THE
Complete Gentleman
Teaching him absolute in the most necessary Commandable Qualities concerning Minde or Body that may be required in a Noble Gentleman:

By
Henry Peacham,
Mr. of Arts,
Sometime of Trinity Coll. in Cambridge.

Anno 1622

Imprinted at London, for Francis Constable, and are to bee sold at his shop at the white Lion in Pauls churchyard.
THE
COMPLEAT
GENTLEMAN.
Fashioning him absolut, in the most necessity and commendable Qualities concerning Minde or Body, that may be required in a Noble Gentleman.
WHEREVNTO IS ANNEXED A DESCRIPTION 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.

LOnDON,
Printed for Francis Constable, and are to bee sold at his shoppe in Pauls Church-yard, at the signe of the Crane. 1634.
The Compleat Gentleman, whose
Titles are contained in these
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   Ad

Ingenio, genio, dum vivit Generofus haberi,
Ingenua hac dicta, ingeniose puer.
Stemma nibt, cultù animam nisi moribus ornes,
Et studiis studiis nobilitare genu.
TO THE TRULY NOBLE
and most hopefull Knight of the Honourable Order of the Bathe, W I L L I A M
HOVYARD, second sonne to the Right Honourable THOMAS Earle of Arundell
and Surrey, Earle Marshall of ENGLAND, &c.

Hat 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 way
The Epistle Dedicatory.

way so Nobly descended. Befide, 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 Induftry 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. Alexander also, when an Egyptian Priest saluted him, being very young, by the names of Sonne and Childe, replyed; But you shall finde me a Man before the walles of Athens.

But to omit Heathenish examples, Salomon, wee reade, when he was but even a child, begged wisedome 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 Iofias above 8. yeres old, when hee walked religiously before God. And mee thinkes (Sir) as in that Cornelian Stemme (whereof Scipio was said to be the top,) In quo (ut
The Epistle Dedicatory.

(ut plura genera in unam arbre) 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 faith 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 abundance) it hath hourely need of support and helpe, by all timely advice and instruction, to guide and uphold it from lying along.

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 herein seen the worth and excellence of Learning, how much it addeth to Nobilitie; what errors are hourly 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, Travaile, &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 floath, and basest idlenesse; yet Sir William Howard at the leaft, let us recover you from the tyranny of these ignorant times, and from the common Education; which is, to weare the beft cloathes, eate, fleepe, 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.'

'Sic
To my Reader.

I am not ignorant (Judicious Reader) how many pieces 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 confess it true. But as rare and curious stamps upon Coynes, for their variety 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 Medals) beare the Pictures and devices of our various Invention, though the matter bee the same, yet for variety sake they shall be read, yea (and as the same disbesdrest after a new fashion) perhaps
To the Reader.

perhaps please the tastes of many better. But this regard neither mooed 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 been in Italy, and many other places, fortuned to come to his house; and (not so well furnished for his returne home as was fitt) desired entertainment 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 he 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 behauiour, as apparell) This (faith he) rideth and breaketh my great Horses; this is an excellent Lutenist, this a good Painter and Surveyer 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 Monfieur
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Monsieur de Ligny, for so was his name) how your Gentry of England are bred: that when they are distressed, or want meanes in a strange Countrey, 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 Countrey. Which I can impute to no other thing, than the remissnesse of Parents, and negligence of Masters in their youth. Wherefore at my comming over, considering the great forwardnesse, and proficience 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 παροξυσμοῦ, as I may truely 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 anything that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Piece: 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 aright the Frame of the whole Universe 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 Soveraignty, and transcendent predominance, 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 effectuall, 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 chief of Birds; the Whale and Whirle-poole among Fishe, Iupiter's Oake the Forrests King. Among Flowers, wee most admire and esteeme the Rose: Among Fruite, the

Spencer in his Fairy Queene.
2

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 transforre their inward excellency and vertues to their Species successively, shall we not acknowledge a Nobility in Man of greater perfection, of Nobler forme, and Prince of thefe?

Can we be curious in discerning a counterfeit from the true Pearle; to choose our fions 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 beleve that Nature (rather the God of Nature) produceth not the fame among our selves, is to question the rarest Worke-mistris of ignorance or Partiality, and to abafe our selves beneath the Beast. Nobility then (taken in the generall fence) is nothing else then a certaine eminency, or notice taken of some one above the reft, for some notable act performed, bee it good or ill; and in that fence are Nobilis and Ignobilis usually among the Latine Poets taken. More particularly, and in the genuine fence, 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 beneficall 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, beneficall 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

abuse old.
Of Nobility in Generall.

And since Honor is the reward of Vertue and glorious Actions onely, Vice and Baseness must not except her favours: as the people of Rome created C. Flavius from a Tribune, Senator and Aedile for stealing of a booke of Records: Euthicrates, Euphorbas, and Phylagrus, were ennobled for treason: and Cottier by Lewis the eleventh, the French King, unworthily 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 maffe of wealth, or because they fellow 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 eaf suit: since Nobility hangeth not upon the ayery esteeme of vulgar opinion, but is indeed of it selfe essentall and absolute.

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

Memorable, as making to our purpose, is that speeche 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 assemby) said unto him; Foole, who preferreth Knighthood before Learning and thy degree; I can make a thoufand Knights in one day, but cannot make a Doctor in a thoufand yeares. Now for as much as the weale publique of every Estate, is preserved Armis & confilio, this faire Tree by two maine branches diuide his selle into the Military and Civill Discipline; under the first I place Valour and Greatnesse of Spirit:
Of Nobility in Generall.

vnder the other, Justice, knowledge of the Lawes, which is Consilium Jus; Magnificence, and Eloquence.

For true Fortitude and greatneffe of Spirit were ennobled (we reade) Iphicrates, that brave Athenian, who overthrew in a set battaile the Lacedemonians, foft 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 poifoned 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 dis tempered humour of the State, carried himselfe and his buifie so, that he got the Crowne from the true heire, Charles the Vncl of Lewis.

Lambusius, 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 prefage 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
Of Nobilitie in Generall.

Neither are the truely valorous, or any way vertuous, ashamed of their so meane Parentage, but rather glory in themselves that their merit hath advanced them aboue so many thousands farre better descended. And hence you shall many times heare them freely discourse 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 John Ogle at Ytrecht, 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 Kinshop, were in good health, Quoth Colonell Edmunds, Gentlemen (to his friends by) beleev 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 beleev I am a great man borne, &c.

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 tymed at Nobilitie, and none refusd 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 meaneffe 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 twentith, was a poore Shooe-makers sonne; Nicholas the fifth was sonne of a Poulter; Sixtus the fift,
Of Nobility in Generall.

of a Hog-heard: **Alphenus** 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 wise-dome, he was after created Confull. **Vipsian** but meanely born, 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.

For doing Iustice, the **Romanes** of a private man and a stranger, chose **Numa** for their King: and on the contrary, (as **Plutarch** writeth, comparing them together) **Lycurgus** of a King, for Iustice fake, made himselfe a private man: for, _A goodly thing (faith Plutarch) 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 he 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 **Aristides, Trajane, Agestius,** with many others, I leave to History to report.

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 (faith he) was the most esteemed, and most famous Citizen_ (being
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(being no man of warre) that ever had bene in the memory of man, either in Florence, or any other City; because he did not only excell all others (of his time) in Authority and Riches, but also in Liberality and Wisdome. For among other qualities which advanced him to be chief of his Countrie, hee was more than other men liberal and magnifick, which liberalitie appeared much more after his death then before. For his famous Piero found by his Fathers Records, that there was not any Citizen of estimation, to whom Colmo had not lent great sommes of Money; and many times also he did lend to those Gentlemen, whom he knew to have need. His magnificence appeared by divers his buildings: for within the City of Florence hee built 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 thereunto belonging. Also in Mugello hee did not only repara the Church for the Friers, 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 Chapells. All which Temples and Chapells, besides the buildings of them, were by him paved, and furnished throughly with all things necessary. With those publick buildings, we may number his private houses, whereof one within the City meete for so great a personage, and foure other without, at Carriaggi, at Fiefole, at Cafaggivolo, and at Trebio, all Palaces fitter for Princes then private persons. And because his magnificent houses in Italy did not in his opinion make him famous enough, he builded in Jerusalem an Hospitall to receive poor and diseased Pilgrimes, in which worke he consumed great sommes of money. And albeit those buildings, and every other his actions were princely, and that in Florence hee lived like a Prince; yet so governed by wisdome, as he never exceeded the bounds of civil modesty. For in his conversation, in riding, in marrying his Children and Kinsfolkes, hee was like unto all other modest and discreet Citizens: because hee was well knew, that extraordinary things
Of Nobility in General.

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 excellent charge in entertaining of learned men of all professions, to instruct the youth of Florence: his bounty to Argiropolo a Gracian, and Marcilio Picino, (whom he maintained for the exercise of his own 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 Cerisckie Hercules, the rude multitude by the ears. Marke Anthony contending against Augustus for the Roman Empire, assured himselfe he could never obtaine his purpose while Cicer lived, therefore he procured his death. The like did Antipater, a succesor to Alexander, by Demosthenes, 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 Giueph or Ioseph. And much hurt it may doe, if like a mad mans sword, it be vied by a turbulent and mutinous Orator: otherwise we must hold it a principall means of correcting ill manners, reforming laws, 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 Mercury's golden Rod, with those Serpents wretched 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 ferue) to vphold a State, and the onely keyes to bring in tune a discordant Common-wealth.

But
Of Nobility in Generall.

But it shall not be amisse ere I proceed further, to remove certaine doubts, which as rubs clog the cleare passage of our discours; and the first concerning Bastardy, whether Bastards may bee said to bee nobly borne or not: I answer with Iustinian, Sordes inter praecipuos 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 Reginald Earle of Cornwall, base sonne to the Conqueror, bare his Fathers two Leopards passant gardant, Or, in a field Gules, with a bend Sinister Azure: The like Hamlin, base sonne to Geoffrey Plantagenet, Earle of Surrey. Some their fathers whole Coate, or part of the same in bend dexter; as John Beaufford, 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 deferring, yes, and many times (according to Euripides), prove a better than the legitimate. Who are more famous then Remus aminatus in 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 Langolin, Iacobus Faber! more modest, and of better life, then Calvus Calgoquinus, the delight of his Ferrara, with infinite others? and where decretals and Schoolemen may beare the bell, those two Grandes, Gratian and Lombard?

A second question ariseth, whether hee that is Noble descended, may by his vice and base-nesse lose his Nobility or no. It is anwered, 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
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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 marks now adayes of a great part of our Gentry. Hence the Agrigentines expelled their Phalaris; the Romains extinguished the memory of the whole race of the Tarquines, with those Monsters of Nature, Nero, Heligabalus, &c. the Sicilians Dionysius the latter, with others.

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. Witness the Noble Curi and Fabritis, taken from a poore dinner of Turneps and Water-creftes in an earthen dish, to leade the Romane Army, and conquer the most potent Kings of the world.

Fourthly, concerning Advowtes and Phyfitsians, 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, faith the Civill Law, their calling is honourable, they ought to be free of mulcts, publike charges, and all impositions; and to be written or sent unto, as unto persons of especiall worth and dignity.

Touching Phyfitsians, though the profession by some hath beeene thought servile, and in times past was pratised by servants, as Domitian (faith Seneca) imperavit medico servo, ut venenum sibi daret, and that slovenly Epithite of Scatophagos be by Aristophanes bestowed upon Aesculapius; yet it is an Art nothing servile and bafe, 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 Confessior King of England, Mithridates King of Pontus, (whose Antidote
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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 Illyrium (now Sclavonia) who immortally liveth in the herbe Gentiana: as also Lysiachus in his Lysiachbia, Achillies in Achillen, or the Yarrow: Apollo, Podalirius, Moses, Esay, Solomon, Ezekiau. Honour the Physitian, faith Ecclesiasticus: then againe, All Physick 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 Zeilus concerning Homer, so may I unto our Lordly Mistrayn, or Physick-haters: Which of them all, treble their revenewes, can maintaine so many as one poore Galen or Hippocrates, who though dead many hundreds of yeres since, feed many thousands of families, even at this preffent? 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 confess) 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 Lacedemonians had a Law, that none should bee esteemed and hold capable of Honour in their Common-wealth, except they had ten yeres before given over Trading and Merchandize: and Valerius Maximus reporteth, that among other things the Romans had to disparage Tarquinius Priscus withall, and make him odious to the people, was that he was a Merchants fonne. Saint Chrysostome upon that place of Matthew, Hee cast out the buyers and sellers out of the Temple: gathereth, that Merchants hardly and seldom pleae God. And certaine it is, that the ancient Romans never preferred any that exercized Merchandize, to

and most religious King, the gift of curing the Kings Evill, whence it hath beene derived to our Kings of England his Successors.
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to any eminent place or office in their Common-wealth, perhaps agreeing in one with Aristotle, who speaking of Merchants and Mechanickes, faith; \textit{Vita est bujosmodi 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.

But if the owner of the \textit{Earth, and all that therein is}, hath so bestowed and disposed of his blessings, that no one Countrie 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 Countrie, while he expendeth as well his life as goods, to the hazzard of infinite dangers, sometimes for medicinall Drugges and preservatives of our lives in extremite of sickness; another, for our food or cloathing in times of scarcity and wants, haply for usefull necessaries for our vocations and callings: or lastly, for those \textit{Sensus & animi obiecta}, which the Almighty providence hath purposely, for our solace and recreation, and for no other end else created, as Aps, Parrots, Peacockes, Canary, and all singing Birds; rsorted Flowers for colour and smell, precious Stones of all forts, Pearle, Amber, Corall, Chrifall, all manner of sweet odours, fruits, infinitely differing in forme and taste: Colours of all forts, for painting, dying, &c. but I proceed.

Sixt and laft, touching Mechanicall Arts and Artists, whosoever labour for their livelihood and gaine, have no share
Of Nobility in General.

there at all in Nobility or Gentry: as Painters, Stage-
players, Tumblers, ordinary Fidlers, Inne-keepers, Fenc-
cers, Juglers, Dancers, Mountebanckes, Bearerwards, and
the like; (except the custome of the place determine the
contrary) as Herodotus and Xenophon witnesse to have
been 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 & accubai ombratiles effe coguntur. Yea,
if a Noble man, borne in captivity, or constrained through
any other necessitie, shall exercise any manuall occupation
or Art, bee by the opinion of some, loofeth his Nobility
Civil, but not Christian, and shall at his returne be
restored. Where I said the custome of the Country.
I intende thus: by the law of Mahomet, the Grand Signior,
or great Turke himselfe, is bound to exercise some
manuall Trade or Occupation (for none must be idle;) as
Solyman the Magnificent, that so threatened Vienna, his
trade was making of Arrow-heades; Achmat the last,
borne rings for Archers, and the like.

From the roote and branches, let vs taste the fruites,
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.

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 Counsell in warre, and to beare
his Standard.

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
cozenage.

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

His
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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 imprisonmment ought not to bee in base manner, or so strict as others.

They may eate the best and daintieft meate that the place affordeth; weare at their pleasure Gold, Jewels, 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 Africana, Decius the fonne, Alexander, Edward our blacke Prince, and many other.

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

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 poffeffe 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 Countrie with Coates of a new lift; that were Democritus living, he might have laughing matter for his life. In Naples, such is the pride of every base groome, that though here be di ballo, he must be termed Signore, and scarce will be open a Note from a poore Calzolaio, to whom he hath beene a twelvemoneth indebted for his Bootes, if Don be not in the supercription.

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 Mounsieur, or Sire, the King himselfe having no other Title. The word Sire immediately proceeding from Cyrus, the Persian word for a Lord or great Prince; as H. Stephaneus well noteth; or as it pleaseth some, from kíros, a Lord or Governour, σέλεων καὶ τόπων εὐρος. Goe but from Paris to Aunis, and see if you find not all, from the Count to the Escoliere, allied either to the King, some Prince of the blood, Noble, Peere, or other.

In the Low Countries, mine old Hoft at Arbrum in Gildersland, changed his Coate and Creft 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 seuen, 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 Aquavitae-seller, you shall be sure to have his Armes, with the Beaver full faced (allowed to none but Kings and Princes) in his Glaisse-window, with some ingenious Motto or other of his owne device. I remember one Telisk there, gave for his Coate a wilde Goofe in the water, with this witty one; Volans, natans. Another, three Hogs falling upon

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a Dog, who was lugging one of their fellowes; with this *Endracht macht macht*, Another, three great drinking Bowles, Orbiquiers, with this truely Dutch, and more tolerable than the rest, underneath, *Quem non frere difertum?* with infinite others of like Nature: yet the ancient Nobilitie (whereof there are many Honourable families; as Hopenlo, Egmont, Horne, Brederode, Waggenair, Bottelair, with sundry others) keep themselves entire, and maintaining their ancient Houfes and reputation, free from scandal 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 infinuate themselves into Noble houses, and not stick 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 politique government: for who will hazzard his person and estate to infinite dangers for Honour, when others at home may have it *sine sudore & sanguine*, only by bleeding in the *vena cava*, called *marupium*? 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 stoope 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.

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 pedigrees, and exploits of their Fathers, but (themselves living in sloath and idlenes) disparage
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disperage and disgrace those, who by their vertuous en-
deavour are rising. To those and such, I oppose Marine,
and that stout reply of his in Salus: They contemne mee
as an upstart, I scorne their float and basewesse. Again,
What they idly beare and reade at home, my selfe hath
either affed or scene; if they scorne mee, let them scorne their
Ancestors, who came by their Nobilitie as I have done: If
they envy mine Honour, let them also envy my labours, mine
innocence, 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
have no images, and my Nobilitie is new, &c. Shortly
after: I cannot, to prove my descent, bring forth the
images of my Ancestors, their Triumphs, their Consul-
ships; 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 yeres, was the anfwere of Verdugo
a Spaniard, Commander in Friseland, to certaine of the
Spani.sh 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 deserts and Fortune; if any man
dares as much as I have done, let him come and take the
Tables end with all my heart.
Of the dignitie and necessitie of Learning,

Chap. II.

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

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

It was the reply of that learned King of Araggon to a Courtier of his, who affirmed, that Learning was not requisite in Princes and Nobilitie, Questa è voce d'un beve, non d'un Huomo. For if a Prince bee the Image of God, governing and adorning all things, and the end of all governement the observation of Lawes; That thereby might appeare the goodness 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.

What (tell me) can be more glorious, or worthy the Scepter, than to know God aright; the Mysteries of our salvation in Iesu Christ, to converse with God in soule, and oftener than the meere naturall man, to advance him in his Creatures? to bee able with Salomon to dispute from
from the loftiest Cedar on Lebanon, to the lowest Hitop upon the wall; to be the Conduit Pipe and instrumnet, whereby (as in a goodly Garden) the sweet streams 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, faith 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 controversifies, as daily arise within your Realmes and circuits, define in matters of Faith, publicke justice, your private and Oeconomie, affaires: if from your cradles yee have beene nursed (as Salomoens foole) with ignorance, brutith 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 hearer, as a burthen upon the way, your selves to be abused by your vassalls, as blind men by their Boyes, and to bee led up and downe at the will and pleasure of them, whose eyes and ears you borrow.

Hence the royall Salomon, above all riches of God, desired wisedome and understanding, that he might governe, and goe before so mighty a people. And the ancient Romans, when their voyces were demanded at the Election of their Emperor, cryed with one consent, Quis melior quem litteratum? Hence the Persians would elect none for their King, except he were a great Philosopher: and great Alexander acknowledged his, et tuis, from his Master Aristotle.

Rome saw her best dayes under her most learned Kings and Emperours: as Numa, Augustus, Titus, Antoninus, Constantine, Theodosius, and some others. Plutarch giveth the reason: Learning (faith hee) reformeth the life and manners, and affoordith the wholesomest advice for
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the government of a Common-wealth. I am not igno
rant, but that (as all goodmeffe else) she hath met with
her mortall enemies, the Champions of Ignorance, as
Licinius gave for his Mot or Poesie: Peistes 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
judgements.

Since learning then joyned with the feare of God, is
so faithfull a guide, that without it Princes undergo but
lambly (as Chrysogome faith) their greatest 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 how-
soever they flatter themselves, with the favouable Sun-
shine of their great estates and Fortunes, are indeed of
no other account and reckoning with men of wisedome
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 Hague Colossos full of
Lead and rubbish within; or the Egyptian Asie, that
thought himselfe worshipfull for bearing golden Isis upon
his backe.

Sigismund King of the Romanes, and sonne to Charles
the fourth Emperor, greatly complained at the Councell
of Confance, of his Princes and Nobility, whereof there
was no one that could answer an Embassador, who made
a speech in Latine; whereat Lodowike, the Elector
Palatine, take such a deepie 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 Wurtzemberl, at an assembly
of many Princes in Italy (who discoursed excellently in
Latine, while he stood still and could say nothing) in a
rage
in Princes and Nobility.

rage strooke his Tutor or Governor there present, for not applying him to his Booke when he was young. I gladly allledge these examples, as by a publike Counsell to condemn opinion of Herezie, beleeving to teach, and teaching to beleewe, the unnecesstie of learning in Nobility; an error as prejudicial to our Land, as sometime was that rotten Chest to Ethiopia, whose corrupted ayre vented after many hundreds of yeeres, brought a pague not onely upon that Country, but over the whole world.

I cease to urge further, the necessitie and dignitie of learning, having (as Oeconom said to Decius, a Captaine of Antichamis,) to the understanding spoken sufficient: Appian. but to the ignorant too much, had I said leffe.

CHAP. III.

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

As the spring is the onely setting seede time for graine, setting and planting in Garden and Orchard: so youth, the Aprill of mans life is the most natuall and convenient season to scatter the Seeds of knowledge upon the ground of the mind, & c. οὐδὲ γὰρ οἷον ἐν δελω ὕπερυσκει, faith Plato, It behoveth in youth out of hand, to desyre and bend our minds to learning: neither as good Husbands, while time serveth, let slip one hour: for, faith he, elsewhere, Our ground is hard, and our horses be wild: In Plauto. withall, if we meant to reap a plentiful harvest, 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, consisteth (faith Plato againe) the flourishing of the Common-wealth. This tender age is like water spilt upon a table,
Of the duty of Masters.

Table, which with a finger we 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 Ware) 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! Horace his Quae semel, once fit for the best Wine, since too bad for the best Vinerger, who growne to yeares of discretion, and solid understanding, deeply bewaile their mis-spent, or mis-guided youth, with too late wilhing (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 careless; 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, 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 speaks of) must have the rule fitted to it, not that brought to the rule: for as the selfe-same medicines have severall operations, according to the complexions they worke upon: so one and the selfe-same Method agreeeth not with all alike: some are quicke of capacity, and most apprehensifue, 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 Aristotle's opinion) better than the other. But we see on the contrary, out of the Masters carterly judgement, like Horfes in a teame, they are set to draw all alike, when some one or two prime and able wits
Of the dutie of Masters.

in the Schoole, αὐτρόδοκαιρος (which he culls out to admiration if strangers come, as a Cofferdmonger his fairest Pippins) like fletc hounds goe away with the game, when the rest neede helping over a stile a mile behind; hence being either quite discourag'd 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 booke while they live.

A second over-fight nie a kin to the former, is indiscresion in correction, in using all Natures alike, and that with immoderation, or rather plaine crueltie: true it is, Quo quisque est solertior & ingeniosior, hoc docet iracundior. But these fellows beleve with Chryseippus 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 fæx mentis beneficæ, to whom conquest and flame are a thousand tortures. Of which disposition for the most part, are most of our young Nobility and Gentlemen, well borne, inheriting with their being, the vertue of their Anceftors, which even in this tender greenneffe of yeeres will bewray it selfe, as well in the Schoole as abroad at their play and childhood recreations.

Quintilius above all others, desirith this disposition to make his Orator of, and whom chiding grievest, to be tenderly dealt withall; yet have I knowne these good and towrdy Natures as roughly handled by our Plagist Orbilius, as by Dionysius himselfe taking revenge upon the buttockes of poore Boyes for the loot of his kingdome, and rayled upon by the unmannery names of block-heads (oft by farre worse than block-heads) asles, dolts, &c. which deeply pierceth the free and generous Spirit, for,
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Senec. de moribus. for, Ingenuitas (faith Seneca) non recipit contemptum; Ingenuite 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 lipps for every flight offence with the Ferula, (not offered to their Fathers Scullions at home) by thefe Ajasce flagelliferi; fitter farre to keepe Beares, (for they thrive and are the fatter for beating, faith Pliny) than to have the charge of Nobles and Gentlemen.

In Germany the schoole is, and as the name importeth, it ought to be meerely Ludus literarius, a very paffe time 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 fo ready in writing and speaking Latine, which Boyes of tenne and twelve yeeres old will doe fo roundly, and with fo neate a phrafe and style, that many of our Masters would hardly mend them; having onely for their punishment shame, and for their reward praise. Caevendum a plagis (faith Quintilian) sed potius laude aut aliorum praetement urgenus est puer: that is, wee must hold our hands, and rather bring a Child forward with praise, and preferring of others. Befide, there ought to bee a reciprocall and a mutuall affection betwixt the Master and Scholler, which judicious Erasmus and Lodo- vicus 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 faith, Amore, non artifice docente, qui optimus Magister est: To winne his heart and affection by loue, which is the beft Master, the Scholler againe the contrary. So may a discreet Master, with as much or more eale, both to himselfe and his Scholler, teach him to play at Tennife, or shoot at Rovers in the field,
Of the dutie of Masters.

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 hateful 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 precife 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, Osij non minus quæm 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 proveth by many, who are sent from severe Schooles unto the Universties): withall, over-loading his memorie, and taking off the edge of his invention, with over-heavie tasks, in Themes, Verfes, &c. To bee continually poring on the Booke (faith Socrates) hurteth and weakeneth the memory very much; affirming learning to bee sooner attained unto by the eare in discourse and hearing, than by the eye in continuall reading. I verily beleev the same, if we had Instructors and Masters at hand, as ready as bookes. For wee see by experience, those who have beene blind from their birth, to retaine more by hearing, than others by their eyes, let them reade never so much: wherefore Paulus would have, Ifud edificandi tadium primum a pericis devorari, this same toyle or tediousnesse of learning by heart, to bee presently swallowed or passed over by Children.

Wherefore I cannot but commend the custome of their Schooles in the Low-Countries, where for the avoiding of this tedious sitting still, and irksome poring on the booke all day long; after the Scholler hath received his Lecture,
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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 Antwerpe, 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 pleazure the whole day. For true it is, that Lippus in Epist. Lippsus saith, ingenia vegetations\(^1\) must have suis recessus, strong and lively wits must have their retrait or intermission of exercize, and as Rams (engines of warre in old time) recoyle backe to returne with the greater force; which the minde doth unto study after paule and rest, not unlike a field, which by lying fallow, becommeth farre more fat and fruitful.

A fourth error, is the contrary (for, Stulti in contraria current), 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, beflowing 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 forgettesth bellike, 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 boaste, he had spent fortie of those threescore, in corrupting and undoing youth. We have, I feare, a race of thole Protagor-asses even yet among our common Schoole-masters in England.

But the diseases whereunto some of them are very subject, are Humour and Polly (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.
Of the duty of Masters.

that in many places, especially in Italy, of all professions that of Pedantick is held in basest repute: the Schoole-master almost in every Comedy being brought upon the Stage, to parallell the Zani, or Pantaloon. 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 Priscianus vulgus, 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 sweares himselfe with horrible oathes, he would forgive any fault saving that.

I had I remember my selfe (neeere S. Alabans 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 Ionne, 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 hopeful Gentry under their charge and tuition, to bring them up in science and civility.

Beseide, 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 he knoweth the Qualitie of any one part of speech: for hee profitteth no more than hee mattereth 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 faith, is but doctromyth, let every Master if he can, by pulling up stiles and hedges, make a more neere

Philomus. 1.
Thyseus. 
Of the duty of Masters.

See M. Do&or Webbe his Appeale to Truth.

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nerere and private way to himselfe, and in Gods name say with the divinest of Poets:

——deserta per avia dulcis
Raptat amor, iuvat ire jugis, quid nulla priorum
CASTALIVM mollis divertitur orbita clivo.

With Sweet Love rapt, I now by defart'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) misfeth the right, begetteth himselfe new labour, and at laft by one of skill, and well read, beaten for his paines. They cannot commonly erre, if they shall imitate the builder, first to provide the Scholler with matter, then caft to lay a good foundation, I meane a solide understanding of the Grammar, every rule made familiar and fast, by short and pleasaunt examples, let him bring his matter into forme, and by little and little raise the frame of a strong and well knit stilte both in writing and speaking; and what doth harme in all other building, is here 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. Doetius who hath gathered all the Phrases of Tully into one volume, Manutius, Erasmus his Copia, and Drax his Calliopea with others, will helpe him much at the first; let him after by his owne reading enrich his understanding, and leare

haucire ex ipsis
fontibus

but well read of 1634.
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Suetonius, next exercise himselfe in Themes and Declamations if he be able. The old method of teaching Grammar, faith Suetonius, was disputation in the fore-noone, and declamation in the after-noone; but this I leave to the discretion of the judicious Master.

I passe over the insufficiency of many of them, with ill example of life (which Plato wifeth 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 Grammarians at all, much lesse (as Quintilian requireth in a Schoolemaster) Rhetoricians to expound with proper and pure 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 finewes of discourse. Musitians, without which Grammar is imperfect in that part of Poesodia, that dealeth onely with Meter and Rhithmical 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 Mamilius and Ponsamus. And lastly, Natural and Morall Philosophers, without which they cannot as they ought, understand Tullius Office, or Bishop Fables, as familiar as they seeeme.

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 greatest Princes, with the most reverend Bishops, and most profound Schollers of the world, have not beeene ashamed of teaching the Grammar: or that I inveigh in the leaft, against the learned and worthy Masters of our publike Schooles, many of whom may bee ranked with the most sufficient Schollers.
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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 meanes of living all their lives after.

CHAP. IV.

Of the duties of Parents in their Childrens Education.

N Either 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, disabiling their wits, effeminating their bodies) how bitterly doth Plato taxe 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 Shepheards 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 advife of Horace:

Horae. lib. 3. Oda 2.

Angustam, amice, pauperiem pati
Robustus acri militid puer
Cordisca, & Parthos ferores
Vexet eques metuendus hostis,
Vitamque sub dio, & tredesc agat
In rebus, &c.

Friend
in their Childrens Education.

Friend, let thy child hard povertie endure,
And, growne to strength, to warre himselle inure:
And bravely mounted learne, sterne Cavalere,
To charge the fiercest Parthian 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 Launderettes goe make Candles with their Saffron
and Eggess; 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 axies, Parents either
give their Children no education at all, (thinking their
birth or estate will bear out that): or if any, it leaveth
so slender an impression in them, that like their names
cut upon a Tree, it is over-grown with the old barke by
the next Summer. Befide, 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 Universtie to teach their
Children to say Grace, and serve the Cure of an Im-
proportion, who wanting meanes and friends, will be
content upon the promie of ten pounds a yeere at his
first comming, to be pleased with five; the rest to be set
off in hope of the next advouson, (which perhaps was told
before the young man was borne): Or if it chance to fall
in his time, his Lady or Master tells him; Indeed Sir we
are beholden unto you for your paines, such a living is
lately faile, but I had before made a promie of it to my
Butler or Bailiffe, for his true and extraordinary service:
when the truth is, he hath bestowed it upon himselfe, for
foursoore or an hundred pencees, 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
Of the dutie of Parents.

will give better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclame 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.

Look upon our Nobility and Gentry now adayes (faith a wife and grave Historian) and you shall see them bred, as if they were made for no other end than pause 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. But to view one of them rightly, (faith Seneca) looke upon him naked, lay-by his estate, his Honours, & alia fortuna mendacia, his other false disguisements of Fortune, and bebold his minde, what and how great he is, whether of himselfe, or by some borrowed greatness.

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

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 foure or five yeares spent, hee returns home as wife as Ammonius his Afe, that went with his Master every day to the Schoole, to heare Origen and Porphyrie reade Philosophy.

But
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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 Universtie, 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 betwene Aristotles Categories, and their childish capacities, that what together with the sweetnesse of libertie, variety 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 ἀλεξίκαρπος, and as good goe gather Cockles with Caligulae 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 prentely in despaire, and out of all hope of them for ever prooving 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,
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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 necessitie defireth some abundant ranknesse or superfluitie of wit, in that young-man he would chooxe to make his Orator of. Vellum (faith he) in adolescentes aliquod redundans & quod amputem: I wish in a young man something to spare and which I might cut off. This taken away ere degenerate with luxurious abundance, like that fame ranke vine the Prophet Jeremi speaketh of, you shall finde the heart divino satu editum: and found timber within to make Mercurie of, qui non fit ex quovis ligno, as the proverbe faith.

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 euin in despight of Nature, like Lycurgus his whelpes, to runne contrarye courses, and to undertake professions altogether contrary to their dispositions: This, faith Erasmus, is, peccari in genium, And certainly it is a principall point of discretion in parents to be throughly acquainted with and obserue, the disposition and inclination of their children, and indeed for euery man to search into the addiction of his Genius, and not to wreste nature as Mufitians say, out of her key, or (as Tullie faith) to contend with her, making the Spaniel to carry the Asses loade: which was well obserued by the Lacedemonians and ancient Romans, in laying forth instruments of fundry occupations before their children, at a certaine age, they to chooze what liked them best, and euer after to take upon them that profession whereunto they belonged.

How many are put, by worldly and covetous fathers invita Minervae, to the study of the lawes (which studie I confess to be Honourable and most deferving), who notwithstanding spend most of their time even in Divinatie 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 purchas’d advousons, whom the buckram bagge would not better beeseeme than the Bible? being never out of law with their parlihoners, 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, aswell of our owne Nation as strangers, who following the warres, in the field and in their Armes, have confess’d unto me, Nature never ordained them for that profession: had they not faine accidentally upon it, either through death of friends, harshnesse of Masters and Tutors, thereby driven from the Universtity (as an Honourable friend of mine in the Low Countries hath many times complained unto me;) or the most common mischiefe, miserablenesse of greedy parents, the overthrow and undoing of many excellent and prime wits: who to save charges, marry a daughter, or preferre a younger brother, turne them out into the wide world with a little money in their purses (or perhaps none at all) to seeke their Fortunes: where Necessity dejects and becotes their spirits, not knowing what calling or course to take: enforceth them desperately to begge, borrow, or to worse or bafer shifts (which in their owne natures they detest as hell) to goe on foote, lodge in Ale-houses and fort themselves with the basest companie, till what with want and wandring so long in the Circle, at last they are (upon the center of some hill) constrained to say (as Hercules betweene his two pillars)

Now alterius.

Much lesse have parents now a daies that care to take the paines to instruct and reade to their children themselves, which the greatest Princes and noblest personages have not bene ashamed to doe. Oktavius Augustus Calver read the workes of Cicero and Virgil, to his children and nephewes himselfe. Anne the daughter of
Shee is cied by B. Jewell in his Apology.

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Alexis the Grecian Empeour, was by her father so instructed, that while she was yet a young and goodly Lady, she 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.

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 faith, 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 (faith he) aut mei similem est et rematurum.

I shall not need to remember, within memory, those four fitters, the learned daughters of Sir Anthony Cooke, and rare Poetresses, so skilfull 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 lande, some yet living, from before whose faire faces Time I trust will never draw the curtain.

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 disposeth him to sloath, or some other worfe 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
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put learning and regard of well living into the most barbarous gate: and had Cratippus, so excellent a Philosopher, to his Reader at Athens: yet by the testimonie of Pliny, he prooved 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 atrodiakron, and have no other helps save God, and their owne industry; we never reade of any Master Virgil ever had. S. Augutine likewise faith of himselfe: Se didicisse Aristotelis Categories usque 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 Countreman, (for his profound learning in all Sciences) surnamed 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 University, 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 University, except to view the Colleges, or visit their friends, that are inferior to few Doctors of the Chaire, either for Learning or judgement, if I may say so, Pace matris Academia.
Of a Gentlemans carriage

CHAP. V.

Of a Gentlemans carriage in the Vniversitie.

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 Vniversitie. And now M. William Howard, give mee leave (having paied that, I imagine, Limbus puerorum, and those perilous 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 Vniversitie, 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 blindness would repose on us againe: thinke now that you are in publike view, and nucleus relietis, 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 abateth the value and eeteeme of a Gentleman all his life after, more than that procured by Sloath and Error in the Universtities; 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
in the University.

and overlooked with a curious eye, the least disorder or rankness of any one flower, putteth a beautifull bed or well contrived knot out of square, when rudeness and deformity is borne withall, in rough and undressed places: so believe it, in this Paradise of the Muses, the least neglect and impression of Errors foot, is so much the more apparrant and cenfur'd, 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 sickness 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 University, for this Eye hath also her diseases as well as any other part of the body, (I will not say with the Phyliatians more) with those, whose private houses and studies being not able to contain 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.

Entertain therefore the acquaintance of men of the soundest reputation for Religion, Life, and Learning, whose conference and company may bee unto you μουσείων ὑπυργού καὶ περιπατεών, 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 judgements and examples of many: and you must learne herein of Plato, φιλολογίας, φιλίκου, καὶ ζητήματος εἶχον, that is, To be a lover of knowledge; desirous to heare much: and lastly, to enquire and ask often.

For the companions of your recreation, comfort your selfe with Gentlemen of your owne ranke and quality; for
Of a Gentlemans carriage

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 fairly, Tanquam in flatera, with that moderation in your speech and action, (that you seeme with Physies, to have Minerva alwayes at your elbow:) which should they be weighed by Every her selfe, she might passe them for currant; that you be thought rather leaving the Universitty, than lately come thither.

But heere to the regard of your worth, the dignity of the place, and abundance of so many faire presidents, will be sufficient Motives to stirre you up.

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 Erasrus, and the practice of Plinius secundus, Diem in operas partiri, to divide the day into severall taskes of study, you shall find a great ease and furtherance hereby: remembering ever to ferre your most serious and important studies unto the morning. Which finisbeth alone (lay the learned) three parts of the worke. Iulius Caesar having spent the whole day in the field about his military affairs, divided the night also, for three severall vies: one part for his sleepe: a secon, 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 endeavours ought to emboseme 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 prophanely and irreligious Spirits condemne and contemne, as *Politian* a Canon of *Florence*, being upon occasion asked if hee ever read the Bible over: *Yes once* (quoth he) I read it quite thorow, but never bestowed my time worse in all my life. Beleeue ye with *Chrysostome* that the ignorance of the Scriptures, is the beginning and fountain of all evil: That the Word of God is (as our Saviour calleth it) the key of knowledge; which given by inspiration of God, is profitable to teach, to convince, to correct and to instruct in righteoussnesse. And rather let the pious and good King *Alphonse*, be a president unto you and to all Nobility, who read over the Bible not once, nor twice, but fourteene times, with the Postills of *Lyra* and *Burgenfis*, containing thrice or foure times as much in quantity, and would cause it to be caried 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 Spain, the Huns, Saxons, Gothes and Vandals in Lombardy, 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 brazen pin he would write in the darke. And we reade, as
Of stile in speaking and writing,
a new King was created in Israel, he had with the orna-
ments 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 de-
vice of Paradine, an Image upon a Globe, with a sword
in one hand, and a booke in the other, with Ex utroque
Ceser; 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.

Since speech is the Character of a man, and the Inter-
preter of his mind, and writing, the Image of that:
that so often as we speak or write, so oft we undergo
censure and judgement of our selves: labour first by all
means 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 choife 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 amitious and Scenical pompe, with empty
furniture of phrase, wherewith the Stage, and our petty
Poeticke Pamphlets found so big, which like a net in
the water, though it feeleth weighty, yet it yeeldeth
nothing: since our speech ought to resemble Plate, where-
in neither the curiousnesse of the Picture, or faire propor-
ton of Letters, but the weight is to be regarded: and
as Plutarch faith, when our thirst is quenched with the
drinke
and of History.

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

Rem bene disputem vel verba invita sequuntur:
To matter well dispos'd, words of themselves doe fall.

Let your style 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. Antony, and Musenae, much blamed and jested at by Augustus, himselfe using ever a plaine and most familiar style: and as it is said of him, Verbum insolens tanguam spopulum effugius. Then sententious, yea better furnished with sentences than words, and (as Tully willeth) without affectation, for as a King saide, Dum territior studium eloquenti formula, subter fugit mos clanculum apertim ille & familiaris dicendi modum. Flowing at one and the selfe same height, neither taken in and knit up too short, that, like rich hangings of Arras or Tapitry, thereby lose their grace and beautie, as Themistocles was wont to say: nor suffered to spread so farre, like soft Muficke in an open field, whose delicious sweetness 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 flow 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 to

1 = vignetterie (edd. of N.E.D.).
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to my Lord of S. Albans, a most eloquent man, and of as found learning and wisedome, as England bred in many Ages: with the old Lord William Burghley, Lord Treasurer of England; have above others herein beene admired, and commended in their publique speeches in the Parliament-houfe and Starre-Chamber: for nothing drawes our attention more than good matter eloquently digested, and uttered with a graccfull, cleere, and distinct pronuntiation.

But to be sure your stile may passe for currant, 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 foolishly precise as a number are, who make it Religion to speake otherwise than this or that Author. As Longinus 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 sunke with, esse paffe 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 thefe all-flowrie and verdant fields, where so much sweet varietie will amaze, and make you doubtfull where to gather first.

First, Tullie (in whose boforme the Treasure of Eloquence seemeth to have beene locked up, and with him to have perished
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perished) offereth himselfe as Pater Romani eloquij: whose words and style (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 unimitable 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 (faith Tacitus) knowledge of Geometry, of Musicke, of no manner of Art that was commendable and benefic: he knew the subtlety of Logick, each part of Moral Philosophy, and so forth. How well he was seene in the Civill Lawes, his Bookes De legibus, and the Actions in Verres, 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) perwade you to a charitable opinion of the same: A relia conscientia transfersum ungum, non oportet quemquam in omni sua vita discedere. Whereto I might add 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 sometyme unto the old Lord Burgley, Lord high Treasurer of England, before named; who, to his dying day, would alwayes carry it about him, either in his bosome or pocket, beeing sufficient (as one said of Aristotle Rhetoriques) to make both a Scholler and an honest man. Imitate Tully for his phrase and style, especially in his Epistles Ad Atricium: his Bookes De Oratore: among his Orations, those Pro M. Marcello, Pro Archia Poeta, T. Annio Milone, Sext. Rast. Amerino; Pub. Quinclio: the first two against Catiline; and the third Action against Verres. These in my opinion are fullest of life: but you may vse your discretion, you cannot make your choice amisse.

After
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After Cicero, I must needs bring you Caesar, whom Tully himself confesseth of all Orators, to have spoken the most eloquent and purest Latin: 

*Et hanc bene laudem (faith he) multis literis, & iis quidem reconditis & exquisitis, summique studio & diligentia est consequentia.* And, *In quo (faith Quintilian) tanta vis, id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellavit.* In whom there was so great vehemency, that fine judgment, that courage and motion, that it seems he wrote with the same spirit be fought. To read 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 sought out, in moderne, strange, and unknowne names: of materials in buildings (as in his bridge over the Rhine framed, *Ex signis, trabibus, sinulis, publicis, longurij*), &c. which, except you were seene in Architecture, you would hardly understand: then strange names and forms of warlike Engines and weapons then in use: sundry forms of fortification, water-workes, and the like; which notwithstanding since, have beene made knowne and familiar unto us, by the painefull labours of those all-searching wits, *Lipsius, Ramus, Giovanni de Ramelle,* and others: and may be read in English excellently translated and illustrated, by that learned and truely honourable Gentleman, Sir Clement Edmonds Knight, Clearke of his Maiesties most honourable Privy Counsell, my worthy friend: though many excellent worke of Caesar, as his Epistles, his Astronomy, &c. through the iniquity of envious Time, are utterly lost and perished.

Now offereth himselfe Cornelius Tacitus, the Prince of Historians: of whom I may not untruly say (as Scaliger of Virgil) *E cum 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,
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Majestie, such as should (me thinke) proceed from the mouth of Greatneffe and Command; in sence retired, deepe, and not fordaile\textsuperscript{1} to the ordinary Reader. Hee doth in part speake most pure and excellent English, by the indufry 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 Lipsius faith, Sumus unique lingua genius: Let me advise you of this by the way, that no Translation whatsoeuer will affect you, like the Authors owne and proper language: for to reade him as hee spake, it confirmeth our judgements with an assured boldnese and confidence of his intent and meaning; remooving that scruple of Iealousie we have commonly of ignorant and unfaithfull pens, which deale many times herein, subleta\textsuperscript{2} fide. Besides, it is an injury to the Author, who hereby loseth somewhat of his value: like a pece of rich stuffe in a Brokers shop, onely for that it is there at a second hand, though never worn, or newly translated but yester day.

The next Titus Livius, whom like a milky Fountaine, T. Livius, you shall every where finde flowing, with such an elegant sweetnese, 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 Suenus into Italy, the building of Rome, the first choise of the Senate, the religious rites of Numa, the brave combate of the Horatij and Curatiij, the tirany of Tarquine, the rape of Lucrece by Sextus his sonne, and first Consuls created.

In the third the History of the second Punicke warre, Hannibals paffage against the league over the River Iberus, who after eight monethes fledge, tooke Saguntum: his paffage over the Pyrenaeus hilles, his forraging of France:

\textsuperscript{1} fordaile 1661: forceable 1634

\textsuperscript{2} subleta 1661: subleta 1634
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France: after descending the Alpes, with his overthrow of the Romans, with his Horse troopes at the River Tichno, 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 cruel 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 Acarnania, into the Temple of Ceres at Athens): Against whom Sulpitius was sent, by whom the Macedonians were overthrown in an horse battle: how L. Furius subdued the rebellious Gauls, overthrew Hamilcar with thirty 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 Graccbury, after his name; Posthumius Albinus triumphed over the Portugals: the number of the Citizens of Rome Reckoned by the poll, with the Law of Volumnius Saxa, by which no woman was to inherit, &c.

Bee then acquainted with Quintus Curtius, who passing eloquently with a faithful penne and sound judgement, writeth the Life and Acts of Alexander; in whom you shall see the pattern of a braue Prince, for Wisedome, Courage, Magnanimity, Bounty, Courtesie, Agility of body, and whatsoever else were to be wished in Majesty; till surfeiting (in the best of his age) on his excessive Fortunes, and even burthenome to himselfe: by his overgreatnesse, he became ἀρατιον ἁθος ἀρουρης, an unprofitable burthen of the earth, and from the darling of heaven, to be the disdaine of all the world.

After him (whom indeed I should have preferred before, as being honoured with the Title of Historia pater) followeth
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followeth Salutis, commended most for brevity; as also for the richnesse of his speech and phrase, but wherein his brevity 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 Catilina, 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 faith; The Roman Souldiers being amazed with an unwonted uprore, bespoke them to their Weapons: some bid themselves, others aduised their Companions to stand stoutly to it: they were afraid in every 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 Ingwisb assaulted Cirtba at the arrivall of the Embassadours? the intent and preparation of the warre by Metellus the Conful, laid open in an amply manner, wherein consisteth the richnesse of his Discourse? His brevity indeed, worthy your observation and imitation, consisteth in shutting up whole and weightie Sentences in three words, fetching nothing afarre, or putting in more than needs; but in quicke and stirring Asynudeta's after his manner: as the most learned haue out of him obsered.

And since it is Tullies advice, as was his owne use (as himselfe testifieth) Now in Philosophia solum, sed etiam in discendi exercitatione, cura Graecia Latina conjugare: By this time acquaint your selfe with that golden Cyri padia
of Xenophon, whom here you shall see a courageous 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 Nefar, 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: in somuch, 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, increase, government, and alterations of Monarchies, Kingdomes, and Common-wealths: and to further you herein, you may reade Istine, Diodorus Siculus, Zonaras, Orosius; of more later times, Sabellicus, Carion, with some others.

For speciall History, that reporteth the affairs and government of particular Estates; you have the most ancient Herodotus, the Noble and eloquent Thucidides, Arrianus, Halicarnassaus, Polibius, Suetonius, and others.

All history divideth it selfe into foure branches: the first spreadeth it selfe into, and over all places, as Geography: the second, growth and gathereth strength with tract of time, as Chronology: the third, is laden with defents, as Genealogy: the fourth and last (like the golden Bow ¹ Proserpina gave Eneas) is that, truely 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, faith Tully, was none other then Annalium Confession, the making of Annuales, that is, recording of what was done from yeere to yeere. But while I wander in forraigne History, let me

¹ sic 1634, 1661.
me warne you, ne sis peregrinum 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 forreigne 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. John Selden of the Inner Temple. As for Giraldeus, Geoffrey Higden, Ranulph of Chester, Walsingham a Moake of S. Albane with the rest, they did cum faculo cunctire, and tooke upon credite many a time more then they could well answer: that I may not omit Polidore 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, he burned and embezled the best and most ancient Records and Monuments of our Abbeyes, Priories, and Cathedrall Churches, under colour (having a large Commision under the Great Seale) of making search for all such monuments, manufr. records, Legier booke. &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 pains 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 (faith an ancient Historian) than sitting on the Stage of human
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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 healthes by reading of History; and it is credibly affirmed of King Alphon-
sus, 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 Chians their Hippocrates, or the Sun-burnd Egyptians their Aes culapius.

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 Gaea the world would preferve, 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 acquaintance with S. Paul (as it is suppoased by those Epistles that paue 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 suppos’d 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 vfe, (since you are like to live an eminente person in your Countrey, and meane to make no profession of Schollership:) I have knowne even excellent
Of Stile and History.

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 Lay talking to his Piggis, or John de Indagine declaiming in the praise of wild-geelee; other-wise for their judgement 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 More; the Arcadia of the Noble Sir Philip Sidney, whom Du Bartas makes one of the foure Columnes of our Language; the Essayes, and other pieces of the excellent Master of Eloquence, my Lord of S. Alburns, who posseseth 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. John Hayward; that first part of our English Kings, by M. Samuel Daniel. There are many others I know, but these will taft you best, as proceeding from no vulgar judgement: the laft 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 refer 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 bookees, since there is no booke so bad, even Sir Benj himselfe, Owlegaffe, or Nobs Herring, but some
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Some commodity may be gotten by it. For as in the same pasture, the Ox findeth fodder, the Hound a Hare; the Stork a Lizard, the faire maide flowers; so we cannot, except wee lift our selves (faith 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 softly and extraordinary facing; and in the house of a country 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 furnish'd 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 fake, like the prayer-bookes of girles and gallants, which are carryed to Church but for their out-sides. Yet for your owne sakes 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 moth-eaten or want their frings and covers.

King Alphon'su 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 us all, must not goe uncovered himself; then com-
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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 moldiness, let your study be placed, and your windowes open, if it may be, towards the East, for where it looketh South or Weast, the aire being ever subiect to moisture, moathes are bred and darkishness increased, 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.

Chap. VII.

Of Cosmography.

That like a stranger in a foraine land, ye may not wander without a guide, ignorant of those places by which you are to passe, and sticke amuseth; 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 Celestiall Sphere, the names, uses, and distinctions of every circle, whereas it consisteth, the scitution of Regions according to the same, the reasoning of Climates, length and shortnesse of dayes and nights, motion, rising and setting as well of fixed stars, as erratique, elevation of the Pole, Parallels, Meridians, and whatsoever else respecteth that Celestiall body.

With
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With the other hand downeward, shee sheweth you the globe of the earth, (distinguishing by Seas, Mountains, 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.

So necessary for the understanding of History (as I have said) and the fables of Poets, (wherein no small part of the treause of humane learning lyeth hid) that without it we know not how the most memorable enterprizes of the world have bin carried and performed; we are ignorant of the growth, flourishe 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 strenght of our enemies, distinguish the limits betwenee kingdome and kingdome, names of places from names of people: nay (with Monsier Gaulart) wee doubt at Paris whether wee see there the fame Moone wee have at London or not: on the contrary, we know this and much more, without exposig (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 prejudicall the ignorance of Geography hath beene unto Princes in foraine
Of Cosmography.

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

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

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

Alexander, therefore, taking any enterprize in hand, would first cause an exact mappe of the country to bee drawne in collours, to confider 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 battle.

Such is the pleasure, such is the profit of this admirable knowledge, which account rather in the number of your recreations than severer studys, 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 plane, Convexe or Concave, your Angles right, blunt and sharpe. Figures, Circles, Semicircles, the Diameter, Triangles, Squares of all forts, parallells and the like, as Master Blundevile in his first booke of the Sphere will shew you; for you shall have use of many of these, to the understanding thereof.

*Thermopylae that long hill of Greece, thorow which there is a strait and a narrow passagge 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.
Of Cosmography.

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

The Celestiall bodies are the eleven heavens and Spheres.

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.

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 Jupiter, 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 clear in quality.

The tenth Heaven or first moover, is also most pure, and clear, and maketh his revolution in four and twenty hours, carrying with the swiftnes, 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 accompliseth 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 Inne,
Of Cosmography.

Inne, that they had not onely spent all their Money, but also ran into debt some two hundred Dollers: told their Host of Plate'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 beleve it to be true: and I remember fixe and thirty thousand yeeres a goe you were heare, and left just such a reckoning behind to pay, I pray you Gentle-men discharge that first, and I will trust you for the next.

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 trapidationis.

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.

The Æquinoctiall, is a circle dividing the world, as in the midit, 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 compass of the whole earth. The third part of which (being the Diameter) about seven thousand and odde miles, is the thicknesse of the same. Tho's who dwell under the Æquinoctiall, having no Latitude either to the North or South, but their dayes and nights alwayes of an equal length.

The Zodiacke is an oblique circle, dividing the Spheare athwart the Æquinoctiall into points, (viz.) the beginning of Aries and Libra: In the midst whereof is the
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the Eclipticke line; the utmost limits thereof are the two Tropiques, Cancer and Capricorne: the length thereof is three hundred and sixty degrees, the breadth sixtene. 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 paffeth through the æquinoctiall points and poles of the world, and is called the æquinoctiall Colure: the other paffeth thorow the solstitziall points, and is called the solstitziall 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 ðæl(æ), which is termino, or to bound or limit; because, imagine you stood upon High-gate, or the Tower hill at Greenwich, 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 just over your head, called Zenith in Arabian; and the other under your feet, 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 paffeth, 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 utmost bounds of Longitude.

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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, betwenee the Meridian of the place, whose Longitude you desire: and the first Meridian which directly pasleth 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.

Latitude is the distance of the Meridian, betwene 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 plainly, 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.

The Tropicke of Cancer is an imaginary Circle betwixt the Æquinoctiall and the Arctick Circle: which Circle the Sunne maketh about the thirteenth day of June, declining at his farthest from the Æquinoctiall, and comming Notherly to vs-ward: then are our dayes at the longest, and nights shortest. Capricorn the like to the Antarcticke Circle, making our dayes the shortest about the twelth of December.

The Arctick 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 Ærakis the Beare, or Charles Wayne, the Northerne Starre, being in the tip of the taile of the saide Beare.

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

But I had rather you learn'd these principles of the sphere
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sphere by demonstration, and your owne diligence (being the labour but of a few hours) 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 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 Meridional, or South Sea, commonly called Mar-del-xar.

The Mediterranean sea, is that which stretcheth itself 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 embowling it selfe within the land, or betweene two severall lands: as the gulfe of Venice, the Persian gulfe, the Red Sea, Sinus Mexicanus, Vermilium, Gangeticus.

A Streight. Fretum (or a Streight) is a narrow passage betweene two lands, as the Streight of Magellan, Asian, Gibraltarre, &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, Lausanne by Geneva, &c.

Of the Earth. The earth, is either Continent or Iland.

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, quasim Sado, is a land encompassed round
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round with the Sea, as Great Britaine, Ireland, Corsica, Candia, &c.

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

Peninsula (quae fipend Insula) is a Land environed with the Sea, except at some narrow place or entrance; as that vast Continent of Peru and Brafile 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 Spain, 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.

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 Mendoza, S. Vincent, Cape Verde, the great Cape S. Augustin in America, &c.

Proceeding now to understand the severall parts and Regions of the world, with their situation (as it is meet, dwelling in an house, you shall know all the roomes thereof) you may if you please, observe Ptolemyes Method, beginning first with Europe; and herein without Northern lands of Great Britaine, Ireland, the Orcades, and Thule, which are the Contents of his first Table, and so forth into Europe: but he was erronious 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 Laﬅantius 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 situation of Germany to be very neere to the Ionique Sea. Stephanes also, another Countreyman

The sundry errors of His-
torians and other fo, want
of skill in Geography.
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man of his, faith that Vienna was a Citie of Galilee. Strabo faith, 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 three-score other Rivers into his Channell: it is therefore farre more safe to follow our later Writers.

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 goodness or barrenness 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 affoordeth, as what Mines, Woods or Forreits; 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.

You shall have drawne upon your Globe or Mappe, upon the vasteft Seas (where most roome is to bee spared) a round figure, representing the Mariners Compasse, with the two and thirtie winds; from every of which there runneth a line to the Land, to some famous Citie, Haven, or either: 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 expresse in the Italian. This

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This compass hath the Needle in manner of a Flower-de-luce, which points still to the North.

I could wish you now and then, to exercise your pen in drawing and imitating cards and maps; as also your pencil in washing and colouring small tables of countries and places, which at your leisure you may in one fortnight easily learn to do: for the practice of the hand doth speedily instruct the mind, and strongly confirm the memory beyond any thing else; nor think 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 nobility in England exercise the same with great felicity.

I have seen French cards to play withal, the foure suits 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 Portrait of their Kings and Queens, in their severall Country 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 unfortunate Gamenet: when, that he hath lost in Money, he shall have dealt him in land or wit.
Observations in Survey of the Earth.

Chap. 8.

Observations in Survey of the Earth.

First, how Almighty God by his Divine providence 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 eerily joined to the next; that if after it might happen to be over-peopled, as well man as beast, by some small freight or passage might easily be provided of a new habitation: which Acofa hath well observed, resolving vs that doubt, how wilde beasts, as Wolves, Foxes, Beares, and other harmefull beasts, should swim over so vast Seas, and breede in Islands.

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 Eastern people of the world very quicke in their inventions, superstitious vnto Idolatry, as in China, Calecut, Java, and other places. On the contrary, those as farre North in Lapland, Ieland, and other places, as dull, and in a manner senselesse of Religion, whereupon they are held the most notorious Witches of the World.

We see those that inhabite Mountaines, and mountainous places, to be farre more barbarous and uncivill, than those that liue in the plains: witnesse the Inhabitants of the huge hills Sierras, and the Andes in America, the mountainous North part of Nova Francia, the Navarros in Spaine, and the Highland 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
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the spirits of the Inhabitants active and subtile, aboue those who inhabit the Fens and Marshes.

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 she toucheth the line of midnight, making her tide twice in foure and twenty houres and odd minutes: how the Atlanticke or Western Ocean is most rough and dangerfull, the South Sea, or Del Zor, 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 Calesus 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 Scythia, neere the mouth of the great River Duna, 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 turnses, obfuscing the course of the Sunne, which being in Aries and Libra, the Western 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 Egypte fertile (where it never raineth.) Euphras an arme of the Sea by Babaa (an island of the Sporades in the Aegean Sea) which ebbeh and floweth seven times in a day. Likewise, much may bee said of our Lakes and Fountaines in England, Scotland, and Ireland, of turning Wood into Stone, Iron, and the like.

Fifthly,
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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 heardes: 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 uesfull for mankind, live gregatim, in heardes and flockes, as Kine, Sheepe, Deere, Pigeons, Patridges, Geese, &c.

Sixthly, how Nature hath provided for the Creatures of the Northerne parts of the world, as Beares, Dogges, Foxes, &c. not onely thickne 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 Guinea, by reason of the extreme heat, none at all: as you may see by the Guianey Dogges, which are daily brought over.

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 Gothes and Vandals; and at this day, a great part of Europe by the Turke.

How the Earth like an aged mother, is become lesse fruitful, as wee see by the barrennefe 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 beene increased by the accessse of Islands, and againe beene diminished by inundation and Gultes breaking againe into the same.

The Islands of the Echimades, were cast up by the River Achelous, and the greatest part of Egypt by Nilus, so were the Rhodes and Delos. Of lesser Islands beyond Melon, Anaphe, betwene Lemnos and the Hellepont Nea,
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(as one would say new-come) and elsewhere Alme, Thera, Therasia, and Hiera, which also from the event was called Autumne.

And that sundry goodly Countries on the contrary, have beene 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, Eubaea from Boetia: Atlas and Macris from Eubaea; Berbycum from Byzantium: Leucosia from the Promontory of the Syrens: and as some suppose, Lesbos from Ida: Procuba and Pithecusa from Misenae: and which is more, Spain from Barbary: as Strabo is of opinion.

Againe, it is affirmed by Volsines, that our Great Britaine hath bee one Continent with France, and that Tract betweene Dover and Calais hath bee ney by the Sea, there called Mare Gesseriacum.

Excellent is that Contemplation, to consider how Nature (rather the Almighty Wisedome) by an unsearchable and stupendous worke, sheweth us in the Sea the likeness and shapes, not onely of Land-Creatures, as Elephants, Horfes, Dogges, Hogges, Calves, Hares, Snailes, &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 heroof see Iulius in his Batavia; and, if you please, Alex. ab Alexandro, with some others.

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

By Reading, you shall also finde what strange Earth-quaikes, remooving of whole Townes, Hilles, &c. have bee upon the face of the Earth, raizing of it in one place, leaving Gulfs and Vastities in another: And Lucius Marcius and Sextus Julius being Confus in Rome, in the Countrey of Mutilum two Mountaines met, and joyned themselves together.

Many Countries againe lost by inundation.

Strabo, lib. 1.

Great Britaine supposed to have bee one Continent with France.

See Olaus Magnus his description of the Northern parts of the world. At Smaartmale neere Brill in Holland, is to be seen a Mermaid deod body hanging up.
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In the reign of Nero, Veiius Marcellus being overseer of Nero’s affairs, and Steward of his Court, Medowes and Olive trees were removed 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 Fleurs a Towne of the Grifons among the Alpes.

Lastly, Let us take a view of the Earth it selfe, which because it was divided with the Sea, Rivers, Marithes, &c. yet making one absolute Circle, Homer calleth it &amp;eta;iov: and for this cause Numa Pompilius dedicated a Temple to Vesta in a round forme: The roundnesse of it is provede 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 Univerfe, as Aristote and Ptolomey affirme.

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 smallet Starre, albeit in judgement of our sense, seemeth but a prick 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.

Befide, if the Earth were of any quantity in respect of the higher Orbes, the Starres should seeme bigger or less in regard of these Hypomata (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 fame 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 feaste: here we have our Honours, our
Observations in Survey of the Earth.

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 paws: 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.

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 forfaken wholly of Nature, shee receiveth us into her lap, and covers us untiill the dissolution of all, and the last judgement.

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 helpe, M. Blundeville in his treatise of Cosmographie and the Sphare, D. Dee, M. Cooke in his principles of Geometrie, Astronomic and Geographie: Gemma Frisius, Ortelius, Copernicus, Clavius the Jesuite, Ioannes de Monte Regio, Mercator, Munster, Hunter, and many others: of ancient writers Ptolomey, Dionisius Halicarnassseus. For Mappes I refere you wholly vnto Ortelius and those set last forth by Hondius being later then Plancius, 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 vsu Globi, pr. at Frankford, Amsterdam, and turn'd into French.
M. Edward Wright de vsu Sphera.
Of Geometrie.

CHAP. IX.

Of Geometrie.

Since Plato would not suffer any to enter his Schoole which was ἀγεωμετρήτως, or not entred into Geometrie; and Xenocrates turned away his auditors, if unfurnished with Geometrie, Musicke and Astronomie, affirming they were the helpes of Philosopphie: 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 Jew calleth it the Princesse and mother of all Sciences, and excellently was it said of Plato, that God did alwayes γεγονέναι; 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 praedominance 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 wisedome let us use the helpe of this most ingenious and usefull Art, worthy the contemplation and practice of the greatest Princes, a Science of such importance, that without it, we can hardly eate our bread, lie drye in our beds, buy, sell, or use any commerce else whatsoever.

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 ingenous than
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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 own portion of ground lotted and laid out to him: so that from a few poor and weak principles at the first, it grew to that height that from earth it reached up to the Heavens, where it found out their Quantities, as also of the Elements and the whole world beside.

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

For by means hereof are found out the forms and draughts of all figures, greatness 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 Exolettes, Sambukses, Catapultes, Tufudo's, Scorpions, &c. Petardes, Grenades, great Ordnance of all forts.

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

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

Yea, moreover such is the infinite subtily, and immense depth of this admirable Art, that it dares contend even with natures selfe, in infusing life as it were, into the senseless bodies of wood, stone, or mettall: witnessing the
Of Geometry.

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

Albeit Iul. Cæf. Scaliger accounteth this Dove no great piece of workemanship, when he faith, 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 thynne skinnes, 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.

Et maris & terræ, numeroq’ carentis arena,

Of Sea and Land, and number-wanting sand.

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, Salus 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.

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

Myrmecides Milesius also among other monuments of his skill, made a coach or Waggon with foure wheeles, which
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which together with the driver thereof, a Fly could easily hide and cover with her wings: Besides a Ship with her failes, which a little Bee could overspread. Varro teacheth how small peeces of this nature and subtilest workmanship, may be discerned, that is, faith he, by laying close about them blacke Horse haires. Of latter times, Hadrian Iunius tells us that he saw with great delight and admiration, at Mechlin in Brabant, a Cherry stone cut in the forme of a basket, wherein were fifteen paires of Dice distinct, each with their spots and number very easily of a good eye to be discerned.

And that the Ilias of Homer written, was enclosed within a nut, Cicero tells 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 Musick all sounds are to be discerned in the Nightingales notes. Pliny reckoneth up sixteen severall tunes shee hath, and sitteth 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 beene as well done, as I have observed in their notes.

But to returne, Scaliger (whether in Jeff or earnest I know not) tells 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 f wyświetl hys mistreses white hand, and his belly being full, get him to his lodging againe, but this same paraoreyplan Alexander wittily scoffed, when he gave a fellow onely a bushell of pease, for his paines of throwing evry time a pease upon a needle point standing a pretty way off.

Archimedes to the wonder of all the world, framed a brazen heaven, wherein were the seven Planets
Of Geometry.

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 Jupiter, and upon this occasion calling himselfe brother to the Sunne and Moone, and partner with the Starres; for in his letter to the Emperour Constantiuns he beginneth thus: Rex regum Sapor: particeps Syderum, frater Solis & Lune, &c.

Nor must I forget that heaven of silver sent by Ferdinand the Emperour, to Solyman the great Turke, wherein the motions kept their true course with those of the heavens, the starres arisitng and sitting, the Planets keeping their oblique motion, the Sunne Eclipsed at his just time, and the Moone dueley changing every Moneth with the same in the heaven. By thie see the effects of this divine knowledge, able to worke wonders beyond all beeleeve, in so much as Archimedes affirmed, be would move the whole Earth, might a place bee given him wherewith to stand. But I rather beeleeve him, who faith, The foundation thereof shall never bee moved. Much was it, that with his left hand onely, he could by his skill draw after him the weight of five thousand buttles 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 tried 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-cuttters effected.

But in briefe the use you shall have of Geometry, will be in surveysing your lands, affording your opinion in building anew, or translating; making your milles aswell for grinding of corne as throwing forth water from your lower grounds, bringing water farre off for sundry ueses; 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 room. Againe, should you follow the warres (as who knowes the bent of his Fate ?) you cannot without Geometry fortisie your selve, take the advantage of hill or levell, fight, order your Battalia in square, triangle, crosse, (which forme the Prince of Orange hath now late taken up), crescent-wise, (and many other formes Iovius sheweth): levell, and plant your Ordinance, vndermine, raise your halfe Moones, Bulwarkes, Cafamates, 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 Geometric, 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. Cooke's Principles, and the Elements of Geometry written in Latin by P. Ramus, and translated by M. Doctour Hood, sometime Mathematicall Lecturer in London. M. Blondvile, Euclide translated into English. In Latine you
Of Poetry.

you may have the learned Iesuite Clavius, Melanthon, Frisius, Valtarius his Geometry Military. Albert Durer hath excellently written hereof in high Dutch, and in French, Forcadell upon Euclide, with sundry 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, disdaining 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 Ouid, so backward in prose, that he could almost speake nothing but verfe. 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 fleth or fife.

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

Plato in Phaedo.
Of Poetry.

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.

Strabo faith, Poetry was the first Philosophy that ever was taught, nor were there ever any writers thereof knowne before Musaeus, Hesiod, and Homer: by whose authority Plato, Aristotle and Galen, determine their weightiest controversies, and confirme their reasons in Philosophy. 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 Rudeness and Barbarisme might the better taste and digest the lessons of civility? according to Lucretius (Italianized by Ariosto) and enligished by Sir John Harrington.

Sed veluti puero absynthia tetra medentes
Cum dare comatur, primum oras pocula circum
Contingunt melius dulci flavoque liquore,
Ut puero rum amat 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, beguild, 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. Hilary 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 similitudes and comparisons, as the righteous man to a bay tree, the Soule to a thirsty Hart, vniety to oyntment and the dew of Hermom? What excellent Allegories, as the vine planted in Ægypt; what Epipho-nemâ's, prosopopoeâ's and whatsoever else may be required to the texture of so rich and glorious a piece?

And the song of Sallomon (which is onely left us of a thousand) is it not a continued Allegory of the Mystical love betwixt Christ and his Church? Moreover the Apostles themselves have not disdained to allledge the authority of the heathen Poets, Aratus, Menander, and Epimenides; as also the fathers of the Church, Nazzianzen, S. Augustin, 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 compass 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 Mechanical Arts hold their estimation by their effects in base subjects, how much more deferveth 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 teloth us of Telefilla, 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, herselue with her companions fallying out, entertained Cleomenes K. of the Lacedamonians with such a Camisado, that he was faine to shew his back, leaving
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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 conquists.

Leonidas also, that brave King of the Spartanes, being asked how Tiranus (who wrote of warre in verle) was esteemed among Poets, replied; Excellently: for my soldiers, 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 (remembred by Athenaeus, Lucan and sundry other), recording in verle the brave exploits of their nation, and singing the fame unto their Harps at their publike feasts and meetings? amongst whom Tellefin a learned Bard, and Maister 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 exercized their Invention herein: as that great Glory of Christendome Charlemaine, who among many other things, wrote his Nephew Roulands Epitaph, after he was slaine in a battell against the Sarracens, among the * Pyranean hilles: Alphonius king of Naples, whose only delight was the reading of Virgil: Robert King of Sicilie; and that thrice renowned and learned French King, who finding Petrarches Toombe without any inscription or Epitaph, wrote one himselfe, (which yet remaineth) saying; Shame it was, that he who sung his Miftrasse praise seven yeres before her death, and twelve yeres should want an Epitaph. Among the Heathen are cternized for their skill in Poese, Augustus Cæsar, O|æ|vius, Adrian, Germanicus.

Every child knoweth how deare the works of Homer were unto Alexander, Europides to Amyntas King of Ma-

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

Panormitan, lib. 1. de gen. Alphonsi.
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cedon, Virgil to Augustus, Theocritus to Ptolemy and Berenice, King and Queen of Egypt: the stately Pindar to Hiero King of Sicile, Ennius to Scipio, Aufonius to Gratan, (who made him Proconfull;) in our owne Coun-
trey, a Chaucer to Richard the second, Gower to Henry the fourth, with others I might allledge.

The Lady Anne of Bretaigne, who was\textsuperscript{b} twice French Queene, passing throw the Presence in the Court of France, espying Chartier the Kings Secretary, and a famous Poet, leaning upon his elbow at a Tables end fast asleepe, thce 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 adayes are of no such esteme, as they have beeene in former times? I answer; because vertue in our de-
clining and worser daies, generally findeth no regard:
Or rather more truely with Aretime (being demanded why Princes were not so liberall to Poeties, and other good Arts, as in former times), Because the conscience telleth them, how unworthy they are of their praise given them by Poets; as for other Arts, they make no account of that they know not.

Butsince we are heere (having before over runne the Champaigne and large field of Historie) 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 shal at once finde (not else-where) that Prudence, Efficacie, Variety, and Sweetnesse, which Scaliger requireth in a Poet, and maketh his prime vertues. Under Prudence is comprehended out of generall learning and judgement, that discreet, apt suting and dis-

\textsuperscript{a} Who gave him, it is thought, his Manner of Embalme in Oxfordshire.
\textsuperscript{b} To Charles the eight and Lewis the twelfth.
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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) "et in Platonis, libri. 3."
mely in shallow and small Boates, glide over the face of the Virgilian Sea. How divinely, according to the Platonics, doth he discoursfe of the Soule? how properly of the Nature, number of winds, reasons of the yeare, qualities of Beasts, Nature of Hearbs? What in-sight into ancient Chronology and History? In breve, what not worthy the knowledge of a divine wit? To make his Aeneas a man of extraordinary aspect, and comeliness of personage, he makes Venus both his mother and Lady of his Horoscope. And forasmuch as grieve and perpetuall care, are insepособle companions of all great and noble atchievements, he gives him Achates quasi ἀχος ἀνής, his faithfull companion? What immooved confancy, when no tears or entreaty of Eliza could cause him stay? What Piety, Pity, Per-titude, beyond his companions? See how the Divine Poet gave him leave to be wounded, left 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 raffinesse 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 courageous Lady, and invincible at the Swords point in encountering other; yet he never bringeth her to try her valour with Aeneas. Againe, that Turnus and the might shew their brave deeds he makes Aeneas absent: as also when Turnus so resolutely brake into his Tents. Lastly, what excellent judgment sheweth he in appropriaing the accidents and Histories of his owne times, to those of the ancient, as where he bringeth in Venimus plucked by force from his Horfe, and carried away with full speed? The like Caesar confesseth to have happened to himselfe. Aeneas with his right
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arne naked, commands his soldiery to abstaine from slaughter. The like did Caesar at the battle of Pharsalus, and with the same words. But thus much out of the heape and most judicious observations of the most learned Scaliger.

Efficacit 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 Idees 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 tremida et cupit immenibns offera Dido,
Sanguineam volvens aciem, maculisque trementes
Intersita genas, & pallida morte fusurda,
Interiora domus irruptit limina, & altos
Concedit furibunda rogos, ensimeque recludit
Dardanum, &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 Trojan garments, and knowne couch she saw.

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With trickling tears her selfe thereon she cast,
And having pause'd a little, spake her last.
Sweet 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 Nijus and Volstens, with many other of most excellent life.
A sweet verse is that, which like a dish with a delicate sweetnesse.
Sauce, invites the Reader to taste even against his will;
the contrary is harshnesse: hereof I give you an example
in the description of young Pallas (whom imagine you
see laid forth newly slaine upon a Bire of Crabtree, and
Oken rods, covered with Straw, and arched over with
greene boughes) than which no Nectar can be more de-
licious.

Qualem virgineo demessum pollicis fierem,
Sen mollis viola, sen languentis Hyacinthi,
Cui nec fulger adhaer, nec dum sua forma recepsi,
Non jam mater alis tellus virisque ministrat, &c.

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

The like of faire Eriades breathing his last.

Purpureus veluti cum flore succisus aratro,
Lanuvemus mariens, laetaeque papaera collo
Demisere caput, pluvia cum forti graventur.

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

This
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 seldom 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 Aenides bee Tragicall, save the first; yet are they so tempered and disposed with such variety of accidents, that they bring admiration to the most divine judgements: among them all not one like another, save the ends of Turnus and Mezentius. What variety in his batailles, affailing the enemies Campe, besieging Cities, broyles among the common people, set batailles in fields, aids of hore and foot? &c. Never the same wounds, but given with divers weapons, as here one is wounded or slaine with a piece 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, entreaty. 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 variety. I forbear his most lively descriptions of persons, times, places, and manners; his most sweet and proper Similitudes, as where he remembled Aneas, who could not be moved by any entreatie or teares of Dido, or her Siter Anna, to a stubborne Oake after this manner.
Of Poetry.

As when the Alpino winds with each contend,
Now this now that way, with their furious might
Some aged Oake up by the rootes to rend,
Loud 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 stubborn root doth downe to hell-ward grow.

Againe, that elegant comparison of Aruns (having
cowardly slaine the brave Lady Camilla, and retyr'd him-
selxe for seare, into the body of the Army) to a Wolfe
that had done a milchiefe, and durft not shew his head.

And as a Wolfe that hath the Shepheard slaine,
Or some great beast, before the Countrie rise,
Knowing him guilty, through by-ways amaine
Hath got the Mountains, leering where he lyes,
Or clapt his talle betwixt his legges, in seare
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 deverveth to bee second in
imitation, for the sweetnesse and smooth current of his
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Of the art, every where seasoned with profound and antique learning: among his Workes, his Epistles are most worthy your reading, being his neatest piece, 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 Phyllos, Demophoon, and Paris to Oenone, are suspected for the weakness of conceit in regard of the other, to be none of Ovid's.

Concerning his bookes, Amorum and de arte amandi, the wit with the truly ingenuous and learned will bear out the wantonness: 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.

About the yeare 1581, when the King of Poland made warre in Moscovia, certaine Polonians Embassadors traveling into the in-most places of Moscovia, as farre as Podolia and Kievia: they passed the great River Borisbenes, 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 persuaded the Polonians to well horse themselves, and ride with him a little further: for he would (said he) shew them Ovid's Sepulcher: which they did: and when they were gone sixe dayes journey beyond Borisbenes, through most waste and desolate places, at last they came into a most sweet and pleasant valley, wherein was a clere running Fountaine, about which the grass growing very thicke and high, with their Swords and Fauchions they cut it downe, till at last they found a Stone, Cheft, or Coffin, covered over with stickes and shrubs, whereon, it being rubbed and cleansed from Moth and filth, they read Ovid's Epitaph, which was this:

Hic
Of Poetry.

His stius est vates, quem Divi Caesaris ira
Augusti, Latia sedere justis buno:
Sape miser voluit Patrijs occumbere terris,
Sed frustra: buns illi satis dedere locum.

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

Of Lyricke 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 fineawy, with most witty and choice sentences, neither humilitas contentus Style (as Quintilian faith of him) sed grandiloquus & sublimis. Yea and if we beleive Scaliger, more accurate and sententious than Pindar. His Odes are of most sweet and pleasant invention, beyond all reprehension, every where illurated with fundry and rare figures and versets, so fluent that the fame Scaliger protesteth bee had rather be compofer 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 Iovennal: his Epistles are neate, his Poetica his worst pecece, for while he teacheth the Art, bee goeth unartificially to worke even in the very beginning.

Iovennal of Satyrs is the beft, for his Satyres are far better than thofe of Horace, and though he be sententiousy tart, yet is his phrase cleare and open.

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

In Martiall you shall see a divine wit, with a flowing purity of the Latine tongue, a true Epigrammatist: his verse
verse is cleare, full, and abolute good, some few too wanton and licentious, being winked at.

Lucan. 

Lucan breathes with a great spirit, wherefore some of our shallow Grammarians, have attempted to equall him with Virgil: but his error is, while hee doth *ampliare* with bigge founding words, and a concept unbounded, furious and ranging, and cannot with Virgil 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 vse Scaligers words, farre excelling *Euripides*: albeit hee borrowed the Argument of his Tragedies from the Grecians: yet the Spirit, loftinesse of found, and Majesty of *stile* is meereely his owne.

Claudian. 

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 Virgil onely excepted, is the Prince of Poets awell Greekes as Latine: for he is more flowery in figures, and writeth better lines than Homer. Of his workes his *Sylva* are the beft.

Propertius. 

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

Among Comicke Poets, how much antiquity attributed to Plautus for his plesant vaine (to whom Volcatius giveth the place next to Casilius, 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 Comedian, but Terence as a pure and elegant speaker.

Thus
Of Poetry.

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

Of Latine Poets of our times in the judgement of Boza and the best learned, Buchanan is esteemed the chiefe: who albeit, in his person, behaviour and fashion, hee was rough-hewen, slovenly and rude, seldome caring for a better out side than a Rugge-gowne girt close about him, yet his inside and conceit in Poetic was most rich, and his sweetnesse and facilitie in a verse, unimitably excellent, as appeareth by that Master-piece his Psalms; as farre beyond those of B. Rhenanus, as the Stanzas of Petrarch the rimes of Skelton: but devolving more applause (in my opinion) if he had falne upon another subject; for I say with one, Mibi spiritus divinus ejusmodi placet quo Buchanan.

seipsum ingenios a patre, Or illeum piget qui Davidis Psalms fen calamis etion inustis sperant efficer eae pluresbilibus. And certaine in that boundlesse field of Poetical invention, it cannot be avoided, but something must bee distorted before the intent of the Divine enditer.

His Tragedies are lustie, 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 Cimri supphol dolo) is inferior 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, Inqoph of Exeter, who lived under Henry the second, and Richard the
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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 Boursa in France, where he was Archbishop, where his monument is yet to bee seene.

After him (all that long tract of ignorance, untill the daies of Henry the 8. (which time Erasmo callith, 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 concept, and inoffensive mirth, that he seemeth ad lepores suis ac naturam. How wittily doth he play upon the Arch-cuckold Sabimus, scoffe at Frenchified Lalus, and Hervey a French cowardly Captaine, beaten at the Sea by our English, and his shippe burned, yet his victorie and valor, to the English disgrace, proclaimed by Brixius a German: Pot-aster? What can be more loftie than his gratulatory verse to King Henry upon his Coronation day, more wittie than that Epigramme upon the name of Nicolaus an ignorant Phystian, that had beene the death of thousands, and Abyngeoms 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 Viopia his depth of judgement in State affairs, than which, in the opinion of the most learned Budaus in a Preface, before it our age hath not seene a thing more deepe and accurate. In his youger yeeres, there was ever a friendly and vertuous emulation, for the palme of invention and poesie, betweene William Lilly the Author of our Grammar, and him, as appeareth by their severall translations of many Grecian Epigrammes, and their invention tried upon one subject;

1 Poemaster 1661.
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notwithstanding they lou'd and liu'd together as dearest friends. Lillie also was, beside an excellent Latine Poet, a singular Gracian; 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 John Collet Deane of Pauls, was elected Master of Pauls Schoole, which he had newly founded.

Shortly after, began to grow eminent, aswell for Poetie as all other generall learning. Sir Thomas Chaloner Knight (father to the truely honest, and sometime lover of all excellent parts, Sir Thomas Chaloner, who attended upon the late Prince) borne in London, brought up in Cambridge; who having left the University, and followed the Court a good while, went over with Sir Henry Knyvett, Embassador to Charles the sife, as his friend and companion: what time the Emperor being preparing a mighty Fleece against the Turkes in Argier, the English Embassador, Sir Thomas Chaloner, Henry Knowles, M. Henry Ifam, and others, went in that service as voluntaries with the Emperor. But the Galley wherein Sir Thomas Chaloner was, being cast away by fouleneffe 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 upon 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 Musketborough, and knighted by the Duke of Somerset.

And in the beginning of the raigne of Queene Elizabeth, hee went over Embassador into Spaine, where at his hours of leisefire, he compiled ten elegant bookes in Latin verfe, de Repub. Anglorum restauranda: supervifed after his death by Malins, and dedicated to the old Lord Burghley, Lord Treasurer. Being sent for home by her Malefity, he shortly after dyed in London, and was buryed in
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in Pauls neere to the steepe of the Quire, toward the South-doore, under a faire marble; but the brasse and epitaph written by Doctor 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.

Of English Poets of our owne Nation, esteeme Sir Geoffrey Chaucer the father; although the style for the antiquity, may dishaunt 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 Cressida. The Romane of the Rose, was the Invention of Isban de Meunus, 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 Parson tale: withall an excellent Mathematician, as plainly appeareth by his discourse of Astrolabe to his little sonne Lewes. In brese, account him among the best of your English bookes in your library.

Gower being very gracious with King Henry the fourth, in his time carried the name of the onely Poet, but his verfes 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 obtue to his Reader; beside his invention commeth farre short of the promis of his Titles. He published onely (that I know of) three bookes, which at S. Mary Oueries
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Overies in Southwarke, upon his monument lately repaired by some good Benefactor, lye under his head; which are, Vox clamantis, Speculum Meditantis, and Confessio Amandit. 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 verfe.

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 seuenth 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 conceipt:) and the learned, but unfortunate, Sir Thomas Wyatt.

In the time of Edward the sixt lived Sternhold, whom King Henry his father, a little before had made groome of his Chamber, for turning of certaine of Davids Pshmes into verfe: and merry John Heywood, who wrote his Epigrammes, as also Sir Thomas More his Utopia, in the parish wherein I was borne; where either of them dwelt, and had faire posseions.

About Queene Marys time, flourished Doctor Phaer, who in part translated Virgils Æneids, 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 Majestie, who had a singular gift herein) were Edward Earle of Oxford, the Lord Buckhurst, Henry Lord Paget; our Phoenix, the noble Sir Philip Sidney, M. Edward Dyer,
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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 tediousehe, I overpaie. Thus much of Poetry.

CHAP. XI.

Of Musick.

Musicke a fitter to Poetry, next craveth your acquaintance (if your Genius be so disposed.) I know there are many, who are adoe frozen, and of such disproportioned spirits, that they avoid her company; as a great Cardinall in Rome, did Roses at their first coming in, that to avoyde their fent, he built him an house in the champaigne farre from any towne: or (as with a Rose not long since, a great Ladies check in England) their cares are ready to blister at the tendreft touch thereof. I dare not paie 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 brutifh 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 praiife and magnifie his Creator; to solace him in the midst of so many sorrowes and cares, wherewith life is hourely beset: and that by song, as by letters, the memory of Doctrine, and the benefits of God might be for ever preferv'd (as we are taught by that Song of Moses, and those divine Pfalmes of the sweet singer of Israeell, who with his* Pfaltery so loudly refounded the Mysteries and innumerable benef-
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sits of the Almighty Creator) and the service of God advanced, as we may find in 2 Samuel 6. verf. 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 we use it in our Cathedral Churches, that is; by "Antiphony, Refits, Repetitions, Variety of Moods and Proportions with the like."

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 usual in the singing of the Levites, and among the Psalmes of David, the 136. is wholly compounded of those two most gracefull and sweet figures of repetition, Symphoes 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. Jerome saith) in the numbers of Sappho; another while of Alcaeus, both of necessity require it: and wherein doth our practice of singing and playing with Instruments in his Majesties Chappell, and our Cathedral Churches, differ from the practice of David; the Priests and Levites? Doe we not make one signe in praising and thanking God, with voyces and instruments of all sorts? Doe we (as S. Jerome saith) respect laqueae templi: the rooffe of the Church echoeth againe, and which left they should cavill at as a Jewish Ceremony, we know to have beene practised in the ancient purity of the Church; but we returne where we left.

The Phylistians 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,
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Besides, the exercise of singing openeth the breast and pipes: it is an enemy to melancholy and dejection of the mind, which S. Chrysostome truely 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 Tarentula, are cured onely by Musicke. Befide the aforesaid benefit of singing, it is a most ready helpe for a bad pronunciation, and distinct speaking, which I have heard confirmed by many great Divines: yea, I myselfe have knowne many Children to have bin holpen of their stammering in speech, onely by it.

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

Homer faith, Musitians are worthy of Honor, and regard of the whole world; and we know, albeit Lycurgus imposeth most strait and sharpe Lawes upon the Lacedemonians, yet he ever allowed them the exercise of Musicke.

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

Tully faith, 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, composuitque, ac mollit iratum ardores, &c. A laifting Treasure, which rectifieth and ordereth our manners, and alayeth 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 shoulde (sawe at his private recreation and leasureable houres) proove a Master in the same, or neglect his more weightie imployments: though I avouch it a skill worthy
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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 four, five, and sixe parts; as Erasme in a certaine Epistle, testifieth of his owne knowledge.

The Duke of Venes, an Italian Prince, in like manner, of late yerees, hath given excellent proofe of his knowledge and love to Musicke, having himselfe composed many rare songs, which I have scene.

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 scene 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 univerally a Scholler, that comming (as he doth often) to his University of Marburg, what questions for ever he meeteth with set up, (as the manner is in the Germane and our Universitiees) hee will Ex tempore, dispute an houre or two (even in Bootes and Spurrees) 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 hospitility, his rich furnished Armory, his brave Stable of great Horses, his curtefie to all strangers, being men of Quality and good parts, let them speake the rest.

But since the natural 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 Honour, and necessity of their affaires: yet were it to these honest and commendable exercices
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exercisés favouring of vertue, it were well: but many neglecting their duties and places, will addite themsellues wholly to trifles, and the most ridiculous and childish practices. As Erosus King of Macedonia, tooke pleasure onely in making of Candies: Domitian his recreation was to catch and kill flies, and could not be spoked with many times in so serous employment. Ptolomeus Philadelphus was an excellent Smith and a Basket-maker: Alphonse Asteino Duke of Ferrara, delighted himselfe onely in Turning and playing the Ioyner. Rodolph the late Emperor, 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 defire no more in you than to sing your part sure, and at the first fight, 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 Phanix, M. William Byrd, whom in that kind, I know not whether any may equall, I am sure none excell, even by the judgement of France and Italy, who are very sparing in the commendation of strangers, in regard of that concept they hold of themselves. His Cantiones Sacrae, as also his Gradualia, are meere Angelical 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 Virginella and some others in his first Set, cannot be mended by the best Italian of them all.

For composition, I preferre next Ludovico de Victoria, a most judicious and a sweete Composer: after him Orlando di Lasso, a very rare and excellent Author, who lived
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lived some forty yeares since in the Court of the Duke of Bavier. He hath publish'd as well in Latine as French many Sets, his verse is grave and sweet: among his Latine Songs, his seven penitential Psalms 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 eschapt him; as between the Tenor and Basso in the last close, of I must depart all hapless; ending according to the Nature of the Ditty most artificially, with a Minim rest. His first, second, and third parts of Thyrsis, Veggo dolce mio ben chi fa bogi mio Sole Cantara, or sweet singing Amaryllis, are Songs, the Muses themselves might not have beene ashamed to have had compos'd. Of stature and complexion, he was a little and blacke man; he was Organist in the Popes Chappell at Rome a good while, afterward he 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 concept and dyed.

Alphonso Peraboso 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 cenfureth him otherwise. That of his, I saw my Lady weeping, and the Nightingale (upon

(" See Dist. Mar. ii. 215, where correct titles are given as:—'Tirai morir volo'; 'Veggo dolce mio bene'; 'Che fa hoggi il mio sole'; 'Cantava la piu vaga.') which
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which Ditty Master Bird and he in a friendly emulation, exercised 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 concept and variety, wherewith all his worikes 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 catteno moro, with excellent judgement, he driveth a Crotcheth thorow many Minims, causing it to resemble a chaine with the Linkes. Againe, in S'io potessi racor' i mei Soffiri, the breaking of the word Soffiri with Crotcheth & Crotcheth rest into sighes: and that fa mi vn Canzone, &c. to make one sleepe at noone, with fundry other of like concept, and pleasent invenction.

Giovanni Croce.

Then that great Master, and Master not long since of S. Markes Chappell in Venise; 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 Pœnitentiall Psalms are excellently composèd, and for piety are his best.

Taur Philips.

Nor must I here forget our rare Countrey-man, Peter Philips, Organist to their Altemas's at Bruxels, now one of the greattest Masters of Musicke in Europe. Hee hath sent us over many excellent Songs, as well Motets as Madrigals: he affectedeth 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; Giovannioni Ferretti, Stephano Felis, Giulio Rinaldi, Philippo de Monte, Andrea Gabrieli, Cyprian de Rore, Pallavicino, Geminiano, with others yet living; whose severall worikes for me here to examine, would be over tedious and needlesse; and for me, please your owne care 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. Alphonsus, 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 Concordes and Discordes, diversity of Moodes and Tones, infiniteness of Invention, &c. But I dare affirm, 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 Cynethonites in Arcadia, falling from the delight they formerly had in Musicke, grew into seditious humours and civill warres, which Polybius took especiall note of: and I suppose, hereupon it was ordained in Arcadia, that every one should practiseth Musicke by the space of thirty yeares.

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

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

How
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How doth Musick amaze us, when of sound discords she maketh the sweetest Harmony? And who can shew us the reason why two Basson, Bowles, Brasse-pots, or the like of the same bignesse; the one being full, the other empty, shall, striken, 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 fol ro ve, or any other string; the one striken, the other untouched shall answere it?

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

CHAP. XII.

Of Antiquities.

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

The pleaure of them is best knowne to such as have seen 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
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dead costliness, doth properly belong to Princes, or rather to princely minds. But the profitable necessity of some knowledge in them, will plainly appear in the handling of each particular. Sure I am, that he that will travel, 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 delightful, nothing worthier observation, than these Copies, and memorials of men and matters of elder times; whose lively presence is able to persuade a man, that he now seeth two thousand yeeres agoe. Such as are skilled in them, are by the Italians termed 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 Leefbeurers (as the Dutch call them) in so high estimation, for they themselves are so great lovers of them (et similis similis gaudet) that they purchase them at any rate, and lay up mighty treasures of money in them. Witnesseth that Exchequer of metals 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 prooe whereof, doe but consider the number of those which Peter de Medicis left at Florence upon his banishment and departure thence, namely, a hundred thousand pieces of gold, and silver, and brass, 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 beene since, all of them great and diligent gatherers of all manner of Antiquities. And for Statues, the Diana of Ephesus in the marble chamber at Paris, Laocoen and Niles in Belvedere at Rome, and many more, are pieces of inestimable value: but the matchlesse, and never too much admired Toro in Cardinall Farnese's garden out-strippeth all other Statues in the world for greatness and workmanship.
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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 houfe made of purpose, and estimated at the wealth of a kingdome, 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 & antiquity, 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 rear, because they are made up of both the other. For most commonly they confit (I speake not of the material but formall part) either of an Inscription, or an image, or both; so that the other two may justly claime precendcy 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 shekelz, and that (you may say) is long before we heare either of Idols or wrtings: 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 shekelz 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 Smellins is periwaded) or Numa Pompilius (as Suidas out of Suetonius alreadgeth, and Ifodore beleeveth) that first stampd 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-obser-vation,
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vation, that if that Story of Eneas be true; the Coynes that some Antiquaries have of Priamus and Troy may very well be suspected of forryery. 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 setting 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 Grecke 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 extremely affected and sought after, that it is (as with Gennets in Spaine) felony to convey them thence without special 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-strippd Nature in those days) they may be had for diggin and carrying. For by reason of the barbarous religion of the Turks, which alloweth not the likenesse or representing of any living thing, they have been for the most part buryed in ruines or broken to pieces; 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 Grecke 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 Grecke into England. King Charles also ever
ever since his coming to the Crowne, hath amply testified a Royall liking of ancient statues, by causing a whole army of old foraine 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, columns, and altars were brought from the ruins of Apollo's Temple at Delos, by that noble and absolutely compleat Gentleman Sir Kempelme Digby Knight. In the Garden at St. 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, John de Bolonia that rare worke-man, who not long since lived at Florence. At Yorke-house also, the Galleries and Rooms are ennobled with the possession of those Romane Heads, and Statues, which lately belonged to Sir Peter Paul Rubens Knight, that exquifit Painter of Antwerp: and the Garden will bee renowned so long as John de Bologna's Cain and Abel stand erected there, a piece of wondrous Art and Workmanship. The King of Spaine 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 accompanied
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panied with some novelties, which nevertheless can not but fall short of those in other Countries, where the love and study of them is farre ancienster, 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 distingui:th them, and tell who and what they be. To do 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 wings on his cap and feet, or by his Caduceus; Ceres by a handful of corne, Flora by her flowers, Bacchus by his Vine-leaves, Pomona by her Apples, Hercules by his club or Lyons skin, Hercules infant by his grasping of Snakes. Comedy by a wizzard 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 cognisances, 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 disconer them, and that is by their coynes. For if you looke upon them sideways and consider well their halfe-faces, as all coynes shew them, you will easily know them. For this is certaine (which also witnesseth the exquist diligence of ancient works) 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 ruyt coynie to any reasonable Antiquary: if he can see but a note upon it, or a piece of the face, he will give you a shrewd guess at him, though none of the inscrpition be to be seene.

A third and very good way to disinguish them, is by the booke of collection of all the principall statues that are now to be seene at Rome: printed there with the Title, Icones statuarum qua boddie visu:tor Roma.
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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 mere presence, without any farther consideration, reared on their several Pedestals, 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 impoy 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 wresting of the body, or any other rare posture, whether smooth or forced.

Besides, Rounds (to 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 maxim among Artists in this kind, that a Round is better to draw by, and comes nearer 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 Rembrandt 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 testifye 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.
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ceffary. And as for Architects, they have great use of Statues for ornaments for gates, arches, friezes and cornishes, for Tombes and divers other buildings.

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

Inscriptions follow, wherein I will be shorter, because I can address 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 Lipsius, who hath set forth the collections of another, and many of his owne besides. This booke of Inscriptions is in Folio, and printed at Anwerp, ex officina Plantiniana Raphelengi: where in the very beginning he bestoweth a leaf or two in decyphring unto us, and explaining the sense of old Characters, or short writing; as that D. M. stands for Diis Manibus, which you usually find upon veneres: L. M. Q. for Labens Meritoque: D. D. D. for Dat, Dicat, Dedicat: D. S. P. for De Sue Pofuit: and so of the rest which I leave, that I may not be a Plagiary verbatim.

And because Inscriptions are not onely of Stones, as of Vnnes, Altars, Vessels, Gates, Aqueducts, &c. such as Lipsius handleth; but of Cypes 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 argentu apud flando seruando. Againe, Imp. Ce. Trajano. aug. ger. dat. P. M. tr. p. Ce. vj. P. P. Express it thus; Imperatoris Caesaris Traiano, augusto, Germanico, Dacico, Pontifici Maximo, tribunitia potestatis, Consuli iuxtum. Patri Patria. Where by the way I must commend
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commend a learned note of Stephen Pasquier in his Recherches de la France, that the word Papa comes from an old mistake of Pater Patriae, 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-Houfe is the chiefe Englishe sceene of ancient Inscriptions, which Master John Selden (the best and learnedst Antiquary in this England) hath collected together under the title of Marmora Arundeliana. You shall finde all the wallies 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. Upon a reverse of Nerva wee finde a teame of Horfes let loose, with this Inscription. Vebiculatione per Italam 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 heavy, that Coynes were stamped in remembrance of the Emperours goodnesse that eased them of it.

I come to the laft 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. Thowe I intend to handle, are Hebrew, Greeke, and Latine. Of these, divers learned men have treated; chiefly, Budaeus, Agricola, Alciat, Carolus Molinaeus Hotomannus, Didacus Covarruvis, Willebrordus Snellius, and Edwardus Brece-
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Browne. 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 stampe, that is, the Figures and Inscriptions of all the individual or severall pieces that ever they saw or read of. Such are Goltsium for Greeke pieces, Fulvius Vrfium for Consulars, Occo for Imperials. And for the rates at which they are now bought and sold in Germany, Haufius. To these I adde Saviot his Discours 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 Kophb 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.

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 Israfelaim Ked ossab, that is, Jerusalem the Holy. It was worth halfe a crowne of our money.

The Kings Shekel was worth halfe a Shekel of the Sanctuary, fifteene pence of our money: and had the same stampe with the former. Of these Alchazar, Vidalpandus, Cbokier, and Waffers 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 another of silver with a Tower
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on it: and these words, King David and his sonne Salomon. Item, they say that in the time of Julius 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, faith Savon, and I thinke so too; nay, I beleve with him that these stamps also before mentioned and all Hebrew Coynes that Antiquaries shew us are spurious, and that there remaineth not a true Shekel to be seene any where, though Benediktus Aries Montanus will needs perfuade us he had an Authentique one, in his possession. For no ancient Historian remembers what were the stamps of any Hebrew Shekel. And those old Characters of the forefaid Shekels (which they say are old Samaritane letters) have no relation to any other Characters knowne to the learned in all the Eastern tongues; and how then can these Antiquaries so readily consider them? And yet certainly there were coyned Shekels, though they cannot warrantably be described.

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

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

We reade also of Adarcon, Ezra 8. 27. and of Drakmon, Ezra 2. 69. and in other places. Both of them of equall value with the Shekel of gold aforesaid; but question-
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leffe they were foraine, as their very names doe inti-
timate. For Adarcon seemes to bee a pece of Darius,
whose Coynes were called (as Plutarch witneseth 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.

Now for the Summes of the Hebrewes. Their
\[ \textit{Mina} \] 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.

The \[ \textit{Mina} \] of silver was of 60 sacred shekels, or of
two pound and halfe weight, and worth seven pound
tenne shillings.

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 gold after the rate of the Sanctuary, and
as Mofes 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 Brewood who esti-
mateh 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.

I am of opinion that after Mofes his time, when Kings
began to regne over Israel, and so forward, they did
csume 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 faith, was three peeces of gold, & so it was
worth 2. l. 12. s. 6. d. sterl. And whosoever shall well
consider (as Brewood doth) that place in the, 1 Cbros. 22.
14. will find that, unleffe wee come to these last rates,
those summes of gold and silver which David left for the
1 2
building
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building of the Temple, will exceed in all likelyhood his ability, and the worke it felse, 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. 4. ob. sterl.

A Didramme Didrachmum, called also Bós (because it had the stampe of a bull upon it) was first coyned by Theseus in memory of the Marathonian bull which he killed. It is two drammes, and therefore 15. 4. of our money.

A Tridramme. Tridrachmum was a piece of three drammes, worth 1. s. 10. 4. ob. sterl.

A Sater. 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 fifth part of a dram, and of our mony, a penny farthing.

Semiobolus. Semiobolus, 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 Jupiters head, the reverse an Owle. It was worth two pence halfe penny.

Triobolus. Triobolus, with the face of Jupiter on both sides, worth three pence. It was halfe a dramme.
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Tetrobolus, Jupiter's head was on th' one side, and two Tetrobolus.
Owles on the other, worth 5. d sterl.
These were the Attic Coynes in Silver.
The Aiginian dramme was worth 10 Attique obols, Drachma
and of our mony 12. d. ob. And the obols thereof were Aiginas.
anwerable.
The Corinthian Stater was worth one and twenty pence Seater Corinthins.
wanting a farthing.
The Macedonian Stater was worth hard upon two Seater Macedo-
shillings nine pence halfe penny.

The Sardian and Persiam Sigle was worth tenne pence.
The Cistophorum, an Asian coyne, so called because it Sigrus Sardianus.
represented a man bearing a pannier, was worth neere upon five pence.

Danae, Cobrous fare, about one penny.

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

 Dichalcum, therefore was better than a farthing.

Ministun or λεχυς, the seventh part of Aerolum. Minstrum.
The Golden Attique Stater weighed two drammes, A Spen of
and therefore worth as much as the Golden Shekel. 17.

Semi- Stater aureum weighed one dramme, and was worth.

8. s. 9. d.
The Tetra-Araterium was rather a weight or sum than a Athens.
coyne (as Brevewood 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 Dario and Cisycem Staters were equall each of them
with the Attique, or very little better.
The Greekke summes were a Mina and a Talent.
Mina contains 100 drammes of the same country, A Mina.
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** contained 60 **Minas** of its owne country, or 6000 drammes.

There were two Attique Talents, the greater and lesse.

The lesse 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 lesse 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 Attique drammes, 218. l. 15 s. 0 d.

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 **Mosaïque** Talent.

There were also in some countreys very small fummes 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 **Rheginum**, 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
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three Staters of gold, 2 l. 12. s. 6. d., sterl. So that wee must distinguish betwenee a Silver Talent in Gold, and a Talent of Gold, as we may plainly see in Plantus in Truculentus, *Hem tibi talentum argenti; Philippicum est, tene tibi.* Heere hee meaneth a silver Attique talent of the leffer fort in Philippian gold Staters.

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

*As, quasias,* had first the stampe of a Sheepe on the one side, and an Oxe on th'other, whence it was called *pecunia.* Pliny faith, 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 possesion. Afterwards it was brought to an ounce, and laft of all to halfe an ounce, where it refted, 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 prowe of a Ship on the traveris; and *lanus 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 *Aeffis,* and called *libella.*

*Semissis* or *Sembella,* quas semi-aeffis, and semi-libella, was distingulished 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.

*Trions,* the third part of an *aeffis,* a farthing worth.

*Quadrans,* the fourth part of *aeffis,* lesse than a farthing, of old called *trioncis* and *Ternacius* 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 *Ratius.*

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

*Vicia*
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Vncia.  

Vncia the 12th part of asis, and Semuncia halfe so much.

Sextula.  

Sextula the sixth part of an ounce.

All these forenamed pieces were lesse than asis. Above it, were

Dupondius.  

Dupondius, so called because asis was unum pondo and dupondius was two, and marked therefore with II.

Silver Coynes.  

Varro telleth us of Decussis, Vicessis, Tricessis and Centessis. It may bee some of these brasse pieces aforesaid 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 asis, 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 pieces have usuallly 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 Consull in whose time it was Coyned. These consulars were somewhat heavier than the foresaid Imperials: but the later Imperials doe wondrouslly degenerate from both, in weight and finenesse of allay, and in workemanship also. The Imperials shewed on the forepart the Emperours Head with his Inscriptio, and on the reverse some Altar, Triumphall Arch-temple, or some other memorials as best pleased him.

Quinarius.  

Quinarius, a halfe denarius, three pence three farthings, was also called Victoriatus, because it had usuallly the figure of victory on it. Its marke was V.

Sesterius.  

Sesterius, so called because it was worth halfe a quinarius, or duos asis cum dimidio, quasi sesquiterius, 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,
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counts, and therefore it is expressed in many places of
good Authors by the word Nymnum absolutely. It had
anciently the figures of Castor and Pollux on it. But Pliny
 teacheth us that the Septrium was also of brasse, and that
of the beft, which they called Marcian, and our vulgar
Antiquaries suppose to be Corinthian, and weighed about
an ounce.

Obolus (faith Celsus) was equal to the Atticke obol, Gold.
being the fixt part of a denarius, and therefore a penny
farthing English.

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
pieces which began in Alexander Severus his time were
reduced to halfe an aurous, and then to a third, and
therefore called Semiissis aurei, and Tremissis aurei or Triens:
the Semiissis 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.

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

Miliarium, weighing two drammes, and worth 1. s. 3. d.
Ceratium or Siliqua, of the weight of a dramme, worth.

7. ob.

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

The Romane coinnes were.

Septertium, It comprehended one thousand sesteries, that is seven pound sixteene shillings three pence. And
here I will give a note, concerning the Romane fashion
of accounting by sesteries. For decem sesteries ar tenne
sesteries, decem septertium ar ten thousand sesteries, decies
septertium ar 1000000 sesteries.

Libra
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Libra seu Pondo. Libra or Pondo, contained 12 ounces of silver, that is 96 denarii of the first Emperor, and was worth of silver money three pounds.

Talentum. Talentum, 24. sesteria, that is 24,000 sesterii, or 6000 of the forefaded denarii: the same with the Attique, and therefore worth 187 l. 10 s. For the Romans borrowed their Talents, Mina's, and drammes of the Grecians, and thefe their pound and ounce of the Romanes, as Galen confesseth.

Sestula. Sestula was a small summe of money containing 100 quadrantes, or 10 sesterii; 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 nineteen pence wanting a farthing, just a cardew or French quarter-crowne.

Thus much of the species or kinds of Hebrew, Greek, and Latine Coynes, and their summes. I will now give you a few examples of the benefitt and use of them.

Gen. 23. 15. Abraham bought the Field, Cave, and Trees of Machpelab 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. Absolom's 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 pieces of silver Judas betrayed his Master, the Saviour of the world; that is, for three pounds fifteen shillings of our money. For I said before that by a piece of silver the Iewes meane a Shekel, and therefore Eusebius renders this place of Matthew, very well, τριάκοντα στατήρας, instead of τριάκοντα δραχμά.

Plut. in Pom. The Revenue of the Romanes was by Mithridates his overthrow increased 8500 myriades. Observe that the Greekes when they number without naming the species of
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of money, they meant 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 entire revenue was yearly, 4218747 l.
sterl.

The pearle which Cleopatra dissolved in vinegar, and
drank off at a draught was estimated centes Septertia, in
figures to be expressed thus, 1000000 Sesterties, that
is 78125 l. sterl.

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 consi-
deration, 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 indivi-
dual things which were in ufe so many ages agoe: for
bookes and histories and the like are but copies of Anti-
quity bee they never fo truely descended unto us: but
coynes are the very Antiquities themselves. But would
you see a patterne of the Regus or funerall pile burnt at
the canonization of the Roman Emperors? would you
see how the Augustus Hat, and Limes were made? Would
you see the true and undoubted models of their Temples,
Altars, Deities, Columnes, Gates, Arches, Aqueducts,
Bridges, Sacrifices, Vessels, Sella Curules, Ensignes and
Standards, Navall and murall Crownes, Amphrytheaters,
Circi, Bathes, Chariots, Trophies, Ancilia, and a thou-
sand
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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 ingenuous 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 penes that writ them.

CHAP. XIII.

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

Since Aristotle numbreth Graphick, generally taken, for whatsoever is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) amongst those his Πανεύμορα, 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 ways useful 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 Mappe of the Country, the Rivers, Harbours,
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Harbours, Havens, Promontories, &c. within the Landscap, of faire Hils, fruitfull Valleyes: the formes and colours of all Fruits, severall beauties of their Flowers; of medicinable Simples never before seen or heard of: the orient Colours, and lively Pictures of their Birds, the shape of their Beasts, Fishes, Wormes, Flies, &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-limned Letters, the chiefe end of it, wee reade a continuall Lecture of the Wise-
dome of the Almighty Creator, by beholding even in the feather of the Peacocke a *Miracle, as Aristotle *in quaerae-
faith.

And that you should not esteeme basely of the prati
tife 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 leaue 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 prati
tife 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 Sirname 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-

*ob. 39. 13.*
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lent a qualitie: for after with his owne hand he had pain-
ted the Temple of Salus round about within, and finisht
his worke, he wrote in faire letters in an eminent place,
Quintus Fabius pinxi.

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

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 skilful-
lest Masters. But certainly I know not what favoura-
ble 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 Schoole-
masters, when I have beene taking, in white and blacke,
the countenance of some one or other (which I could doe
at thirteene and fourteene yeeres of age; beside the
Mappe of any Towne according to Geometricall propor-
tion, as I did of Cambridge when I was of Trinity Colleidge,
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. Alberni) tooke me one time drawing out with my penne that pear-tree and boyes throw- ing 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; besides, 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 con- structed unto me the beginning of the first Ode in Horace, 

 Editio, let ye forth, Macenas, 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 these generall figures of the Circle, oval, square, triangle, cylinder, &c. for these are the foundation of all other proportions. As for example, your oval 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 heighten 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 stuffes, cloth, filke, and linnen their natural and proper folds; which at the first will seeme strange and difficult unto you, but by imitating the choicest prints and pieces of the most judicious Masters, with your owne observation you will very easilie attaine the skill. But since I have already publisht a booke of Drawing and Limning, wherein I have discovered what-
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whateuer 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.

Since, as I said, proportion is the principall and chiefe thing you are first to learner, I commend unto you that Prince of Painters and Graund-maister Albert Durer, who bedefe that his pieces for proportion and drapery are the best that are, hee hath written a very learned booke of Symmetry and proportions, which hath bene since translated out of high Dutch into Latine. And though his pieces have bene long since wore out of preffe, yet you may happen upon them among our skilfull painters; which if you can get reasonably, keepe them as jewels, since I beleve you shall never see their like: they feeme 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 in the Low Countries at Harlen: but by reason of the loffe of one of his eyes, he hath given over etchinge\(^1\) in copper, and altogether exerciseth his pencill in oyle.

The pieces 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 feemeth by that his famous piece of the last judgement, in the Popes Chappell, being accounted one of the best in the world.

Hans Holben.

Hans Holben was likewise an excellent Master, he lived in the time of King Henry the eight, and was employed by him against the comming of the Emperour Charles the 5, into England\(^a\). I have seeone many pieces of his in oyle, and one of his owene draught with a penne, a most curious chimney-piece K. Henry had bespoke for his new built pallace at Bridewell.

\(^a\) He painted the Chappell at white-Hall, and S. James. Joseph of Arimathen, Lazarus rising from the dead, &c. were his.

\(^1\) etchinge [a Hinge 1624, 1661.]
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Of latter times and in our age the works of Shadran, Wierix, and my honest loving friend Crispin de Passe of Vrechti are of most price, these cut to the life, a thing practised but of late yeares: their pieces will best instruct you in the countenance, for the natural shades there-of, the cast and forme of the eye, the touch of the mouth, the true fall, turning and curling of the hair, for ruffles, Armor, &c.

When you are somewhat ready in your draught (for which you must provide pens made of Ravers quills, 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 Gentleman's 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 manner of Greens for Leaves or Banckes, Purples for the breake of the morning, the Violet, the Hyscinth, &c. all manner of changeable colours in garments of Silke, brownes and blackes for hair colours, the colours of barks of Trees, the Sea, Fountaines, Rockes, Flesh-colours or Carnations for the face and complexion with the manner of preparing your card, in briefe 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 (according unto my directions in that booke:) wherein by degrees you will take incredible delight, & furnish your conceits & devices of Emblems, Anagrams, and the like with bodies at your pleasure, without being beholden to some deare and nice professed Artist.

Painting in Oyle is done I confess with greater judgement, and is generally of more esteeme than working in water colours; but then it is more Mechanique and will robbe
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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 piece. I have knowne Michael Lauff 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 difference, 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, will 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 practive it, it may profit others.

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 Spanish 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.

Grind all your colours in Linseede oyle, save when you grinde your white for ruffes and linnen; then use the oyle of Walnuts, for Linseede 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 blakke,umber for the hair, red Lead, yellow Oaker, Verdigrase; then your Blewes, Mastic and Pinke, the rest at your pleasure, mixing them on the other side of the pallet at your pleasure.

The firter for our yellow Ruffes.
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To begin a Picture, first draw the Eye, the white there-of make of white Lead with a little Charcoal black; having finished it, leave from the other Eye the distance of an Eye, then draw the proportion of the Nose, the compass 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 work 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 Vermillion and Lake as you lift mixed together.

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

For the blakke Circle of the Eye, take Vmber, Seacoale-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, Linen.

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 press it hard downe where you would have it.

For Velvets of all colours.

For blacke-velvet, take Lampe-blacke and Verdigrace for your first ground; but when it is dry, lay it over with Ivory blacke and Verdigrace, (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 Verdigrease, and a little Pinke,
and it will be a perfect Greene Velvet.

For a Sea-water Greene Velvet, lay on the foresaid
mingled Ruffet Verdigrease onely; if you will have it
more grasse, put to more Pinke.

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

For Red Velvet, take Vermillion, and shaddow it with
Brownes Of Spaine; and where you will have it darkest, take
Sea-coale blacke mingled with Spanish Browne, and shad-
dow 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 caufe.

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

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

For Taney Velvet, take Browne of Spaine, white Lead,
and Lampe blacke, mixed with a little Verdigreace to sha-
dow 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 fad as you lift.

For Abl-coloured Velvet; take Char-coale blacke, and
white Lead, and make a perfect Ruffet 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
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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 sad, adde more of the blacke.

For Greene Satten, take Verdigrease 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 Popingjay, adde more Pinke to your white Lead: and to deepen it more, adde more Verdigrease.

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 saddest, Vmber onely.

For Blw Satten, take Oyle, Smalt, and white Lead, ground by themselves; white Lead for the heightening and Smalt for your deepening, or darkest shadow.

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

For Orange Tawny Satten, take red Lead and Lake; where you will have it brightest take red Lead by it selfe, and where made sad, 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 Havre coloured Satten, take Vmber and white Lead; heighten with your white Lead, and for the darke shadow 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 shaddowing of Taffata's; for they
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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 glossie 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, shaddow it with Vmber at your pleasure.

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

For white Leather, white Lead, shaddowed 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 shaddow 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
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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 Skin 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 Vnber and white, Char-coale and white, Sea-coale and white, Vnber 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 inmost leaves of trees, mingle Indico and Pinke.
For a light Greene, Pinke and Masticot: for a middle and Graffe greene, Verdigreece and Pinke.
Remember ever to lay on your Yelowes, 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
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felse with some of our excellent Masters about London, where there are many, passing judicious and skilfull.

The onely and most esteemed Pece in the world for Judgement and Art, is the battaile (commonly called, the Bataille of Doomes day) fought in the night bet-
tweene Selym the first Empeour of the Turkes, and Ismael Saghi King of Persia. It is a night peece done by Bellino, the famous Venetian Painter, by the com-
mandement 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 Andwarpe, done by a Blacksmith upon this occasion. This Smith falling in love with a Painters Daughter, (who vowed never to marry any, but of her fathers pro-
fection) 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 maid guiding his hand, hee be-
came so cunning, that he not onely obtained his Wench, but a maste 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 shal 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 Cimabue.

Italy being over-runne, and miserably wafted 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 saime 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 among 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 pieces for the rarity were carried out of his house into the new Church in Florence, with Musickall Instruments of all sorts, and solemn procession: other being yttered at great rates over all France and Italy; Insomuch, 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 Dante in his Purgatory farre surpaßed him; He was so humorous, faith the Interpreter of Dante, that if himselfe or any other espyed any fault in his worke, he would (like Michael Park, now living at Delfe in Holland) deface and breake it in peeces, though he had bestowed a twelve-moneths paines thereon.

Andrea Taffi.

About this time also, the Græcians brought the Art of working in Musique, 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 Glasse, and to temper the size for them: so they wrought together; but the rudenesse of that age was
and Painting in Oyle.

was such, that neither they nor their workes were in that esteme 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 Mosaique, and wrought it with better judgement than any before him; insomuch as he was sent for to Rome, Anno 1308. the yeare after the great fire, and burning of the Church of S. Ioan Laterane, and the Pallace of Pope Clement the fifth: whence well rewarded, he returned backe into Tuscany, where he dyed, Anno. 1312.

Margaritone.

Margaritone was borne in Arezzo, a very skilfull Master: he was the first that devis'd laying Gold or gilding upon Bole Armoniacke to be burnished, as wee fee 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 conceit 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 Vespignano, 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 fand, 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 surpaas'd the rustick.
Greke 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 familar with Dante, the Poet, whose
picture he drew: he was of all others famous for his skill
and conceit in expressing affections, and all manner of
gesture, so that he might truly be called Natures Schol-
er. His workmanship is especially seene at Asisi, a City
of Umbris, in the Cloisters of S. Francis, where the body
of S. Francis lyeth buryed: where among other rare in-
ventions of his, is to be seen a Monke kneeling before
Obedience, who puttheth 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 abun-
dance. On either hand of her, stand wifedome and hu-
tility, to shew, where true obedience is, there is wifedome
and humility, which helpe to finishe 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 seem to offer Crownes,
Scepters, and Palmes. At her feete lyeth purity, in the
shape of a child washing it selfe, and by chastity standeth
penance, having driven away with her discipline winged
Love: in a third place standeth poverty barefooted,
treading
treading upon thornes, a dogge barking at her: at one side, a child throwing stones at her, on the other, another child with a fickle putting the thornes towards her legs. This poverty is married to Saint Francis, whom Christ giveth by joying 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 diestone (as we call it) or wet with size, fixe histories of patient lab, wherein are many excellent figures: among others the postures 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 hercief presently went over all Italy. Intomuch 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 piece to shew his holiness: Giotto being merily dispsoed, tooke a sheete of paper, upon which, with a pencill (letting 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 imagining he had flouted him, said, is this all? Giotto replyed, it is all,
Of Drawing, Limning,

and more than enough. When the Pope with others of judgement saw it, and heard the manner how carelessly 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 Fishermen in such extremity. At Avignon hee wrought for Pope Clement the first; and in many other places of France his works 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 Dante 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 beleev it (quoth Giotto) and that (I think) 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 ouer 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 ado, but presently painted an Asse 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, Plaifitique, &c. The City of Florence not onely Royally rewarded him, but gave him and his potterity a Pension of an hundred Crownes a yeare, which was a great summe in those times.

He dyed to the grieue 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 pietas extincta revixit,*  
*Cui quae munia munus, tunc sive & facialis.*  
*Natura deorat, nostra quod defuit artis,*  
*Plus licuit nulli pingere nec melius.*  
*Miraris *turris egregiam, sacro arcu sanctamem,*  
*Hac quaeque de modo credidit ad astra mone:*  
*Denique sum lottus, quid opus fuit illa referre?*  
*Hoc nomen longi carminis instar erit.*

"Stephano Florentino.*

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 worke 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 Cloiiter
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Cloister of Santo Spirito in Florence. He painted the transfiguration of our blessed Saviour in the Mount with Moyses and Elias, where the light was seen 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 seen before or used by Giotto. In another Chappell he made the fall of Lucifer, wherein he shewed many excellent foreshortenings of bodies, armes and legges: wherefore by the Artistis 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 seen 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 surpased all others before him. At Arezzo with excellent skill hee painted, upon a feeling, Angels dancing as in a ring about Mary, seeming to sing and play on instruments; where in their eyes and countenances you may fee 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 plesant conceit, wherefore he was familiar with Bruno and Calandrine, rare Artistis 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 master's chamber; who seeing the lights mooving up and downe, began to quake for feare, committing himselfe to God with harty prayer, and covered himselfe over head and ears in his bed, having no mind to worke or awake Buffal-macco. In the morning he asked Buffal-macco if hee had not seene a thousand Divils as he had; who answering no, for he was asleep, and wonderd he called him not: called, said Taffi? I had other things to thinke of than to paint, I am fully resolv'd to goe dwell in another house. The night following though Buffal-macco 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 again. Buffal-macco hereupon went to the priest of the parish to deire his advice, telling him that in his conscience the divell next unto God hated none more than painters: for that, said Buffal-macco, we make him odious in the peoples eyes by painting him terrible and in the vglie shape we can devise: and more to spight him, we paint nothing but Saints in Churches to make the people more devout than otherwise they would, wherefore the devils 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 confidentely, 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 proofe of his skill he shewed
Of Drawing, Limning,

at a Nunnery neere Pis'a now wholly ruined, being the birth of Christ, where Herod killed the children of Bethlehem; where the affections and lookes of the murtherers, Mothers, Nurses 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 Siena.

This Ambrosio was a painter of Siena, 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, storms, raine, &c. He was very moderate, and went rather like a Philosopher than a painter. He dyed at Siena.

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 Crucifie 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:
Piùra tantum dat decus ipse Polo.

Simon of Siena.

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

\(^1\) Lorenzetti 1634, 1661.
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of the famous and Laureate Poet Francis Petrarch, in whose verses he liveth eternally, for his rare art and judgment shonew, 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 he began first with carving. One of his best pieces he wrought in Pigia, which was all sorts of worldly and sensual Epicures, rioting and banquetting under the shadow of an Orange tree, within the branches and bowes whereof, flye little Amoretto or Cupids shooting at sundry Ladies lasciviously dancing and dallying amongst them; which Ladies were then living, and discerned by their several 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 Macharain, who sheweth the miserable estate of a man to three Kings riding on hunting in a great state with their Queens, and sheweth them a grave, wherein three good Kings, whose bodies are almost rotten; whereon they looke with a great fear, lively expressed in their countenances: and one wishly 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, flaine, and dyeing by sundry meanes. He also painted the judgement, where hee placed in hell most of
his foes that had molested him, and among the rest a Scrivener, whose name was Cecco de Astoli, and knowne for a notable Knave in his profession, and a Conjuror beside, who had many ways 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 John 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 debters where it was due but when meere necessitie drive him thereunto; yet was he curteous unto all. Hee excelled in Perspective, and above all other masters laboured in NAKecds, 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 NAKecds and foreshortnings, which before him were knowne but of few. For by his pieces, and after his practice, wrought Fryer John of Fiesole, Fryer Phillip Philippino, Alesian, Baldovinetti, Andrea del Castagna, Verocchio, Dominicco de Grillaundaio, di Botticello, Leonardo de Vinci, Pedro di Perugia, Fryer Bartholomeus of Saint Markes, Mariotto, Albertinell, the rare and very admired Michael Angelo Bonarotti, Raphael d' Urbine, and sundry others. Hee dyed, it was suspected of poifon, in the 26. yeare of his age. His Epitaph was written in Italian by Hanniball Caro.

Leon
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Leon Battista 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 Architect; hee wrote tenne bookees of Architecture in Latine, which he published in print, Anno 1481. Moreover he wrote three bookees of the Art of Painting, a Treatise of measuring heigthes, besides certaine bookees of Policy; with many other discourses. He was descended of a Noble house, and was very inward with Pope Nicholas the fift. He was excellent for the description of Battailers, night-works, glittering of weapons, and the like.

Fryer Philleo Lippi.

Philleo 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 Masuccio's manner. At seventeene yeeres of age he forfooke his order. Being in LaMarca 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 Philleo eighteen 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 scene of his fellow-slaves, and shewed unto his Master, who had never scene a picture before, was cause of his deliverance, for making his escape; or at least his Master
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Master winking thereat, he made shift to come to Naples, where he wrought in colours a most curious Altar-table for King Alphonse. 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 forms, and no burthen-bearing Mules. Many excellent peces 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 epified 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 Lauretia, 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 meillengers 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 Philip's workes are to bee 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 Martyrdom of S. Stephen, the beheading of Saint John 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 elegance I will set downe.

Conditum hic ego sum, pictura fama, Philippus,
Nulli ignota mea est gratia mira manus.
Artifices potui digitis animare colores:
Speratique animos fallere voce dieu.
Ipse mei fructus Natura expressa figuris:
Meque suis falsa est artibus esse parum.
Marmoreo tumulo Medicis Laurentius hic me
Conditum: ante humili pulvere te suis eram.

Antonello de Messine.

Antonello borne at Messine, ought not to be forgotten, who was the first that brought painting in Oyle into Italy. For certaine Oyle-peeces being sent by the Merchants out of Flanders to Alphonso, 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 John Van Eyck, who entertained Antonello very courteously, and shewed him his Art what he could; but at last, John 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, praetipum Messanae & totius Siciliae ornamentum, hac hunc contigitur: non solum suis picturis, in quibus singularum artificium & venustas fuit, sed & quod coloribus oleo miscendis splendorem & perpetuatem primus Italicum pictura contulit, summo semper artificem 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 work was a Chappell for the family of the Vespucci, wherein he drew, in his Sea habit, and standing upon an unknowne shoare, Americus Vespuccius, who gave America her name. His best pieces are to be seene at S. Maria Novella in Florence. He died Anno 1493.

Raphael D'Urbin.

I overpass for brevity sake, many other excellent and famous Artists of Italy, equaling the former, as Bellino, Pollaiuoli, Botticello, Verrocchio, Andrea Mantegna of Mantua, so highly esteemed and honoured of Duke Ludovico Gonzaga; Francesco Francia, Michael Angelo; and will comprize them in the excellency of one onely, Raphael D'Urbin, who was borne at Urbin; whose fathers name was Giovanni de Santi, a Painter also. This Raphael was brought up under Petro Perusini in Peruia, where he so gave his mind from a child unto drawing and Painting, that in short time he contended for the Palme with the greatest Masters of Europe, and was for his admirable invention, famished the Wonderfull. There was a great emulation betwenee Raphael and the afore-named
and the lives of Painters.

named Francesco Francia, who lived and wrought at Bologna, till at the last through mere admiration, by report of each others skill, they grew most loving friends, greeting each other by letters continually; yet had Francia neitherscene Raphael Urbino, nor any of his workes (by reason he was old and could not travaile, abiding always in Bologna) untill it fortuned that Raphael Urbino having made a S. Cicilia, in a faire Altar-table, for the Cardinall De Pucci Santi quattuor, 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 Raphael's Letter, hee opened the Case with great joy, and set the piece in a good and faire light; which when hee had througly viewed, 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 frucke him to the heart, that hee died (prestently after he had set the piece in his place) Anno 1518. The fame of Raphael Urbino 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: Francia the first, King of France: Henry the eight, King of England; the Dukes of Florence, Urbino, 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 scene in the banquettin house at White-hall) were wholly of his invention, bought (if I bee not deceived) by King Henry the eight of the state of Venice, where Raphael Urbino 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 refere you unto the two volumes of Vasari, well written in Italian (which I have not see, 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 Frontispiece; I mean the several 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 John 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 marshall eth them in this order.

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

Moderne
Of sundry Blazons.

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.

Modern
10. By the Elements.
11. By the Seasons of the Yeere.
12. By the Complexions of Man.
13. By Numbers.

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 Fawden, an Englishman, who lived in the dayes of King Edward the third, that performed the same by the dayes of the weeke.
Of sundry Blazons.

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

|-------|-----------------|---------------|---------------------------------|-----------------|---------------|-----------------|-----------------|-----------------|-----------------|---------------|
Of sundry Blazons.

Planets.
Precious stones.
Vertues.
Celestiall signes.
Moneths.
Dayes of the weke.
Ages of Man.
Flowers.
Elements.
Seasons of the yeere.
Complexions.
Numbers.
Metals.

Mars.
Carbuncle, Ruby & Corall.
Charity and Magnanimity.
Aries and Cancer.
March, June, July.
Tuesday.
Virillity, or Mans age.
Gillofer, and Red-Rose.
Fire.
Summer and Harvest.
Choller.
3. 10.
Latten.

Planets.
Precious stones.
Vertues.
Celestiall signes.
Moneths.
Dayes of the weke.
Ages of man.
Flowers.
Elements.
Seasons of the yeere.
Complexions.
Numbers.
Metals.

Jupiter.
Saphire.
Justice and Loyalty.
Taurus and Libra.
April and September.
Thursday.
Puerillity.
Blue Lilly.
Aire.
Spring time.
Sanguine.
4. 9.
Copper.

The
Of sundry Blazons.

<table>
<thead>
<tr>
<th>Planets.</th>
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<tr>
<td>Precious stones.</td>
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<td>Vertues.</td>
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<td>Celestial signs.</td>
<td>Prudence, Constancie.</td>
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<td>Moneths.</td>
<td>Capricornus and Aquarius,</td>
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<td>December, January.</td>
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<td>The Aubifane.¹</td>
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<td>Earth.</td>
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<td>Complexions.</td>
<td>Winter.</td>
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<td>Numbers.</td>
<td>Melancholie.</td>
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<td>Metals.</td>
<td>7. 8.</td>
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<td>Iron and lead.</td>
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(The Corn Blue-Bottle.)

The
Of Sundry Blazons.

<table>
<thead>
<tr>
<th>Planets</th>
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<td>Precious stones</td>
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<td>Vertues</td>
<td>Amethyst, Opal, and Hya-</td>
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<td>Celestial signs</td>
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<td>Dayes of the weeke</td>
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<td>Ages of Man.</td>
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<td>Flowers</td>
<td>Cana Senectus.</td>
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<td>Elements</td>
<td>The Violet.</td>
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<td>Water and Earth.</td>
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<td>Metals</td>
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Conceive not I pray, that any of these Blazons are superfluous, and not worthy of your knowledge, in respect that three only 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 thole of Marloques and Faulcon 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 Soveraigne 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 Lume, (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 Crofe Lozange of confiance; On a Chiefe of Magnanimity, a Lion Passant Gardant, holding a Flower de-lis in his dexter paw, of the second, a label to shew his father is living. Now had you not the use of these Tables, this kinde of Blazon would seeme hea-
Of Armory and Blazonry.

then Grecce unto you, which easily may be resolved by having recourse unto them: for tekee 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 fought 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 Heralds.

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 diversely necessary and of great confequence: as had I fortuned to have lived in those times, when that fatall difference of either ROSE 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 ensignes and badges of Vertue, which anciently have beene accounted sacred and precious; withall, discern and know an intruding
Of Armory and Blazonry.

truding upstart, shot up with the last nights Mushroome, from an ancient descend & deserved Gentleman, whose Grandfathers 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 almoft said Motley) of Coates, such intrusion by adding or diminishing into ancient families and houses; that had there not beene within these few yeares, a just commendable course taken by the right Honourable the Earles Marsbals, for the redresse of this generall and unsufferable abuse, we should I feare me within these few yeares, see Yeomen 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 weakness of conceit, or indisposition to Armes and Honourable Action; sometime meere Ideotisme, as Signer Gaulart, a great man of France (and none of the wiffe) inviting on a time many great personages 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 me, 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) eate them up your selfe but now. What a knave (quoth Monsieur Gaulart) art thou? thou diddest not tell mee before I eate them, that I might have seene what they had beene.
Of Armory and Blazonry.

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

The office of an Herald, was to see that the Romans 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 solemn forme, and the words pronounced distinctly, and with a loud voice: and this manner of delivering their message, was called Clarigatio. The forme was this, Iovem ego te sum facio, si ego impie injusteque illas res dedier populo Romano nobile et exposito, 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 days, (which they solemnly observed) they proclaimed open warre, and with fire and sword invaded the enemies countrey, and by force recovered their owne.

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

Amongst the Heralds, there was one the chief 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 chief or King, either in concluding peace, or denouncing warre.

The most ancient forme of denouncing warre, is set downe
Of Armory and Blazony.

downe at large by Lely. The Tybrenes are reported to have beene so just in their making warre, and defiance of their enemies, that they would never meete 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 lifted: or if any without the consent of the people, Senate and Heraldes, either sought 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 Cauntium, and making peace with the Sammites contrary to the will of the people and Senate, together with T. Numitus and Q. Arri- lus 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 Lely. Dedamur per sociales, nudi eumque, exolviemus religionem populum, si qua obliga-

Livius lib. 9.

Cicero Offic. lib. 3. Flor. l. 5. c. 18. Vide
Numantium, lib. 3.

_3. 4._

Herald also examined and determined of wrongs and injuries 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
Of Armorie and Blazonry.

branch of the league, or truce; in briefe their Authoritie was comprized in these few words, *Belli, pacis, fuderum, inducirum, oratorum, socalles judices junto.*

*Spurin Fufine* was the first Herald that ever was created among the Romanes, and had the name of *Pater Patratus* in the warre which *Tullius 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 re ferre you to *Ieuan le Feron*, a French Author.

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 *Port-culleis* purfuivant) in his Methodical Display of Heraldry, with sundry others. So that, in a manner, more cannot be said than hath beene: my felse besides having written something of this subject heretofore, but onely to point unto you as a stranger upon the way, the fairest and shortest 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 termes 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 bear in Italy; which forme they yet (for the old Romanes) hold in use.
Of Armorie and Blazonrie.

The word Escotcheon is derived from the French escot, that from the Latine Scutum, and that againe from σκύρος 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 Vlysses, upbraiding Ajax.

Qua nisi fecisset, frustra Telamone creatus
Gestavit lavis taurorum tegora septem.

And Cæsar (faith Cambrensis) fighting hand to hand with Nemius, a Britifh King, had his fword fast nayled into Nemius his shielde (being of hard leather), at which advantage Nemius had flaine him, had not Labienus the Tribune steppe in betweene, and rescued his master.

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. Clypeis autem Romani usi sunt, (faith he) deinde postquam faætī sunt stipendiari, scuta pro clypeis fecere. 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 faith else-where,

Scutis protečti corpora longis.

Hereupon Scutum was called in Greeke Òupeós, because it resembled a doore, which is very more long than broad.

The Cartaginians made their shields of gold. M. Ausidius tells us that his ancestors (being Romanes) had theirs of Silver.

Alexander King of the Iewes opposed against Ptolomy Septuarn.
Of Armorie and Blazonrie.

Sooe fighting men, which bee termed \textit{Hecatomachii}, as much to say, as fighting each man against an hundred, because they used brazen shields.

The \textit{Nemidian} used shields made of Elephants hides impenetrable by any dart, yet on the other side they had this discomfortitie, that in rainy weather they would like a sponge to soake in the water, and become thereby so heavy, the soldiours could hardly bear 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 \textit{Grecians} fined him at a greater rate who lost his shield, then he who lost his sword or speare. Because that a soldiour ought to take more care that he receiveth not a mischiefe, then he should doe it of himselfe.

Bitter was that jeaite of Scipio, when he saw a soldiour beftow 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 \textit{Lacedemonians} of all other the most warlike, by the lawses of \textit{Lycurgus}, brought up their children to the use of shielks from their infancy; and famous is that \textit{Lacedemonian} mother for that her speech to her sonne, when shee delivered him a shield going to the warre, \textit{τέκνων, ἀνόι, ἀ νικάρας}, Sonne either bring backe this shield, or be thou brought backe thy selfe (dead) within it. But thus much of the shield or Escutcheon.

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 themselues, could not be discerned farre, neither of white and yellow onely, as part-
Of Armorie and Blaxonrie.

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

I will not stand here to dispute over-philosophically, as some have done, of the preheminence of one colour above another, or out of profound ignorance affirming blacke to be the most ancient colour, because darkenesse was upon the face of the earth in the Chaos; as if colour were not qualitas visibilis luminis beneficio, & privatio were formarum susceptibilia; and while 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 Arioftole I rather affirming blacke properly to be no colour at all, as partaking of the pure Elements nothing at all, for he saith μελαν χρώμα τοι των στοιχείων έστι διάλεια 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 confounding but not consumed, whereupon it is called Νόερ, 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 heat (as we may see in gold) begotten by the heat of the Sunne, by the mixture of the clearest and most pure quicke-silver, and the finest red brimstone, in fruitie and corne ripened by the heat of the fame, in choller, urine, lye boiled, 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 concealed; as Ice, Snow, Chriftall, Glafs, 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.

Now
Of Armory and Blazonry.

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

From simple colours and division by bare lines, they came to give their charges quicke, and living things, such as forted best with their fancies and humour, neither without reason. The Alamani a warlike people, and extreme lovers of their liberty, gave in their Ensigne a Cat, a beast which of all other cannot brooke bondage. The Goths to express their cruelty, with their ranging resolution, gave a Bear; the Romans gave the Eagle, which every Legion severally bare. The reason whereof Iosephus giveth, *Quod & universarum avium regnum habeat, & sit valentissima.* So did the Thebans and Persians, as Porciatulus reports; besides, Xenophon (faith he,) remembreth he saw in the army of Cyrus a golden Eagle displayed, borne upon a long speare, as his ensigne. Yet generally, Pliny faith, the charges of their ensignes were of Silver, because that mettall was most futable 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 free 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 counsaille of Commanders ought to be no less kept secret than the Labyrinth which was the abode of the Minotaure. Withal they bare the Horse, as the most Martiall beast, and serviceable in the warre, being full of fury, and defirous of victory; and in the Ides of December, a Horse was sacrificed to him who had broken the right wing of his enemies
Of Armory and Blazonry.

enemies battle: Lastly, they bare a Hogge in their ensignes, because the warre being finishe, they used to make a truce by sacrificing a young Swine: which whose ever 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 Hoggges face. But all these (the Eagle onely excepted) were by Caine Marinus turned out of use: but I shall have elsewhere occasion to write more at large of these and the like Imperiall badges.

The Kings of Portugall bare in a field Argent five escotcheons 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) Alphonius the first, King of Portugall overthrew neere to the City of Scaballius in Portugall now called Truigno, there appearing at the same time (faith of Alphius) Christ crucified in the heaven, whose five wounds those five plates represent. Those Castles are his holds in Barbary which he wonne from the Moors.

The Dukes of Bavaria have anciently borne their Armes Paly bendy arg. and Azure, for that it resembled the party coloured Cafockes of the ancient Boij, who were those Gauls that attempted the Surprize of the Capitoll, whom Virgil describing as by night, faith, Vertagius liceut Sagulis, which hee understood by the white, as most easie to bee discerned in the night time.

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 betwene) with blood, bare in a field gules a pale argent.

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

The City of Andwarpe in Brabant, for that sometime
Of Armory and Blazonry.

A Tyrant Prince was Lord of that place, and punished offenders in cruel manner, by cutting off their hands (whose portrait cut in stone to the life, stands erected over one of the Ports toward the Stcld, with a sword in one hand, and a man's hand smitten off in the other) beares foure hands, Couëp in Saltire, an Eagle double-necked, displayed in chief, to signifie that it is an Imperiall City; and hence had it the name of Antwerp, as much to say as Handtswerk, which in Dutch signifies 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 Northwylman, overthrew Lifter 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 defect, for some honourable act performed to the Common-wealth, or honour of the Prince: as that device upon Sir Francis Drake (which was Q. Elizabeth's own) now usurped and borne (the colour of the field changed from Sable into Azure) by Oliver à Noort of Virch, who also of late yeares failed about the earth. And at my last being in the Low Countries, was Captaine of a foot Company of Dutch in Huyden. The said Coate fairely cut in stone, standeth over a Porch at the entry of his house there.

The Mound or Ball with the Croffe, was by Charles the fifth, added by way of augmentation, to the Armories of the Palgrave 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 sledge to it with above 30000. men; yet glad (at the rumour of the Emperor Charles his comming) to shew his
Of Armory and Blazonry.

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, juft and worthieft that ever lived.

The Family of the Hais 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 kingdom: 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 Crowe 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 he 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.

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

Sometimes they are wonne in the field from Infidels (for
Of Armorie and Blazonrie.

(for no Christian may directly beare another's Coat by his sword) as was the Coate of Millan from a Saracen; it being an infant naisant, or issueing from the mouth of a Serpent. And after the winning of Granado from the Moors, in the times of Ferdinand and Isabelle, 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 seen.

Coates sometimes are by stealth purshased, 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 Commissioner for the Office of the Earle Marshal/bip, and carefull respect of the Heralds with us, that all hope of finifter 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 lift themselves; neither can their owne Inventions content them, but into what land or place soever they trauell if they eupy 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 Creft and open Beaver, as if they were all Princes; as at Wodricom or Worcom, hard by Lovesfien, I found over a Tradesmans Coate, no worse Creft than the three Feathers in the Crowne, and in many other places whole Coates of the French Nobilitie. Hereof 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
Of Armorie and Blazonrie.

of Armorie of Master Guillims Display, will at large in
struct you in, begin to practise the Blazon of those Coates
which confit 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, Barre, Gyrues, Checkey, Masculio,
&c. Withall, know the names and use of all manner of
your crooked lines, as Bantioned, Embattled, Nebuly,
or Vade, Durucette, &c. Know then those Honourable
and prime places, or Ordinaries with their Speeches, as
the chief, so called of Chief in French, that of capall,
because it posesseth the head, or upper third part of the
Escotcheon.

The Fesse holding the middle third part of the shield,
containeth under it the Barre, Barrulet, Cotte, Barres-
gemells, &c. The Bend, the Bendlet, single and double
Cotize.

Next know the Furres, Counterchangers, Bordures,
Tressures, Orles, Frets; all forms of Crofes, differences
of Brothers, Roundles of every kinde; as Beaufants,
Plates, Pammokes, &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 Lane
Seymour, conferred by King Henry the eight.

By Cantons, as Ferdinand King of Spaine, honoured
Sir Henry Guilford with a Canton of Granado: and King
James, Molino, the Venetian Embassadour, with a Canton

Fields of equall com-
position.

The Fesse.

of M. Camden in his Remaines.
M. Guillim in his Display.
Of Armorie and Blazonry.


Then ensue differences of alliance, by Bordures, Labels, Bends, Quarterings, and the like.

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 York and Lancaster.

Thomas of Woodstock, as also Humphrey Duke of Gloucester (who lyeth buried in the Abbey of S. Albaines upon the South-side of the Quire, and not in Poole) bare the Soveraigne Coate within a Bordure Argent.


Edmund of Hadham, sonne of Owen Tudor, by Queene Katherine, the Soveraigne Coate within a Bordure Azure, with Martlets and Flower-de-Luces Or.

John Beaufort, sonne of John of Gaunt, and his posterity, the fame within a Bordure Composed, Argent and Azure.

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 Composed Or and Gules, before the Armes of Ferrara, in recognizance of the league and fidelity, wherein hee promiseth 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 shielde, which I have seene borne in chiefe, upon one of his fie 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 Prince, and all our Princes of Wales, eldest sounes to the King, beare their Fathers Soveraigne Coate, with a Labell of three points, Silver.

John of Gant had his Labell Ermine.

Edmund of Langley, Duke of York, on his Labell Silver, nine Torteauxes.

Edmund Plantagenet, sonne and heire of Richard Duke of York, 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 Vlster and Mortimer being empaile with his owne, as may be seene in the windowes of Foderingbay Castle, the mansion house of the Duke of York, where, by his father Richard Duke of York, and Cicely Novill 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 fell to the ground) lapped in Lead, were buried in the Church by the Commandement of Queene Elisabeth, and a meane Monument of Plaifter, wrought with the Trowell, erected over them, very homely, and farre unfitting so Noble Princes.

I remember Master Crewe, 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 plainly 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 yesterdye.

Of Difference by the Bend.

A third difference, is by the Bend Bason, &c. as the house
house of *Burbow* 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 *Composed* Argent and Gules.

*John Earle of Lancaster*, 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 Woodstock*, whose Daughter she was. This Coate, I remember, standeth in the great Chancell Window in the Church of *Kimbalton*.

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 Seigneur, whereof they are Lords, or whence they have their Titles: as *Mons. Hugues*, brother to King *Philip*, marrying the daughter and heire of *Herbert Earle of Vermandoy*, forsooke 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 Jeune*, 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 *Sanjon*, Duke of *Burgogne*.

And
Of Armory and Blazonry.

And whereas we in England allow the base sonne his Fathers Coate, with the difference of a bend, Batune finifter, or bordure engrailed, or the like: it was in France a long time forbidden (I thinke under the Capets) to the Princes of the blood; as Amaury Earle of Mountfort, base sonne to King Robert, was forced to leave his Fathers Coate, and bare Gules, a Lyon à la queue fourchée Or, passé per à lentour, Argent; for, La maison de France restissant les bastardes, ne leur endure son armoir, &c. faith Tillet.

The last and least observation is of Crafts, the Helmet, the Mantle, and doubling thereof, which according to the manner of divers Countries, are diversely borne. In Germany they bare their Beavers open with Barres, which we allow in England to none under the degree of a Baron: in some places they have no Crafts at all. If you would farther proceed in Nobility or Heraldry, I would with you to reade these booke of Nobility in general:

Simon Simonius de Nobilitate, in quarto, printed at Leipzig, 1572.

Chaffanau, his Catalogus Gloria mundi.
Hippolitus à Collibus, his Axiomata Nobilitatis.
Conclusiones de Nobilitate & Dottoratu, published by one of Meckleburgh, who concealeth his name, printed 1621. dedicated to the Archbishop of Breme.

Petrus Pritzius, Counsellor to the Elector of Branden- burg, published Conclusiones de Nobilitate, in quarto.

Lionellus de praeecedentia bominum.

Of the Spanish Nobility, these Authors have written.

Ioannes ab Are Ossaora, in folio.
Privilegios y Franquezas y libertades des hijos d'alogs De Seniorio de Vizcaya, &c. in fol.

Ludovicus de Molina, De primogeniorum Hispanicorum iure, &c. in fol.

Iosephus
Of Armory and Blazonry.

Gonzales de Corte, his Noblexa del Andaluzia, 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 Goldastw, with some others.

The practice of Blazonry.

He bareth 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. Albanæ 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 Patriæ Filiæ, & Spiritus Sancti, & Martyris sui Albani terra mea Protymantrius. Hee ordained it a Convent of an hundred Monkes of the order of S. Benedict, 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 Yse, which by the river long since hath beene eaten and worn away.

Willel the first Abbot dyed the same yeare that Offa dyed, of very griefe, it was thought, for the death of his King and kinsman, whom he dearly loued.

Anno 828. After him succeed these in order.

Eadriche.
Vulstigwe.
Wulnothus.
Eadfrithus.
Wulfstan, Who built Saint Peters Church, Saint Michaelis, and Saint Stephens, and made a faire market place in the Towne.

Alfricke.

Aldredus, Who digged vp and searched the ruines of Verlamcestr, which in his time were dens of theeues and whores; saved all the tile and stone for the repaire of the Church, and in digging upon the Northside, in the vale found oaken planks paved, Shelles, peeces of oares, and a rustye Anchor or two.

Eadmer, after his death (being a religious and a good man) imitating his predecessor, sowed all the ancient coyntes, yrones, and other antiquitie he could find there.

Leefricke was sonne to the Earle of Kent, and after being chosen to be Archbishop of Canterbury, he refused it: this Abbot in a time of dearth sold all the Ionews of his Church to buy bread for the poore. After him succeeded.

Alfricke.
Leofstan.
Fretheric.

Paul. In this Abbot were given to the
N 2 Monastery
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Monastery of Saint Albane, the Celles of Wallingford, of Tosomeb, 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 Norfolk was given unto this Abbey, being founded by William de Albene, father to William de Albene, first Earl 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 cabin, 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, sate bread and the water of a Well there, wherein they used to sop or dip their bread, it had (faith mine Author, a Monke sometime of that Abbey) the name of Sopwell. Then

Radulphus.
Robert.
Simon.
Garmus.
Iohm.
William, &c.

Offa gave to this his Abbey of Saint Albane, these Townes following, viz. Theil, Edelmentune, Wiclesfield, Cagebo cum suis, Berechurch, Rikemansworth, Backeworth, Crakeleise, Michelfield, Britchwell, Wetsford, Bilsie, Merdell, Haldenham, Sprot, Evesfield, Stanmore, Henhamsted, Wiesleisam, Bisopscot, Cedendune, and Mildendune.

Ægelfric, his sonne and successor gave *Sandrige and Penfield.

Alfricke, Abbot of this Church, (after Archbishop) and Leofrica his brother gave Kingsbury, Chealdwich, Westwik, Flamsed, Northam, Rodenbank, Winchfield, Birfam, and Vptow.

Æthelwold
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Æthelwold Bishop of Dorchester gave Gifthama, Cucumba, Tywe, Ægelwine, Redborne, Thuampnam, Langley, Greenhaige.

One Tholsa gave Estune and Oxaw.
One Sexi gave Hackamsted.
One Haadba gave Newham and Beandis.
Therefeld, a religious woman, gave *Sceamlea and *Somley.
Bridei.

Ægelwine, another, gave Batesdon, Ossel and Standome.
One Ægelbert gave Cranford.
Alstan, Catesham.
Winfimus gave Eften.

Oswulf and his wife gave Stodham and Wilsum: others, Walden, Cudicote, Scophal, Betbell, with sundry other Celles, Churches, and goodly possessions, of me unnamed. If I should set you downe the inestimable wealth, consistinge in Plate, Jewels, Bookes, costly Hangings, Altar-clothes, and the like, which our English Kings, Nobility and others gave 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 mirrour to the eyes, not of the Church-pillers of ancient, but the Church-pillers of our times.

The
The practice of Blazonry.

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 Privy Council, and Chancellor of the University of Oxford.

Beareth these two Coats impaled, viz. Azure the pall of Canterbury Argent, thereon foure Crosses Patee Fitchee Sable, edged and fringed, Or, the Croier Staffe and Croffe erected in pale, being the Armes of his Episcopal See, conjoined with his Lordships owne Armes, (viz.) Sable on a Cheveron betweene three Starres, Or, as many Crosses Patee Fitchee Gules.

He beareth Diamond a Fess Ermine between 3. Cressants Topaz. This is the Coate Armor of the Right Honourable Sir Thomas Coventry Knight Baron Coventry of Alesborow,
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The, Lord Keeper of the Great Scale of England, and one of His Majesties most Honourable Privy Counsell.

He beareth Topaz an Eagle dispaide 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 Westen under Luzurs, in the County of Stafford, as also carved in divers places of the same Church, and sculpted on divers Seales fixed to many deeds made by Sir Hugh de Westen Knight, in the reign of King Henry the third, who then was Lord of the Mannor of Westen aforesaid, and Patron of the said Church; whose Son Sir John de Westen Knight was also Lord of the said Manor, and sealed divers Instruments with the like Eagle: which Sir John de Westen was Ancestor to the right honourable Richard Earle of Portland, Baron Westen of Neyland, Lord high Treasurer of England, Lieutenant general of the Province of Southampton, Lord Governor of the Ile of Wight, and of all the Castels and Fortresses of the fame, Knight of the Noble Order of the Garter, and one of his Majesties most honourable Privy Counsell.

These
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These two Shields are properly belonging to the Right Honourable Mary Countesse of Nottingham and Martha 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 Cockes Gules, Armed, Crested, and Fallon'd Sables with a Cresissant on a Cresissant 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 Edinburg in Scotland by the Earle of Hertford Anno 1544. He was divers times high Sheriff 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, Anno 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 John Cokaine of Ashburne Esquire, brother to

(1) See edd.)

William
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William Cokaine, father of Thomas Cokaine, father of Roger Cokaine of Baddesley, father of William Cokaine of London Esquire, father of the said Sir William Cokaine Knight and Alderman of London.

The which two brethren John Cokaine of Ashburne Esquire, and William aforesaid, were the sonnes of Sir John Cokaine of Ashburne Knight, who made three severall wils, each sealed with the three Cockes in a shield, where the Crest is a Cockes 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 Herthull; the which Edmund was the son of John Cokaine of Ashburne that lived An. 46. of Ed. 3. son of John Cokaine of Ashburne that there liued An. 17. Ed. 2. sonne of another John Cokaine of Ashburne that there liued An. 33. Ed. 1. sonne of William Cokaine 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 Sackville; Baron of Buckhurst, and Earle of Dorset, whose living fame to posteritie will never bee forgotten; his noble successor is the Right Honorable Edward Sackville, Baron of Buckhurst, Earle of Dorset, Lord Chamberlaine to the Queenes Majestie, Knight of the Noble Order of the Garter, and one of His Ma-
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Majesties Honourable Priuy Counsell, none of whose Aunccestors (nor yet himselfe) did ever desire to quarter any other Coats with it (although of Right they may) for it is a very ancient 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 Berghols and Mount Bures in Essex, where they yet remaine, as also in the Abbey of Bognham in Kent, sometime of their Foundation, in the Raigne of King John: and in Witherham Church in Sussex, where succesfuiuely they haue beene buried more then 300 yeeres, with severall Tombes.

The Aunccestors 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 Manucript or Chronicle of Britaine, now in the Custody of Master Edward Gwino, a worthy preserver of Antiquities, where he is called a Chieftaine, and is the seuenth man ranked in a Catalogue of names there: for as it may be obserued out of Mr. Camdens Remaines, that the better fort about the time of the Conquest began to take vp Surnames, so againe they were not settled amongst the common people, untill the Raigne of King Edward the second. Hee moreover affirmeth, that the most ancient 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 faith, that Herbraun de Sackvill was living in the time of William the Conqueror, being father of three noble Knights, Iordan, William, and Robert de Sackvill, and of a vertuous and beautifull Lady, named Avice, who was married to Walter, Lord of
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Alfage and Huglevill; by whom shee had issue, Iordan Lord of Alfage and Huglevill, that married Iulian the daughter of one Godsall, who came into England with Queene Adeliza of Loueine, the wife to King Henry the first: After whose death, the said Queene married to William de Albemey Earle of Arundell, from whom the now Right Honourable, Thomas Earle of Arundell and Surrey, and Earle Marishall of England is descended. Sir Iordan de Sackvill Knight, the eldest sonne, was Seward 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 Saffolke, to the Abbey of Saint John Bapift in Colchester, leaving issue a sonne named Sir Iordan 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 Berdesley in Buckinghamshire. Sir Iordan de Sackvill, that obtained of King Iohn a Friday Market weekly, and a faire once a yeere in his Towne of Sackvill in Normandy, as saith the Kings Publicke Records in the Tower of London. Hollinshed, fol. 186, doth there ranke Iordan de Sackvill, as a Baron, calling him one of the assistants to the 25. Peeres of this Realme, to see the Liberties of Magna Carta 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 Anestie tenet, 2. fod. in Anestie, & serva Hornead, & dimid. fod. in Anestie de Honore Richardi de Sackyle. Againc, S. Iordan de Sackvill Knight, grand-child to the said Iordan de Sackvill, was taken prisoner at the battaile of Eusbam, for fiding 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 imprisouned in the Castle
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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 houphold 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 decended; one of whose Auncetors, by marrying a daughter and co-heire of Rafe de Denn, sonne of Robert Pincernia, that held the Lordship of Buckhurst, with divers other Mannors and Lands in Saffex, about the time of the Norman Conquest. In right of which marriage, they have ever since continued Lords of the said Mannor of Buckhurst, with divers other Mannors and Lands in Saffex, &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 sone of Sir William Cavendish, of Chattefworth, 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 John Hardwick, of Hardwick Esquire: the which William, Earle of Devonshire, being lately deceased, hath left for his success for the Right Honourable William Baron Cavendish Earle of Devonshire. The
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The Aunccestors of this Noble Family, called themselves Gernons, whose issue in process of time assumed to themselves, the surname of Cavendish, as being Lords of the Towne and Mannor of Cavendish in Suffolk; 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. Hakluyt.

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 Hunsdon, and Viscount Rochford, descended from the ancient Family of the Careys in the Countie of Down, whose Hopefull sonne is Sir John Carey Knight of the Bath at the Coronation of King Charles.
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 Principalitie of Wales Knight, Baron Vaughan of Molingar, and Earle of Carbury in Ireland.

The Right Reverend Father in God, William Luxon, Lord Bishop of London, Deane of His Majesties Chappell Royall. Beareth these two Coats impaled, (viz.) Gules two Swords in Saltier Argent, their Hiltts, and Pomels extending towards the Base of the Eschocheon, Or; being the Armes of His Episcopal See, conjoined with his Lordships owne Armes, (viz.) Argent a plaine Croffe Sable, betweene foure Mores Heads coupe at the Shoulders proper.

Hee
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Hee beareth gules a chevron between ten Crosses 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 Gloucester.

This forme of bearing, is tarm'd a Lozenge, and is proper to women never married, or to such in courtezie as are borne Ladies; who though they be married to Knights, yet they are commonly tyled and called after the Sirname of their fathers, if he be an Earle; for the greater Honour must ever extinguish the lesser: 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 Lifte, Earle of Leicester, and companion of the most noble Order of the Garter, who seemeth by her late published Vrania ineritrix of the Divine wit of her Immortal Vnclie. This Coate you shall blaze thus: she beareth (on a Lozenge,) or, a Phen Azur, which is the head of a dart (faith Leigh, in his Accedence of armory.)

Hee
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Hee beareth of the Ruby, three Roses pearl, on a chiefe of the first; as many Roses of the second. This Coate appertaineth to the right Honourable Sir Julius Caesar Knight, Master of the Roules, and one of his Majesties most honourable Privy Councell, who is descended of the Noble and ancient family of the Dalmarij in Italy, a Gentleman worthy to be honoured, as well 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 erased of the first, by the name of Richardson: and it is thus borne by Sir Thomas Richardson of Hunningham, in the County of Norfolk, 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 Ursula his Wife, who was daughter to Master John Southwell of Babham, in the County of Suffolk, Esquire, a very good Lady: Master Serjeant 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.

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Hee beareth Sable, Deux flanches Ermine. Sur le tout une etoille a muid rais, ou raisons d'or. The first institution of this Coate was with a starre of 8. points, as appearseth by sundry Churches in Norfolke, where this family had its beginning. Where it is as I have seen it, drawne with fixe, 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, dispersing 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 General unto King Henry the seuenth, a right good man, withall of great learning and wisedome; he builded the Church of Loddon, and Saint Olaves, commonly called Saint Toilies Bridge in the Countie of Norfolke.

This worthy Knight lyeth buryed ynder a faire monument in the middle Ile on the Northside in Chrits Church in Norwich, But it is now borne (with the Coate of Vlfte by the gift of King James vnto him as a Barronet) by the Honourable and Nobly minded Sir Henry Hobart Knight and Baronet, Lord chiefre Iustice of the Common Pleas, of Blickling in the countie of Norfolke; whose uprightness in Iustice, and love to his Countrey, hath (like his owne Starre communicative of it selfe) dispersed the fairer beames into all places: he being lately deceased hath left the fame to his worthy sonne and successor Sir John Hobart Knight and Baronet.
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Hee beareth quarterly, eight Coates, (viz.) the first, quarterly Gules and Vaire, over all a Bend D’or, by the name of Com-"fable: the second Gules, a pale Fusile Or, by the name of Haul-"ton: the third Or, a chief azure, by the name of Lizoors: the 4. checky Or & Gules, on a chief argent, a Lyon passant sable, by the name of Comberworth: the fift, argent, two barres ingralled sable, by the name of Staines: the sixt, argent, a chevron betweene three Martlets, sable, by the name of Argum: the seventh Or, a plaine crosse Vert, by the name of Hussy: the eight and last, Argent on a chief sable, two Mullets Or, peerced Gules, by the name of Salvoyn: upon the Center, an Eschocheon, with the Armes of Vinster, being an augmentation of honour given by our Soveraigne Lord King Iames, to the Order of Barronets, &c. Which are the quarterings of the much respected, Sir William Constable of Flamburgh in the County of Torke, Barronet. Upon I cannot passe, (having occasion) but give a little touch of the Antiquity of this family of Constable, taking their Surname from the office of Constable of Chester, called in Latine, Constabilius, & Constabularius, five magister militiae; which their ancestors held. For King William the Conqueror prefently after the Conquest, made Hugh Lupus the first Earle Pataine of Chester, to hold the said whole County of him, ita libere ad gladium, sicut ipsa Rex tenet Anglum ad Coronam. And the said Earle Hugh, for the peaceable governement of his country, &c. ordained vnder him, (as the learned Camden faith) eight Barons, they all being his trufyte friends; whereof the principall was Nigell his Cousen, whom he created Baron of Haulton: and for the valiant courage and
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 repos'd the charge and guiding of all the soldiers, horses, Armour, and other provision of warre, appertaining to the said Lupus, which then was a princely person, and of great dignitie. The said Nigell was sonne of Ivo, Visitcount Constanine in Normandy, by Emma, sister to Adam, Earle of Britannie; 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-John (a Noble Baron) the sonne of John Monoculm, 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 York: 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 York. After her death, hee married Beatriz, the onely daughter and heire of Ivo, Lord Vesey, with whom he had the Baronies of Malton and Alweiche, and with her consent, he also Founded the Abbeys at Malton and Alweiche, and the Hoppitall 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 chiefeft of the Realme, both for his great estate and wisedome; 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 Beatriz, William, who assumed to himselfe and his posteritie, the Sirname and Armes of Vesey from whom by the Attons and Bromfelts, the Lady Anne Clifford, Countess of Dorset is lineally descended. And the said Eustace Fitz-Iohn, by his wife Agnes,
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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 Smast, in the County of York. The said Richard Fitz-Eustace married Albred daughter and heire of Eudo de Linours, 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 propinuam, as Master Camden noted, in whose right her posterity enjoyed 60 Knights Fees of the Honour of Pontefract. The said Richard Fitz Eustace and Albred, had issue John Constable of Chester, and Baron of Haulton, Lord of the Mannor of Flamborough, 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 John Clavering of Coleley in Northumberland are descended. The said John Constable of Chester dyed in the holy land, in the first yeere of Richard i. at Tyre (as Roger Hoveden hath) leaving issue, Roger Constable of Chester, Baron of Haulton, &c. (father of John de Lacy, Earle of Lincoln) 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 Flamborough, Baronet; Marmaduke Constable of Eueringham, Esquire, sonne of Sir Phillip Constable, Knight, late deceased; Christopher Constable of Hatfield, Esquire; James Constable of Cliffe, Esquire, John Constable of Cartheorpe, Esquire, Marmaduke Constable of Kerby, Esquire, Constable of Waffam, Esquire: Sir John Constable of Draymound, Knight, with many others also living this present yeere, 1622.

1 (? Wath.)
He beareth Azure, an Eagle displayed Silver, by the name of Cotton. It is thus borne (with a Canton of Vlter) by the learned and Honourable Sir Robert Cotton Knight and Baronet, of Cunningham in the County of Huntingdon, descendedanciently by a younger brother from the Brusts of Scotland; a Gentleman, untowbom not only our Britaine, 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 Cheueron betweene three Cinquefoiles Ermine, a Canton dexter of Vlter, as he is Baronet, by the name of Woodhouse. This Coat thus borne, did belong to Sir Phillip Woodhouse, Knight and Baronet, of Kimeraly 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 honoureed and worthy friend Sir Robert 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
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Rex dilecto clero suo Roberto de Wedhouse, Archidiacono de Richmond Thefaurario suo salutem. Nego sia nos & statum regui contingentia, &c. vobis mandamus firmiter injungentes quod omnibus aliis praetermissis, &c. Befide 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 stayes and pillars of justice in their Countries. Nor must I here let fall the worth of two sones of this Gentleman, Sir Thomas Woodhouse Knight (and Baronet after the decease of Sir Philip his father who married Blanch Sifter to the Right Honourable Henry now Viscount Rochfort) and Master Roger Woodhouse his brother, Gentlemen, not only learned, but accomplishead in what ever may lend Lustre to worth and true Gentilitie.

He beareth quarterly, the first Azure two bars daungerete or in chief, three bea-

fants by the name of Rivers, the second Azure a fesse engrailed Argent sufformed by another not engrailed Gules, charged with three Rolles Argent betwene 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 Turke, 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 δ.
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12. Intus, that the same King gave to the said Sir Bartholomew by Letters Patents of his especial Grace, certaine knowledge and meere motion three score 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 gave that his Meffuage in Rochester (now knowne by the signe of the Crowne) to Alice his wife for Tearme of life, and after her decease to remayne to Richard Rivers his sonne, and to the heires of his body lawfully begotten; and for want of such, to remayne to the Parish Church of S. Nicholas in Rochester. He gave also divers Legacies to the said Cathedrall Church, as also to the Church of S. Nicholas, and to the Fraternity of Aliford with divers other places in Kent; which Richard Rivers was father to Richard Rivers of Penhurst in Kent, Steward of the Lands of Edward Duke of Buckingham, father of Sir John Rivers of Chafford in Kent, Knight, sometime Lord Maior of London, father of Sir George Rivers and of my worthy friend M. Edward Rivers Merchant, a worthy member of this Honourable City. Of which Sir George Rivers of Chafford afore mentioned is descened, that hopeful Gentleman Sir John Rivers, Knight and Barronet, now living.

Hee beareth Sable, a Fesse engrailed betweenethree Flower-de-luces Silver, by the name of Alfield 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 several deeds, whereof I have seen two bearing date An. 18. Richard the second, with seales
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Seales of this very Coate fixt thereunto, with this inscription about the fame (viz.) Sigillum Roberti de Aisbifeld; as also another deed bearing Date, Anno 3. Henry the sixt, made from Robert the sonne of Iohn Aisbifeld of Stow Langton Esquire, to Simon Fincham, and Iohn Whistlfoke, with a faire Scale of red waxe: whereupon was a Griffon Sejant, with his wings displayed, over whose body is this Armes, with this inscription about the whole Scale (viz.) S. Roberti de Aisbifeld Armig. The above named Robert Aisbifeld bullded the Church of Stow Langton, in the Quire whereof (which I have scene) 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 Aisbifeld 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, betwene three Cocks Argent, beaked, combed and membred Or, by the name of Crew; the second parted per pale Gules and Azure, 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 distinguishe with a Cresent Sable for difference, by the name of Sackville. And for his Crest on a wreath of his colours a Cocke Argent, beaked, combed and membred Or.

This ancient name and Family of Crew, was anciently of Suffolk; for about the time of King Edward the 4. Thomas Crew of Suffolk, the elder, purchased Bradfield in Kent, whose sonne Thomas Crew the younger married Ioane
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Isaw the onely daughter and heire of Nicholas Boare, son of John, sonne of Richard Boare, that married Lora the daughter of Simon Stocket of Bradsted in Kent. The afore-said Isaw 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 Beare; by whom shee had issue John Crow the elder, father of Henry Crow, father of William Crow of Bradsted Esquire, who married Anne the second daughter and Cobeire of John Sackvill of Chiddingleigh in Suffre, Esquire. The said Mannor of Chiddingleigh 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 Buckhurst; which William Crow and Anne 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 allied by Katherine Swinford to John of Gaus Duke of Lancaster; He lyeth buried at Westminster: his Epitaph being made over him by Master Nicholas Brigham.
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The field is parted per pale Gules and Azure three Eagles display'd Argent, a Label Or for difference, this Coate Armour pertaineth to Sir Robert Coke, Knight.

He beareth Pearl, a Cheveron Sable, between three Squirrels Scitae 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 Norfolk.

This was also the Coate of Sir Thomas Lovell, Knight of the Garter, made by King Henry the seuenth, of whose house he was Treasurer and President of the Council. This Sir Thomas Lovell was a first sonne of Sir Ralph Lovell of Barton Bendish, in the County of Norfolk. This his Coate with the Garter about it, standethover 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 seuenth made Knight.*
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It appeareth also that Sir William Lovell, Lord Morley, was Knight of the Garter: for in Morley Church, in Norfolk, the seate of his Barony, is yet remaining in a glasse-window (which I have scene) this Coate, with the Garter about it.

Hee beareth partie per pale Azur and Gules, over all a Salyer, Or, by the name of Cage, and doth rightly belong to Sir John Cage of Cambridge-shire Knight, of whose family is Tobias Cage of Grayes Inne, and John Cage of Lincolnes Inne, two towards Gentlemen, both fonnes 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 John Cage Knight.

The field is Or, a Cheveron betweene 3. Leopards heads, Sable. This Coate Armour appertaineth to the Family of the Wheelers, ancintly of Martinibusfree, in Worcestershire; where for a long continuance they enjoyed their Seate: from whom Sir Edmund Wheeler of Riding-Court, in Buckinghamshire, is lineally descended; whobear-

eth this Coate, differenced with a Crescant, to shew that he is a second Brother. Sir John Erne (a profound Author) doth give it them in speciall charge, to entertaine this opinion; that when they see the head of any Beast borne in Armes, they should averse that bearing to bee most
most Honourable; alleading this significant reason; that the Bearer durt 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 Emblem contained in the Charge.

The interposition here of this Cheveron, causeth these three Heads to be in effect united in one; such is the efficacy of an Honourable Ordinary. Some writers affirm the Cheveron to be a mechanicall bearing, fit for Carpenters, and that by them it was first borne: which vaine conjecture (faith Sir John Ferme) carryeth as much likelihood of truth with it, as that a Manch 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 Honourable Ordinary vilified by so many, deserving as much, or rather more respect, than any of the nine. First then, touching the Antiquity of this bearing; Writers deliver upon their credit that Penda King of Mercia, did beare, Gules, a Cheveron Argent, betweene three Esbiles. Examples in the Nobility, are pregnant. Guy that valiant Earle of Warwick, did beare Chequeue, Or, and Azure, a Cheveron Ermine. Robert, 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 inferior to any of the rest. For sometimes it standeth for the Emblem of an establishd house; sometimes for the Hieroglyphicke of achieving some honourable enterprizes. Mr. Boswell (in his Armory of Honour,) accounteth the same a true signe of perfection; and Sir John Ferme (in his booke intituled, The glory of Generosity) reseembleth it to a forme of Bataglia ranged, and marshalled, Cheveron-ways: which in this
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In this respect, may properly import some notable service done to our Country, in time of warre. This Author writing in defence of the same, faith, 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 proofs, and examples, may be of force sufficient, to induce you to conclude with me, in behalf 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 Citle 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 deserving.

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.

He
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He beareth Fusilie, Ermine and Sable, on a chiefe of the second, three Lillies. This is the Coate of Magdalen College in Oxford, Founded by that famous Prelate William de Wainflet, surnamed Patten. He was borne in Wainflet, a little town by the Sea in Lincolnshire, Ann. 1459.

He beareth Azure, two Lions endorsed Or. This is an honourable bearing; and was (faith Gerrard Leigh) the Coate of Achilles at the fledge of Troy.

He beareth Pearle, a Fesse between 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 fifteene yeeres of age, more accomplished every way then Master John Lucas, his sonne, now his successor, who not onely understandeth 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 Universities: but by his father for the languages, and the dilligence 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 add 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 travaile, returning for the most part worse then they went, and to waste much time and money to no end in the Universities, which it had beene better for some they had never seene.

Hee beareth Ermine, a bend Gules, cotized Or, by the name of Iewney. It is a faire and an ancient Coate, the field being Ermine, it is esteemed the richer: the Duke of Britaines Coate beeing onely Ermine, without any other charge, is esteemed one of the fairest bearings of Europe. And for that the Lord Zouch is descended from the Dukes of Britaine, hee beareth with his Beaumont a Canton Ermine. This Coate is borne (though with a difference) by Master Arthur Iewney, Esquire, a Gentleman in his owne worth answering every way the goodnesse of his Coate.
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 Bedfordsire derive themselves; as also my selve and my brother Master Richard Peacham of Lerveton, in Holland, in the Countie of Lincolne, our mother being of the same name and Family. A Gentleman of this house was Standard-bearer unto 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 means of gaining that day.

He 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.
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He beareth Or, a Dolphine harniante Azure; if hee stood in Fesse he were naiant or swimming; the Dolphine is to be reckoned among those Creatures which are φιλόθρωπος, or friendly to man. For hee will follow a ship at Sea many leagues, to enjoy 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.

He 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 Wingsfield, the second pearle betweene three Talbots passant of the Diamond, a Cheveron of the Ruby, by the name of Talbot. I give you more instancies of empalements:
The practice of Blazonrie.

He beareth Argent: a Chevrons Azure between 3. Trefoiles Vert. The Trefoile is the Herald of the Spring, and the first graffe 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 wide robe of white and green, with a Trefoile 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 uncertaintie and vnsteadiness: the long and wide robe declareth, shee never pincheth or bindeth her conceit, but alloweth her imagination the largest scope: the Trefoile signifies, it is always spring with her, whose colours white and green, she is clad in.

He beareth Gules, three Fermaux 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.

Witnese the Coate Armour of Lewes fire de Graville, alias Girardville Admirall of France, Anno 1483, which is the same which Gunton beareth, the Fermaux 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
Of Exercise of the Body.

Hebeareth Azure, two Crescents in chief, 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 seene the like) placed it here to conclude the rest.

Chap. XVI.

Of Exercise of the Body.

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. Anciely by the Civill Law these kinds of Exercises were onely allowed of, that is 

\[ \text{πυγμαχία, δίσεξ, δράμα, δαλμα, πάλη,} \]

and which are the exercise of Arms by single combat, as running at Tilt-barriers, &c. Coiting, throwing the hammer, fledge, and such like, Running, jumping, leaping, and laftly wrestling: for the first, it is the most Noble, those Epithites of \( \text{λυγυράμα ι} \) and \( \text{λυγφάραμοσ} \), have beene the attributes of Kings and Princes, whose delight in ancient times was to ride and mannage great horses. Hereby you are enabed for command, and the service of your Countrie. And what, faith Tully, can be more glorious, then to bee able to preferue and succour our Country, when she hath neede of our helpe? It is the onely Com-

\[ \text{barrians, 1634, 1662.} \]

mendation
Of Exercise of the Body.

...that Salust gives to Iugurth, who did not (faith he) give himselfe over to be corrupted by Sloath and Riot (as many of our Gallants now dayes doe) but as it is the custom of that Nation, exercized himselfe by riding, throwing the dart, and running with his equals: and though he exceled all others in the height of glory, notwithstanding he was loved of all men, &c. And if riding so much, and herebyis his till, that laying his hands behind his back to his full career, make him to a ditch, or ditch, and stop him, put him to ride. And Marius after he had four thousand, and fourescore yeeres of age, in the field of Mars with the Roman youth, also teaching him to handle their weapon, to ride, &c. The same who did Pompey even to his last expedition. And Virgill speaking (I take it) of the Spartan youth, faith:

Venatu invigilant pueri, sylvasque fatigant,
Fleisse ludus equos, & spicula tendere cornu, &c.

And at this day it is the only exercise of the Italian Nobility, especially in Naples, as also of the French; and great pity, that it is no more practised among our English Gentry.

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.

Tilting and Torneaments were invented by Manuill Commenus Emperour of Constantinople, as faith 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 Solemnne Iustes or Torneaments which the said Manuill Commenus showed vnto the Latines.
Of Exercise of the Body.

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 horfed with their Lances, and presenting themselves before the Emperor, the Emperor to shew them that the Grascians 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 Grascians; who, faith Nicetas, so bravely carried himselfe, that he unhorsed two Lateine 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 use 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. Tho’s of Schortogen-bosch under Grobbendoncke, are esteemed the best horfe Spinola hath.

For throwing and wrestling, I hold them exercises not so well beeming 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, saue Epaminondas Achmat, the laft Grand Signeur and Emperour of Turky, who tooke great delight in throwing the hammer, and was so strong that hee overthrew his stoutest Iamizaries, there being reared in Constantinople for one extraordinary caft, which none could come neere, two great Pillars of marble.

Running and Agility of Body have beene esteemed most commendable in the greatest Princes and Commanders that ever lived; and the old Romanes (next after trial made of their strenght, and view of their limmes and person) choe their sooldiers by running, for it is
Of Exercise of the Body.

Of leaping.

Leaping is an exercise very commendable, and healthfull for the body, especially if you use it in the morning, as we read Alexander and Epaminondas did. Upon 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 upon infinite occasions,) he may many ways 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 Hetruscan, the Romans brake it downe behind him, wherewith, in his Armour he cast himselfe
Of Exercise of the Body.

himself into the River, and (notwithstanding a shower of Darts and Arrows were sent after him) swam with safety into the Citie, which rewarded him with a Statue erected in the Market place, and as much land as hee could encompasse with a plough in a day.

And as desperate was the attempt of a number of Roman Gentlemen in the first Carthaginian warre, who leaping in a night from the hatches of their Ships into the Sea, by maine force thurft and drew the Carthaginian Ships into the haven, and delivered them to Lucatius their Generall.

And as resolute was that attempt (nowhite inferior to the former) of Gerrard and Harvey, two Gentlemen of our owne Nation who in eightie eight in the night 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 Fleece.

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 laden with double Armes and an heavy shield, cast himself into the deepe, and swam safe to Cesar and his Fleece.

Neither is it to be wonderd 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, adjoyning to the field of Mars; and another of great depth, rough and full of whirlpits on purpose, to exercize 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 and fecte, 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 fingers abroad, hee would shooote thorow the spaces
without touching the Boyes hand, or any finger.

And Commodus (faith 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 horns.

But for the further excellence of this Exercise of
Shooting, I referre you to that excellent booke of Mr.
Ashams, intituled Toxophilus, wherein you shall finde whatsover is requisite to be knowne of a compleat Archer.

Hawking and Hunting are recreations very commendable and befitting a Noble or Gentleman to exercise; Hunting especially, which Xenophon commendeth to his
Cyrus, calling it a gift of the Gods, bestowed first upon
Chiron for his uprightness in doing Iustice, and by him
taught unto the old Heroes and Princes; by whose
vertue and prouesse (as enabled by this exercise) their
Countries were defended, their subjects and innocents
preferred, Iustice maintained. For there is no one
exercise that enablieth the body more for the warre, then
Hunting, by teaching you to endure heat, 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 fittted and enabled for warlike exercises.
Hereuppon Alexander, Cyrus, and the old Kings of Persia,
employed themselves exceeding much herein, not to pur-
chase Venison and purvey for the belly, but to maintaine
their strength, and preserve their health, by encreasing and
stirring vp the naturalheate within, which sloth and sitting
still wastes and decaies: to harden the bodies by labour
gainst the enemy; and withall, to search out the natures
of wilde beasts, which knowne, they might leave the
fame recorded to their posteritie. And the famous Phyfitian
Quercetam, above all other exercises commendeth this as
most healthfull, and keepeth the body sound and free from
diseases.

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Of Exercise of the Body.

The old Lord Gray (our English Achilles) when he was Deputie of Ireland, to inure his sonnes for the warre, would visually in the depth of Wintre, in frost, snow, raine and what weather foever 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 brownie loafe and a mouldie Cheefe, 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 vterly vnknowne to the ancients, as Blondinus and P. Lovins in the second booke of his History, where he entreateth of the Muycovitib affairs, 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 speake of Falconers, and teachers of other Birds: and indeed beyond him, I think it can no where be found that Falconry was knowne. There have beene many who have written of Falconry: Fredericke the second, Empourer of Germany (whom Melanchthon worthily commendeth, and equaleth to the ancient Heroes, for his many victoryes atchieved by his valour: his skill in all learning, being able to speake foureteene severall languages: his liberalitie, magnificence, saffabilitie, mildnesse, &c. infomuch, that in him alone, faith he, ended and dyed the remainder of ancient Majestie) wrote hereof two excellent bookees, which Isacbin Camerarius (having by him the first Copie in a Manuscript) publishe together with a Treatise of Albertus Magnus, of the nature of Hawkes, and printed it at Narimberge. But we 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
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 warfare: 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 State affaires) may have their recreations as well as others. But to prevent their paietime, 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 thirteeene Parkes, and of all other was most iniuly dealt withall. If they had taken away twelve and left the odd one, it had beene 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 leap or tumbling of their horse: so as much doe I detest that effeminacy of the moost, 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 Countrey and their tenants, leaving the care of keeping good houses at Christmas, to the honest Yeomen of the Countrey.

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 yeeres space together he never came within house, neither in City nor in the Countrey. And Barnaby Viscount of Millan, 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 enaacted (contrary unto ancient Edict) or were privy to the eating of any at any Gentlemans Table, should be imprifoned
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and tortured after a grievous manner. Beside, hee afflicted the Countrie marvelously, by dispersing many thousands of Dogges to be kept and brought up in villages and among the Paifants, to their infinite trouble and charge. Mazomet, 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 huntmen to follow Armes, and his Campe, in stead of the kennell.

Chap. XVII.

Of Reputation, and Carriage in generall.

There is no one thing that fetteth a fairer stempe 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 foil: for hereupon as on the frontispice of a magnificent Pallace, are fixed the eyes of all passangers, and hereby the heigh of our Judgements (even our selves) is taken; according to that of the wiseman. By gaite, laughter, and appereell, a man is knowne what he is. Wherefore I call it the Crowne of good parts, and laudtome of regard. The principall meanes to preserve it, is Temperance, and that Mordration 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 heigh without ebbe or refuxe. And albeit true it is that Galen faith, 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 empoloning, by taking heed to our selves; and as good Cardinall Poole once saide, to correct the malignitie of our Starres, with a seconde birth. For certainly under grace, it is the roote of our Reputation and honest Fame; without the which, as one faith, we are dead longe before we are buryed.

For Moderation of the mind and affections, which is the
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the Ground of all Honesty, I must give you that prime receipt the kingly prophet doth to a young man, teaching him where with to cleanse his way, that is, by keeping, faith he (oh Lord) thy statutes, meaning the feare of God in generall, without which (hee ever first striking at the head) our Judgements 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 us from our lusts and intemperance. Hereby the mind getteth the dominion and upperhand, wisely governing that goodly Kingdom Nature hath allotted her. And if it was sometime said of Fabius, Citius Solvm e sua sphera divelli, quam Fabium ab honesta potuisse, how heedfully ought a Christian, who carryeth the lanterne in his hand, looke to his secte, when an Heathen could goe so directly in the darke, only by the glimpse of Nature, and without stumbling?

Moreover since the Civill end of our life is, ut in honorecum dignitate vivamus, you shall withall find good learning and the Arts to conferre a great helpe and furtherance hereunto, being a polishe of imbred rudeness and our infirmity, and a curer of many diseases our minds are subiecte vnto: for we learne not to begge to our selves admiration from other, or boastingly to lay to view so rich and preetious furniture of our minds, but that wee may be viefull to others, but first to our selves; leaft (as some pretious receipt) while wee keepe that in a boxe which can cure another, our selves lyce 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 here-fore, converse of old was the mother of skill and all virtuous endeavours, so say I now, of all vice and bafeness, if regard be not had. Therefore hold friendship and acquaintance with few, and those I could wish your betters, at the leaft of your owne ranke, but endeare your selfe to none; gaudebis minus, minus 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 ever after; or to needless expense by laying out or lending to impor-tunate base and shamelesse companions, gaining loss of their monies, time, sorrow, and griefe of friends, the dis-repute 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 fir-named the Mad: and likewise for the fame, Appius 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 read also of a certaine King of the Gobers, 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 always 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 Emperor would most curteously conferre with the meanest, detesting those his high minded Courtiers, who under a colour of preferring his Estate and honour, envoyed him this sweetnesse of humility and privacy. Vespasian in like manner was wont not onely to salute the chiefe Senators of
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of Rome, but even private men, inviting them many times to dine and suppe with him, himselfe againe going vnto their houes. *Philopamen* was so curteous and went so plaine, that his Holtesse in *Megera* tooke him for a Servingman. And certainly this Affabilitie and curtezie in Greatnesse, draweth our eyes like flowers in the Spring, to behold, and with admiration to loue it wherefoever we find it.

There is no better signe (faith 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 he is imagined to bee such a one as thofe to whom hee joyueth himselfe: yea faith Aristotle, it is a kinde of vertuous exercise to bee converfant with good and understanding men.

Whom then you shall entrette into the closet of your breit, first found their Religion; then looke into their Lives and Carriage, how they have beene reckoned of others; Lastly, to their Qualitie how or wherin they may be vsfull vnto you, whether by advice and Counsell, direction, helpe in your Studies, or serviceablenesse in your exercise and recreations.

There is nothing more miserable theye to want the Counsell of a friend, and an admonisher in time of neede: Which hath bee and is daily the bane of many of our young Gentlemen, even to the utter 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 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 sewell 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 stuffe: all at once preying for themselves, these greene things of 16 or 18 are quite devoured before they are ripe.

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Wherefore I must next commend unto you Frugality, the Mother of Vertues, a vertue which holdeth her owne, layeth out profittably, avoideth idle expenses, superfluities, lavish bestowing or giving, borrowing, building, and the like: yet when raason 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 fore-fathers, who account thrift the object of the plow or Shop, too base and vnworthy their consideration, while they impoze 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 devour their feeder; and themselves like sleepy Pilots, having no eye to the Compass, or founding their Estates, are runne on ground ere they be aware.

First then, as one as you shall be able, looke into your Estate, labouring not onely to conserve it entire, but to augment it either by a wise fore-thought, marriage, or by some other thrifitie meanes: and thinke the more yee are laden with abundance, the more (like a vine) yee have 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 refueth 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 faith of him, even into his husbandry himselfe: and Plutarch writeth of Philopomen, a great and famous Commander, that notwithstanding his great affairs and employments, hee would every morning bee stirring by break of day, and either to dressing of his vines, digging or following his plow: and Cicero to heighthen the Honour of King Deiotarbus, reporteth thus of him, in Deiotarbus fuit regia.
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regia virtutes, quod te, Cæsar, ignorare non arbitrer, sed praetepque singularis & admiranda frugalitas. And the Romanes had a law, Hee who could not looke into his own estate, and imploie 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 apparel and clothing, least you incure the cenfure of the most grave and wisest cenfor, 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 leaft in them made the fairest show without invitong respect with gold-lace and great feathers, which will not be wonne with toyes. Neither on the contrary be so bafely parsimonious or frugall, as is written of one of the Kings of France, in whose accounts in the Eschequar 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 Vfuror curfe the maker for the lightnesse of his felt or stuffe, murmuring it will not laft 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 beeene, and is yet observed by our greatest Princes, who in outide goe many times inferiour to their Groomes and Pages. That glory and Champion of Christendome Charles the first, would goe (except in times of warre) as plaine as any ordinary Gentleman, commonly in blacke or fad stuffe, without lace or any other extraordinary cot: 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.
minded Prince that ever lived) that as Guiscardiine reporteth of him, if any one of his points had chanced to breake, he would tye it of a knot and make it serene againe. And I have many times seene his excellency 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 flute stuffe, of silke, a plaine grey cloake and Hatt, with a greene feather, his hatband onely exceeding rich. And Ambrose Spinola Generall for the Archduke, when he lay in Wensell 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 seake your Esteeme and regard, from worms, sheels, and Tailors; and buy the gaze of the staring multitude at a thousand, or fifteen 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 houes, as did Cosmo de Medici, or haply yee command in the warrs, spare not to be brave with the bravest. Philosophers caused their Souldiers to be spare in Apparrell and Diet (as Plutarch) and to come honourably armed into the field: wherefore he commanded in Goldsmiths shops to breake in pecces pots of gold and silver, and to be imploied in the silvering of Bitts, guilding of Armours, 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 faith it did Achilles, when his mother laid new Armes and weapons at his fecte.) 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, and
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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 loffe except they be lost: but herein I give no prescription.

I now come to your Dyet, wherein be not onely frugal for the saving of your purse, but moderate in regard of your health, which is impaired by nothing more then excess in eating and drinking (let me also add Tobacco taking.) Many dilies breed many diseases, dulles the mind and understanding, and not onely shorten, but take away life. We read 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 consulit in neadlese superfluities and profuse waste of the good Creatures, as Scylla made a banquet that lastcd many daies, where there was such excessive abundance, that infinite plentie of viituals were throwne into the River, and excellent wine above forty yeares old, spilt and made no account of, but by surfeiting and banqueting, at last he got a most miserable disease and dyed full of lice.

And Caesar in regard of his Lybian triumph, at one banquet filled two and twentie thousand rooms with gefts and gave to ebery Citizen in Rome ten bushels of wheat, and as many pounds of oyle, and besides, three hundred pence in money.

We read of one Smyndrides, 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 noife to be within the City Wals,
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Wals, that they might eate 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 leisur enough to make themselves fine and brave with gold and jewels.

Above all, learne betimes to avoide excessive drinking, than which there is no one vice more common and reigning, and ill becommg a Gentleman, which if growne to an habit, is hardly left; remembering that hereby you become not fit for any thing, having your reason degraded, your body distempered, your soule hazarded, your citerne and reputation abased, while you fit taking your vnwholsome heathes, ——ut iam vertigino tectum Ambulet, & geminis exurgat mensa lucernis.

——Vntill the house about doth turne,
And on the board two candles seeme to burne.

By the Leviticaall 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 fiftie or three score 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 John Norrice his first being there, the custome of drinking and pledging heathes was brought over into England: wherein let the Dutch bee their owne judges, if we equall them not; yea I thinke rather excell them.

Tricomin and the old Romans 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 faltert not in his speech, vomited not, neither reeled, if he drank off his cups cleanly, tooke not his wine in his draught, fys not, left nothing in
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In the pot, nor silt any upon the ground, he had the prize, and was accounted the braviest man. If they were contented herewith, it were well, but they daily invent new and damnable kinds of carrowse (as that in North Holland and Friesland (though among the bafer fort) of upper Monsterdam, which is, after you have drunke out the drinke to your friend or companion, you must breake the glasse full upon his face, and if you misse, you must drinke againe,) whence proceed quarrelling, reviling, and many times execrable murthers, as Alexander was slaine in his drunkennesse; and Domitian, Nero's father flew Liberius out-right, because he would not pledge him a whole carrowse, and hence arise most quarrels among our gallant drunkards: unto whom if you reade a lecture of fobriety, 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.

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 disperseth the naturall haete over all the whole body, allayes chollerick humors; expelling the same with the sweate, &c. tempereth Melancholly. And as one faith, hath in it selfe, ἐλαφτύκον τι πρὸς τὴν φιλαν, a drawing vertue to procure friendship.

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 cheerelness of your countenance, then in your meate. Augustus the Emperour had alwayes his mirth greater then his feasts. And Suetonius faith of Titus, Vespasians Sonne, he had ever his Table furnished with mirth and good company. And the old Lord Treasurer of England, Lord William Burgley, how employed soever in State affaires, at his Table hee would lay all businesse by, and be heartily merry.

Charles
Of Reputation and Carriage.

Charles the Great vied 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, Cosmography, Poetry. His Maj. sty our Soveraigne, 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 reforted many great Schollers and Captaines, English, Scottish, 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, pronunciation of Languages, &c.

that his table seemed many times a little Academike.

In your discourse be free and affable, giving entertain-
ment in a sweete and liberall manner; and with a cheere-
full courtlyse, seaoning your talke at the table among
grave and serios discourses, with conceits of wit and
pleasant invention, as ingenious Epigrams, Emblemes,
Anagrams, merry tales, wittie questions and ansvers,
Miftakings, as a melancholy Gentleman fitting one day
at table, where I was started vp vpon the sudden, and
meaning to say, I must goe bry a daguer, by transposition of the let-
ters, said: Sir, I must goe dye a beguer.

A plaine countrey man, being called at an Asfize to be
a witnesse about a piece of land that was in controversy,
the Judge calling, said vnto him, Sirrha, how call you that
water that runnes on the South-side of this clofe? My Lord
(quoth the fellow) our water comes without calling.

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 leaft to come:) the Gentleman-Viler
of the Prince demanded of him, if hee were a Gentleman:
yes quoth the Souldier, my father was a Goldsmith of
Audwarpe:
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Andwarpe: but what can you doe in your fathers trade; (quoth he) I can set stones in Mortar, for he was a Bricklayer and helped Mafons in their works.

For Epigrams, Pasquine will afford 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 Queen of Bohemia and Princeesse Palatine of the Rhene, 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 afford, it gave me this:
LANE WEST.
En tua Iesu.

And vpon the name of a brave and beautifull Lady, wife to Sir Robert Mordaunt, sonne and heir to Sir Le Strange Mordaunt Knight and Baronet in the Countie of Norfolke:

Amie Mordaunt.
Tu more Dianam.
Tum ore Dianam.
Minerva, domat.
Me induat amor.
Nuda, ô te miram.
Vi tandem amor.

Vpon
Of Reputation and Carriage.

Upon the name of a faire Gentlewoman in Italian:

**ANNA DVDLÆIA.**
È'la nuda Diana.

Upon a sweete and a modest young Gentlewoman, Mitriss

**MARIA MVPTAS.**
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 Polsie, the same backward and forward,

**SVBI DVRA A RVDIBVS.**

Of Master Doctor Hall Deane of Worcester, this, added to the Body of a Glory, wherein was written Iebounb in Hebrew, resembling the Deitic,

**IOSEPH HALL.**
All his Hope.

Of a vertuous and faire Gentlewoman at the request of my friend who bare her good will.

**FRANCIS BARNET.**
Barres in Fancy.
And this,
**Theodosia Dixon.**
**ADEO DIXIT HONOS:** or
**O Dea, dixit Honos.**

Of my good friend Master Doctor 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 Emblem with this;

**IOHANNES DOVLANDVS.**
Annos ludendo hausi.

There were at one time in Rome very wittie and vn-happy libels cast forth upon the whole Consistory of Cardinals
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Cardinals in the nature of Emblemes. I remember Cardinall Farnesi had for his part a Storke devouring a Frogge, with Mordeo non mordentes, Bellarmine a Tiger fast chained to a poft, in a scroule proceeding from the beast's 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 knaves, that were throwne vp and downe the Court of France, the Escotcheon or Armes of the partie on the one side of a paff-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'encore; and so of the whole Court.

Emblemes and Imprefes if ingeniously conceited, 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 equal them every way. The best that I have seen, have beene 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 lavifhtongued in speaking that is false; and disgracefully of others in their absence. The Persians and Indians had a Law, that whosoever had beene thrice convicted of speaking vntruth, should vpon paine of death never speake word all his life after. Cato would suffer no man to bee praifed or dispraised, but vsed alwaies such discourse as was profitable to the hearers; for as one faith, Dixerim multum Maiestatem. Iefs and scoffes doe lessen Majestie and greatnesse, and should be farre from great perfonages, and men of wifedome.

Chap.
Of Trauaile.

CHAP. XVIII.

Of Trauaile.

I WILL conclude with Trauaile, which many disallow in Gentlemen, yea and some great travellers themselves; 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 judgment of a Gentleman in foraine affaires, teacheth him knowledge of himselfe, and feteth his affection more sure to his owne Country, then trauaile doth: for if it be the common Law of Nature, that the learned should haue rule over and instruct the ignorant, the experienc’d, the unexperienced, what concerneth more Nobility, taking place aboue other, then to be learned and wise? and where may wisdome be had, but from many men, & in many places? Herevpon we finde the most eminent and wise men of the world to haue beene the greatest Trauailers (to omit the Patriarches and Apostles themselves in holy writ) as Plato, Pythagoras, Aristotele, Theophrastus, Ogygis, King of Egypt, who travelled a great part of the world, and caus’d to be engraven vpon his Sepulcher, Here under I lie King Ogygis, eldest sonne of Saturne, who haue left no part of the world unsearched, whither to I haue not come, teaching against whatsoever I haue found, for the vfe and commoditie of mankinde. And Xenophon to intimate vnto vs the benefit and excellent vfe of Trauaile, faith that Cambyses, by his trauaile learned many excellent things, which he taught Cyrus his sonne: and hauing trauailled as farre as Meroc (as a perpetuall monument of his long voyage) he built a Citie in the forme of a Persiam shield. And it was the usuall boast of Alexander (said Archelaus a Cofmographer) that he had found out more with his eies, then other Kings were able to
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to comprehend in thought: and to no small commendation of himselfe, Menelaus in Homer, reporteth that he had beene in Egypt, Cyprus, Phœnecia, and seene Thebes having an hundred gates, and at every 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 aërum transigit in agris,
Ipfa domus puerum quem videt ipfa semen:_
_Qui baculo nitens, in qua reptauit arena,_
_Vnius numerat Sæcula longa eæse._

Hee's blest who in's owne Country ends his daies,
Whose homestead fee's his old age and his birth, &c.

But this happiness is but _puerorum beatitudo_, as one faith; and the greatest unhappiness to the truly generous and industrious minde.

If therefore you intend to trauell, you must first pro- pound vnto your selfe; the End, which either is _ad vo-
lupatem vel ad utilitatem_; pleasure or profit. For the first, every one naturally affeecteth, and the foole himselfe is tickled with the fight 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 recouery of your health, by some outlandish meanes, as the water of the Spaun, some Phisition famous for his cure in such & such kinds, chang of aire, or gaining as a Merchant by trasfique, 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 with you (as I haue heretooefore saied) 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 vnseene, or what might bee knowne in their places; when they have beeene most ignorant here in their owne native Countrey, and strangers to their iust reprooche could discourse, and say more of England then they.

In your passage, I must give you in either hand a light, Prefervation, and Observation. Prefervation of your minde, from Errors, and ill manners; of your body from distemperatures, either by over eating, drinking, violent or venereall exercife.

For there is not any nation in the world more subject unto surfeits 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 dreft; 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 iis calidis & calidis Solis filiabus, which almost in every place will offer themselves or be put upon you by others.

Kepe the fountain of your minde from being empoisoned, especially by those Serpents, Error 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, howsoever for a while moved or shaken, looke Notherly, be constant to one. To be carried away with every fancy and opinion, is to walke with Caism in the land of *giddiness*, the greateste punishment that God layed upon him.

Before you enter into Observation, first secke the language that you may be fit for conference, and where the language is best spoken there settle, and furnilh your selve with the discreetest and most able Master. For as heere
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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 con-
ference: 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
worke by as great wits as any ever Europe bred, have
been published: I wish you first of all to see France,
being seate 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.

I will not stand to make any Topographicaall descrip-
tion of the Countrey, I being herein both prevented long since
by a faithfull pen: beseide, 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 retirement
are burthensome, so that somet ime you shall see them
familiar with the meanest. La Noue speaking of the
French Nobilitie, faith Elle est tres vallereuse & curtoise:
et ny a Estat en la Chrestient, 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 Horfmanship,
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 Romans, as Cato the Censor, Cæsar, Paulus
Emilinus and many others, no lesse famous for knowledge
then action; whereof themselves and their friends oftentimes
complaine. Communes layeth the fault vpon the re-
mislenesse of parents in their education. Ils nourissent leurs
enfans seulement à faire les fots, en habillements et en paroles:
de nulle lettre ils n'ont 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
Cæsar found long since, writing of them, Quod sunt in consiliis
capiendis mobiles, & novis plurumque rebus studiant, and else-
where, he calleth Gallorum subita & repentina consilia. Moreover
as among the Spaniish and Dutch, one fashion of
Apparel still observed amongst them, argueth a conftancie
of minde and humour; so their change and variety, their
vainenesse and levitie; for every two yeere their fashion
altereth.

Their exercises are for the most part Tennesse play,
Pallemaile, shooting in the Croffe-bow or Pece, and
Dancing.

Concerning their Dyet, it is nothing so good or
plentiull as ours, they contenting themselves many times
with meane viandes, onely in the solemnne feasts, and
banquets of entertainment, they are bountifull enough,
yea farre exceede vs: as for the poore Paiseant, he is faine
oftentimes to make vp his meale with a Mufhroom, or his
Grenoillies (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 Maietie and State be compared with those of France,
(though they have beene miserably spoyled by the last
civill waress) they being the best Architects of the world;
ypon the view of some of which (as breathing on a faire
hill) I will detainye 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 wailes on the West side: by which runneth the River of Seine, which in old time served rather for a Fortrefle then a Kings Houfe, 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 fonne, 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 Honoré 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 pleafant 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 Jasper.

Fontainebleau. Fontainebleau is situate in the forrest of Becro, 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 fee it at this present; the base Court hereof is esteemed the fairest of all France: in the second Court there is the purest and fairest Fontaine esteemed in the world, wherefore it was called Belle eaué, and so Fontaine Belle eaué. 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, Stroves, &c. and caused the rarest Masters of Europe

*Se in edd.*
Of Trauaile.

in painting to be sent for, for the beautifying it with all manner of Histories. Also here he placed the rarest Antiquities he could get. In briefe, whatsoever he could wrap or wring, he thought to little for this place; it is about fourteen leagues from Paris.

Blai is an ancient Castle situate from the Riuere of Blai. Loire vpon an hill. Here the old Kings of France were wont to reside, especially Louis the twelfth tooke delight in this place, who was called Pater Patria. It hath belonging vnto it two goodly forrests, one on this side the river, the other on the other. Going forth of the gardens of the house, you passe into the forrest under foure rowes of elmes, at the leaft 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, Bare, Beauregar, Ville-Jausin, Chindony, and some others.

Amboise is one of the principal buildings of France, Ambiose. it also standeth vpon the Loire vpon a high Seat; at the foote hereof is the towne, and neere that a goodly Forrest: this Castle is seen a great way off both by the hill, and the vally yeelding so goodly a prospect, as I never beheld a better, for from the terrasile that enuiron the Castle, you may easely descerne Tours and the Abbey of Marmouster Scauen 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 Soiffons, distant from Paris 16 leagues, 5 from Soiffons; it standeth close vpon the forrest of Retis; it is of very great receipt, as may appeare by the enclofure of the parke. Here King Francis (whof only delight was in building) for many yeares together set Masons a worke, the rather because it adioyned vnto the greatest forrest of all France, himselfe loving hunting exceedingly. Here are the goodlief walkes in Europe, for the trees themselues are placed in curious knots, as we vse to set our herbes in gardens.
Of Trauaille.

Charleville is in Normandy upon the way from Paris to Rouen, neere to the village of Fleury. It was built by Charles the 9. at the instance of the Lord of Duarcy; it standeth in a valley enclosed with mountaines about, which is the Forreft of Lyons: among those Mountaines are many goodly prospects one within another, it is 3. leagues by a pleasant valley easilly discerned to the river Seine; had it beene quite finished it had beene the chiefe building of France.

This Castle or Royal house is called Bois de Vincennes; it is situate 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 finisht a good while after by Charles the fift. This house hath many faire Courts in it, withall about it a Parke, containing in circuit 16. or 17. thousand paces, which amount to two leagues and a halfe; stretching on the South, even vnsto the river of Seine, and by North unto the river 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 thos of the Nobleffe, being indeed the beauty of France. Whereof there are many other, as S. Maur, Chenonceau, Chambourc, Boulogne, Creil, Couffie, Folembray, Montargis, S. Germaine, and la Muette, which are at the Kings houses and worthy your view and regard if you happen to find them in your way. In briefe, holde France for one of the most rich, fertile, & brauest Kingdomes of the World.

And since Spaine and France are but one Continent, let vs passe the Pyrenean hills, and take some observaions there.

Spaine
Of Travaile.

Spaine lyeth Southerly from France, in Notherne latitute from 37. to 44. degrees or thereabout, in the same height and parallell 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 Countrey 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 cooleness 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 seldom or never have 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 imployment 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 Horfelitters.

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
their apparell of what qualitie they are, they affect strangers much, and are liberall in their converse with them.

The heart of the Countrey is very scarce of fishe: that which they have, are either Toms or Pilchards, brought salted from Biscay, on the one side, and from Valencia on the other: Yea, the Church for want of fishe is faine to give a licence to eate the entrails of beasts upon fasting dayes.

All their meate, fruit and bread are sold by the pound, and not except before an Officer which they call Alcaldes, so that no stranger can be deceived either in weight or price.

They tread their Corne out with Oxen in the field as soon 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 comberome 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 peec of eight Reals (or five pence of our money) goeth in France for foure shillings and five 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 five pence of our money. Most of the Coine that paffeth for ordinary and trivial things, as Wine, Bread, Melons, Peaches, is of Brass, which they call Quarts and Quarillias. 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 Seville, Granada, Toledo, Cordova, Valladolid, &c. yet the Escorial, 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
Of Travaile.

is adioyned one of the goodliest Monasteries of the world, wherein are to bee seene the raresst Water-workes that men can devise.

Spain 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 Mustons, and made the strongest Wines: this Countrey is so abundant in Rosemary, that they make it their ordinary fuel in heating their Ovens, and for their other uses.

Aragon aboundeth in Wine and Corne, which Portugal so wanteth, that all the Corne in that Kingdome is not able to suffice Lisbon onely, but they are faine to have it of the Britaine, Hollander, and from the Azores Islands.

Last of all it is worthy the noting, how that in their Universities, as Salamanca, Alcala, Coimbra, &c. and other of their Colleges, 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 bee ne so exactly described by Master Sands and others, vnto whose ample discourses (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, willing all happiness to your selfe, and prosperous success to your studies.

CHAP.
Of Military Observations.

CHAP. XIX.

Of Military Observations.

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 own satisfaction in the more ready and graceful performance of them, command the Postures to be done by the whole number at once, with such pause between every Posture, as may afford you means to discern any failance therein: but whenever you skirmish you shall use no more of direction then.

1. Make Ready.
2. Present.

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.

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 Fourths; by the joyning of Files, Ranks are formed which doe follow the Dignity of each place in one File.

Ranks and their Dignity.

1. Rank of Leaders.
2. Rank of Bringers up.
3. Rank of Middle-men to the Front, is the 6. Rank from the Front.
4. Rank of Middle-men to the Rear, is the fifth Rank to the Front;
5. Rank is the second to the Front.
6. Rank is the second to the Rear.
7. Rank
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, Voice, 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, bee most diligently attend the Command given, for by his example the rest of the File is to be governed.

The Bringer vp, is as it were Lieutenant of the File and is to second the Leader in every part of his duty, in his sickness or absence he is to doe the same office; when the File shall be ranged, he is to take some care that those foure which are next him doe keepe the File straight (but without noise) 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.

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-men become a Leader, and the other a bringer up, if the body Front both ways 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.

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 lefthand Leader is the second, because he is to observe the distance on the left hand.
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The two middle Leaders are next in dignity, and of them he which standeth on the left hand is the most worthy, their particular 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.

General 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 five feete.

In your open Order,  

That is Files five feete asunder, and rankes twelve feete.

In your close Order,  

That is Files a foote and a halfe asunder and ranke three feete.

Closer then this your Musqueteirs must neuer be placed, but the Pikes when they are to give or receive a shocke, are to be commanded.

Pikes in your closest Order, or Pikes closest, powldron to powldron.

Then your ranckes 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 and Rankes in order  

which is five foot square:

Files
Of Military Observations.

Files in order, and Ranks in close order, which is three feete square.

And this I would have you use often.

Open your Ranks.

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 Ranks have the distance required.

Close your Ranks.

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 Embatteled, the Captaine must for his place be in the head or front of the Files, the Lieutenant Officers in the Reare, the Ensigne in the first Ranks, the Sergeants on the Flanks, the Drums on the corners.

In marching, the Files must be kept straight, the March Ranks even, all the Armses carried in one and the same Posture, all must move at once and begin at the same instante by the sound of the Drum or other signall to the eye.

The Drum must be taught to beate a March in three Measures.

1. The Slow.
2. The Meane.
3. The Swift.

So
Of Military Observations.

So as all the Soldiers 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 always 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 Flancke, and those of the left Flancke to Front, or turne to the left hand and marching, till
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till they be without the flanckes at an appointed distance, they front or turne as at first, and march vp at both flanckes even with the front.

In this motion remember to leave a fit distance between the Pikes and the Musketers to receive the Middlemen.

Middlemen as you were.

They Front or turne to the Reverse, always 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.

Wheel 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 right hand and stand that all the rest may Front even with him.

By the same way of proceeding the hand onely changed.

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.

If you will diminish the Ranks, you must breake the first Rank leaving them onely so many as you specify, the remainder of that Rank so broken must begin to make another Rank right after that Rank you left; and if they be not enough to fill up the number required, they must be supplied by the former of the next Rank and so through the whole body.

If you will increase the Rank, the second Rank must come up into the first and so onward, if the second alone be
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 odd men they must begin a Ranke in the reare.

Two Rankes that are first (as the word is commanded) must always 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 mean 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, always maintaining two Rankes in a readinesse advanced beyond the Pikes.

Two Files must always make ready, a Sergeant being at the head of the outermost 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 always 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.

Is the same skirmishing by Ranke in Front, saving that in the Reere they only present by turning their bodies always to the right hand, and having given fire wheele to the right hand &c march away into the front.

The Middlemen must front or turne to the reere, then the
Certaine necessary Cautions.

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. All commandments must be given in the Front wherefoever it be, wherefore if the officer in cheife will not take the painses to goe thither in person let him at least send his direction thither by some inferior officer.

2. Every particular Soul'dier, must be instructed not onely unto the performance of those things, but unto the distinct knowledge and understanding of them, and first to distinguish 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 fixe 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 Muskettiers take their ayme little more then knee high.

7. When
Certaine necessary Cautions.

7. When your body of Pikes chargeth, let the halfe files, middlemen, or last five rankes onlye Fort 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, least you over charge the memory of beginers.

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 understand 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 vie discreet correction.

12. But whosoever maketh noise after silence commanded, and will not quickly be reformed, correct him either by your owne hand, or by the Sergeants: 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. Arch with your Musket and Rest shouldred.
2. Prepare your Rest.
3. Slip your Musket.
4. Please your Musket.

5. Layne
The use of the Musket.

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 Close your Pan.
19 Prime your Pan.
20 Shut 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 Shorten your Scouring Sticke.
29 Ram your Powder.
30 Withdraw your Scouring Sticke.
31 Shorten 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 Cocks.
4 Make Ready.
5 Present.
6 Give Pyre.

The use of the Musket upon servies, all the former Postures being reduced into three: as viz.

1 Make Ready.

Which is all untill your Pawne 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 given to fulfill all the particulars vnto it, and not to goe farther, but upon the fame to abide farther directions.

Postures for the Pike.

Oder your Pykes.
Advance your Pikes.
Shoulder your Pikes.
Charge your Pikes.
Order your Pykes.
Tryle 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.

To
Concerning Fisbimg.

To the Reare Charge.
Shoulder:
Port your Pykes.
Comporte your Pykes.
Order your Pykes.

CHAP. XX.

Concerning Fisbimg.

I have taken so much delight in the Art of Angling, that I may wels terme it the honest and patient mans Recreation, or a Pastime for all 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 Hayfells, or Cane, but if with a flye the Hayfells 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 deceuise when a man doth strike at his baite.

For the lynes they must be framed according to The Lynes.
the Fisht where you Angle; for the small Fisht three good haires taken from the tayle of a good Stone-horse that is lufty and in flesh, for your poore ladys haire is not so good; but if you come in place where great fisht are, you must fisht with lynes of fixe or eight haires.

For the floats they are of divers kindes, as some Floate.
made of Corke with a quill; but in my opinion the float made of two Swans quills made one in the other so it take no water, or the Buffards quills, are the neatest.

And

PRACHAM
Concerning Fishing.

And for your Hookes they are to be fitted in size as the fish are either great or small.

Thus farre having shewed the necessary Instruments appertaining to this barmeleffe and modest recreation, I will set downe the ba tes 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 Maggut (or Lentle), the Bob, the Dorre, browne flies, Froges, Grasshoppers, Hornet, Wafps, Bees, Snailes, small Roches, Bleakes, Gudgens, or Loches, Mynnowers, &c. Your dead baits are Pastes of all kinds, young broods of Wafpes 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 Lentle in Iuly, the Bobbe and Dorre in May, the browne flies in Iune, Frogs in March, Grasshoppers in September, Hornets in Iuly, Wafpes and Bees in Iuly, Snailes 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 Wafpes in May: Sheepes Blood and Cheefe in April. For Bramble berries, Corne and Seedes at the fall of the leafe: for flies, those for the Troute, the dun flye is good in March, the stone flye in April, the red and yellow flies in May, the blacke and morish flye in Iune, the Wafpe and shell Flye in Iuly, the cloudy flye in August.

For the making of these flies the best way is to take the
Concerning Fishing.

the naturall flye, and make one so like it that you may have sport: for you must observe what flies 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 mossie 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 use sand, loame or branne, and keepe them warme, they will live the longer: for Frogs and Grasshoppers wet mossie is best to keepe them in, and when you Angle with the Frogge, cut off their legges at the knees, and the Grasshoppers wings neere the body; for other worms, as the Bobbe, Cadis-worme, Canker or such like, you may keepe them with the same things you take them with: Paife is a made bait and there are divers kinds of them: but to make Paife to last long, you may use Beane flower and thoe 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 Sheepe's shuet, and beate them together in a mortar till they become one body, then with a little clarisfe and Hony temper them before the fire, and make them into balls, there will keepe long, with this you must baite your booke with: some use the purest white bread they can get and make it into Paife 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 hinging in small balls
Concerning Fising.

balls or Pellets of courser Paste: thus much for your baites.

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.

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 paste; the redde Worme he feldome refuseth in March, the Cadis in June, the Grahopher in Iuly, Avgust and September.

The Chevin and Troute are taken at the top of the water with Flyes, Snailes, and Grahopppers, at the bottome with the great redde Worme.

The Eele and Flande are two greedy Fish and bite at the redde Worme, the best season to Angle for Breame is from the latter end of February till September, the baits which hee delights in are Wormes of all forts, Butter-flyes, greene flyes, paste of all the crummes of white bread, and the brood of Waspes.

The Tench is a Fish that ever loveth the bottome of Rivers, where the Oofe or mudde is thickeft, the best Angling for him is in the height of Summer, for at other seasons he bites more sparingly, the baits which delight him are pastes very sweet, the browner the better being mixt with sheepes bloud; also at the great redd Worme.

The Perch biteth at the red Worme about the middeft 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 FLOUDES, and THICKE WATERS, the falling of the leaves into the water, and such like impediments which are enemies to Anglers.

FINIS.