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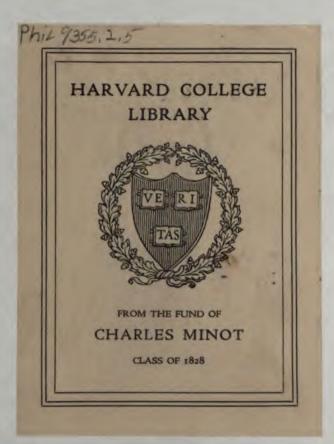
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Tudor & Stuart Library Peacham's Compleat Gentleman Henry Frowde, M.A.

Publisher to the University of Oxford

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# Peacham's Compleat Gentleman

1634

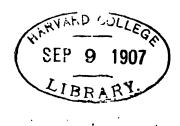
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# INTRODUCTION

DEACHAM'S Compleat Gentleman is a record of the manners, I education, and way of thinking of the better sort of Cavalier gentry before the Civil wars. It is also part of that great Literature of Courtesy which still awaits the discerning pen of some magnanimous and sympathetic historian. The attempt to define the gentleman is as old as the institution of nobility itself; and every age, since literature began, has claimed the right to make its own definition. For the gentleman is always the protégé of the age whose incense he breathes; and he has his fashions and his periods like everything else which society creates. Achilles listening to the Centaur or Ulysses with Minerva at his elbow, the young Academicians of Athens, the orators of Cicero and Quintilian, are, if we look rightly, as much a part of the varied and fascinating history of the gentleman as the Courtier of Castiglione and the 'Compleat Gentleman' of Peacham, as Chesterfield's man of fashion and the beaus of the Georges. It is an apt device, approved by Peacham, which represents the prince with a book in one hand and a sword in the other. With the latter we are not concerned; but just what this book may be, whether Plato's Republic or the Bible, Cicero's Offices or Amadis de Gaul, matters everything. The fact that we preferred the Offices to the Republic had a great deal to do with the character of the later Renaissance in England. The genius of Platonism, which had inspired the finest products of Elizabethan poetry, went, as it had come, by the poets. With it went also the hey-day of the Renaissance gentleman, the Courtier, who for the next half-century, as the Cavalier, had to struggle for his very existence, and perished in his triumph at the Restoration. The Court of James I could never pretend to be what Elizabeth's had been, the Academy of the nation; and in its meaner atmosphere Surrey

Surrey and Wyatt would have found themselves as little at home as did Raleigh. The bitterness of political and religious strife shattered the unity of an ideal which had been the proudest ornament of the previous age; there were henceforth two standards by which the gentleman was measured, and Cavalier and Puritan divided the suffrages of society.

Other and less invidious causes had contributed to the change. In the history of the English gentleman the growth of the idea of Public Duty is almost as noticeable as his transformation into the It had made some progress under Richard II, only to be miserably shattered in the wars of the succession; under the Tudors it steadily made way, and when the troubles of religion began it threatened the destruction of everything that had made the gentleman an amiable companion and a courteous enemy. It was something of this feeling, joined to a narrow sort of nationalism, which inspired that sturdy band of 'Anglo-Saxons', of whom Cheke and Ascham were the leaders. They had welcomed the revival of classical learning and could not help admiring the high ideal of the Courtier, drawn so splendidly by Castiglione; but they feared the subtle genius of Italy, and her seducing influence on the morals of their country and the purity of the English tongue. As it turned out, their fear for English morals was ungrounded; and Italy only made way for France, a much less worthy guest.

We are left then with two schools of thought and manners, and two sets of rival teachers. 'The most popular book in Cavalier circles,' says Professor Raleigh, in his Introduction to Hoby's translation of The Courtier, 'was Henry Peacham's Compleat Gentleman (1622), which ran through many editions, and was held in high esteem by the courtiers of the Restoration. Richard Brathwaite in his English Gentleman (1630) and English Gentleman (1631) presented the Puritans wirh the draft of a character by no means destitute of polite accomplishments yet grounded at all points or religious precepts.' With Brathwaite we need not much concert ourselve

ourselves; he writes 'long pulpit homilies, proving from the Bible that clothes are the mark of man's corruption, that there is no greatness which has not a near relation to goodness, and that the only armoury that can truly deblazon a gentleman is to be found in acts of charity and devotion'. But Peacham is a man of quite another stamp, and he had far too much sense ever to imagine that 'tis only noble to be good'. He represents the best that was left of the Renaissance. With Ascham he is a patriot and a reforming school-master; with the courtiers of Elizabeth he believes in the gentleman born, and in learning as the fountain of good counsel and the graces. It was his determination to rescue the gentleman 'from the tyranny of these ignorant times and from the common education' that led him to write this book. On both of these his own life is perhaps as interesting a commentary as we could have.

Henry Peacham was born in 1576 at Northmimms in Hertfordshire, near St. Albans, the place, as he tells us, where 'merrie John Heywood' wrote his epigrams and Sir Thos. More his Utopia. He was the son of a clergyman, sometime rector of Leverton in Lincolnshire, and his school days were passed between St. Albans and London, under a variety of masters (if we are to believe his own account) of every shade of eccentricity. Above all his early and incorrigible love of drawing brought him into constant trouble with his teachers: 'yet,' he assures us, 'could they never beate it out of me.' But it is the way with forward pupils that their reminiscences nearly always take the form of complaints; and he had at any rate profited so far as to become at seventeen a Scholar of Trinity College, Cambridge, where he spent the next five years, graduating B.A. in 1595 and M.A. three years later. Here his favourite studies seem to have been History and Cosmography, and he spent much of his time, like Hobbes at Oxford, hanging over maps; but the lighter accomplishments then fashionable, the devising of Emblems, Impresas, and Anagrams, occupied some of his leisure.

Some time before 1600 he began his teaching as Master of the



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Free School at Wymondham in Norfolk; but it was not till six years later that he became an author, with the publication of Graphice, a treatise 'on drawing with the pen and limning in water-colours', republished as The Gentleman's Exercise in 1612 and 1634, and subsequently included in the 1661 edition of the present work. The treatise itself, which was evidently popular, may perhaps be neglected; though the Third Book, a Dialogue on the Blazonry of Arms between an enlightened merchant, Cosmopolites, and a scholar, Eudaemon, who represents Peacham himself, is interesting both on account of its literary form (sanctified for such gentlemanly subjects by the example of The Courtier), and because, as is the way with dialogue, it is always straying from the main topic and giving us excellent things on the manners of the time. But to readers of the Compleas Gentleman it is the Preface that will provide most interest. It is a kind of Declaration of Independence in favour of the honest writing of textbooks. His principles, he declares, are his own, 'not borrowed out of the shops, but the very same Nature acquainted me withal from a child, and such as in practise I have ever found most easie and true.' As for the malice of rival artists, 'the worst hurt they can do me,' he says, 'is to draw my Picture illfavouredly.' It is the same man who set himself later to denounce the educational errors of his time, and who, in his Preface to the Compleat Gentleman, could throw in the face of his critics the brave words 'I care not; I have pleased myselfe'.

In 1611 we find him contributing three pieces, one 'in the Utopian tongue', to Thomas Coryat's *Crudities*; and a year later he settled for a time in London in the parish of St. Martin's-in-the-Fields. He seems to have lived at this time partly by his pen, partly by tutoring young men for the University; and he testifies to the happiness which he found in the friendship both of the fathers and their sons. He tried also, in the fashion of the time, to recommend himself at Court. In 1606 he had presented to young Prince Henry, the avowed patron of the arts, a rendering into Latin verse, 'with Emblems,' of

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his father's Basilicon Doron. Seven years later, on this Prince's untimely death, he published an elegy, 'in sixe visions,' entitled The Period of Mourning. His efforts seem to have met with some success. He was offered and accepted a commission to travel on the Continent as tutor to the sons of Thomas Howard, Earl of Arundel, of Hannibal Baskerville, and others; and until the end of 1614 his time was spent in visiting the chief cities of Holland, France, and Italy. His longest stay seems to have been in the Low Countries, where he learned much and made many friends. His book is full of references to this visit; he was a keen observer, and was interested in every form of life and art. Practical pedagogy and military formations, Dutch painting and the armorial eccentricities of 'mine old host at Arnhem', the number of lancers in the armies of Spinola and the Prince of Orange,—everything was noted and remembered for future use. But it was at the table of Sir John Ogle, the Governor of Utrecht, that he learned most. Here resorted scholars and soldiers from all the northern nations, English, Scots, French, and Dutch; and their disputations (all the better for their being strangers to one another) ranged so freely over every topic of warfare and the arts that, as Peacham says, his table seemed many times a little Academy' (p. 273). It is a pity he did not keep a journal of his travels instead of bothering about the 'Affaire of Cleve and Gulick', of which he wrote a 'most true relation' on his return to London in 1615.

He did not find things very pleasant for him there; a charge of having libelled the king was trumped up against him by a namesake, Edmund Peacham, rector of Hinton St. George. It was proved to be false; but the episode cannot have tended to sweeten his view of life. How he lived at this time in London we do not know: probably much as before. He still retained some considerable friends, among them the Earl of Arundel and his son, to the latter of whom the Compleas Gensleman is dedicated; to others, of whom the best known are Thomas Dowland the musician and Inigo Jones, he had been

been recommended by common tastes. His early inclination to verse, and the precious pastime of Emblems and Impresas, had never left him; of his Anagrams the reader may judge for himself by some specimens which he gives at p. 232 of this reprint. His last published essay in this sort of fashionable verse was a collection of 127 Epigrams, called Thalia's Banques, which appeared in 1620; and he then expressed his intention of abandoning poetry for more serious and profitable studies. He was now forty-four, and freer than most people from the delusions of his age. He was widely and intelligently read, and master of a strong and forcible English which he knew how to alleviate with the saving grace of humour. His experiences abroad had widened his views, and forced upon him a comparison of the gentlemen of his own with those of other countries. It hurt him, both as an Englishman and as a firm believer in the merits of gentle birth, to see them come so ignominiously out of the balance. The story of the young English gentleman in Artoise is so well related by Peacham in his Preface that it will not bear a second telling; it should be read as well for its own sake as for the influence which it had on Peacham's mind.

The result was the publication, in 1622, of the Compleat Gentleman. It is, of course, primarily a guide to the gentlemanly arts and accomplishments, but a considerable motive in its composition was the desire to protest against slovenliness in the education of his time, and, by precept and example, to supply a remedy. The book became as popular as it deserved. It was issued again in 1626 and 1627; a second and enlarged edition was published in 1634, and a third, with additions on the art of Blazonry 'by a very good hand', possibly Thomas Blount, appeared in 1661, seventeen years after the author's death. If we believe the preface of M. S. to this posthumous edition, the book had to struggle against a powerful force of malice and censure, over which it was finally triumphant. The reference is no doubt to Puritan opposition, which ceased with the Restoration.

Here, so far as the Compleas Gentleman is concerned, the story of his

his life might very well come to an end. But what remained of it was neither uninteresting nor unproductive. The times grew hard, and he must have been sometimes very poor. But the harder life became with him, the greater interest he seems to have taken in affairs about him; and indeed hunger is a fine quickener of the wits. He was affected, or at any rate profited, by the current frenzy of disputation. A number of tracts from his pen, of whimsical title, fill the years from 1636, when he published, anonymously, his Coach and Sedan, to 1641, the probable date of the most popular of all his works, The Worth of a Peny, or a causion to keep money. It was republished after his death in 1664, and seven editions appeared in the next forty years, the last in 1703. As a tract on the shifts of the indigent and the shady side of contemporary life it would be hard to find its equal for wit, vigour, and keenness of observation. may now be read in Arber's English Garner (vol. vi, 1883). Art of Living in London, which appeared in the next year, deals with the same topics. There seemed to be no place for the old man any longer. His former patrons, if they were not dead, had other things to do than attend to decayed scholars; nobody wanted his Emblems, and his 'Thalia's banquets' were as far as possible from having a relish for Puritan palates. Nothing but that mixture of artistic feeling with a naturally robust sense of the realities of life (the peculiar compound which made the Renaissance gentleman so much of a novelty) could have kept his wit so keen and his observation so fresh. Low life, it would seem, loses half its terrors for the man who can grasp its crude and subterranean philosophy: a philosophy to be found in its purity nowhere in English save in the works of Fielding He was never married; and died, we cannot doubt it, in poverty, about 1644.

We are better able now to appreciate the characteristics of the book. The double motive of the Cavalier and the Schoolmaster is evident in the opening chapters. The union of nobility and sound learning is declared to be the only surety of a country's glory; and history

history, both sacred and profane, even the order of nature itself, is invoked to bestow its approval on this happy marriage. To hold great place, we are reminded, is to be like the Sun, 'so in view of all that his least eclipse is taken to a minute'; and an ignorant nobleman is compared to a blind man at the mercy of the boy whose eyes and ears he borrows. It was here that Peacham found Of nobles and gentlemen there was plenty in his difficulty. England, and of excellent parts; but as for 'that sweet bride, good Learning,' she seemed impossible to come by. The common education presented to him an almost uniform spectacle of confusion and error-masters who did not understand their work, and parents who did not know their duty. Can any wonder, he asks, that the pedagogue is become a regular subject of comedy, when he has either no knowledge to give, or, if he has knowledge, cannot impart it; when, above all, he cannot even speak his own language without the grossest solecisms? He especially denounces that 'carterly judgment' of the master who sets his pupils 'like horses in a teame, to draw all alike,' keeping only 'some one or two prime and able wits, autobioaktor, which he culs out to admiration if strangers come, as a Costardmonger his fairest Pippins' (pp. 22-3). Meanwhile parents grumbled at a state of things for which they were in fact largely responsible. Most gentlemen, we are told, will give better wages and deale more bountifully with a fellow who can but teach a Dogge, or reclaim an Hawke, than upon an honest, learned, and well qualified man to bring up their children'; and this, it is dryly suggested, may be the reason why Dogges are able to make Syllogismes in the fields, when their young Masters can conclude nothing at home ' (p. 32). And while they starve the tutor, they indulge his pupil, who is sent to the University, sometimes before his teens, with so much in his purse and so little in his head that after four or five years there 'he returns home as wise as Ammonius his Asse, that went with his Master every day to the Schoole, to heare Origen and Porphyrie reade Philosophy' (p. 32). This chapter on the Duty of Parents is

one of the best in the book; and neither it nor the next, of a Gentleman's carriage in the University, can ever be anything but modern. He opens with a little flourish, as befits the importance of the matter. The young gentleman, 'having passed that, I imagine, Limbus puererum, and those perillous pikes of the Grammar rules,' is on the point of setting out for the University; his horse stands ready bridled, and Peacham proposes, as a well-wisher to him and to his studies, to 'turn the head of his discourse' and bear him company some part of the way. As they proceed he beguiles the journey with kindly advice, which is less concerned with the young scholar's future labours than with his friendships and recreations. Peacham was really sorry for 'these young things', as he calls them, of twelve, thirteene or fourteene, that have no more care than to expect the next Carrier, and where to sup on Fridayes and Fasting nights: no further thought of study, than to trimme up their studies with Pictures, and place the fairest Bookes in openest view, which, poore Lads, they scarce ever opened, or understand not; that when they come to Logicke, and the crabbed grounds of Arts, there is such a disproportion betweene Aristotles Casegories, and their childish capacities, that what together with the sweetnesse of libertie, varietie of companie, and so many kinds of recreation in Towne and Fields abroad . . . they proove with Homers Willow & λεσίκαρποι, and as good goe gather Cockles with Calignas people on the Sand, as yet to attempt the difficulties of so rough and terrible a passage '(p. 33). The ordinary undergraduate is older nowadays; but is he then so very unlike his youthful ancestor?

The rest of the book is devoted to the instruction of the gentleman, 'fashioning him absolut,' as the title-page runs, 'in the most necessary and commendable Qualities concerning Minde or Body.' Both in arrangement and in method it is characteristic of its author and of his age. There is no attempt to give a complete and artistically finished portrait such as we get in The Coursier; the textbook arrangement precluded any such high design, and we are



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left to frame the result for ourselves. By his method also we are reminded of the enormous difference between a really practical age (auch as all great ages are) and one, like his own, which is merely useful. It is never the really great age that makes most play with the unvive of utility; and Peacham is distinguished from his predecessors of the Renaissance by nothing more than by this, that utility is his prime and unfailing test of the validity of his scheme. The determination thus to recommend some study leads him invanionally into the quaintest passages. Bodin is quoted to tell of some ' who have recovered their healthes by reading of History', and the example is cited of that King Alphonsus who by the onely trading of Quint. Curtius 'was cured of a very dangerous fever. 'If I would have been so rid, our author comments slyly, of my late quartan Ague, I would have said with the same good. King: Valeat Avneum, vivat Curtius.' Then there is the tale of Telesilla in Physical who was cured of sickness by nothing else than poetry, and 'n a most restaine that those who are stung with the Tarantula are curred curely by Musicke. Even it Peacham only half behaved these server and regarded them as a sort of imedicinal to example of the later of the second in the second of the second of exact bisede exact that or evidence wealt and their the annual enken ehn preenulie neun und ehn eher sinneit dure been einenglie Made es se problèm president es estados es

The more of scale, however, a charac apache in good lambs of producing the course reach, and in cilianse with the given it incomposed the deal of the host is a the levent Fraction's sound of the host is a the levent Fraction's produced. It was not thought necessary in the foll-histories dry the host Kracecourse is near the generation against recessive stimularly, has necessar in necessary in the health of management in his way affine that the service of his health and the management is his way affine the time service of his health has the common that we have a sound the continuation of the management in the service of the health has a service of the health has the more service of the service when it is the service in the service of the service of

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incur the charge, as Peacham puts it, of deserting the Mistress to make love to the Maid. The distinction is one which has always come home to Englishmen, and which is still maintained by our older Universities as the foundation of most of their teaching. It is not proposed, for instance, that the gentleman should rival the professional musician. 'I desire no more in you,' he says, 'than to sing your part sure, and at the first sight, withall, to play the same upon your Violl, or the exercise of the Lute, privately to yourselfe.' And so with the rest of his studies. What then, we ask, were those more serious employments' of which we hear so much? To answer this question from Peacham is by no means easy. The gentleman, as we gather, was expected to be ready with sword or counsel at the call of his Prince and of the Commonwealth. He must be well enough versed in knightly accomplishments to bring his country no discredit in foreign courts and camps. And so he would remain, in vague portrait, a respectable but undersized descendant of his Renaissance ancestor, if it were not for one thing, which we become aware of slowly, but which is fundamental. The decay of the Courtier had given a new settlement to the long-standing quarrel of Court and Country, and the result was that excellent person who in the seventeenth century saved England and astonished Europe, and has won ever since their respect and admiration, Peacham's ideal, the enlightened and public-spirited Country Gentleman. definite demand that Peacham makes on behalf of public economy (a demand which King Charles I translated into law), is contained in his reproach against those lords of manors who appear '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'. And as if to remove any doubts we still might have of the correctness of our interpretation, there is that fine declaration of faith, written, when Peacham was still a young man, in his book on painting. I ever took delight,' he says, 'in those Pieces that shewed to the life a Country Village, Fair, or Market,

Market, Bergamascas Cookery, Morrice dancing, Peasants together by the eares, and the like '(Graphicé, i. 12). The picture is complete; it is one which does equal honour to our author's heart and to his head.

Now in a character so sturdy and so essentially national a cosmopolitan culture would clearly be out of place. The basis of the gentleman's education is national also; and the beginning of everything is the speaking and writing of good English. His models must be Sir Thomas More, Sir Philip Sidney, Bacon, Hooker, and Daniels whose native strength and purity of idiom will save him, it is hoped, from the bankruptcy of many scholars of the time, of whom Peacham says, that to have heard them discourse in public or at table, 'you would have thought you had heard Loy talking to his Pigges, or John de Indagine declaiming in the praise of wild-geese; otherwise for their judgement in the Arts and other tongues very sufficient' (p. 53). So in his chapters on History and on Travel. He is deeply convinced of the folly of studying the history of foreign countries, while remaining a stranger to the history of one's own; and he notes with gusto the story of old Lord Treasurer Burleigh, who, 'if any one came to the Lords of the Counsell for a Licence to travaile, hee would first examine him of England; if hee found him ignorant, would bid him stay at home and know his owne countrey first.'

It was this feeling which made Peacham and other enlightened men of the time so eager to see England able one day to educate her gentlemen within her own borders. Not that he is averse to travel, as the last polish to a liberal education. Peacham was none of your timid creatures, then so rife in England, who dread the effect of foreign opinions and manners on the delicate virtue of their sons; and the bliss of the stay-at-home is after all, as he sees, a mere puerorum beasisudo. But one of his chief recommendations of the practice (a dubious satisfaction certainly to the intending traveller) is that it confirms his affection for his own country.

This national feeling comes out most strongly of all when he deals with the arts proper and their place in his gentleman's education.

He does not attempt to conceal his resentment at the arrogance of Italy, and her boastful claims to a pre-eminence which he regarded as by no means assured. In Music, backed by the merits of native artists such as Doctor Dowland and 'our Phoenix M. William Byrd', he certainly makes something of a fight. With Painting the case was very different. There was nothing for it but submission, and he yields so far as to give his pupil (what must have been not very easy to come by) a series of little lives of the Italian painters, intelligently compiled and enlivened with good anecdotes. We read again of the blacksmith of Antwerp, whom love made a painter and painting got a wife, and of the pleasant revenge of Orgagna, who 'painted the Judgement, where hee placed in hell most of his foes that had molested him'. Peacham loved a good story; and he was far too good a schoolmaster to be above making his lessons amusing.

One of the most valuable chapters in the book is that entitled of Antiquities. In Peacham's day, as in Gibbon's, it was a fact that fully to appreciate statuary one must cross the Alps. But the very practical remedy associated in our own time with the names of Lord Elgin and Sir Charles Newton had already been applied with notable success by two English noblemen, Peacham's patron the Earl of Arundel, and 'that noble and absolutely compleat Gentleman Sir Kenhelme Digby Knight.' In Greece, we are told, and the other parts of the Grand Signior's dominions, statues might be had for the digging and carrying; and this laudable effort to 'transplant old Greece into England' enjoyed the active favour of King Charles himself, upon whom 'a whole army of old forraine Emperours, Captaines, and Senators' had been forced to wait in his palace of St. James. The gardens and galleries of Arundel House became a museum of ancient art; nor were the severer sides of antiquity neglected. Statues and coins were preserved with equal care; and the very walls inlaid with inscriptions, 'speaking Greeke and Latine to you.' Hubert le Sueur, 'his Majesties Servant now dwelling in St. Bartholomewes London,' a pupil of John of Bologna and, according PEACHAM.

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to Peacham, the best statuary that ever this country enjoyed, was kept busy casting models in brass for the King's gardens. One of the proudest possessions of York House was a collection of 'Romane heads' and statues, lately the property of Rubens, who had used them as models for some of his paintings. The impetus which these importations gave to the intelligent study of history and the arts is strikingly evident in our author himself. 'Repare to the old coynes, he cries, in a sentence which has the true flavour of Elia; for bookes and histories and the like are but copyes of Antiquity bee they never so truely descended unto us: but coynes are the very Antiquities themselves' (pp. 123-4). It gratified him also to observe the more intimate and practical appreciation of the arts which was growing up under the early Stuarts. The opportune action of enlightened noblemen such as Arundel and Digby he regarded with justice as nothing less than a public blessing. It soon became as necessary for a gentleman to make himself acquainted with the great examples of painting and sculpture as to be able to draw a tasteful emblem or turn an amorous sonnet.

There is one feature of the book which Peacham regarded as of vital importance, but of which we have as yet said nothing. Two chapters, one of them by far the longest of all, are devoted to a practical dissertation on the science of Heraldry and the Blazonry of Arms. He is as keen in his vindication of the Chevron as in his defence of Poetry; and nothing, he argues, can more emphatically convict a gentleman of degeneracy and stupidity than to be ignorant of a science which commemorates ancestry and the rise of families, and symbolizes the permanence of nobility. Into his more romantic musings on this theme—'in substance the most refined part of Naturall Philosophie, ... sympathizing with every Noble and generous disposition'—it would perhaps be difficult to follow him. And yet there were several of his contemporaries whose heraldic imagination carried them still farther. Gibbon, in his Autobiography, dwells with a certain dignified satisfaction on an ancestor of his, one John Gibbon,

Gibbon, who lived at this time. Like Peacham a Cambridge graduate and a tutor in a noble family, he too visited the Low Countries, and, more enterprising than our author, even sailed as far as the Virginia Colony. It was here, as he gazed with curious surprise on the tattooed figures and shields of some Indian war-dancers, that he reached the eternal and ultimate ground of the science to which he subsequently devoted his life. 'I concluded,' he says, 'that heraldry was ingrafted naturally into the sense of human race.' Such extravagances may well raise a smile; but the attempt to regard Heraldry as a branch of philosophy has a decayed grandeur about it which ought to save it at least from contempt. If it does not do so, then Don Quixore must remain on the whole a farce, Sir Walter Scott has written in vain, and Lamb was wrong about Thomas Tame of the South Sea House, who was in reality merely conceited and a prig.

But there was another side to the question which we must not neglect. It must not be forgotten that Heraldry was still in Peacham's time a regular and useful part of a gentleman's technical education. Without it he was sure to be found tripping in the courtesies and conversation of society; without it, as Peacham pertinently asks, What could be have done in the Wars of the Roses? Even a merchant like Cosmopolites could conceive a desire to learn the science and a use to which it might be put. 'The principall use,' he remarks, 'that I would make of this skill is, that when I come into an old decayed Church or Monastery (as we have plenty in England) or Gentlemans house, I might rather busy my self in viewing Arms, and matches of Houses in the windows or walls, then lye boots and spurs upon my bed in my Inne, or over look mine Hostes shoulder at Irish. Moreover being a Gentleman my self. I have been many times asked my Coat, and except I should have shewed them my jerkin, I knew not what to say' (Gentleman's Exercise, iii. 2). Other causes contributed to give it in the eyes of its votaries a perhaps fictitious importance. The levelling of classes which went

### Introduction.

XX

on so stubbornly in England, Germany, and the Low Countries in the last two centuries was accompanied by the most irreverent invasion of the sacred ground of Heraldry by intrusive upstarts, shot up with the last night's mushroom'. Dutch shopkeepers and German artisans invented or assumed in the most casual manner any coat of arms that pleased their fancy. To Peacham this was one of the most intolerable abuses of a rather degenerate age. His purism in the matter was only partly antiquarian; he thought he saw in this armorial confusion symptoms of a democratical liberty hostile to the institution with which he identified his country's glory, the beautiful and beneficent structure of nobility. The growing divisions in Church and State, which tended steadily, as such troubles do, to be a division between classes, gave some reality to these remote speculations. Even in the everyday life of the street a certain anarchy was visible. 'I have myself met an ordinary tapster,' says Cosmopolites again, 'in his silk stockins, garters deep fringed with gold lace, the rest of his apparell suteable, with cloak lined with velvet, who took it in some scorn I should take the wall of him, as I went along in the street,—what shall now our Courtiers and Gentlemen think of themselves?' (Gensleman's Exercise, iii. 6). It is, then, with profound sincerity that Peacham expresses his gratitude to the Earls Marshal of England for their reformation of armorial improprieties. But for their prompt action in the matter, he solemnly declares, 'we should I feare me within these few yeeres, see Yeomen as rare in England, as they are in France' (p. 161).

We may hope by this time that we have read too far in the character of Peacham's gentleman and of Peacham himself to be misled by that common way of talking, which speaks of the Cavalier and the Puritan as if each was just precisely what the other was not. His ideal education is grounded upon religion: the gentleman must fear God as well as honour the King. And Peacham can be quite alarmingly sententious at times. He cannot conclude a harmless

lesson

lesson in Geography without remarking on the stupendous insignificance in the Universe of our planet, 'poore little point as it is,' where nevertheless we are 'at perpetual warre and strife among our selves, who (like the Toad) shall fall a sleep with most earth in his pawes' (p. 71). And this gravity, which is never the peculiar possession of either party in an age of controversy, comes out in the most unexpected places. The opening sentences of his chapter on Poetry remind us of a quarrel which was old in the days of Plato. The vicissitudes of Poets and Poetry are familiar features of every age; we are not so well accustomed to seeing both the one and the other flatly in disgrace, and obliged to defend their very title to exist. But the zeal of sectarianism, content with nothing less than the whole range of man's life, attacked Poetry, as it did Music and Architecture, in the name of an arbitrary scheme which included no beauty but a distorted beauty of holiness. Sidney had thought it necessary, in 1580, to write in her defence; and Peacham, forty years later, felt it more imperative than ever to take up the challenge. Nor does he care to mince matters. It would seem to be enough for him that Poetry is the child of divine inspiration, and that there have been many, 'as well from the Plow as Pallace,' excellently endowed with this gift, 'yet not knowing (if you should aske the question) whether a Mesaphore be flesh or fish.' His treatment of the English poets of the fifteenth and sixteenth centuries shows taste and sanity. Whether he had studied or even read Chaucer has been questioned; if he had done neither, he at any rate displays good judgement in his choice of panegyric, and a commendable desire that his pupils' ignorance should not perpetuate his own. Chaucer is praised, as well for his 'delicate kernell of conceit and sweet invention' as because he was a man who 'saw in those times, without his spectacles'. And 'in briefe', he concludes, 'account him among the best of your English bookes in your library' (p. 94). This is as far as possible from the sententious view of ancient poetry which he borrows from the too hastily deified Scaliger—the view which sees in Virgil's poem mainly

an attempt 'to make the lewd honest', and in Horace the greatest of all ancient lyricists, because he is 'more accurate and sententious than Pindar'. But in the representative list which he gives of English poets we cannot help being struck with the absence of certain names now accounted among the greatest of all. There is not a word of Marlowe or Jonson or even of Shakespeare: in fact not a single playwright is mentioned anywhere. And it was not Scaliger who taught him this sentence: that the true use and end of Poetry is 'to compasse the Songs of Sion, and addresse the fruit of our invention to his glory who is the author of so goodly a gift' (p. 80). We find ourselves confronted with Milton's ideal in the mouth of a Cavalier; and we explain it to ourselves by the fact that party strife is not coincident with the whole life of man, and that Peacham, like many another Cavalier, was touched with the conscience of his age.

Look lastly at his chapter Of Reputation and Carriage, where he gives the final strokes to a portrait that is by no means of the popular Cavalier order. Temperance, Moderation, and Frugality (the appointed guardians of his virtue) are qualities which, however well they may wear, have never yet excited either the surprise or the admiration of men. Nor were we prepared to hear the Prince of Orange, with his 'plaine gray cloake and Hatt, with a greene feather', and the general Spinola, with his merchant's 'plaine suite of blacke', recommended as models of Cavalier dress (p. 227). Peacham's residence in the Low Countries had evidently had a sobering effect upon his eye. But it is when he speaks of Friendship that he surprises us most. Nothing is more noticeable in his character of the gentleman than the entire absence of that motive of Love for woman which during some centuries gave the knight his point of honour and which inspired the philosophy of The Courtier. But just as we are reflecting that there have been men, and poets among them, who have preferred the paler beauties of the moon to the sun's splendour, and that Friendship at any rate is left, he meets us with this bitter sentence of advice: 'therefore hold friendship and acquaintanc

acquaintance with few ... but endeare your selfe to none; gaudebis minus, minus dolebis' (p. 223).

It is pleasant to feel that this was not his final judgement, and to be able to quote from a pamphlet written nineteen years after, when want and he had been long acquainted, this remarkable declaration of his belief: 'And as a necessary Rule hereto coincident, let every Man endeavour by dutiful diligence to get a Friend; and when he hath found him (neither are they so easily found in these Days) with all care to keep him, and to use him, as one would do a Crystal or Venice Glass, to take him up softly, and use him tenderly; as you would a Sword of excellent Temper and Mettle, not to hack every Gate, or cut every Staple or Post therewith, but to keep him to defend you in your extreamest Danger' (Worth of a Peny, p. 18). These words were among the last he ever wrote, and leave us with a pleasant recollection of this old Cavalier Schoolmaster.

G. S. GORDON.

# NOTE

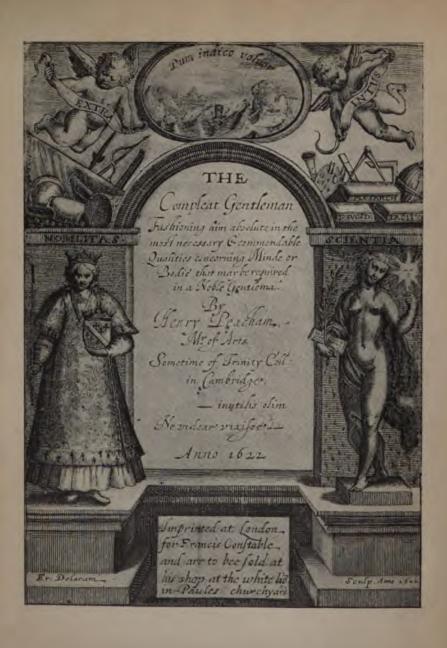
\*\* \*\* The basis of the present reprint was an imperfect copy in private hands of the 1634 edition of The Compleat Gentleman, supplemented by a perfect copy in the Bodleian Library. The edition of 1634 was collated throughout with that of Blount published in 1661.

In order that Delaram the engraver may not be held responsible for the defects in the frontispiece prefixed to the edition of 1634, the frontispiece of the first edition (1622) has also been reproduced here, facing that of 1634. It will be seen that the defects in later editions are chiefly due to alterations roughly made in the original plate.

The pagination, which is very faulty in the original, has been corrected in the present reprint.



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# COMPLEAT GENTLEMAN.

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

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

BY

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

	-		inutilu	olim,
Ne	videar	vixiffe-		

#### LONDON,

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



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

Chap. 1. F Nobilitie in Generall [p. 1].

chap. 2. Of the dignitie and necessitie of Learning in Princes and Nobilitie [p. 18].

Chap. 3. The time of Learning [p. 21].

Chap. 4. The dutie of Parents in their Childrens Education [p. 30].

Chap.5. Of a Gentlemans carriage in the Vniverfitie [p. 38].

Chap. 6. Of stile in speaking, writing, and reading History [p. 42]

Chap. 7. Of Cosmography [p. 55].

Chap. 8. Of memorable Observation in survey of the Earth [p. 66].

Chap. 9. Of Geometry [p. 72].

Chap. 10. Of Poetry [p. 78].

Chap. 11. Of Musicke [p. 96].

Chap. 12. Of Statues and Medalls [p. 104].

Chap. 13. Of Drawing and Painting in Oyle [p. 124].

Chap. 14. Of Sundry Blazonnes both Ancient and Modern [p. 154].

Chap. 15. Of Armory or Blazing Armes [p. 160].

Chap. 16. Of Exercise of Body [p. 213].

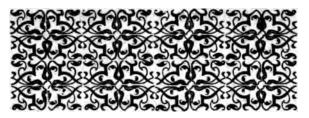
Chap. 17. Of reputation and carriage [p. 221].

Chap. 18. Of Trauaile [p. 235].

Chap. 19. Of Warre [p. 246].

Chap. 20. Of Fishing [p. 257].

Ad



Ad optima spei, generosissimaque indolis adolescentem, Dom. Gulielmum Howard, illustriss. ac verè honoratiss. Thomæ Comitis Arundeliæ, summi totius Anglia Mareschalli, &c. silium secundogenitum.

Ingenio, genio, dum vis Generosus baberi, Ingenua bac distas, ingeniose puer. Stemma nibil, cultis animum nisi moribus ornes, Et studeas studys nobilitare genus.

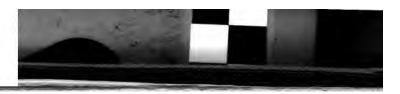


## TO THE TRVLY NOBLE and most hopefull Knight of the Honourable Order of the Bathe, WILLIAM

HOVVARD, second sonne to the Right Honourable THOMAS Earle of Arundell and Surrey, Earle Marsball of ENGLAND, &c.

Hat Motive (Noble Sir) may induce others in their Dedications, I know not: fure 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



#### The Epiftle Dedicatory.

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

Pindar, in Nemeis, Ode 3.

Ioannes Monach. in vita Alexandri.

Rogum I. cap. 3. ver. 9.

Ignatius lib. Epift. cap. 3.

Cicero.

#### The Epistle Dedicatory.

(ut plura genera in unam arborem) videtur insita multorum illuminata sapientia) already you grow apace: reflecting, as from a faire Glasse, that princely moderation and honesty of heart; of the good Duke your great Grand-father, the Honourably disposed minde of my Lord, your Noble Father: together with his love and admiration, of whatfoever is honest or excellent: fo that verily you need no other patterne to the absolute shaping of your selfe, then the Images of your Forefathers. But as Aristotle saith of the Vine, by how much soil in Esticia. 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 seare of God) is the knowledge of good Learning; whereby our affections are perswaded, and our ill manners mollisted: 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.

Nothing doubting, but that after you have heerein feene the worth and excellence of Learning, how much it addeth to Nobilitie; what errors are hourely committed through Ignorance; how fweet 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. though I am affured there are numbers, who (notwithstanding all the Bookes and Rules in the world) had rather then behold the face of heaven, bury themselves in earthly sloath, and basest idlenesse; yet Sir William Howard at the least, let us recover you from the tyranny of these ignorant times, and from the common Education; which is, to weare the best cloathes, eate, sleepe, drinke much, and to know nothing. I take leave, from my house at Hogsdon by London, May 30.

Who is, and shall bee ever yours,

HENRY PEACHEM.



#### To my Reader.



Am not ignorant (Iudicious Reader) how many peeces of the most curious Masters have been uttered to the world of this Subiest, as Plutarch, Erasmus, Vives, Sadolet, Sturmius, Osorius, Sir Thomas Eliot,

M. Askham, with fundry others; so that my small Taper among so many Torches, were as good out, as seeming to give no light at all. I confesse it true. But as rare and curious stamps upon Coynes, for their varietie and strangenesse, are daily enquired after, and bought up, though the Silver bee all one and common with ours: so fares it with Bookes, which (as Meddailes) beare the Pictures and devices of our various Invention, though the matter bee the same, yet for varietie sake they shall be read, yea (and as the same dishesdress after a new fashion) perhaps



#### To the Reader.

perhaps please the tastes of many better. But this regard neither mooved mee. When I was beyond the Seas, and in a part of France, adjoyning upon Artoise, I was invited of tentimes to the House of a Noble personage, who was both a great Souldier and an excellent Scholler; and one day above the rest, as we sate in an open and goodly Gallery at dinner, a young English Gentleman, who desirous to travell, had beene in Italy, and many other places, fortuned to come to his house; and (not so well furnished for his returne home as was fitting) destred entertainement into his service. My Lord, who could speake as little English, as my Countreyman French, bade him welcome, and demanded by mee of him, what hee could doe: For I keepe none (quoth he) but such as are commended for some good quality or other, and I give them good allowance; some an hundred, some sixtie, some fiftie Crownes by theyeere: and calling some about him, (very Gentleman-like, as well in their behaviour, 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 Monsieur

#### To the Reader.

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. 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 remisnesse 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 απο 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 any thing that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Peece: if neither, but out of a malignant humour, disdaine 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.



F we consider arightly the Frame of the whole Vniverse and Method of the all-excellent Wisedome in her worke: as creating the formes of things infinitely divers, so according to Dignity of Essence or Vertue in effect, we must acknowledge the same to hold

a Soveraignty, and transcendent prædominance, as well of Rule as Place, each over either. Among the heavenly bodies wee see the Nobler Orbes, and of greatest influence to be raised alost, 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 chiefe Spectr in his of Birds; the Whale and Whirle-poole among Fishes, Fairy Queene. Inpiters Oake the Forrests King. Among Flowers, wee most admire and esteeme the Rose: Among Fruite, the PLACHAM



#### Of Nobility in Generall.

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

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

choose a Servant?

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

For fince all Vertue confifteth in Action, and no man is borne for himselse, we adde, beneficiall and vsefull 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

1 abuse eld.

Nobility defind.

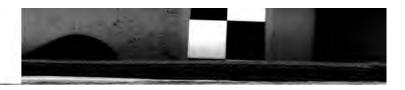
And fince Honor is the reward of Vertue and glorious Actions onely, Vice and Basenesse must not expect her favours: as the people of Rome created C. Flavius from a Tribune, Senator and Adile for stealing of a booke of Records: Euthicrates, Euphorbas, and Phylagrus, were ennobled for treason: and Cottier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

Neither must we honor or esteeme those ennobled, or made Gentle in blood, who by Mechanicke and base meanes, have raked up a masse of wealth, or because they 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 cast suit: since Nobility hangeth not upon the avery esteeme of vulger opinion, but is indeed of it selfe essentiall and absolute.

Beside, Nobility being inherent and Naturall, can have (as the Diamond) the lustre but onely from it selfe: Honours and Titles externally conferred, are but atten- Linear Silvina dant upon defert, and are but as apparell, and the lib. 4. 4 gofter

Drapery to a beautifull body. Memorable, as making to our purpose, is that speech of Sigifamend the Emperour, to a Doctor of the civill This happened Law, who when he had received Knighthood at the Em- at the Councell of Confiner, perours hands, left forthwith the society of his fellow where the Doctors, and kept company altogether with the Knights: Doctors and which the Emperour well observing, smiling (before (about some settle open assembly) said unto him; Foole, who pre-rious businesse) ferrest Knighthood before Learning and thy degree; divided into I can make a thousand Knights in one day, but cannot affemblies. make a Doctor in a thousand yeares. Now for as much as the weale publique of every Estate, is preserved Armis & confilio, this faire Tree by two maine branches dispreadeth her felfe into the Military and Civil Discipline; under the first I place Valour and Greatnesse of Spirit: under

Alphonfi. Georg. Fifedlus.



#### Of Nobility in Generall.

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

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

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

Dioclesian was the sonne of a Scrivener, or Bookbinder: 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 fixth, fonne of Lothary, was poisoned by Blanch his Wife for Adultery, being a stout fellow, and of a resolute Spirit, having gathered a company like himselfe, and Wood-monger taking his advantage of the time, and distempered humour of the State, carried himselfe and his businesse fo, that he got the Crowne from the true heire, Charles the Vncle of Lewis.

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

> > Neither

Ex Historia Longobard.

Pertinax, or

Stubborne, So

fir-named be-

cause he came from his

Father, who

would have

made him a Scholler, he

rather to bee a

Capitolinus 1.

See the Tres-

fure of Times.

chooling

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 about 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 Iobn Ogle at Vtrecht, the reply of that valiant Gentleman Colonell Edmunds, The ingenuto a Countrey-man of his newly comne out of Scotland, our reply of went Currant: who desiring entertainment of him, told Colonell him; My Lord his Father, and such Knights and Gentle-men, his Couzens and Kinsmen, were in good health, Quoth Colonell Edmunds, Gentlemen (to his friends by beleeve not one word hee fayes; 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 beleeve I am a great man borne, &c.

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

with as great respect, as their Gods themselves.

From no lesse meanesse of birth and beginning, we finde many great and famous Bishops, Civilians, Orators, Poets, &c. to have attained to the greatest dignities, both of Church and Common-wealth, and to have checked with their Fortunes, even Glory her selfe. Pope Iohn the two and twentieth, was a poore Shooe-makers fonne; Nicholas the fifth was sonne of a Poulter; Sixtus the fift, 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 prosited, that for his learning and wisedome, he was after created Consull. Vipian but meanely borne, yet Tutor to Alexander the Emperour. Cicero was borne and brought up at Arpinum, a poore and obscure Village: Virgil, the sonne of a Potter: Horace, of a Trumpeter: Theophrastus of a Botcher, with infinite others I might alleage as well of ancient as moderne times.

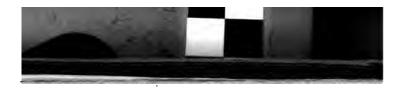
Plutarch. in Lycurgi & Numa Comp. For doing Iustice, the Romanes of a private man and a stranger, chose Numa for their King: and on the contrary, (as Plutarch writeth, comparing them together) Lycurgus of a King, for Iustice sake, made himselse a private man: for, A goodly thing (saith Plutarch) it is, 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 hee was of all thought worthy of it; of the other, so great, that he scorned it.

In like manner, for their good Lawes and doing lustice, were advanced to their Thrones and goodly Tribunals, Minos, Rhadamantus (though subjects of Poets fables,) Aratus, Solon, &c. And how fairely (beyond their Lawrels) the name of Inst became Aristides, Trajane, Agestians, with many others, I leave to History

to report.

Machiavell, Hift. Florentin. lib. 7. For magnificence, and obliginge the places wherein they lived, by great benefits, were ennobled Tarquinius Priscus, a stranger, and a banished man: and of later times, Cosmo di Medici in Florence, upon whose vertues, as upon a faire prospect, or some princely Palace, give mee leave a little, as a traveller to breathe my selfe, and shew you a farre off the faire Turrets of his more then Royall Magniscence, being but a private man, as I finde it recorded in his History by Machiavell. This Cosmo (saith he) was the most esteemed, and most famous Citizen (being

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



#### Of Nobility in Generall.

things, which are of all men with admiration beheld, doe procure more enuy, than those which without oftentation bee bonestly covered, I omit, as followeth shortly after, his great and excessive charge in entertaining of learned men of all professions, to instruct the youth of Florence: his bounty to Argiropolo a Gracian, and Marcilio Ficino, (whom he maintained for the exercise of his owne studies in his house, and gave him goodly lands neere his house of Carraggi,) men in that time of fingular 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 • Celticke Hercules, the rude multitude by the eares. and wrinckled, Marke Anthony contending against Augustus for the brownecolour- Remane Empire, affured himselfe he could never obtaine his purpose while Cicero lived, therefore he procured his The like did Antipater, a successor to Alexander, by Demostheres, aspiring to the Monarchy of Greece. And not long fince a poore Mabumetan Priest, by his smooth tongue, got the Crowne of Morocco from the right heire, backe, and long being of the house of Giuseph or Ioseph. And much hurt it may doe, if like a mad mans fword, it be vied by a Amber fastned turbulent and mutinous Orator; otherwise we must hold it a principall meanes of correcting ill manners, reforming lawes, humbling aspiring minds, and upholding all vertue. For as Serpents are charmed with words, so the most savage and cruell natures by Eloquence: which some interpret, to be the meaning of Mercuries golden Rod, with those Serpents wreathed about it. Much therefore it concerneth Princes, not onely to countenance honest and eloquent Orators, but to maintaine such neere about them, as no meane props (if occasion serue) to vphold a State, and the onely keyes to bring in tune a discordant Common-wealth.

Described by Lucian to be aged, bald, ed, clad with a Lyons skin, holding in his death. right hand a club, in his left a bow, with a Quiver at his fmall chaines of Gold and thorow little holes to the tip of his tongue, drawing a multitude of people willing to follow after him, onely **shaddowing** unto us the ower of Eloquence. Plate in Timae. Pier. Valerius, lib. 6.

But

But it shall not be amisse ere I proceed further, to 1. Question. remove certaine doubts, which as rubs clog the cleare of ballardy. passage of our discourse; and the first concerning Bastardy, whether Bastards may bee said to bee nobly borne or not: I answer with Infinian, Sordes interpracipues neminari non merentur. Yet it is the custome with vs, and in France, to allow them for Noble, by giving them fometimes their Fathers proper Coate, with a bend Sinister, as Reignald Earle of Cornewall, base sonne to the Conqueror, bare his Fathers two Leopards passant gardant, Or, in a field Gules, with a bend Sinister Azure: The like Hamlin, base sonne to Geoffrey Plantagenet, Earle of Surrey. Some their fathers whole Coate, or part of the same in bend dexter; as Iohn Beauford, a Bastard of Somerset, bare party per pale argent and Azure, a bend of England, with a labell of France. Sir Roger de Clarendon, base son to the blacke Prince, his fathers three feathers, on a bend Sable, the field Or. I willingly produce these examples, to confirme our custome of ennobling them; and though the Law leaneth not on their fide, yet stand they in the head of the troopes, with the most deserving, yea, and many times (according to Euripides), proove a better a : Gnefion then the legitimate. Who are more famous then Remus aminous is and Romelas, who laid the first stone of Rome? more Andromeda. couragious and truely valiant, then Hercules, Alexander, our King Arthur of Britaine, and William the first? more critically learned then Christopher Longolius, Iacobus Faber? more modest, and of better life, then Culius Calgaguinu, 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 2. Concerning descended, may by his vice and basenesse lose his Nobility vice and baseor no. It is answered, that if hee that is ignoble and neffe. inglorious, may acquire Nobility by Vertue: the other may very well lose it by his Vice. But such are the miferable '(ville Te would grapier durinores Indomecte 638.)



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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 markes now adayes of a great part of our Gentry. Hence the Agrigentines expelled their Phalaris; the Romanes extinguished the memory of the whole race of the Tarquines, with those Monsters of Nature, Nero, Heliogabalms, &cc. the Sicilians Dionysius the latter, with others.

3. Question. Concerning Poverty.

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

4. Question. Of Advocates, and Physicians.

Extat Lex Con-Rantini, lib. 10. Codicis.

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

and dignity.

Touching Physitians, though the profession by some hath beene thought servile, and in times past was practifed by servants, as Domitian (saith Seneca) imperavit medico servo, ot veneuum sibi daret, and that slovenly Epithite of Scatophagos be by Aristophanes bestowed upon Æsculapine; yet it is an Art nothing servile and base, but noble and free, fince we know not onely Emperours and Kings, but Saints, yea, our bleffed Saviour to have cured To whom was the ficke; as Constantine, Adrian, Edward the Consessor first given, be- King of England, Mithridates King of Pontus, (whose Antidote

Ariftophanes in Plute.

ing a devout,

Antidote yet beareth his name) Artemisia Queene of and most re-Caria, who first found the vertue of Mugwort, bearing ligious King, her name in Latine; Gentine King of Illyricum (now ing the Kings Sclavenia) who immortally liveth in the herbe Gentiana: Evill, whence as also Lysimachus in his Lysimachia, Achilles in Achillea, it hath beene derived to our or the Yarrow: Apollo, Podalirius, Mofes, Efay, Salomon, Kings of Execuies. Honour the Physitian, faith Ecclesiasticus: then England his againe, All Physicke or medicine is from God, and be Shall Successors. receive a reward from the King: the Skill of the Phylitian Shall exalt bis bead, &c. And as Ptolomy sometime objected against Zeilus concerning Homer, so may I unto our Lordly Misiatrons, or Physicke-haters: Which of them all, trebble their revenewes, can maintaine so many as one poore Galen or Hippocrates, who though dead many hundreds of yeeres fince, feed many thousands of families, even at this present? I heere intend no common Chyrurgians, Mountebancks, unlettered Empericks, and women Doctors (of whom for the most part there is more danger, then of the worst disease it selfe) whose practice is infamous, Mechanique, and base.

Fifthly, concerning Merchants; the exercise of Mer- sequention. chandize hath beene (I confesse) accounted base, and much derogating from Nobility, except it be exercised and undertaken by a generall Estate, or the Deputies thereof. Ariffetle therefore saith, That the Thebanes and Lacedamenians had a Law, that none should bee esteemed Hippipus à and held capable of Honour in their Common-wealth, Chiling Assisses. except they had ten yeeres before given over Trading and Merchandize: and Valerius Maximus reporteth, that among other things the Romanes had to disparage Tarquinius Priscae withall, and make him odious to the people, was that he was a Merchants sonne. Saint Chrysoftome upon that place of Matthew, Hee caft out the buyers and fellers Onfif. Som out of the Temple: gathereth, that Merchants hardly and Mahama feldome please God. And certaine it is, that the ancient city of Rout. Romanes never preferred any that exercised Merchandize, iii. 1. ap. 8.



#### Of Nobilitie in Generall. I 2

to any eminent place or office in their Common-wealth, perhaps agreeing in one with Aristotle, who speaking of Merchants and Mechanickes, saith; Vilis oft bujusmodi Arist. politic. 7. 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 themfelves 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 Earth, and all that therein is, hath so bestowed and disposed of his blessings, that no one Countrey affordeth all things: but must be beholden not onely to her neighbours, but even the most remote regions, and Common-wealths cannot stand without Trade and Commerce, buying and felling: I cannot (by the leave of so reverend judgements) but account the honest Merchant among the number of Benefactors to his Countrey, while he exposeth as well his life as goods, to the hazzard of infinite dangers, fometimes for medicinall Drugges and preservatives of our lives in extremitie of ficknesse; another, for our food or cloathing in times of scarcitie and wants, haply for useful necessaries for our vocations and callings: or lastly, for those Sensue & animi oblectamenta, which the Almightie providence hath purposely, for our solace and recreation, and for no other end else created, as Apes, Parrots, Peacockes, Canary, and all finging Birds; rarest Flowers for colour and fmell, precious Stones of all forts, Pearle, Amber, Corall, Christall, all manner of sweet odours, fruits, infinitely differing in forme and taste: Colours of all sorts, for painting, dying, &c. but I proceed.

2. chap. 1. verse 16.

See Chronicles

Of Salomons

Merchants.

Chron. 2. 9. verse 21.

6. Question. Of Mechanicall Arts and Artifts.

Sixt and last, touching Mechanical Arts and Artists, whofoever labour for their livelihood and gaine, have no

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

From the roote and branches, let vs. taste the fruite, The fruit and which fall not (like the apples of Sodome) with a light vicof Nobility. 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 Fccs, Honours, Offices, and other dignities of command and government, before the common people.

They are to be admitted neere, and about the person which was of the Prince, to be of his Councell in warre, and to beare the office of a his Standard.

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

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

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

Baron in ancient times.



#### 14. Of Nobilitie in Generall.

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 falutations, 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

Atturney, or Procurator.

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

Their imprisonment ought not to bee in base manner,

or so strict as others.

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

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

It many times procureth a good marriage, as in Germany, where a faire Coate and a Crest is often pre-

ferred before a good revenew.

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

atcheived.

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

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

and

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

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

Chequin,

In France, every Peasant and common Lacquey is saluted by name of Mountieur, or Sire, the King himselfe having no other Title. The word Sire immediately proceeding from Cyrus, the Perfian word for a Lord or great Prince, as H. Stephanus well noteth; or as it pleafeth some, In 1 exico. from kôpos authoritie, or kópios, a Lord or Governour, πόλεων και τόπων κύριοι. Goe but from Paris to Anien, Demek. and see if you find not all, from the Count to the Olympia. 2. Esculiere, allyed either to the King, some Prince of the blood, Noble, Peere, or other.

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



#### Of Nobility in Generall.

<sup>a</sup> Concord makes might. 16

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 secre disertum? with infinite others of like Nature: yet the ancient Nobilitie (whereof there are many Honourable samilies; as Hobenlo, Egmont, Horne, Brederode, Waggenaër, Botselaër, with sundry others) keepe themselves entire, and maintaining their ancient Houses and reputation, free from scandall of dishonour, as well as we, laugh at these their boorish devices.

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

But the most common and worst of all, is in all places the ordinary purchasing of Armes and Honours for Money, very prejudiciall to true Nobilitie and politique gouernment: for who will hazzard his person and estate to infinite dangers for Honour, when others at home may have it fine fudore & fanguine, onely by bleeding in the vena cava, called mar/upium? 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 certainely, 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.

Hippolytus à Collibus.

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

disparage and disgrace those, who by their vertuous endesuours are rifing. To these and such, I oppose Marine, and that stout reply of his in Saluft: They contemne mee as an upstart, I scorne their stoath and basenesse. Againe, What they idlely beare and reade at home, my selfe hath either acted or seeme; if they scorne mee, let them scorne their Ancestors, who came by their Nobilitie as I have done: If they enuy 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 proove my discent, bring forth the Images of my Ancestors, their Triumphs, their Consulships; but if need be, I can shew Launces, my Ensigne, Caparisons, and other such warlike implements, beside a number of scarres upon my breast: these are my Images, my Nobilitie, not left me by descent and inheritance, &c. And as resolute of late yeeres, was the answere of Verdage a Spanierd, Commander in Priseland, to certaine of the Spanish Nobilitie, who murmured at a great feast, that the sonne of a Hang-man should take place above them, (for so he was, and his name importeth:) Gentlemen (quoth he) question not my birth, or who my Father was, I am the sonne of mine owne desert and Fortune; if any man dares as much as I have done, let him come and take the Tables end with all my beart,



#### 18 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 effentiall part of Nobilitie, Sas unto which wee are beholden, for whatsoever dependeth on the culture of the minde; it followeth, that who is nobly borne, and a Scholler withall, deserveth double Honour, being both εὐγενης and πολυμαθής: for heereby as an Ensigne of the fairest colours, he is afarre off discerned, and winneth to himselfe both love and admiration, heighthing with skill his Image to the life,

making it precious, and lasting to posteritie.

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

Nicepherus, lib. 17. cep. 40.

Si ad naturam eximiam eruditio

eccesserit tum

Archia Posta.

em fingulare

quoddam exiftere folet, Cic. pro

Rogum, 1. Cap. 4- 33.

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

from the loftiest Cedar on Liberry, to the lowest Hisop upon the wall; to be the Conduit Pipe and instrument, whereby (as in a goodly Garden) the sweet streames of heavens bleffings are conveyed in piety, peace and plenty, to the nourishing of thousands, and the flourish-

ing of the most ingenious Arts and Sciences.

Wherefore, saith the Kingly Prophet, Erudimini Re- Psalm. 1. ges, &c. as if he should say: how can you Kings and Iudges of the earth understand the grounds of your Religion, the foundation and beginnings of your Lawes, the ends of your duties and callings: much leffe determine of fuch controversies, as daily arise within your Realmes and circuits, define in matters of Faith, publique Iustice, your private and Occonomicke affaires: if from your cradles yee have beene nursed (as Salomons foole) with Prov. 15. ignorance, brutish Ignorance, mother of all misery, that Plate, lib. 5. do infecteth your best actions with folly, rancketh you next Rout. to the beaft, maketh your talke and discourse loathsome; and beaut to the bearer, as a burthen upon the way, your Ecclefiaft. 15. felves to be abused by your vassals, as blind men by their Boyes, and to bee led up and downe at the will and plea- i fure of them, whose eyes and eares you borrow.

Hence the royall Salemen, above all riches of God, defired wisedome and vnderstanding, that he might governe, and goe before so mighty a people. And the ancient Romanes, when their voyces were demanded at Voise in Tacis. the Election of their Emperor, cryed with one consent, Quis melior quam literatus? Hence the Persians would elect none for their King, except he were a great Philofopher: and great Alexander acknowledged his, ev elval,

from his Master Ariftotle.

Rome saw her best dayes under her most learned Kings and Emperours: as Numa, Augustus, Titus, Antoninus, Confiantine, Theodofine, and some others. Plut arch giveth Photonic in the reason: Learning (saith hee) reformeth the life and Corislane. manners, and affoordeth the wholesomest advice for

#### 20 Of the dignity and necessity of Learning,

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

iudgements.

Since learning then joyned with the feare of God, is so faithfull a guide, that without it Princes undergoe but lamely (as Chrysoftome saith) 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 eafily be gathered, who howfoever they flatter themselves, with the fauourable Sunshine 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 Plusarch. Alcias. the vulgar for the out-fide; Statues or Huge Coloffos full of Lead and rubbish within; or the Egyptian Asse, that thought himselfe worshipfull for bearing golden Isis upon his backe.

in Emblem.

Entropias.

Iacob, Wimphetingus.

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

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

I cease to vrge further, the necessity and dignity of learning, having (as Octavim said to Decim, a Captaine of Anthonies,) to the understanding spoken sufficient: Appian. but to the ignorant too much, had I said lesse.

#### CHAP. III.

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

S the spring is the onely fitting seede time for graine, 1 fetting and planting in Garden and Orchard: so youth, the April of mans life is the most natural and convenient season to scatter the Seeds of knowledge upon the ground of the mind, del yap evolve de véou do ever bat. The politic. 6. faith Plate, It bebooveth in youth out of hand, to defire and bend our minds to learning: neither as good Husbands, while time ferveth, let slip one houre: for, saith he, elsewhere, Our ground is bard, and our borses be wild: In Phadro. withall, if we meane to reape a plentifull 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, confifts (faith Plato againe) the flourishing of the Common-wealth. This tender age is like water spilt upon a table.

table, which with a finger wee may draw and direct which way we list; or like the young Hop, which, if wanting a pole, taketh hold of the next hedge: so that now is the

time (as Waxe) to worke it plyant to any forme.

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

The first and Mafters.

In Ethic.

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

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

of their bookes while they live.

A fecond over-fight nie a kin to the former, is indif- (A second cretion in correction, in using all Natures alike, and that error.) with immoderation, or rather plaine crueltie: true it is, Quò quisque est solertior & ingeniosior, boc docet iracundior. Gere pro Rose. But these fellowes beleeve with Chrysippus in Quintilian, Come that there is no other Method of making a Scholler, than infline. 1. cap. 3. 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 fax mentis Virgil. bonefte, to whom conquest and shame are a thousand tortures. Of which disposition for the most part, are most of our young Nobilitie and Gentlemen, well borne, inheriting with their being, the vertue of their Ancestors, which even in this tender greennesse of yeeres will bewray it felfe, as well in the Schoole as abroad at their play and

childish recreations.

Quintilian above all others, defireth this disposition to make his Orator of, and whom chiding grieveth, to be tenderly dealt withall; yet have I knowne these good and towardly Natures as roughly handled by our Plagofi Orbilij, as by Dionyfius himfelfe taking revenge upon the buttockes of poore Boyes for the loffe of his kingdome, and rayled upon by the unmannerly names of block-heads (oft by farre worfe than block-heads) affes, dolts, &cc. which deepely pierceth the free and generous Spirit,



Of the dutie of Masters.

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Senac. de meribus. for, Ingenuitas (faith Seneca) non recipit contemptum; Ingenuitie or the generous minde, cannot brooke contempt: and which is more ungentlemanly, nay barbarous and inhumane, pulled by the ears, lashed over the face, beaten about the head with the great end of the rod, smitten upon the lippes for every slight offence with the Ferula, (not offered to their Fathers Scullions at home) by these Ajaces flagelliferi; fitter farre to keepe Beares, (for they thrive and are the fatter for beating, 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 pastime of learning, where it is a rare thing to fee a Rod stirring: yet I heartily wish that our Children of England were but halfe so ready in writing and speaking Latine, which Boyes of tenne and twelue yeeres old will doe so roundly, and with so neate a phrase and style, that many of our Masters would hardly mend them; having onely for their punishment shame, and for their reward praise. Cauendum a plagis (saith Quintilian) sed potius laude aut aliorum pralatione urgendus est puer: that is, wee must hold our hands, and rather bring a Child forward with praise, and preferring of others. Beside, there ought to bee a reciprocall and a mutuall affection betwixt the Master and Scholler, which judicious Erasmus and Lodovicus Vives, (sometimes teacher to Queene Mary, and a Spaniard, who came to England with Queene Katherine her mother) doe principally require, Patris in illum induendo affectum, by putting on a Fathers affection toward him: and as Pliny saith, Amore, non artifice docente, qui optimus Magister est: To winne his heart and affection by love, which is the best Master, the Scholler againe the contrary. So may a discreet Master, with as much or more ease, both to himselfe and his Scholler, teach him to play at Tennise, or shoot at Rovers in the field,

Erasm. in Epi. ad Christianun Lubecenfers. Plin. epift, lib. 4. field, and profit him more in one moneth beside his encouragement, than in halfe a yeere with his strict and severe usage. But in stead hereof, many of our Masters for the most part so behave themselves, that their very name is hatefull to the Scholler, who trembleth at their comming in, rejoyceth at their absence, and looketh his Master (returned) in the face, as his deadly enemy.

Some affect, and severer Schooles enforce, a precise (A third and tedious strictnesse, in long keeping the Schollers by error.) the walles; as from before fixe in the morning, till twelve, or past; so likewise in the asternoone: which beside the dulling of the wit, and dejecting the Spirit, (for, Otij non minus quam negotij ratio extare debet) Ciceropro Tlanc. breedeth in him afterward, a kinde of hate and carelefnesse of study when hee commeth to be sui juris, at his owne libertie, (as experience prooveth by many, who are sent from severe Schooles unto the Vniversities): withall, over-loading his memorie, and taking off the edge of his invention, with over-heavie taskes, in Themes, Verscs, &cc. To bee continually poring on the Booke (faith Socrates) hurteth and weakeneth the memory very much; affirming learning to bee fooner converse with attained unto by the eare in discourse and hearing, than the learned, by the eye in continual reading. I verily beleeve the better than reading. same, if we had Instructors and Masters at hand, as ready as bookes. For wee fee by experience, these who have beene blind from their birth, to retaine more by hearing, than others by their eyes, let them reade never so much: wherefore Fabius would have, I flud edifcendi tadium pretinàs à pueris deverari, 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 avoyding of this tedious fitting still, and irksome poring on the booke all day long; after the Scholler hath received his Lecture,



# Of the dutie of Masters.

Lecture, he leaveth the Schoole for an houre, and walketh abroad with one or two of his fellowes, either into the field, or up among the trees upon the rampire; as in Andwerpe, Breda, Vtrecht, &c. where they conferre and recreate themselves till time calles them in to repeate, where perhaps they stay an houre; so abroad againe, and thus at their pleasure the whole day. For true it is, that Lipsim saith, ingenia vegetativa must have suc recessure, strong and lively wits must have their retrait or intermission of exercise, and as Rams (engines of warre in old time) recoyle backe to returne with the greater force; which the minde doth unto study after pause and rest, not unlike a field, which by lying sallow, becommeth farre more fat and fruitfull.

(A fourth error.)

Lipfius in Epoft.

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, bestowing the Summer in seeking Birds-nests, or haunting Orchards; the Winter, in keeping at home for cold, or abroad all day with the Bow, or the Birding-peece: they making as little conscience in taking, as their Master in giving their learning, who forgetteth belike, that Rumour layeth each fault of the Scholler upon his necke. Plate remembreth one Protagoras, a Bird of the same feather, who when hee had lived threescore yeeres, made his boast, he had spent fortie of those threescore, in corrupting and undoing youth. We have, I feare, a race of those Protagor-affes even yet among our common Schoole-masters in England.

Plutarch, ad Trajanun.

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

1 vegeta 1661.

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

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

he would forgive any fault faving that.

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

them up in science and civility. Befide, most of them want that good and direct Method, whereby in shortest time and with least labour, the Scholler may attaine unto perfection: some teaching privately, use a Grammar of their owne making; some againe, none at all: the most Lillies, but preposterously posted over, that the boy is in his Quantity of Syllables, before hee knoweth the Qualitie of any one part of speech: for hee profiteth no more than he mastereth by his understanding. Nor is it my meaning that I would all Masters to be tyed to one Methode, no more than all the Shires of England to come up to London by one high way: there be many equally alike good. And fince Methode, as one faith, is but oboxogners, let every Master Philamer 1. if he can, by pulling up stiles and hedges, make a more Thyforum.



# Of the duty of Masters.

See M. Doctor neere and private way to himselfe, and in Gods name Webbe his Appeale to Truth.

Georgic. 3.

——deferta per avia dulcis
Raptat amor, iuvat ire jugis, quà nulla priorum
CASTALIVM molli divertitur orbita clivo.

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

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

1-1 but well read or 1634.

fontibue, 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 Plate wisheth 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 purest English, an eloquent Latine or Greeke Author: unfold his invention, and handling of the subject, 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 Profodia, that dealeth onely with Meter and Rhithmicall proportions. Astronomers, to understand authors who have written of the heavens and their motions, the severall Constellations, setting and rifing of the Planets, with the fundry names of circles and points; as Manilius and Pontanus. And lastly, Naturall and Morall Philosophers, without which they cannot as they ought, understand Tullies Offices, or Æseps Fables, as familiar as they seeme.

Farre bee it that I may bee thought to question the worth and dignity of the painefull and discreet teacher, who, if Learning be needfull, must be as necessary: befides, I am not ignorant, that even the greatest Princes, . Augustus & with the most reverend Bishops, and most prosound offering Cafer. Schollers of the world, have not beene ashamed of teach- L. Emilias. ing the Grammar: or that I inveigh in the least, against arisins. the learned and worthy Masters of our publike Schooles, Adrian the sixt. many of whom may bee ranked with the most sufficient England. Schollers high Scaliger,

Schollers 7



# Of the duty of Parents

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.

TEither must all the blame lye upon the Schoolemaster: fond and foolish Parents have oft as deepe a share in this precious spoile, as whose cockering and apish indulgence (to the corrupting of the minds of their Children, disabling their wits, effeminating their bodies) how bitterly doth Plate taxe and abhorre? For avoyding of which, the Law of Lycurgue 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 advise of Horace:

Jn Gorgia.

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Honat. lib. 3. Ode 2. Angustam, amice, pauperiem pati Robustus acri militid puer Condiscat, & Parthos seroces Vexet eques metuendus basta, Vitamque sub dio, & trepidis agat In rebus, &c.

Friend

Friend, let thy child hard povertie endure, And, growne to strength, to warre himselse inure: And bravely mounted learne, sterne Cavalere, To charge the siercest 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 fave some Paper, and Citie Laundresses goe make Candles with their Saffron and Egges; Dicing houses and ten shilling Ordinaries, let their large Roomes to Fencers and Puppit-players, and many a painted peece betake her selfe to a Wheele or the next Hospitall. But now adaies, Parents either give their Children no education at all, (thinking their birth or estate will beare out that): or if any, it leaveth fo slender an impression in them, that like their names cut upon a Tree, it is over-growne with the old barke by the next Summer. Beside, such is the most base and ridiculous parsimony of many of our Gentlemen, (if I may so terme them) that if they can procure some poore Batcheler of Art from the Vniversitie to teach their Children to fay Grace, and ferve the Cure of an Impropriation, who wanting meanes and friends, will be content upon the promise 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 fold before the young man was borne): Or if it chance to fall in his time, his Lady or Master tels him; Indeed Sir we are beholden unto you for your paines, such a living is lately falne, but I had before made a promise of it to my Butler or Bailiffe, for his true and extraordinary service: when the truth is, he hath bestowed it upon himselfe, for fourescore or an hundred peeces, which indeed his man two dayes before had fast hold of, but could not keepe.

Is it not commonly seene, that the most Gentlemen will

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will give better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclaime an Hawke, than upon an honest, learned, and well qualified man to bring up their children? It may be, hence it is, that Dogges are able to make Syllogismes in the fields, when their young Masters can conclude nothing at home, if occasion of argument or discourse be offered at the Table. Looke upon our Nobilitie and Gentry now adaies (saith a wise and grave Historian) and you shall see them bred, as if they were made for no other end than pastime and idlenesse; they observe moderation neither in talke nor apparell: good men, and such as are learned, are not admitted amongst them; the affaires of their estates they impose upon others. Uc. But to view one of them rightly, (faith Seneca) looke upon bim naked, lay-by his estate, his Honours, & alia fortuna mendacia, bis other false disguisements of Fortune, and behold his minde, what and how great he is, whether of himselfe,

Philip de Commines, lib. 1.

Seneca ad I ucil. epift. 31.

or by some borrowed greatures.

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

were, as Terence saith, against their owne Fathers.

I dare not fay 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 soure or sive yeares spent, hee returns home as wise as Ammonius his Asse, that went with his Master every day to the Schoole, to heare Origen and Porphyrie reade Philosophy.

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

But

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 fonnes 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 flidge, and fend them so young to the Vniversitie, that scarce one among twentie prooveth ought. For as tender plants, too soone or often remooved, begin to decay and die at the roote; so these young things, of twelve, thirteene, or foureteene, that have no more care than to expect the next Carrier, and where to sup on Fridayes and Fasting nights: no further thought of study, than to trimme up their studies with Pictures, and place the fairest Bookes in openest view, which, poore Lads, they scarce ever opened, or understand not: that when they come to Logicke, and the crabbed grounds of Arts, there is such a disproportion betweene Aristotles Categories, and their childish capacities, that what together with the sweetnesse of libertie, varietie of companie, and so many kinds of recreation in Towne and Fields abroad, (beeing like young Lapwings apt to bee fnatched up by every Buzzard) they proove with Homers Willow ώλεσίκαρποι, and as good goe gather Cockles with Caligulas people on the Sand, as yet to attempt the difficulties of so rough and terrible a passage.

Others againe, if they perceive any wildnesse or unstayednesse in their children, are presently in despaire, and out of all hope of them for ever prooving Schollers, or fit for any thing else; neither consider the nature of youth, nor the effect of time, the Physitian of all. But where Avere to mend the matter, send them either to the Court to large xplores. ferve as Pages, or into Prance and Italy to fee fashions,



# Of the duty of Parents.

2. De Oratore.

Ier. 2. 21.

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

And some of a different humour will determine, even from the A, B, C. what calling their children shall take vpon them, and force them even in despight of Nature, like Lycurgus his whelpes, to runne contrary courses, and to vndertake professions altogether contrary to their dispositions: This, saith Erasmus, is, peccare in genium, And certainely 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 wrest nature as Musitians say, out of her key, or (as Tullie faith) to contend with ber, making the Spaniel to carry the Asses loade: which was well observed by the Lacedamonians and ancient Romanes, in laying forth instruments of fundry occupations before their children, at a certaine age, they to choose 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 Minerval, to the study of the lawes (which studie I confesse to be Honourable and most deserving), who notwithstanding spend most of their time even in Divinitie at the Innes of the Court? and how many Divines

have

have we, (I appeale to the Courts,) heires of their fathers, friends, or purchased advousons, whom the buckram bagge would not better beseeme than the Bible? being never out of law with their parishioners, following their Suites and Causes from Court to Court, Terme to

Terme, no Atturney 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 confessed unto me, Nature never ordained them for that profession: had they not falne accidentally upon it, either through death of friends, harshnesse of Masters and Tutors, thereby driven from the Vniversity (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 fave 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 feeke their Fortunes: where Necessity dejects and besots their spirits, not knowing what calling or course to take: ensorceth them desperately to begge, borrow, or to worse or baser 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) Non ulterius.

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 beene ashamed to doe. Offerin Augustus Casar read the workes of Cicero and Virgil, to his children and nephewes himselfe. Anna the daughter of Alexin



Of the duty of Parents.

Shee is cited by B. Jewel in his Apology. 36

Alexis the Grecian Emperour, was by her father so instructed, that while shee was yet a young and goodly Lady, shee wrote of her selfe a very learned and authentique History of the Church. Emilius Paulus the sonne (who so bravely ended his dayes at Cannus when his Colleague forsooke him) seeing the favour of the State not inclineable towards him, lest 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.

Jn Farragine Epiftolarum.

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

George Buchanan.

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

put

put learning and regard of well living into the most barbarous Gete): and had Cratippus, so excellent a Philo- Gome Offic. 1. 1. sopher, to his Reader at Athens: yet by the testimonie Marc. Gerre, of Pliny, he prooved so notorious a drunkard, that he nearly would ordinarily drinke off two gallons of Wine at a time, not, binot congists and became so debauched every way, that few of that age bearing solitons of. exceeded him. Sundry the like examples might bee produced in our times, but one of this nature is too many. pair Sophum. Others on the contrary, are airodioaktos, and have no M. Arippe. other helpes fave God, and their owne industry; we Valor. Max. never reade of any Master Virgil ever had. S. Augustine likewise saith of himselfe: Se didicisse Aristotelis Categorias nemine tradente: That hee learned Arifotles Categories, or Prædicaments, no man instructing him; which, how hard they bee at the first to wade thorow without a guide, let the best wit of them all try. And Beda our Countreyman, (for his profound learning in all Sciences) firnamed Venerabilis, attained to the same within the limits of his Cell in Northumberland, though it is faid hee was once at Rome. Infeph Scaliger taught privately many yeeres in a Noble-mans house, and never made abode in any Universitie, that ever I heard of, till called in his later yeeres to Leyden in Holland: and many admirable Schollers and famous men, our Age can produce, who never came at any Vniversitie, except to view the Colledges, or visit their friends, that are inferiour to few Doctors of the Chaire, either for Learning or Iudgement, if I may say so, Pace matris Academia.

#### 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 Horse, (whom me thinkes I see stand ready brideled) for the Vniversitie. And now M. William Howard, give mee leave (having passed that, I imagine, Limbus puerorum, and those perillous pikes of the Grammar rules) as a well-willer unto you and your studies, to be are 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 blindnesse would repossesse us againe: thinke now that you are in publike view, and nucibus relictis, with your gowne you have put on the man, that from hence the reputation of your whole life taketh her first growth and beginning. For as no glory crowneth with more abundant praise, than that which is here wonne by diligence and wit: so there is no infamie abaseth the value and esteeme of a Gentleman all his life after, more than that procured by Sloath and Error in the Vniversities; yea, though in those yeeres whose innocencie have ever pleaded their pardon; whereat I have not a little mervailed, confidering the freedome and priviledge of greater places.

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

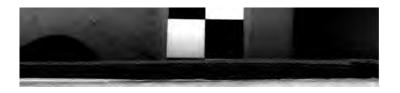
and overlooked with a curious eye, the least disorder or ranknesse of any one flower, putteth a beautifull bed or well contrived knot out of square, when rudenesse and deformity is borne withall, in rough and undressed places: so believe it, in this Paradise of the Muses, the least neglect and impression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

and correction of manners.

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

Entertaine therefore the acquaintance of men of the foundest reputation for Religion, Life, and Learning, whose conference and company may bee unto you μουσείου δμιλία έτικε έμψυχον καλ περιπατούν, a living and a moving Library. τέχναι Euri-For conference and converse was the first Mother of all Arts Andromache. and Science, as being the greatest discovery of our ignorance and increaser of knowledge, teaching, and making us wife by the judgements and examples of many: and you must learne herein of Plate, φιλομαθή, φιλήκοου, καὶ Corntindo cloui, that is, To be a lover of knowledge; defirous to beare much: and lastly, to enquire and aske often.

For the companions of your recreation, confort your felfe with Gentlemen of your owne ranke and quality;



# Of a Gentlemans carriage

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

Carry your selfe even and fairely, Tanquam in statera, with that moderation in your speech and action, (that you seeme with Vlysses, to have Minerva alwayes at your elbow:) which should they be weighed by Envy her selfe, the might passe them for currant; that you be thought rather leaving the Vniversity, than lately come thither. But heereto the regard of your worth, the dignity of the place, and aboundance of so many faire presidents, will he seem that the second se

be fufficient Motives to stirre you up.

Husband your time to the best, for, The greedy desire of gaining Time, is a covetou/nesse onely bonest. And if you follow the advice of Erasmu, 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: remembring ever to referre your most serious and important studies unto the morning, Which finisheth alone (say the learned) three parts of the worke. Iulius Casar having spent the whole day in the field about his military affairs, divided the night also, for three severall vses: one part for his sleepe: a second, for the Common-wealth and publike businesse; the third, for his booke and studies. So carefull and thrifty were they then of this precious treasure which we as prodigally lavish out, either vainely or viciously, by whole months and yeeres, untill we be called to an account by our great Creditor, who will not abate vs the vaine expence of a minute.

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

Seneca de brevitate vita, cap. 1. & 3.

of your studies, The feare and service of God, by oft frequenting Prayer and Sermons, reading the Scriptures, and other Tractates of Picty and Devotion: which howfoever prophane and irreligious Spirits condemne and contemne, as Politien a Canon of Florence, being upon occasion asked if hee ever read the Bible over: Tes once D. Perd. 2. (quoth he) I read it quite thorow, but never bestowed my Palik. time worse in all my life. Beleeve you with Chrysostome Preferring that the ignorance of the Scriptures, is the beginning and moreover fountaine of all evill: That the Word of God is (as our wickedly and Saviour calleth it) the key of knowledge; which given by the Odes of inspiration of God, is profitable to teach, to convince, to correct Pinder, before and to instruct in righteousnesses. And rather let the pious the pidles of and good King Alphonfus, be a prefident unto you and Config. in spife. to all Nobility, who read over the Bible not once, nor at Gold. asp. 3. twice, but foureteene times, with the Postils of Lyra and Luke II. 52. Burgensis, containing thrice or foure times as much in Ja vita Alquantity, and would cause it to be carryed ordinarily funf. with his Scepter before him, whereon was engraven, Pro lege & Grege.

And that worthy Emperour, and great Champion of Christendome, Charlemaigne, who spent his days of rest (after so many glorious victories obtained of the Saracens in Spaine, the Hunnes, Saxons, Gothes and Vandals in Lumbardy, 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 Eginardu in S. Augustine, and his bookes De Civitate Dei, in which vite Caroli 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 brasen pin he would write in the darke. And we reade, as

# 42 Of stile in speaking and writing,

a new King was created in Ifrael, he had with the ornaments of his Kingly dignity, the Booke of the Law delivered him: fignifying his Regall authority was lame and defective, except swayed by Piety and Wisedome, contained in that booke. Whereunto alludeth that device of Paradine, an Image upon a Globe, with a sword in one hand, and a booke in the other, with Ex viroque Casar; 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 Sapientia.

#### CHAP. VI.

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

Cicero 1. de Oratore.

Cic. in prolog. Rheter.

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

Rem bene dispositam vel verba invita sequentur:

In Arte Poet.

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

Let your stile therefore bee furnished with solid matter, and compact of the best, choise, and most familiar words; taking heed of speaking, or writing such words, as men' shall rather admire than understand. Herein were Tiberim, M. Anthony, and Macenae, much blamed and jested at by Augustus, himselfe using ever a plaine and most familiar stile; and as it is said of him, Verbum insolens tanquam scopulum effugiens. Then sententious. yea better furnished with sentences than words, and (as Tully willeth) without affectation if for as a King said, Hariou Ottomic Dum terfiori studemme eloquendi formula, subterfugit nos Anglia Ren in clanculum apertus ille & familiaris dicendi modus. Flowing ad Erafmum at one and the felfe same height, neither taken in and Ramed in knit up too short, that, like rich hangings of Arras or Farragine Epif. Tapistry, thereby lose their grace and beautie, as Themistocles was wont to say: nor suffered to spread so farre, like fost Musicke in an open field, whose delicious sweetnesse vanisheth, and is lost in the ayre, not beeing contained within the walles of a roome. In speaking, rather lay downe your words one by one, than poure them foorth together; this hath made many men naturally flow of speech, to seem wisely judicious, and be judiciously wife; for, befide 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 Becow, formetime Lord Chancellor of England, and father



# Of style and History.

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

pronuntiation.

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

Exod. 4.

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

Cicero.

perished) offereth himselfe as Pater Romani eloquij: whose words and stile (that you may not bee held an Heretique of all the world) you must preferre above all other, as well for the sweetnesse, gravity, richnesse, and vnimitable texture thereof: as that his workes are throughout feafoned with all kind of Learning, and relish of a fingular and Christianlike honesty. There wanted not in Tacitus in bim (faith Tacitus) knowledge of Geometry, of Musicke, of no Oratore. manner of Art that was commendable and boneft: be knew the subtilty of Logicke, each part of Morall Philosophy, and so forth. How well he was seene in the Civill Lawes, his Bookes De legibue, and the Actions in Verrem, will shew you: which are the rather worthy your reading, because you shall there see the grounds of many of our Lawes heere in England. For the integrity of his mind, though his Offices had layne suppressed, let this one faying (among many thousands) perswade you to a charitable opinion of the same: A recta conscientia Ad Atticum, transversum unguem, non oportet quenquam in omni sua vita lib. 13. discedere. Whereto I might adde that tale of Gyges ring in his Offices, which booke let it not feeme contemptible unto you, because it lyeth tossed and torne in every Schoole: but bee precious, as it was sometime unto the old Lord Burgbley, Lord high Treasurer of England, before named; who, to his dying day, would alwayes carry it about him, either in his bosome or pocket, beeing sufficient (as one said of Ariffotles Rhetoriques) to make both a Scholler and an honest man. Imitate Tully for his phrase and stile, especially in his Epistles Ad Atticum: his Bookes De Oratore: among his Orations, those Pro M. Marcello, Pro Archia Poeta, T. Annio Milone, Sext. Refc. Amerine; Pub. Quinctie: the first two against Catiline; and the third Action against Verres. These in my opinion are fullest of life; but you may vie your discretion, you cannot make your choice amisse.



### Of Stile and History.

Cafar.

claris Orașeribus.

Duintilian, lib. 10. ad filium.

After Cicero, I must needs bring you Cafar, whom Tully himselfe confesseth of all Orators, to have spoken Gerre, lib. 4. de the most eloquent and purest Latine: Et banc bene Toquendi laudem (saith he) multis literis, & ijs quidem reconditis & exquisitis, summoque studio & diligentia est consequetus. And, In quo (saith Quintilian) tanta vis, id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellavit. In whom there was so great vehemency, that fine iudgement, that courage and motion, that it seemes bee wrote with the same spirit hee fought. To reade him as you ought, you must bring with you an able judgement, beside your Dictionary: by reason of the diversity of Countries, Tracts, Places, Rivers, People, names of ancient Cities and Townes, to be fought out, in moderne, strange, and unknowne names: of materials in buildings (as in his bridge over the Rhine framed, Ex tignic, trabibus, fibulis, sublicis, longurijs, &c.) which, except you were seene in Architecture, you would hardly understand: then strange names and formes of warlike Engines and weapons then in use: sundry formes of fortification, water-workes, and the like; which notwithstanding fince, have beene made knowne and familiar unto us, by the painefull labours of those all-searching wits, Lipsius, Ramus, Giovanni de Ramellis, and others: and may be read in English excellently translated and illustrated, by that learned and truely honourable Gentleman, Sir Clement Edmonds Knight, Clearke of his Maiesties most honourable Privy Counsell, my worthy friend: though many excellent workes of Cesars, as his Epistles, his Astronomy, &c. through the iniquity of envious Time, are utterly lost and perished.

Corn. Tacit.

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

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

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

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

In the third the History of the second Puniche warre, Hamibals passage against the league over the River Iberus, who after eight monethes siedge, tooke Sagustum: his passage over the Pyrenean hilles, his forraging of

fordable 1661: forceable 1634

<sup>2</sup> mblefta 1661 : mblata 1634

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

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 ouerthrowne in an horse battaile: how L. Furius subdued the rebellious Gaules, overthrew Hamilear with thirty five thousand Carthaginians; with many other expeditions of Philip of Macedon and Sulpitius.

In the fift, the going out of the fire in the Temple of Vesta; how Titus Sempronius Gracchus, subdued the Celtiberian Spaniards, and built a Towne in Spaine called Gracchuris, after his name; Postbumius Albinius 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, &cc.

Q. Curtine.

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

Hiad. 6.

Salustins.

me.

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

followeth Salust, commended most for brevitle ; as also for the richnesse of his speech and phrase a but wherein his brevitie consisteth, the most are ignorant. Our Grammarians imagine, because his Discourses (as they fay) are onely of the matter and persons barely and nakedly described, without circumstance and preparation, counsels and deliberations had before, effects and events after: which is quite contrary; as may bee seene by the Conspiracie of Catiline, which hee might in a manner have fet 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 Romane Souldiers beeing amazed with an unwonted uprore, betooke them to their Weapons: some hid themselves, others aduised their Companions to stand stoutly to it: they were afraid in euery place, the multitude of Enemies was so great. The heaven was obscured with night, and thicke Cloudes, the perill was doubtfull: and laftly, no man knew whether it were safest for him to slye, or to stay by it? And let them now fee their error, who affirme his Discourse to bee unfurnished of Counsels, Deliberations, Consultations, &c. Is not the reason set downe, why Ingurth assaulted Circula at the arrival of the Embassadours? the intent and preparation of the warre by Metellue the Confull, laid open in an ample manner, wherein confisteth the richnesse of his Discourse? His brevitie indeed, worthy your observation and imitation, confifteth in shutting up whole and weightie Sentences in three words, fetching nothing afarre, or putting in more than needs; but in quicke and stirring Afgudeta's after Sediger Poor. his manner: as the most learned have out of him 16. 4. 19. 24obterved.

And fince it is Tullies advice, as was his owne use (as himselse testisieth) Non in Philosophia solum, sed etiam in dicendi exercitatione, cum Gracis Latina conjungere: this time acquaint your felfe with that golden Cyri padia

PEACHAM



# Of Stile and History.

X en ophon.

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

Hitherto have I given you a taste (at your owne choice) as well for univerfall 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 Commonwealths: and to further you herein, you may reade Iustine, Diodorus Siculus, Zonaras, Orosius; of more later

times, Sabellicus, Carion, with some others.

Speciall History.

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

Hiftory, how divided.

All history divideth it selfe into foure branches: the first spreadeth it selfe into, and over all places, as Geograpby: the second, groweth and gathereth strength with tract of time, as Chronology: the third, is laden with descents, as Genealogy: the fourth and last (like the golden Bow ' Proserpina gave Aneas) 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, saith Tully, was none other then Annalium Confectio, the making of Annales, that is, recording of what was done from yeere leigh, if any one to yeere. But while I wander in forraigne History, let

Aneid. 6.

Cic. 2. de Oratore.

The old Lord Treasurer Burcame to the LL. of the Counsell, for

1 sic 1634, 1661.

me warne you, ne fis peregrinus domi: that you bee not a a Licence to stranger in the History of your owne Country, which is travaile, hee a common fault imputed to our English Travellers in examine him forreine Countries: who curious in the observation and of England; if fearch of the most memorable things and monuments of her found him other places, can say (as a great Peere of France told me) would hid him nothing of their owne, our Country of England being stay at home no whit inferior to any other in the world, for matter of and know his Antiquity, and rarities of every kind worthy remarke frit. and admiration. Herein I must worthily and onely His Brittann preferre unto you the glory of our Nation, M. Camden, with the life aswell for his judgement and diligence, as the purity and elizabeth. sweet fluence of the Latine style; and with him the rising His Lane Angl. Starre of good letters and Antiquity, M. Iohn Selden of Titles of Honer.

Together with the Inner Temple. As for Giraldue, Geoffrey Higden, his Mare class Ranulph of Chefter, Walfingham a Monke of S. Albanes fum, though with the rest, they did cum saculo cacutire, and tooke upon not yet printcredite many a time more then they could well answer: ed. that I may not omit Polydore Virgil an Italian, who did our Polydore Virgil Nation that deplorable injury, in the time of K. Henry did to our the eight, for that his owne History might passe for Nation. current, hee burned and embezled the best and most ancient Records and Monuments of our Abbeyes, Priories, and Cathedrall Churches, under colour (having a large Commission under the Great Seale) of making search for all such menuments, manusc. records, Legier bookes, &c. as might make for his purpose: yet for all this he hath the ill lucke to write nothing well, fave the life of Henry the seventh, wherein hee had reason to take a little more paines then ordinary, the booke being dedicated to Henry the eight his fonne.

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

bumane Siculus.

Of Style and History.

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bumane life, to be made wise by their example, who have trod the path of errour and danger before us? Bodin tels vs of some, who have recovered their healthes by reading of History; and it is credibly affirmed of King Alphonsw, 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 faid with the fame good King: Valeat Avicenna, vivat Curtim; and have done him as much honour, as ever the Chians their Hippocrates,

For Morality and rules of well living, delivered with

or the Sun-burnd Ægyptians their Æsculapius.

Plutarch, how highly valewed among the learned.

of Seneca.

In vite Senece.

fuch sententious gravity, weight of reason, so sweetned with lively and apt similitudes, entertaine Platareb; whom according to the opinion of Gaza the world would preserve, should it be put to the choice to receive one onely Author (the Sacred Scriptures excepted) and to burne all the rest: especially his Lives and Morals. The just praise After him, the vertuous and divine Seneca, who for that he lived so neere the times of the Apostles, and had familiar acquaintaince with S. Paul (as it is supposed by those Epistles that passe under either names) is thought in heart to have beene a Christian; and certes so it feemeth 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 fay that about the beginning of Neroes raigne, he came over hither into Britaine: but most certaine it is, he had divers lands bestowed on him here in England, and those supposed to have laine in Essex neere to Camalodunum, now Maldon.

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

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

very fufficient,

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

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

Senecs Epift. 109.

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

Affect not as some doe, that bookish Ambition, to be stored with bookes and have well furnished Librarics, 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

fleeping,

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

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

com-

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

Magnificent Princes.

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

#### CHAP. VII.

# Of Cosmography.

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

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

A science at once both seeding 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 sarre countries, bounds of Seas, qualities of Regions, manners of people and the

like.

The necessity of Cosmogra-, phy.

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

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

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

of \* Thermopila.

And the foule overthrow that Crassus received by the Parthians, was imputed to nothing else, than his ignorance thorow which

of that Country, and the passages thereof.

Alexander, therefore, taking any enterprise in hand, and a narrow would first cause an exact mappe of the country to bee roned with a drawne in collours, to confider where were the fafest rough sea and entrance, where he might passe this River, how to deepe fenne; so called from avoyde that Rock, and in what place most commodiously the wels of hot to give his enemy battaile.

Such is the pleasure, such is the profit of this admirable are there knowledge, which account rather in the number of your rocks. recreations than severer studies, it being beside quickly, Cosmography and with much ease attained unto. Prince Henry of a sweet and 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 The principles first entrance, you are to learne and understand certaine of Geometry Geometrical definitions, which are first Punctum, or a learned. pricke; a line, a Superficies either plaine, Convexe or Concove, your Angles right, blunt and sharpe. Figures. Circles, Semicircles, the Diameter, Triangles, Squares of all forts, paralells and the like, as Master Blundevile in his first booke of the Sphære will shew you; for you shall have use of many of these, to the understanding thercof.

Thermopylæ that long hill of Greece, there is a strait among the pleasant study

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

\* Vide Clavius in Sacrobofco, edit. ult.

The Coelestiall bodies are the eleven heavens and Sphæres.

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

The tenth the first moover.

The ninth the Christalline heaven. The eighth the starry firmament.

The Planets in their order.

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

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

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

The Imperiall Heaven is immoveable, most pure,

immense in quantity, and cleere in quality.

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

revolutions, which is from West to East.

The ninth, or Christalline heaven, moveth by force of the first mover, first from East to West, then from West to East upon his owne poles, and accomplisheth his revolution in 36000 yeeres. And this revolution being finished, Plate 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,

Inne, that they had not onely spent all their Money, but A merry tale also ran into debt some two hundred Dollers: told their of two poore Host of Plate's great yeare: and how that time fixe and their Host. thirty thousand yeeres the world should bee againe as it was, and they should be in the same Inne and Chamber againe and defired him to trust them till then: Quoth mine Host, I believe it to be true: and I remember sixe and thirty thousand yeeres a goe you were heare, and lest just such a reckoning behind to pay, I pray you Gentlemen 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 source and twenty houres, fecundum primum Mobile: then from West to East, according to the motion of the ninth Heaven: then fometimes to the South, and fometime

towards the North, called motus trepidationis. Touching the motions of the Planets, fince you may

have them in every Almanacke, I willingly omit them. The Spheare of the world consisteth of ten Circles, Division of the the Æquinoctiall, the Zodiacke, the two Colures, the Spheare. Horizon, the Meridian, the two Tropiques, and the two

polar Circles.

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

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

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the Eclipticke line; the vtmost limits thereof are the two Tropiques, Cancer and Capricorne: the length thereof is three hundred and sixty degrees, the bredth sixteene. 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 source quarters, they divide into equall parts the whole Sphere: the one passeth through the Æquinoctiall points and poles of the world, and is called the Æquinoctiall Colure: the other passeth thorow the Solstitiall points, and is called the Solstitiall Colure.

The Horizon.

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

The Meridian.

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

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

Ву

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

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

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

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

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

But I had rather you learn'd these principles of the **Iphere** 

arctick Circle.

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

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

composed of Sea and Land.

The Sea.

The Sca 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* Sca; in the West the Atlanticke, so named from the Mount Atlas in Mauritania; in the North, the Hyperborean; in the South, the Meridionall, or South Sca, commonly called Mar-del-zur.

The Mediterranean sea, is that which stretcheth it selfe by the middest of the earth from West to East, dividing

Europe, Asia and Africa.

A Gulfe.

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

A Streight.

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

A Haven.

An Haven, is the entrance of the Sea within the land, at the mouth of some River of 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 Affbalistes, Lacus Larius, or Lago di Comon, Laufanna by Geneva, &c.

Of the Earth.

A Continent.

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, &cc.

An Iland.

An Iland, called Infula, quafi in Salo, is a land encompassed round

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

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

Aurea, and Achaica.

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

A Cape or head of Land, is the utmost end of a Pro- A Cape. montory, or high Land; standing out into the Sea: as the Cape De Buona Speranza, Cape Mendozino, S. Vincent,

Cape Verde, the great Cape S. Augustine in America, &c. Proceeding now to vnderstand the severall parts and Regions of the world, with their scituation (as it is meet, dwelling in an house, you shall know all the roomes thereof) you may if you please, observe Ptolomies Method, Prolomies beginning first with Europe; and herein withour Northerne be observed. llands of Great Britaine, Ireland, the Orchades, 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 fince 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 Lattantim and S. Augustine, could never be perswaded, that there were Antipodes, or people going feete The fundry to feete under us; the contrary whereof experience errors of Hishath taught us. Arrianse, that much esteemed Greeke torians and other for want Author, affirmed the stuation of Germany to be very of skill in neere to the Ionique Sea. Stephanu also, another Countrey- Geography.

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

What to observe in a strange Countrey.

In every Countrey (to give one instance for all) in your observation you are to follow this Method; first to know the Latitude, then the Longitude of the place, the temperature of the Climate, the goodnesse or barrennesse of theground, 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 Forrests; what Beasts, Fowles, Fishes, Fruits, Herbs, Plants; what Mountaines, Rivers, Fountaines and Cities: what notable matter of wonder or Antiquitie: the manners, shape, and attire of the people; their building; what Ports and Havens; what Rockes, Sands, and such like places of danger, are about the place: and last of all, the Religion and government of the Inhabitants.

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

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

I could wish you now and then, to exercise your Pen Washing of in Drawing and imitating Cards and Mappes; as also Mappes and globes in your Pencill in washing and colouring small Tables of colours, very Countries and places, which at your leafure you may in profitable to a one fortnight easily learne to doe: for the practice of the learner. hand doth speedily instruct the minde, and strongly confirme the memory beyond any thing else; nor thinke it any diffrace unto you, fince in other Countries it is the practice of Princes, as I have shewed heretofore; also many of our young Nobilitie in England exercise the

same with great felicitie.

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

### CHAP. 8.

## Observations in Survey of the Earth.

Countries had not their fcituations by chance.

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

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

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

Mountainers more barbarous than those of the vallies.

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

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

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

How in the Sea of Calecut it is high water, but at the Ile of 8. every full Moone; in the Sea by the shore of Indus, but Laurence) they at every New Moone: how in the maine Ocean the may come in twenty dayes, current runnes from East to West, toward the streight but are not of Magellan, but from West to East in the Mediter- able to returne

Fourthly, how in one place the North-wind, as upon from Spaine the Coast of Seythia, neere the mouth of the great River into America Duina, bloweth in a manner perpetually, so that the West but cannot or South-west winds are scarce knowne.

In another, the East; in the Indian Sea the winds moneths. keepe their turnes, obscuring the course of the Sunne, Jul. C. Scaliger. which being in Aries and Libra, the Westerne winds

blow perpetually.

Neither lesse admirable are the in-land floods, and The frange fresh waters for their properties, as Nilus, who onely by properties of his over flowing, maketh Ægypt fertile (where it never Lakes. raineth.) Euripsu an arme of the Sea by Eubaa (an Iland of the Sporades in the Ægean Sea) which ebbeth 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.

Madafcar (OI moneths. So returne in 3.

Fifthly,

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

Of the creatures in hot and cold countries.

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

Of Rivers.

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

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

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

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

Of certaine Ilands cast up by Seas and Rivers. The Ilands of the Echinades, were cast up by the River Achelous, and the greatest part of Egypt by Nilus, so were the Rhodes and Delos. Of lesser Ilands beyond Melon, Anaphe, betweene Lemnos and the Hellespont Nea,

(as

(as one would fay new-come) and elsewhere Alone, Thera, Therafia, and Hiera, which also from the event was called Automate.

And that fundry goodly Countries on the contrary, Many Counhave beene eaten up by the Sea, our neighbour Zeland, tries againe loft by and many other places, will give lamentable testimony: inundation. beside, the face of the Earth hath, since the Creation, been much altered by avultion or divition of the Sea: as Sicily was divided and severed from Italy; Cyprus from Syria, Eubera from Boetia: Atlas and Macris from Eubera; Berbycus from Bythinia: Leucofia from the Promontory of the Syrenes: and as some suppose, Lesbes from Ida: Precbyta and Pithecusa from Misena: and which is more, Spaine from Barbary: 28 Strabe is of opinion.

Againe, it is affirmed by Volscus, that our Great Britaine Great Brittaine hath beene one Continent with France, and that Track supposed to have beene one betweene Dover and Calais hath beene gayned by the Sca, Continent with

there called Mare Gefferiacum.

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

Moreover, what inestimable wealth it affoordeth in Holland, is to

Pearles, Corall, Amber, and the like!

By Reading, you shall also finde what strange Earthquakes, remooving of whole Townes, Hilles, &c. have hanging up. beene upon the face of the Earth, raising of it in one place, leaving Gulfes and Vastitie in another: And Lucius Marcine and Sextus Inline being Confuls in Rome, in the Countrey of Mutimum two Mountaines met, and joyned themselves together.

Strabe. lib. 1.

France.

At Swartwale neere Brill in be seene a Mermaides dead body

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

the Griss among the Alpes.

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

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

Heaven, that the Earth must seeme as little.

Beside, if the Earth were of any quantity in respect of the higher Orbes, the Starres should seeme bigger or lesse in regard of those Hypsomata (Altitudes) or the Climes: but it is certaine that at the felfe same time, sundry Astronomers find the same bignesse and elevation of the selfe same Starre observed by their calculation, to differ no whit at all: whereby we may see if that distance of place which is on the Earth (in respect of the heavenly Orbes) exceedeth all fence, 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 fword, is divided among so many Nations, the matter of our glory, our feate: here we have our Honours,

Arist. lib. Meteor. I. cap.4. Ptolom. cap. 6. Alphragano difert. 14.

7 I

our Armies, our commands; heere we heape up riches, at perpetuall warre and strife among our selues, who (like the Toad) shall fall a sleep with most earth in his pawes: never thinking how of a moment of time well fpent upon this poore plot or dung-hill common to beafts as well as our felucs, dependeth Eternity, and fruition of Augustine. 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 the receiveth us being borne, thee feedes and cloatheth vs brought forth, and lastly as forsaken wholly of Nature, shee receiveth us into her lap, and covers us

untill the dissolution of all, and the last 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 fearch. And herein you shall have your helpes, M. Blundevile in his treatife of Cosmographie M. Higher de and the Sphære, D. Dee, M. Cooke in his principles of via Globi, pr. at Frankford, Geometrie, Astronomie and Geographie: Gemma Frisus, Ansterdam, Ortelius, Copernicus, Clavius the Icsuite, Ioannes de Monte and turned Regio, Mercator, Munster, Hunter, and many others: of into French. ancient writers Ptolomey, Dionisius Halicarnasseus. For Wright de vin Mappes I referre you wholly vnto Orselius and those set Sphere. 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.

CHAP.

### CHAP. IX.

## Of Geometrie.

Laertius lib. 4.

Wisedome

chap. 12.

Petrarch. de regno lib. 2. ca.

Proclus in Euclid. lib. 2. c. 14.

CInce Plate would not fuffer any to enter his Schoole Which was αγεωμέτρητος, or not entred into Geometrie; and Xenocrates turned away his auditors, if vnfurnished with Geometrie, Musicke and Astronomie, affirming they were the helpes of Philosophie: I am also bound by the Love I beare to the best arts and your studies, to give it you also in charge. Pbilo the Iew calleth it the Princesse and mother of all Sciences, and excellently was it said of Plate, that God did alwaies γεομετρείν; but more divinely of Salomon: That God did dispose all his creatures according to measure, number and weight; that is, by giving the Heavens their constant and perpetuall motion; the elements their places and prædominance according to lightnesse or gravity, and every creature its number and weight, without which, it were neither able to stand upright or moove. To the consideration of which depth of 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 fuch importance, that without it, we can hardly eate our bread, lye drie in our beds, buy, fell, 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 forts with their termes or bounds.

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

than the rest, necessity compelling, found out the rules of Geometry, by the benefit whereof, after the fall of the water, every man had his owne portion of ground lotted and laid out to him: so that from a few poore and weake principles at the first, it grew to that height that from Martianus earth it reached up to the Heavens, where it found out Capello in Geom. their Quantities, as also of the Elements and the whole lib. 2. c. 4. world beside.

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

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

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

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

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

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

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the wooden dove of Archytas, so famoused not onely by A. Gelline, but many other authors beyond exception, A. Gellius 1.10. which by reason of weights equally peized within the body, and a certaine proportion of ayre (as the Spirit of life enclosed) flew cheerefully forth as if it had beene a living Dove.

Scaliger Exercit. 326. ad Cardanum.

cap. 12.

Albeit Iul. Caf. Scaliger accounteth this Dove no great peece of workemanship, when he saith, hee is able to make of his owne invention with no great labour, a Ship which shall swimme, and steere it selfe, and by the same reason that Architas his Dove was made; that is, by taking the pith of rushes covered over with bladders, or those thinne skinnes, wherein gold beaters beate their leaves, and wrapped about with little strings of sinewes, where when a Semicircle shall set one wheele on going; it mooving 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 Carm. ode 28. Mensorem, a Measurer.

Horat. lib. 1.

Et maris & terra, numeroq; carentis arena,

Of Sea and Land, and number-wanting fand.

Bartas le 6. iour du 1. Semain.

And not inferiour to the aforesaid Dove of Archytas was that wooden Eagle, which mounted up into the ayre, and flew before the Emperour to the gates of Norimberg: of which, as also of that yron flye, that flew about a table, Salust Lord of Bartas maketh mention. Ramus attributeth the invention of either of these, in the preface of his 2. booke, by his Mathematicall observations, Plin. l. 7. c. 21. to Ioannes Regiomontanus.

& lib. 36. c. 5.

Callicrates, if we may credit Pliny, made Antes and other fuch like small creatures of Ivory, that their parts and ioynts 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

which together with the driver thereof, a Fly could eafily hide and cover with her wings: Besides a Ship with her sailes, which a little Bee could overspread. Varro varro de lingua teacheth how small peeces of this nature and subtilest Latin. 1 ib. 6. workmanship, may be discerned, that is, saith he, by laying close about them blacke Horse haires. Of latter times. Hadrian Innine tels us that he faw with great de- Innine lib. light and admiration, at Mechlin in Brahant, a Cherry animad. cap. 6. stone cut in the forme of a basket, wherein were fifteene paire 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 Ilin. lib. 7. cap. within a nut, Cicere tels us he faw it with his eyes, though 12. Alexander thought it worthy of a farre better case, the rich Cabinet of Darine. By the statue of Homer the ancients usually set a nightingale (as by Orphess a Swanne) for the manifold variety and sweetnesse of his voyce, or the continuance or holding out to the last the same sweetnesse: for some are of opinion, that the perfection of Musicall sounds are to be discerned in the Nightingales Pliny reckoneth up fixteene severall tunes shee Pliny lib. 10. hath, and fitteth them to Latine words very properly as of 29. 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 jest or earnest I know Exercises. 326. not) tels Cardanus of a flea he saw with a long chaine of gold about his necke, kept very daintily in a boxe, and being taken forth, could skip with his chaine, and sometime suckehismistresses whitehand, and his belly being full, get him to his lodging againe, but this same paracorex play Alexander wittily scoffed, when he gave a fellow onely a bushell of pease, for his paines of throwing every time a pease upon a needles point standing a pretty way off.

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

with their motions. Hereof Claudian wrote a witty

Epigram.

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

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

P. Jevius & plement, Hift. . lib. 24. This Heaven was carried by twelue men before Solyman, and taken to peeces and fet up againe by the maker, Plutarch. in Marcello. δός ποῦ στῶ καὶ דוש אוש אוש אוש אודי אודי Tfal. 24.

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

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

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

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

### CHAP. X.

### Of Poetry.

O fweeten your feverer studies, by this time vouch-I safe Poetry your respect; which howsoever censured and feeming falne 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 Ovid, so backeward in profe, that he could almost speake nothing but verse. And experience daily affoordeth us many excellent yong and growing wits, as well from the Plow as Pallace, endued naturally with this Divine and heavenly gift, yet not knowing (if you should aske the question) whether a Metaphore be flesh or fish.

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

to all antiquitie, and they shall finde all learning by man) mai θεία divine instinct to breathe from her bosome, as both Plato h spun in and Tully in his Tusculanes affirme.

Strabe faith, Poetry was the first Philosophy that ever was taught, nor were there ever any writers thereof knowne before Mulaus, Hefiod, and Homer: by whose authority Plate, Arifietle and Galen, determine their weightiest controversies, and confirme their reasons in Philosophy. And what were the fongs of Linus, Orpheus, Amphyon, Olympus, and that ditty Iopas sang to his harpe at Dido's banquet, but Naturall and Morall Philosophy, sweetned with the pleasance of Numbers, that Rudenesse and Barbarisme might the better taste and digest the lessons of civility? according to Lucretine (Italianized by Ariosto) and englished by Sir Iobn Harrington.

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

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

Neither hath humane knowledge beene the onely subject of this Divine Art, but even the highest Mysteries of I Divinity. What are the Pfalmes of David (which S. Hillary Hil. in Proleto so aptly compareth to a bunch of keyes, in regard of the Pfa'm. feverall doores, whereby they give the foule entrance, either to Prayer, Rejoycing, Repentance, Thankigiving, &c.) but a Divine Poeme, going sometime in one measure fometime in another? What lively descriptions are there of the Majesty of God, the estate and security of Gods Psalm. 80. children, the miserable condition of the wicked? What Pfalm. 50. lively

Plalm. 1. Plalm. 104. lively fimilitudes and comparisons, as the righteous man to a bay tree, the Soule to a thirsty Hart, vnity to oyntment and the dew of Hermon? What excellent Allegories, as the vine planted in Ægypt; what Epiphoneema's, prosopopoea's and whatsoever else may be required to the texture of so rich and glorious a peece?

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

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

a Queene command over all affections.

Moreover the Muse, Mirth, Graces, and perfect Health, have ever an affinity each with either. I remember Plutarch telleth us of 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 couragious, that having well fortisted Argos with divers companies of women only, her selfe with her companions fallying out, entertained Cleomenes K. of the Lacedamonians with such a Camisado, that he was saine to shew his back, leaving

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

Alexander by the reading of Homer, was especially

mooved to goe thorow with his conquests.

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

What other thing gave an edge to the valour of our ancient Britons, but their Bardes (remembred by Athenaus, Lucan and fundry other), recording in verse the brave exploits of their nation, and finging the fame unto their Harps at their publike feasts and meetings? amongst whom Taliessia a learned Bard, and Master to Merlin,

fung the life and acts of King Arthur.

Hence hath Poetry never wanted her Patrones, and even the greatest Monarches and Princes, as well Christian as Heathen, have exercised their Invention herein: as that great Glory of Christendome Charlemaine, who among . The place to many other things, wrote his Nephew Roulands Epitaphe, this day is called Roulands after he was flaine in a battell against the Sarraceus, among valle, and was the \* Pyrenean hilles: Alphanfus king of Naples, whose in times past a onely delight was the reading of Virgil: Robert King of great pilgrim-Sicilie; and that thrice renowned and learned French being a King, who finding Petrarchs Toombe without any in- Chappell built scription or Epitaphe, wrote one himselfe, (which yet and dedicated remaincth) faying; Shame it was, that be who fung his to our Lady, Mistresse praise seuen yeeres before ber death, and twelve called comyeeres hould want an Epitaphe. Among the Heathen are corruptly our cternized for their skill in Poefie, Augustus Cafar, Odlavius, Lady of Rene-Adrian, Germanicus.

Every child knoweth how deare the workes of Homer Panarmian, lib. were unto Alexander, Euripides to Amyntas King of Ma- Althonf.

1. de geftu

(1-1 rudue years) (after his own) 1661)

ceden,

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

The Lady Anne of Bretaigne, who was b twice French Queene, passing thorow the Presence in the Court of France, espying Chartier the Kings Secretary, and a famous Poet, leaning upon his elbow at a Tables end fait afleepe, shee stooping downe, and openly kissing him, faid; We must bonour with our kisse, the mouth from whence so many sweete werses and golden Poems have proceeded,

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

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

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

Ewhelme in Oxfordshire. b To Charles the eight and Lewis the twelfth.

Who gave him, it is

thought, his

Mannor of

Prudence.

posing, as well of Actions as Words in their due place, time and manner; which in Virgill is not observed by one among twenty of our ordinary Grammarians, Who (to use the words of the Prince of learning hereupon) onely in Shallow and small Boates, glide over the face of the In Posic. lib. 3. Virgilian Sea. How divinely, according to the Platonickes, doth he discourse of the Soule? how properly of the Nature, number of winds, feafons of the yeare, qualities of Beafts, Nature of Hearbs? What in-fight into ancient Chronology and History? In briefe, what not worthy the knowledge of a divine wit? To make his Enew a man of extraordinary aspect, and comlinesse of personage, he makes Venue both his mother and Lady of his Herescope. And forafmuch as griefe and perpetuall care, are infeparable companions of all great and noble atchievements, he gives him Achates quafi axos arns, his faithfull companion? What immooved constancy, when no teares or entreaty of Eliza could cause him stay? What Piety, Pitty, Fertitude, beyond his companions? See how the Divine Poet gave him leave to be wounded, lest his valour in so many skirmishes might bee questioned, and that a farre off, not at hand, that rather it might bee imputed to his Fortune, than his rashnesse or weakenesse; then by one who could not be knowne, to give the enemy occasion rather of feare, than of challenging the glory. And whereas he bringeth in Camilla, a couragious Lady, and invincible at the Swords point in encountring other; yet he never bringeth her to try her valour with Enem. Againe, that Levil. 11. Tarches and she might shew their brave deeds he makes Enem absent: as also when Turnu so resolutely brake into his Tents. Lastly, what excellent iudgment sheweth he in appropriating the accidents and Histories of his owne times, to those of the ancient, as where he bringeth in Venulus plucked by force from his Horse, and carryed away with full speed? The like Casar confesseth to have happened to himselfe. Assess with his right

arme naked, commands his fouldiers to abstaine from flaughter. The like did Cafar at the battaile of Pharfalie, and with the same words. But thus much out of the heape and most judicious observations of the most

learned Scaliger.

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

Aneid. A.

Parcite civibus.

At trepida & cuptis immanibus effera Dido, Sanguineam volvens aciem, maculisque trementes Interfusa genas, O pallida morte futurâ, Interiora domûs irrumpit limina, & altos Conscendit furibunda rogos, ensemque recludit Dardanium, Oc.

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 the 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 climbes the lofty pile, And out of sheath the Dardane sword doth draw: Ne're for fuch end ordained; when a while The Troise garments, and knowne couch she saw, With With trickling teares her selfe thereon she cast, And having paus'd a little, spake her last. Sweete spoiles, while Fates and Heavens did permit, Receive this soule, and rid me of my cares; What race my Fortune gave I sinish'd, &c.

Moreover, that lively combate betweene Nifus and Volscens, with many other of most excellent life.

A sweet verse is that, which like a dish with a delicate sweenesse. 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 Biere of Crabtree, and Oken rods, covered with Straw, and arched over with greene boughes) than which no Nectar can be more de-

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

licious.

Amaid, 11.

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

The like of faire Eurialus breathing his last.

Purpureus veluti cùm flos fuccifus aratro, Languefcit moviens, laffove papauera collo Demifere caput, pluvià cum fortè gravantur.

Ameid. 9.

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, &cc.

This

άνθηρὸν κάλλος έχον καὶ χάper els tò tép-Tely Kal Hoely ώσπερ άνθος.

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

(Varietie.)

Poet. cap. 27.

\* Tha!arica.

which should resemble all the faces in the world, changing it selfe like Proteus into all shapes: which our Divine Poet so much, and with such excellent art affecteth, that seldome or never hee uttereth words, or describeth actions spoken or done after the same manner, though they be in effect the same; yea, though the conclusion of all the Bookes of his *Excides* bee Tragicall, fave the first; yet are they so tempered and disposed with such varietie of accidents, that they bring admiration to the most divine judgements: among them all not one like another, fave Vide Scal. lib. 3. the ends of Turnus and Mezentius. What varietie in his battailes, affailing the enemies Campe, befieging Cities, broyles among the common people, set battailes in fields, aids of horse and foot? &c. Never the same wounds, but given with divers weapons, as here one is wounded or flaine with a peece of a Rocke, a Flint, Firebrand, Club, Halberd, Long pole: there another with a drinking Boule or Pot, a Rudder, Dart, Arrow, Lance, Sword, \*Bals of Wild-fire, &c. In divers places, as the throat, head, thigh, breast, hip, hand, knee; before, behind, on the fide, standing, lying, running, slying, talking, fleeping, crying out, entreating. Of place, as in the Field, in the Tents, at Sacrifice, upon the guard, in the day-time, in the night. To proceed further, were to translate Virgil himselfe; therefore hitherto of varietie. I forbeare his most lively descriptions of persons, times, places, and manners; his most sweet and proper Similitudes, as where he resembleth Æneas, who could not be mooved by any entreatie or teares of Dido, or her Sifter Anna, to a stubborne Oake after this manner.

Ancid (4).

At veluti annojam valido cùm robore quercum, Alpini Borea, nunc hinc nunc flatibus illinc, Eruere inter se certant : it stridor, & altè Consternant terram concusso stipite frondes, &c.

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

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

At velut ille frius quam tela inimica sequantur, Continuò in montes sese avius abdidit altos Occifo pastore, Lupus, magnove invenco; Conscius audacis facti, caudamque remulcens Subjectt pavitantem utero, sylvasque petivit, &c.

Ancid. 11.

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

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

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

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

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

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

Hic

### Of Poetry.

His fitus est vates, quem Divi Casaris ira Augusti, Latia cedere jussit bumo: Sapè miser voluit Patrijs occumbere terris, Sed frustrà: bunc illi fata dedere locum.

This his Sepulcher (faith mine Author) remaineth upon the borders of Greece, neere to the Euxine Sea, and

is yet to be seene.

Of Lyricke Poets, as well Greeke as Latine, hold Horses, Herace in highest account, as the most acute and artificiall of them all, having attained to fuch height, that to the discreet judgement, hee hath cut off all hope of equalizing him: his Stile is elegant, pure and finewy, with most witty and choice sentences, neither bumili contentus Style (28 Quintilian faith of him) fed grandileque & Sublimi. Yea and if we believe Scaliger, more accurate and sententious than Pinder. His Odes are of most sweet and pleasant invention, beyond all reprehension, every where illustrated with sundry and rare figures and verses, fo fluent that the same Scaliger protesteth hee had rather be Scalig. Post. 11. composer of the like, than be King of whole Arragon. In 6. Tonia Tamehis Satyres he is quicke, round and pleasant, and as commit Res. nothing so bitter, so not so good as Invenal: his Epistles are neate, his Poetica his worst peece, for while he teacheth the Art, hee goeth unartificially to worke even in the

very beginning.

Invenal of Satyrists is the best, for his Satyres are far ground. better than those of Horace, and though he be sententiously

tart, yet is his phrase cleare and open.

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

In Martial you shall see a divine wit, with a flowing Martial. purity of the Latine tongue, a true Epigrammatist: his verfe

Of Poetry.

verse is cleare, full, and absolute good, some sew too

wanton and licentious, being winked at.

Lucane.

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

Seneca.

Seneca for Maiesty and state yeeldeth not to any of the Grecians whosoever, Cultu & nitore, to vie Scaligers words, farre excelling Euripides: albeit hee borrowed the Argument of his Tragadies from the Gracians: yet the Spirit, lostinesse of sound, and Majesty of stile is meerely his owne.

Claudian. knobili subiocto oppre∬us.

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

Statius.

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

Propertius.

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

Plautus.

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

Terence.

Thus

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

Of Latine Poets of our times in the judgement of Beza and the best learned, Buchanan is esteemed the chiefe; Buchanan. who albeit, in his person, behaviour and fashion, hee was rough-hewen, flovenly and rude, feldome caring for a better outside than a Rugge-gowne girt close about him, yet his infide and conceipt in Poesie was most rich, and his sweetnesse and facilitie in a verse, unimitably excellent, as appeareth by that Master-peece his Psalmes; as farre beyond those of B. Rhenanus, as the Stanza's of Petrarch the rimes of Skelten: but deferving more applause (in my opinion) if he had falne upon another subject; for I say with one, Mibi firitus divinus ejusmodi placet quo m. cas. Salger. seipsum ingessit à patre, & illorum piget qui Davidis Psalmes suis calamistris inustos sperarant efficere plausibiliores. certaine in that boundlesse field of Poeticall invention, it cannot be avoided, but something must bee distorted beside the intent of the Divine enditer.

His Tragedies are lostie, the stile pure, his Epigrams not to be mended, fave 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 Cineri supposta doloso) is inferiour neither to Buchanan, or any of the ancients, and so much the more to be valued, by how much the brighter hee appeared out of the fogges of Barbarisme and ignorance in his time; that is, Injeph high of Euter. of Exeter, who lived under Henry the second, and Richard

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

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

Sit Thomas Moore.

William Lilly.

notwithstanding they lou'd and liu'd together as dearest Lillie also was, beside an excellent Latine Poet, a fingular Grzcian; 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 Iobn Cellet Deane of Paules, was elected Master of Pauls Schoole, which he had newly founded.

Shortly after, began to grow eminent, aswell for Poefie as all other generall learning, Sir Thomas Challoner Sir Thomas Knight (father to the truely honest, and sometime lover Challener. of all excellent parts, Sir Thomas Challoner, 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 Knyvet, Embassadour to Charles the fift, as his friend and companion: what time the Emperour being preparing a mighty Fleete against the Turkes in Argier, the English Embassadour, Sir Thomas Challener, Henry Knowles, M. Henry Isam, and others, went in that service as voluntaries with the Emperour. But the Galley wherein Sir Thomas Challener was, being cast away by foulenesse of weather, after he had laboured by fwimming for his life as long as he was able, and the strength of his armes failing him, he caught hold vpon a cable throwne out from another Galley, to the lose and breaking of many of his teeth, and by that meanes faved his life. After the death of King Henry the 8. he was in the battaile of Muskelborough, and knighted by the Duke of Sommerfet. And in the beginning of the raigne of Queene Elizabeth, hee went over Embassadour into Spaine, where at his houres of leisure, he compiled ten elegant bookes in Latin verse, de Repub. Anglorum instauranda: supervised after his death by Malim, and dedicated to the old Lord Burgbley, Lord Treasurer. Being sent for home by her Maiesty, he shortly after dyed in London, and was buryed

in Pauls neere to the steppes of the Quire, toward the South-doore, under a faire marble; but the brasse and epitaphe 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.

Sir Jeeffrey Oxnacer.

Greer.

Of English Poets of our owne Nation, esteeme Sir Ieoffrey Chaucer the father; although the stile for the antiquity, may diftast you, yet as under a bitter and rough rinde, there lyeth a delicate kernell of conceit and fweet 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 Arrae) 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 Troilue and Cresseid. The Romane of the Rose, was the Invention of Iehan de Mehunes, a French Poet, whereof he translated but onely the one halfe: his Canterbury-tales without question were his owne invention, all circumstances being wholly English. He was a good Divine, and saw in those times, without his spectacles, as may appeare by the Plough-man, and the Parsons tale: withall an excellent Mathematician, as plainely appeareth by his discourse of Astrolabe to his little sonne Lewes. In briefe, account him among the best of your English bookes in your library.

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

Overies

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

After him succeeded Lydgate, a Monke of Bury, who 174gue. wrote that bitter Satyre of Peirs Plow-men. Hee spent most part of his time in translating the workes of others, having no great invention of his owne. He wrote for

those times a tolerable and smooth verse.

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

In the latter end of King Henry the 8, for their ex- Hang Earle of cellent faculty in Poesie were famous, the right noble Surry. Henry Earle of Surrey (whose Songs and Sonnets yet extant, are of fweet conceipt:) and the learned, but

unfortunate, Sir Thomas Wyat,

In the time of Edward the fixth lived Sternbold, whom Wya. King Henry his father, a little before had made groome of his Chamber, for turning of certaine of Davids Pfalmes Northwimmer into verse: and merry loku Heywood, who wrote his in Herfordkine Epigrammes, as also Sir Thomas More his Vtopia, in the neere to S. Albanes. parish wherein I was borne; where either of them dwelt, and had faire possessions.

About Queene Maries time, flourished Doctor Phaer, who in part translated Virgils Æxeids, after finished by

Arthur Golding.

In the time of our late Queene Elizabeth, which was truly a golden Age (for fuch 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 Poelie with their pennes and practice (to omit her Majesty, who had a singular gift herein) were Edward Earle of Oxford, the Lord Buckburft, Henry Lord Paget: our Phenix, the noble Sir Philip Sidney, M. Edward Dyer,

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

### CHAP. XI.

# Of Musicke.

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

Deut. 32.

\* It was an inftrument three square, of 72. strings, of incomparable sweetnesse.

fits of the Almighty Creator) and the service of God advanced, as we may find in a Samuel 6. vers. 5. Psalme 33. 21. 42. and 4. 108. 3. And in fundry other places of Scripture, which for brevity I omit.

But, say our Sectaries, the service of God is nothing advanced by finging and instruments, as wee use it in our Cathedrall Churches, that is; by "Antiphony, Restes, Answering one Repetitions, Variety of Moodes and Proportions with the another in 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 viuall in the finging of the Levites, and among the Psalmes of David, the 136. is wholly compounded of those two most gracefull and

fweet figures of repetition, Symploce and Anaphora.

For Resting and Proportions, the nature of the Hebrew verse, as the meanest Hebrician knoweth, consisting many times of uneven feete, going fometime in this number, fometimes in that: one while (as S. Iereme faith) in the numbers of Sapphe; another while of Alcam, doth of necessity require it: and wherein doth our practice of finging and playing with Instruments in his Majesties Chappell, and our Cathedrall Churches, differ from the practice of David; the Priests and Leviss? Dee wee not Chem. 2. 149. 5. make one signe in praising and thanking God, with voyces vers. 12. 6 13. and instruments of all sorts? Donec (28 S. Ierome saith) reboet laquear templi: the roofe of the Church ecchoeth againe, and which lest they should cavill at as a lewish Ceremony, we know to have beene practifed in the ancient purity of the Church; but we returne where we

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

Of Musicke.

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

δαιμόνιον πράγμα. Τιμής ἔμμοροί εἰσι καὶ αἰδοῦς.

In lib. de Angore animi.

Plate calleth it, A divine and beavenly 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 imposed most streight and sharpe Lawes upon the Lace-demonians, yet he ever allowed them the exercise of Musicke.

Arift. Politic.

Odyfs. 8.

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

Cicero. Tufc. quaft. lib. 1. Tully saith, there consisteth in the practice of singing and playing upon Instruments, great knowledge, and the most excellent instruction of the mind: and for the effect it worketh in the mind, he tearmeth it, Stabilem Thesaurum, qui mores instituit, componitque, ac mollis irarum ardores, &c. A lasting Treasure, which rectifieth and ordereth our manners, and allayeth the heate and sury 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 singer, because I desire not that any Noble or Gentleman should (save at his private recreation and leasureable houres) proove a Master in the same, or neglect his more weighty imployments: though I avouch it a skill

worthy

worthy the knowledge and exercise of the greatest Prince.

King Henry the eight could not onely fing his part Erafm. in Farrafure, but of himselfe composed a Service of foure, five, sine Epif. and fixe parts; as Erasmus in a certaine Epistle, testifieth of his owne knowledge.

The Duke of Venofa, an Italian Prince, in like manner, D. of Venofa. of late yeares, hath given excellent proofe of his knowledge and love to Musicke, having himselfe composed many

rare fongs, which I have scene.

But above others, who carryeth away the Palme for The just praise excellency, not onely in Musicke, but in whatsoever is to of Marrier be wished in a brave Prince, is the yet living Maurice Land- Landgrave of grave of Heffen, of whose owne composition I have seene eight or ten severall sets of Motets, and solemne Musicke, fet 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 univerfall a Scholler, that comming (as he doth often) to his Vniversity of Marpurge, what questions soever he meeteth with fet up, (as the manner is in the Germane and our Vniversities) hee will Ex tempere, dispute an houre or two (even in Bootes and Spurres) upon them, with their best Professors. I passe over his rare skill in Chirurgery, he being generally accounted the best Bonefetter in the Country. Who have seene hisestate, hishofpitality, his rich furnished Armory, his brave Stable of great Horses, his curtesie to all strangers, being men of Quality and good parts, let them speake the rest.

But fince the naturall inclination of fome men, driveth them (2s it were) perforce to the top of Excellency: examples of this kind are very rare, yea great personages many times are more violently carried, than might well stand with their Honours, and necessity of their affaires: yet were it to these honest and commendable

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Cufpinian.

Suetenius.

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

I defire no more in you than to fing your part fure, 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.

M. William Byrd. 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 iudgement of France and Italy, who are very sparing in the commendation of strangers, in regard of that conceipt they hold of themselves. His Cantiones Sacra, as also his Gradualia, are meere Angelicall and Divine; and being of himselfe naturally disposed to Gravity and Piety, his veine is not so much for light Madrigals or Canzonets, yet his Virginella and some others in his first Set, cannot be mended by the best Italian of them all.

Ludovico de Viltoria. For composition, I preferre next Ludovico de Victoria, a most judicious and a sweete Composer: aster him Orlando di Lasso, a very rare and excellent Author, who lived lived some forty yeares since in the Court of the Duke of Bavier. He hath published as well in Latine as French many Sets, his veine is grave and fweet: among his Latine Songs, his seven poenitentiall Psalmes are the best, and that French Set of his wherein is Sufanna un jour: upon which Ditty many others have fince exercised their invention.

For delicious Aire and sweet Invention in Madrigals, Luca Marmaia. Luca Marenzio excelleth all other whofoever, having published more Sets than any Author else whosoever; and to fay truth, hath not an ill Song, though fometime an over-fight (which might be the Printers fault) of two eights, or fiftes escapt him; as between the Tener and Base in the last close, of I must depart all baplesse: ending according to the Nature of the Ditty most artificially, with a Minim rest. His first, second, and third parts of Thyrsis, Veggo doke mio ben chi sa hoggi mio Sole Cantava<sup>1</sup>, or fweet finging Amaryllis, are Songs, the Muses themselves might not have beene ashamed to have had composed. Of stature and complexion, he was a little and blacke man; he was Organist in the Popes Chappell at Rome a good while, afterward hee went into Poland, being in displeasure with the Pope for overmuch familiarity with a kinfwoman of his, (whom the Queene of Peland fent for by Luca Marenzio afterward, the being one of the rarest women in Europe, for her voyce and the Lute:) but returning, he found the affection of the Pope so estranged from him, that hereupon hee tooke a conceipt and dyed.

Alphonio Perabelco the father, while he lived, for judg- Horain Vactor. ment and depth of skill, (as also his sonne yet living) was inferior unto none; what he did was most elaborate and profound, and pleasing enough in Aire, though Master Thomas Morley censureth him otherwise. That of his, I faw my Lady weeping, and the Nightingale (upon

(' See Diet. Mus. ii. 215, where correct titles are given as :- Tirsi morir volea'; 'Veggo dolce mio bene'; 'Che fa hogg' il mio sole'; 'Cantava la piu vaga.') which

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which Ditty Master Bird and he in a friendly æmulation, exercifed their invention) cannot be bettered for fweetnesse of Ayre, or depth of judgement.

Horatio Vecchi.

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

Giovanni Croce.

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

Peter Thilips.

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

Beschette his Motets of 8. parts, printed in Rome. 1594.

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

fancy.

+

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

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

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

The Common-wealth of the Cynethenses in Arcadia, Path. 16.4.6.7. falling from the delight they formerly had in Musicke, grew into seditious humours and civill warres, which Polybian tooke especially note of: and I suppose, hereupon it was ordained in Arcadia, that every one should practife Musicke by the space of thirty yeares.

The ancient Gaules in like manner (whom Iulian Julian Impera. tearmed barbarous) became most curteous and tractable

by the practife of Musicke.

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

How

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

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

#### CHAP. XII.

# Of Antiquities.

OVT of the Treasury and Storehouse of venerable Antiquities, I have selected these three sorts. Statues, Inscriptions, and Cornes; desiring you to take a short view

of them, ere you proceed any further.

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

The strange effects and properties of Mulicall proportions. dead costlinesse, doth properly belong to Princes, or rather to princely minds. But the profitable necessitie of some knowledge in them, will plainly appeare in the handling of each particular. Sure I am, that he that will travell, must both heed them and understand them, if he desire to bee thought ingenious, and to bee welcome to the owners. For next men and manners, there is nothing fairely more delightfull, nothing worthier observation, than these Copies, and memorials of men and matters of elder times; whose lively presence is able to perswade a man, that he now feeth two thousand yeeres agoe. Such as are skilled in them, are by the Italians tearmed Virtuofi, as if others that either neglect or despise them, were idiots or rakehels. And to fay truth, they are somewhat to be excused, if they have all Leefbebbers (as the Dutch call them) in so high estimation, for they themselves are so great lovers of them (& similis similis gaudet) that they purchase them at any rate, and lay up mightie treasures of money in them. Witnesse that Exchequer of mettals in the Cabinets of the great Duke of Tuscany, for number and raritie absolutely the best in the world, and not worth so little as 100000, pound. For proofe whereof, doe but consider the number of those which Peter de Medicie lost at Florence upon his banishment and departure thence, namely, a hundred thousand peeces of gold, and filver, and braffe, 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 Epbelie in the marble chamber at Paris, Laccon and Nilse in Beluedere at Rome, and many more, are pecces of inestimable value: but the matchlesse, and never too much admired Toro in Cardinall Farneses garden out-strippeth all other Statues in the world for great nesse and workemanship.

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

Of Statues.

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

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

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



ever fince his comming to the Crowne, hath amply testified a Royall liking of ancient statues, by causing a whole army of old forraine Emperours, Captaines, and Senators all at once to land on his coasts, to come and doe him homage, and attend him in his palaces of Saint Iames, and Sommerset-house. A great part of these belonged to the late Duke of Mantua: and some of the Old-greeke-marble-bases, columnes, and altars were brought from the ruines of Apollo's Temple at Delos, by that noble and absolutely compleat Gentleman Sir Kenbelme Digby Knight. In the Garden at St. Iames there are also halfe a dozen brasse statues, rare ones, cast by Hubert le Sueur his Majesties Servant now dwelling in Saint Bartbolomewes London, the most industrious and excellent Statuary in all ma-

terials that ever this Countrey enjoyed.

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The best of them is the Gladiator, molded from that in Cardinall Borgbeses Villa, by the procurement and industry of ingenious Master Gage. And at this present the faid Master Sueur hath divers other admirable molds to cast in brasse for his Majestie, and among the rest that famous Diana of Ephefus above named. But the great Horse with his Majestie upon it, twice as great as the life, and now well-nigh finished, will compare with that of the New-bridge at Paris, or those others at Florence and Madrid, though made by Sueur his Master, Iohn de Bolonia that rare worke-man, who not long fince lived at Florence. At Yorke-house also, the Galleries and Roomes are ennobled with the possession of those Romane Heads, and Statues, which lately belonged to Sir Peter Paul Rubons Knight, that exquisit Painter of Antwerp: and the Garden will bee renowned so long as Iohn de Bologna's Cain and Abel stand erected there, a peece of wondrous Art and Workemanship. 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 fort of Antiquities accompanied

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panied with some novelties, which neverthelesse can not but fall short of those in other Countries, where the love and study of them is farre ancienter, and the

meanes to come by them easier.

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

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

A third and very good way to distinguish them, is by the booke of collection of all the principal statues that are now to be seene at Rome: printed there with the Title, Icones statuarum qua bodie visuntur Roma.

He



He that is well acquainted with this booke, will eafily discover at first fight 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.

IIO

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

Besides, Rounds (so Painters call Statues and their fragments) may be had, when the life cannot, and have the patience to stand when the life will not: and this is a maxime among Artists in this kind, that a Round is better to draw by, and comes neerer the life, than any slat or painting whatsoever. And if a Painter will meddle with History, then are old Statues to him the onely life it selse. I call Reubens to witnesse, (the best story-painter of these times) whether his knowledge in this kind hath not been his onely making. But his Statues before named, and his workes doe testisse 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.

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

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

Inscriptions follow, wherein I will be shorter, because I of Inscripcan addresse you to better helps in them, than in the cions. 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 Lipfin, who hath fet forth the collections of another, and many of his owne besides. This booke of Inscriptions is in Folio, and printed at Antwerp, ex officina Plantiniana Rapbelengij: where in the very beginning he bestoweth a lease or two in decyphring unto us, and explaining the sence of old Characters, or short writing; as that D. M. stands for Dijs Manibus, which you usually find upon vmes: L. M. Q. for Lubens Meritoque: D. D. D. for Dat, Dicat, Dedicat: D. S. P. for De Suo Posuit: 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 Vrnes, Altars, Vessels, Gates, Aquæducts, &cc. such as Lipsim handleth; but of Coynes also; I will give you two or three examples of these, with which and some practice you may easily unriddle the rest. M. Durmine III. VIR. A. A. A. F. F. Reade it thus, Marcus Durmins triumvir auro argento ari flando feriundo. Againe, Imp. Ces. Trajano. aug. ger. dac. P. M. tr. p. Cos. vj. P. P. Expresse it thus; Imperatori Casari Trajano, augusto, Germanico, Dacico, Pontifici Maximo, tribunitia potestatis, Confuli fextum. Patri Patrie. Where by the way I must commend

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

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

the Emperours goodnesse that eased them of it.

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

Of Coynes.

These Authors treat of the severall Species Brereweed. or kinds of old Coynes, and of their weight and value in moneyes of these times. There are others that have collected and represented the stamps, that is, the Figures and Inscriptions of all the individual or several peeces that ever they saw or read of. Such are Goltzine for Greeke peeces, Fulvius Vrfinus for Consulars, Occo for Imperials, And for the rates at which they are now bought and fold in Germany, Hulfins. To thefe I adde Savet his Difcourse 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 filver Coynes Hebrewthe Hebrewes had of their owne: and therefore it is some- coynes. times absolutely called Keseph silver, as you may finde in Gen. 20. 16. and 23. 16. and 43. 21. and 2 Sem. 18. 11, 12. It was two-fold; for there was a Sbekel of the Sanctuary, and another called the Kings Shekel, or the Publike or

common Shekel.

The Shekell of the Sanctuary, weighed exactly halfe silver. an ounce. It shewed on the one side (as some Antiqua- A Shekel of the Sanctuary. ries say) the Vessell of Manna that was kept in the Arke, with these words Sbekel Israel, that is the Sbekel of Israel: and on the other fide, Acress rod budded and blowne, with this inscription Ieruscalaim Kedosfab, that is, Ierufalem the Holy. It was worth halfe a crowne of our money.

The Kings Shekel was worth halfe a Shekell of the The Kings Sanctuary, fifteene pence of our money: and had the same Shekel. stampe with the former. Of these Alchazar, Vilalpandus, Chokier, and Wassers have written, who tell us also of a brasse Shekel bearing the figures of a sprig of Balme-tree, and of a Palme tree: and of another of filver with a Tower

on

PEACHAM

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

There was also the third and fourth part of a Sbekel. Gherah, Agorah, and Keshitah were all of one value, being the twentieth part of a Sbekel, and in our money three halfe pence. Keshitah signisieth a Lambe, because it had

a Lambe upon it.

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

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-lesse

A Shele! of Gold. Iudg. 8. 26.

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

Now for the Summes of the Hebrewes. Their A Mina of Mina of Gold contained two hundred Antique drammes Gold. 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 Mina of filver was of 60 facred shekels, or of A Mina of two pound and halfe weight, and worth feven pound Silver.

Ezek. 45. 12. tenne shillings.

A Talent of filver contained 3000 shekels, or 125. l. A Talent of weight, which is in sterlin mony after the rate of 5. s. per filver.

ounce, or 3. l. sterl. for 1. l. Troy weight, 375. l.

A Talent of gold after the rate of the Sanctuary, and of Gold. as Mofes reckoneth it, was as much as the filver in weight, Exod. 38. 25. and therefore after the rate of 3. l. 10. s. in the ounce Troy, was worth in our mony 5250. l. In this and other calculations of gold, I differ from Brerewood who estimateth old gold but at 3. l. an ounce, but the touchstone doth shew it better than so, and Goldsmiths will give 3. l. 10. s. for it.

I am of opinion that after Moses his time, when Kings began to reigne over Ifraell, and so forward, they did estimate a talent of filver after the rate of the vulgar thekell, 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 confider (as Brerewood doth) that place in the, I Chro. 22. 14. will find that, unlesse wee come to these last rates, those summes of gold and filver which David left for the building

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

Covnes and fummes.

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 (facred to Minerva) with the word δραχμή. It was the eighth part of an ounce, and worth 7. d. ob. sterl.

A Didramme

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

A Tridramme.

Tridrachmum was a peece of three drammes, worth 1. s. 10. d. ob. sterl.

A Stater.

Stater or Tetradrachmum, foure drammes, had on it the head of *Minerva*, (whence it was also called  $\pi a \rho \theta \epsilon \nu o s$ and kopn) and on the reverse an Owle, whence grew the Proverbe, Owles to Athens.

The coynes under a dramme, or rather the parts there-

Obelsus.

Obolas (because it carryed the forme of a spit or obelisque so called) was the fixth part of a dram, and of our mony, a penny farthing.

Semobol sus.

Semiobolus, halfe an obolus, halfe penny farthing Englifh.

Diebelus.

Diobolus (or Diobolum, for so also the rest of these obols may terminate.) The forepart of it shewed Inpiters head, the reverse an Owle. It was worth two pence halfe penny.

Triebolus.

Triobolm, with the face of Inpiter on both fides, worth three pence. It was halfe a dramme.

Tetrobolus

Tetrobolus, Inpiters head was on th' one fide, and two Tetrobolus. Owles on the other, worth 5. d fterl.

These were the Áttique Coynes in Silver.

The *Beinean* dramme was worth 10 Attique obols, *Drachma* and of our mony 12. d. ob. And the obols thereof were \*\*Eginaa. answerable.

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

The Macedonian Stater was worth hard upon two Stater Macode-

shillings nine pence halfe penny.

The Sardian and Persian Sigle was worth tenne pence. Siglus Sardianus.

The Ciffophorm, an Afian coyne, so called because it represented a man bearing a pannier, was worth neere upon fine pence.

Danace, Charens fare, about one penny.

Breelsin was an Attique braffe Coyne of an ounce excelusion. weight worth two graines of Silver, and therefore of Physitians called Chalcus. It was the fixt part of an obelia, and worth lesse than a farthing. It was also called obelia aratus.

Dichalcum, therefore was better than a farthing.

Minutum or Agardo, the seventh part of Abreelum, Agardo.

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

s. 6. d.

Semifater aurene weighed one dramme, and was worth.

8. s. 9. d.

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

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

The Darie and Cizyeen Staters were equal each of them with the Attique, or very little better.

The Greeke summes were a Mina and a Talent.

Greeke sums.

Mina containes 100 drammes of the same country, A Mina.

of

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

A Talent.

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

There were two Attique Talents, the greater and leffer.

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

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

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

The Syrian Talent, 1500 Attique drammes,

46. l. 17. s. 6. d.

The Euboique Talent, 4000 Attique drammes,

125. l. o. s. o. d.

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

The Babylonian Talent, 7000 Attiquedrammes, Iterl.

218. l. 15. s. o. d.

The Æginæan Talent, 10000 Attique drammes,

312. l. 10. s. o. d.

The Alexandrian Talent, 12000 Attique drams, 375. l. o. s. o. d. which was also the value of the Mosaique Talent.

There were also in some countreys very small summes

which they called Talents, but improperly: for

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

three Staters of gold, 2. l. 12. s. 6. d. sterl. So that wee must distinguish betweene a Silver Talent in Gold, and a Talent of Gold, as we may plainly fee in Plantus in Truculento. Hem tibi talentum argenti; Philippicum est, tene tibi. Heere hee meaneth a filver Attique talent of the lesser fort in Philippian gold Staters.

I come lastly to the Romane Coynes, and begin with Romane

Braffe ones,

libella.

As, quafias, had first the stampe of a Sheepe on the As. one fide, and an Oxe on th'other, whence it was called pecunia. Pliny saith, that in the first Punic warre it was reduced to the weight of two ounces (having beene before of a pound weight), and such a one I have in my owne possession. Afterwards it was brought to an ounce, and last of all to halfe an ounce, where it rested, till the Emperours came in, who shrunke them to a quarter of an ounce. It was worth a halfe penny farthing. And it is discerned by this figure 1. With the head or prowe of a Ship on the traverse; and Issus 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 filver of the same value with Ass, and called

Semissis or Sembella, quasi semi-assis, and semi-libella, Sembella was distinguished by the letter S. with Romalus his head on the forepart, and the forepart of a Gally on the other fide 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.

Triess, the third part of an affis, a farthing worth.

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

Sextans, the fixth part of affis, halfe a farthing.

Triens.

Sextens.

Vucia

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Vncia. Sextula. Vncia the 12th part of affis, and Semuncia halfe so much. Sextula the fixth part of an ounce.

All these forenamed pecces were lesse than assis. Above

it, were

Dupondius.

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

Silver Coynes.

Varro telleth us of Decussis, Vicessis, Tricessis and Centussis. It may bee some of these brasse peeces aforesaid had their equals in silver of the same name. But those that were properly filver, were these follow-

ing.

Denarius.

Denarius, so called, because it was worth tenne asses, and in the twelve first Emperours time it weighed exactly an Attique dramme, and was worth of our money seven pence halfe penny. The Consular peeces have usually Romes head on the one side with the word Roma, and the number X, being the marke of a Denarius: and on the reverse biga or quadriga, whence also it was called Bigatus and quadrigatus, and underneath was the name of the Consull in whose time it was Coyned. These consulars were somewhat heavier than the forefaid Imperials; but the later Imperials doe wondroufly degenerate from both, in weight and finenesse of allay, and in workemanship also. The Imperials shewed on the forepart the Emperours Head with his Inscription, and on the reverse some Altar, Triumphall Arch-temple, or some other memoriall as best pleased him.

Quinarius.

Quinarius, a halfe denarius, three pence three farthings, was also called Victoriatus, because it had usually the figure

of victory on it. Its marke was V.

Seftertius.

Sestertime, so called because it was worth halfe a quinarine, or duos asses cum dimidio, quasi sesquitertine, the fourth part of a denarise, 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,

counts, and therefore it is expressed in many places of good Authors by the word Nummu absolutely. It had anciently the figures of Caftor and Pollax on it. But Pliny 1.10. 34. cap. 4. teacheth us that the Sestertine was also of brasse, and that of the best, which they called Marcian, and our vulgar Antiquaries suppose to be Corinthian, and weighed about an ounce.

Obolus (saith 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 Aureus. Imperials weigh about two drammes, double the weight of a devarius, and worth 17. S. 6. d. of our money. The Consulars are two or three shillings better. The later peeces which began in Alexander Severus his time were Smifts. reduced to halfe an eurous, and then to a third, and therefore called Semissis aurei, and Tremissis aurei or Triens: Tremissis. the Semissis weighing a dram worth eight shillings nine pence, the Tremiss five shillings ten pence. Whereupon the old Imperialls, and Confulars were called Solidi. There was also a Scruple of gold worth about two Scrapulum. shillings three pence.

After the Empire was translated to Constantinople,

other coynes with other names were minted, as;

Miliarifium, weighing two drammes, and worth 1. s. 3.d. Miliarifium. Ceration or Siliqua, of the weight of a dramme, worth. Commiss.

Follis a brasse coyne, so called because it was thinne like Fallis.

a leafe, worth neere upon a halfe penny.

The Romane summes were.

Seffertium, It comprehended one thousand sefferties, Sefferium. that is seven pound fixteene shillings three pence. And heere I will give a note, concerning the Romane fashion of accounting by sesterties. For decem sestertij are tenne sefferties, decem seffertiam are ten thousand sefferties, decies seftertium are 1000000 sefterties.

Libra

Libra (eu Pondo.

I 22

Libra or Pondo, contained 12 ounces of filver, that is 96 denarij of the first Emperours, and was worth of sterlin money three pounds.

Talentum.

Talentum, 24 sessentia, that is 24000 sessentis, or 6000 of the foresaid denary: the same with the Attique, and therefore worth 187.1. 10.8. For the Romanes borrowed their Talents, Mina's, and drammes of the Grecians, and these their pound and ounce of the Romanes, as Galen confessent.

Sportula.

Sportula was a small summe of money containing 100 quadrantes, or 10 seffertij; which great men gave to each of their followers and servants in liew of a plentifull supper upon some occasion or other. It was worth of our money nineteene pencewanting a farthing, just a cardecu, or French quarter-crowne.

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

Gen. 23. 15.

Abraham bought the Field, Cave, and Trees of Mach-

pelab for 400 Shekels, that is for 50 L sterl.

Exod. 37. 23.

Moses made the golden Candlesticke with his seven Lamps, Snuffers, and Snuffe-dishes of a Talent of pure Gold, that is sive thousand two hundred sistic pounds sterlin.

2 Sam. 14. 26.

Abfoloms haire which he yeerely polled, weighed 200 Shekels after the Kings weight; that is, foure pounds two ounces Troy-weight.

Math. 26. 15.

For thirtie peeces of filver *Inda* betrayed his Master, the Saviour of the world; that is, for three pounds fisteene shillings of our money. For I said before that by a peece of filver the Iewes meane a Shekel, and therefore *Eusebius* rendersthis place of *Matthew*, very well, τριάκοντα στατήραs, instead of τριάκοντα άργύρια.

Tlut. in Pom.

The Revenue of the Romanes was by Mitbridates his overthrow increased 8500 myriades. Observe that the Greekes when they number without naming the species

of

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

The pearle which Cleopatra dissolved in vineger, and Tlin. 1. 9 c. 24. drank off at a draught was estimated centies Sestertiam, in figures to be expressed thus, 10000000 Sesterties, that is 78125. l. sterlin.

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

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

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

fand 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 pennes that writ them.

#### CHAP. XIII.

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

CInce Aristotle numbreth Grapbice, generally taken, Ofor whatfoever is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) 2mongst those his παιδεύματα, or generous Practices of youth in a well governed Common-wealth: I am bound also to give it you in charge for your exercise at leasure, it being a quality most commendable, and so many wayes usefull to a Gentleman. For should you (if necessity required) be employed for your Countries service in following the warre, you can describe no plot, manner of fortification, forme of Battallia, 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. The manifold In all Mathematicall Demonstrations, nothing is more use of painting 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,

or Limning.

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 seene or heard of: the orient Colours, and lively Pictures of their Birds, the shape of their Beasts, Fishes, Wormes, Flyes, &c. It presents our eyes with the Complexion, Manner, and their Attyre. 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 furface of Nature, by it as in a booke of golden and rare-limmed Letters, the chiefe end of it, wee reade a continual Lecture of the Wisedome of the Almightie Creator, by beholding even in Iob. 39. 13. the feather of the Peacocke a \* Miracle, as Ariffotle \* re Gaupafaith.

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

In no lesse honour and esteeme was it held among the Romanes, as we finde in Pliny and many others who every where advance the Professors; and the dignitie of the practife 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 Pitter. For the first of that name, although he was most honourably descended, honoured with many Titles, Confulships 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 excellent

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

Quintus Fabius pinxi.

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

is reported of Emanuel Duke of Savey.

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 certainely I know not what favourable aspect of Heaven that right noble and ancient family hath which produceth like delicate fruits from one Stem fo many excellent in feverall qualities, that no one name or family in *England* can fay the like.

Painting is a quality I love (I confesse) and admire in others, because ever naturally from a child, I have been addicted to the practice hereof: yet when I was young I have beene cruelly beaten by ill and ignorant Schoolemasters, when I have beene taking, in white and blacke, the countenance of some one or other (which I could doe at thirteene and foureteene yeeres of age: beside the Mappe of any Towne according to Geometricall proportion, as I did of Cambridge when I was of Trinity Colledge, and a Iunior Sophister,) yet could they never beate it out of me. I remember one Master I had (and yet living

Lomaziw.



not farre from S. Albanes) tooke me one time drawing out with my penne that peare-tree and boyes throwing at it, at the end of the Latine Grammar: which hee perceiving in a rage strooke me with the great end of the rodde, and rent my paper, swearing it was the onely way to teach me to robbe Orchards; beside, that I was placed with him to be made a Scholler and not a Painter, which I was very likely to doe; when I well remember he construed unto me the beginning of the first Ode in Horace, Edite, set 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 those generall figures of the Circle, ovall, square, triangle, cylinder, &cc. for these are the foundation of all other proportions. As for example, your ovall directs you in giving a just proportion to the face. Your Square or Cube for all manner of ground plots, formes of fortification; wherein you have no use of the Circle at all. Your Circle againe directs you in all orbicular formes whatsoever, and so forth of the rest.

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

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

what-

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

Albert Durer.

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

Hub. Goltzine.

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

Michael Angelo.

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

Hans Holben.

The painted the Chappell at white-Hall, and S. Lames.

Jofoph of Arimathea,
Lazarus rifing from the dead,
&c. were his.

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

Of

Of latter times and in our age the workes of Shadan, han. Shadan, Wierix, and my honest loving friend Crispin de Pas of Wierix. Vtrecht are of most price, these cut to the life, a thing Criffin de Puffer practifed but of late yeares: their pieces will best instruct you in the countenance, for the naturall shadowes thereof, the cast and forme of the eye, the touch of the mouth, the true fall, turning and curling of the haire, for ruffes,

Armor, &c.

When you are somewhat ready in your draught (for which you must provide pens made of Ravens quils, blacke lead, dry pencils made of what colour you please by grinding it with strong wort, and then rowling it up pencill-wife, and so let it dry) get my booke, entituled the Gentlemans Exercise, which will teach you the use and ordering of all manner of colours for Limning, as how to make any one colour what you please by the composition of many, as a Scarlet, Carnation, Flame-colour, all manner of Greenes for Leaves or Banckes, Purples for the breake of the morning, the Violet, the Hyacinth, &c. all manner of changeable colours in garments of Silke, brownes and blackes for haire colours, the colours of barkes of Trees, the Sea, Fountaines, Rockes, Fleshcolours or Carnations for the face and complexion with the manner of preparing your card, in briefe what soever 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 fome 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 conceipts & devices of Emblems, Anagrams, and the like with bodies at your pleasure, without being beholden to fome deare and nice professed Artist.

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

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

Of preparing your table for an oyle picture. First, for your table whereupon to draw your picture, plane it very even, and with Size (made of glue sodden long in faire water, till the glue be quite dissolved) mingled and heat with Spanish white sinely 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 Linfeede oyle, fave when you grinde your white for ruffes and linnen; then use the The fitter for oyle of Walnuts, for \* Linfeede 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 fame lay your colours upon your pallet thus: first, your white Lead, then Lake, Ivorie blacke, Sea-coale blacke (as you see the complexion), Lampe blacke, umber for the haire, red Lead, yellow Oaker, Verdigreace; then your Blewes, Masticot and Pinke, the rest at your pleasure, mixing them on the other side of the pallet at your pleasure.

The fitter for our yellow Ruffes.

To

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

After you have made the white of the Eyes, and proportion of the Nose, &cc. lay your Carnation or Flesh colour over the Face, casting in here and there some shadowes which worke in with the slesh colour by degrees. Your slesh-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 shaddowes for your face are compounded commonly of Ivory blacke, white Lead, Vermilion, Lake, Sea-coale blacke, &cc.

Then shaddow your cheekes and lips (with the mouth-stroke, which make of Lake only) with Vermilion and

Lake as you list mixed together.

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

For the blacke Circle of the Eye, take Vmber, Seacoleblacke, and a little white, and mixe them as you thinke

it fit.

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

For the hands and the shaddowes betweene the singers use the same slesh-colours and shaddowes 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 K 2 together

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

For the teeth, take white Lead, and shaddow it with

Char-coale blacke.

#### For Ruffes, Lawnes, Linnen.

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

#### For Velvets of all colours.

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

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

## Of Drawing, Limning, and Painting. 133 draw it onely over with Verdigreace, and a little Pinke,

and it will be a perfect Greene Velvet.

For a Sea-water Greene Velvet, lay on the foresaid mingled Russet Verdigreace onely; if you will have it

more grassie, put to more Pinke.

For a Yellowish Greene, put a little Masticot among your Verdigreace at your pleasure: but note this, all your shaddowing must be in the Russet, and these Greenes

onely drawne lightly over.

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

For a Crimom or Carnation Velvet, put the more or leffe white Lead to the Vermilion, as you shall see cause.

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

For Tellew Velvet, take Masticot and yellow Oker, and

deepen it for the shaddow with Vmber.

For Tanny Velvet, take Browne of Spaine, white Lead, and Lampe blacke, mixed with a little Verdigreace to shadow 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 Velves, take Oyle Smalt, and temper it with Lake, halfe Lake, halfe Smalt; then take white Lead

and order it as bright or as sad as you list.

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

For Haire-coloured Velvet, grinde Vmber by it selse with Oyle, and lay it on your picture, and heighthen with

white Lead and the same Vmber.

#### For Sattens in Oyle Colours.

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

For White Satien, 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.

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

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

For Purple Satten, mixe Oyle, Smalt, with Lake, and

white Lead: heighthening with white Lead.

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

#### For Taffata's.

Make your Taffata's all one as you doe your Sattens, but you must observe the shaddowing of Taffata's; for they they fall more fine with the folds, and are thicker by much.

For changeable Taffata's, take fundry 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 glosse 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

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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 Skie and Landscaps.

For a Sky or Landscaps, that seeme a great way off, take Oyle Smalt, or Bice if you will, and with Linfeed 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, Gc.

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

#### Of sundry Greenes in Oyle.

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

For a light Greene, Pinke and Masticot: for a middle

and Grasse greene, Verdigreace and Pinke.

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

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

To make cleane your grinding Stone and Mullar, rub

it over with crums of bread.

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

If you would get farther experience, acquaint your **felfe**  felfe with some of our excellent Masters about London, where there are many, passing judicious and skilfull.

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

hangeth in their Councell Chamber.

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

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

hath afforded.

#### Ioannes Cimabus.

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

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

### Andrea Taffi.

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

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

#### Gaddo Gaddi.

About this time also lived Gaddo Gaddi, a very rare Master, a Florentine borne (for the fine and subtile aire of Florence, hath produced men of more sharpe and excellent spirits, than any other place of Italy) who excelled in 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. Iohn Laterane, and the Pallace of Pope Clement the fifth: whence well rewarded, he returned backe into Tuscane, where he dyed, Anno. 1312.

#### Margaritone,

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

#### Giette.

Giette was not onely a rare Painter, but also an excellent Architect, for all manner of curious conceipt in building: and to say truth, was the first who of latter times in Italy brought Picture into admiration, and her true height. He was borne at Vestignane, a village soureteene Italian miles from Plerence: his Father was an husbandman, and Giette 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 tending his sheepe, would be practifing with a sticke upon the fand, or dusty high-way, or upon voyde places upon walles with a Coale, to draw whatfoever forted 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 fave 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 fhort time so excelled, that he farre surpassed the rusticke. Greeke manner of working, bringing forth a better Moderne Art, and the true working by the life, which had not beene knowne in two hundred yeares before. He was very inward and familiar with Dantes the Poet, whose picture he drew: he was of all others famous for his skill and conceipt in expressing affections, and all manner of gesture, so that he might truly be called Natures Scholler. His workemanship is especially seene at Aces, a City of Vmbria, in the Cloisters of S. Francis, where the body of S. Francis lyeth buryed: where among other rare inventions of his, is to be seene a Monke kneeling before Obedience, who putteth a yoake upon his necke, he holding up both his hands to heaven, and shee laying her forefinger upon her mouth, casteth up her eyes towards Christ, from whose side the blood issueth in great abundance. On either hand of her, stand wisedome and humility, to shew, where true obedience is, there is wisedome and humility, which helpe to finish every good worke: on the other fide is an history where chastity standeth upon a strong and high rocke, as not to be wonne, or moved by the force of Kings, though they seeme to offer Crownes, Scepters, and Palmes. At her feete lyeth purity, in the shape of a child washing it selfe, and by chastity standeth pennance, having driven away with her discipline winged Love: in a third place standeth poverty baresooted, treading



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treading upon thornes, a dogge barking at her: at one fide, a child throwing stones at her, on the other, another child with a sticke putting the thornes towards her legs. This poverty is married to Saint Francis, whom Christ giveth by joyning their hands: in a fourth place is Saint Francis, praying with such great devotion, and inward affection expressed in his countenance, that it detaineth the beholder with fingular admiration. From thence returning toward Florence, he wrought in distemper (as we call it) or wet with fize, fixe histories of patient Ich, wherein are many excellent figures: among others the positures and countenances of the messengers, bringing the forrowfull newes unto him, which are not to be mended: withall a fervant, 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 fuch grace and judgement, that the fame hereof presently went over all Italy. Insomuch that Pope Benedict fent a messenger from Rome into Tuscany to know what manner of man Giette was, and what his workes were; being purposed to beautiste Saint Peters Church with facred Histories by the hand of some excellent master. This Messenger or Courtier from the Pope, taking his journey to Florence, passed by Siena, and still enquiring out the best Masters, tooke a draught of something from every one of them to carry backe to the Pope, to choose as he thought best: comming to Florence in a morning betimes, he came to the shop of Giotto, desiring (as he had done of others) to give him a touch with his pencill, or some peece to shew his holinesse: Giette being merily disposed, tooke a sheete of paper, upon which, with a pencill (fetting one arme under his fide) he drew so absolute a Circle, that by no compasse a truer could bee drawne: having done, smiling he gave it to the Courtier, faying, there is my draught. The Courtier imagining he had flouted him, faid, is this all? Giette replyed, it is all, and

and more than enough. When the Pope with others of judgement faw it, and heard the manner how carelesly he did it, he admired and confessed, he passed all men of his time in excellency: this being knowne, it grew a Proverbe in Italy, More round then Giotto's Circle. 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 Mesaique, 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 failes full of wind, with the behaviour of Fishermen in such extremity. At Avignon hee wrought for Pope Clement the fift; and in many other places of France his workes are yet remaining. Anno 1316. he was at last fent for by Robert King of Naples, for whom there (in the Church of the Cloyster of Saint Clare) he made many histories both of the Old and New Testament, with the whole history of the Revelation: it is said that herein his invention was admirable, and that he was much holpen by his deare and ingenious friend Dantes the Poet. The King was not onely pleased with the excellency of his hand, but with his many witty answers and conceipts; wherefore sometime he would fit by him halfe a day together to see him worke. Once the King said unto him, Giotto I will make thee the foremost man of my Court; I beleeve it (quoth Giotto) and that (I thinke) is the reafon why I am lodged in the Porters lodge at your Court Another time also the King said thus unto him, Giotto if I were as thou, the weather is so exceeding hot, I would give over Painting for a while; whereunto Giotto replyed, indeed Sir, if I were as you, I would let it rest indeed. Another time, being at worke in the great Hall Hall of the Court, the King merily requested him, to paint him out his Kingdome; Giotto made no more adoe, but presently painted an 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 replyed, Such is your Kingdome and Subjects, for they desire new Lords daily. In his returning to Florence, he made very many rare peeces by the way: devised many excellent Models for building; beside other his workes in Carving, Plaistique, &c. The City of Florence not onely Roially rewarded him, but gave him and his posterity a Pension of an hundred Crownes a yeare, which was a great summe in those times.

He dyed to the griefe of many, in the yeare 1336. and was buried at Florence, upon whom Angelm Politianm

wrote this Epitaph worthy so excellent a man.

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

The Modell of the steeple of the chiefe Church in

#### Stephano Fiorentino.

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

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

#### Petro Laurati of Siena.

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

### Bonamico Buffalmacco.

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



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to his worke, grinding of colours or the like, which grieved him much: and bethinking himfelfe how to make his master keepe his bed, he got up in the fields some thirty or forty Dorres or Beetles, and a little before his master should rise, fastning little waxe candles upon their backes, puts them in, lighted, one by one into his masters chamber; who feeing the lights mooving up and downe, began to quake for feare, committing himselfe to God with harty prayer, and covered himselfe over head and cares in his bed, having no mind to worke or awake Buffalmacco. In the morning he asked Buffalmacco if hee had not scene a thousand Divels as he had; who answered no, for he was alleepe, and wondered he called him not: called, said Taff? I had other things to thinke of than to paint, I am fully resolved to goe dwell in another house. The night following though Buffalmacco had put in but onely three lights into his chamber, yet could he not fleepe for feare all that night: it was no fooner day but Taff left his house with intent never to come into it againe. Buffalmacco hereupon went to the priest of the parish to defire his advice, telling him that in his conscience the divell next unto God hated none more than painters: for that, said Buffalmacco, we make him odious in the peoples eyes by painting him terrible and in the vglieft shape we can devise: and more to spight him, we paint nothing but Saints in Churches to make the people more devoute than otherwise they would, wherefore the divels are very angry with us, and having more power by night than by day, they play these prankes, and I scare they will doe worfe except wee give over this working by This hee spake so considently, and in candle-light. 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

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at a Nunnery neere Pifa now wholly ruined, being the birth of Christ, where Herod killed the children of Bethlem; where the affections and lookes of the murtherers, Mothers, Nurses resisting with biting, scratching, tearing, pulling, &cc. are excellently expressed. Moreover, he drew the foure Patriarkes, and the foure Evangelists, where he express'd Saint Lake 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.

#### Ambrofio Lorenzetti 1 of Siena.

This Ambrosio was a painter of Siena, he was chiefely commended for that grace he had in contriving postures and accidents of History: he was the first that most lively could resemble tempests, stormes, raine, &c. He was very moderate, and went rather like a Philosopher than a painter. He dyed at 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 Crucifixe of his yet to be seene at Arezzo, and another in the Church of Saint Paul in Rome, of admirable life and skill. He was wondrous devoute and Religious. He dyed 1363, and lyeth buried at Pauls without Rome with this Epitaph.

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

### Simon of Siena.

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

<sup>1</sup> Lorenxetti 1634, 1651.

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

#### Andreas Orgagna.

Andreas Orgagna was a Florentine, and both a Painter, Poet, Architect and Carver, though hee began first with carving. One of his best peeces he wrought in Pifa, which was all forts of worldly and fenfuall Epicures, rioting and banquetting under the shaddow of an Orenge tree, within the branches and bowes whereof, flye little Amorettos or Cupids shooting at sundry Ladies lascivioully dancing and dallying amongst them; which Ladies were then living, and discerned by their severall countenances: as also many Gallants and Princes of that time drawne in the same Table. On the other side of the Table, he made an hard Rocke, full of people, that had left the world, as being Eremites, serving of God, and doing divers actions of picty, 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 Macharim, who sheweth the miserable estate of a man to three Kings riding on hunting in a great state with their Queenes, and sheweth them a grave, wherein lye three dead Kings, whose bodies are almost rotten; whereon they looke with a great feare, lively expressed in their countenances: and one wishly looking downe into the grave, stoppeth his nose, &cc. 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 dying by fundry meanes. He also painted the ludgement, where hee placed in hell most of

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

#### Thomas Masaccio.

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



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#### Leon Baptista Alberti.

This Alberti was an excellent linguist, having his Latine tongue very exactly. He was borne in Florence, and was both an excellent Painter and Architect; hee wrote tenne bookes of Architecture in Latine, which he published in print, Anno .1481. Moreover he wrote three bookes of the Art of Painting, a Treatise of measuring heightes, besides certaine bookes 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 Battailes, night-works, glittering of weapons, and the like.

#### Fryer Phillipo Lippi.

Phillipo 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 natural inclination, he practifed 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 Masaccio's manner. At seventeene yeeres of age he forsooke his Being in La Marca d' Aucona, he put himselfe order. with some friends to Sea, who were in short time taken by the Pirats of Barbary, and fold into the Countrey for flaves, wearing heavy chaines about their legges. In this estate lived Phillipo eighteene moneths, but growing familiar with his Master, one day, when hee saw his time and his Master in a good humour, tooke a coale, and upon a white wall drew him from head to foot: this being seene of his fellow-slaves, and shewed unto his Master, who had never seene a picture before, was cause of his deliverance, for making his escape; or at least his Master Master winking thereat, he made shift to come to Naples, where he wrought in colours a most curious Altar-table for King Alphonius. 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 fmall 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 beavenly formes, and no burthen-bearing Mules. Many excellent peeces he made in Florence, admired and applauded by the best Masters. At Prato by Florence, where hee was acquainted, the Nunnes of Sancta Margarita procured him to make their high Altar-table, where being at worke, hee espied a beautifull Virgin, a Citizens daughter of Florence, whose name was Francisco Bati: This maid was there kept to be made a Nunne: she was most beautifull, her name was Lucretia, and so he wrought with the Nunnes, that he obtained leave to draw her Picture; but by continuall gazing upon her countenance, he became so enamoured of her, that what by close messengers and other meanes, he got her out of the Nunnery: hee got her away and married her, and by her he had a sonne, named also Philip, who became an excellent Painter. This Fryer Philips workes are to bee seene at Prato. And amongst other S. Bernard layed out dead, his brethren mourning about him, and many

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

Conditus bic ego sum, pictura fama, Philippus, Nulli ignota mea est gratia mira manús. Artifices potui digitis animare colores: Speratáque animos fallere voce diu. Ipsa meis stupuit Natura expressa siguris: Meque suis sassa est artibus esse parem. Marmoreo tumulo Medices Laurentius bic me Condidit: ante bumili pulvere tectus eram.

#### Antonello de Messino.

Antenello borne at Messino, 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 Alphonsus, 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 until he had found out the Inventor, whose name was Iohn Van Eyck, who entertained Antonello very curteously, and shewed him his Art what he could; but at last, Iohn Van Eyck dying, Antonello returned unto Venice, where his workes of the Magnifici were much admired, and for that he brought the working in Oyle the first into Italy; he was honoured with this Epitaph.

D. O. M.

#### D. O. M.

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

#### Dominico Girlandaio.

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

### Raphael D'Vrhine.

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



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named Francesco Francia, who lived and wrought at Bologua, till at the last through meere admiration, by report of each others skill, they grew most loving friends, greeting each other by letters continually; yet had Francia neither seene Raphael Vrbine, nor any of his workes (by reason he was old and could not travaile, abiding alwayes in Bologua) untill it fortuned that Raphael Vrbine having made a S. Cicilia, in a faire Altar-table, for the Cardinall De Pucci Santi quatro, which was to be fet 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 fet it up in the place appointed, and to see it want nothing fitting. When hee understood thus much by Raphaels Letter, hee opened the Case with great joy, and set the peece in a good and faire light; which when hee had throughly 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 Rapbael Vrbines: which fo strucke him to the heart, that hee died (presently after he had set the peece in his place) Anno 1518. The fame of Raphael Vrbine at this time was so great, that he was fought for and employed by the greatest Princes of Europe, as namely the Popes, Adrian and Leo: Francis the first, King of France: Henry the eight, King of England; the Dukes of Florence, Vrbine, Mantua, and divers others. Those stately hangings of Arras, containing the History of Saint Paul out of the Alls (than which, eye never beheld more absolute Art, and which long since you might have seene in the banquetting house at White-hall) were wholly of his invention, bought (if I bee not deceived) by King Henry the eight of the state of Venice, where Rapkael Vrbine died; I have no certainety: but fure I am, his memory and immortall Fame are like to live in the world

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

#### CHAP. XIV.

## Of Sundry Blazons, both Ancient and Moderne.

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

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

Moderne

- 4 By Vertues.
- Moderne

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

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

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

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

Plannets. Precious Stones. Vertues. Celestiall signes. The t Moneths. Colour Dayes of the weeke. is Or, i. e. Ages of Man. Yellow Flowers. and fignifi-Elements. eth in Seasons of the yeere. Complexions. Numbers. Metals.

The Sunne.
Topazion and Chrysolith.
Faith and Constancie.
The Lion.
Iuly.
Sunday.
Young age.
The Marygold.
Aire.
Spring time.
Sanguine.
I. 2. 3.
Gold.

The 2 Colour is Argenti.e. white and fignifieth in

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Plannets,
Precious stones.
Vertues.
Celestiall signes.
Moneths.
Dayes of the weeke.
Ages of Man.
Flowers.
Elements.
Seasons of the yeere.
Complexions.
Numbers.
Metals.

The Moone.
Margarite, or Pearle.
Hope and Innocencie.
Scorpio and Pisces.
October and November.
Mooneday.
Infancie.
Lilly and White-Rose.
Water.
Autumne.
Flegmatique.
10. 11.
Silver.

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The 3 Colour is Gules i.e. Red, and fignifi-eth in

Planets. Precious stones. Vertues. Celestiall signes. Moneths. Dayes of the weeke. Ages of Man. Flowers.

Elements. Seasons of the yeere. Complexions,

Numbers.

Metals.

Planets.

Metals.

Mars.

Carbuncle, Ruby & Corall. Charity and Magnanimity. Aries and Cancer. March, Iune, Iuly. Tuesday.

Virillity, or Mans age. Gillofer, and Red-Rose.

Fire.

Summer and Harvest.

Choller. 3. 10. Latten.

Copper.

The 4 Colour is Azure i.e. light blue, bas fignifi-eth in

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

Iupiter. Saphire. Iustice and Loyalty. Taurus and Libra. Aprill and September. Thursday. Puerillity. Blue Lilly. Aire. Spring time. Sanguine.

The 5 Colour is Sable, i. e. Black and fignifieth in

Precious stones.
Vertues.
Celestiall signes.
Moneths.
Dayes of the weeke.
Ages of Man.
Flowers.
Elements.
Scasons of the yeere.
Complexions.
Numbers.
Metals.

Planets.

Planets.

Vertues.

Metals.

Precious stones.

Saturne. (lydoin. Diamond, Agate, or Che-Prudence, Constancie. Capricornus and Aquarius. December, Ianuary. Saturday. Old Age. The Aubifane. 1 Earth. Winter. Melancholie. 5. 8. Iron and leade.

The 6
Colour
is Vert,
i. c.
green
and
fignifieth in

Celestiall fignes.
Moneths.
Dayes of the weeke.
Ages of Man.
Flowers.
Elements.
Seasons of the yeere.
Complexions.
Numbers.

Venus,
Smaragd, or Emeraud.
Loyalty in love, Curtefie & Affability.
Gemini and Virgo.
May and August.
Friday.
Lusty Greene Youth.
All manner of Verdures.
Water.
Spring time.
Flegmatique.
6.
Quicksilver.

(1 The Corn Blue-Bottle.)

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Planets. Precious stones. Vertues. Celestiall signes. The 7 Moneths. Colour is Pur-Dayes of the weeke. ure, er, Ages of Man. Purple, Flowers. & lignifeth Elements. Seasons of the Yeare. Complexions. Numbers. Metals.

in

(cinth. Mercury. Amethift, Opall, and Hya-Temperance and Prudence. Sagittarius and Pifces. November and February. Wednesday. Cana Senectus. The Violet. Water and Earth. Winter. (Choller. Flegmatique with fome 7. 12. Tinne.

Conceive not I pray, that any of these Blazons are fuperfluous, and not worthy of your knowledge, in respect that three onely are ancient, and of most use with us. viz. By Colours, By Planets, and By Precious stones; For I question not, but you may happen upon the like Blazons (as those of Marleques and Fauchen before mentioned) and then, should you be ignorant of these Tables, you cannot imagine what Colours are fignified 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 Lawne, (of Sharfted 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 Loialty, a Crosse Lozangee of constancie; On a Chiefe of Magnanimity, a Lion Passant Gardant, holding a Flower de-lis in his dexter paw, of the second, a labell to shew his father is living. Now had you not the use of these Tables, this kinde of Blazon would seeme hea-

then Greeke unto you, which easily may be resolved by having recourse unto them: for seeke after Vertues in the Table, and where Loyalty is opposite, you shall find the governing Colour to bee Azure, which is the Colour

of the field fought for, & sic de reliquis.

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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 diversly necessary and of great consequence: as had I fortuned to have lived in those times, when that satall 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, discerne and know an intruding



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

Belides, 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 difregard of his owne worth, a weaknesse of conceipt, or indisposition to Armes and Honourable Action; sometime meere Ideotisme, as Signeur Gaulars, a great man of France (and none of the wifelt) 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 mee, that mine Armes were bravely fet 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 felfe 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.

The

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

Dionyfius Halicarnaß. antiquit. Rom. lib. 1.

Lib. 1.

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

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

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

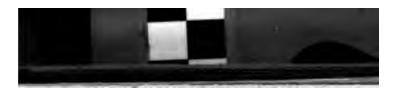
countrey, and by force recovered their owne.

Baltafar Ayala de jure & offi-

cijs Bell. lib. 1.

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

The most ancient forme of denouncing warre, is set



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downe at large by Livy. The Tybereus are reported to 1.iv. 1ib. 1. & have beene so just in their making warre, and defiance of Gal. 116. 16. 16. their enemies, that they would never meete them, but 4. & Dim. Halicarn. lib. 2. first they would send them word of the day, place, yea, antiquis. Rom.

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 confent of the people, Senate and Heraldes, either fought or made peace, entered league, &c. the Romanes freed themselves againe, by delivering up the Authors to their enemies. So were the Confuls T. Veturine and Sp. Postumine for their error at Caudium, and making peace with the Samuites contrary to the will of the people and Senate, together with T. Numitim and Q. Æmilime Tribunes, delivered to the enemy. The words of Postumiae himselfe (who made request that himselfe with the rest, who had offended, might be delivered to the enemy) are thus recorded by Livy. Dedamar per feciales, Livin lib. 9. nudi vinctique, exolvamu religione populum, fi qua obligavimu: ne quid divini bumanive obstet, quo minu justum piumque de integro ineatur bellum. The forme and words on their delivery to the enemies hands, were these: 2 and quidem bisce komines, iniussu populi Romani, Quiritium sudus ictum iri spoponderunt, atque ob eam rem noxam nocuerunt: ob eam rem quo populus Romanus scelere impio sit solutus, bosce bomines vobis dedo. And so many yeares after was C. ciero of. lib. Mancium delivered to the Numantines, with whom hee 3. Flor. 1. 2. had entered into league contrary to the will, and without have More the knowledge of the Senate.

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

the nation or State offended.

They looked also to the strict observing of every branch

dien, 186. 3.

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Cicero lib. 2. de legibus.

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

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

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

De la primitive Institution des Roys, Herauldz, et pourfuivans Carmes.

I purpose not heere to enter into a large field and absolute discourse of Blazonry with all the lawes and termes thereof, having beene already prevented by Bara, Vpton, Gerrard Leigh, Master Ferne, Master Guillim (late Portculleis pursuivant) in his Methodicall Display of Heraldry, with fundry others. So that, in a manner, more cannot be faid than hath beene: my felfe besides having written fomething 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 tearmes of Art with the French: because the ancients of our Nobilitie for the greater part, acknowledge themselves to bee descended out of Normandy, and to have come in with the Conquerour, many retaining their ancient French names, and Charges unto this day; as Beauchamp, Beaumont,

Sacvill, Nevill, with many others.

Your A. B. C. in this Art, let be the knowledge of the fundry 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, Gr. and the Ovall they beare in Italy; which forme they yet (for the old Romanes) hold in use.

The

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The word Escotcheon is derived from the French un esci, that from the Latine Scutum, and that againe from ornivos 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 nist fecissem, frustra Telamone creatus Gestasset lava taurorum tergora septem.

And Cafar (saith Cambrensis) fighting hand to hand Girald. Camb. with Newnius, a British King, had his sword fast nayled into Newnius his shield (being of hard leather), at which advantage Newnius had slaine him, had not Labienus the Tribune stepped 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 simt, (saith he) deinde Liv. lib. 8. postquam sati sum stipendiarij, sinta 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 saith else-where,

### Scutis protecti corpora longis.

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

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

Alexander King of the Iewes opposed against Ptolomy 16/19/100.

\$000. fighting men, which hee tearmed Hecatemachi, as much to fay, as fighting each man against an hundred, because they used brazen shields.

The Number used shields made of Elephants hides impenetrable by any dart, yet on the other fide they had this difcommoditie, that in rainy weather they would like a sponge so soake in the water, and become thereby

so heavy, the souldiers could hardly beare them.

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

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

that than to thy fword,

The Lacademonians of all other the most warlike, by the lawes of Lyangar, brought up their children to the use of shields from their infancy; and famous is that Lacedemenias mother for that her speech to her sonne, when fhee delivered him a shield going to the warre, τέκνου, में रबंग, में हेम्रो रबेड, Sonne either bring backe this shield, or be thou brought backe thy felfe (dead) within it. But thus much of the shield or Escotcheon.

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

ticipating



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ticipating too much of the light. Hence they fay (though not generally true) where there is wanting colour or

mettall, it is false armorie.

I will not stand here to dispute over-philosophically, as some have done, of the preheminence of one colour above another, or out of profound ignorance affirme blacke to be the most ancient colour, because darkenesse was upon the face of the carth in the Chaos; as if colour were not qualitas visibilis luminis beneficio, & privatio were formarum susceptibilis; and white the next, because God said fiat Lux; as if light were a qualitie resulting of an elementary composition, it being created before all mixe bodies: yea with Aristotle 1 rather affirme blacke properly to be no colour at all, as partaking of the pure Elements nothing at all, for he faith μέλαν χρώμα έστι τών στοιχείων Arift. in lib. els άλληλα μεταβαλλύντων, of the Elements mingled to- τερί χρωμάτων. gether, as earth, water, aire, not yet reduced to their proper substance, as we may see in Charcoales, all bodies confuming but not confumed, whereupon it is called Niger, of the Greeke, Nerpos, which signifieth dead, as a colour proper to dead things. The colours, to say truth, immediately proceeding from the Elements, are yellow and white: yellow being an effect of the fire and all heate (as we may fee in gold) begotten by the heate of the Sunne, by the mixture of the clearest and most pure quicke-silver, and the finest red brimstone, in fruite and come ripened by the heate of the same, in choller, urine, lye boyled, the bellies of hot venemous Serpents and the like. The white is proper to the water and earth, as we may see in all watery bodies congealed; as Ice, Snow, Christall, Glasse, precious stones beaten into powder: also the most roots, the pulpe of apples, peares, and the like of watry substance, of earth in the ashes of wood and stones burned, all which turne white, being by the fire purged from water and ayre. Concerning the ayre it selse, it hath no colour at all.

Now

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

came to give their charges quicke, and living things, fuch as forted best with their fancies and humours, neither without reason. The Alani a warlike people, and extreame lovers of their liberty, gave in their Ensigne a Cat, a beast which of all other cannot brooke bondage. The Gothes to expresse their cruelty, with their ranging resolution, gave a Beare; the Romanes gave the Eagle, which every Legion severally bare. The reason whereof Issephus giveth, Quod & universarum avium regnum babeat, & sit valentissima. So did the Thebans and Persians, as Forcatulus reports; beside, Xenophon (saith he,) remembreth he saw in the army of Cyrus a golden Eagle displayed, borne upon a long speare, as his ensigne. Yet generally, Pliny faith, the charges of their enfignes were of Silver, because that mettall was most sutable to the day light, and was to be discerned farther: so Portius Latro telleth Catiline of his filver Eagle borne before him as the enfigne of his rebellion and fury. Besides the Eagle, the Romans used to beare in their banners the Wolfe, in memory of Remus and Romulus: fed by the milke of a shee Wolfe, as Livy sheweth. When they undertooke any expedition wherein great fecrecy was to be used, then they advanced the Minotaure in their standards, to shew that the counsaile of Commanders ought to be no lesse kept secret than the Labyrinth which was the abode of the Minot aure. Withall they bare the Horse, as the most Martiall beast, and

ferviceable 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

cnemies

In ephus lib. 3.

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

Martij pueri.

enemies battaile: Lastly, they bare a Hogge in their enfignes, because the warre being finished, they used to make a truce by facrificing a young Swine: which whofoever violated or went backe from, ought forthwith as a Hogge to be stoned to death; hereupon they had a forme of Battaglia which they tearmed the Hogges face. But all these (the Eagle onely excepted) were by Caine Marine Portina from turned out of use: but I shall have elsewhere occasion Pierina lib. 9. to write more at large of these and the like Imperiall

badges.

The Kings of Portugall bare in a field Argent five The Coute of escotcheons Azure, each charged with as many Plates: Porngal. on a bordure Gules tenne Castles, or, in remembrance of five Kings, whom (each severally leading a mighty army) Alphonsus the first, King of Portugall overthrew neere to the City of Scallabu in Portugall now called Trugillo, there appearing at the same time (saith Oferius) Christ crucified Oferius de Regis in the heaven, whose five wounds those five plates repre- infiltrations. fent. Those Castles are his holds in Barbary which he wonne from the Moores.

The Dukes of Bavaria have anciently borne their D. of Bavaria. Armes Paly bendy arg. and Azure, for that it resembled the party coloured Cassockes of the ancient Beij, who M. Frederic in were those Gaules that attempted the Surprise of the origina Pala-Capitoll, whom Virgill describing as by night, saith, Virgatis lucent Sagulis, which hee understandeth 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 fince occasioned much slaughter, stayning the streets (being onely two above a mile in length, (the River running in betweene) with blood, bare in a field gules a pale argent.

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

The City of Andwarps in Brabant, for that sometime Police.

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

The stoute and warlike Henry Spencer Bishop of Norwich, who supprest by his courage and valour, that dangerous rebellion, and about Northwalsham, overthrew Lisser 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 fword.

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

M. Freherus. De Origine palat. The Mound or Ball with the Crosse, was by Charles the fifth, added by way of augmentation, to the Armories of the Palfgrave 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 siedge to it with above 300000. men; yet glad (at the rumour of the Emperour Charles his comming) to shew

his



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

The Family of the Haies in Scotland, bare Arg. three Escotcheons Gules, upon this occasion. At what time The original the Danes invaded Scotland, and in a fet battell had put of the Noble the Scots to the worst: one Hay with his two sonnes Family of the being at plow not farre off, and seeing his Countrey-men, scotland. flying from their enemies, to come up a narrow lane walled with stone on both sides, towards him; with their plow-beames in their hands, meeting them at the lanes end, in despite beat them backe to charge their enemies afresh, reviling their cowardize, that now hazarded the whole kingdome: whereupon with a stout refolution they put themselves againe into array, and returning backe upon the Danes (who were both difordered, 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 Creast a Plow-man The Creast: with his Plow-beame on his shoulder: and withall for a Faulcon his maintenance as much Land as a Faulcon put off from Set in a hand could flye over ere she could alight, which Land in Wreath of his Scotland is to this day called Hay his Land; and the Glass. Faulcon alighting upon a stone, about seven miles off, gave it the name of the Faulcons stone even to this day.

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

Sometimes they are wonne in the field from Infidels (for

Scotland.

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

Coates fometimes are by stealth purchased, shuffled into Records and Monuments, by Painters, Glasiers, Carvers, and such: But I trust so good an order hath beene lately established by the Right Honourable, the late Commissioners for the Office of the Earle Mar/bal/bip, and carefull respect of the Heralds with us, that all hope of sinister dealing in that kinde, is quite cut off from

fuch 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 espy a fairer Coate than their owne (for they esteeme Coates faire or good, as our Naturals, according to the varietie of colours) after their returne they set it up in glasse for them and their heires, with the Crest and open Beaver, as if they were all Princes; as at Wodrichom or Worcom, hard by Lovestein, I found over a Tradesmans Coate, no worse Crest than the three Feathers in the Crowne, and in many other places whole Coates of the French Nobilitie. Heereof examples in those parts are so frequent, that I must say, Inopem me copia fecit.

Now being acquainted with your colours, the points and every place of the Escotcheon, which the Accidence

of Armorie of Master Guillims Display, will at large instruct you in, begin to practise the Blazon of those Coates which confift 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 Virecht

partie per bend of the same.

Then your Fields equally compounded of more lines, as Fields of Quarterly, Bendey, Barrey, Gyronee, Checkey, Masculie, equal com-Gr. Withall, know the names and use of all manner of polition. your crooked lines, as Endented, Embattelled, Nebule, or Vudee, Danicettee, Oc. Know then those Honourable and prime places, or Ordinaries with their Speeches, as the chiefe, so called of Chief in French, that of repaid because it possesseth the head, or upper third part of the Escotcheon.

The Fesse holding the middle third part of the shield, The Fesse. containeth under it the Barre, Barrulet, Coste, Barresgemells, &c. The Bend, the Bendlet, fingle and double Cotize.

Next know the Furres, Counterchangings, Bordures, Tressures, Orles, Frets; all formes of Crosses, differences of Brothers, Roundles of every kinde; as Beafants, Plates, Pommices, &cc,

Then proceed to the Blazon of all vegetable things, as

Flowers, Trees, &c.

Then to all quicke and living things, as Beafts, Birds,

Fishes, Serpents, and the like.

When you have done, know Honourable additaments. whether they be by way of augmentation, or markes and differences of alliance.

Coates of augmentation, as those of Queene Katherine Parre, Queene Katherine Howard, and Queene Iane

Seymor, conferred by King Henry the eight.

By Cantons, as Ferdinand King of Spaine, honoured (M. Condo in Harry Guilford with a Canton of Grandel and King his) Remaines. Sir Henry Guilford with a Canton of Granado: and King Iames, Molino, the Venetian Embassadour, with a Canton his Display.

M. Gallim in

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of the Rose of England, and Thistle of Scotland empaled.

Then ensue differences of alliance, by Bordures, Labels,

Bends, Quarterings, and the like.

Of difference by the Bordure.

By the Bordure, no where more frequent than in the Soveraignes Coate, when the blood Royall was derived into so many Veines, to the distemper of the whole body, under the dissention of Torke and Lancaster.

Thomas of Woodstocke, as also Humphrey Duke of Glocester (who lyeth buried in the Abbey of S. Albanes upon the South-side of the Quire, and not in Pauls) bare the Soveraigne Coate within a Bordure Argent.

Richard Plantagenet (sonne and heire of Richard Earle of Cambridge) Duke of Torke, and father to Edward the fourth, bare quarterly France and England, within a Bordure Argent, charged with Lionceaux purpure.

Edmund of Hadbam, sonne of Owen Tuder, by Queene Katherine, the Soveraigne Coate within a Bordure Azure,

with Martlets and Flower-de-Luces Or.

Iohn Beaufort, sonne of Iohn of Gaunt, and his posterity, the same within a Bordure Componed, 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 Componed Or and Gules, before the Armes of Ferrara, in recognisance of the league and fidelity, wherein hee promised to stand bound to serve the King at his owne charges.

And for the like respect, Lewes the eleventh, in May 1465. allowed Pietro de Medici, to beare three Flower-de-luces in his shield, which I have seene borne in chiefe,

upon one of his fixe Lozenges.

#### Of Difference by the Labell.

A fecond difference is by the Labell, borne chiefely as the difference of the elder Brother. As Edward the blacke

Tillet.

blacke Prince, and all our Princes of Wales, eldest sonnes to the King, beare their Fathers Soverzigne Coate, with a Labell of three points, Silver.

Iobn of Gaunt had his Labell Ermin.

Edmund of Langley, Duke of Torke, on his Labell Sil-

ver, nine Torteauxes.

Edmund Plantagenet, sonne and heire of Richard Duke of Torke, Earle of Rutland, (who being a Child scarce twelve yeares of age, was stricken to the heart with a Dagger by the Lord Clifford, at the battaile of Wakefield) had upon his Labell of five points Argent, two Lionceaux Gules, with nine Torteauxes. The Coate of Vifter and Mertimer being empaled with his owne, as may be feene in the windowes of Foderingbay Castle, the mansion house of the Duke of Yorke, where, by his father Richard Duke of Torke, and Cicely Nevill his mother, hee lyeth buried; whose bodies removed out of Foderingbay Church-yard, (for the Chancell in the Quire, wherein they first were laid, in that fury of knocking Churches and facred Monuments in the head, was also felled to the ground) lapped in Lead, were buried in the Church by the Commandement of Queene Elizabeth, and a meane Monument of Plaister, wrought with the Trowell, erected over them, very homely, and farre unfitting so Noble Princes.

I remember Master Creuse, a Gentleman, and my worthy friend, who dwelt in the Colledge at the same time, told me, that their coffins being opened, their bodies appeared very plainely to be discerned; and withall, that the Duchesse Cicely had about her necke, hanging in a silke riband, a pardon from Rome, which penned in a very sine Romane hand, was as saire and fresh to be read, as it had beene written but yesterday.

#### Of Difference by the Bend.

A third difference, is by the Bend Baston, &cc. as the house

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house of Burbon beareth France, with a Batune Gules, though the proper and true Coate of Burbone is Or, a Lyon Gules, within an Orle of Escallops Azure.

Lewis Earle of Eureux in Normandy, brother to Philip le Bell, bare Semè de France, with a Batune Componed

Argent and Gules.

Iohn 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 Devonsbire, and Marquis of Exeter, bare his mother Katharines Coate, who was daughter to King Edward the sourth. And the like Humpbrey Stafford, who was the first Duke of Buckingham by Anne Plantagenet his Mother, the Coate of Thomas of Woodstocke, whose Daughter she was. This Coate, I remember, standeth in the great Chancell Window in the Church of Kimbalton.

Tillet.

In France it hath beene, and is yet a custome among the Nobility, to leave their owne proper Coates, and take others; as perhaps their Wives, or the Armes of that Seigneury, whereof they are Lords, or whence they have their Titles: as Mons. Hugues, brother to King Philip, marrying the daughter and heire of Herbert Earle of Vermandoyes, 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 ieune, bare Checky, Azure and Or, with a Bordure Gules.

Robert Duke of Burgogne, brother to Henry the first, tooke for his bearing, the ancient Armes of the Dukes of Burgogne, which was bendy Or and Azure, within a Bordure Gules, given by Charlemaigne to Sanson, Duke of Burgogne.

And



## Of Armory and Blazonry.

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And whereas we in England allow the base sonne his Fathers Coate, with the difference of a bend, Batune sinister, or bordure engrailed, or the like: it was in France a long time sorbidden (I thinke under the Capets) to the Princes of the blood; as Amaulry Earle of Mountfort, base sonne to King Robert, was forced to leave his Fathers Coate, and beare Gules, a Lyon à la queve fourchee Or, passee per à lentour, Argent; sor, La maison de France reiestant les bastardes, ne leur enduré son armoire, &c. saith Tilles.

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

Simon Simonius de Nobilitate, in quarto, printed at

Leipfig, 1572.

Chaffanam, his Catalogus Gloria mundi.

Hippolitus à Collibus, his Axiomata Nobilitatis.

Conclusiones de Nobilitate & Doctoratu, published by one of Meckleburgh, who concealeth his name, printed 1621. dedicated to the Archbishop of Breme.

Petrus Pritzius, Counfeller to the Elector of Brandenburg, published Conclusiones de Nobilitate, in quarto.

Lionellus de pracedentia bominum.

# Of the Spanish Nobility, these Authors

Ioannes ab Arce Offalora, in folio.

Privilegios y Franquezas y libertades des bijos d'algos De Senniorio de Vizcaia, &c. in fol.

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

Iosephus

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Iosephus de Sessee in Decis. Aragon. Decis. 8. 9. 10. Gc. Gonzales de Corte, his Nobleza del Andaluzia, in sol.

Of Italy, Sicily, Naples, &c.

Scipio Mazzella 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.

Pran. Contzen, his Politiques, in fol.
The Collections of Goldasim, with some others.

## The practice of Blazonry.



**T**E beareth Azure, a Salteir Or. This was the Coate of the pious and devout Offa King of the Mercians, who lived about the yeere of Christ 793. and in the three and thirtieth yeere of his raigne, builded the goodly Monastery of S. Albanes in Hertfordsbire, upon the way of Watlingstreet, to entertain Pilgrimes: the King himselfe laying the first stone of the foundation thereof, with these words; Ad Honorem Dei Patris, Filij, & Spiritus Sancti, & Martyris

fui Albani terra mea Protomartyris. 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, Ex M. Aller. within foure or fine yeares he dyed, and was buried in 8. Albani. a little Chappell, hard without the Towne of Bedford, upon the banke of the river of Oule or Vie, which by the river long fince hath beene eaten and worne away.

Willeged 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 dearely loued.

Anno 828. After him succeed these in order.

Eadricke. Vulfigm. Wulnothus. Eadfrithm.

Wulfinm, Who built Saint Peters Church, Saint Michaels, and Saint Stephens, and made a faire market place in the Towne.

Alfricke.

Aldredm, Who digged up and scarched the ruines of Verlam-cestre, which in his time were dens of thecues and whores; faved all the tile and stone for the repaire of the Church, and in digging upon the Northfide, in the vale found oaken plankes pitched, Shelles, peeces of oares, and a rufty Anchor or two.

Eadmer, after his death (being a religious and a good man) imitating his predecessor, saved all the ancient coynes, vrnes, and other antiquities he could find there.

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

Alfricke. Leoftan. Fretberic.

Paul. In this Abbot were given to the Monastery

Monastery of Saint Albanes, the Celles of Wallingford, of Tinnemuth, of Bealvare, of Hertford and Binham.

Richard, who lived in the time of William Rufus, when the Cell of Saint Mary de Wymondham or Windham in Norfolke was given unto this Abbey, being founded by William de Albeney, father to William de Albeney, first

Earle of Arundell.

Gaufridus, who founded the Nunnery of Sopwell thereby, on the other side of the River, founded and so called upon this occasion: two poore women having built themselves a small cabbin, lived in that place a very austere life, praying and serving God with great devotion; and for that they lived for the most part with no other sustenance, save bread and the water of a Well there, wherein they used to sop or dip their bread, it had (saith mine Author, a Monke sometime of that Abbey) the name of Sopwell. Then

Radulphus. Robert. Simon. Garmus. Iohn. William, Gc.

Offa gave to this his Abbey of Saint Albane, these Townes following, viz. Theil, Edelmentune, Wiclessield, Cagesbo cum suis, Berechund, Rikemanesworth, Bachewurth, Crokeleie, Michelsield, Britchwell, Watford, Bilsey, Merdell, \*Haldenham, Sprot, Enesield, Stanmore, Henhamsted, Winelessiam, Biscopscot, Cedendune, and Mildendune.

Egelfride his sonne and successor gave Sandruge and

Penefield.

Alfricke, Abbot of this Church, (after Archbishop) and Leofricke his brother gave Kingesbury, Chealdwich, Westwic, Flamsted, Northun, Rodenbang, Winchsseld, Birstan, and Vptov.

Æthelwold

\* Aldenham.

A Sandrige.



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Ætbelwold Bishop of Dorchester gaue Girsbuna, Cuicumba, Tywe, Ægelwin, Redburne, Thuanguam, Langley, Grenburga.

One Thelfe gaue Estime and Oxaw.

One Sexi gaue Hechamfted.

One Haadb gave Newbam and Beandise.

Therefeld, a religious woman, gave Sceanles and Smile.

Agelwine, another, gave Batesden, Offal and Standane.

One Agelbert gaue Craniford.

Alftan, Cutesbam.

Winfimus gave Efenden.

Ofulfus and his wifegave Stodbam and Wilfinam: others, Walden, Cudicote, Scepbal, Betbell, with fundry other Celles, Churches, and goodly possessions, of me unnamed. If I should set you downe the inestimable wealth, consisting in Plate, Iewels, Bookes, costly Hangings, Altarcloathes, and the like, which our English Kings, Nobility and others gave from the soundation 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 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 Privile Councell, and Chancellour of the Vniversitie of Oxford.

Beareth these two Coats impaled, viz. Azure the pall of Canterbury Argent, thereon foure Crosses Patte fit-

chee Sable, edged and fringed, Or, the Crosser Staffe and Crosse erected in pale, being the Armes of his Episcopall See, conjoyned with his Lordships owne Armes, (viz.) Sable on a Cheveron betweene three Starres, Or, as many Crosses Patee Fitchee Gules.



He beareth Diamond a
Fesse Ermine betweene 3.
Cressants
Topaz.
This is
the Coate
Armor of
the Right

able Sir Thomas Coventry Knight Baron Coventry of Alesborow,



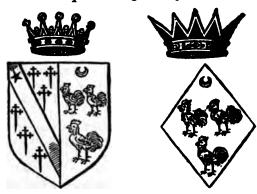
borow, Lord Keeper of the Great Scale of England, and one of His Majesties most Honourable Priny Counsell.



He beareth Topaz an Eagle displaide regardant Diamond, This is a very ancient Coat-armour, and standeth at this day in the North Window of the Chancell in the Parish Church of Western under Luzurs, in the County of Stafford, 28 also carved in divers places of the same Church, and sculped on divers Seales fixed to many deeds made by Sir Hugh de Weston Knight, in the raigne of King Henry the third, who then was Lord of the

Mannor of Western aforesaid, and Patron of the said Church: whose Son Sir Iobn de Westen Knight was also Lord of the faid Manor, and fealed divers Instruments with the like Eagle: which Sir Iobu de Westen was Auncestor to the right honourable Richard Earle of Portland, Baron Wester of Neyland, Lord high Treasurer of England, Lieutenant generall of the Province of Southampton, Lord Governor of the Ile of Wight, and of all the Castels and Fortresses of the same, Knight of the Noble Order of the Garter, and one of his Majesties most honourable

Privy Counfell.



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 felloped Sables with a Cressant on a Cressent to distinguish his branch from the chiefe stocke of his Family, being the worshipfull Thomas Cokaine of Ashburne in the County of Derby Esquire: Sonne of Edward Cokaine Esquire: Sonne of Sir Thomas Cokaine of Ashburne, Knighted at the winning of Edenburgh in Scotland by the Earle of Hertfort Anno 1544. He was divers times high Sheriffe of the Counties of Derby and Nottingham, and dyed the 15 of November 1592. Lyeth entombed at Ashburne aforesaid. He was the sonne and heire of Francis Cokaine of Ashburne Esquire, Ann. 1520. fonne and heire of Sir Thomas Cokaine of Ashburne. Knighted at Turney and at Turneys, as on his Tombe in Ashburne Church appeareth. He was the sonne and heire of Thomas Cokaine of Ashburne Esquire Anno. 3 H. 7 sonne of Iohn Cokaine of Ashburne Esquire, brother to



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William Cokaine, father of Thomas Cokaine, father of Roger Cokaine of Baddelley, father of William Cokaine of London Esquire, father of the said Sir William Cokaine

Knight and Alderman of London.

The which two brethren Iohn Cokaine of Ashburne Esquire, and William aforesaid, were the sonnes of Sir Iohn Cokaine of Ashburne Knight, who made three severall wils, each sealed with the three 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 lived Anno 3. H. 4. and married Elizabeth the Cousen and heire of William Hertbull; the which Edmund was the son of Iohn Cokaine of Ashburne that lived An. 46. of Ed. 3. son of Iohn Cokaine of Ashburne that there lived An. 17. Ed. 2. sonne of another Iohn Cokaine of Ashburne that there lived An. 33. Ed. 1. sonne of William Coquaine or Cokaine of Ashburne An. 28. Ed. 1.



He beareth quarterly Or and Gules, over all a bend Vaire. This was the Coate Armour of the right Honorable Richard Sackvill; Baron of Buckburft, and Earle of Derset, whose living fame to posteritie will neuer bee forgotten; his noble fucceffor is the Right Honorable Edward Sackwill, Baron of Buckburft, Earle of Derset, Lord Chamberlaine to the Queenes Majestie, Knight of the Noble Order of the Garter, and one of His

Majesties Honourable Priuy Counsell, none of whose Auncestors (nor yet himselfe) did euer 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 divers 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 Bergholt and Mount Bures in Essex, where they yet remaine, as also in the Abbey of Begham in Kens, sometime of their Foundation, in the Raigne of King Iohn: and in Withyham Church in Sussex, where successfuely they have beene buried more then 300 yeeres, with severall Tombes.

The Auncestors of this Noble Family were Frenchmen borne, taking their Surname of a Towne in Normandy called Sackvill, whereof they were Lords, and came into England, to the ayde of Duke William the Conquerour. as appeareth by an auncient Manuscript or Chronicle of Brittaine, now in the Custody of Master Edward Gwin, a worthy preserver of Antiquities, where he is called a Chiefetaine, and is the feuenth man ranked in a Catalogue of names there: for as it may be observed 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 fettled amongst the common people, vntill the Raigne of King Edward the second. Hee moreouer 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, Orderica Vitalis the Monke, in his Normane Story saith, that Herbrann de Sackwill was living in the time of William the Conqueror, being father of three noble Knights, Iordan, William, and Robert de Sackwill, and of a vertuous and beautifull Lady, named Avice, who was married to Walter, Lord of Alfage



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Alfage and Huglevill; by whom shee had issue, Iordan Lord of Alfage and Huglevill, that married Islian the daughter of one Godscall, who came into England with Queene Adelize of Loueine, the wife to King Henry the first: After whose death, the said Queene married to William de Albeney Earle of Arundell, from whom the now Right Honourable, Thomas Earle of Arundell and Surrey, and Earle Marshall of England is descended. Sir Iordan de Sackvill Knight, the eldest sonne, was Sewer of England by the gift of the said Conquerour, but lived and dyed in Normandy. Sir Robert de Sackvill Knight, the younger sonne lived in England, and gave together with his body, the Mannor of Wickbam in Suffolke, to the Abbey of Saint Iobn Baptist 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 Bordesley in Buckingbamsbire. Six Ierdan de Sackvill, that obtained of King Iobs a Friday Market weekely, and a Faire once a yeere in his Towne of Sackvill in Normandy, as faith the Kings Publike Records in the Tower of London. Hollin-Ibed, fel, 186, doth there ranke Ierdan de Sackvill, 28 2 Baron, calling him one of the affiftants to the 25. Peeres of this Realme, to see the Liberties of Magna Charta confirmed. And for further proofe, 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 Anessie tenet, 2. feed. in Aneslie, & parva Hornmead, & dimid. feed. in Aneslie de Honore Richardi de Sackvyle. Againc, S. Iordan de Sackvill Knight, grand-child to the faid Iordan de Sackvill, was taken prisoner at the battaile of Euclban, for siding with the Barons against King Henry the third, in the 49. yeere of his raigne, whose sonne and heire, named Andrew Sachvill, being under age at the time of his fathers death, and the Kings Ward, was likewise imprisoned in the Caftle

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 houshold to Queene Elianor, whereby he not onely gained the Kings savour, but the greatest part of his Inheritance againe. From whom the aforesaid Edward Earle of Dorset (and others) are descended; one of whose Auncestors, by marrying a daughter and co-heire of Rase de Denn, sonne of Robert Pincerna, that held the Lordship of Buckburst, with divers other Mannors and Lands in Sussex, about the time of the Norman Conquest. In right of which marriage, they have ever since continued Lords of the said Mannor of Buckburst, with divers other Mannors and Lands in Sussex, &cc.



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He beareth Sable three Harts heads cabbaged argent, tired or, by the name of Cauendish, and was borne by the right Honorable, William, Baron Cauendish of Hardwick in the County of Derby, Earle of Deuonsbiere, and Vncle to William Cavendifb, Knight of the Bath, Baron Ogle and Which Viscount Mansfield. William Earle of Devon/b. was fonneof Sir William Cavendifb, of Chattesworth, in the said County of Derby Knight, Treasurer of the Chamber to

King Henrythe eight, Edward the sixt, and Queene Mary, by his wife Elizabeth, daughter of Iohn Hardwick, of Hardwick Esquire: the which William, Earle of Denonshire, being lately deceased, hath lest for his successor the Right Honourable William Baron Cavendish Earle of Denonshire.

The



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The Auncestors of this Noble Family, called themselves Germans, whose issue in processe of time assumed to themselves, the surname of Cavendish, as being Lords of the Towne and Mannor of Cavendish in Suffolke; out of which samily disbranched that samous 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. Hackluis.



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 Hunsdan, and Viscount Rochford, descended from the ancient Family of the Careys in the Countie of Deven, whose Hopefull sonne is Sir Iohn Carey Knight of the Bath at the Coronation of King Charles.



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He beareth Or, a lion Rampand regardant Sable, being the Paternall Coate of the Right Honourable Sir Iohn Vanghan, of the Goldengrove in the Countie of Carmarthen in the Principalitie of Walles Knight, Baron Vanghan of Molingar, and Earle of Carbury in Ireland.

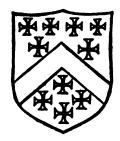


The Right Reverend Father in God, William Iuxon, Lord Bishop of London, Deane of His Majesties Chappell Royall.

Beareth these two Coats impaled, (viz.) Gules two Swords in Saltier Argent, their Hilts, and Pomels extending towards the Base of the Eschocheon, Or; being the Armes of His Episcopall See, conjoyned with his Lordships owne Armes, (viz.) Argent a plaine Crosse Sable, betweene soure Mores Heads coupe at the Shoulders proper.

Hee





Hee beareth gules a cheueron betweene ten Croffes patee argent. 4. 2. 1. 2. and one: this is the Coate Armour of the honourable George Baron Barkley of Barkley Castle, in the County of Glocester.



This forme of bearing, is tearmed a Lozenge, and is proper to women never marryed, or to such in courtesie as are borne Ladies; who though they be married to Knights, yet they are commonly stilled and called after the Sirname of their fathers, if hebe an Earle; for the greater Honour must ever extinguish the lesse: for example,

the bearer hereof is the Lady Mary Sidney, the late wife of Sir Robert Wroth Knight, and daughter of the right Honourable, Robert Lord Sidney of Pensburst, Viscount Liste, Earle of Leicester, and companion of the most noble Order of the Garter, who seemeth by her late published Vrania inheritrix of the Diuine wit of her Immortall Vnclc. This Coate you shall blaze thus: she beareth (on a Lozenge,) Or, a Phoen Azure, which is the head of a dart (saith Leigh, in his Accedence of armory.)

Hee



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Hee beareth of the Ruby, three Roses pearle, on a chiefe of the first; as many Roses of the second. This Coate appertaineth to the right Honourable Sir Iulim Casar 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, aswell for his fincerity, 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 erazed of the first, by the name of Riebardson: and it is thus borne by Sir Thomas Riebardson of Hunningbam, in the County of Norfolke, Knight, Serjeant at the Law,

and late Speaker of the house of Commons in Parliament: the second is borne by the name of Southwell, and appertaineth to Dame Vrsula his Wise, who was daughter to Master Iohn Southwell of Barham, in the County of Susfolke, Esquire, a very good Lady: Master Serieant himselfe deserving much to be respected for his diligence and depth of judgement in his profession. He was preferred to be Lord chiefe Iustice of the Court of Common Pleas, and is at this day Lord chiefe Iustice of the Kings Bench.

Hee



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Hee beareth Sable, Denx flanches Ermine. Sur le sont une estoille a built raies, ou raions d'or. The first institution of this Coate was with a starre of 8. points, as appeareth by sundry Churches in Norfolke, where this family had its beginning. Where it is as I have seene it, drawne with sixe, it is ignorantly mistaken, for the 8. points were fitted

to the proportion of the field, thereby adding more lustre and beauty to the Coat, dispredding themselves from the

nombrill or middle part of the Escotcheon.

It is borne by the name of Hobars, and was the proper Coate of Sir Iames Hobars Knight, Atturney Generall vnto King Henry the seuenth, a right good man, withall of great learning and wisedome; he builded the Church of Loddon, and Saint Oleves, commonly called Saint

Toolies Bridge in the Countie of Norfolke.

This worthy Knight lyeth buryed vnder a faire monument in the middle lle on the Northside in Christs Church in Norwich, But it is now borne (with the Coate of Vlster by the gift of King Ismes vnto him as a Barronet) by the Honourable and Nobly minded Sir Henry Hobers Knight and Baronet, Lord chiefe Iustice of the Common Pleas, of Blickling in the countie of Norfolke; whose vprightnesse in iustice, and loue to his Countrey, hath (like his owne Starre communicative of it selfe) dispersed the fairer beames into all places: he being lately deceased hath left the same to his worthy sonne and successor Sir Iohn Hobers Knight and Baronet.

PRACEIAN O Hee



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Hee beareth quarterly, eight Coates, (viz.) the first, quarterly Gules and Vaire, ouer all a Bend D'or, by the name of Constable: the second Gules, a pale Fusile Or, by the name of Haulton: the third Or, a chiefe azure, by the name of Lizours: the 4. checkey Or & Gules, on a chiefe argent, a Lyon passant sable, by the name of Comberworth: the fift, argent, two barres in-

Note that Sir John Ferne doth let downe for Nigells Coate, Or, a Lyon rampant purpure: but our learned Heralds deny the same, affirming it to bee Lacyes Coate, Baron of Tentefralt, and haue registred for Nigels true Coare, Gules, a pale Fufile, Or, as aforesaid.

grailed fable, by the name of Staines: the fixt, argent, a cheveron betweene three Martlets, fable, by the name of Argum: the seventh Or, a plaine crosse Vert, by the name of Huffey: the eight and last, Argent on a chiefe sable, two Mullets Or, peirced Gules, by the name of Salveys; vpon the Center, an Eschocheon, with the Armes of Vifter, being an augmentation of honour given by our Soveraigne Lord King Ismes, 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. Here I cannot passe, (having occasion) but give a little touch of the Antiquity of this family of Constable, taking their Sirname from the office of Constable of Chefter, called in Latine, Conestabilis, & Constabularius, five magister militum; which their ancestors held. King William the Conquerour presently after the Conquest, made Hugh Lupus the first Earle Palatine of Chester, to hold the faid whole County of him, it a libere ad gladium, ficut ipse Rex tenebat Angliam ad Coronam. And the said Earle Hugh, for the peaceable gouernment of his country, &c. ordained vnder him, (as the learned Camden faith) eight Barons, they all being his trusty friends; whereof the principallest was Nigell his Cousen, whom he created Baron of Haulton: and for the valiant courage and



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and boldnesse which Earle Hugh had often experienced to be in the man, he ordained him also Constable of Chefter, an office of speciall trust, as in whom is reposed the charge and guiding of all the fouldiers, horfes, Armour, and other provision of warre, appertaining to the said Lupw, which then was a princely person, and of great dignitie. The faid Nigell was sonne of Iven, Viscount Constantine in Normandy, by Emma, sister to Adam, Earle of Britaine; and had iffue, William the Confiable of Chefter, Founder of the Abbey of Norton, whose daughter Agues, heire to his brother William, was This Enflace marryed to Euflace Fitz-lobu (a Noble Baron) the sonne the Caffie of of lebn Monoculus, Lord of Knarsburgh, brother and heire Malon against of Serle de Burge, who in the Raigne of the Conquerour King Se builded the Castle of Knarsburgh in the Countie of Torke: as faith & the faid Serlo and Iohn, being the fonnes of Enflace 227. anno. 1137. a Norman; And the above named Eustace Fitz lobu, with the consent of the said Agnes his first wife, Founded the Monastery of Watten in the Countie of Torke, After her death, hee marryed Beatrix, the onely daughter and heire of Ine, Lord Vefey, with whom he had the Baronies of Malton and Almwicke, and with her consent, he also Founded the Abbeys at Malton and Alawicke, and the Hospitall of Broughton: and shortly after, the said Euflace Fitz-Iobu lost all his lands, but by mediation of friends, hee recovered them all againe of the King, except Knarsburgb. He was a great man, and eminent amongst the chiefest of the Realme, both for his great estate and wisedome; at last hee was slaine in the warres against the Welch, together with Robert Coursy and many others, in the first yeere of Henry the second; leaving issue by the said Beatrix, William, who assumed to himselfe and his posteritie, the Sirname and Armes of Vescy from whom by the Attens and Bromstelts, the Lady Anne Clifford, Countesse of Dorse is lineally deicended. And the faid Enflace Fitz-Iohn, by his wife Agues,

Ex libro rubro in Scaccario Westmonasterij roservato. 196

Vt patet per Inquisitionem tempore Regiu Johanniu. had iffue, Richard Fitz Euftace Baron of Haulton and Constable of Chefter, who in the beginning of the Raigne of King Henry the second, held one Knights fee in Smath, 2 in the County of Yorke. The faid Richard Fitz-Eustace marryed Albred daughter and heire of Eudo de Lizours, and fifter by the mother, but not by the father, of Robert de Lacy, Baron of Pontefract, and his heire quia non babuit aliam tam propinguam, as Master Camden noteth, in whose right her posterity enjoyed 60 Knights Fees of the Honour of Pontefract. The faid Richard Fitz Eustace and Albred, had iffue Iohn Constable of Chefter, and Baron of Haulton, Lord of the Mannor of Flamburgh, who lived in the 18. yeare of Henry second, and Roger Lord of Warkworth in Northumberland, from whom the ancient Barons of Clavering, the Baron Evers, and Sir Iohn Clavering of Caloley in Northumberland are descended. The said Iobn 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 lobn de Lacy, Earle of Lincolne) and Robert Lacy, whose posterity assumed unto themselves, the furname of Constable: from which Robert, in a direct line are descended, Sir William Constable of Flamburgh, Baronet: Marmaduke Constable of Eueringham, Esquire, sonne of Sir Phillip Constable, Knight, late deceased; Christopher Constable of Hatfield, Esquire; Iames Constable of Cliffe, Esquire, Iohn Constable of Carthorpe, Esquire, Marmaduke Constable of Kerby, Esquire, ------ Constable of Wassam, Esquire: Sir John Constable of Dromandby, Knight, with many others also living this present yeere, 1622.

' (? Wath.)







He beareth Azure, an Eagle displaied Silver, by the name of Cotton. It is thus borne (with a Canton of Vlster) by the learned and Honourable Sir Robers Cotton Knight and Baronet, of Cunnington in the County of Huntingdon, descended anciently by a younger brother from the Bruces of Scotland; a Gentleman, unto whom

not only our Brittaine, but Europe her selfe is obliged, for his industry, cost, and care in collection of so many rare Manuscripts and other Monuments of venerable Antiquity, being of the same most free and communicative, to all men of learning and quality.



He beareth Sable, a Cheueron betweene three Cinquefoiles Ermine, a Canton dexter of Vifer, as hee is Baronet, by the name of Woodboofe. This Coat thus borne, did belong to Sir Phillip Woodboofe, Knight and Baronet, of Kimberly in the County of Norfolke: this family is very ancient, for they were Gentlemen of good

ranke in the time of King Iobn, as it appeareth by many ancient Grants and Evidences of theirs, which I have seene. Moreover, I find out of a faire parchment Manuscript in French, or collection of the parliaments all the time of Edw. the third (which my honoured and worthy friend Sir Robers Coston hath) and in the fourth yeere of his raigne, at a Parliament to be holden at Woshinfer, a writ thus directed to one Robers de Woodbouse, his Chaplaine and Treasurer.

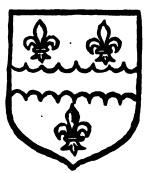
Rex dilecto clerico suo Roberto de Wedbouse, Archidiacono de Richmund Thesaurario suo salutem. Negotia nos & statum regni contingentia, Gc. vobis mandamus firmiter injungentes qued emnibus alijs pratermissis, &c. Beside I have seene the Will of King Henry the fourth, and Henry the fifth, where one was a Gentleman of Henry the fourth's Chamber, and by his Will made one of his Executors, as also hee was to Henry the fifth, who wrote his Letter to the Prior, and Chapter of the Church of the Trinitie in Norwich, to give him leave to build himselfe a Chappell in their Church. So that from time to time, they have held an Honourable place, and at this day are worthy stayes and pillars of Iustice in their Countries. Nor must I here let fall the worth of two sonnes of this Gentleman, Sir Thomas Woodhouse Knight (and Baronet after the decease of Sir Philip his father who married Blanch Sister to the Right Honourable Henry now Viscount Rochfort) and Master Roger Woodbouse his brother, Gentlemen, not onely learned, but accomplished in what ever may lend Lustre to worth and true Gentilitie.



He beareth quarterly, the first Azeretwo barres dauncete or in chiese, three beassants by the name of Rivers, the second Azere a sesse engrailed Argent surmounted by another not engraild Gules, charged with three Roses Argent betweene as many Swannes proper, being an augmentation of honour given to Sir Ber-

sholomew Rivers, Knight, by King Edw. the 4. in memory of his faithfull and good service done to the house of Yorke, 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.

12. Intus, that the same King gave to the said Sir Bartholowew by Letters Pattents of his especiall Grace, certaine knowledge and meere motion threescore pounds per An. during the life of the faid Sir Barthelemew 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 Recbeffer, who gaue that his Messuage in Rechefter (now knowne by the figne of the Crowne) to Alice his wife for Tearme of life, and after her decease to remaine to Richard Rivers his sonne, and to the heires of his body lawfully begotten; and for want of fuch, to remaine 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 Alieford with divers other places in Kent: which Richard Rivers was father to Richard Rivers of Pensburft in Kent, Steward of the Lands of Edward Duke of Buckingbam, father of Sir Iohn Rivers of Chafford in Kent, Knight, sometime Lord Major of London, father of Sir George Rivers and of my worthy friend M. Edward Rivers Marchant, a worthy member of this Honourable City. Of which Sir George Rivers of Chafford afore mentioned is descended, that hopeful Gentleman Sir Iobu Rivers, Knight and Barronet, now living.



Heebeareth Sable, a Fesse engrailed between ethree Flowerde-luces Silver, by the name of Albsield of Stow Langton in the County of Suffolke.

This Coate Armour is very ancient, as is proved by fundry bookes of Armes, Church windowes and feverall deeds, wherof I have feen two bearing date An. 18. Richard the fecond, with feales

seales of this very Coate fixed thereunto, with this inscription about the same (viz.) Sigillum Roberti de Ashfield; as also another deede bearing Date, Anno 3. Henry the fixt, made from Robert the sonne of Iobn Ashfield of Stow Langton Esquire, to Simon Fincham, and Iohn Whitlocke, with a faire Seale of red waxe: whereupon was a Griffon Sejant, with his wings displayed, over whose body is this Armes, with this inscription about the whole Seale (viz.) S. Roberti de Ashfield Armig. The above named Robert Afbfield builded the Church of Stow Langton, in the Quire whereof (which I have seene) hee lyeth buried vnder a faire Marble; he was servant vnto the blacke Prince, whom he followed in his warres in France. This Coate is thus borne by Sir Iobn Albfield Knight, sole heire of that Family, now Gentleman of the bed Chamber to Prince Charles.



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Hee beareth quarterly foure Coates, (viz.) the first Gules a Cheveron, Or, betweene three Cocks Argent, beaked, combed and membred Or, by the name of Crow: the second parted per pale Gules and Azur, a Lion rampant Argent pelleted, by the name of Stocket: the third Gules a Boare passant Argent, by the name of Boare: the fourth and last quarterly Or and Gules,

a bend Vairedistinguished with a Cressant Sable for difference, by the name of Sackwill. And for his Creast on a wreath of his colours a Cocke Argent, beaked, combed and membred Or.

This ancient name and Family of Crow, was anciently of Suffolke; for about the time of King Edward the 4. Thomas Crow of Suffolke, the elder, purchased Bradfted in Kent, whose some Thomas Crow the younger married

loane



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loane the onely daughter and heire of Nichelas Boare, fon of Iobs, sonne of Richard Boare, that married Lora the daughter of Simon Stocket of Bradfied in Kent. The aforefaid Isane 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 Beares; by whom shee had issue Isha Crow the elder, father of Heary Crow, father of William Crow of Bradfied Esquire, who married Anno the second daughter and Coheire of Iohn Sackwill of Chiddingleigh in Suffex, 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 Sackwill Earle of Derfet and Baron of Buckburft; which William Crow and Anne his wife hath iffue Sackvill Crow, their fonne 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 fometime Master of the Custome-house in London, and allyed by Katherine Swinford to Iohn of Gaunt Duke of Lancaster; He lyeth buried at Westminster:

his Epitaph being made over him by Master Nicholas Brigham.



The field is parted per pale Gules and Azure three Eagles displaide Argent, a Labell Or for difference, this Coate Armour pertaineth to Sir Robert Coke, Knight.



He beareth Pearle, a Cheveron Saphire, betweene three Squirrels Seiant of the Ruby, by the name of Lovell. This Coate is thus borne by the Right Worshipfull Sir Francis Lovell, Knight, in the County of Norfolke.

This was also the Coate of Sir Thomas Lovell, Knight of the Garter, made by King Henry

the seuenth, of whose house hee was Treasurer and President of the Councell. This Sir Thomas Lovell was a sist some of Sir Ralph Lovell of Barton Bendish, in the County of Norfolke. 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.



It appeareth also that Sir William Lovell, Lord Morley, was Knight of the Garter: for in Morley \* Church, In Norfolke. the feate of his Barony, is yet remaining in a glassewindow (which I have scene) this Coate, with the Garter about it.



Hee beareth partie per pale Azur and Gules, over all a Saltier, Or, by the name of Cage, and doth rightly belong to Sir Iobn Cage of Cambridge-Ibire Knight, of whose family is Tobias Cage of Grayes Inne. and Iobs Cage of Lincolnes Inne, two towardly Gentlemen, both fonnes of Nichelas Cage of London, younger fonne

of Anthony Cage of London by the Lady Hart his Wife. Which Authory Cage was father of Authory Cage father

of the said Sir Iobn Cage Knight.



The field is Or, a Cheveron betweene 3. Leopards heads. Sable. This Coate Armour appertaineth to the Family of the Wheelers, anciently of Martinbustingtree, in Worcestersbire; where for a long continuance they enioyed their Scate: from whom Sir Edmund Wheeler of Riding-Court, in Buckingbam/bire, is lineally descended; who bear-

eth this Coate, differenced with a Cressant, to shew that he is a second Brother. Sir Iobs Ferne (2 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 averre that bearing to bee

most Honourable; alleadging this significant reason; that the Bearer durst resolutely encounter his Adversary, face to face: which gave occasion to a Gentleman of this Name, and Family, (studious in the Secrecies of Armory) to assume for his Motto: Facie Tenus, which evidently discovereth the minde of the Embleme contained in the

Charge.

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The interpolition here of this Cheveron, causeth these three Heads to be in effect vnited in one; such is the efficacy of an Honourable Ordinary. Some writers affirme the Cheveron to be a mechanicall bearing, fit for Carpenters, and that by them it was first borne: which vaine conjecture (faith Sir Iobn Ferne) carryeth as much likelihood of truth with it, as that a Maunch was first borne by a Tayler, because this Crastsman is skilfull in cutting out a Sleeve. Here I cannot but take a just occasion to vindicate the Cheveron, because I have heard this Honorable Ordinary vilified by so many, deserving as much, or rather more respect, than any of the nine. First then, touching the Antiquitie of this bearing; Writers deliver vpon their credit that Penda King of Mercia, did beare, Gules, a Cheveron Argent, betweene three Estoiles. Examples in the Nobility, are pregnant. Guy that valiant Earle of Warwicke, did beare Checquie, Or, and Azure, a Cheveron Ermine. Robert, Baron of Stafford, did beare, Or, a Cheveron Gules. The ancient family of the Sheffeilds, bore Argent, a Cheveron between three Garbes Gules. Secondly, the Cheveron, for matter of honourable fignification, is not inferiour to any of the rest. For sometimes it standeth for the Embleme of an established house; sometimes for the Hierogliphicke of atchieving some honourable enterprises. Mr. Boswell (in his Armory of Honour,)accounteth the same a true signe of perfection; and Sir Iohn Ferne (in his booke intituled, The glory of Generolity) resembleth it to a forme of Bataglia ranged, and marshalled, Cheveron-wayes: which in



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this respect, may properly import some notable service done to our Country, in time of warre. This Author writing in defence of the same, saith, that the Cheveron hath beene as ancient an English bearing, as either Barre, Bend, Pale, Fesse, or the like: wherefore I question not but these proofes, and examples, may be of sorce sufficient, to induce you to conclude with me, in behalfe of this Honourable Ordinary, Tignum non babet inimicum, nis ignorantem.



He beareth Argent, 3. pallets Gules, over all a Cheveron Or. This Coate is thus borne by the Right Honourable Sir Edward Barkbam Knight, late Lord Major of the Citie of London; who for his care and wisdome, 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 Whitmere. This is the proper Coate of the Right Worshipfull and worthy Master George Whitmere, at this time one of the Sherisses 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 Vers 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.

#### The Practice of Blazonry.

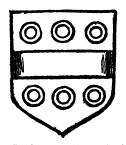


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He beareth Fusilie, Ermine and Sable, on a chiefe of the fecond, three Lillies. This is the Coate of Magdalen Colledge in Oxford, Founded by that famous Prelate William de Wainslet, sirnamed Patten. He was borne in Wainslet, a little town by the Sea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



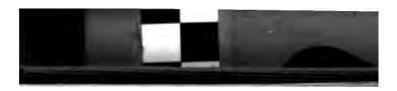
Hee beareth Azure, two Lions endorsed Or. This is an honourable bearing; and was (faith Gerrard Leigh) the Coate of Achilles at the siedge of Troy.



Hee beareth Pearle, a Fesse betweene sixe Annulets of the Rubie, by the name of Lucas. This Coate belongeth vnto Master Thomas Lucas of Colchester, in the Countie of Essex, Esquire, lately deceased.

This worthy Gentleman was much to be commended in the education of his children, sparing neither cost nor diligence to sur-

nish them with the best and most commendable Qualities. I know not (I speake freely) whether not onely Essex, but



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but England, can shew a young Gentleman of fisteene yeeres of age, more accomplished every way then Master Lucas, his sonne, now his successor, who not onely vnderstandeth and speaketh the Latine, French, Italian, and is well entred into the Spanish, a good Logician, playeth his part on the Violl, Daunceth, rideth a great Horse admirable well, yet never travelled, or saw Vniversitie: but by his father for the languages, and the dillgence of Masters in other qualities, Intra domesticos parietes, herein he hathattained for his yecres to no meane perfection. And if hereto personage, carriage and good demeanour may adde ought. I thinke him second to none of his age and ranke whatfoever. 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 *Ienney*. It is a faire and an ancient Coate, the field being Ermine, it is efteemed the richer: the Duke of *Britaines* Coate beeing onely Ermine, without any other charge, is efteemed one of the fairest bearings of Europe. And for that the Lord *Zouch* is descended

from the Dukes of Britaine, hee beareth with his Bealants a Canton Ermine. This Coate is borne (though with a difference) by Matter Arthur Ienney, Esquire, a Gentleman in his owne worth answering every way the goodnesse of his Coate.

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He beareth Or, a Lion Rampant Sable, armed and langued Gules, betweene three Flowerde-luces Azure, by the name of Faireclough. This is an ancient Family in the Countie of Lancafter, whence the Fairecloughes of Weston in Hersfordshire, and those of Bedfordshire derive themselves; as also my selfe and my brother

Master Richard Peacham of Leverton, in Holland, in the Countie of Lincolne, our mother being of the same name and Family. A Gentleman of this house was Standard-bearer vnto the Lord Stanley at the battell of Bosworth, who came with his Lancashire Forces to the aide of the Earle of Richmond, who next under God was affuredly the meanes of gaining that day.



Hee beareth quarterly in the first quarter Gules; a Salteir betweene soure 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 sourch as the first. Either of these Coates are ancient, and borne thus quar-

tered by Master Henry Brampton of Blo-Norton, in the Countie of Norfolke, Esquire,

Hee





#### The practice of Blazonrie.





Hee beareth Or, a Dolphine hariant Azure; if hee stood in Fesse he were naiant or swimming; the Dolphine is to be reckoned among those Creatures which are φιλάν-θρωπα, 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.



paled of the first (with a mullet for a difference) by the name of Wingfield, the second pearle betweene three Talbots passant of the Diamond, a Cheveron of the Ruby, by the name of Talbot. I give you

more inflances of empale-

ments:

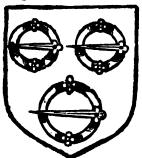
Hee beareth empaled, the first Argent on a bend Gules cotized Sable, 3. wings em-

PE ACHAM



He beareth Argent: a Cheveron Azare betweene 3. Treyfoiles Vert. The Treyfoile is the Herald of the Spring, and the first grasse that appeareth; hereupon it was the Embleme of Hope. For Hope anciently was painted like a young and a beautifull child of a sweet & smiling countenance, standing on tiptoe, in a long and

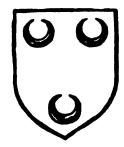
wide robe of white and greene, with a Treyfoile in the hand; the tender age sheweth the Infancy of Hope; the smiling cheere, the sweetness and pleasure she apprehendeth in her thoughts; standing on tiptoe, sheweth her vncertaintie and vnsteadinesse: the long and wide robe declareth, shee never pincheth or bindeth her conceit, but alloweth her imagination the largest scope: the Tresoile signifieth, it is alwayes spring with her, whose colours white and greene, shee is clad in.



He beareth Gules, three Fermaulx Or by the name of Gunton, the Buckle is a bearing both ancient and honourable, not onely with vs here in England, but also in France.

Witnesse the Coate Armour of Lewes sire de Graville, alias Girardvile Admirall of France, Anno 1483, which is the same which Ganton beareth, the

French deriving the word *Permaulx* 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 conjoynd properly import some trusty service in the time of Warre.



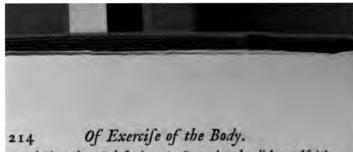
Hebeareth Azure, two Cresfents in chiefe, Or, and one in base Silver. I know not the owner of this Coate, onely I found (it) in a Church in Brabant, and for the rarity, (for feldome haue I feene the like) placed it here to conclude the rest.

#### CHAP. XVI.

#### Of Exercise of the body.

I Now from your private study and contemplation, bring you abroad into the open fields, for exercise of your Body, by some honest recreation, since Aristotle requireth the same in the Education of Nobility and all youth, fince the mind from the Ability of the Body gathereth her strength and vigor. Anciently by the Ja L. Somif. Civill Law these kinds of Exercises were onely allowed de Alon Infa & Of, that is πυγμαχία, δίσκος, δρόμος, δίαλμα, πάλη, and which are the exercise of Armes by single combate, as running at Tilt-barriers<sup>1</sup>, &c. Coiting, throwing the hammer, fledge, and fuch like, Running, jumping, leaping, and lattly wreftling: for the first, it is the most Noble, those Epithites of lanox downs and lanobapos, have beene the attri- of Horsemanbutes of Kings and Princes, whose delight in ancient times hip. was to ride and mannage great horses. Hereby you are ennabled for command, and the service of your Countrey. And what, faith Tully, can be more glorious, then to bee able to preferue and fuccour our Country, when shee hath neede of our helpe? It is the onely Com-1 barrians, 1634, 1662.

mendation



mendation that Saluft gives to Iugurth, who did not (faith he) give himselfe over to be corrupted by Sloath and Riot (as many of our Gallants now adayes doe) but as it is the custome of that Nation, exercised himselfe by riding, throwing the dart, and running with his equals: and though he was the beight of glory, notwithstanding

eloved of all men, &c. And f riding fo much, and hereby ll, that laying his hands behind a to his full carreer, make him e or ditch, and ftop him, put ke. And Marius after he had, and fourescore yeeres of age, a the field of Mars with the them to handle their weapon, o did Pompey even to his last

to ride, &c. The ...... o did Pompey even to his last expedition. And Virgill speaking (I take it) of the Spartan youth, faith:

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

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

Of Tilting and Torneaments.

Running at the tilt is a generous and a Martiall exercife, but hazardous and full of danger; for many hereby (euen in fport) 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 Manvill Commenus Emperour of Constantinople, as saith Nicetas, who wrote about the yeare 1214. Before his time wee read not any where that this exercise was used under the Romane Empire.

The same Nicetas reporteth of solemne Iustes or Torneaments which the said Manvill Comnenus showed vnto the Latines

Guido Pancirollo in l. de reb. noviter repertiu, tit. 20.



#### 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 horsed with their Lances, and presenting themselves before the Emperour, the Emperour to shew them that the Gracians 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 Gracians; who, faith Nicetas, so bravely carryed himselfe, that he unhorsed two Latine Commanders, casting them from the saddle to the ground.

In our launces now adayes (of what wood foever they are made of) there is nothing so much danger as hath beene in times past: neither in our moderne practice of warre have they almost any vse at all. The Prince of Orange hath abandoned them, having not a Launce in his whole Army, but hath Carbines in their roome. Spinola hath some troopes of them, yet not many, as I observed. Those of Shertogen-bosch under Grobbendoncke, are esteemed

the best horse Spinola hath.

For throwing and wreftling, I hold them exercises not of throwing, fo well befeeming Nobility, but rather foldiers in a Campe, leaping, and or a Princes guard: neither have I read or heard of any Prince or Generall commended for wrestling, saue Epeminondas Achmat, the last Grand Signeur and Emperour of Turky, who tooke great delight in throwing the hammer, and was so strong that hee overthrew his stoutest Ianizaries, there being reared in Constantinople for one extraordinary cast, which none could come neere, two great Pillars of marble.

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

t. tafar in Epillolu.

\*To cure the final neffe of his voyce, he would vfually runne vp a hill, a fit Embleme for fitch as when they have afcended the height of preferment, both looke and fpeake big.

an old custome among them, to assault the enemy by running all close together in grosse to the charge. And Cafar tels vs that ftrokes are furer laid on, and the fouldiers made more nimble and ready in running and by motion. Homer gave Achilles (which perhaps some of our great feathered Gallants would disdaine, yethaply better deserve) the epithite of ωκύπους or swift-footed. And a Alexander we reade excelled all his Court in running. Sertorias a brave Commander under Cafar, could nimbly runne vp the most steepe Mountaines, leape broken and vnpasseable Rockes, and like invious places; infomuch as Metellus being fent with a powerfull Army against him, he knew neither where to find him, nor how to come by him, by reason of his nimble footmanship. Thereupon he fent his Colleague Pompey, who being by Sertorius overthrowne at the first encounter, escaped very narrowly; for being unhorfed, and having received a great wound, while the fouldiers were busied in striving, some for his horse, others for the most rich furniture (his caparison, bridle, saddle, stirrops, being in a manner all of gold, and shining with precious stones of inestimable valew) watching his opportunity, by swiftnesse of foote escaped from them all. and returned fafe to his quarter.

Of leaping.

Leaping is an exercise very commendable, and healthfull for the body, especially if you vie it in the morning, as we read *Alexander* and *Epaminondas* did. Vpon a full stomacke or to bedward, it is very dangerous, and in no wife to be exercised.

Of swimming.

The skill and art of swimming is also very requisite in every Noble and Gentleman, especially if he looketh for employment in the warres, for hereby (besides the preserving of his owne life vpon infinite occasions,) he may many wayes annoy his enemy. Horatine Cocles onely by the benefit of swimming saved his countrey, for when himselfe alone had long defended and made good the Bridge over Tyber against the Hetruscans, the Romanes brake it downe behind him, wherewith, in his Armour he cast himselfe

Liv. lib. 2. Docad. 1.



### Of Exercise of the Body.

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himselfe into the River, and (notwithstanding a shower of Darts and Arrowes were sent after him) swam with safetie into the Citic, 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 Romane Gentlemen in the first Carthaginian warre, who leaping in a night from the hatches of their Ships into the Sea, by maine force thrust and drew the Carthaginian Ships into the haven, and delivered them to Luctative their

Generall.

And as resolute was that attempt (no whit inferiour to the former) of Gerrard and Harvey, two Gentlemen of our owne Nation, who in eightie eight in the fight at Sea, The resolute fwam in the night time, and pierced with Awgers, or fuch adventure of like instruments, the sides of the Spanish Gallions, and Herry in 88. returned backe safe to the Fleete.

Scavela, a man of inestimable courage, and who came with Cafar in his expedition for Britaine, after hee had made good a whole day together, a mightie Rocke or passage against the Britaines, in the night time loaden with double Armes and an heavy shield, cast himselfe into the deepe, and swam safe to Casar and his Fleete.

Neither is it to be wondred at, that the Romanes were so skilfull in swimming, for they were daily exercised in the same after their other exercises, and had a place in the River of Tyber appointed vnto them for the same purpose, adioyning to the field of Mars; and another of great depth, rough and full of whirlpits on purpose, to exercife their horfes in.

Shooting also is a very healthfull and commendable of shooting. 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 armesandfecte, with leffe violence, then running, leaping, &c. Herein was the Emperour Demition so cunning, that let a Boy a good distance off hold up his hand, and stretch

his fingers abroad, hee would shoote thorow the spaces

without touching the Boyes hand, or any finger.

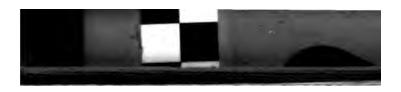
And Commodus (faith Herodian) had so goode an ayme, that he would fixe on the brow of a Deere two shafts as evenly, and spreading in distance, as if they had beene his owne hornes.

But for the further excellence of this Exercise of Shooting, I referre you to that excellent booke of Mr. Aschams, intituled Toxophilus, wherein you shall finde whatfoever is requifite to be knowne of a compleate 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 vpon Chiron for his vprightnesse in doing Iustice, and by him taught vnto the old Heroes and Princes; by whose vertue and proweffe (as enabled by this exercise) their Countries were defended, their subjects and innocents preserved, Iustice maintained. For there is no one exercise that enableth the body more for the warre, then Hunting, by teaching you to endure heate, cold, hunger, thirst; to rise early, watch late, lie and fare hardly: and Eusebine is of opinion, that wilde beasts were of purpose created by God, that men by chasing and encountring them, might be fitted and enabled for warlike exercises. Hereupon Alexander, Cyrus, and the old Kings of Persia, employed themselves exceeding much herein, not to purchase Venison and purvey for the belly, but to maintaine their strength, and preserve their health, by encreasing and stirring up the naturall heate within, which sloth and sitting still wastes and decaies: to harden the bodies by labour against the enemy; and withall, to search out the natures of wilde beafts, which knowne, they might leave the same recorded to their posteritie. And the samous Physitian Quercetan, above all other exercises commendeth this as most healthful, and keepeth the body sound and free from diseases.

I angius, lib. 2. Epist. 59. Quercetan in Diatetico polyhist. fect. 2. cap. 11.

The



#### Of Exercise of the Body.

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The old Lord Gray (our English Achilles) when hee was Deputie of Ireland, to inure his sonnes for the warre, would viually in the depth of Winter, in frost, inow, raine and what weather soever fell, cause them at midnight to be raised out of their beds, and carried abroad on hunting till the next morning; then perhaps come wet and cold home, having for a breakefast, a browne loafe and a mouldie Cheese, or (which is ten times worse) a dish of Irish Butter: and in this manner the Spartans and Laconians dieted, and brought vp their children, till they came vnto mans estate.

Hawking was a sport vtterly vnknowne to the ancients. as Blondinu and P. Ioviu in the second booke of his History, where he entreateth of the Muscovitish affaires, witnesseth; but was invented and first practised by *Freder*ick Barbaroffa, when he besieged Rome: yet it appeareth by Firmicus, that it was knowne twelve hundred yeeres but. Firmicus fince, where he speaketh of Falconers, and teachers of 1th. 5. cap. 8. other Birds: and indeed beyond him, I thinke it can no where be found that Falconry was knowne. There have beene many who have written of Falconry: Predericke the second, Emperour of Germany (whom Melantibon Melantibon worthily commendeth, and equalleth to the ancient lib. 5. Cronic. Heroes, for his many victories atchieved by his valour: falio 789. his skill in all learning, being able to speake foureteene severall languages: his liberalitie, magnificence, affabilitie, mildnesse, &cc. insomuch, that in him alone, saith he, ended and dyed the remainder of ancient Majestie) wrote hereof two excellent bookes, which Ioachim Camerarius (having by him the first Copie in a Manuscript) published together with a Treatise of Albertus Magnus, of the nature of Hawkes, and printed it at Norimberge. Budens hath Budens de vonaalso written a large Discourse of Hunting and Hawking, time & Anapie. 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 Lew Hawking was forbidden vnto Concil. Aurel. Clergie 19.4.

#### Of Exercise of the Body.

Agathenfi. 55. Epaunenfi. 3. 44. Extr. de Clerico venatore. Clergy men, as afterward Hunting, by reason the exercise and instruments wherewith beasts are slaine, are military, and not so well agreeing (as they give the reason) with spirituall warfarre: but I cannot see but that they (many of them being great Princes, and pillars of the Church, daily employed and pressed with the weight of Stateassaires) may have their recreations as well as others. But to prevent their pastime, there is such an order taken with their Parkes, that many of our best Bishoprickes can now adayes scarce shew one of ten, or twenty. Norwich had thirteene Parkes, and of all other was most iniustly dealt withall. If they had taken away twelve and less 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 leape or stumbling of their horse: so as much doe I detest that efforminacy of the most, that burne out day and night in their beds, and by the fire side; in trisles, 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 yeares space together be never came within house, neither in City nor in the Countrey. And Barnaby Viscount of Millant, was so carried away with the love of Hunting, that hee made a Law; whosoever should kill any wild Boare, or had killed any in siveyeares before that his Statute was enacted

(contrary unto ancient Edict) or were privy to the eating of any at any Gentlemans Table, should be imprisoned

1 old 1634, 1662.

Volatteran. lib. 7. antiqu. Jovius in Barnaba.



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and tortured after a grievous manner. Beside, hee afflicted the Countrey marveilously, by dispersing many thousands of Dogges to be kept and brought up in villages and among the Paifants, to their infinite trouble Chalcondplat. and charge. Mabonet, sonne to Amurath, on the contrary, 1ib. 7. when he made warre in Caramania, turned out of service 700, of his fathers Faulconers, and caused as many of old huntsmen to follow Armes, and his Campe, in stead of the kennell.

#### CHAP. XVII.

#### Of Reputation, and Carriage in generall.

There is no one thing that setteth a sairer stampe vpon Nobility then evennesse of Carriage, and care of our Reputation, without which our most gracefull gifts are dead and dull, as the Diamond without his foile: for hereupon as on the frontifpice of a magnificent Pallace, are fixed the eyes of all passengers, and hereby the height of our Iudgements (even our felves) is taken; according to that of the wiseman, By gate, laughter, and apparell, a man is knowne what be is, Wherefore I call it the Crowne Ecolofistic. of good parts, and loadstone of regard. The principall meanes to preserve it, is Temperance, and that Moderation of the mind, wherewith as a bridle we curbe and breake our ranke and unruly Passions, keeping as the Cassian Sea, our selves ever at one heigth without ebbe or refluxe. 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 much lyeth in our power to keepe that fount from empoisoning, by taking heed to our felves; and as good Cardinall Poole once faid, to correct the malignitie of our Starres, with a fecond birth. For certainely under grace, it is the roote of our Reputation and honest Fame; without the which, as one saith, we are dead long before we are buryed.

For Moderation of the mind and affections, which is

the

the Ground of all Honesty, I must give you that prime receipt the kingly prophet doth to a young man, teaching him wherewith to cleanfe 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 ludgements are deprayed, and left to ourselves, we are not able to give any thing his true efteeme 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 felves within compasse, much more will the feare of God recall vs from our lufts and intemperance. Hereby the mind getteth the dominion and upperhand, wifely governing that goodly Kingdome Nature hath allotted her. And if it was sometime said of Fabius, Citius Solem è sua sphæra divelli, quam Fabium ab honestate potuisse, how heedfully ought a Christian, who carryeth the lanterne in his hand, looke to his feete, when an Heathen could goe fo directly in the darke, onely by the glimpfe of Nature, and without stumbling?

Moreover fince the Civill end of our life is, vt in bonore cum dignitate vivamus, you shall withall find good learning and the Arts to conferre a great helpe and furtherance hereunto, being a polisher of imbred rudenesse and our informity, and a curer of many diseases our minds are fubiect vnto: for we learne not to begge to our felves admiration from other, or boastingly to lay to view so rich and pretious furniture of our minds, but that wee may be vsefull to others, but first to our selves; least (as some pretious receipt) while wee keepe that in a boxe which can cure another, our felves lye lame and

difeafed.

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



Pfal. 119. 9.



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those who are Religious and learned: for as I said heretofore, converse of old was the mother of skill and all vertuous endeavours, so say I now, of all vice and basenes, if regard be not had. Therefore hold friendship and I acquaintance with few, and those I could wish your betters, at the least 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 companykeeping, 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 cuer after; or to needlesse expense by laying out or lending to importunate base and shamelesse companions, gaining losse of their monies, time, forrow, and griefe of friends, the difrepute of the better fort, and lastly contempt of the vilest among the Common vulgar.

Antiochus Epiphanes, King of Asia, for his popularity Athenaus 116. 5. and delight in company, was fir-named the Mad: and or + likewise for the same, Appine Claudine was deprived of Diedorne 116.20. his Office, and fearing beside shame the hatred of the Senate, counterfeiting blindnesse, for ever after kept himselfe at home. We reade also of a certaine King of the Getbes, who making his Souldiers his drinking compa- of Marine nions, was for his free and kind heart at the last drowned 14. 7. 14. 7.

by them in a Tub of Ale.

Nor mistake me that I swerve so much on this side, that I would deny a Prince or Gentleman the benefit of discourse and converse with the meanest: for Majesty and greatnesse cannot alwayes stand so bent, but that it must have the remission and relaxation sometime to descend from the court to the cottage, which cannot choose but give it the better taste and rellish. Adrian the Emperour English, 6. would most curteously conferre with the meanest, detesting spring. .. those his high minded Courtiers, who under a colour Sparties. of preserving his Estate and honour, envyed him this sweetnesse of humility and privacy. Vespasian in like xistilinus. manner was wont not onely to falute the chiefe Senators

of Rome, but even private men, inviting them many times to dine and suppe with him, himselfe againe going vnto their houses. Philopamen was so curteous and went so plaine, that his Hostesse in Megera tooke himsor a Servingman. And certainly this Assabilitie and curtesse in Greatnesse, draweth our eyes like slowers in the Spring, to behold, and with admiration to loue it wheresoever

we find it.

Thilip Commines, cap. 30.

Plutarch. in Philopam.

There is no better figne (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 hee is imagined to bee such a one as those to whom hee joyneth himselfe: yea saith Aristotle, it is a kinde of vertuous exercise to bee conversant with good and ynderstanding men.

Whom then you shall entertaine into the closet of your brest, first sound their Religion; then looke into their Lives and Carriage, how they have beene reckoned of others; Lastly, to their Qualitie how or wherein they may be viefull vnto you, whether by advice and Counsell, direction, helpe in your Studies, or serviceablenesse in your

exercise and recreations.

Ludovic. Vives.

In Emblem.

There is nothing more miserable then to want the Counsell of a friend, and an admonisher in time of neede: Which hath beene and is daily the bane of many of our young Gentlemen, even to the vtter ruine of themselves and their posteritie for ever. Who when like Alciates figtree vpon the high and inaccessible Rocke, they are out of reach and cannot be come vnto by men who would dreffe and preserve them; espied a-farre off are onely preyed vpon and haunted by Vultures and Dawes: and while one addeth fewell to the fire of his expence, for the which he is like to pay twentie for two, at twentie and one; another footheth him in play (knowing the best fishing is in troubled waters); another tendreth him a match of light stuffe: all at once preying for themselves, these greene things of 16 or 18 are quite devoured before they are Whereripe.





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Wherefore I must next commend vnto you Frugality, of Frugalitie. the Mother of vertues, a vertue which holdeth her owne, believe. layeth out profitably, avoideth idle expences, superfluitic, lavish bestowing or giving, borrowing, building, and the like: yet when reason requireth can be royally bountifull, a vertue as requisite in a Noble or Gentleman, as the care of his whole Estate, and preservation of his name and posteritie; yet as greatly wanting in many, as they come short of the reputation and entire Estates of their forefathers, who account thrift the object of the plow or Shop, too base and vnworthy their consideration, while they impose their faire Estates and most important businesse, vpon a cheating Steward or crastie Baillsse, who in few yeeres (like the young Cuckow) are ready to devoure their feeder; and themselves like sleepy Pilots, having no eye to the Compasse, or sounding their Estates, are runne on ground ere they be aware.

First then, assoone as you shall be able, looke into your Estate, labouring not onely to conserve it entire, but to augment it either by a wife fore-thought, marriage, or by fome other thriftic meanes: and thinke the more yee are laden with abundance, the more (like a vine) yee have ncede of props, and your foundest friends to advise you. Neither doe I imagine you will bee so rash as to give no care to good counfell, to your fuine, as Cafar did, when he refused a booke of a poore Scholler, wherein the intended

plot against him was discovered.

Marcus Cato, who was so victorious in warre, so prudent in peace, so eloquent in the Oratory, learned in the lawes, neglected not thereby his estate, but looked, as Livie saith of him, euch into his husbandry himselfe: and Plutarch writeth of Philopemen, a great and famous Plutarch in Commander, that notwithstanding his great affaires and Philippener. employments, hee would every morning bee stirring by breake of day, and either to drefling of his vines, digging or following his plow: and Cicere to heighthen the Honour of King Deiotarus, reporteth thus of him, in Deiotare funt Cir. pro Deistars.

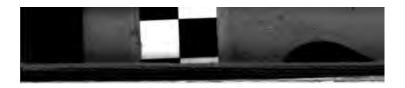
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Iulianus ff. de cura furiosi.

Plutarch in Aristide. regia virtutes, quod te, Cafar, ignorare non arbitrer, sed pracipuè singularis & admiranda frugalitas. And the Romanes had a law, Hee who could not looke into his owne estate, and imploy his land to the best, should forseit the same, and be held for a soole or a mad man all his life after. Arissides, albeit he was an excellent man otherwise, yet herein he was so carelesse, that at his death he neither lest portion for his daughters, nor so much as would carry him to the ground, and desray the charge of his funerall.

Be thriftie also in your apparell and clothing, least you incurre the cenfure of the most grave and wifest cenfor, Cui magna corporis cultus cura, ei magna virtutis incuria: and Henry the fourth, last King of France of eternal memory, would oftentimes merily fay, By the outfide onely, he could found the depth of a Courtier : faying, Who had least in them made the fairest shew without, inviting respect with gold-lace and great feathers, which will not be wonne with toyes. Neither on the contrary, be fo basely parsimonious or frugall, as is written of one of the Kings of France, in whose accounts in the Eschequer are yet remaining, Item fo much for red Satten to fleeve the Kings old Doublet: Item a halfe-penny for liquor for his Bootes, and fo forth. Or to bee knowne by a Hat or a Doublet ten or twentie yeeres; then with fome miferable Vfurer curse the maker for the slightnesse of his felt or stuffe, murmuring it will not last to see the Revolution of the First Moover. But vsing that moderate and middle garbe, which shall rather lessen then make you bigger then you are; which hath beene, and is yet observed by our greatest Princes, who in outside goe many times inferiour to their Groomes and Pages. That glory and Champion of Christendome Charles the fift, would goe (except in times of warre) as plaine as any ordinary Gentleman, commonly in blacke or fad stuffe, without lace or any other extraordinary cost; onely his Order of the golden Fleece about his necke in a ribband: and was fo naturally frugall, not out of parfimony (being the most bountifull minded

The modesty and humilitie of *Charles* the fifth.



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minded Prince that ever lived) that as Guicci ardine reporteth of him, if any one of his points had chanced to breake, he would tye it of a knot and make it serue againe. And I have many times seene his excellence the Prince of Orange that now is, in the field, in his habite as plaine as any Country Gentleman, wearing commonly a fuite of haire coloured slight stuffe, of silke, a plaine gray cloake and Hatt, with a greene feather, his hatband onely exceeding rich. And Ambrose Spinola Generall for the Archduke, when hee lay in Weasell at the taking of it in, one would have taken him, but for an ordinary merchant in a plaine suite of blacke. And the plainenesse of the late Duke of Norfolke derogated nothing from his Esteeme. The Duke of So that you see what a pitifull Ambition it is, to strive to Norfolke. be first in a fashion, and a poore pride to seeke your esteeme and regard, from wormes, shels, and Tailors; and buy the gaze of the staring multitude at a thousand, or fifteene hundred pounds, which would apparell the Duke and his whole Grande Configlio of Venice. But if to doc 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 houses, as did Cosmo de Medici, or haply yee command in the warres, spare not to be brave with the bravest. Philo- In Thilocom. pamen caused his Souldiers to be spare in Apparrell and Diet (faith Plutarch) and to come honourably armed into the field: wherefore he commanded in Goldsmiths shops to breake in peeces pots of gold and filver, and to be imployed in the filvering of Bitts, guilding of Armours, inlaying of Saddles, &cc. For the sumptuous cost upon warlike Thumb. 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 Ackilles, 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 lewels; the French huge feathers, Scarlet,

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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 losse except they be

lost: but herein I give no prescription.

Of Diet. Seneca, Rhet. 7. Cicero pro Calio.

Plutarch de Sanitare tuenda.

Sabell. Em. ead. 2.

Suetonius.
Euery Romane
penny was
about feuenpence halfe
penny. C. Rhodigin. lib. 6.
cap. 35.

I now come to your Dyet, wherein be not onely frugall for the faving of your purle, but moderate in regard of your health, which is impaired by nothing more then excelle in eating and drinking (let me also adde Tobacco taking.) Many diffes breed many difeases, dulleth the mind and vnderstanding, and not onely shorten, but take away life. We reade of Augustus that hee was never curious in his diet, but content with ordinary and common viands. And Cato the Cenfor, fayling into Spaine, dranke of no other drinke then the rowers or flaves of his owne galley. And Timotheus Duke of Athens was wont to fay (whom Plato invited home to him to supper) they found themselves never distempered. Contrary to our Feastmakers, who suppose the glory of entertainement, and giving the best welcome to consist in needlesse superfluities and profuse waste of the good Creatures, as Scylla made a banquet that lasted many daies, where there was fuch excessive abundance, that infinite plentie of victuals were throwne into the River, and excellent wine above forty yeares old, spilt and made no account of, but by furfeiting and banquetting, at last he gat a most miserable disease and dyed full of lice.

And Cafar in regard of his Lybian triumph, at one banquet filled two and twentie thousand roomes with ghests and gaue to every Citizen in Rome ten bushels of wheat, and as many pounds of oyle, and beside, three hundred pence in money.

hundred pence in money.

We reade of one Smyndirides, who was so much given to feasting, and his ease, that he saw not the Sunne rising nor setting in twenty yeares; and the Sybarites forbad all Smiths and knocking in the streets, and what thing soever that made any noise to be within the City

Wals,



Wals, that they might eate and sleepe: whereupon they banished cockes out of the City, and invented the vse of Suida. & polichamberpots, and bad women a yeare before to their rian lib. 15. feasts, that they might have leisure enough to make them- Miscellan. selves fine and brave with gold and lewels.

Above all, learne betimes to avoide excessive drinking, Drinking the than which there is no one vice more common and destruction of reigning, and ill beseeming a Gentleman, which if growne of our English to an habit, is hardly left; remembring that hereby you Gentry. become not fit for any thing, having your reason degraded, your body diffempered, your foule hazarded, your effective and reputation abased, while you sit taking your vnwholfome healthes, we iam vertigine tectum Ambulet, & humal. Supr. geminis exsurgat mensa lucernis.

-Vntill the house about doth turne,

And on the board two candles seeme to burne. By the Leviticall Law, who had a glutton or a drunkard to their Sonne, they were to bring him before the Elders of the City, and see him stoned to death. And in Spaine at this day they have a law that the word of him that hath beene convicted of drunkennesse, shall not bee taken in any testimony. Within these sity or threescore yeares it was a rare thing with vs in England, to see a Drunken man, our Nation carrying the name of the Drunkennesse most fober and temperate of any other in the world. But fince, very rare since wee had to doe in the quarrell of the Netberlands, in England. about the time of Sir Iobn Norrice his first being there, the custome of drinking and pledging healthes was brought over into England: wherein let the Dutch bee their owne judges, if we equall them not; yea I thinke rather excell them.

Tricongine and the old Romanes had lawes and statutes Flin. lib 4. concerning the Art of drinking, which it seemes, are Hilleria ( ) revived, and by our drunkards observed to an haire. It free being enacted, that he who after his drinke faltered not in his speech, vemited not, neither reeled, if he dranke off his cups cleanely, tooke not bis wine in bis draught, hit not, left nothing

Prov. 23.

in the pot, nor spilt any upon the ground, he had the prize, and was accounted the bravest man. If they were contented herewith, it were well, but they daily invent new and damnable kinds of carrowing (as that in North bolland and Frizeland (though among the baser fort) of upfit Monikedam, which is, after you have drunke out the drinke to your friend or companion, you must breake the glasse full vpon his face, and if you misse, you must drinke againe,) whence proceed quarrelling, reviling, and many times execrable murthers, as Alexander was flaine in his drunkennesse; and Domitius, Nero's father flew Liberius out-right, because he would not pledge him a whole carrowfe, and hence arise most quarrels among our gallant drunkards: vnto whom if you reade a lecture of fobricty, 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 natural heate over all the whole body, allayes chollericke humors; expelling the same with the sweate, &c. tempereth Melancholly. And as one saith, hath in it selfe, &Akuotikov ti poss the

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

Charles

Ecclefialt. 31. verf. 27.

Athenaus.





23I

Charles the Great vsed at his meates to have some History read, whereof hee would afterwards discourse. And Francis the first, King of France, would commonly dispute of History, Cosmography, Poetry. His Majesty our Steiden lib. 19. Soveraigne, altogether in points and profound questions of Divinitie. When I was in Vtreebt, and lived at the table of that Honourable Gentleman, Sir Ioba 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 fundry formes of battailes, fometime of Fortification; of Fire-workes, History, Antiquities, Heraldry, pronunciation of Languages, &c. that his table seemed many times a little Academie.

In your discourse be free and affable, giving entertain- Affabilitie in ment in a sweete and liberall manner; and with a cheere- Discourse. full courtefie, scasoning your talke at the table among grave and ferious discourses, with conceits of wit and pleasant invention, as ingenious Epigrams, Emblemes, Anagrams, merry tales, wittie questions and answers. Mistakings, as a melancholy Gentleman sitting one day at table, where I was itarted up upon the fudden, and meaning to fay, I must goe buy a dagger, by transposition of the let-

ters, said : Sir, I must goe dye a begger.

A plaine countrey man, being called at an Affize to be a witheffe about a piece of land that was in controversic, This happed the ludge calling, said vnto him, Sirrha, how call you that in Nordle. water that runnes on the South-side of this close? My Lord

(quoth the fellow) our water comes without calling.

A poore Souldier with his Musket and rest in Breda, of a Souldier came one day in, and fet him downe at the nether end of Broke. of the Prince of Orange his table, as he was at dinner (whither none might bee priviledged vnder the degree of a Gentleman at the least to come:) the Gentleman-Vilher of the Prince demanded of him, if hee were a Gentleman: yes quoth the Souldier, my father was a Goldsmith of Andwarpe :

Andwarpe: but what can you doe in your fathers trade; (quoth he) I can fet stones in Mortar, for he was a Bricklaier

and helped Masons in their workes.

For Epigrams, Pasquine will affoord you the best and quickest I know. You shall have them all bound in two which they vie Volumes. I remember hee tells vs once vpon a Sunday morning, Pasquine had a foule shirt put on, and being asked the cause, Pasquine made answer, because my Laundresse is become a Countesse.

You shall have a taste of some of my Anagrams, such

as they are.

Vpon the Prince. CAROLVS. ô Clarus.

Charles Prince of Wales.

All France cries, ô helpe vs.

Of the Queene of Bohemia and Princesse Palatine of the Rhene, my gracious Lady.

ELISABETHA STEVARTA,

Has Artes beata velit.

Being requested by a Noble and Religious Lady, who was fifter to the old Lord, De la Ware, to try what her name would affoord, it gave me this:

IANE WEST. En tua Iesu.

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

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

> > Vpon

Pafquine, a marble image in Rome, on to fixe libels, Because an Earle in Rome had marryed a Chambermaide.



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Vyon the name of a faire Gentlewoman in Italian:

ANNA DVDLÆIA. È'la nuda Diana.

Vpon 2 sweete and 2 modest young Gentlewoman, Mistris

#### MARIA MEVTAS. Tu à me amaris.

To comfort my selfe living in a Towne, where I found not a Scholler to converse withall, nor the kindest respect as I thought: I gave this my Posie, the same backward and forward,

SVBI DVRA A RVDIBVS.

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

IOSEPH HALL.
All bis Hope.

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

FRANCIS BARNEY.

Barres in Fancy.

And this,

Theodofia Dixon.

ADEO DIXIT HONOS: or

O Dea, dixis 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 Embleme with this;

# IOHANNES DOVLANDVS. Annos ludendo banfi.

There were at one time in Rome very wittie and vnhappy libels cast forth vpon the whole Consistory of Cardinals

dinals in the nature of Emblemes. I remember Cardinall Farness had for his part a Storke devouring a Frogge, with Mordeo non mordentes, Bellarmine a Tiger fast chained to a post, in a scroule proceeding from the beasts mouth in Italian: Dami mia libertà, vederete chi io sono: that is, give mee my Libertie, you shall see what I am, meaning perhaps he would be no longer, &c. And those were very knavish that were throwne vp and downe the Court of France, the Escotcheon or Armes of the partie on the one side of a past-board, and some ingenious device on the other; as one had the Armes of the House of di Medici of Florence, on the one side, on the other an inkehorne with the mouth turned downward, with this tart Pasquil: Elle faut d'encre: and so of the whole Court.

Emblemes and Impresa's 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 equall them every way. The best that I have seene, 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 disswaded mee.

But above all, in your talke and discourse have a care ever to speake the truth, remembring there is nothing that can more prejudice your esteeme then to bee lavishtongued in speaking that which 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 praised or dispraised, but vsed alwaies such discourse as was profitable to the hearers; for as one saith, Disteria minuum Maiestatem. Iests and scotses doe lessen Majestie and greatnesse, and should be farre from great personages, and men of wisedome.

Plate faith, it is onely allowed, Phyfitions to lie for the comfort of the ficke.

CHAP.



### Of Trauaile.

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#### CHAP. XVIII.

#### Of Trauaile.

WILL conclude with Travaile, which many disallow in Gentlemen, yea and some great trauellers themselues: 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 forraine affaires, teacheth him knowledge of himselfe, and setleth his affection more fure to his owne Country, then trauaile doth: for if it be the common Law of Nature, that the learned should Diengs, Halihaue rule ouer and instruct the ignorant, the experienced, carnel. the vnexperienced, what concearneth more Nobility, taking place aboue other, then to be learned and wife? and where may wisdome be had, but from many men, & in many places? Herevpon we finde the most eminent and wife men of the world to have beene the greatest Trauailers (to omit the Patriarches and Apostles themsclues in holy writ) as Plato, Pythagoras, Aristotle, Theopbrastus, Ospris, King of Ægyps, who trauelled a great part of the world, and caused to be engrauen vpon his Sepulcher, Heere under I lie King Osyris, eldest sonne of Dieder. Sic. Saturne, who have lest no part of the world unsearched, lib. 1. whitherto I have not come, teaching againe what sever I have found, for the vice and commoditie of mankinde. And Xenophon to intimate vnto vs the benefit and excellent vie of Trauaile, faith that Camby ses, by his trauaile learned many excellent things, which he taught Cyrus his sonne: and having travailed as farre as Meroe (as a parpetual) monument of his long voyage) he built a Citie in the forme of a Persian shield. And it was the vsuall boast of Alexander (said Archelaus a Cosmographer) that he had Dig. 1.am. lib. found out more with his eies, then other Kings were able 2. in the Antel.

to comprehend in thought: and to no small commendation of himselse, Menelaus in Homer, reporteth that he had beene in Egypt, Cyprus, Phanecia, and seene Thebes having an hundred gates, and at every gate two hundred horse-men for the guard. But say some, sew of our Gentlemen are bettered by their travaile, 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:

Fælix qui patrijs avum transegit in agris,
Ipsa domus puerum quem videt ipsa senem:
Qui baculo nitens, in qua reptauit arena,
Vnius numerat Sacula longa casa.

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

But this happinesse is but puerorum beatitudo, as one saith; and the greatest vnhappinesse to the truly generous and industrious minde.

If therefore you intend to trauell, you must first propound vnto your selfe; the End, which either is ad voluptatem vel ad vilitatem; pleasure or profit. For the first, every one naturally affecteth, and the soole himselfe is tickled with the sight of strange townes, towers and habits of people. Therefore you must hold you to the other which is profit, which againe hath two branches, your owne private, or the publique; your private, as the recovery of your health, by some outlandish meanes, as the water of the Spaw, some Phisition samous for his cure in such & such kinds, chang of aire, or gaining as a Merchant by trassque, or some profession wherein you excell others. The publique is the generall good of your Countrey, for which we are all borne, it challenging a third part of vs.

But before you trauaile into a strange Countrey, I wish you (as I haue heretoosore said) to be wel acquainted



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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 beeknowne in their places; when they have beene most ignorant here in their owne native Countrey, and strangers to their iust reproofe could discourse, and say more of England then they.

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

or venereall exercife.

put vpon you by others.

For there is not any nation in the world more subject vnto surfets then our English are, whether it proceedeth from the Constitution of our bodies, ill agreeing with the hotter climates, or the exchange of our wholesome dyet and plenty, for little and ill drest; or the greedinesse of their fruits and hot wines, wherewith onely wee are sometime constrained to fill our bellies, I am not certaine. No lesse perill there is, ab istin callidin & calidin Solin siliabus, Lipsin. which almost in every place will offer themselves or be

Keepe the fountaine of your minde from being empoisoned, especially by those Serpents, Errour and Atheisme, which you shall find lurking under the fairest flowers: and though you heare the discourses of all, and listen to the charmes of some, discover your Religion or minde to none, but resembling the needle of the compasse, howsoever for a while mooved or shaken, looke Northerly, be constant to one. To be carried away with every fancy and opinion, is to walke with Caim in the

upon him.

Before you enter into Observation, first seeke the language that you may be fit for conference, and where the language is best spoken there settle, and furnish your selfe with the discreetest and most able Master. For as heere

land of \*giddinesse, the greatest punishment that God layed

• Nod. Genelis 4. heere in England, fo in other places, the language is fpoken with more elegancy and puritie in fome places more then others. For the French, Orleans and there about is efteemed the best, Florence for the Italian, Lipsick for the high Dutch, and Valledolid for the Spanish.

To helpe you in conjugating your verbes, you may vie the helpe awhile of a Grammer of that language, but in generall you must expect your perfection from conference: for hereby the true accent, and the native grace of pronounciation (which no booke can teach) is onely

attained.

Now aswell for neighborhood sake, as that the French tongue is chiefely affected among our Nobility, it being a copious and a sweet language, wherein so many famous workes by as great wits as any ever Europe bred, have beene published: I wish you first of all to see France, being seated under a temperate and most wholesome climate, and shall not endanger your health so much, as being sent upon the suddaine from a cold Country, into the scorching heate of another more remote.

I will not it and to make any Topographicall description of the Countrey, I being herein both preuented long fince by a faithfull pen: beside, I remember I am to write onely

one Chapter, not a volume.

You shall finde the French, I meane of the noblest and better sort, generally free and curteous, vnto whom even among their Princes, State and Maiestique retirednesse are burthensome, so that sometime you shall see them samiliar with the meanest. La Nové speaking of the French Nobilitie, saith Elle est tres vallereuse & curtoise: et ny a Estat en la Chrestiente, ou elle soit en si grand nombre. They are exceeding valiant and courteous, and there is no estate in Christendome where they are in so great number.

They delight for the most part in Horsmanship, Fencing; Hunting, Dancing, and little esteeme of Learning and gitts of the minde; contrary to the Custome of the ancient

M. Dallington.



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ancient Romanes, as Cato the Cenfor, Cafar, Paulus Amilius and many others, no lesse famous for knowledge then action; whereof themselves and their friends oftentimes complaine. Commines layeth the fault vpon the remissensis seulement à faire les sots, en babilements et en parolles de nulle lettre ils nont cognoissance, They breede their children to play their wanton sooles, 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 Casarsoundlong since, writing of them, Quod suntinconsilius capiendis mobiles, & novis plerumque rebus student, and elsewhere, he calles Gallorum subita & repentina consilia. Moreover as among the Spanish and Dutch, one salhion of Apparell still observed amongst them, argueth a constancie of minde and humour; so their change and varietie, their vainenesse and levitie; for every two yeere their salhion altereth.

altereth.

Their exercises are for the most part Tennise play, Pallemaile, shooting in the Crosse-bow or Peece, and

Dancing.

Concerning their Dyet, it is nothing so good or plentitual as ours, they contenting themselves many times with meane viandes, onely in the solemne feasts, and banquets of entertainment, they are bountifull enough, yea farre exceede vs: as for the poore Paisant, he is faine oftentimes to make vp his meale with a Mushrome, or his Grenoilles (in English, Frogs,) the which are in Paris and many other places commonly sold in the Market.

Concerning their building, it is very Magnificent, and I know not whether in all Europe, any buildings may for Maiestie and State be compared with those of Prance, (though they have beene miserably spoyled by the last civill warres) they being the best Architects of the world; ypon the view of some of which (as breathing on a faire hill) I will detaine you awhile. At first we will begin

with

Cafar. Com. 3.

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with the Lovure in Paris. The Lovure is the royall seate of the Kings of France, famous thorowout all Europe, fituate neere to the towne walles on the West side: by which runneth the River of Seine, which in old time served rather for a Fortresse then a Kings House, and herein was a Tower wherein were kept the Kings Revenues and Treafure. Which after by King Francis the first, was pulled downe, and in this place was begun the building of the Front, which is of *Majoury*, so enriched with pillars, frizes, architraves and all fort of architecture with fuch excellent fymmetry and beautie, that thorowout all Europe, you shall hardly finde the like. It was begun by Francis the first, finished by *Henry* his sonne, vnder the appointment of the Lord of Clagny, and afterwards encreased by Francis the fecond, Charles the ninth. Last of all made the wonder of all other workes, by that beautiful Gallery, the worke of Henry the fourth.

The Tuilleries.

The Lovere.

The Tuilleries sometime belonged to the Suburbes of Saint Honore in Paris, by the side of the Lovere, and was indeed a Place wherein they made Tiles, and by reason there were many faire Gardens about it, the Queene mother drawing the plot her selfe, seeing it a pleasant and sit 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 lasper.

Fontaine bleau.

Pontainebleau is scituate 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 sirst, who loved to build, tooke great pleasure in this seate and builded here the house, as we see 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 Fountaine esteemed in the world, wherefore it was called Belle eaue, and so Fontaine Belle eaue. 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

in



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in painting to be sent for, for the beautifying it with all manner of Histories. Also heere he placed the rarest Antiquities he could get. In briefe, what soeuer he could wrap or wring, he thought to little for this place; it is

about fourteene leagues from Paris.

Blois is an ancient Castle scituate from the River of Blois. Loire upon an hill. Heere the old Kings of France were wont to refide, especially Louis the twelfth tooke delight in this place, who was called Pater Patria. 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 source rowes of elmes, at the least 12, hundred spaces: this is rather remarkeable for the antiquitie then the beauty, the towne standeth beneath, about the which are these faire places within 2. or 3. leagues, Bure, Beauregard, Ville-fansin, Chindony, and some others.

Amboise is one of the principall buildings of France, Amboise it also standeth upon the Loire upon a high Scate; at the foote hereof is the towne, and neere that a goodly Forrest: this Castle is seene a great way off both by the hill, and the vally yeelding so goodly a prospect, as I neuer beheld a better, for from the terrailes that enuiron the Castle, you may easily descerne Towrs and the Abby of Marmouftier seauen leagues off; the Castle standeth vpon a Rocke at the foote whereof there is a Cloitter.

This house is in *Picardie*, vpon the way from *Paris* to Soiffens, distant from Paris 16. leagues, 5. from Soiffens; it Villier, Colores. flandeth close upon the forrest of Ress; it is of very great

receipt, as may appeare by the enclosure of the parke. Here King Francis (whof only delight was in building) for many yeares together fet Masons a worke, the rather because it adioyned vnto the greatest forrest of all France, himselfe louing hunting exceedingly. Here are the goodliest walkes in Europe, for the trees themselves are placed in curious knots, as we vie to let our herbes in

gardens, PRACHAM

Charleval

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

The Castle of Vincennes.

Charleval.

This Castle or Royal house is called Bois de Vincennes: it is scituate within one league of Paris, & two of Saint Dennis the place of buriall of the French Kings, so that these three stand in a manner in a triangle. It is a very fumptuous worke & of admirable Art: it was begun by Charles County of Valois, brother to Philip the faire, and finished a good while after by Charles the fift. This house hath many faire Courts in it, withall about it a Parke, containing in circuite 16. or 17. thousand paces, which amount to two leagues and a halfe; stretching on the South, euen vnto the river of Seize, and by North vnto 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 those of the Noblesse, being indeed the beauty of France. Whereof there are many other, as S. Maur, Chenonceau, Chambourg, Boulogne, Creil, Cousse, Folembray, Montargis, S. Germaine, and la Muette, which are all the Kinges houses and worthy your view and regard if you happen to find them in your way. In briefe, hold France for one of the most rich, fertilest, & brauest Kingdomes

of the World.

And fince Spaine and France are but one Continent, let vs passe the Pyrenean hils, and take some observations there.

Spaine



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Spaine lyeth Southerly from France, in Northerne lati- of Spaine. tude from 37. to 44. degrees or thereabout, in the same height and paralell with the Azores Ilands. It is farre hotter then France, a very dry Countrey, yet abounding in sweet Springs, Rivers and all sorts of sruites. Pasture there is little or none in respect of the great heat, but instinctly surnished 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 coolenesse and lightnesse of digestion. The people are by nature generally proud and haughty, but withall very civil, faithfull to their friend, and above all to their Prince, for seldome or neuer haue any of that Nation bin knowne to have bin traitors; their Souldiers are infatigable, resolute, and obedient unto their Commanders, but withall lasciviously given, and too cruel in victory.

The Gentry affect not the Countrey, but desire to live in walled Townes altogether, where they dedicate themselves either to some 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 Horselitters.

The women are blacke, and little, but very well favoured, and for discourse admirable: these have a more eminent distinction of habite, and are all discerned by

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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 fish: that which they have, are either Tons or Pilchards, brought salted from Biscar, on the one side, and from Valencia on the other: Yea, the Church for want of fish is faine to give a licence to eate the entrailes of beasts upon fasting dayes.

All their meate, fruit and bread are fold by the pound, and not except before an Officer which they call *Alcalda*, fo that no stranger can be deceived either in weight or

price.

They tread their Corne out with Oxen in the field affoone as it is reaped, their Mules and Horses eating the Straw with Barley, for Oates they are not so well acquainted with. It is a Countrey for travell very combersome in respect of lodging and dyet, except when you come into the walled Townes, where you shall according to their manner be accommodated well enough.

They travell all on Mules, keeping their Horses for beautie and shew, putting them to no vse, save onely to

be led vp and downe.

Their Coines are the best of Europe, since all their neighbours make a gaine of them, as a peece of eight Reals (or fixe pence of our money) goeth in France for foure shillings and fixe 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 fixe pence of our money. Most of the Coine that passeth for ordinary and triviall things, as Wine, Bread, Melons, Peaches, is of Brasse, which they call Quartes and Quartillias. Of their Marauedies, twentie make three pence. Their buildings are faire and stately, and the King, though he hath many goodly Houses and Palaces, as in Simil, Granada, Toledo, Cordova, Valladolid, Oc. yet the Escuriall, seven leagues from *Madrid*, is the place where the King most resides, and this exceeds all the buildings of Christendome, for beautie and curiofitie in contriving, to which



# Of Travaile.

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

Spaine being divided into many Kingdomes or Provinces, you are allowed to carry about you, onely but an hundred Reals; what you have above it is forfeited, and for that purpose, at every bridge or passage where the Countries part, you are to be searched.

And I hope you have heard fo 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 Yet the finest hard passage. Whereof Pampelona is the chiefe Citie, Squia. herein are the best Muttons, and made the strongest Wines: this Countrey is so abundant in Rosemary, that they make it their ordinary fewell in heating their Ovens, and for their other vies.

Aragon aboundeth in Wine and Corne, which Portugall so wanteth, that all the Corne in that Kingdome is not able to furfice Lisbone onely, but they are faine to have it of the Britainers, Hollanders, and from the Azores Ilands.

Last of all it is worthy the noting, how that in their Vniversities, 28 Salamanca, Alcala, Conimbra, &c. and other of their Colledges, they care little for the Latine, but dispute and keepe their exercises in Spanish or the Persugueze tongue, yet have they great Schollers in all

professions.

Thus have I onely given you a talte, how and what especially to observe in your travell. I willingly omit to speake of Italy, Germany, and other Countries, by reason they have beene so exactly described by Master Sands and others, vnto whose ample discourses (excepting your perfonall experience) I referre you, it being here mine onely intent, but to give you some sew directions in generall: and so I conclude, withing all happinetle to your felfe, and prosperous successe to your studies.

CHAP.

#### CHAP. XIX.

## Of Military Observations.

O Palers.

In teaching the *Pofares* of each weapon to every fingle Souldier, you shall use these words which have already beene given you to that purpose, and no other, but when you come to *Esserasse* the whole company joyned, you may at some times for your owne satisfaction in the more ready and gracefull performance of them, command the *Pofares* to be done by the whole number at once, with such pawse betweene every *Pofare*, as may afford you meanes to discerne any sailance therein: but whensoeveryou skirmish you shall use no more of direction then.

- 1. Make Ready.
- 2. Present.
- 3. Give Fire.

The first importeth all the *Postures* unto presenting: The second to stand ready to give Fire, but not to execute it before the command be given.

Of Files.

The whole Company is to be divided into Files, each File confisting 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, Rankes are formed which doe follow the Dignity of each place in one File.

Ranks and their Dignity.

- I. Ranke, of Leaders.
- 2. Ranke, of Bringers up.
- 3. Ranke of Middle-men to the Front, is the 6. Ranke from the Front.
- 4. Ranke of Middle-men to the Reare, is the fifth Ranke to the Front;
  - 5. Ranke is the second to the Front.
  - 6. Ranke is the second to the Reare.

7. Ranke



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- 7. Ranke is the third to the Reare.
- 8. Ranke is the third to the Front.
- 9. Ranke is the fourth to the Front.
- 10. Ranke is the fourth to the Reare.

The Leader holdeth the first Ranke and should be re- Dury of the spected as the Commander of the whole File, and some- Leaders. times (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 Diffance, and Motions, measures of March, whither the Command be given by Drum, Voyce, or any other Signall, as to enable himselse by the exercise of that small command for a greater when his fortunes and merits shall come, hee must diligently attend the Command given, for by his example the rest of the File is to be governed.

The Bringer up, is as it were Leiftenant of the File Dury of the and is to second the Leader in every part of his duty, in Bringers up. his sickenesse or absence he is to doe the same office; when the File shall be ranged, he is to take some care that those 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 Duty of Middlebut to keepe their order duly, but when the Front is men. doubled by them, then is the Leaders Middle-man become a Leader, and the other a bringer up, if the body Front both wayes then are they both bringers up: The rest are onely to Imitate their Leaders in doing the things commanded, and to keepe even with their Leaders and side-men.

The righthand Leader is the most worthy, whose par- no dignity of ticular duty is to begin the Arrainging of the whole Files. 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.

The

The two middle Leaders are next in dignity, and of them he which standeth on the lest 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 fecond to the right hand. The fixth File is the fecond to the left hand. The feuenth File is the third to the left hand.

The eighth File is the third to the right hand and so onward according to the number of Files.

Generall words
of Command.

Stand to your Armes.

Silence.

Stand right after your Leaders, or File Even. Stand even with your side-men, or ranke Even.

Diftance.

In your Order { That is Files three feete afunder, and the rankes fixe feete.

In your open Order, { That is Files fixe feete asunder, and rankes twelve feete.

In your close Order, { That is Files a foote and a halfe afunder and ranke three feete.

Closser then this your Musqueteirs must never 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 close, 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 which is fixe foote square:

Files



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Files in order, and Rankes which is three feete square.

And this I would have you use often.

Open your Rankes.

Mations.

Which is alwayes done backwards: and if the command be to open to a very large distance, the bringers vp are to turne faces about and to march till all the rest of the Rankes have the distance required.

Close your Rankes.

Opening and Closing of Files

Which is alwayes done forwards, taking it from the and Ranker.

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 Places of his place be in the bead or front of the Pikes, the Lieutenans Officers. in the Reare, the Ensigne in the first Ranke, the Sergeants on the Flankes, the Drums on the corners.

In marching, the Files must be kept straight, the March. Rankes even, all the Armes carried in one and the same Posture, all must move at once and begin at the same instant by the sound of the Draw or other signall to the eve.

The Drum must be taught to beate a March in three

Meafures.

- I. The Slew.
- 2. The Meane.
- 3. The Swift.

So as all the Souldiers may proportion their pace

accordingly.

The Leaders must turne and passe a long by their Pyles till they come to the place where the Bringers vp stood, the rest must March vp to that ground where their Leaders at first stood; there turning, follow vntill the Bringers vp be in the Leaders places.

To the right hand. To the left hand as you were, To the left hand. To the right hand as you were. To the left hand about. To the right hand as you were. Files to the right hand double. Files as you were. Files to the left hand double. Files as you were. Rancke to the right hand double. Rancke to the left hand as you were. Rancke to the left hand double. Rancke to the right hand as you were. Middlemen to the right hand, double the Front, or Ranckes. Middlemen to the left hand as you were. Middlemen to the left hand double the Front, or Ranckes. Middlemen to the right hand as you were.

That is when the last five Ranckes fill vp the spaces of the first five, but if no hand be expressed, it shall alwayes be done to the right.

Middlemen by Division double the Pront,

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 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 betweene the Pikes and the Musketers to receive the Middlemen.

#### Middlemen as you were.

They Front or turne to the Reere, alwayes turning on the contrary hand when they are to march downe, and marching till they have their distance, then turning towards one another, they meete in their first places.

#### Wheele to the right hand.

The right hand cornerman must stand firme, the lest Wheeleste Body cornerman must move forward, and every Leader success- to the right hand. finely 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 be turne his face to the righthand 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 Wheele about the 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 Rankes, you must breake the To Ranke more first Ranke leaving them onely so many as you specifie, " of a the remainder of that Ranke so broken must begin to make another Ranke right after that Ranke you left; and if they be not enough to fill up the number required, they must be supplyed by the former of the next Renke and so through the whole body.

If you will increase the Ranke, the second Ranke must come up into the first and so onward, if the second alone

Wheele to the left hand.

whole body.

be not sufficient, then a part of the third Ranke of all of it, and so onward till so many Rankes be filled vp as the number will beare; if there be odde men they must begin a Ranke in the reare.

Signaiff by Rankes, and Whale about to the Rows. 252

Two Rankes that are first (as the word is commanded) must alwayes make ready and being lead up tenne paces beyond the front of the Pikes, the Captains or officer that leadeth them, shall stand even by them, commanding the first Ranke to Present, and to give sire when he findeth it sit, but so soone as they have given sire they shall without any commandment wheele about that Ranke and March in one File unto the reare not making ready till they come there, in the meane space the foremost two Rankes by the Pikes shall advance unto the skirmishers, and the rest proceeding in like manner as the first ranke did, alwayes maintaining two Rankes in a readinesse advanced beyond the Pikes.

Q<del>irmit</del> ty Filos Two Files must alwayes make ready, a Sergeant being at the head of the outtermost File commandeth it to present to the right or lest hand, and having given fire, the File fronteth or turneth as before, and standing still make ready againe: by this time the bringers up of the next File will be passed, the leader of that File then must alwayes present (not going foreward but) keeping the same ground they have, and having given fire stand sirme, making ready untill the first File be drawne up to them, then sollow 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.

Qirmif in the Roore. Is the same skirmishing by Ranke in Front, saving that in the Recrethey only present by turning their bodies alwayes to the right hand, and having given fire wheele to the right hand & march away into the front.

The Middlemen must front or turne to the reere, then



## Certaine necessary Cautions.

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the Ranke present without advancing forward, and having given fire, they wheele about in Files and all into the spaces of the middle Rankes, but alwayes keeping their distance of Files and Rankes which they were com-

manded 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 wheresoever it be, wheresore if the officer in cheife will not take the paines to goe thither in person let him at least send his direction thither by some inferior officer.

2. Every particular Souldier, must be instructed not onely unto the performance of those things, but unto the distinct knowledge and understanding of them, and first to 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 secte 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 Musketiers take their ayme little more then knee high.

7. When

#### 254 Certaine necessary Cautions.

- 7. When your body of Pikes chargeth, let the halfe files, middlemen, or last five rankes onely Port their Pikes.
- 8. In the beginning of your Exercise, spend at the least one whole weeke in distance and doubling of Files and Rankes, before you passe unto the more subtile motions, least you over charge the memory of beginners.

9. So soone as they can performe any motion perfitly

standing, make them doe the same marching.

10. Allow no prompting but let every man that faileth be made to vnderstand wherein he failed, for while you reforme him, you informe all the rest that heare you.

11. Strike no man that erreth of ignorance, nor for every negligence, but if he be obstinate then vse discreet

correction.

- 12. But whosoever maketh noise after silence commanded, and will not quickely be reformed, correct him either by your owne hand, or by the Sargeants: if the offender be a Gentleman, I hope reproofe will be sufficient, else I leave him to your discretion.
- 13. When you skirmish by Files remember to put your Rankes in close order.

14. When you counter-march, Rankes and Files at

your open order.

15. When you wheele, your Rankes and Files at three feete.

## The Postures of the Musket.

I M Arch with your Musket and Reft Shouldred. 2 M Prepare your Reft.

3 Slip your Musket.

Please your Musket.



#### The vse of the Musket.

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- 5 Ioyne 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 Prefent.
- 14. Gine Fire.
- 15 Recover your Musket.
- 16 Vncocke your Match.
- 17 Returne your Match.
- 18 Cleere 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 Reft.
- 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.
- Recover your Rest and Musket into your first Posture.

#### The Musket being Ordered.

- I Shoulder your Musket.
- 2 Order your Musket.

3 Prepare

Postures for the Pike.

3 Prepare your Cocke.

4 Make Ready.

5 Present.

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6 Giue Fyre.

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

1 Make Ready.

Which is all untill your Pann be guarded.

1 Prefent.

3 Give Fire.

Which doth also imply the charging of the Musket

a new without any farther direction.

A Generall note is, that the fouldier must carefully observe the word of direction given to suffill all the particulars vnto it, and not to goe farther, but upon the same to abide farther directions.

#### Postures for the Pike.

Rder your Pykes.
Advance your Pikes.
Sboulder your Pikes.
Charge your Pikes.
Order your Pykes.
Trayle your Pykes.
Cheeke your Pykes.

Charge your Pykes.
Shoulder your Pykes.
To the Right-hand Charge.
Shoulder your Pykes.
To the Left-hand Charge.
Shoulder your Pykes.



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

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#### CHAP. XX.

## Concerning Fishing.

Have taken so much delight in the Art of Angling, that I may wel terme it the honest and patient mans Recreation, or a Pastime for all men to recreate themselves at vacant hours.

For Angling there are of divers kinds, but the most useful 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 The Angle red. leave it to their owne discretion, whether to use either Haysell, or Cane, but if with a flye the Haysell is better, for the Cane is to carry for privacy either in a bagge, or framed like a staffe to walke with all; whose loynts doth many times faile and deceive when a man doth strike at his baite.

For the lynes they must be framed according to The Lines. the Fish where you Angle; for the small Fish three good haires taken from the tayle of a good Stone-horse that is lusty and in slesh, for your poore lades haire is not so good; but if you come in place where great sish are, you must sish with lynes of sixe or eight haires.

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

And

PRACHAM

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And for your Hookes they are to be fitted in fize as

the fish are either great or small.

Thus farre having shewed the necessary Instruments appertaining to this harmeleffe and modest recreation, I will fet downe the baites to Angle with, and their scasons; 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 Ientle), the Bob, the Dorre, browne flyes, Frogges, Grashoppers, Hornet, Wasps, Bees, Snailes, small Roches, Bleakes, Gudgens, or Loches, Mynnowes, &c. Your dead baits are Pastes of all kinds, yong broods of Waspes dried or undried, the clottered blood of Sheepe, Cheese, Bramble berries, Corne, Seeds, Cherries, and fuch like; your baits which feeme to live, yet are dead, are Flyes of all forts 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 ftrive to devoure.

For the seasons, in which these baits are to be used, the red worme will ferve for small Fish all the yeare, the Maggot or lentle in Iuly, the Bobbe and Dorre in May, the browne flyes in Iune, Frogs in March, Grafhoppers in September, Hornets in Iuly, Waspes and Bees in Iuly, Snailes in August; for the Roch, Bleake, Gudgin and Minnew, they serve for the Pike and Trout at any scason, all Pastes are good in May, Iune and Iuly, dried Waspes in May: Sheepes Blood and Cheese in Aprill. For Bramble berries, Corne and Seedes at the fall of the leafe: for flyes, those for the Troute, the dun flye is good in March, the stone slye in Aprill, the red and yellow flyes in May, the blacke and morish flye in Iune, the Waspe and shell Flye in Iuly, the clowdy flye in August.

For the making of these flyes the best way is to take

Of Flyes.

For the making Flyes.



# Concerning Fishing.

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the natural flye, and make one so like it that you may have sport: for you must observe what slyes haunt the waters for seasons of the yeare, and to make their like with Cottons, Woole, Silke, or feathers to resemble the likc.

You must not keepe your live baits all together, but For preserving every kind by it felfe, and to feed them with fuch things of live bairs. they delighted in when they had their liberty: and to begin with the red Worme you shall put them in a bagge of woollen cloath (if it be red the better) and put ground mosse or fennell cut small in which they will scoure themselves, but if you mixe earth that is fat and blacke, or Neates dunge they will live the longer: For your Maggots or lentles they are fed with Sheepes shuct, or livers of any beasts cut into small bits, but to scoure them vse sand, loame or branne, and keepe them warme, they will live the longer: for Frogs and Grashoppers wet mosse is best to keepe them in, and when you Angle with the Frogge, cut off their legges at the knees, and the Grashoppers wings neere the body; for other wormes, as the Bobbe, Cadis-worme, Canker or such like, you may keepe them with the same things you take them with: Past is a made bait For Page. and there are divers kinds of them; but to make Paste to last long, you may use Beane slower and those parts of a Connies legges which are called the Almonds, or a yong whelpe, or cat is as good, and put the like quantity of Virgins wax and Sheepes shuet, and beate them together in a mortar till they become one body, then with a little clarifide Hony temper them before the fire, and make them into balls, these will keepe long, with this you must baite your booke with: some use the purest white bread they can get and make it into Paste to fish at the hooke, the courser Pastes are used to baite the ground to intice the Fish to gather together to that place which you Angle in by flinging in small

Concerning Fishing.

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

Gudgin. Dace.

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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 Paste.

Carpe.

To Angle for the Carpe your Rod and line must be strong, hee is dainty to bite; his times of feeding are early in a morning, or in the evening; therefore is to bee enticed by baiting the ground with course paste; the redde Worme he seldome refuseth in March, the Cadis in Iune, the Grashopper in Iuly, August and September.

(hevin. Troute.

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

Eele. Flounder. Breame.

The Eele and Flounder 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.

Tench.

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

Perch.

The Perch biteth at the red Worme about the middest of the water. Thus have I briefely set downe the art of Angling, and will conclude with all feafons 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 flouds, and thicke waters, the falling of the leaves into the water, and such like impediments which are enemies to Anglers.

#### FINIS.





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