stocke of his Family, being the worshipfull *Thomas Cokaine* of Ashburne in the County of *Derby* Esquire: Sonne of *Edward Cokaine* Esquire: Sonne of Sir *Thomas Cokaine* of Ashburne, Knighted at the winning of *Edenburgh* in *Scotland* by the *Earle of Hertfort* Anno 1544. He was divers times high Sheriffe of the Counties of *Derby* and *Nottingham*, and dyed the 15 of November 1592. Lyeth entombed at Ashburne aforesaid. He was the sonne and heire of *Francis Cokaine* of Ashburne Esquire, Ann. 1520. sonne and heire of Sir *Thomas Cokaine* of Ashburne. Knighted at *Turney* and at *Turneys*, as on his Tombe in Ashburne Church appeareth. He was the sonne and heire of *Thomas Cokaine* of Ashburne Esquire Anno. 3 H. 7 sonne of *Iohn Cokaine* of Ashburne Esquire, brother to

(^s Sic edd.)

William

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William Cokaine, father of *Thomas Cokaine*, father of *Roger Cokaine* of Baddeley, father of *William Cokaine* of London Esquire, father of the said Sir *William Cokaine* Knight and Alderman of London.

The which two brethren *Iohn Cokaine* of Ashburne Esquire, and *William* aforesaid, were the sonnes of Sir *Iohn Cokaine* of Ashburne Knight, who made three severall wils, each sealed with the three Cokes in a shield, where the Crest is a Cokes head, the one was Anno 6. H. 4. the other were 13. H. 4. and 14. H. 4. he dyed Anno 13. H. 6. and was the sonne of *Edmund Cokaine* of Ashburne Esquire, who there liued Anno 3. H. 4. and married *Elizabeth* the Cousen and heire of *William Hertbull*; the which *Edmund* was the son of *Iohn Cokaine* of Ashburne that lived An. 46. of Ed. 3. son of *Iohn Cokaine* of Ashburne that there lived An. 17. Ed. 2. sonne of another *Iohn Cokaine* of Ashburne that there lived An. 33. Ed. 1. sonne of *William Coquaine* or *Cokaine* of Ashburne An. 28. Ed. 1.



He beareth quarterly Or and Gules, over all a bend Vaire. This was the Coate Armour of the right Honorable *Richard Sackvill*; Baron of *Buckburß*, and Earle of *Dorset*, whose living fame to posteritie will neuer bee forgotten; his noble successor is the Right Honorable *Edward Sackvill*, Baron of *Buckburß*, Earle of *Dorset*, Lord Chamberlaine to the Queenes Majestie, Knight of the Noble Order of the *Garter*, and one of His Ma-

Majesties Honourable Priuy Counsell, none of whose Auncestors (nor yet himselve) did euer desire to quarter any other Coats with it (although of Right they may) for it is a very auncient Coate Armour, as appeareth by the booke of *Knights of King Edward* the 1. as also by diuers Seales of these very Armes, fixed to sundry deeds, made by this Family in the time of King *H.* the 3. about which time they were painted and set vp in the windowes of their Mannor House, called *Sackvills*, and in the Churches of *Bergbolt* and *Mount Bures* in *Essex*, where they yet remaine, as also in the Abbey of *Begham* in *Kent*, sometime of their Foundation, in the Raigne of King *Jobn*: and in *Wisbyham* Church in *Sussex*, where successiue-ly they haue beene buried more then 300 yeeres, with severall Tombes.

The Auncestors of this Noble Family were Frenchmen borne, taking their Surname of a Towne in *Normandy* called *Sackvill*, whereof they were Lords, and came into *England*, to the ayde of Duke *William* the Conquerour, as appeareth by an auncient Manuscript or Chronicle of *Brittaine*, now in the Custody of Master *Edward Gwin*, a worthy preserver of *Antiquities*, where he is called a *Chiefetaine*, and is the seuenth man ranked in a Catalogue of names there: for as it may be observed out of Mr. *Camdens Remaines*, that the better sort about the time of the Conquest began to take vp Surnames, so againe they were not settled amongst the common people, vntill the Raigne of King *Edward* the second. Hee moreouer affirmeth, that the most auncient and of best account, were derived from places, whereof this name of *Sackvill* is one. And to adde yet more vnto it, *Ordericus Vitalis* the Monke, in his Normane Story saith, that *Herbrann de Sackvill* was living in the time of *William* the Conqueror, being father of three noble Knights, *Jordan*, *William*, and *Robert de Sackvill*, and of a vertuous and beautifull Lady, named *Avice*, who was married to *Walter*, Lord of *Alfage*

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Alfage and *Huglevill*; by whom shee had issue, *Jordan* Lord of *Alfage* and *Huglevill*, that married *Julian* the daughter of one *Godscall*, who came into England with Queene *Adelize* of Loucine, the wife to King *Henry* the first: After whose death, the said Queene married to *William de Albney* Earle of *Arundell*, from whom the now Right Honourable, *Thomas* Earle of *Arundell* and *Surrey*, and Earle Marshall of *England* is descended. Sir *Jordan de Sackvill* Knight, the eldest sonne, was Sewer of *England* by the gift of the said Conquerour, but liued and dyed in *Normandy*. Sir *Robert de Sackvill* Knight, the younger sonne lived in *England*, and gave together with his body, the Mannor of *Wickham* in *Suffolke*, to the Abbey of Saint *Iohn Baptist* in *Colchester*, leaving issue a sonne named Sir *Jordan de Sackvill*, a very eminent man in the time of King *Richard* the first, as appeareth by a Charter of the said King, made to the Monkes of *Bordesley* in *Buckinghamshire*. Sir *Jordan de Sackvill*, that obtained of King *Iohn* a Friday Market weckely, and a Faire once a yeere in his Towne of *Sackvill* in *Normandy*, as saith the Kings Publike Records in the Tower of *London*. *Hollinshed, fol. 186.* doth there ranke *Jordan de Sackvill*, as a Baron, calling him one of the assistants to the 25. Peeres of this Realme, to see the Liberties of *Magna Charta* confirmed. And for further prooffe, that they were men of no meane ranke, it is apparent in the Red booke of the Exchequer in the 12. and 13. yeeres of the said Kings raigne, in these words, *Hubertus de Aueslie tenet, 2. feod. in Aueslie, & parva Hornmead, & dimid. feod. in Aueslie de Honore Richardi de Sackvyle.* Againe, S. *Jordan de Sackvill* Knight, grand-child to the said *Jordan de Sackvill*, was taken prisoner at the battaile of *Evesham*, for siding with the Barons against King *Henry* the third, in the 49. yeere of his raigne, whose sonne and heire, named *Andrew Sackvill*, being under age at the time of his fathers death, and the Kings Ward, was likewise imprisoned in the
Castle

Castle of *Dover*, Anno 3. *Edward* the 1. and afterward by the speciall command of the said King, did marry *Ermyntude* an Honourable Lady, of the household to Queene *Elianor*, whereby he not onely gained the Kings favour, but the greatest part of his Inheritance againe. From whom the aforesaid *Edward* Earle of *Dorset* (and others) are descended; one of whose Auncestors, by marrying a daughter and co-heire of *Rafe de Denn*, sonne of *Robert Pincerna*, that held the Lordship of *Buckburst*, with divers other Mannors and Lands in *Suffex*, about the time of the Norman Conquest. In right of which marriage, they have ever since continued Lords of the said Mannor of *Buckburst*, with divers other Mannors and Lands in *Suffex*, &c.



He beareth Sable three Harts heads cabbaged argent, tired or, by the name of *Cavendish*, and was borne by the right Honorable, *William*, Baron *Cavendish* of *Hardwick* in the County of *Derby*, Earle of *Devonshire*, and Vncle to *William Cavendish*, Knight of the Bath, Baron *Ogle* and Viscount *Mansfield*. Which *William* Earle of *Devonsh.* was sonne of Sir *William Cavendish*, of *Chattsworth*, in the said County of *Derby* Knight, Treasurer of the Chamber to

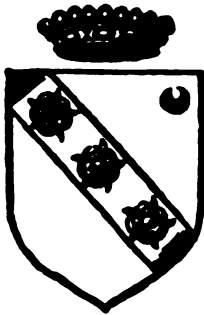
King *Henry* the eight, *Edward* the sixt, and Queene *Mary*, by his wife *Elizabeth*, daughter of *Iohn Hardwick*, of *Hardwick* Esquire: the which *William*, Earle of *Devonshire*, being lately deceased, hath left for his successor the Right Honourable *William* Baron *Cavendish* Earle of *Devonshire*.

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The Auncestors of this Noble Family, called themselves *Gernons*, whose issue in proceffe of time assumed to themselves, the surname of *Cavendish*, as being Lords of the Towne and Mannor of *Cavendish* in *Suffolke*; out of which family disbranched that famous Travailer, M. *Thomas Cavendish*, who was the third that travailed about the world, whose voyage you shall find set downe at large in the English Discoveries, written by M. *Hackluit*.



He beareth pearle on a bend of the Diamond, three Roses of the first, with a Crescent for a difference, by the name of *Carey*. This is the proper Coate of the Right noble *Henry Lord Carey*, Baron of *Hunsden*, and Viscount *Rochford*, descended from the ancient Family of the *Careys* in the Countie of *Devon*, whose Hopefull sonne is Sir *Iohn Carey* Knight of the *Bath* at the Coronation of King *Charles*.

He



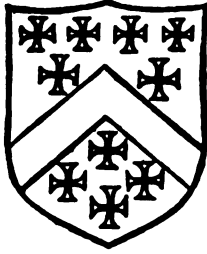
He beareth Or, a lion Rampant regardant Sable, being the Paternall Coate of the Right Honourable Sir *John Vaughan*, of the Goldengrove in the Countie of *Carmarthen* in the Principalltie of *Wales* Knight, Baron *Vaughan* of *Molingar*, and Earle of *Carbury* in *Ireland*.



The Right Reverend Father in God, *William Iuxon*, Lord Bishop of *London*, Deane of His Majesties Chappell Royall.

Beareth these two Coats impaled, (*viz.*) Gules two Swords in Saltier Argent, their Hilts, and Pomels extending towards the Base of the Eschocheon, Or; being the Armes of His Episcopall See, conjoynd with his Lordships owne Armes, (*viz.*) Argent a plaine Croffe Sable, betweene foure Mores Heads coupe at the Shoulders proper.

Hee

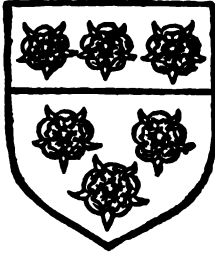


Hee beareth gules a cheueron betweene ten Croffes patee argent. 4. 2. 1. 2. and one : this is the Coate Armour of the honourable *George Baron Barkley of Barkley Castle*, in the County of *Glocester*.

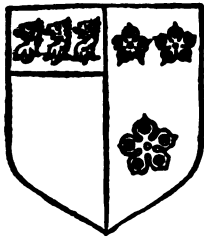


This forme of bearing, is tearmed a Lozenge, and is proper to women never married, or to such in courtesie as are borne Ladies; who though they be married to Knights, yet they are commonly stiled and called after the Sirname of their fathers, if he be an Earle; for the greater Honour must ever extinguish the lesse : for example, the bearer hereof is the Lady *Mary Sidney*, the late wife of Sir *Robert Wroth* Knight, and daughter of the right Honourable, *Robert Lord Sidney of Penshurst*, Viscount *Liste*, Earle of *Leicester*, and companion of the most noble Order of the Garter, who seemeth by her late published *Vrania* inheritrix of the Diuine wit of her Immortal Vncle. This Coate you shall blaze thus: she beareth (on a Lozenge,) Or, a *Pheon Azure*, which is the head of a dart (saith *Leigh*, in his Accedence of armory.)

Hee

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Hee beareth of the Ruby, three Roses pearle, on a chiefe of the first; as many Roses of the second. This Coate appertaineth to the right Honourable Sir *Iulius Cesar* Knight, Master of the Roules, and one of his Majesties most honourable Privy Councill, who is descended of the Noble and ancient family of the *Dalmarij* in *Italy*, a Gentleman worthy to be honoured, aswell for his sincerity, as his loue to good learning and all excellent parts, vnto whom I acknowledge my selfe to be many wayes obliged.



Heere are two Coates impaled: and thus the husband beareth his Wives Coate: in the first hee beareth *Sol*, on a chiefe *Saturne*, three Lions heads crazed of the first, by the name of *Richardson*: and it is thus borne by Sir *Thomas Richardson* of *Hunningham*, in the County of *Norfolke*, Knight, Serjeant at the Law, and late Speaker of the house of Commons in Parliament: the second is borne by the name of *Southwell*, and appertaineth to *Dame Vrsula* his Wife, who was daughter to Master *Iohn Southwell* of *Barbam*, in the County of *Suffolke*, Esquire, a very good Lady: Master *Serieant* himselfe deserving much to be respected for his diligence and depth of judgement in his profession. He was preferred to be Lord chiefe Iustice of the Court of Common Pleas, and is at this day Lord chiefe Iustice of the Kings Bench.

Hee

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Hee beareth Sable, *Deux flanches Ermine. Sur le tout une estoille a huit rais, ou raisons d'or.* The first institution of this Coate was with a starre of 8. points, as appeareth by sundry Churches in *Norfolke*, where this family had its beginning. Where it is as I have scene it, drawne with sixe, it is ignorantly mistaken, for the 8. points were fitted

to the proportion of the field, thereby adding more lustre and beauty to the Coat, dispredding themselves from the nombrill or middle part of the Escotcheon.

It is borne by the name of *Hobart*, and was the proper Coate of Sir *James Hobart* Knight, Attorney Generall vnto King *Henry* the seuenth, a right good man, withall of great learning and wisedome; he builded the Church of *Lodow*, and Saint *Olaves*, commonly called Saint *Tooles* Bridge in the Countie of *Norfolke*.

This worthy Knight lyeth buryed vnder a faire monument in the middle Ile on the Northside in Christs Church in *Norwich*, But it is now borne (with the Coate of *Vlster* by the gift of King *James* vnto him as a Barronet) by the Honourable and Nobly minded Sir *Henry Hobart* Knight and Baronet, Lord chiefe Iustice of the Common Pleas, of *Blickling* in the countie of *Norfolke*; whose vprightnesse in iustice, and loue to his Countrey, hath (like his owne Starre communicative of it selfe) disperfed the fairer beames into all places: he being lately deceafed hath left the same to his worthy sonne and successor Sir *Iohn Hobart* Knight and Baronet.



Note that Sir John Ferne doth set downe for *Nigell's* Coate, Or, a Lyon rampant purpure: but our learned Heralds deny the same, affirming it to bee *Lacy's* Coate, Baron of *Ponestrail*, and haue registred for *Nigell's* true Coate, Gules, a pale Fustile, Or, as aforesaid.

Hee beareth quarterly, eight Coates, (*viz.*) the first, quarterly Gules and Vaire, ouer all a Bend D'or, by the name of *Constable*: the second Gules, a pale Fustile Or, by the name of *Haulton*: the third Or, a chiefe azure, by the name of *Lixours*: the 4. checkey Or & Gules, on a chiefe argent, a Lyon passant fable, by the name of *Comberworsh*: the fift, argent, two barres ingrailed fable, by the name of *Staines*: the sixt, argent, a cheveron betweene three Martlets, fable, by the name of *Argum*: the seventh Or, a plaine crosse Vert, by the name of *Huffey*: the eight and last, Argent on a chiefe fable, two Mulletts Or, pierced Gules, by the name of *Salveyn*; vpon the Center, an Eschocheon, with the Armes of *Vilster*, being an augmentation of honour given by our Sovereaigne Lord King *Iames*, to the Order of Barronets, &c. Which are the quarterings of the much respected, Sir *William Constable* of *Flamburg* in the County of *Yorke*, Barronet. Here I cannot passe, (having occasion) but give a little touch of the Antiquity of this family of *Constable*, taking their Sirname from the office of *Constable* of *Chester*, called in Latine, *Conestabilis*, & *Constabularius*, *sive magister militum*; which their ancestors held. For King *William* the Conquerour presently after the Conquest, made *Hugh Lupus* the first Earle Palatine of *Chester*, to hold the said whole County of him, *ita libere ad gladium, sicut ipse Rex tenebat Angliam ad Coronam*. And the said Earle *Hugh*, for the peaccable government of his country, &c. ordained vnder him, (as the learned *Camden* saith) eight Barons, they all being his trusty friends; whereof the principallest was *Nigell* his Cousen, whom he created Baron of *Haulton*: and for the valiant courage
and



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and boldnesse which Earle *Hugh* had often experienced to be in the man, he ordained him also Constable of *Chester*, an office of speciall trust, as in whom is reposed the charge and guiding of all the souldiers, horses, Armour, and other provision of warre, appertaining to the said *Lopus*, which then was a princely person, and of great dignitie. The said *Nigell* was sonne of *Ivon*, Viscount *Constantine* in *Normandy*, by *Emma*, sister to *Adam*, Earle of *Britaine*; and had issue, *William* the Constable of *Chester*, Founder of the Abbey of *Norton*, whose daughter *Agnes*, heire to his brother *William*, was married to *Eustace Fitz-Iohn* (a Noble Baron) the sonne of *Iohn Monoculus*, Lord of *Knarsburgh*, brother and heire of *Serlo de Burgo*, who in the Raigne of the Conquerour builded the Castle of *Knarsburgh* in the Countie of *Torke*: the said *Serlo* and *Iohn*, being the sonnes of *Eustace a Norman*; And the above named *Eustace Fitz Iohn*, with the consent of the said *Agnes* his first wife, Founded the Monastery of *Watton* in the Countie of *Torke*, After her death, hee married *Beatrix*, the onely daughter and heire of *Ivo*, Lord *Vesey*, with whom he had the Baronies of *Malton* and *Alwicke*, and with her consent, he also Founded the Abbeys at *Malton* and *Alwicke*, and the Hospitall of *Broughton*: and shortly after, the said *Eustace Fitz-Iohn* lost all his lands, but by mediation of friends, hee recovered them all againe of the King, except *Knarsburgh*. He was a great man, and eminent amongst the chiefest of the Realme, both for his great estate and wisdome; at last hee was slaine in the warres against the *Welch*, together with *Robert Courcy* and many others, in the first yeere of *Henry* the second; leaving issue by the said *Beatrix*, *William*, who assumed to himselfe and his posteritie, the Sirname and Armes of *Vesey* from whom by the *Attons* and *Bromfeldts*, the Lady *Anne Clifford*, Countesse of *Dorset* is lineally descended. And the said *Eustace Fitz-Iohn*, by his wife *Agnes*,

This *Eustace Fitz Iohn* kept the Castle of *Malton* against King *Stephen*, as saith *Roger Hoveden. fol. 227. anno. 1137.*

*Ex libro rubro
in Scaccario
Westmonasterij
reservato.*

*Vi patet per
Inquisitionem
tempore Regis
Johannis.*

had issue, *Richard Fitz Eustace* Baron of *Haulton* and Constable of *Chester*, who in the beginning of the Raigne of King *Henry* the second, held one Knights fee in *Smash*,¹ in the County of *Yorke*. The said *Richard Fitz-Eustace* marryed *Albred* daughter and heire of *Eudo de Lizours*, and sister by the mother, but not by the father, of *Robert de Lacy*, Baron of *Pontefract*, and his heire *quia non habuit aliam tam propinquam*, as Master *Camden* noteth, in whose right her posterity enjoyed 60 Knights Fees of the Honour of *Pontefract*. The said *Richard Fitz Eustace* and *Albred*, had issue *Iohn Constable* of *Chester*, and Baron of *Haulton*, Lord of the Mannor of *Flamburgh*, who lived in the 18. yeare of *Henry* second, and *Roger* Lord of *Warkworth* in *Northumberland*, from whom the ancient Barons of *Clavering*, the Baron *Evers*, and Sir *Iohn Clavering* of *Caleley* in *Northumberland* are descended. The said *Iohn Constable* of *Chester* dyed in the holy land, in the first yeere of *Richard* 1. at *Tyre* (as *Roger Hoveden* hath) leaving issue, *Roger Constable* of *Chester*, Baron of *Haulton*, &c. (father of *Iohn de Lacy*, Earle of *Lincolne*) and *Robert Lacy*, whose posterity assumed unto themselves, the surname of *Constable*: from which *Robert*, in a direct line are descended, Sir *William Constable* of *Flamburgh*, Baronet; *Marmaduke Constable* of *Eueringham*, Esquire, sonne of Sir *Phillip Constable*, Knight, late deceased; *Christopher Constable* of *Hatfield*, Esquire; *James Constable* of *Cliffe*, Esquire, *Iohn Constable* of *Cartborpe*, Esquire, *Marmaduke Constable* of *Kerby*, Esquire, _____ *Constable* of *Wassam*, Esquire: Sir *Iohn Constable* of *Dromandby*, Knight, with many others also living this present yeere, 1622.

¹ (? Wath.)



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He beareth Azure, an Eagle displayed Silver, by the name of *Cotton*. It is thus borne (with a Canton of Vlyster) by the learned and Honourable Sir *Roberts Cotton* Knight and Baronet, of *Cunnington* in the County of *Huntingdon*, descended anciently by a younger brother from the *Bruces* of *Scotland*; a Gentleman, unto whom not only our *Brittaine*, but *Europe* her selfe is obliged, for his industry, cost, and care in collection of so many rare Manuscripts and other Monuments of venerable Antiquity, being of the same most free and communicative, to all men of learning and quality.



He beareth Sable, a Cheveron betweene three Cinquefoiles Ermine, a Canton dexter of *Vlyster*, as hee is Baronet, by the name of *Woodhouse*. This Coat thus borne, did belong to Sir *Phillip Woodhouse*, Knight and Baronet, of *Kimberly* in the County of *Norfolke*: this family is very ancient, for they were Gentlemen of good ranke in the time of King *Iohn*, as it appeareth by many ancient Grants and Evidences of theirs, which I have seene. Moreover, I find out of a faire parchment Manuscript in French, or collection of the parliaments all the time of *Edw.* the third (which my honoured and worthy friend Sir *Roberts Cotton* hath) and in the fourth yeere of his raigne, at a Parliament to be holden at *Westminster*, a writ thus directed to one *Robert de Woodhouse*, his Chaplaine and Treasurer.

Rex

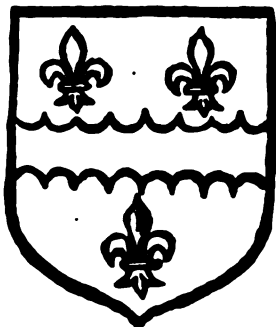
Rex dilecto clerico suo Roberto de Woodhouse, Archidiacono de Richmund Thesaurario suo salutem. Negotia nos & statum regni contingentia, &c. vobis mandamus firmiter injungentes quod omnibus alijs prætermisiss, &c. Beside I have seene the Will of King *Henry* the fourth, and *Henry* the fifth, where one was a Gentleman of *Henry* the fourth's Chamber, and by his Will made one of his Executors, as also hee was to *Henry* the fifth, who wrote his Letter to the Prior, and Chapter of the Church of the Trinitie in *Norwich*, to give him leave to build himselfe a Chappell in their Church. So that from time to time, they have held an Honourable place, and at this day are worthy staves and pillars of Justice in their Countries. Nor must I here let fall the worth of two sonnes of this Gentleman, Sir *Thomas Woodhouse* Knight (and Baronet after the decease of Sir *Philip* his father who married *Blanch* Sister to the Right Honourable *Henry* now Viscount *Rochfort*) and Master *Roger Woodhouse* his brother, Gentlemen, not onely learned, but accomplished in what ever may lend Lustre to worth and true Gentilitie.



He beareth quarterly, the first *Azure* two barres dauncete or in chiefe, three beasants by the name of *Rivers*, the second *Azure* a fesse engrailed *Argent* surmounted by another not engrailed *Gules*, charged with three *Roses Argent* betweene as many *Swannes* proper, being an augmentation of honour given to Sir *Bar-*

tholomew Rivers, Knight, by King *Edw.* the 4. in memory of his faithfull and good service done to the house of *Torke*, as appeareth by an instrument in the custody of Sir *George Rivers* of *Chafford* in the Countie of *Kent* Knight, as also in the Tower of *London* is to be seene *Claus. An. 5. Ed. 4. M^o.*

12. Intus, that the same King gave to the said Sir *Bartholomew* by Letters Pattents of his especiall Grace, certaine knowledge and meere motion threescore pounds *per An.* during the life of the said Sir *Bartholomew Rivers* Knight, whose sonne *William Rivers* had a command over men in the time of *Ed. 4.* and *Henry 7.* and made his Will the 22. of *March. An. 1506.* willing his body to be buried in the Cathedrall Church of *Rocheſter*, who gaue that his Meſſuage in *Rocheſter* (now knowne by the ſigne of the Crowne) to *Alice* his wife for Tearme of life, and after her deceaſe to remaine to *Richard Rivers* his ſonne, and to the heires of his body lawfully begotten; and for want of ſuch, to remaine to the Pariſh Church of *S. Nicholas* in *Rocheſter*. He gave alſo diuers Legacies to the ſaid Cathedrall Church, as alſo to the Church of *S. Nicholas*, and to the Fraternity of *Alisford* with diuers other places in *Kent*; which *Richard Rivers* was father to *Richard Rivers* of *Penſburſh* in *Kent*, Steward of the Lands of *Edward* Duke of *Buckingham*, father of Sir *Iohn Rivers* of *Chafford* in *Kent*, Knight, ſometime Lord Maior of *London*, father of Sir *George Rivers* and of my worthy friend *M. Edward Rivers* Marchant, a worthy member of this Honourable City. Of which Sir *George Rivers* of *Chafford* afore mentioned is deſcended, that hopeful Gentleman Sir *Iohn Rivers*, Knight and Barronet, now living.



Heebearth Sable, a Feſſe engrailed betwe enethree Flower-de-luces Silver, by the name of *Alſfield* of *Stow Langton* in the County of *Suffolke*.

This Coate Armour is very ancient, as is proved by ſundry bookes of Armes, Church windows and ſeverall deeds, whereof I have ſeen twobearing date *An. 18. Richard* the ſecond, with ſcales

seales of this very Coate fixed thereunto, with this inscription about the same (viz.) *Sigillum Roberti de Asbfield*; as also another deede bearing Date, *Anno 3. Henry the sixt*, made from *Robert the sonne of Iohn Asbfield of Stow Langton* Esquire, to *Simon Fincham*, and *Iohn Whitlocke*, with a faire Seale of red waxe: whereupon was a *Griffon Seiant*, with his wings displayed, over whose body is this Armes, with this inscription about the whole Seale (viz.) *S. Roberti de Asbfield Armig.* The above named *Robert Asbfield* builded the Church of *Stow Langton*, in the Quire whereof (which I have seene) hee lyeth buried vnder a faire Marble; he was servant vnto the blacke Prince, whom he followed in his warres in *France*. This Coate is thus borne by Sir *Iohn Asbfield* Knight, sole heire of that Family, now Gentleman of the bed Chamber to Prince *Charles*.



Hee beareth quarterly foure Coates, (viz.) the first *Gules* a Cheveron, *Or*, betweene three Cocks *Argent*, beaked, combed and membered *Or*, by the name of *Crow*: the second parted *per pale Gules* and *Azur*, a Lion rampant *Argent* pelleted, by the name of *Stocket*: the third *Gules* a Boare passant *Argent*, by the name of *Boare*: the fourth and last quarterly *Or* and *Gules*, a bend *Vaire* distinguished with a *Cressant Sable* for difference, by the name of *Sackvill*. And for his Crest on a wreath of his colours a Cocke *Argent*, beaked, combed and membered *Or*.

This ancient name and Family of *Crow*, was anciently of *Suffolke*; for about the time of King *Edward* the 4. *Thomas Crow* of *Suffolke*, the elder, purchased *Bradsted* in *Kent*, whose sonne *Thomas Crow* the younger married

Ioane

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Ioane the onely daughter and heire of *Nicholas Boare*, son of *Iohn*, sonne of *Richard Boare*, that married *Lora* the daughter of *Simon Stocket* of *Bradsted* in *Kens.* The afore-said *Ioane* brought to *Thomas* her husband, his house called *Stockets*, with a Chancell built by the above named *Simon Stocket*, as appeareth by a French deed *tempore Edw.* the 2. As also a house and certaine land called *Boares*; by whom shee had issue *Iohn Crow* the elder, father of *Henry Crow*, father of *William Crow* of *Bradsted* Esquire, who married *Anno* the second daughter and Cobeire of *Iohn Sackvill* of *Cbiddingleigh* in *Suffes*, Esquire. The said Mannor of *Cbiddingleigh* hath beene in the possession of the *Sackvills* above three hundred yeeres, and at this day is part of the inheritance of the Right honourable *Edward Sackvill* Earle of *Dorset* and Baron of *Buckburß*; which *William Crow* and *Anno* his wife hath issue *Sackvill Crow*, their sonne and heire now living, Created Baronet by King *Charles*.



Hee beareth partie per pale, Argent and Gules, a bend Counterchanged. This was the proper Coate of our famous Poet Sir *Geoffrey Chaucer* Knight, who was sometime Master of the Custome-house in *London*, and allyed by *Katherine Swinford* to *Iohn* of *Gaus* Duke of *Lancaster*; He lyeth buried at *Westminster*:

his Epitaph being made over him by Master *Nicholas Brigham*.



The field is parted per pale Gules and Azure three Eagles displaide Argent, a Labell Or for difference, this Coate Armour pertaineth to Sir *Robert Coke*, Knight.



He beareth Pearle, a Chevron *Saphire*, betweene three Squirrels Sciant of the Ruby, by the name of *Lovell*. This Coate is thus borne by the Right Worshipfull Sir *Francis Lovell*, Knight, in the County of *Norfolke*.

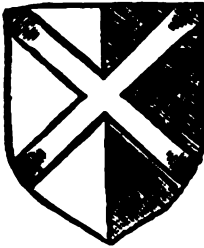
This was also the Coate of Sir *Thomas Lovell*, Knight of the Garter, made by King *Henry*

the seventh, of whose house hee was Treasurer and President of the Councill. This Sir *Thomas Lovell* was a fifth sonne of Sir *Ralph Lovell* of *Barton Bendisb*, in the County of *Norfolke*. This his Coate with the Garter about it, standeth over *Lincolnes-Inne-Gate*. He Founded the Nunnery of *Halliwell* (where was also his house) on a wall of which not many yeeres since was to be read this Inscription.

*All ye Nuns of Halliwell,
Pray ye both day and night,
For the Soule of Sir Thomas Lovell,
Whom Harry the seventh made Knight.*

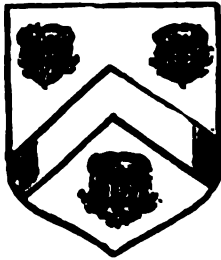
It

It appeareth also that Sir *William Lovell*, Lord *Morley*, was Knight of the Garter: for in *Morley** Church, the seate of his Barony, is yet remaining in a glasse-window (which I have scene) this Coate, with the Garter about it. * In Norfolk.



Hee beareth partie per pale *Azur* and *Gules*, over all a *Saltier*, Or, by the name of *Cage*, and doth rightly belong to Sir *Iohn Cage* of *Cambridgeshire* Knight, of whose family is *Tobias Cage* of *Grayes Inne*, and *Iohn Cage* of *Lincolnes Inne*, two towardly Gentlemen, both sonnes of *Nicholas Cage* of *London*, younger sonne

of *Anthony Cage* of *London* by the *Lady Hart* his Wife. Which *Anthony Cage* was father of *Anthony Cage* father of the said Sir *Iohn Cage* Knight.



The field is Or, a Cheveron betweene 3. Leopards heads, Sable. This Coate Armour appertaineth to the Family of the *Whealers*, anciently of *Martinbushington*, in *Worcestershire*; where for a long continuance they enioyed their Seate: from whom Sir *Edmund Wheeler* of *Ridingcourt*, in *Buckinghamshire*, is lineally descended; who beareth

this Coate, differenced with a Cressant, to shew that he is a second Brother. Sir *Iohn Ferne* (a profound Author) doth give it them in special charge, to entertaine this opinion; that when they see the head of any Beast borne in Armes, they should averre that bearing to bee most

most Honourable; alleading this significant reason; that the Bearer durst resolutely encounter his Adversary, face to face: which gave occasion to a Gentleman of this Name, and Family, (studious in the Secrecies of Armory) to assume for his *Motto*: FACIE TENUS, which evidently discovereth the minde of the Embleme contained in the Charge.

The interposition here of this Cheveron, causeth these three Heads to be in effect vnited in one; such is the efficacy of an Honourable Ordinary. Some writers affirme the Cheveron to be a mechanicall bearing, fit for Carpenters, and that by them it was first borne: which vaine conjecture (saith Sir *Iohn Ferne*) carryeth as much likelihood of truth with it, as that a *Mannich* was first borne by a Tayler, because this Craftsman is skilfull in cutting out a Sleeve. Here I cannot but take a just occasion to vindicate the Cheveron, because I have heard this Honorable Ordinary vilified by so many, deserving as much, or rather more respect, than any of the nine. First then, touching the Antiquitie of this bearing; Writers deliver vpon their credit that *Penda* King of *Mercia*, did beare, Gules, a Cheveron Argent, betweene three Estoiles. Examples in the Nobility, are pregnant. *Gay* that valiant Earle of *Warwicke*, did beare Checquie, Or, and Azure, a Cheveron Ermine. *Roberts*, *Baron* of *Stafford*, did beare, Or, a Cheveron Gules. The ancient family of the *Sheffields*, bore Argent, a Cheveron between three *Garbes* Gules. Secondly, the Cheveron, for matter of honourable signification, is not inferiour to any of the rest. For sometimes it standeth for the Embleme of an established house; sometimes for the Hieroglyphicke of atchieving some honourable enterprises. *Mr. Boswell* (in his Armory of Honour,) accounteth the same a true signe of perfection; and Sir *Iohn Ferne* (in his booke intituled, *The glory of Generosity*) resembleth it to a forme of *Bataglia* ranged, and marshalled, Cheveron-ways: which in
this

this respect, may properly import some notable service done to our Country, in time of warre. This Author writing in defence of the same, saith, that the Cheveron hath beene as ancient an English bearing, as either Barre, Bend, Pale, Fesse, or the like: wherefore I question not but these proofes, and examples, may be of force sufficient, to induce you to conclude with me, in behalfe of this Honourable Ordinary, *Tignum non habet inimicum, nisi ignorantem.*



He beareth Argent, 3. pallets Gules, over all a Cheveron Or. This Coate is thus borne by the Right Honourable Sir *Edward Barkham* Knight, late Lord Major of the Citie of *London*; who for his care and wisdom, in the discharge of his so high a place, worthily meriteth to be ranked with the most deseruing.



He beareth Vert, fretted Or, with a Cressant for a difference, by the name of *Whitmore*. This is the proper Coate of the Right Worshipfull and worthy Master *George Whitmore*, at this time one of the Sherifffes of the Honourable City of *London*. *Greene* of all colours is said most to comfort and preserve the sight, & naturally gladdeth the heart of man; the earth in her greatest pride being of this colour: so that *Vert* and *Gold* are colours most glorious to behold, and to the bearer imply *Riches* and *Comfort*, which I wish he may not want, being reputed a right honest Gentleman.

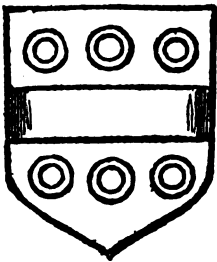
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He beareth Fusilie, Ermine and Sable, on a chiefe of the second, three Lillies. This is the Coate of *Magdalen Colledge* in *Oxford*, Founded by that famous Prelate *William de Wainstet*, surnamed *Patten*. He was borne in *Wainstet*, a little town by the Sea in *Lincolnshire*, *Ann.* 1459.



Hee beareth Azure, two Lions endorfed Or. This is an honourable bearing; and was (saith *Gerrard Leigh*) the Coate of *Achilles* at the siege of *Troy*.



Hee beareth Pearle, a Fesse betweene sixe Annulets of the Rubie, by the name of *Lucas*. This Coate belongeth vnto Master *Thomas Lucas* of *Colchester*, in the Countie of *Essex*, Esquire, lately deceased.

This worthy Gentleman was much to be commended in the education of his children, sparing neither cost nor diligence to furnish them with the best and most commendable Qualities. I know not (I speake freely) whether not onely *Essex*, but

but *England*, can shew a young Gentleman of fiftene yeeres of age, more accomplished every way then Master *John Lucas*, his sonne, now his successor, who not onely vnderstandeth and speaketh the Latine, French, Italian, and is well entred into the Spanish, a good Logician, playeth his part on the Violl, Daunceth, rideth a great Horse admirable well, yet never travelled, or saw Vniuersitie: but by his father for the languages, and the diligence of Masters in other qualities, *Intra domesticos parietes*, herein he hath attained for his yeeres to no meane perfection. And if hereto personage, carriage and good demeanour may adde ought, I thinke him second to none of his age and ranke whatsoever. I speake the more liberally, for that I see great numbers of our hopefull Gentry, to spend many yeeres abroad in fruitlesse trauaile, returning for the most part worse then they went, and to waste much time and money to no end in the Vniuersities, which it had bene better for some they had never seene.



Hee beareth Ermine, a bend Gules, cotized Or, by the name of *Ienney*. It is a faire and an ancient Coate, the field being Ermine, it is esteemed the richer: the Duke of *Britaines* Coate being onely Ermine, without any cther charge, is esteemed one of the fairest bearings of Europe. And for that the Lord *Zouchis* descended from the Dukcs of *Britaine*, hee beareth with his Beasants a Canton Ermine. This Coate is borne (though with a difference) by Master *Arthur Ienney*, Esquire, a Gentleman in his owne worth answering evcry way the goodnesse of his Coate.

He



He beareth Or, a Lion Rampant Sable, armed and langued Gules, betweene three Flower-de-luces Azure, by the name of *Faireclough*. This is an ancient Family in the Countie of *Lancaster*, whence the *Fairecloughes* of *Weston* in *Hertfordshire*, and those of *Bedfordshire* derive themselves; as also my selfe and my brother

Master *Richard Peacham* of *Leverton*, in *Holland*, in the Countie of *Lincolne*, our mother being of the same name and Family. A Gentleman of this house was Standard-bearer vnto the Lord *Stanley* at the battell of *Bosworth*, who came with his *Lancashire* Forces to the aide of the Earle of *Richmond*, who next under God was assuredly the meanes of gaining that day.



Hee beareth quarterly in the first quarter Gules; a Salteir betweene foure Crossets Fitches Silver, by the name of *Brampton* of *Brampton*. The second Ermin a chiefe endented Gules, by the name of *Broome*; the third as the second, the fourth as the first. Either of these Coates are ancient, and borne thus quartered

by Master *Henry Brampton* of *Blo-Norton*, in the Countie of *Norfolke*, Esquire.

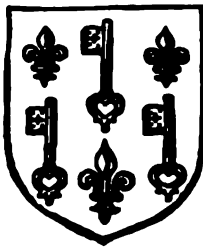
Hee



The practice of Blazonrie. 209



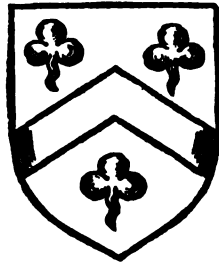
Hee beareth Or, a Dolphine hariant Azure; if hee stood in Fesse he were naiant or swimming; the Dolphine is to be reckoned among those Creatures which are φίλάνθρωπα, or friendly to man. For hee will follow a ship at Sea many leagues, to enioy the sight of men. Our painters commonly draw him crooked and bending, when he is as straight a Fish as any other. Hee is borne (of these colours) naiant by the Dolphine of *France*.



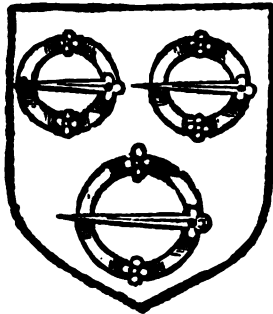
He beareth Gules, three Keyes Silver betweene as many Flower-de-luces, Or: had the field beene *Azure*, I would have supposed it to have been the Armes of some great City or port Towne in *France*; those Keyes borne as a signe of the great trust they were put in, and as a remembrance of their fidelity.



Hee beareth empaled, the first Argent on a bend Gules cotized Sable, 3. wings empaled of the first (with a mullet for a difference) by the name of *Wingfield*, the second pearle betweene three Talbots passant of the Diamond, a Cheveron of the Ruby, by the name of *Talbot*. I giue you more instances of empalcements:



wide robe of white and greene, with a Treyfoile in the hand; the tender age sheweth the Infancy of Hope; the smiling cheere, the sweetnes and pleasure she apprehendeth in her thoughts; standing on tiptoe, sheweth her vncertaintie and vnsteadinesse: the long and wide robe declareth, shee never pincheth or bindeth her conceit, but alloweth her imagination the largest scope: the Trefoile signifieth, it is alwayes spring with her, whose colours white and greene, shee is clad in.

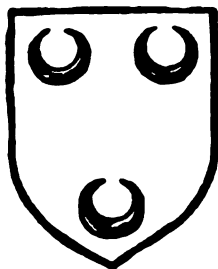


He beareth *Argent*: a Cheveron *Azure* betweene 3. *Treyfoiles Vert*. The Treyfoile is the Herald of the Spring, and the first grasse that appeareth; hereupon it was the Embleme of *Hope*. For *Hope* anciently was painted like a young and a beautifull child of a sweet & smiling countenance, standing on tiptoe, in a long and

He beareth *Gules*, three *Fermaulx Or* by the name of *Gunton*, the Buckle is a bearing both ancient and honourable, not onely with vs here in *England*, but also in *France*.

Witnesse the Coate Armour of *Lewes sire de Graville, alias Girardvile* Admirall of *France*, *Anno 1483*. which is the same which *Gunton* beareth, the French deriving the word *Fermaulx* from *firmus* doe thereby declare the nature and office of the Buckle, it being the true Embleme of Fidelity and Constancy, and *Mars* keeping the Field may conioynd properly import some trusty service in the time of Warre.

He



He beareth Azure, two Crescents in chiefe, Or, and one in base Silver. I know not the owner of this Coate, onely I found (it) in a Church in *Brabant*, and for the rarity, (for seldome haue I scene the like) placed it here to conclude the rest.

CHAP. XVI.

Of Exercise of the body.

I Now from your private study and contemplation, bring you abroad into the open fields, for exercise of your Body, by some honest recreation, since *Aristotle* requireth the same in the Education of Nobility and all youth, since the mind from the Ability of the Body gathereth her strength and vigor. Anciently by the Civill Law these kinds of Exercises were onely allowed of, that is *πυγμαχία, δίσκος, δρόμος, δίασμα, πάλη*, and which are the exercise of Armes by single combat, as running at Tilt-barriers¹, &c. Coiting, throwing the hammer, sledge, and such like, Running, jumping, leaping, and lastly wrestling: for the first, it is the most Noble, those Epithites of *ἵπποσύνης* and *ἵππδαμος*, have beene the attributes of Kings and Princes, whose delight in ancient times was to ride and mannage great horses. Hereby you are enabled for command, and the service of your Country. And what, saith *Tully*, can be more glorious, then to bee able to preserve and succour our Country, when shee hath neede of our helpe? It is the onely Com-

*In L. Se'miff.
de Alen lufu &
Alonor.*

Of Horfeman-
ship.

¹ barriers, 1634, 1662.

mendation

Of Exercise of the Body.

mendation that *Salust* gives to *Iugurth*, who did not (saith he) give himselfe over to be corrupted by Sloath and Riot (as many of our Gallants now adayes doe) but as it is the custome of that Nation, exercised himselfe by riding, throwing the dart, and running with his equals: and though he was called all other in the height of glory, notwithstanding beloved of all men, &c. And of riding so much, and hereby hee fell, that laying his hands behind him, hee came to his full carreer, make him a ditch, and stop him, put him to ke. And *Marius* after he had lived, and fourescore yeeres of age, hee was in the field of *Mars* with the *Romane* youth, and hee made them to handle their weapon, to ride, &c. The same youth did *Pompey* even to his last expedition. And *Virgill* speaking (I take it) of the *Spartan* youth, saith:

*Venatu invigilant pueri, sylvasque fatigant,
Flectere ludus equos, & spicula tendere cornu, &c.*

And at this day it is the onely exercise of the *Italian* Nobility, especially in *Naples*, as also of the French; and great pitty, that it is no more practised among our English Gentry.

Of Tilting and
Torneaments.

Running at the tilt is a generous and a Martiall exercise, but hazardous and full of danger; for many hereby (even in sport) have lost their lives, that I may omit *Henry* the French King, with many other princes and noble personages of whom History is full.

Guido Pancirolo
in l. de reb.
noviter repertis.
tit. 20.

Tilting and Torneaments were invented by *Manvill Commenus* Emperour of *Constantinople*, as saith *Nicetas*, who wrote about the yeare 1214. Before his time wee read not any where that this exercise was used under the *Romane* Empire.

The same *Nicetas* reporteth of solemne Iustes or Torneaments which the said *Manvill Commenus* showed vnto the
Latines



Of Exercise of the Body. 215

Latines at Antioch, what time they went to make warre in the holy land; for the Latines making a brave shew in their rich Armour well horsed with their Lances, and presenting themselves before the Emperour, the Emperour to shew them that the Græcians were nothing inferiour unto them in bravery or courage, appointed a day when they and the Latines (for the glory of either Empire) should so many to so many, and with lances without points, encounter either, bravely mounted, and made one of the number with his Græcians; who, saith *Nicetas*, so bravely carryed himselfe, that he vnhorsed two Latine Commanders, casting them from the saddle to the ground.

In our launces now adayes (of what wood soever they are made of) there is nothing so much danger as hath beene in times past: neither in our moderne practice of warre have they almost any vse at all. The Prince of *Orange* hath abandoned them, having not a Launce in his whole Army, but hath Carbines in their roome. *Spinola* hath some troopes of them, yet not many, as I observed. Those of *Sbertogen-bosch* under *Grobendoncke*, are esteemed the best horse *Spinola* hath.

For throwing and wrestling, I hold them exercises not so well befitting Nobility, but rather soldiers in a Campe, or a Princes guard: neither have I read or heard of any Prince or Generall commended for wrestling, save *Epaminondas Achmas*, the last Grand Signeur and Emperour of *Turky*, who tooke great delight in throwing the hammer, and was so strong that hee overthrew his stoutest *Ianizaries*, there being reared in *Constantinople* for one extraordinary cast, which none could come neere, two great Pillars of marble.

Of throwing, leaping, and wrestling.

Running and Agility of Body have beene esteemed most commendable in the greatest Princes and Commanders that ever lived; and the old *Romans* (next after triall made of their strength, and view of their limmes and person) chose their souldiers by running, for it is

Of running.

an

an old custome among them, to assault the enemy by running all close together in grosse to the charge. And *Cesar* tels vs that strokes are surer laid on, and the souldiers made more nimble and ready in running and by motion. *Homer* gave *Achilles* (which perhaps some of our great feathered Gallants would disdain, yet haply better deserve) the epithite of ἀκύνους or swift-footed. And ^a *Alexander* we reade excelled all his Court in running. *Sertorius* a brave Commander under *Cesar*, could nimbly runne vp the most steepe Mountaines, leape broken and vnpassable Rockes, and like inuious places; insomuch as *Metellus* being sent with a powerfull Army against him, he knew neither where to find him, nor how to come by him, by reason of his nimble footmanhip. Therupon he sent his Colleague *Pompey*, who being by *Sertorius* overthrowne at the first encounter, escaped very narrowly; for being unhorfed, and having received a great wound, while the souldiers were busied in striving, some for his horse, others for the most rich furniture (his caparison, bridle, saddle, stirrups, being in a manner all of gold, and shining with precious stones of inestimable valew) watching his opportunity, by swiftnesse of foote escaped from them all, and returned safe to his quarter.

Of leaping.

Leaping is an exercise very commendable, and healthfull for the body, especially if you vse it in the morning, as we read *Alexander* and *Epaminondas* did. Vpon a full stomacke or to bedward, it is very dangerous, and in no wise to be exercised.

Of swimming.

The skill and art of swimming is also very requisite in every Noble and Gentleman, especially if he looketh for employment in the warres, for hereby (besides the preserving of his owne life vpon infinite occasions,) he may many wayes annoy his enemy. *Horatius Cocles* onely by the benefit of swimming saved his countrey, for when himselfe alone had long defended and made good the Bridge over *Tyber* against the *Hetruscans*, the *Romanes* brake it downe behind him, wherewith, in his Armour he cast himselfe

C. Cesar in Epistola.

*To cure the finalnesse of his voyce, he would vsually runne vp a hill, a fit Embleme for such as when they haue ascended the height of preferment, both looke and speake big.

*l. iiii. lib. 2.
Decad. 1.*



Of Exercise of the Body. 217

himselfe into the River, and (notwithstanding a shower of Darts and Arrowes were sent after him) swam with safetie into the Citie, which rewarded him with a Statue erected in the Market place, and as much land as hee could encompassse with a plough in a day.

And as desperate was the attempt of a number of *Romane* Gentlemen in the first *Carthaginian* warre, who leaping in a night from the hatches of their Ships into the Sea, by maine force thrust and drew the *Carthaginian* Ships into the haven, and delivered them to *Luceatius* their Generall.

And as resolute was that attempt (no whit inferiour to the former) of *Gerrard* and *Harvey*, two Gentlemen of our owne Nation, who in eightie eight in the fight at Sea, swam in the night time, and pierced with Awgers, or such like instruments, the sides of the Spanish Gallions, and returned backe safe to the Fleete.

The resolute
adventure of
Gerrard and
Harvey in 88.

Scavola, a man of inestimable courage, and who came with *Cesar* in his expedition for *Britaine*, after hee had made good a whole day together, a mightie Rocke or passage against the *Britaines*, in the night time loaden with double Armes and an heavy shield, cast himselfe into the deepe, and swam safe to *Cesar* and his Fleete.

Neither is it to be wondred at, that the *Romanes* were so skilfull in swimming, for they were daily exercised in the same after their other exercises, and had a place in the River of *Tyber* appointed vnto them for the same purpose, adioyning to the field of *Mars*; and another of great depth, rough and full of whirlpits on purpose, to exercise their horses in.

Shooting also is a very healthfull and commendable recreation for a Gentleman; neither doe I know any other comparable vnto it for stirring every part of the body: for it openeth the breast and pipes, exerciseth the armes andfecte, with lesse violence, then running, leaping, &c. Herein was the Emperour *Domitian* so cunning, that let a Boy a good distance off hold vp his hand, and stretch
his

Of shooting.

his fingers abroad, hee would shoote thorow the spaces without touching the Boyes hand, or any finger.

And *Commodus* (saith *Herodian*) had so goode an ayme, that he would fixe on the brow of a Deere two shafts as evenly, and spreading in distance, as if they had beene his owne hornes.

But for the further excellence of this Exercise of Shooting, I referre you to that excellent booke of Mr. *Aschams*, intituled *Toxophilus*, wherein you shall finde whatsoever is requisite to be knowne of a compleate Archer.

Hawking and Hunting are recreations very commendable and besitting a Noble or Gentleman to exercise; Hunting especially, which *Xenophon* commendeth to his *Cyrus*, calling it a gift of the Gods, bestowed first vpon *Chiron* for his vprightnesse in doing Iustice, and by him taught vnto the old Heroes and Princes; by whose vertue and prowesse (as enabled by this exercise) their Countries were defended, their subjects and innocents preserved, Iustice maintained. For there is no one exercise that enableth the body more for the warre, then Hunting, by teaching you to endure heate, cold, hunger, thirst; to rise early, watch late, lie and fare hardly: and *Eusebius* is of opinion, that wilde beasts were of purpose created by God, that men by chasing and encountering them, might be fitted and enabled for warlike exercises. Hereupon *Alexander*, *Cyrus*, and the old Kings of *Persia*, employed themselves exceeding much herein, not to purchase Venison and purvey for the belly, but to maintaine their strength, and preserve their health, by encreasing and stirring vp the naturall heate within, which sloth and sitting still wastes and decaies: to harden the bodies by labour against the enemy; and withall, to search out the natures of wilde beasts, which knowne, they might leaue the same recorded to their posteritie. And the famous Physitian *Quercetan*, above all other exercises commendeth this as most healthful, and keepeth the body sound and free from diseases.

*Iançius, lib. 2.
Epist. 59.
Quercetan in
Dietetico poly-
hist. sect. 2.
cap. 11.*

The

Of Exercise of the Body.

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The old Lord *Gray* (our English *Achilles*) when hee was Deputie of *Ireland*, to inure his sonnes for the warre, would vsually in the depth of Winter, in frost, snow, raine and what weather soever fell, cause them at midnight to be raised out of their beds, and carried abroad on hunting till the next morning; then perhaps come wet and cold home, having for a breakefast, a browne loafe and a mouldie Cheese, or (which is ten times worse) a dish of Irish Butter: and in this manner the *Spartans* and *Laconians* dieted, and brought vp their children, till they came vnto mans estate.

Hawking was a sport vtterly vnknowne to the ancients, as *Blondinus* and *P. Iovius* in the second booke of his History, where he entreateth of the *Muscovitisb* affaires, witnesseth; but was invented and first practised by *Frederick Barbarossa*, when he besieged *Rome*: yet it appeareth by *Firmicus*, that it was knowne twelve hundred yeeres since, where he speaketh of Falconers, and teachers of other Birds: and indeed beyond him, I thinke it can no where be found that Falconry was knowne. There have beene many who have written of Falconry: *Fredericke* the second, Emperour of *Germany* (whom *Melancthon* worthily commendeth, and equalleth to the ancient *Heroes*, for his many victories atchieved by his valour: his skill in all learning, being able to speake foureteene severall languages: his liberalitie, magnificence, affabilitie, mildnesse, &c. insomuch, that in him alone, saith he, ended and dyed the remainder of ancient Majestie) wrote hereof two excellent bookes, which *Ioachim Camerarius* (having by him the first Copie in a Manuscript) published together with a Treatise of *Albertus Magnus*, of the nature of Hawkes, and printed it at *Norimberge*. *Budens* hath also written a large Discourse of Hunting and Hawking, part whereof is annexed to the latter end of *Henry Estienne's* French and Latine Dictionary: in English, Master *Blundeviles* booke is the best that I know.

By the Canon Law Hawking was forbidden vnto Clergie

Id. Firmicus
lib. 5. cap. 8.

Me'auillon
lib. 5. Cronie.
folio 789.

Budens de venatione & Aucupio.

Concil. Aue'.
cap. 4.

*Agathensf. 55.
Epaunenfs. 3.
44. Extr. de
Clerico venatore.*

Clergy men, as afterward Hunting, by reason the exercise and instruments wherewith beaſts are ſlaine, are military, and not ſo well agreeing (as they give the reaſon) with ſpirituall warfarre: but I cannot ſee but that they (many of them being great Princes, and pillars of the Church, daily employed and preſſed with the weight of Stateaffaires) may have their recreations as well as others. But to prevent their paſtime, there is ſuch an order taken with their Parkes, that many of our beſt Biſhoprickes can now adayes ſcarce ſhew one of ten, or twenty. *Norwich* had thirteene Parkes, and of all other was moſt iniuſtly dealt withall. If they had taken away twelve and left the odd^r one, it had bene indifferent; but to rob the Church of all, was more then too much.

But as we allow not altogether that ſevere education of the old *Spartanes* in their children, hazarding many times the healths of young and tender bodies, by ſome tedious ague; yea, alſo their liues, by the miſchance of a leape or ſtumbling of their horſe: ſo as much doe I deteſt that effoeminacy of the moſt, that burne out day and night in their beds, and by the fire ſide; in trifles, gaming, or courting their yellow Miſtreſſes all the Winter in a City; appearing but as Cuckoes in the Spring, one time in the yeere to the Country and their tenants, leaving the care of keeping good houſes at Chriſtmas, to the honeſt Yeomen of the Country.

Some againe are ſo intent on their pleaſure that they never care for keeping within, as ſometime was *Mithridates*, that it is reported of him; *For ſeven yeares ſpace together he never came within houſe, neither in City nor in the Country.* And *Barnaby Viſcount of Millant*, was ſo carried away with the love of Hunting, that hee made a Law; whoſoever ſhould kill any wild Boare, or had killed any in five yeares before that his Statute was enacted (contrary unto ancient Ediſt) or were privy to the eating of any at any Gentlemans Table, ſhould be imprifoned

*Volaterran. lib.
7. antiqu.
Jovius in
Barnaba.*

¹ old 1634, 1662.

and

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and tortured after a grievous manner. Beside, hee afflicted the Countrey marveilously, by dispersing many thousands of Dogges to be kept and brought up in villages and among the Paifants, to their infinite trouble and charge. *Mabomet*, sonne to *Amurath*, on the contrary, when he made warre in *Caramania*, turned out of service 700. of his fathers Faulconers, and caused as many of old huntsmen to follow Armes, and his Campe, in stead of the kennell.

*Chalcondylar.
lib. 7.*

CHAP. XVII.

Of Reputation, and Carriage in generall.

There is no one thing that setteth a fairer stampe vpon Nobility then evenesse of Carriage, and care of our Reputation, without which our most gracefull gifts are dead and dull, as the Diamond without his soile: for hereupon as on the frontispice of a magnificent Pallace, are fixed the eyes of all passengers, and hereby the heighth of our Iudgements (even our selves) is taken; according to that of the wiseman, *By gate, laughter, and apparell, a man is knowne what he is*, Wherefore I call it the Crowne of good parts, and loadstone of regard. The principall meanes to preserve it, is *Temperance*, and that *Moderation* of the mind, wherewith as a bridle we curbe and breake our ranke and unruly Passions, keeping as the *Caspian* Sea, our selves ever at one heighth without ebbe or reflux. And albeit true it is that *Galen* saith, we are commonly beholden for the disposition of our minds, to the Temperature of our bodies, yet muchlyeth in our power to keepe that fount from empoisoning, by taking heed to our selves; and as good Cardinall *Poole* once said, to correct the malignitie of our Starres, with a second birth. For certainly under grace, it is the roote of our Reputation and honest Fame; without the which, as one saith, *we are dead long before we are buryed.*

Eclesiastic.

For Moderation of the mind and affections, which is
the

Pfal. 119. 9.

the Ground of all Honesty, I must give you that prime receipt the kingly prophet doth to a young man, teaching him wherewith to cleanse his way, that is, by keeping, saith he (oh Lord) thy statutes, meaning the feare of God in generall, without which (hee ever first striking at the head) our Iudgements are depraved, and left to ourselves, we are not able to give any thing his true esteeme and value. Therefore first to be truly Honest is to bee truly Religious, for if the feare of men be a great motive to keepe our selves within compasse, much more will the feare of God recall vs from our lusts and intemperance. Hereby the mind getteth the dominion and upperhand, wisely governing that goodly Kingdome Nature hath allotted her. And if it was sometime said of *Fabius, Citiùs Solem è sua sphaera divelli, quàm Fabium ab honestate potuisse*, how heedfully ought a Christian, who carryeth the lanterne in his hand, looke to his feete, when an Heathen could goe so directly in the darke, onely by the glimpse of Nature, and without stumbling?

Moreover since the Civill end of our life is, *ut in honore cum dignitate vivamus*, you shall withall find good learning and the Arts to conferre a great helpe and furtherance hereunto, being a polisher of imbred rudenesse and our infirmity, and a curer of many diseases our minds are subiect vnto: for we learne not to begge to our selves admiration from other, or boastingly to lay to view so rich and pretious furniture of our minds, but that wee may be vsfull to others, but first to our selves; least (as some pretious receipt) while wee keepe that in a boxe which can cure another, our selves lye lame and diseased.

The first vse then hereof (I meane your learning,) as an Antidote against the Common plague of our times, let it confirme and perswade you, that as your understanding is by it ennobled with the richest dowry in the world, so hereby learne to know your owne worth and value, and in choice of your companions, to entertaine those

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those who are Religious and learned : for as I said heretofore, converse of old was the mother of skill and all vertuous endeavours, so say I now, of all vice and basenes, if regard be not had. Therefore hold friendship and acquaintance with few, and those I could wish your betters, at the least of your owne ranke, but endeaure your selfe to none ; *gaudebis minùs, minùs dolebis*. The best Natures I know delight in popularity, and are pliable to company-keeping, but many times buy their acquaintance at over deare a rate, by being drawne either into base Actions and Places of which they are ashamed for euer after ; or to needlesse expence by laying out or lending to importunate base and shamelesse companions, gaining losse of their monies, time, sorrow, and griefe of friends, the disrepute of the better sort, and lastly contempt of the vilest among the Common vulgar.

Antiochus Epiphanes, King of *Asia*, for his popularity and delight in company, was sir-named the *Mad* : and likewise for the same, *Appianus Claudius* was deprived of his Office, and fearing beside shame the hatred of the Senate, counterfeiting blindness, for ever after kept himselfe at home. We reade also of a certaine King of the *Gabes*, who making his Souldiers his drinking companions, was for his free and kind heart at the last drowned by them in a Tub of Ale.

Nor mistake me that I swerve so much on this side, that I would deny a Prince or Gentleman the benefit of discourse and converse with the meanest : for Majesty and greatnesse cannot alwayes stand so bent, but that it muſt have the remission and relaxation sometime to descend from the court to the cottage, which cannot chooſe but give it the better taste and relish. *Adrian* the Emperour would most curteously conferre with the meanest, detesting those his high minded Courtiers, who under a colour of preserving his Estate and honour, envyed him this sweetnesse of humility and privacy. *Vespasian* in like manner was wont not onely to salute the chiefe Senators

*Athenens lib. 5.
cap. 4.
Diodorus lib. 20.*

*Ol. Magnus
lib. 7. cap. 7.*

*Erafm. lib. 6.
Apud. ex
Spartian.*

Xiphilius.

of

Plutarch. in
Philopam.

of Rome, but even private men, inviting them many times to dine and suppe with him, himselfe againe going vnto their houses. *Philopamen* was so curteous and went so plaine, that his Hostesse in *Megera* tooke him for a Serving-man. And certainly this Affabilitie and curtesie in Greatnesse, draweth our eyes like flowers in the Spring, to behold, and with admiration to loue it wherefoever we find it.

Philip Com-
mines, cap. 30.

There is no better signe (saith one) in the world of a good and vertuous disposition, then when a Prince or Gentleman maketh choice of learned and vertuous men for his companions; for presently hee is imagined to bee such a one as those to whom hee joyneth himselfe: yea saith *Aristotle*, it is a kinde of vertuous exercise to bee conversant with good and vnderstanding men.

Whom then you shall entertaine into the closet of your brest, first found their Religion; then looke into their Lives and Carriage, how they have beene reckoned of others; Lastly, to their Qualitie how or wherein they may be vsfull vnto you, whether by advice and Counsell, direction, helpe in your Studies, or serviceablenesse in your exercise and recreations.

Ludovic. Viver.

There is nothing more miserable *then to want the Counsell of a friend, and an admonisher in time of neede*: Which hath beene and is daily the bane of many of our young Gentlemen, even to the vtter ruine of themselves and their posteritie for ever. Who when like *Alciates* figtree vpon the high and inaccessible Rocke, they are out of reach and cannot be come vnto by men who would dresse and preserve them; espied a-farre off are onely preyed vpon and haunted by Vultures and Dawes: and while one addeth fewell to the fire of his expence, for the which he is like to pay twentie for two, at twentie and one; another footheth him in play (knowing the best fishing is in troubled waters); another tendreth him a match of light stufte: all at once preying for themselves, these greene things of 16 or 18 are quite deuoured before they are ripe.

Where-

In Emblem.



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Wherefore I must next commend vnto you *Frugality*, Of Frugalitye. *Salins.* *the Mother of vertues*, a vertue which holdeth her owne, layeth out profitably, avoideth idle expences, superfluitic, lavish bestowing or giving, borrowing, building, and the like : yet when reason requireth can be royally bountifull, a vertue as requisite in a Noble or Gentleman, as the care of his whole Estate, and preservation of his name and posteritie ; yet as greatly wanting in many, as they come short of the reputation and entire Estates of their forefathers, who account thrift the object of the plow or Shop, too base and vnworthy their consideration, while they impose their faire Estates and most important businesse, vpon a cheating Steward or craftie Bailiffe, who in few yeeres (like the young Cuckow) are ready to deuoure their feeder ; and themselves like sleepy Pilots, having no eye to the Compasse, or sounding their Estates, are runne on ground ere they be aware.

First then, as soone as you shall be able, looke into your Estate, labouring not onely to conserue it entire, but to augment it either by a wise fore-thought, marriage, or by some other thriftie meanes : and thinke the more yee are laden with abundance, the more (like a vine) yee haue neede of props, and your soundest friends to advise you. Neither doe I imagine you will bee so rash as to give no care to good counsell, to your ruine, as *Cesar* did, when he refused a booke of a poore Scholler, wherein the intended plot against him was discovered.

Marcus Cato, who was so victorious in warre, so prudent in peace, so eloquent in the Oratory, learned in the lawes, neglected not thereby his estate, but looked, as *Livie* saith of him, euen into his husbandry himselfe : and *Plutarch* writeth of *Philopomen*, a great and famous Plutarch in *Philopomen.* Commander, that notwithstanding his great affaires and employments, hee would every morning bee stirring by breake of day, and either to dressing of his vines, digging or following his plow : and *Cicero* to heighthen the Honour of King *Deiotarus*, reporteth thus of him, Cic. pro *Deiotaro.* *in Deiotaro sunt regie*

Julianus ff. de
cura furiosi.

Plutarch in
Aristide.

regiæ virtutes, quod te, Cæsar, ignorare non arbitrer, sed præcipuè singularis & admiranda frugalitas. And the Romanes had a law, Hee who could not looke into his owne estate, and imploy his land to the best, should forfeit the same, and be held for a foole or a mad man all his life after. *Aristides*, albeit he was an excellent man otherwise, yet herein he was so carelesse, that at his death he neither left portion for his daughters, nor so much as would carry him to the ground, and defray the charge of his funerall.

Be thriftie also in your apparell and clothing, least you incurre the censure of the most grave and wisest censor, *Cui magna corporis cultus cura, ei magna virtutis incuria*: and *Henry* the fourth, last King of *France* of eternall memory, would oftentimes merily say, By the outside onely, he could found the depth of a Courtier: saying, Who had least in them made the fairest shew without, inviting respect with gold-lace and great feathers, which will not be wonne with toyes. Neither on the contrary, be so basely parsimonious or frugall, as is written of one of the Kings of *France*, in whose accounts in the Eschequer are yet remaining, Item so much for red Satten to sleeve the Kings old Doublet: Item a halfe-penny for liquor for his Bootes, and so forth. Or to bee knowne by a Hat or a Doublet ten or twentie yeeres; then with some miserable Vsurer curse the maker for the slightnesse of his felt or stufte, murmuring it will not last to see the Revolution of the *First Moover*. But vsing that moderate and middle garbe, which shall rather lessen then make you bigger then you are; which hath beene, and is yet observed by our greatest Princes, who in outside goe many times inferiour to their Groomes and Pages. That glory and Champion of Christendome *Charles* the fift, would goe (except in times of warre) as plaine as any ordinary Gentleman, commonly in blacke or sad stufte, without lace or any other extraordinary cost; onely his Order of the golden Fleece about his necke in a ribband: and was so naturally frugall, not out of parsimony (being the most bountifull minded

The modesty
and humilitie
of *Charles* the
fifth.



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mindèd Prince that ever lived) that as *Guicciardine* reporteth of him, if any one of his points had chanced to breake, he would tye it of a knot and make it serue againe. And I have many times seene his excellence the Prince of *Orange* that now is, in the field, in his habite as plaine as any Country Gentleman, wearing commonly a suite of haire coloured slight stuffe, of filke, a plaine gray cloake and Hatt, with a greene feather, his hatband onely exceeding rich. And *Ambrose Spinola* Generall for the Archduke, when hee lay in *Weasell* at the taking of it in, one would have taken him, but for an ordinary merchant in a plaine suite of blacke. And the plainenesse of the late Duke of *Norfolke* derogated nothing from his Esteeme. So that you see what a pitifull Ambition it is, to strive to be first in a fashion, and a poore pride to seeke your esteeme and regard, from wormes, shels, and Tailors; and buy the gaze of the staring multitude at a thousand, or fiftene hundred pounds, which would apparell the Duke and his whole *Grande Consiglio* of *Venice*. But if to doe your Prince honour, at a tilting, employed in Embassage, comming in of some great stranger, or you are to give entertainment to Princes or Noble personages at your houfes, as did *Cosmo de Medici*, or haply yee command in the warres, spare not to be brave with the bravest. *Philopomen* caused his Souldiers to be spare in Apparrell and Diet (saith *Plutarch*) and to come honourably armed into the field: wherefore he commanded in Goldsmiths shops to breake in peeces pots of gold and silver, and to be employed in the silvering of Bitts, gilding of Armour, inlaying of Saddles, &c. For the sumptuous cost upon warlike furniture, doth encourage and make great a noble heart: but in other fights it carrieth away mens minds to a womanish vanity, and melting the courage of the mind, (as *Homer* saith it did *Achilles*, when his mother laid new Armes and weapons at his feete.) The Spaniard when he is in the field, is glorious in his cassocke, and affecteth the wearing of the richest Jewels; the French huge feathers, Scarlet,

The Duke of
Norfolke.

In *Philopomen.*

Plutarch.

and gold lace; the English, his Armes rich and a good sword: the Italians pride is in his *Neapolitan Courser*: the Germanes and low Dutch to bee dawbed with Gold and Pearle, wherein (say they) there is no losse except they be lost: but herein I give no prescription.

Of Diet.
Seneca. Rhet. 7.
Cicero pro
Culio.

I now come to your Dyet, wherein be not onely frugall for the saving of your purse, but moderate in regard of your health, which is impaired by nothing more then excesse in eating and drinking (let me also adde *Tobacco* taking.) Many dishes breed many diseases, dulleth the mind and vnderstanding, and not onely shorten, but take away life. We reade of *Augustus* that hee was never curious in his diet, but content with ordinary and common viands. And *Cato* the *Censor*, sayling into *Spaine*, dranke of no other drinke then the rowers or slaves of his owne galley. And *Timotheus* Duke of *Athens* was wont to say (whom *Plato* invited home to him to supper) they found themselves never distempered. Contrary to our Feastmakers, who suppose the glory of entertainment, and giving the best welcome to consist in needlesse superfluities and profuse waste of the good Creatures, as *Scylla* made a banquet that lasted many daies, where there was such excessive abundance, that infinite plentie of victuals were throwne into the River, and excellent wine above forty yeares old, spilt and made no account of, but by surfeiting and banquetting, at last he gat a most miserable disease and dyed full of lice.

Plutarch de
Sanitate tuenda.

Sabell. Em.
ead. 2.

Suetonius.
Every Romane
penny was
about seuen-
pence halfe
penny. *C. Rho-*
digin. lib. 6.
cap. 35.

And *Cesar* in regard of his *Lybian* triumph, at one banquet filled two and twentie thousand roomes with ghefts and gaue to every Citizen in *Rome* ten bushels of wheat, and as many pounds of oyle, and beside, three hundred pence in money.

We reade of one *Smyndirides*, who was so much given to feasting, and his ease, that he saw not the Sunne rising nor setting in twenty yeares; and the *Sybarites* forbad all Smiths and knocking in the streets, and what thing soever that made any noise to be within the City
Wals,

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Wals, that they might eat and sleepe : whereupon they banished cockes out of the City, and invented the vse of chamberpots, and bad women a yeare before to their feasts, that they might have leifure enough to make themselves fine and brave with gold and Jewels.

Suida. & politian lib. 15. Miscellan.

Above all, learne betimes to avoide excessiue drinking, than which there is no one vice more common and reigning, and ill befeeming a Gentleman, which if growne to an habit, is hardly left ; remembring that hereby you become not fit for any thing, having your reason degraded, your body distempered, your soule hazarded, your esteeme and reputation abased, while you sit taking your vnwholsome healthes,———*ut iam vertigine teſtum Ambulet, & geminis exſurgat menſa lucernis.*

Drinking the destruction of wit, and plague of our English Genry. |

Juvenal. Satyr.

———Vntill the house about doth turne,

And on the board two candles seeme to burne.

By the Leviticall Law, who had a glutton or a drunkard to their Sonne, they were to bring him before the Elders of the City, and see him stoned to death. And in *Spaine* at this day they have a law that the word of him that hath beene convicted of drunkenesse, shall not bee taken in any testimony. Within these fifty or threescore yeares it was a rare thing with vs in *England*, to see a Drunken man, our Nation carrying the name of the most sober and temperate of any other in the world. But since wee had to doe in the quarrell of the *Netherlands*, about the time of Sir *Iohn Norrice* his first being there, the custome of drinking and pledging healthes was brought over into *England* : wherein let the Dutch bee their owne judges, if we equall them not ; yea I thinke rather excell them.

Drunkennesse not many yeares since, very rare in *England*.

Tricomius and the old *Romanes* had lawes and statutes concerning the Art of drinking, which it seemes, are revived, and by our drunkards observed to an haire. It being enacted, *that he who after his drinke faltered not in his speech, vomited not, neither reeled, if he dranke off his cups cleanly, tooke not his wine in his draught, spit not, left nothing in*

Plin. lib 4. Historia sub finem

in the pot, nor spilt any upon the ground, he had the prize, and was accounted the bravest man. If they were contented herewith, it were well, but they daily invent new and damnable kinds of carrowing (as that in *North holland* and *Frizeland* (though among the baser sort) of *upst Monikedam*, which is, after you have drunke out the drinke to your friend or companion, you must breake the glasse full vpon his face, and if you misse, you must drinke againe,) whence proceed quarrelling, reviling, and many times execrable murders, as *Alexander* was slaine in his drunkenesse; and *Domitius, Nero's* father slew *Liberius* out-right, because he would not pledge him a whole carrowse, and hence arise most quarrels among our gallant drunkards: vnto whom if you reade a lecture of sobriety, and how in former ages their forefathers dranke water, they sweare water is the frogges drinke, and ordained onely for the driving of Mils, and carrying of Boats.

Prov. 23.

Neither desire I, you should be so abstemious, as not to remember a friend with a hearty draught since wine was created to make the heart merry, *for what is the life of man if it want wine?* Moderately taken it preserveth health, comforteth and disperfeth the naturall heate over all the whole body, allayes chollericke humors; expelling the same with the sweate, &c. tempereth Melancholly. And as one saith, hath in it selfe, *ἐλευστικόν τι πρὸς τὴν φιλίαν*, a drawing vertue to procure friendship.

Ecclesiast. 31.
vers. 27.

Athenas.

At your meate to be liberall and freely merry, is very healthy and comely, and many times the stranger or guest will take more content in the cheerlinesse of your countenance, then in your meate. *Augustus* the Emperour had alwayes his mirth greater then his feasts. And *Suetonius* saith of *Titus, Vespasians* Sonne, he had ever his Table furnished with mirth and good company. And the old Lord Treasurer of *England*, Lord *William Burgbley*, how employed soever in State affaires, at his Table hee would lay all businesse by, and be heartily merry.

Charles

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Charles the Great vsed at his meates to have some History read, whereof hee would afterwards discourse. And *Francis* the first, King of *France*, would commonly dispute of *History*, *Cosmographie*, *Poetry*. His Majesty our Sovereigne, altogether in points and profound questions of Divinitie. When I was in *Vtrecht*, and lived at the table of that Honourable Gentleman, *Sir Iohn Ogle*, Lord Governour, whither resorted many great Schollers and Captaines, *Englisb*, *Scottisb*, *French*, and *Dutch*, it had beene enough to have made a Scholler or Souldier, to have observed the severall disputations and discourses among many strangers, one while of sundry formes of battailes, sometime of Fortification; of Fire-workes, History, Antiquities, Heraldry, pronounciation of Languages, &c. that his table seemed many times a little Academic.

Sleidan lib. 19.

In your discourse be free and affable, giving entertainment in a sweete and liberall manner; and with a cheerefull courtesie, seasoning your talke at the table among grave and serious discourses, with conceits of wit and pleasant invention, as ingenious Epigrams, Emblemes, Anagrams, merry tales, wittie questions and answers, Mistakings, as a melancholy Gentleman sitting one day at table, where I was started vpon the sudden, and meaning to say, *I must goe buy a dagger*, by transposition of the letters, said: Sir, *I must goe dye a begger*.

Affabilitie in Discourse.

A plaine country man, being called at an Assize to be a witnesse about a piece of land that was in controvercie, the Iudge calling, said vnto him, *Sirra*, how call you that water that runnes on the South-side of this close? *My Lord* (quoth the fellow) *our water comes without calling*.

This hapned in *Norfolke*.

A poore Souldier with his Musket and rest in *Breda*, came one day in, and set him downe at the nether end of the Prince of *Orange* his table, as he was at dinner (whither none might bee priviledged vnder the degree of a Gentleman at the least to come :) the Gentleman-Vilher of the Prince demanded of him, if hee were a Gentleman: yes quoth the Souldier, my father was a Goldsmith of *Audwarpe*:

Of a Souldier of *Breda*.

Andwarpe: but what can you doe in your fathers trade ; (quoth he) I can set stones in Mortar, for he was a Bricklaier and helped Mafons in their workes.

Pasquine, a marble image in *Rome*, on which they vse to fixe libels, Because an Earle in *Rome* had married a Chambermaide.

For Epigrams, *Pasquine* will affoord you the best and quickest I know. You shall have them all bound in two Volumes. I remember hee tells vs once vpon a Sunday morning, *Pasquine* had a foule shirt put on, and being asked the cause, *Pasquine* made answer, because my *Laundresse* is become a *Countesse*.

You shall have a taste of some of my *Anagrams*, such as they are.

Vpon the Prince.

CAROLVS.

ô Clarus.

Charles Prince of Wales.

All *France* cries, ô helpe vs.

Of the *Queene of Bohemia* and *Princesse Palatine* of the *Rbene*, my gracious Lady.

ELISABETHA STEVARTA,

Has Artes beata velit.

Being requested by a Noble and Religious Lady, who was sister to the old Lord, *De la Ware*, to try what her name would affoord, it gave me this :

IANE WEST.

En tua Iesu.

And vpon the name of a brave and beautifull Lady, wife to Sir *Robert Mordaunt*, sonne and heire to Sir *Le Straunge Mordaunt* Knight and Baronet in the Countie of *Norfolke* :

Amie Mordaunt.

Tu more Dianam.

Tum ore Dianam.

Minerva, domat.

Me induat amor.

Nudâ, ô te miram.

Vi tandem amor.

Vpon

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Vpon the name of a faire Gentlewoman in Italian :

ANNA DVDLÆIA.

È'la nuda Diana.

Vpon a sweete and a modest young Gentlewoman,
Mitris

MARIA MEVTAS.

Tu à me amaris.

To comfort my selfe living in a Towne, where I found
not a Scholler to converse withall, nor the kindest respect
as I thought : I gave this my Posie, the same backward
and forward,

SVBI DVRA A RV DIBVS.

Of Master Doctour *Hall* Deane of *Worcester*, this, added
to the Body of a *Glory*, wherein was written *Iehouab* in
Hebrew, resembling the Deitie,

IOSEPH HALL.

All his Hope.

(Of a vertuous and faire Gentlewoman at the request
of my friend who bare her good will.

FRANCIS BARNEY.

Barres in Fancy.

And this,

Theodosia Dixon.

ADEO DIXIT HONOS: or

O Dea, dixit Honos.

Of my good friend Master Doctour *Dowland*, in regard
he had slipt many opportunities in advancing his fortunes
and a rare Lutenist as any of our Nation, beside one of
our greatest Masters of Musicke for composing : I gave
him an Embleme with this ;

IOHANNES DOVLANDVS.

Annos ludendo hausi.

There were at one time in *Rome* very wittie and vn-
happy libels cast forth vpon the whole Consistory of Car-
dinals

dinals in the nature of *Emblemes*. I remember Cardinall *Farnesi* had for his part a Storke devouring a Frogge, with *Mordeo non mordentes*, *Bellarmino* a Tiger fast chained to a post, in a scroule proceeding from the beasts mouth in Italian: *Dami mia liberta, vederete chi io sono*: that is, give mee my Libertie, you shall see what I am, meaning perhaps he would be no longer, &c. And those were very knavish that were throwne vp and downe the Court of *France*, the Escotcheon or Armes of the partie on the one side of a past-board, and some ingenious device on the other; as one had the Armes of the Houfe of *di Medici* of *Florence*, on the one side, on the other an inkehorne with the mouth turned downward, with this tart *Pasquil*: *Elle faut d'encre*: and so of the whole Court.

Emblemes and *Impreses* if ingeniously conceived, are of daintie device and much esteeme. The Invention of the Italian herein is very singular, neither doe our English wits come much behind them; but rather equall them every way. The best that I have seene, have bene the devises of Tiltings, whereof many are reserved in the private Gallery at White Hall, of Sir *Philip Sidneys*, the Earle of *Cumberland*, Sir *Henry Leigh*, the Earle of *Essex*, with many others, most of which I once collected with intent to publish them, but the charge dissuaded mee.

But above all, in your talke and discourse have a care ever to speake the truth, remembering there is nothing that can more prejudice your esteeme then to bee lavish-tongued in speaking that which is false; and disgracefully of others in their absence. The *Persians* and *Indians* had a law, that whosoever had bene thrice convicted of speaking vntruth, should vpon paine of death never speake word all his life after. *Cato* would suffer no man to bee praised or dispraised, but vsed alwaies such discourse as was profitable to the hearers; for as one saith, *Dicitur minuit Maiestatem*. Iests and scoffes doe lessen Majestie and greatnesse, and should be farre from great personages, and men of wisdome.

Plato saith,
it is onely
allowed, Phy-
sitions to lie
for the com-
fort of the sicke.



CHAP. XVIII.

Of Trauaile.

I WILL conclude with *Trauaile*, which many difallow in Gentlemen, yea and some great trauellers themfelucs; but mee thinkes they are as one who hath filled his owne belly, and denieth the dish to his fellow, In my opinion nothing rectifieth & confirmeth more the iudgment of a Gentleman in forraine affaires, teacheth him knowledge of himfelfe, and fetleth his affection more fure to his owne Country, then trauaile doth: for if it be the common Law of Nature, that the learned should haue rule ouer and instruct the ignorant, the experienced, the vnexperienced, what concerneth more Nobility, taking place aboute other, then to be learned and wise? and where may wisdom be had, but from many men, & in many places? Herevpon we finde the moit eminent and wise men of the world to haue bene the greatest Trauailers (to omit the Patriarches and Apostles themfelucs in holy writ) as *Plato*, *Pythagoras*, *Aristotle*, *Theophrastus*, *Osyris*, King of *Ægypt*, who trauelled a great part of the world, and caused to be engrauen vpon his Sepulcher, *Heere vnder I lie King Osyris, eldest sonne of Saturne, who haue left no part of the world vnsearched, whitberto I haue not come, teaching againe whatsoeuer I haue found*, for the vse and commoditie of mankinde. And *Xenophon* to intimate vnto vs the benefit and excellent vse of Trauaile, saith that *Cambyses*, by his trauaile learned many excellent things, which he taught *Cyrus* his sonne: and hauing trauailed as farre as *Meroë* (as a perpetuall monument of his long voyage) he built a Citie in the forme of a *Persian* shield. And it was the vsuall boast of *Alexander* (said *Archelaus* a Cosmographer) that he had found out more with his eies, then other Kings were able to

Dionys. Halicarnass.

Diodor. Sic. lib. 1.

Dionys. Laert. lib. 2. in vita Archelaus.

to comprehend in thought : and to no small commendation of himselfe, *Menelaus* in *Homer*, reporteth that he had beene in *Egypt*, *Cyprus*, *Phanecia*, and seene *Thebes* hauing an hundred gates, and at euery gate two hundred horse-men for the guard. But say some, few of our Gentlemen are bettered by their trauaile, but rather returne home worse then they went in manners, and many times in Religion, therefore it were better they tarried still at home, according to *Claudian* :

*Felix qui patrijs ævum transegit in agris,
Ipsa domus puerum quem videt ipsa senem :
Qui baculo nitens, in qua reptauit arena,
Vnius numerat Sæcula longa casæ.*

Hee's blest who in's owne Country ends his daies,
Whose homestead see's his old age and his birth, &c.

But this happineffe is but *puerorum beatitudo*, as one saith ; and the greatest unhappineffe to the truly generous and industrious minde.

If therefore you intend to trauell, you must first propound vnto your selfe ; the End, which either is *ad voluptatem vel ad utilitatem* ; pleasure or profit. For the first, euery one naturally affecteth, and the foole himselfe is tickled with the sight of strange townes, towers and habits of people. Therefore you must hold you to the other which is profit, which againe hath two branches, your owne priuate, or the publique ; your priuate, as the recovery of your health, by some outlandish meanes, as the water of the *Spaw*, some Phisition famous for his cure in such & such kinds, chang of aire, or gaining as a Merchant by trafique, or some profession wherein you excell others. The publique is the generall good of your Countrey, for which we are all borne, it challenging a third part of vs.

But before you trauaile into a strange Countrey, I wish you (as I haue heretofore said) to be wel acquainted with



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with your owne ; for I know it by experience, that many of our yong gallants, have gone over with an intent to passe by nothing vnscene, or what might bee knowne in their places ; when they have beene most ignorant here in their owne native Countrey, and strangers to their iust reproofe could discourse, and say more of England then they.

In your passage, I must give you in either hand a light, Preservation, and Observation. Preservation of your minde, from Errors, and ill manners ; of your body from distemperature, either by over eating, drinking, violent or venereall exercise.

For there is not any nation in the world more subiect vnto surfets then our English are, whether it proceedeth from the Constitution of our bodies, ill agreeing with the hotter climates, or the exchange of our wholesome dyet and plenty, for little and ill drest ; or the greedinesse of their fruits and hot wines, wherewith onely wee are sometime constrained to fill our bellies, I am not certaine. No lesse perill there is, *ab istis calidis & calidis Solis filiabus*, Lippus. which almost in every place will offer themselves or be put vpon you by others.

Keepe the fountaine of your minde from being empoisoned, especially by those Serpents, Errour and Atheisme, which you shall find lurking under the fairest flowers : and though you heare the discourses of all, and listen to the charmes of some, discover your Religion or minde to none, but resembling the needle of the compasse, howsoeuer for a while mooved or shaken, looke Northerly, be constant to one. To be carried away with every fancy and opinion, is to walke with *Cain* in the land of *giddinesse, the greatest punishment that God layed vpon him.

* Nad.
Genesis 4.

Before you enter into Observation, first seeke the language that you may be fit for conference, and where the language is best spoken there settle, and furnish your selfe with the discreetest and most able Master. For as
heere

heere in England, so in other places, the language is spoken with more elegancy and puritie in some places more then others. For the French, Orleans and there about is esteemed the best, Florence for the Italian, Lipstick for the high Dutch, and Valledolid for the Spanish.

To helpe you in conjugating your verbes, you may vse the helpe awhile of a Grammer of that language, but in generall you must expect your perfection from conference: for hereby the true accent, and the native grace of pronounciation (which no booke can teach) is onely attained.

Now aswell for neighborhood sake, as that the French tongue is chiefly affected among our Nobility, it being a copious and a sweet language, wherein so many famous workes by as great wits as any ever Europe bred, have bene published: I wish you first of all to see France, being seated under a temperate and most wholesome climate, and shall not endanger your health so much, as being sent upon the suddaine from a cold Country, into the scorching heate of another more remote.

M. Dallington.

I will not stand to make any Topographical description of the Country, I being herein both preuented long since by a faithfull pen: beside, I remember I am to write onely one Chapter, not a volume.

You shall finde the French, I meane of the noblest and better sort, generally free and curteous, vnto whom even among their Princes, State and Maiestique retirednesse are burthensome, so that sometime you shall see them familiar with the meanest. *La Nouè* speaking of the French Nobilitie, saith *Elle est tres vallerouse & curtoise: et ny a Estat en la Chrestientè, ou elle soit en si grand nombre.* They are exceeding valiant and courteous, and there is no estate in Christendome where they are in so great number.

They delight for the most part in Horsmanship, Fencing; Hunting, Dancing, and little esteeme of Learning and gifts of the minde; contrary to the Custome of the ancient



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ancient Romanes, as *Cato the Censor*, *Caesar*, *Paulus Emilius* and many others, no lesse famous for knowledge then action; whereof themselves and their friends oftentimes complain. *Commines* layeth the fault vpon the remissenesse of parents in their education. *Ils nourissent leurs enfans seulement à faire les fots, en habilements et en parolles: de nulle lettre ils nont cognoissance*, They breede their children to play their wanton fooles, both in apparell and words, but for learning they know nothing.

The French are full of discourse, quicke witted, sudden in action, and generally light and inconstant; which *Caesar* found long since, writing of them, *Quod sunt in consilijs capiendis mobiles, & novis plerumque rebus student*, and elsewhere, he calles *Gallorum subita & repentina consilia*. Moreover as among the Spanisli and Dutch, one fashion of Apparell still observed amongst them, argueth a constancie of minde and humour; so their change and varietie, their vainenesse and levitic; for every two yeere their fashion altereth.

Caesar. Com. 3.

Their exercises are for the most part Tennis play, Pallemaile, shooting in the Crosse-bow or Peece, and Dancing.

Concerning their Dyet, it is nothing so good or plentifull as ours, they contenting themselves many times with meane viandes, onely in the solemne feasts, and banquets of entertainment, they are bountifull enough, yea farre exceede vs: as for the poore Paisant, he is faine oftentimes to make vp his meale with a Mushrome, or his Grenoilles (in English, Frogs,) the which are in *Paris* and many other places commonly sold in the Market.

Concerning their building, it is very Magnificent, and I know not whether in all *Europe*, any buildings may for Maiestie and State be compared with those of *France*, (though they have beene miserably spoyled by the last civill warres) they being the best Architects of the world; vpon the view of some of which (as breathing on a faire hill) I will detaine you awhile. At first we will begin with

The *Louvre*.

with the *Louvre* in *Paris*. The *Louvre* is the royall seate of the Kings of *France*, famous thorowout all *Europe*, situate neere to the towne walles on the West side: by which runneth the River of *Seine*, which in old time served rather for a Fortresse then a Kings House, and herein was a Tower wherein were kept the Kings Revenues and Treasure. Which after by King *Francis* the first, was pulled downe, and in this place was begun the building of the Front, which is of *Masonry*, so enriched with pillars, frizes, architraves and all sort of architecture with such excellent symmetry and beautie, that thorowout all *Europe*, you shall hardly finde the like. It was begun by *Francis* the first, finished by *Henry* his sonne, vnder the appointment of the Lord of *Clagny*, and afterwards encreased by *Francis* the second, *Charles* the ninth. Last of all made the wonder of all other workes, by that beautifull Gallery, the worke of *Henry* the fourth.

The *Tuilleries*.

The *Tuilleries* sometime belonged to the Suburbes of *Saint Honorè* in *Paris*, by the side of the *Louvre*, and was indeed a Place wherein they made Tiles, and by reason there were many faire Gardens about it, the *Queene* mother drawing the plot her selfe, seeing it a pleasant and fit place, began first to build here. It is a royall worke all of free Stone. The portall or entrance is very stately, of Marble pillars and Iasper.

Fontaine bleau.

Fontainebleau is scituate in the Forrest of *Becco*, in a plaine encompassed with great Woods, and was in old time a retiring place for the Kings of *France*. *Francis* the first, who loved to build, tooke great pleasure in this seate and builded here the house, as we see it at this present; the bafe Court hereof is esteemed the fairest of all *France*: in the second Court there is the purest and fairest Fountaine esteemed in the world, wherefore it was called *Belle eauè*, and so *Fontaine Belle eauè*. K. *Francis* loved this place so well, that he spent most of his time here, beautifying it while he lived with all sorts of Commodities, goodly galleries, Stroves¹, &c. and caused the rarest Masters of *Europe*

¹ Sic in edd.



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in painting to be sent for, for the beautifying it with all manner of Histories. Also heere he placed the rarest Antiquities he could get. In briefe, whatsoeuer he could wrap or wring, he thought to little for this place; it is about fourteene leagues from *Paris*.

Blais is an ancient Castle scituate from the Riuier of *Loire* vpon an hill. Heere the old Kings of *France* were wont to reside, especially *Louis* the twelfth tooke delight in this place, who was called *Pater Patrie*. It hath belonging vnto it two goodly forrests, one on this side the riuier, the other on the other. Going forth of the gardens of the house, you passe into the forrest vnder foure rowes of elmes, at the least 12. hundred spaces: this is rather remarkable for the antiquitie then the beauty, the towne standeth beneath, about the which are these faire places within 2. or 3. leagues, *Bure*, *Beauregard*, *Ville-fanfin*, *Chindony*, and some others.

Amboise is one of the principall buildings of *France*, it also standeth vpon the *Loire* vpon a high Seate; at the foote hereof is the towne, and nere that a goodly Forrest: this Castle is seene a great way off both by the hill, and the vally yeelding so goodly a prospect, as I neuer beheld a better, for from the terrailles that enuiron the Castle, you may easily descerne *Tours* and the Abby of *Marmoustier* seauen leagues off; the Castle standeth vpon a Rocke at the foote whereof there is a Cloister.

This house is in *Picardie*, vpon the way from *Paris* to *Soissons*, distant from *Paris* 16. leagues, 5. from *Soissons*; it standeth close vpon the forrest of *Rets*; it is of very great receipt, as may appeare by the enclosure of the parke. Here King *Francis* (whof only delight was in building) for many yeares together set Mafons a worke, the rather because it adioyned vnto the greatest forrest of all *France*, himselfe louing hunting exceedingly. Here are the goodliest walkes in *Europe*, for the trees themselues are placed in curious knots, as we vse to set our herbes in gardens.

Charleval.

Charleval is in *Normandy* vpon the way from *Paris* to *Rouan*, neere to the village of *Fleury*. It was built by *Charles* the 9. at the instance of the Lord of *Durescã*; it standeth in a valley enclosed with mountaines about, which is the Forrest of *Lyons*: among those Mountaines are many goodly prospects one within another, it is 3. leagues by a pleasant valley easily discerned to the riuer *Seine*; had it beene quite finished it had beene the chiefe building of *France*.

The Castle of Vincennes.

This Castle or Royal house is called *Bois de Vincennes*; it is scituate within one league of *Paris*, & two of *Saint Dennis* the place of buriall of the *French Kings*, so that these three stand in a manner in a triangle. It is a very sumptuous worke & of admirable Art: it was begun by *Charles* County of *Valois*, brother to *Philip* the faire, and finished a good while after by *Charles* the fift. This house hath many faire Courts in it, withall about it a Parke, containing in circuite 16. or 17. thousand paces, which amount to two leagues and a halfe; stretching on the South, euen vnto the riuer of *Seine*, and by North vnto the riuer of *Marne*, which ioyning at the village of *Confluence* (so called of their meeting) neere *Charenton* fall downe vnto *Paris*. This in ancient times was the vsuall Court and abode of the *French Kings*, but now little frequented, and falling in a manner to ruine.

But I omit farther to speake as well of the Royall houses, and those of the Noblesse, being indeed the beauty of *France*. Whereof there are many other, as *S. Maur*, *Chenonceau*, *Chambourg*, *Boulogne*, *Creil*, *Couffie*, *Folembrey*, *Montargis*, *S. Germaine*, and *la Muette*, which are al the Kinges houses and worthy your view and regard if you happen to find them in your way. In briefe, hold *France* for one of the most rich, fertilest, & brauest Kingdomes of the World.

And since *Spain* and *France* are but one Continent, let vs passe the *Pyrenean* hills, and take some obseruations there.

Spain



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Spain lyeth Southerly from *France*, in Northerne latitude from 37. to 44. degrees or thereabout, in the same height and paralell with the Azores Ilands. It is farre hotter then *France*, a very dry Country, yet abounding in sweet Springs, Rivers and all sorts of fruites. Pasture there is little or none in respect of the great heat, but infinitely furnished with Vineyards, Olive trees, having Corne sufficient save onely in the Skirts of the Country, which are mountainous, hilly and barren, yet abounding in Goates and other Cattell.

For victuals you shall find it very scarce, not that the Country affordeth not a sufficiency, but that the people being by constitution hot and dry, are not able to digest heavy and more solid meate, like unto ours; but rather chuse Fruits, Sallets and sweet meates, as Mermalade, by them called *Membrillada* (for *membrillo* is a Quince) and conserves of all sorts, for coolnesse and lightnesse of digestion. The people are by nature generally proud and haughty, but withall very civill, faithfull to their friend, and above all to their Prince, for seldome or neuer haue any of that Nation bin knowne to have bin traitors; their Souldiers are infatigable, resolute, and obedient unto their Commanders, but withall lasciviously given, and too cruel in victory.

The Gentry affect not the Countrey, but desire to live in walled Townes altogether, where they dedicate themselves either to some employment of State, or businesse of warre, save such who are of the better sort, dedicate to the Church, of whom there is at the least a third part.

Their habit in apparell is all one for colour and fashion, which hardly makes a distinction of parts: onely they are discerned by their servants (in whom they observe an excellent equipage) their *regelado* horses, Caroches and Horselitters.

The women are blacke, and little, but very well favoured, and for discourse admirable: these have a more eminent distinction of habite, and are all discerned by

their apparell of what qualitie they are, they affect strangers much, and are liberrall in their converse with them.

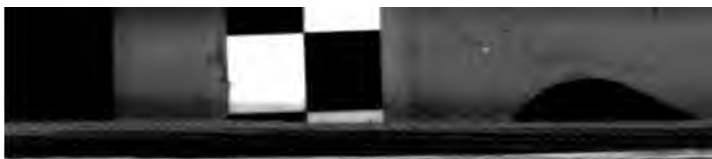
The heart of the Countrey is very scarce of fish: that which they have, are either *Tons* or *Pilchards*, brought salted from *Biscay*, on the one side, and from *Valencia* on the other: Yea, the Church for want of fish is faine to give a licence to eate the entrailles of beasts vpon fasting dayes.

All their meate, fruit and bread are sold by the pound, and not except before an Officer which they call *Alcalda*, so that no stranger can be deceived either in weight or price.

They tread their Corne out with Oxen in the field as soone as it is reaped, their Mules and Horfes eating the Straw with Barley, for Oates they are not so well acquainted with. It is a Countrey for travell very combersome in respect of lodging and dyet, except when you come into the walled Townes, where you shall according to their manner be accommodated well enough.

They travell all on Mules, keeping their Horfes for beautie and shew, putting them to no vse, save onely to be led vp and downe.

Their Coines are the best of *Europe*, since all their neighbours make a gaine of them, as a peece of eight Reals (or sixe pence of our money) goeth in *France* for foure shillings and sixe pence: a Doublon in gold, that which is a Pistolet with them, being thirteene shillings, is in *France* and other places 29 Reals, which is foureteene shillings sixe pence of our money. Most of the Coine that passeth for ordinary and triviall things, as Wine, Bread, Melons, Peaches, is of Brasse, which they call *Quartas* and *Quartillas*. Of their *Maravedies*, twentie make three pence. Their buildings are faire and stately, and the King, though he hath many goodly Houses and Palaces, as in *Sisill*, *Granada*, *Toledo*, *Cordova*, *Valladolid*, &c. yet the *Escuriall*, seven leagues from *Madrid*, is the place where the King most resides, and this exceeds all the buildings of Christendome, for beautie and curiositie in contriving, to which
is



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is adioyned one of the goodliest Monasteries of the world, wherein are to bee seene the rarest Water-workes that men can devise.

Spaine being divided into many Kingdomes or Provinces, you are allowed to carry about you, onely but an hundred Reals; what you have above it is forfeited, and for that purpose, at every bridge or passage where the Countries part, you are to be searched.

And I hope you have heard so much of the Inquisition and the danger thereof, that I shall not here need to give you any caveat.

Navarre affordeth, by reason of the Mountaines, a very hard passage. Whereof *Pampelona* is the chiefe Citie, herein are the best Muttons, and made the strongest Wines: this Countrey is so abundant in Rosemary, that they make it their ordinary fewell in heating their Ovens, and for their other vses.

Yet the finest
Wool is of
Segovia.

Aragon aboundeth in Wine and Corne, which *Portugall* so wanteth, that all the Corne in that Kingdome is not able to suffice *Lisbone* onely, but they are faine to have it of the *Britainers*, *Hollanders*, and from the *Azores* Ilands.

Last of all it is worthy the noting, how that in their Vniversities, as *Salamanca*, *Alcala*, *Conimbra*, &c. and other of their Colledges, they care little for the Latine, but dispute and keepe their exercises in *Spanish* or the *Portuguese* tongue, yet have they great Schollers in all professions.

Thus have I onely given you a taste, how and what especially to observe in your travell. I willingly omit to speake of *Italy*, *Germany*, and other Countries, by reason they have beene so exactly described by Master *Sands* and others, vnto whose ample discourfes (excepting your personall experience) I referre you, it being here mine onely intent, but to give you some few directions in generall: and so I conclude, wishing all happinesse to your selfe, and prosperous successe to your studies.

CHAP.

CHAP. XIX.

*Of Military Observations.**Of Postures.*

IN teaching the *Postures* of each weapon to every single Souldier, you shall use these words which have already been given you to that purpose, and no other, but when you come to *Exercise* the whole company joyned, you may at some times for your owne satisfaction in the more ready and gracefull performance of them, command the *Postures* to be done by the whole number at once, with such pause betweene every *Posture*, as may afford you meanes to discern any failance therein: but whensoever you skirmish you shall use no more of direction then.

1. *Make Ready.*
2. *Present.*
3. *Give Fire.*

The first importeth all the *Postures* unto presenting: The second to stand ready to give Fire, but not to execute it before the command be given.

Of Files.

The whole Company is to be divided into *Files*, each *File* consisting of tenne men: the men in the *File* are to be distinguished by the names of *Leaders*, *Bringers up* and *Middle-men*; the two *Seconds*, the two *Thirds*, the two *Fourth*s; by the joyning of *Files*, *Ranke*s are formed which doe follow the Dignity of each place in one *File*.

Ranke and their Dignity.

1. *Ranke*, of *Leaders*.
2. *Ranke*, of *Bringers up*.
3. *Ranke* of *Middle-men to the Front*, is the 6. *Ranke* from the *Front*.
4. *Ranke* of *Middle-men to the Reare*, is the fifth *Ranke* to the *Front*;
5. *Ranke* is the second to the *Front*.
6. *Ranke* is the second to the *Reare*.

7. *Ranke*



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7. *Ranke* is the third to the *Reare*.
8. *Ranke* is the third to the *Front*.
9. *Ranke* is the fourth to the *Front*.
10. *Ranke* is the fourth to the *Reare*.

The *Leader* holdeth the first *Ranke* and should be respected as the *Commander* of the whole *File*, and sometimes (for ease of officers) when any new men are come into the *File* the *Leader* should exercise the whole *File*, as well to teach them the true use of their *Armes*, their *Distance*, and *Motions*, measures of *March*, whither the *Command* be given by *Drum*, *Voyce*, or any other *Signall*, as to enable himselfe by the exercise of that small command for a greater when his fortunes and merits shall come, hee must diligently attend the *Command* given, for by his example the rest of the *File* is to be governed.

Duty of the Leaders.

The *Bringer vp*, is as it were *Leiftenant* of the *File* and is to second the *Leader* in every part of his duty, in his sickenesse or absence he is to doe the same office; when the *File* shall be ranged, he is to take some care that those four which are next him doe keepe the *File* straight (but without noife) and when the whole *Troope* or halfe of it shall *Front* to the *Reare*, he is in all points to doe the duty of a *Leader*.

Duty of the Bringers up.

The *Middle-men* while the body remaineth entire are but to keepe their order duly, but when the *Front* is doubled by them, then is the *Leaders Middle-man* become a *Leader*, and the other a bringer up, if the body *Front* both wayes then are they both bringers up: The rest are onely to Imitate their *Leaders* in doing the things commanded, and to keepe even with their *Leaders* and side-men.

Duty of Middle-men.

The righthand *Leader* is the most worthy, whose particular duty is to begin the *Arrainging* of the whole *Troope*, and in marching to observe the appointed distance from the next body on the right hand.

The dignity of Files.

The lefthand *Leader* is the second, because he is to observe the distance on the left hand.

The

The two middle *Leaders* are next in dignity, and of them he which standeth on the left hand is the most worthy, their particuler duty is to keepe the *Front* even, and to observe the distance when it shall be commanded, indifferently without mention of any one hand.

The fifth *File* is the second to the right hand.

The sixth *File* is the second to the left hand.

The seventh *File* is the third to the left hand.

The eighth *File* is the third to the right hand and so onward according to the number of *Files*.

Generall words
of Command.

Stand to your Armes.

Silence.

Stand right after your Leaders, or File Even.

Stand even with your side-men, or ranke Even.

Distance.

In your Order { That is *Files* three feete asunder, and
the rankes sixe feete.

In your open Order, { That is *Files* sixe feete asunder, and
rankes twelve feete.

In your close Order, { That is *Files* a foote and a halfe
asunder and ranke three feete.

Cloffer then this your Musqueteirs must never be placed, but the Pikes when they are to give or receive a shock, are to be commanded.

Pikes in your closest Order, or Pikes close, powldron to powldron.

Then your rankes must close vnto the *Rapiers* or *Swords point* of their *Leaders*.

If the words *Files* and *Rankes* bee not expressed then must the Souldier understand that both are meant, but sometimes you shall command.

Files in your open order { which is sixe foote square :
and Rankes in order }

Files



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Files in order, and Rankes { which is three feete square.
in close order

And this I would have you use often.

Open your Rankes.

Motions.

Which is always done backwards: and if the command be to open to a very large distance, the bringers vp are to turne faces about and to march till all the rest of the *Rankes* have the distance required.

Close your Rankes.

Opening and Closing of Files and Rankes.

Which is always done forwards, taking it from the *Leaders.*

Open your Files.

If no hand be expressed, they shall open indifferently to both, vntill the middle *Leaders* have the distance required, else are they to open vnto that hand which is mentioned, taking it from the contrary hand.

The same Rule holdeth also in closing of *Files.*

When you exercise *Embattel'd*, the *Captaine* must for his place be in the *head* or *front* of the *Pikes*, the *Lieutenants* in the *Rear*, the *Ensigne* in the first *Ranke*, the *Sergeants* on the *Flankes*, the *Drums* on the *corners.*

Places of Officers.

In marching, the *Files* must be kept straight, the *Rankes* euen, all the *Armes* carried in one and the same *Posture*, all must move at once and begin at the same instant by the found of the *Drum* or other signall to the *cyc.*

March.

The *Drum* must be taught to beate a *March* in three Measures.

1. *The Slow.*
2. *The Meane.*
3. *The Swift.*

So

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So as all the *Souldiers* may proportion their pace accordingly.

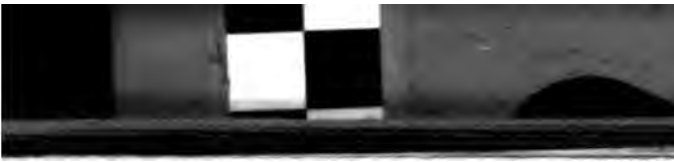
The *Leaders* must turne and passe a long by their *Fyles* till they come to the place where the *Bringers* vp stood, the rest must March vp to that ground where their *Leaders* at first stood; there turning, follow vntill the *Bringers* vp be in the *Leaders* places.

To the right hand.
To the left hand as you were.
To the left hand.
To the right hand as you were.
To the left hand about.
To the right hand as you were.
Files to the right hand double.
Files as you were.
Files to the left hand double.
Files as you were.
Rancke to the right hand double.
Rancke to the left hand as you were.
Rancke to the left hand double.
Rancke to the right hand as you were.
Middlemen to the right hand, double the Front, or
Ranckes.
Middlemen to the left hand as you were.
Middlemen to the left hand double the Front, or
Ranckes.
Middlemen to the right hand as you were.

That is when the last five *Ranckes* fill vp the spaces of the first five, but if no hand be expressed, it shall alwayes be done to the right.

Middlemen by Division double the Front.

When the last five *Ranckes* doe Front or turne to the right-hand of the right-hand Flanke, and those of the left Flanke to Front, or turne to the left hand and marching,
till



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till they be without the flankes at an appointed distance, they front or turne as at first, and march vp at both flankes even with the front.

In this motion remember to leave a fit distance betweene the *Pikes* and the *Musketers* to receive the *Middlemen*.

Middlemen as you were.

They *Front* or turne to the *Rerre*, alwayes turning on the contrary hand when they are to march downe, and marching till they have their distance, then turning towards one another, they meete in their first places.

Wheele to the right hand.

The right hand cornerman must stand firme, the left cornerman must move forward, and every *Leader* successively after him keeping the same distance exactly which they had before they moved; when the next *Leader* unto the righthand cornerman shall be advanced a little forward then shall he turne his face to the righthand and stand that all the rest may *Front* even with him.

Wheele the Body to the right hand.

By the same way of proceeding the hand onely changed.

Wheele to the left hand.

The cornerman must turne as he did before and stop at a halfe turne vntill the whole body be come even with him, so turning like the foote of a compasse till he have made the whole turne or conversion.

Wheele about the whole body.

If you will diminish the *Ranke*s, you must breake the first *Ranke* leaving them onely so many as you specifie, the remainder of that *Ranke* so broken must begin to make another *Ranke* right after that *Ranke* you left; and if they be not enough to fill up the number required, they must be supplied by the former of the next *Ranke* and so through the whole body.

To Ranke more or lesse.

If you will increase the *Ranke*s, the second *Ranke* must come up into the first and so onward, if the second alone
be

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be not sufficient, then a part of the third Ranke of all of it, and so onward till so many Rankes be filled vp as the number will beare ; if there be odde men they must begin a Ranke in the reare.

Skirmish by Rankes, and Wheele about to the Reere.

Two Rankes that are first (as the word is commanded) must alwayes make ready and being lead up tenne paces beyond the front of the Pikes, the *Captaine* or officer that leadeth them, shall stand even by them, commanding the first Ranke to Present, and to give fire when he findeth it fit, but so soone as they have given fire they shall without any commandment wheele about that Ranke and March in one File unto the reare not making ready till they come there, in the meane space the foremost two Rankes by the Pikes shall advance unto the skirmishers, and the rest proceeding in like manner as the first ranke did, alwayes maintaining two Rankes in a readinesse advanced beyond the Pikes.

Skirmish by Files.

Two Files must alwayes make ready, a *Sergeant* being at the head of the outtermost File commandeth it to present to the right or left hand, and having given fire, the File fronteth or turneth as before, and standing still make ready againe: by this time the bringers up of the next File will be passed, the leader of that File then must alwayes present (not going forward but) keeping the same ground they have, and having given fire stand firme, making ready untill the first File be drawne up to them, then follow the Troope and so of the rest: if this be exactly done the skirmishers will never be above the length of one File behind the body of your Pikes.

Skirmish in the Reere.

Is the same skirmishing by Ranke in Front, saving that in the Reere they only present by turning their bodies alwayes to the right hand, and having given fire wheele to the right hand & march away into the front.

The Middlemen must front or turne to the reere, then the



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the Ranke present without advancing forward, and having given fire, they wheele about in Files and all into the spaces of the middle Rankes, but alwayes keeping their distance of Files and Rankes which they were commanded when they began to skirmish.

The Files must be in open order, the first Ranke presenteth, and having given fire, maketh ready in the same ground, the second Ranke passeth through the spaces of the Ranke, and standeth right before it at the appointed distance, presenteth, and having given fire, standeth firme, and so the rest alwayes keeping the Ranke of skirmishers equall with the Pikes.

1. **A**LL commandments must be given in the Front wheresoever it be, wherefore if the officer in cheife will not take the paines to goe thither in person let him at least send his direction thither by some inferior officer.

2. Every particular Souldier, must be instructed not onely unto the performance of those things, but unto the distinct knowledge and understanding of them, and first to distinguishe a File from a Ranke, and to know and find his distance.

3. For the knowledge of their distance in Files for the most part the armes of two side-men on kenbow giveth three feete which is their order, and the armes extended at length giveth sixe feete.

4. The Leaders, Bringers up, and Middlemen must be particularly instructed in your chamber by which meanes your worke will be easie in the field, for they will be able to teach the rest.

5. Note that in all doublings every thing is undone by the contrary hand by that which was done.

6. In skirmish let your Musketers take their ayme little more then knee high.

7. When

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7. When your body of Pikes chargeth, let the halfe files, middlemen, or last five rankes onely *Port* their Pikes.

8. In the beginning of your Exercise, spend at the least one whole weeke in distance and doubling of Files and Rankes, before you passe unto the more subtile motions, leaft you over charge the memory of beginners.

9. So soone as they can performe any motion perfectly standing, make them doe the same marching.

10. Allow no prompting but let every man that faileth be made to vnderstand wherein he failed, for while you reforme him, you informe all the rest that heare you.

11. Strike no man that erreth of ignorance, nor for every negligence, but if he be obstinate then vse discreet correction.

12. But whosoever maketh noife after silence commanded, and will not quickly be reformed, correct him either by your owne hand, or by the *Sargeants*: if the offender be a Gentleman, I hope reproofe will be sufficient, else I leave him to your discretion.

13. When you skirmish by Files remember to put your Rankes in close order.

14. When you counter-march, Rankes and Files at your open order.

15. When you wheele, your Rankes and Files at three feete.

The Postures of the Musket.

- 1 **M** Arch with your Musket and Rest shouldred.
- 2 **M** Prepare your Rest.
- 3 Slip your Musket.
- 4 Please your Musket.



The use of the Musket.

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- 5 *Leyne your Rest and Musket.*
- 6 *Take out your Match.*
- 7 *Blow your Match.*
- 8 *Cocke your Match.*
- 9 *Try your Match.*
- 10 *Guard your Pan.*
- 11 *Blow your Match.*
- 12 *Open your Pan.*
- 13 *Present.*
- 14 *Give Fire.*
- 15 *Recover your Musket.*
- 16 *Vncocke your Match.*
- 17 *Returne your Match.*
- 18 *Cleere your Pan.*
- 19 *Prime your Pan.*
- 20 *Sbut your Pan.*
- 21 *Blow your Pan.*
- 22 *Cast of your loose Cornes.*
- 23 *Cast about your Musket.*
- 24 *Traile your Rest.*
- 25 *Open your Charge.*
- 26 *Charge your Musket.*
- 27 *Draw out your Scouring sticke.*
- 28 *Sborten your Scouring sticke.*
- 29 *Ram your Powder.*
- 30 *Withdraw your scouring sticke.*
- 31 *Sborten your scouring sticke.*
- 32 *Returne your scouring sticke.*
- 33 *Bring forward your Musket.*
- 34 *Recover your Rest and Musket into your first Posture.*

The Musket being Ordered.

- 1 *Shoulder your Musket.*
- 2 *Order your Musket.*
- 3 *Prepare*

Postures for the Pike.

- 3 *Prepare your Cocke.*
- 4 *Make Ready.*
- 5 *Present.*
- 6 *Give Fyre.*

The vse of the Musket upon seruiers, all the former *Postures* being reduced into three: *as viz.*

- 1 *Make Ready.*

Which is all untill your *Pann* be guarded.

- 2 *Present.*
- 3 *Give Fire.*

Which doth also imply the charging of the *Musket* a new without any farther direction.

A Generall note is, that the souldier must carefully obserue the word of direction giuen to fulfill all the particulars vnto it, and not to goe farther, but upon the same to abide farther directions.

Postures for the Pike.

- O
- Rder your Pykes.*
 - Advance your Pikes.*
 - Shoulder your Pikes.*
 - Charge your Pikes.*
 - Order your Pykes.*
 - Trayle your Pykes.*
 - Cheeke your Pykes.*

- Charge your Pykes.*
- Shoulder your Pykes.*
- To the Right-hand Charge.*
- Shoulder your Pykes.*
- To the Left-hand Charge.*
- Shoulder your Pykes.*



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To the Reare Charge.

Shoulder :

Port your Pykes.

Comporte your Pykes.

Order your Pykes.

CHAP. XX.

Concerning Fishing.

I Have taken so much delight in the Art of Angling, that I may wel terme it the honest and patient mans Recreation, or a Pastime for ail men to recreate themselves at vacant houres.

For Angling there are of diuers kinds, but the most usefull are of two, either at the top of the water with a Flye, or at the bottome with other bayts.

But for the description of the Anglers Implements I leave it to their owne discretion, whether to use either *The Angle rod.* Hayfell, or Cane, but if with a flye the Hayfell is better, for the Cane is to carry for priuacy either in a bagge, or framed like a staffe to walke with all ; whose loynts doth many times faile and deceive when a man doth strike at his baite.

For the lynes they must be framed according to *The Lines.* the Fish where you Angle ; for the small Fish three good haire taken from the tayle of a good Stone-horse that is luffy and in flesh, for your poore lades haire is not so good ; but if you come in place where great fish are, you must fill with lynes of fixe or eight haire.

For the floates they are of diuers kindes, as some *Floate.* made of Corke with a quill ; but in my opinion the floate made of two Swans quills made one in the other so it take no water, or the Bustards quills, are the neatest.

And

Hook. And for your Hookes they are to be fitted in size as the fish are either great or small.

Baits in general. Thus farre having shewed the necessary Instruments appertaining to this harmeleffe and modest recreation, I will set downe the baites to Angle with, and their seasons; for baits they are of three kinds, which are live baits, dead baits, and artificiall baits, for your live baits they are wormes of all kinds, especially the red worme, the Maggot (or Ientle), the Bob, the Dorre, browne flies, Frogges, Grashoppers, Hornet, Wasps, Bees, Snailles, small Roches, Bleakes, Gudgens, or Loches, Mynnowes, &c. Your dead baits are Pastes of all kinds, yong broods of Waspes dried or undried, the clotted blood of Sheepe, Cheefe, Bramble berries, Corne, Seeds, Cherries, and such like; your baits which seeme to live, yet are dead, are Flies of all sorts and Shapes, made of filke and feathers about the Hookes, fitting the seasons severally for the times of the yeare, which being moved in the water, the Fish will greedily strive to devour.

For the seasons, in which these baits are to be used, the red worme will serve for small Fish all the yeare, the Maggot or Ientle in Iuly, the Bobbe and Dorre in May, the browne flies in Iune, Frogs in March, Grashoppers in September, Hornets in Iuly, Waspes and Bees in Iuly, Snailles in August; for the Roch, Bleake, Gudgin and Minnew, they serve for the Pike and Trout at any season, all Pastes are good in May, Iune and Iuly, dried Waspes in May: Sheepes Blood and Cheefe in Aprill. For Bramble berries, Corne and Seedes at the fall of the lease: for flies, those for the Troute, the dun flye is good in March, the stone flye in Aprill, the red and yellow flies in May, the blacke and morish flye in Iune, the Waspe and shell Flye in Iuly, the cloudy flye in August.

Of Flies.

For the making Flies.

For the making of these flies the best way is to take the



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the naturall flye, and make one so like it that you may have sport : for you must observe what flyes haunt the waters for seasons of the yeare, and to make their like with Cottons, Woole, Silke, or feathers to resemble the like.

You must not keepe your live baits all together, but every kind by it selfe, and to feed them with such things they delighted in when they had their liberty : and to begin with the red Worme you shall put them in a bagge of woollen cloath (if it be red the better) and put ground mosse or fennell cut small in which they will scoure themselves, but if you mixe earth that is fat and blacke, or Neates dunge they will live the longer : For your Maggots or Lentles they are fed with Sheepes shuet, or livers of any beasts cut into small bits, but to scoure them vse sand, loame or brannc, and keepe them warme, they will live the longer : for Frogs and Grashoppers wet mosse is best to keepe them in, and when you Angle with the Frogge, cut off their legges at the knees, and the Grashoppers wings neere the body ; for other wormes, as the Bobbe, Cadis-worme, Canker or such like, you may keepe them with the same things you take them with : Past is a made bait and there are divers kinds of them : but to make PASTE to last long, you may use Beane flower and those parts of a Connies legges which are called the Almonds, or a yong whelpe, or cat is as good, and put the like quantity of Virgins wax and Sheepes shuet, and beate them together in a mortar till they become one body, then with a little clarifide Hony temper them before the fire, and make them into balls, these will keepe long, with this you must baite your hooke with : some use the purest white bread they can get and make it into PASTE to fish at the hooke, the courser Pastes are used to baite the ground to intice the Fish to gather together to that place which you Angle in by flinging in small balls

*For preserving
of live baits.*

For Paste.

balls or Pellets of courfer Pafte: thus much for your baites.

*Gudgin.
Roch.
Dace.*

Now I have named the baits, it is necessary to shew what fish are delighted therewith, as the Gudgin, Roch and Dace, which are Fish of eager bite and soonest deceived, and feede at the redde Worme, Ientle or Pafte.

Carpe.

To Angle for the Carpe your Rod and line must be strong, hee is dainty to bite; his times of feeding are early in a morning, or in the evening; therefore is to bee enticed by baiting the ground with course pafte; the redde Worme he seldome refuseth in March, the Cadis in Iune, the Grashopper in Iuly, August and September.

*Chevin.
Troute.*

The Chevin and Troute are taken at the top of the water with Flyes, Snailles, and Grashoppers, at the bottome with the great redde Worme.

*Eele.
Flounder.
Bream.*

The Eele and Flounder are two greedy Fish and bite at the redde Worme, the best season to Angle for Bream is from the latter end of February till September, the baits which hee delights in are Wormes of all sorts, Butter-flyes, greene flyes, pafte of all the crummes of white bread, and the brood of Waspes.

Tench.

The Tench is a Fish that ever loveth the bottome of Rivers, where the Oofe or mudde is thickest, the best Angling for him is in the height of Summer, for at other seasons he bites more sparingly, the baites which delight him are pastes very sweet, the browner the better being mixt with sheepes bloud; also at the great red Worme.

Perch.

The Perch biteth at the red Worme about the middest of the water. Thus have I briefly set downe the art of Angling, and will conclude with all seasons which are naught to Angle in, as the violent heate of the day, high Winds, great Raine, Snow and Haile, Thunder, Lightning,



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Lightning, or any wind that bloweth from the East,
Land floods, and thicke waters, the falling of the leaves
into the water, and such like impediments which are
enemies to Anglers.

FINIS.

