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Peacham's Compleat Gentleman
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Peacham's Compleat Gentleman
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With an Introduction
by G. S. Gordon

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INTRODUCTION

Peacham's *Compleat Gentleman* is a record of the manners, 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 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 Courtier. 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 Gentlewoman (1631) presented the Puritans with the draft of a character by no means destitute of polite accomplishments yet grounded at all points on religious precepts.' With Brathwaite we need not much concern ourselves
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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 schoolmaster; 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 Free
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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 *Graphick*, 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 *Compleat 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 ill-favouredly.' 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
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 Compleat Gentleman 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 Banquet, 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 Compleat Gentleman is concerned, the story of
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 caution 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. It may now be read in Arber's English Garner (vol. vi, 1883). The 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
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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 his difficulty. Of nobles and gentlemen there was plenty in 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, autodidaktoi, 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
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 puerorum*, 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 fourteeene, 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 ... they proove with *Homers Willow ωλεσικαρπον*, 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' (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 Courtier*; the textbook arrangement precluded any such high design, and we are
left to frame the result for ourselves. By his method also we are reminded of the enormous difference between a really practical age (such 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 motive 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 occasionally 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 reading of Quint. Curtius' was cured of a very dangerous fever. 'If I could have been so rid,' our author comments slyly, 'of my late quartan Ague, I would have said with the same good King: Valeat Avicenna, vivat Curtius.' Then there is the tale of Telesilla in Plutarch who was cured of sickness by nothing else than poetry, and 'it is most certaine that those who are stung with the Tarantula are cured onely by Musicke'. Even if Peacham only half believed these stories, and regarded them as a sort of 'medicinal lie' told in the cause of education, it is significant of the state of opinion at the time that these sacrifices to the cause should have taken this particular form and that they should have been thought capable of effecting anything in its behalf.

The motive of utility, however, is always capable in good hands of producing the sanest results, and in alliance with that spirit of nationalism which informs so much of the book it is the key to Peacham's gentleman. It was not thought necessary in the full-blooded days of the Renaissance to warn the gentleman against excessive scholarship; but nothing is more insisted on by Peacham. The business of his life being the management of his own affairs and the service of King and State, the studies of literature and the arts must be always with him 'inter splendidas nugas', treated as relaxations merely. To neglect for them his more serious employments would be to incur
incure 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. The most 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,
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Market, Bergamascas Cookery, Morrice dancing, Peasants together by the eares, and the like' (Graphice, 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 Daniel, 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 Piggtes, 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, 'ifany 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 beatitudo. 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
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 Greece and Latine to you.' Hubert le Sueur, 'his Majesties Servant now dwelling in St. Bartholomewes London,' a pupil of John of Bologna and, according b to
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 Philosophe, ... 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,
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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 Quixote 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 he 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
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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?' (Gentleman'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 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 Metaphore 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 acquaintance
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. 28). 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.
THE
Compleat Gentleman
Fashioning him absolute in the most necessary & commendable
Qualities concerning Minds or Bodies that may be required
in a Noble Gentleman.

By
Henry Peacham,
M. of Arts.
Sometime of Trinity Coll. in Cambridge.
muti his lim
Hoc dabar viri suo.
Anno 1622

Imprinted at London,
for Francis Constable,
and are to be sold at
his shop at the white lion in Paul's churchyard.
THE
Compleat Gentleman:
Fashioning him absolute in the
most necessary & commendable
Qualities concerning Minds or
Bodies that may be required
in a Noble Gentleman.

By
Henry Peacham,
M.r. of Arts
Sometime of Trinity Coll:
in Cambridge,
—institis elmi

Ne videatur virilis
The second Impression much Inlarged
Anno 1634.

Imprinted at London,
for Francis Constable,
and are to be sold at
his shoppe in paul's
church yeard by crane.

Ex Delam.
THE
COMPLEAT
GENTLEMAN.

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

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

BY

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

——— inutilis olim,
Ne videar vixiffe———

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

Chap. 1. Of 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 Universitie [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. 15. Of Armory or Blazing Armes [p. 160].
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 optimae spei, generossissimaque indolis adolescentem, Dom. Gulielmum Howard, illustriiss. ac vere honoratiss. Thomae Comitis Arundelii, summi totius Angliae Mareschalli, &c. filium secundogenitum.

Ingenio, genio, dum vis Generosus haberis, 
Ingenua hae discas, ingeniose puer.
Stemma nibil, cultis animum nisi moribus ornes, 
Et studias studiis nobilitare genus.
TO THE TRULY NOBLE
and most hopefull Knight of the Honourable Order of the Bath, WILLIAM
HOVARD, second sonne to the Right Honourable THOMAS Earle of Arundell
and Surrey, Earle Marshall of ENGLAND, &c.

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

way so Nobly descended. Beside, it is affirmed, that there are certaine sparkes and secret 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 shooe the fiercest Lions and Boares; and was so nimble on foote, that he was able to take a wilde Beast without either Toyle or Dogge. Alexander also, when an Egyptian Priest saluted him, being very young, by the names of Sonne and Childe, replyed; But you shall finde me a Man before the walles of Athens. But to omit Heathenish examples, Salomon, wee reade, when he was but even a child, begged wisedome of God, and grace to governe well: and Ignatius, that holy Martyr writeth, how that Salomon was scarce twelve yeeres of age, when he decided that hard controversie betweene the two Harlots. Nor was Iofias above 8. yeres old, when hee walked religiously before God. And mee thinkes (Sir) as in that Cornelian Stemme (whereof Scipio was said to be the top,) In quo (ut
The Epistle Dedicatory.

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

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

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

Who is, and shall bee ever yours,

Henry Peachem.'

\(\text{\textlangle sic\rangle}\)

To
To my Reader.

Am not ignorant (Judicious Reader) how many pieces of the most curious Masters have been uttered to the world of this Subject, as Plutarch, Erasmus, Vives, Sadolet, Sturmius, Osorius, Sir Thomas Eliot, M. Askham, with sundry others; so that my small Taper among so many Torches, were as good out, as seeming to give no light at all. I confesse it true. But as rare and curious stamps upon Coynes, for their varietie and 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 dishearsed 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 Artoife, I was invited oftentimes to the House of a Noble personage, who was both a great Souldier and an excellent Scholler; and one day above the rest, as we sate in an open and goodly Gallery at dinner, a young English Gentleman, who desirous to travell, had beene in Italy, and many other places, fortuned to come to his house; and (not so well furnish'd for his returne home as was fitting) desired entertainement into his service. My Lord, who could speake as little English, as my Countrey-man 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 Surueyer of land, this a passing Linguist and Scholler, who instrueth 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.

Monfieurde Ligny, for so was his name how your Gentry of England are bred: that when they are distressed, or want means in a strange Countrey, they are brought up neither to any qualitie to preferre them, nor have they so much as the Latine tongue to helpe themselves withall. I knew it generally to be true, but for the time, and upon occasion excused it as I could; yet he was received, and after returned to his friends in good fashion. Hereby I onely give to know, that there is nothing more deplorable, than the breeding in generall of our Gentlemen, none any more miserable than one of them, if he fall into misery in a strange Countrey. Which I can impute to no other thing, than the 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 ἀπὸ παροξυσμοῦ, as I may truely say, by fits I employed upon this discourse for the private use of a Noble young Gentleman my friend, not intending it should ever see light, as you may perceive by the plaine
To the Reader.

plaine and shallow current of the Discourse, fitted to a young and tender capacity. Howsoever I have done it, and if thou shalt find herein any thing that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Peace: 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.

If we consider aright the Frame of the whole Universe and Method of the all-excellent Wisdom in her worke: as creating the formes of things infinitely divers, so according to Dignity of Essence or Virtue 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 aloft, the lesse effectuall, depressed. Of Elements, the Fire the most pure and operative to hold the highest place: in compounded bodies, of things as well sensible, as insensible, there runneth a vein of Excellence proceeding from the Forme, ennobling (in the same kind) some other above the rest.

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

Spencer in his Fairy Queene.
Of Nobility in Generall.

Pom-roy and Queene-apple: among Stones, wee value above all the Diamond; Mettals, Gold and Silver: and since we knew these to transferre their inward excellency 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 fiens of the best fruit, buy our Flowers at twenty pounds the roote or slip: and not regard or make difference of linage, nor bee carefull into what Stocke we match our selves, or of what parents we choose a Servant?

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

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

And

1 abuse e.d.
Of Nobility in Generall.

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

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

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

Memorable, as making to our purpose, is that speech of Sigismund the Emperour, to a Doctor of the ciuill Law, who when he had received Knighthood at the Em-perours hands, left forthwith the societie of his fellow Doctors, and kept company altogether with the Knights: the Emperour well obfferving, smiling (before asборmblency said unto him; Foole, who pre-elligence before Learning and thy degree; be a thousand Knights in one day, but cannot actor in a thousand yeares. Now for as much le publique of every Eftate, is preserved Armis this faire Tree by two maine branches dif-er felfe into the Military and Civill Difcipline; first I place Valour and Greatnesse of Spirit:
Of Nobility in Generall.

vnder the other, Justice, knowledge of the Lawes, which is Consilij fons; Magnificence, and Eloquence.

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

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

Dioclesian was the sonne of a Scrivener, or Book-binder: Valentinian, of a Rope-maker; Maximinus, of a Smith: Pertinax, of a Wood-monger; Servius Tullius, sonne of a Bond-woman, thence his name Servius; Tarquinius Priscus, of a poore Merchant, or rather Pedler in Corinth: Hugh Capet, the first of that name, King of France, the sonne of a Butcher in Paris, who when Lewis the sixth, sonne of Lothary, was poison'd by Blanch his Wife for Adultery, being a stout fellow, and of a resolute Spirit, having gathered a company like him selfe, and taking his advantage of the time, and dis tempered humour of the State, carried him selfe and his businesse so, 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.
Of Nobilitie in Generall.

Neither are the truly valorous, or any way vertuous, ashamed of their so meane Parentage, but rather glory in themselves that their merit hath advanced them above so many thousands farre better descended. And hence you shall many times heare them freely discoure of their beginning, and plainly relate their bringing up, and what their Parents were. I remember when I was in the Low-Countries, and lived with Sir John Ogle at Vtrecht, the reply of that valiant Gentleman Colonell Edmunds, to a Countrey-man of his newly comne out of Scotland, went Currant: who desiring entertainment of him, told him; My Lord his Father, and such Knights and Gentle-men, his Couzens and Kinsmen, were in good health, Quoth Colonell Edmunds, Gentlemen (to his friends by) beleive 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 beleive I am a great man borne, &c.

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

From no leffe meanesse of birth and beginning, we finde many great and famous Bishops, Civilians, Orators, Poets, &c. to have attainted to the greatest dignities, both of Church and Common-wealth, and to have checked with their Fortunes, even Glory her selfe. Pope John the two and twentieth, was a poore Shooe-makers sone; Nicholas the fift was sone of a Poulter; Sixtus the fift,
Of Nobility in Generall.

of a Hog-heard: Alphenus but a Tailors Apprentice, who running from his Master, went to Rome, and there studied the Civill Law, and so profited, that for his learning and wisedome, he was after created Consfull. Vlpian 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.

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

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

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

(being no man of warre) that ever had beene in the memory of man, either in Florence, or any other City; because he did not onely excell all others (of his time) in Authority and Riches, but also in Liberality and Wisdome. For among other qualities which advanced him to be chiefe of his Countrey, hee was more than other men liberall and magnificent, which liberality appeared much more after his death than before. For his sonne Piero found by his Fathers Records, that there was not any Citizen of estimation, to whom Colmo had not lent great summes of Money: and many times also he did lend to those Gentlemen, whom hee knew to have need. His magnificence appeared by divers his buildings: for within the City of Florence hee builded the Abbeyes and Temples of S. Marco, S. Lorenzo, and the Monastery of S. Verdiana, and in the mountaines of Fiesole, S. Girolamo, with the Abbey thereto belonging. Also in Mugello hee did not only repair the Church for the Friers, but tooke it downe, and built it anew. Besides those magnificent buildings in S. Croce, in S. Agnoli, and S. Miniato, he made Altars, and sumptuous Chappels. All which Temples and Chappels, besides the buildings of them, were by him paved, and furnished throughly with all things necessary. With these publike buildings, we may number his private houses, whereof one within the City meete for so great a personage, and foure other without, at Carriaggi, at Fiesole, at Cafaggiuolo, and at Trebio, all Palaces fitter for Princes than private persons. And because his magnificent houses in Italy did not in his opinion make him famous enough, he builded in Jerusalem an Hospitall to receive poore and diseased Pilgrimes. In which worke hee consumed great summes of money. And albeit these buildings, and every other his actions were princely, and that in Florence hee lived like a Prince; yet so governed by wisdome, as hee never exceeded the bounds of civill modesty. For in his conversation, in riding, in marrying his Children and Kinsfolkes, hee was like unto all other modest and discreete Citizens: because hee well knew, that extraordinary things
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things, which are of all men with admiration beheld, do procure more envy, than those which without ostentation bee honestly covered, I omit, as followeth shortly after, his great and excessive charge in entertaining of learned men of all professions, to instruct the youth of Florence; his bounty to Arigiropolo 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 singular learning, because Vertue reaeres him rather to wonder than Imitation.

To proceed, no leffe 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 Barbarifme, and fway whole Kingdomes by leading with a Celtick Hercules, the rude multitude by the eares. Marke Anthony contending againft Augustus for the Romane Empire, assured himselfe he could never obtaine his purpose while Cicero lived, therefore he procured his death. The like did Antipater, a successor to Alexander, by Demofthenes, aspiring to the Monarchy of Greece. And not long since a poore Mahumetan Priest, by his smooth tongue, got the Crowne of Morocco from the right heire, being of the house of Giuseppe or Ioseph. And much hurt it may doe, if like a mad mans sword, it be vsed by a turbulent and mutinous Orator: otherwise we must hold it a principall meanes of correcting ill manners, reforming lawes, humbling aspiring minds, and upholding all vertue. For as Serpents are charmed with words, so the most savage and cruel natures by Eloquence: which some interpret, to be the meaning of Mercuries golden Rod, with thofe 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 uphold a State, and the onely keyes to bring in tune a discordant Common-wealth.

* Described by Lucian to be aged, bald, and wrinklel clad with a Lyons skin, holding in his right hand a club, in his left a bow, with a Quiver at his backe, and long small chains of Gold and Amber fastned thorow little holes to the tip of his tongue, drawing a multitude of people willing to follow after him, onely shaddowing unto us the power of Eloquence. Plato in Timo. Pier. Valerius, lib. 6.
But it shall not be amiss ere I proceed further, to remove certaine doubts, which as rubs clog the cleare passage of our discourse; and the first concerning Bastardy, whether Bastards may bee said to bee nobly borne or not: I answer with Justinian, Sordes inter præcipuos nominari non merentur. Yet it is the custome with vs, and in France, to allow them for Noble, by giving them sometimes their Fathers proper Coate, with a bend Sinister, as Reignald Earle of Cornewall, base sone to the Conqueror, bare his Fathers two Leopards passant gardant, Or, in a field Gules, with a bend Sinister Azure: The like Hamlin, base sone to Geoffrey Plantagenet, Earle of Surrey. Some their fathers whole Coate, or part of the fame in bend dexter; as John 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 sone to the blacke Prince, his fathers three feathers, on a bend Sable, the field Or. I willingly produce these examples, to confirme our custome of ennobling them; and though the Law leaneth not on their side, yet stand they in the head of the troopes, with the most deserving, yea, and many times (according to Euripides), proove a better then the legitimate. Who are more famous then Remus aminitos in and Romulus, who laid the first stone of Rome? more courageous and truly valiant, then Hercules, Alexander, our King Arthur of Britaine, and William the first? more critically learned then Christopker Longolius, Iacobus Faber? more modest, and of better life, then Cælius Calgaguinus, the delight of his Ferrara, with infinite others? and where decretales and Schoolemen may beare the bell, those two Grandes, Gratian and Lombard? 

A second question ariseth, whether hee that is Noble descended, may by his vice and baseness lose his Nobility or no. It is answered, that if hee that is ignoble and inglorious, may acquire Nobility by Vertue: the other may very well lose it by his Vice. But such are the
miserable corruptions of our times, that Vices goe for prime Vertues: and to be drunke, sware, 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 Romans extinguished the memory of the whole race of the Tarquines, with those Monsters of Nature, Nero, Heliogabalus, &c. the Sicilians Dionysus the latter, with others.

Thirdly, whether Poverty impeacheth or斯坦th 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. Witneff 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.

Fourthly, concerning Advocates and Physitians, whether we may ranke them with the ennobled or not. 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 mulcts, publike charges, and all impositions; and to be written or sent 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 practised by servants, as Domitian (faith Seneca) imperavit medico servo, ut venenum sibi daret, and that flovenly Epithite of Scatophagos be by Aristophanes bestowed upon Aesculapius; yet it is an Art nothing servile and base, but noble and free, since we know not onely Emperours and Kings, but Saints, yea, our blessed Saviour to have cured the sicke; as Constantine, Adrian, Edward the Coneffor King of England, Mithridates King of Pontus, (whose
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Antidote yet beareth his name) Artemisia Queen of Caria, who first found the vertue of Mugwort, bearing her name in Latine; Gentius King of Illyricum (now Scalyonia) who immortally liveth in the herbe Gentiana: as also Lysimachus in his Lysimachia, Achilles in Achillea, or the Yarrow: Apollo, Podalirius, Moses, Esay, Salomon, Exechias. Honour the Physitian, saith Ecclesasticus: then againe, All Physicke or medicine is from God, and he shall receive a reward from the King: the Skill of the Physitian shall exalt his head, &c. And as Ptolemy sometime objected against Zoilus concerning Homer, so may I unto our Lordly Miftatrous, or Physicke-haters: Which of them all, trebble their revenewes, can maintaine so many as one poore Galen or Hippocrates, who though dead many hundreds of yeeres since, feed many thousands of families, even at this present? I heere intend no common Chyrurgians, Mountebancks, unlettered Empericks, and women Doctors (of whom for the most part there is more danger, then of the worst disease it selfe) whose practice is infamous, Mechanique, and base.

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


Hippolytus à Collibus Axiom. de Nobilitate.  

Chryfofl. super Mathbaum.  
Francis. Patrici- cius de Repub.  
lib. 1. cap. 8.
to any eminent place or office in their Common-wealth, perhaps agreeing in one with Aristotle, who speaking of Merchants and Mechanickes, faith; 

\[\text{Vilis est hujusmodi vita, & virtuti adversa,}\]

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

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

Sixt and laft, touching Mechanicall Arts and Artifts, whosoeuer labour for their livelihood and gaine, have no share
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There at all in Nobility or Gentry: as Painters, Stage-players, Tumblers, ordinary Fidlers, Inne-keepers, Fencers, Juglers, Dancers, Mountebanckes, Bearewards, and the like; (except the custome of the place determine the contrary) as Herodotus and Xenophon witnesse to have beene observed, both among the Egyptians, Scythians, and Corinthians. The reason is, because their bodies are spent with labour and travaile, and men that are at their worke, Assidui & accubui vmbratiles esse coguntur. Yea, if a Noble man, borne in captivity, or constrain'd through any other necessitie, shall exercise any manuall occupation or Art; he by the opinion of some, loseth his Nobility Civill, but not Christian, and shall at his returne be restored. Where I said the custome of the Country. I intend thus: by the law of Mahomet, the Grand Signior, or great Turke himselfe, is bound to exercise some manuall Trade or Occupation (for none must be idle;) as Solyman the Magnificent, that so threatened Vienna, his trade was making of Arrow-heads; Achmat the last, borne rings for Archers, and the like.

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

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

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

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

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

We must attend him, and come to his house, and not he to ours.
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His punishment ought to be more favourable, and honorable upon his tryall, and that to bee by his Peeres of the fame Noble ranke.

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

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

In criminally causes, Noblemen may appeare by their Attuney, or Procurator.

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

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

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

Befide, 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 Creft is often preferred before a good revenew.

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

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

Having discoursed of Nobility in Generall, the division, and use thereof: give me leave in a word, to inveigh against the pittifull abuse thereof, which like a plague, I thinke, hath infected the whole world, every undeserving and
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and base Peasant ayming at Nobilitie: which miserable ambition hath so furnished both Towne and Countrey with Coates of a new list; that were Democritus living, he might have laughing matter for his life. In Naples, such is the pride of every base groome, that though hee be di stalla, hee must be termed Signore, and scarce will he open a Note from a poore Calzolaio, 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 Lacquee is saluted by name of Mounfieur, or Sire, the King himelfe having no other Title. The word Sire immediately proceeding from Cyrus, the Persiah word for a Lord or great Prince, as H. Stephanus well noteth; or as it pleaseth some, from κύρος authoritie, or κύριος, a Lord or Governour, πόλεων καὶ τόπων κύριοι. Goe but from Paris to Aniou, and see if you find not all, from the Count to the Esculiere, allied either to the King, some Prince of the blood, Noble, Peere, or other.

In the Low Countries, mine old Hoft at Arnkem in Gilderland, changed his Coate and Creft thrice in a fortnight, becaufe it did not please his young Wife. For there yee muft understand, they are all Gentlemen by a Grant, (they say) from Charles the first, in consideration of a great summe of money they lent him in time of his warres. Come into what house foever, though mijn beer weert, be but a Gardiner, Ropemaker, or Agavita-seller, you shall be sure to have his Armes, with the Beaver full faced (allowed to none but Kings and Princes) in his Glasse-window, with some ingenious Motto or other of his owne device. I remember one Telink there, gave for his Coate a wilde Goose in the water, with this witty one; Volans, natans. Another, three Hogs falling upon
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a Dog, who was lugging one of their fellowes; with this
a Endracht macht macht, Another, three great drinking
Bowles, Orbiquiers, with this truey Dutch, and more
tolerable than the rest, underneath, Quem non fecere
disertum? with infinite others of like Nature: yet the
ancient Nobilitie (whereof there are many Honourable
families; as Hohenlo, Egmont, Horne, Brederode, Wag-
genaeër, Botfelaër, with sundry others) keepe themselves
entire, and maintaining their ancient Houses and reputa-
tion, free from scandal of dishonour, as well as we,
laugh at thefe their boorish devices.

Some againe, by altering letters or syllables, or adding
to their names, will insinuate themselves into Noble
houses, and not flieke 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 prejudicial to true Nobilitie and politque
gouernment: for who will hazzard his person and estate
to infinite dangers for Honour, when others at home may
have it sine sudore & sanguine, onely by bleeding in the
vena cava, called marsupium? The pure Oyle cannot mingle
with the water, no more this extracted quintessence and
Spirit of Vertue, with the dregges and subsistence of un-
worthinesse. Euripides, when his Father told him he was
Knighted, made him this reply; Good Father, you haue that
which every man may haue for his Money. And certainly,
Vertue dum petit ardua, will not floope to take up her
reward in the street. The French man is fo bold, as to
terne such intruders Gentil-villaines; but I dare not use
that word, left some that challenge the first part of it,
should returne mee the latter.

Lastly, to conclude, most pitifull is the pride of many,
who when they are nobly borne, not onely ftaine their
stocke with vice, and all base behaviour, relying and
vaunting of their long pedegrees, and exploits of their
Fathers, but (themselves living in floath and idlenes)
disparage
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disparage and disgrace those, who by their vertuous endeavours are rising. To these and such, I oppose Marius, and that stout reply of his in Salus: They contemne me as an upstart, I scorne their sloath and baseness. Againe, What they idly heare and reade at home, my selfe hath either acted or seene; if they scorne me, let them scorne their Ancestors, who came by their Nobilitie as I have done: If they enuy mine Honour, let them also enuy my labours, mine innocence, my perijs, &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 descent, bring forth the Images of my Ancestors, their Triumphs, their Consulships; but if need be, I can shew Launces, my Ensigne, Caparisons, and other such warlike implements, beside a number of scarres upon my breast: these are my Images, my Nobilitie, not left me by descent and inheritance, &c. And as resolute of late yeeres, was the answere of Verdugo a Spaniard, Commander in Friseland, 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 heart.
Of the dignitie and necessitie of Learning, in Princes and Nobilitie.

Since Learning then is an essentiall part of Nobilitie, as unto which wee are beholden, for whatsoever dependeth on the culture of the minde; it followeth, that who is nobly borne, and a Scholler withall, deserveth double Honour, being both ἐν γενεσι και πολυμαθής: for hereby as an Ensigne of the fairest colours, he is afarre off discerned, and winneth to himselfe both love and admiration, heighting with skill his Image to the life, making it precious, and 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 government the observation of Lawes; That thereby might appeare the goodnesse of God, in protecting the good, and punishing the bad, that the people might be fashioned in their lives and manners, and come ncer in the light of knowledge unto him, who must protect and defend them, by establishing Religion, ordaining Lawes; by so much (as the Sunne from his Orbe of Empire) ought he to out-runne the rest in a vertuous race, and out-shine them in knowledge, by how much he is mounted neerer to heaven, and so in view of all, that his least eclipse is taken to a minute.

What (tell me) can be more glorious, or worthy the Scepter, than to know God aright; the Mysteries of our salvation in Iesus Christ, to converse with God in soule, and oftner than the meere naturall man, to advance him in his Creatures? to bee able with Salomon to dispute from
from the loftiest Cedar on Libanus, to the lowest Hifop
upon the wall; to be the Conduit Pipe and instrument,
whereby (as in a goodly Garden) the sweet streames
of heavens blessings are conveyed in piety, peace and
plenty, to the nourishing of thousands, and the flourish-
ing of the most ingenious Arts and Sciences.

Wherefore, faith the Kingly Prophet, Erudimini Re-
ges, &c. as if he should say: how can you Kings and Jud-
ges of the earth understand the grounds of your Reli-
gion, the foundation and beginnings of your Lawes, the
ends of your duties and callings: much lefse determine
of such controversies, as daily arise within your Real\mes
and circuits, define in matters of Faith, publique Iustice,
your private and Oeconomicke affaires: if from your
cladles yee have beene nursed (as Salomons foole) with
ignorance, brutifh Ignorance, mother of all misery, that
infecteth your best actions with folly, rancketh you next
to the beast, maketh your talke and discourse loathsome
and heavy to the bearer, as a burthen upon the way, your
elves to be abused by your vassals, as blind men by their
Boyes, and to bee led up and downe at the will and plea-
sure of them, whose eyes and eares you borrow.

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

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

in Princes and Nobility.

Psalm. i.

Prov. 15.

Plato, lib. 5. de

Repub.

Ecclesiast. 15.

Vopisc. in Tacit.

Plutarch. in

Coriolano.
20 Of the dignity and necessity of Learning,

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

Since learning then joyned with the feare of God, is
so faithfull a guide, that without it Princes undergoe but
lamel (as Chryfotome faith) their greatest affaires; they
are blind in discretion, ignorant in knowledge, rude and
barbarous in manners and living: the necessity of it in
Princes and Nobility, may easily be gathered, who how-
ssoever they flatter themselves, with the fauourable Sun-
shine of their great estates and Fortunes, are indeed of
no other account and reckoning with men of wisedome
and understanding, than Glowormes, that onely shine in
the darke of Ignorance, and are admired of Idiots and
the vulgar for the out-fide; Statues or Huge Coloflos full of
Lead and rubbish within; or the Ægyptian Asse, that
thought himfelfe worshipfull for bearing golden Ifis upon
his backe.

Sigifmund King of the Romanes, and fonne to Charles
the fourth Emperour, greatly complained at the Counsell
of Conftance, of his Princes and Nobility, whereof there
was no one that could answer an Embaffador, who made
a speech in Latine; whereat Lodouicke, 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 leaue his Latine tongue.
Eberhard 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
rage strooke his Tutor or Governor there present, for not applying him to his Booke when he was young. I gladly alledge these examples, as by a publike Councell to condemn opinion of Herefie, believing to teach, and teaching to beleive, the unnecessity of learning in Nobility; an errour as prejudicial to our Land, as sometime was that rotten Chest to Æthiopia, 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 urge further, the necessity and dignity of learning, having (as Octavius said to Decius, a Captaine of Anthonies,) to the understanding spoken sufficient: Appian. but to the ignorant too much, had I said leffe.

CHAP. III.

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

As the spring is the onely fitting seede time for graine, setting and planting in Garden and Orchard: so youth, the Aprill of mans life is the most naturall and convenient season to scatter the Seeds of knowledge upon the ground of the mind, δεὶ γὰρ εὕθιν ἐκ νέου ὑμεργεσθαί, faith Plato, It behooveth in youth out of hand, to desire and bend our minds to learning: neither as good Husband, while time serveth, let slip one houre: for, faith he, elsewhere, Our ground is hard, and our hores be wild: In Phadre. withall, if we meane to reap a plentiful harvest, take we the counsell of Adrafixus in Euripides, To looke that the seede bee good. For, in the foundation of youth, well ordered and taught, consists (faith Plato againe) the flourishing of the Common-wealth. This tender age is like water spilt upon a table,
Of the duty of Masters.

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

How many excellent wits have we in this Land, that smell of the Caske, by neglecting their young time when they should have learned! Horace his quae semel, once fit for the best Wine, since too bad for the best Vineger, who growne to yeares of discretion, and solid understanding, deeply bewaile their mis-spent, or mis-guided youth, with too late wishing (as I have heard many) that they had lost a joynt, or halfe their estats, so that they had beene held to their Bookes when they were young.

The most (and not without cause) lay the fault upon bad Masters; to say truth, it is a generall plague and complaint of the whole Land; for, for one discreet and able Teacher, you shall find twenty ignorant and careless; who (among so many fertile and delicate wits as England affordeth) whereas they make one Scholler, they marre ten.

The first and maine Error of Masters, is want of discretion, when in such variety of Natures as different as their countenances, the Master never laboureth to try the strength of every capacity by it selfe, which (as that Lesbian stone Aristoteles speaketh of) must have the rule fitted to it, not that brought to the rule: for as the selfe-same medicines have severall operations, according to the complexions they worke upon: fo one and the selfe-same 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) prove as good, yea (in Aristotles opinion) better than of the other. But we see on the contrary, out of the Masters carterly judgement, like Horses in a teame, they are set to draw all alike, when some one or two prime and able wits
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in the Schoole, αὐτοδιδάκτων (which he culls out to admiration if strangers come, as a Costardmonger his fairest Pippins) like fleete hounds goe away with the game, when the rest neede helping over a stile a mile behind: hence being either quite discouraged in themselves, or taken away by their friends (who for the most part measure their learning by the Forme they set in) they take leave of their bookes while they live.

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

The Noble, generous, and best Natures, are wonne by commendation, enkindled by Glory; which is fæx mentis bonestæ, to whom conquest and flame 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 selfe, as well in the Schoole as abroad at their play and childish recreations.

Quintilian above all others, desireth this disposition to make his Orator of, and whom chiding grieveth, to be tenderly dealt withall; yet have I knowne these good and towardsly Natures as roughly handled by our Plagosi Orbilij, as by Dionysius himselfe taking revenge upon the buttockes of poore Boyes for the loffe of his kingdome, and rayled upon by the unmanerly names of block-heads (oft by farre worfe than block-heads) asles, dolts, &c. which deeply pierceth the free and generous Spirit, for,
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of 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 light 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 meereley Ludus literarum, a very pastime of learning, where it is a rare thing to see a Rod stirring: yet I heartily wish that our Children of England were but halfe so ready in writing and speaking Latine, which Boyes of tenne and twelue yeeres old will doe so roundly, and with so neate a phrase and stile, that many of our Masters would hardly mend them; having onely for their punishment shame, and for their reward praise.

Cauendum a plagis (faith Quintilian) sed potius laude aut aliorum praalat ions 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 faith, Amore, non artifice docente, qui optimus Magister est: To winne his heart and affection by loue, which is the best Master, the Scholler againe the contrary. So may a discreet Master, with as much or more eafe, both to himselve and his Scholler, teach him to play at Tennise, or shoot at Rovers in the field,
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, repyngeth at their absence, and looketh his Mafter (returned) in the face, as his deadly enemy.

Some affect, and severer Schooles enforce, a precise and tedious strictnesse, in long keeping the Schollers by the walles; as from before fixe in the morning, till twelve, or part; so likewise in the afternoone: which beside the dulling of the wit, and dejecting the Spirit, (for, Oti non minus quam negotij ratio extare debet) breedeth in him afterward, a kinde of hate and carelessnesse of study when hee commeth to be jui juris, at his owne libertie, (as experience prooveth by many, who are sent from sever Schooles unto the Universities): withall, over-loading his memorie, and taking off the edge of his invention, with over-heavie taskes, in Themes, Verces, &c. To bee continually poring on the Booke (faith Socrates) hurteth and weakeneth the memory very much; affirming learning to bee sooner attained unto by the eare in discourse and hearing, than by the eye in continuall reading. I verily beleevie the same, if we had Instructors and Masters at hand, as ready as bookes. For wee see 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, Istud edisciendi tedium protonis à pueris devorari, this same toyle or tediousnesse of learning by heart, to bee presently swalowed or passd over by Children.

Wherefore I cannot but commend the custome of their Schooles in the Low-Countries, where for the avoyning of this tedious sitting still, and irkome poring on the booke all day long; after the Scholler hath receiv'd his Lecture,
Lecture, he leaveth the Schoole for an houre, and walketh abroad with one or two of his fellowes, either into the field, or up among the trees upon the rampire; as in Antwerpe, Breda, Vtrecht, &c. where they conferre and recreate themselves till time calleth 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 Lipstus in Epift. faith, "ingenia vegetativa" must have sua recessus, 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 paufe and rest, not unlike a field, which by lying fallow, becommeth farre more fat and fruitfull.

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-nefts, 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 confidence in taking, as their Master in giving their learning, who forgetteth belike, that Rumour layeth each fault of the Scholler upon bis necke. Plato remembreth one Protagoras, a Bird of the same feather, who when hee had lived threescore yeeres, made his boast, he had spentfortie of those threescore, in corrupting and undoing youth. We have, I feare, a race of those Protagor-asses even yet among our common Schoole-masters in England.

But the diseases whereunto some of them are very subject, are Humour and Folly (that I may lay nothing of the grosse Ignorance and insufficiency of many) whereby they become ridiculous and contemptible both in the Schoole and abroad. Hence it comes to passe,
that in many places, especially in Italy, of all professions that of Pedantia is held in baseft repute: the Schoole-
master almost in every Comedy being brought upon the
Stage, to paraller the Zani, or Pantaloun. He made us good
sport in that excellent Comedy of Pedantia, 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 saving that.

I had I remember my selfe (neere S. Albanes in Hert-
forsbire 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 reafon was,
they would then proove faucy rogues, and controule their
Fathers: yet thefe are they that oftentimes have our
hopefull Gentry under their charge and tuition, to bring
them up in science and civility.

Beside, more of them want that good and direct Method,
whereby in shorteft time and with leafl labour, the
Scholler may attaine unto perfeccion: some teaching
privately, ufe a Grammar of their owne making; some
againe, none at all: the moft Lillies, but præposterously
poffed 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 hee maftereth by
his understanding. Nor is it my meaning that I would
all Masters to be tyed to one Methode, no more than all
the Shi res of England to come up to London by one high
way: there be many equally alike good. And since
Methode, as one faith, is but ὅδος ὁμορρηκή, let every Master
if he can, by pulling up tiles and hedges, make a more
neeere

Philoponus 1.
Phyficorum.
neere and private way to himselfe, and in Gods name say with the divinest of Poets:

—*deserta per avia dulcis*

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

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

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

\[1-2 \text{ but well read or 1634.}\]
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fontibus, next exercise himselfe in Themes and Declamations if he be able. The old method of teaching Grammar, faith Suetonius, was disputation in the fore-noone, and declamation in the after-noone; but this I leave to the discretion of the judicious Master.

I passe over the insufficiency of many of them, with ill example of life (which Plato wistheth 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 lese (as Quintilian requireth in a Schoolemaister) Rhetoricians to expound with proper and purest English, an eloquent Latine or Grecce 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 Prosodia, that dealeth onely with Meter and Rhithmical proportions. Astronomers, to understand authors who have written of the heavens and their motions, the severall Constellations, setting and rising of the Planets, with the 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 Æsops Fables, as familiar as they seeme.

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

*Augustus &
OfAxius Cesar.
Dionsius.
L. Æmilius.
Aristotle.
Adrian the fixt.
Enstmus.
Joseph Scaliger,
&c.
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Schollers of Europe. I inveigh against the pittifull abuse of our Nation by such, who by their ignorance and negligence deceive the Church and Common-wealth of serviceable members; Parents of their Money, poore children of their time, esteeme in the world, and perhaps means of living all their lives after.

Chap. IV.

Of the duties of Parents in their Childrens Education.

Neither must all the blame lye upon the 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 Plato taxe and abhorre? For avoyding of which, the Law of Lycurgus commanded children to be brought up, and to learne in the Country, farre from the delicacy of the City: and the Brutij in Italy, a people bordering upon Lucania, following the custome of the Spartans, sent their children after the age of foureteen 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:

Horat. lib. 3.
Ode 2.

Angustam, amice, pauperiem pati
Robustus acri militiâ puer
Condiscat, & Parthos feroces
Vexet eques metuendus hastâ,
Vitamque sub dio, & tremidis agat
In rebus, &c.

Friend
Friend, let thy child hard poverty endure,
And, growne to strength, to warre himselfe inure:
And bravely mounted learne, sterror Cavalere,
To charge the fiercest Parthian with his speare:
Let him in fields without doores leade his life,
And exercife him where are dangers rife, &c.

If any of our young youths and Gallants were dieted
in this manner, Mercers might save some Paper, and
Citie Laundresses goe make Candles with their Saffron
and Egges; Dicing houses and ten shilling Ordinaries,
let their large Roomes to Fencers and Puppit-players,
and many a painted peece betake her selfe to a Wheele
or the next Hospitall. But now adayes, Parents either
give their Children no education at all, (thinking their
birth or estate will beare out that): or if any, it leaveth
so flender an impression in them, that like their names
cut upon a Tree, it is over-growne with the old barke by
the next Summer. Befide, such is the moft bafe 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 Univerfitie to teach their
Children to say Grace, and ferue the Cure of an Im-
propriation, 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 advoufon, (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
fourfcore or an hundred pceces, which indeed his man
two dayes before had faft hold of, but could not keepe.

Is it not commonly feene, that the moft Gentlemen
will
will give better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclaime an Hawke, than upon an honest, learned, and well qualified man to bring up their children? It may be, hence it is, that Dogges are able to make Syllogismes in the fields, when their young Masters can conclude nothing at home, if occasion of argument or discourse be offered at the Table.

Looke upon our Nobilitie and Gentry now adaies (faith a wife 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 affairs of their estates they impose upon others, &c.

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

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

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

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

Nor that it is she that filleth the Cifterne of his lavish expence, at the University, or Innes of Court; that after foure or five yeares spent, hee returns home as wife as Ammonius his Asse, that went with his Master every day to the Schoole, to heare Origen and Porphryie reade Philosophy.

But
Of the dutie of Parents.

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 fledge, and send them so young to the Univerſitie, that scarce one among twentie prooveth ought. For as tender plants, too foone or often removed, 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 Fafting nights: no further thought of study, than to trimme up their studies with Pictures, and place the faireſſt Bookes in openeft 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 Arifotles Categories, and their childiſſh capacities, that what together with the sweetneſſe of libertie, varietie of companie, and fo many kinds of recreation in Towne and Fields abroad, (beeing like young Lap-wings apt to bee snatched up by every Buzzard) they proove with Homers Willow ὀλεσίκαρπον, and as good goe gather Cockles with Caligulas people on the Sand, as yet to attempt the diſſiculties of fo rough and terrible a paffage.

Others againe, if they perceive any wildneſſe or unſtayedneſſe in their children, are prefently in ſeſpaire, 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 Phystian of all. But to mend the matter, ſend them either to the Court to serve as Pages, or into France and Italy to see fashions,
and mend their manners, where they become ten times worse. These of all other, if they be well tempered, prove the best mettall; yea Tullie as of necessity desireth some abundant rankness or superfluitie of wit, in that young-man he would choose to make his Orator of. Velleum (faith he) in adolescete 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 Jeremiah speaketh of, you shall finde the heart divino satu editum: and found timber within to make Mercurie of, qui non fit ex quovis ligno, as the proverbe faith.

And some of a different humour will determine, even from the A, B, C. what calling their children shall take upon them, and force them even in despiught of Nature, like Lycurgus his whelpes, to runne contrary courses, and to undertake professions altogether contrary to their dispositions: This, faith Erasmus, is, peccare in genium, And certainly it is a principal point of discretion in parents to be throughly acquainted with and obserue, the disposition and inclination of their children, and indeed for every 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 her, making the Spaniel to carry the Asses loade: which was well obserued by the Lacedæmonians and ancient Romanes, in laying forth instruments of sundry occupations before their children, at a certaine age, they to choose what liked them best, and euer after to take upon them that profession whereunto they belonged.

How many are put, by worldly and covetous fathers invita Minerva, 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 advoufons, whom the buckram bagge would not better befeeme 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, harfhnesse of Masters and Tutors, thereby driven from the Univerfity (as an Honourable friend of mine in the Low Countries hath many times complained unto me:) or the most common mischiefe, miserableness 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 fecke their Fortunes: where Necessity deiects and befts their spirits, not knowing what calling or course to take: enforceth them desperately to begge, borrow, or to worse or bafer shifts (which in their owne natures they detest as hell) to goe on foote, lodge in Ale-houses and fort themselves with the baftef companie, till what with want and wandring fo long in the Circle, at laft they are (upon the center of some hill) constrained to say (as Hercules betweene his two pillars) Non ulterius.

Much leffe have parents now a daies that care to take the paines to instrufct and reade to their children themselves, which the greatest Princes and nobleft personages have not beene ashamed to doe. Octavius Augustus Cæfar read the workes of Cicero and Virgil, to his children and nephewes himfelfe. Anna the daughter of

Alexis
Of the duty of Parents.

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

The three daughters of ever-famous Sir Thomas Moore, were by their father so diligently held to their booke (notwithstanding he was so daily employed being L. Chancellor of England) that Erasmus faith, he found them so ready and perfect in Lily, 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 effet remoraturum.* I shall not need to remember, within memory, those foure sisters, the learned daughters of Sir Anthony Cooke, and rare Poetresses, so skillfull in Latine and Greeke, beside many other their excellent qualities, eternized already by the golden pen of the Prince of Poets of our time; with many other incomparable Ladies and Gentlewomen in our land, some yet living, from before whose faire faces Time I trust will never draw the curtain.

Lastly, the fault may be in the Scholler himselfe, whom Nature hath not so much befriended with the gift of understanding, as to make him capable of knowledge; or else more unjust, disposed him to sloath, or some other worse in-bred vice. Marcus Cicero, albeit hee was the sonne of so wise, so eloquent, and so sober a father (whose very counsell and company had beene enough to have put
put learning and regard of well living into the most barbarous \textit{Gete}): and had \textit{Cratippus}, so excellent a Philosopher, to his Reader at \textit{Athens}: yet by the testimonie of \textit{Pliny}, he prooved so notorious a drunkard, that he would ordinarily drinke off two gallons of Wine at a time, and became so debauched every way, that few of that age exceeded him. Sundry the like examples might bee produced in our times, but one of this nature is too many. Others on the contrary, are \textit{αὐτοδιδάκτοι}, and have no other helpes save God, and their owne industry; we never reade of any Master \textit{Virgil} ever had. \textit{S. Augustine} likewise faith of himselfe: \textit{Se didicisse Aristotelis Categorias nemine tradente}: That hee learned \textit{Aristotles Categories}, or \textit{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 \textit{Beda} our Countreyman, (for his profound learning in all Sciences) fir-named \textit{Venerabilis}, attained to the fame within the limits of his Cell in \textit{Northumberland}, though it is said hee was once at \textit{Rome}. \textit{Ioseph Scaliger} taught privately many yeers in a Noble-mans house, and never made abode in any Vnivercitie, that ever I heard of, till called in his later yeeres to \textit{Leyden in Holland}: and many admirable Schollers and famous men, our Age can produce, who never came at any Vnivercitie, except to view the Colledges, or visit their friends, that are inferiour to few Doctors of the Chaire, either for Learning or Judgement, if I may say so, \textit{Pace matris Academiae}.\footnote{\textit{Cicero Offic. l. i.}}\footnote{\textit{Marc. Cicero, cum pater abstinentissimus fuerat, binos congios haurire solitus est. (telle Plinio,)}}\footnote{\textit{Temulentus impetris Scyphum. M. Agrippa. Valer. Max.}}
Chap. V.

Of a Gentlemans carriage in the Universitie.

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 Universitie. And now M. William Howard, give mee leave (having passed that, I imagine, Limbus puerorum, and those perilous pikes of the Grammar rules) as a well-willer unto you and your studies, to beare you company part of the way, and to direct henceforth my Discourse wholly to your selfe.

Since the Universitie, 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 reposess us againe: thinke now that you are in publike view, and nucibus relietis, with your gowne you have put on the man, that from hence the reputation of your whole life taketh her first growth and beginning. For as no glory crowneth with more abundant praise, than that which is here wonne by diligence and wit: so there is no infamie abaseth the value and esteeeme of a Gentleman all his life after, more than that procured by Sloath and Error in the Universitie; yea, though in those yeeres whose innocencie have ever pleaded their pardon; whereat I have not a little mervailed, considering the freedome and priviledge of greater places.

But as in a delicate Garden kept by a cunning hand,
in the University.

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

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

Entertaine therefore the acquaintance of men of the soundeſt reputation for Religion, Life, and Learning, whoſe conference and company may bee unto you ῶνοσεῖον ἕμψυχον καὶ περιπατοῦν, a living and a moving Library. For conference and conuſe was the firſt Mother of all Arts and Science, as being the greatest diſcovery of our ignorance and increafe of knowledge, teaching, and making us wise by the indugements and examples of many: and you muſt leaue herein of Plato, φιλομαθή, φιλήκουν, καὶ ζητητικόν ἔρως, that is To be a lover of knowledge; deſirous to heare much: and laſtly, to enquire and ask often.

For the companions of your recreation, conſort yourſelſe with Gentlemen of your owne ranke and quality; for...
Of a Gentlemans carriage

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

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

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

But forasmuch: as the knowledge of God, is the true end of all knowledge, wherein as in the boundlesse and immense Ocean, all our studies and endeavours ought to embosome themselves: remember to lay the foundation of
of your studies, The feare and service of God, by oft frequenting Prayer and Sermons, reading the Scriptures, and other Tractates of Piety and Devotion: which howsoever prophane and irreligious Spirits condemn and contemne, as Politian a Canon of Florence, being upon occasion asked if hee ever read the Bible over: Yes once (quoth he) I read it quite thorow, but never bestowed my time worse in all my life. Believe you with Chrysostome that the ignorance of the Scriptures, is the beginning and fountaine of all evill: That the Word of God is (as our Saviour calleth it) the key of knowledge; which given by inspiration of God, is profitable to teach, to convince, to correct and to instruct in righteousness. And rather let the pious and good King Alphonfus, be a president unto you and to all Nobility, who read over the Bible not once, nor twice, but foureteene times, with the Postils of Lyra and Burgenfit, containing thrice or foure times as much in quantity, and would cause it to be carried ordinarily with his Scepter before him, whereon was engraven, Pro lege & Grege.

And that worthy Emperour, and great Champion of Christendome, Charlemaigne, who spent his days of rest (after so many glorious victories obtained of the Saracens in Spaine, the Hunnes, Saxons, 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 S. Augustine, and his bookes De Civitate Dei, in which hee tooke much delight: Whom besides, it is recorded, to have beene so studious, that even in bed, hee would have his Pen and Inke, with Parchment at his Pillow ready, that nothing in his meditation, might over-flip 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 bracen pin he would write in the darke. And we reade, as
Of stile in speaking and writing,
a new King was created in Israel, he had with the orna-
ments of his Kingly dignity, the Booke of the Law
delivered him: signifying his Regall authority was lame
and defective, except swayed by Piety and Wisedome,
contained in that booke. Whereunto alludeth that de-
vice of Paradine, an Image upon a Globe, with a sword
in one hand, and a booke in the other, with Ex utroque
Caesar; and to the same purpose, another of our owne
in my Minerva Britanna, which is a Serpent wreathed
about a Sword, placed upright upon a Bible, with the
word, Initium Sapientiae.

**Chap. VI.**

Of stile in speaking and writing, and
of History.

Since speech is the Character of a man, and the Inter-
preter of his mind, and writing, the Image of that:
that so often as we speak or write, so oft we undergo
censure and judgement of our selves: labour first by all
means to get the habit of a good stile in speaking and
writing, as well English as Latine. I call with Tully that
a good and eloquent stile of speaking, Where there is a
judicious fittting of choife words, apt and grave Sentences unto
matter well disposed, the fame being uttered with a comely
moderation of the voice, countenance, and gesture; Not
that fame ampullos and Scenicall pompe, with empty
furniture of phrase, wherewith the Stage, and our petty
Poeticke Pamphlets found fo big, which like a net in
the water, though it feeleth weighty, yet it yeeldeth
nothing: since our speech ought to resemble Plate, where-
in neither the curiousnesse of the Picture, or faire pro-
portion of Letters, but the weight is to be regarded: and
as Plutarch faith, when our thirst is quenched with the
drinke
drinke, then wee looke upon the enameling and workmanship of the boule; so first your hearer coveteth to have his desire satisfied with matter, ere hee looketh upon the forme or vinetrie of words, which many times fall in of themselves to matter well contrived, according to Horace:

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

Let your stile therefore bee furnished with solid matter, and compact of the best, choise, and most familiar words; taking heed of speaking, or writing such words, as men shall rather admire than understand. Herein were Tiberius, M. Anthony, and Maccenas, much blamed and jeeted 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; for as a King said, Dum tersiori studemus eloquenti formule, subter fugit nos clanculum apertus ille & familiaris dicendi modus. Flowing at one and the selfe fame height, neither taken in and knit up too short, that, like rich hangings of Arras or Tapiftry, thereby lose their grace and beautie, as Themistocles was wont to say: nor suffered to spread so farre, like soft Musicke in an open field, whose delicious sweetnesse vaniseth, and is lost in the ayre, not being contained within the walles of a roome. In speaking, rather lay downe your words one by one, than pourre them forthogether; this hath made many men naturally flow of speech, to seem wisely judicious, and be judiciously wise; for, beside the grace it giveth to the speaker, it much helpeth the memory of the hearer, and is a good remedie against impediment of speech. Sir Nicholas Bacon, sometime Lord Chancellor of England, and father to

\[=\text{Vignetterie (ed. of N.E.D.)}\]
to my Lord of S. Albanes, a most eloquent man, and of as found learning and wisedome, as England bred in many Ages: with the old Lord William Burghley, Lord Treasurer of England; have above others herein beene admired, and commended in their publique speeches in the Parliament-house and Starre-Chamber: for nothing drawes our attention more than good matter eloquently digested, and uttered with a gracefull, cleere, and distinct pronunciation.

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

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

**After**
Of Stile and History.

After Cicero, I must needs bring you Caesar, whom Tully himself confesseth of all Orators, to have spoken the most eloquent and purest Latine: *Et hanc bene loquendi laudem (faith he) multis literis, & iis quidem reconditis & exquisitis, summoque studio & diligentia est consequitus.* And, *In quo (faith Quintilian) tanta vis, id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellavit.* In whom there was so great vehemency, that fine judgement, that courage and motion, that it seems bee wrote with the same spirit bee fought. To reade him as you ought, you must bring with you an able judgement, beside your Dictionary: by reason of the diversity of Countries, Tracts, Places, Rivers, People, names of ancient Cities and Townes, to be fought out, in moderne, strange, and unknowne names: of materials in buildings (as in his bridge over the Rhine framed, *Ex tignis, trabibus, fibulis, publicis, longurjjs,* &c.) which, except you were seene in Architecture, you would hardly understand: then strange names and forms of warlike Engines and weapons then in use: sundry formes of fortification, water-workes, and the like; which notwithstanding since, have beene made knowne and familiar unto us, by the painefull labours of those all-searching wits, *Lipsius, Ramus, Giovanni de Ramelis,* 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 moft honourable Privy Counfell, my worthy friend: though many excellent workes of *Caesars,* as his Epiftles, his Astronomy, &c. through the iniquity of envious Time, are utterly lost and perished.

Now offereth himselfe Cornelius Tacitus, the Prince of Historians: of whom I may not untruly say (as Scaliger of Virgil) *E 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,
Of stile and History.

Majestie, such as should (me thinke) proceed from the mouth of Greatnesse and Command; in sense retired, deepe, and not fordable\(^1\) 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 Lipsius faith, Suus cuique linguae 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 speake, it confirmeth our judgements with an assured boldnesse and confidence of his intent and meaning; remooving that scruple of Ielousie we have commonly of ignorant and unfaithfull pens, which deale many times herein, sublesta\(^2\) fide. Besides, it is an injury to the Author, who heereby lofeth somewhat of his value: like a peece of rich fuffle in a Brokers shop, onely for that it is there at a second hand, though never wore, or newly translated but yesterday.

The next Titus Livius, whom like a milky Fountaine, you fhall every where finde flowing, with such an elegant sweetnesse, fuch banquet-like varietie, that you would imagine other Authors did but bring your mouth out of taste. In his fist Decade, you have the comming of Æneas into Italy, the building of Rome, the first choife 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 fonne, and first Consuls created.

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

\(^1\) fordable 1661: forceable 1634
\(^2\) sublesta 1661: sublata 1634
France: after descending the Alpes, with his overthrow of the Romans, 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 tempefts, over the Appenine, 

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

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

Bee then acquainted with Quintus Curtius, who passing eloquently with a faithfull penne and found judgement, writeth the Life and Acts of Alexander; in whom you shall see the patterne of a braue Prince, for Wifedome, Courage, Magnanimity, Bounty, Courtesie, Agility of body, and whatsoever else were to be wished in Maiesty; till furfeting (in the best of his age) on his excessive Fortunes, and even burthensome to himselfe: by his overgreatnese, he became ξτωσιον ἄθος ἄρουρης, an unprofitable burthen of the earth, and from the darling of heauen, to be the disdisaine of all the world.

After him (whom indeed I should haue preferred before, as being honoured with the Title of Historiae pater) followeth
Of Stile and History.

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

And since it is Tullies advice, as was his owne use (as himselfe testifieth) Non in Philosophiâ solum, sed etiam in dicendi exercitazione, cum Gracis Latina conjungere: By this time acquaint your selfe with that golden Cyri pædia
of Xenophon, whom here you shall see a courageous and brave Commander, marshalling an Army: there a most grave and eloquent Philosopher, in the person of Cyrus, shaping out unto us with Inke of Nectar, a perfect and absolute Prince, (to the example of all Princes and Nobilitie) for his studies, his dyet, his exercise, his carriage, and every way manner of living: insomuch, as the Noble Scipio Africanus, as well in his warres abroad, as in peace at home, above all other held Xenophon in highest regard; ever saying, he could never commend him sufficiently, or reade him ouer often enough.

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

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

All history divideth it selfe into four branches: the first spreadeth it selfe into, and over all places, as Geography: the second, growth and gathereth strength with tract of time, as Chronology: the third, is laden with descents, as Genealogy: the fourth and last (like the golden Bow ¹ Proserpina gave Æneas) is that, truely called by Cicero, Lex veritatis, which telleth us of things as they were done, and of all other most properly is called History. For all History in times past, faith Tully, was none other then Annalium Confessio, the making of Annales, that is, recording of what was done from yeere to yeere. But while I wander in forraigne History, let me

¹ sic 1634, 1661.
me warne you, ne sis peregrinus domi: that you bee not a stranger in the History of your owne Country, which is a common fault imputed to our English Travellers in forreine Countries: who curious in the observation and search of the most memorable things and monuments of other places, can say (as a great Peere of France told me) nothing of their owne, our Country of England being no whit inferior to any other in the world, for matter of Antiquity, and rarities of every kind worthy remarke and admiration. Herein I must worthily and onely preferre unto you the glory of our Nation, M. Camden, aswell for his judgement and diligence, as the purity and sweet fluence of the Latine style; and with him the rising Starre of good letters and Antiquity, M. Iohn Selden of the Inner Temple. As for Giraldus, Geoffrey Higden, Ranulph of Chester, Walsingham a Monke of S. Albans with the rest, they did cum faculo caerunre, and tooke upon credite many a time more then they could well anfwer: that I may not omit Polydore Virgil an Italian, who did our Nation that deplorable injury, in the time of K. Henry the eight, for that his owne History might passe for currant, hee burned and embezled the best and most ancient Records and Monuments of our Abbeys, Priories, and Cathedrall Churches, under colour (having a large Commission under the Great Seale) of making search for all such monumentes, manufr. records, Legier bookes, &c. as might make for his purpose: yet for all this he hath the ill lucke to write nothing well, save the life of Henry the seventh, wherein hee had reafon to take a little more paines then ordinary, the booke being dedicated to Henry the eight his sonne.

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

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

For Morality and rules of well living, delivered with
such sententious gravity, weight of reafon, so sweetned
with lively and apt similitudes, entertaine Plutarch;
whom according to the opinion of Gaza the world would
preserve, shoulde it be put to the choice to receive one
only Author (the Sacred Scriptures excepted) and to
burne all the rest: especially his Lives and Morals.

After him, the vertuous and divine Seneca, who for that
he lived so neere the times of the Apoftles, and had
familiar acquaintance with S. Paul (as it is supposd by
those Epiftles that passe under either names) is thought
in heart to have beene a Christiaen; and certes so it
seemeth to me, by that Spirit, wherewith so many rules
of Patience, Humility, Contempt of the world, are
refined and exempt from the degrees of Paganisme.

Some say that about the beginning of Neroes raigne, he
came over hither into Britaine: but most certaine it is,
he had divers lands bestowed on him here in England,
and those supposd 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 say truth) you shall
have the greatest vfe, (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
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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 discouer in publicke, or privately at a Table, you would have thought you had heard Loy talking to his Piggess, or Iohn de Indagine declaiming in the praiſe of wild-geeſe; otherwife for their judgement in the Arts and other Tongues very sufficient.

To helpe your felſe herein, make choice of those Authors in Profe, who speake the beſt and pureſt Englifh. 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 ſayes, and other peeces of the excellent Master of Eloquence, my Lord of S. Alba nues, who posſeſſeth not onely Eloquence, but all good Learning, as hereditary both by Father and Mother. You have then M. Hooker his Policy: Henry the fourth, well written by S. Iohn Hayward; that first part of our English Kings, by M. Samuel Daniel. There are many others I know, but theſe will taft you beſt, as proceeding from no vulgar judgement: the laſt Earle of Northampton in his ordinary ſtyle 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 publicke 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 booke, since there is no booke so bad, even Sir Bevis himſelfe, Owleglaſſe, or Nafbes Herring, but some
Of Stile and History.

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

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

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

Lastly, have a care of keeping your bookes handsome, and well bound, not casting away overmuch in their gilding or stringing for ostentation sake, like the prayer-bookes of girles and gallants, which arc carried to Church but for their out-sides. Yet for your owne use 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 stringes and covers.

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

CHAP. VII.

Of Cosmography.

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

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

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

So necessary for the understanding of History (as I have said) and the fables of Poets, (wherein no small part of the treasure of humane learning lyeth hid) that without it we know not how the most memorable enterprizes 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 Monsier Gaulart) wee doubt at Paris whether wee see there the same Moone wee have at London or not: on the contrary, we know this and much more, without exposing (as in old time) our bodies to a tedious travaile, but with much more ease, having the world at will, or (as the saying is) the world in a string, in our owne chamber. How prejudiciall the ignorance of Geography hath beene unto Princes in forraigne
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Forraine expeditions against their enemies, unfortunate Cyrus will tell you, who being ignorant of Oasis and the Streights, was overthrowne by Thomaris the Scythian Queene; and of two hundred thousand Persians in his army, not one escaped through his unskilfulness herein, as Iustine reporteth.

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

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

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

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

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

*Thermopilae that long hill of Greece, thorow which there is a strait and a narrow passage environed with a rough sea and deepe fenne; so called from the wels of hot waters which are there among the rocks. Cosmography a sweet and pleasant study.
thereof. Cosmography containeth Astronomy, Astrology, Geography and Chorography. Astronomy considereth the magnitude and motions of the coelestiall bodies*.

The Coelestiall bodies are the eleven heavens and Spheres.

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

The tenth the first mover.

The ninth the Christalline heaven.

The eighth the starry firmament.

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

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

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

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

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

The ninth, or Christalline heaven, moveth by force of the first mover, first from East to West, then from West to East upon his owne poles, and accomplislett his revolution in 36000 yeeres. And this revolution being finished, Plato was of opinion, that the world shoulde be in the same state it was before; I shoulde 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 also ran into debt some two hundred Dollers: told their Hoft of Plato's great yeare: and how that time fixe and thirty thousand yeeres the world should bee againe as it was, and they should be in the same Inne and Chamber againe and desir'd him to trust them till then: Quoth mine Hoft, I believe it to be true: and I remember fixe and thirty thousand yeeres a goe you were heare, and left just such a reckoning behind to pay, I pray you 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 foure and twenty houres, secundum primum Mobile: then from West to East, according to the motion of the ninth Heaven: then sometimes to the South, and sometime towards the North, called motus trepidationis.

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

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

The Æquinoctiall, is a circle dividing the world, as in the midst, equally distant from the two poles: it containeth three hundred and sixty degrees, which being multiplied by sixty, (the number of miles in a degree) make one and twenty thousand and fixe hundred miles, which is the compasse of the whole earth. The third part of which (being the Diameter) about seven thousand and odde miles, is the thickness 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 oblique circle, dividing the Spheare athwart the Æquinoctiall into points, (viz.) the beginning of Aries and Libra: In the midst whereof is the
Of Cosmography.

The Eclipticke line; the utmost limits thereof are the two Tropiques, *Cancer* and *Capricorne*: the length thereof is three hundred and sixty degrees, the breadth 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 two Colures, are two great moveable Circles, passing though both the Poles of the world, crossing one another with right Sphericall Angles: so that like an Apple cut into foure quarters, they divide into equall parts the whole Sphere: the one passeth through the *Æquinoctiall* points and poles of the world, and is called the *Æquinoctiall* Colure: the other passeth thorow the *Solstitiall* points, and is called the *Solstitiall* Colure.

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

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

The number of Meridians, are 180. (allowing two to every degree in the *Æquinoctiall*) which all center in either pole, and are the utmost bounds of Longitude.
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By the Meridian, the Longitude of all places is gathered, and what places lye more Easterly or Westerly from either.

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

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

The Tropicke of Cancer is an imaginary Circle betwixt the Æquinoctiall and the Articke Circle: which Circle the Sunne maketh about the thirteenth day of June, 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 Articke Circle (anciently accounted the Horizon of Greece) is a small circle: the Center whereof is the North-pole of the world, which is invisible; It is so called from Arëtos 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 answering the other under us.

But I had rather you learn'd these principles of the sphere
sphering by demonstration, and your owne diligence (being
the labour but of a few houres) than by meere verball de-
scription, which profiteth not so much in Mathematicall
demonstrations.

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

The Sea is a mighty water, ebbing and flowing con-
tinually about the whole Earth, whose parts are diverfly
named according to the places whereupon they bound.
In the East it is called the Indian Sea; in the West the
Atlanticke, so named from the Mount Atlas in Mauri-
tania; in the North, the Hyperborean; in the South, the
Meridional, or South Sea, commonly called Mar-del-zur.
The Mediterranean Sea, is that which stretcheth itself
by the midst of the earth from West to East, dividing
Europe, Asia and Africa.

A Gulfe. Sinus (ora Gulfe) is a part of the sea, insinuating and
embofoming it itself within the land, or betweene two
several lands: as the gulf of Venice, the Persian gulf,
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 or Creeke, where shippes
may ride at Anchor.

A Lake. A Lake, is a great and wide receptacle of water, ever
standing still, and not moving out of the place; as the
Lake Asphalites, Lacus Larus, or Lago diComon, Lausanna
by Geneva, &c.

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

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

An Iland. An Iland, called Insula, quas in Salo, is a land encompassed
round
Of Cosmography.

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

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

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

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

Proceeding now to understand the severall parts and Regions of the world, with their scituation (as it is meet, dwelling in an house, you shall know all the rooms thereof) you may if you please, observe Ptolomies Method, beginning first with Europe; and herein without our Northerne 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 erroneous in his descriptions, obscure by reason of his Antiquity, the names of places since changed; Navigation by the benefit of the Loadstone, perfected; the want whereof heretofore hath beene occasion of infinite errors among the ancients, as well Divines as Historiographers and Geographers: as Laetantius and S. Augustine, could never be perswaded, that there were Antipodes, or people going feete to feete under us; the contrary whereof experience hath taught us. Arrianus, that much esteemed Greeke Author, affirmed the scituation of Germany to be very neere to the Ionique Sea. Stephanus also, another Countryman

The sundry errors of Historians and other for want of skill in Geography.
man of his, faith that Vienna was a Citie of Galilee. Strabo faith, that Danubius hath his head neere to the Adriatique Sea, which indeed (being the greatest River of Europe) rifeth out of the hill Arnoba in Germany, and by Hungaria and many other Countries, runneth into Scavonia, receiving three score other Rivers into his Channell: it is therefore farre more safe to follow our later Writers.

In every Countrey (to give one instance for all) in your observation you are to follow this Method; firft to know the Latitude, then the Longitude of the place, the temperature of the Climate, the goodnesse or barrennesse of the ground, the limits of the Countrey, how it is bounded by Sea or Land, or both; by Eaft, Weft, North or South: into what Provinces it is divided within it felfe, the commodities it affoordeth, as what Mines, Woods or Forrefts; what Beasts, Fowles, Fishes, Fruits, Herbs, Plants; what Mountaine, Rivers, Fountaine 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 fuch like places of danger, are about the place: and laft of all, the Religion and government of the Inhabitants.

You shall have drawne upon your Globe or Mappe, upon the vafteft Seas (where moft roome is to bee spared) a round figure, representing the Mariniers Compaffe, with the two and thirtie winds; from every of which there runneth a line to the Land, to fome famous Citie, Haven, or either; to fhew you, in that Sea and place what course you are to keepe to goe thither, whether full North, North-eaft, South, or South-weft, and fo forth. These winds, of the Spaniards are called Rombes: and for that Columbus and Vesputius, Italians, with others, firft discovered the Eaft and Weft Indies; the eight principall winds, are commonly expressed in the Italian. This

1 other 1661.
Of Cosmography.

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

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

I have seene French Cards to play withall, the foure suites changed into Maps of severall Countries, of the foure parts of the world, and exactly coloured for their numbers, the figures 1. 2. 3.-9. 10. and fo forth, let 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 Peafants 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 loft in Money, hee shall have dealt him in land or wit.
Observations in Survey of the Earth.

Chap. 8.

Observations in Survey of the Earth.

First, how Almighty God by his Divine providence so disposed the Earth in the first Creation (not falling out by chance, as some have thought) that one Country, 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 freight or passage might easily be provided of a new habitation: which Acofia hath well observed, resolving vs that doubt, how wilde beasts, as Wolues, Foxes, Beares, and other harme-full beasts, should swim over so vaft Seas, and breede in Islands.

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

We see thofe that inhabite Mountaine, and mountainous places, to be farre more barbarous and uncivill, than thofe that liue in the plaines: witnesse the Inhabitants of the huge hills Sierras, and the Andes in America, the mountainous North part of Nova Francia, the Navarros in Spaine, and the Highland men in Scotland.

We see and finde it by experience, that where the foyle is dry and sandy, the aire is most pure; and consequently the
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the spirits of the Inhabitants active and subtile, above those who inhabit the Fens and Marishes.

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

How in the Sea of Calecut it is high water, but at every full Moone; in the Sea by the shore of Indus, but at every New Moone: how in the maine Ocean the current runnes from Eaft to Weft, toward the streight of Magellan, but from Weft to Eaft in the Mediter-

ranean.

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

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

Neither lesse admirable are the in-land floods, and freth waters for their properties, as Nilus, who onely by his over flowing, maketh Egypt fertile (where it never raineth.) Euphras an arme of the Sea by Eubaea (an Iland of the Sporades in the Aegean 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.

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

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 extreme heate, none at all: as you may see by the Guianey Dogges, which are daily brought over.

Seventhly, how God hath so dispos'd 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 Gothes and Vandals; and at this day, a great part of Europe by the Turke.

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

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

The Islands of the Echinades, were cast up by the River Achelous, and the greatest part of Aegypt by Nilus, so were the Rhodes and Delos. Of lesser Islands beyond Melon, Anaphe, betweene Lemnos and the Hellespont Nea,
Observations in Survey of the Earth.

(as one would say new-come) and elsewhere Alōne, Thera, Therasia, and Hiera, which also from the event was called Automate.

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

Againe, it is affirmed by Volgius, that our Great Britaine hath beene one Continent with France, and that Tract betweene Dover and Calais hath beene gayned by the Sea, there called Mare Gefforiacum.

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

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

By Reading, you shall also finde what strange Earthquakes, remooving of whole Townes, Hilles, &c. have beene upon the face of the Earth, raisinge of it in one place, leaving Gulfes and Vastitie in another: And Lucius Marcius and Sextius Iulius being Consuls in Rome, in the Countrey of Mutinum two Mountaines met, and joyned themselves together.
70  Observations in Survey of the Earth.

In the raigne of Nero, Veslius Marcellus being overseer of Nero's affaires, and Steward of his Court, Medowes and Olive trees were remooed from a common high way side, and placed a good way off on the contrary side: so whereas they stood before on the right hand, as one travelled they were now on the left hand. The like hapned within these few yeeres to Pleurs a Towne of the Grifons 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 ανελρονα: 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 Eclipfes; also by descenet of all heavye things to the Center, it selfe being the Center of the Universe, as Aristotle and Ptolomey affirme.

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

Befide, if the Earth were of any quantity in respect of the higher Orbes, the Starres should seeme bigger or leffe in regard of thofe Hypsomata (Altitudes) or the Climes: but it is certaine that at the selfe fame time, sundry Astronomers find the fame 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 fencfe, it followes that the Earth (poore little point as it is) seemes the like, if it be compared with Heaven: yet this is that point, which with fire and sword, is divided among fo many Nations, the matter of our glory, our feate: here we have our Honours,
our Armies, our commands; heere we heape up riches, at perpetuall warre and strife among our felues, who (like the Toad) fhall fall a sleep with moft earth in his pawes: never thinking how of a moment of time well spent upon this poore plot or dung-hill common to beasts as well as our felues, dependeth Eternity, and fruition of our true happinesse in the presence of Heaven, and Court of the King of Kings for ever and ever.

Now I muft take leave of our common Mother the Earth, fo worthily called in refpect of her great merits, of vs: for she receiveth us being borne, shee feedes and cloatheth vs brought forth, and lastly as forsaken wholly of Nature, shee receiveth us into her lap, and covers us untill the diffolution of all, and the laft judgement.

Thus have I onely pointed at the principles of Cosmographie, having as it were given you a taste, and stopped up the vessell againe, referring the rest to your owne diligence and search. And herein you fhall have your helps, M. Blundevile in his treatife of Cosmographie and the Sphære, D. Dee, M. Cooke in his principles of Geometrie, Astronomie and Geographie: Gemma Frisius, Ortelius, Copernicus, Clavius the Iefuite, Ioannes de Monte Regio, Mercator, Munfter, Hunter, and many others: of ancient writers Ptolomey, Dionisius Halicarnaffeus. For Mappes I referre you wholly vnto Ortelius and thofe fet laft forth by Hondius being later then Plancius, and more perfect by reafeon of the late diſcovery, made by Schouten, vnto the 57 and 58 degrees of Southerly latitude beyond the straignt of Magellan; and of late M. Henry Hudfon, to the 61. or 62. to the North-weft, beyond Terra de Labrador: to omit that terrible voyage of Barentfon and his company, for the diſcovery of the North-eaft Passage, by the backe-fide of Nova Zemla, which out of a Dutch translation you may reade in English.

M. Hughes de vsu Globi, pr. at Amsterdam, and turned into French. M. Edward Wright de vsu Spheres.

M. Henry Hudfon, to the 61. or 62. to the North-weft, beyond Terra de Labrador: to omit that terrible voyage of Barentfon and his company, for the diſcovery of the North-eaft Passage, by the backe-fide of Nova Zemla, which out of a Dutch translation you may reade in English.
Chap. IX.
Of Geometrie.

Since Plato would not suffer any to enter his Schoole which was ἀγεωμέτρητος, or not entered into Geometrie; and Xenocrates turned away his auditors, if unfurnished with Geometrie, Musicke and Astronomie, affirming they were the helps of Philosophie: I am also bound by the Love I beare to the best arts and your studies, to give it you also in charge. Philo the Jew calleth it the Princesse and mother of all Sciences, and excellently was it said of Plato, that God did alwaies γεωμετρεῖν; 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 such importance, that without it, we can hardly eate our bread, lye drie in our beds, buy, sell, or use any commerce else whatsoever.

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

It hath properly the name from measuring the earth, being first found out in Egypt; for when Nilus with his over-flowing drowned and confounded the limits of their fields, certaine of the inhabitants more ingenious than
than the rest, necessity compelling, found out the rules of Geometry, by the benefit whereof, after the fall of the water, every man had his owne portion of ground lotted and laid out to him: so that from a few poore and weake principles at the first, it grew to that height that from earth it reached vp to the Heavens, where it found out their Quantities, as also of the Elements and the whole world beside.

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 Exofters, Sam-bukes, Catapultes, Teftudo's, Scorpions, &c. Petardes, Grenades, great Ordnance of all forts.

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

Shee also with her ingenious hand reares all curious roofes and Arches, flately Theaters, the Columnes simple and compounded, pendant Galleries, flately Windowes, Turrets, &c; and first brought to light our clockes and curious watches (vnknowne vnto the ancients): laftly our kitchin Lackes, even the wheele-barrow. Beside whatsoever 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 fencelesse bodies of wood, stone, or mettall: witnesse the
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the wooden dove of Archytas, so famoused not onely by A. Gellius, but many other authors beyond exception, which by reason of weights equally peized within the body, and a certaine proportion of ayre (as the Spirit of life enclofed) flew cheerfully forth as if it had beene a living Dove.

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

\[ Et \text{ maris} \& \text{ terræ, numeroq;} \text{ carentis arena,} \]

Of Sea and Land, and number-wanting sand.

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

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

Myrmecides Milefius also among other monuments of his skill, made a Coach or Waggon with foure wheeles, which
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which together with the driver thereof, a Fly could easily hide and cover with her wings: Besides a Ship with her failes, which a little Bee could overspread. Varro teacheth how small pieces of this nature and subtilest workmanship, may be discerned, that is, faith he, by laying close about them blacke Horse haires. Of latter times, Hadrian Iunius tells us that he saw with great delight and admiration, at Mechlin in Brabant, a Cherry stone cut in the forme of a basket, wherein were 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 within a nut, Cicero tells us he saw it with his eyes, though Alexander thought it worthy of a farre better case, the rich Cabinet of Darius. By the statue of Homer the ancients usually set a nightingale (as by Orpheus a Swanne) for the manifold variety and sweetnesse of his voyce, or the continuance or holding out to the laft the fame sweetnesse: for some are of opinion, that the perfection of Musickall sounds are to be discerned in the Nightingales notes. Pliny reckoneth up sixeene severall tunes shee hath, and fitteth them to Latine words very properly as unto Ditties, which the translato of Pliny hath nothing neere so well fittted 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 not) tells Cardanus of a flea he saw with a long chaine of gold about his necke, kept very daintily in a boxe, and being taken forth, could skip with his chaine, and sometime fuke his mistrefses whitehand, and his belly being ful, get him to his lodging againe, but this same ματαιοτεξυλαν 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 brazen heaven, wherein were the seven Planets with
with their motions. Hereof Claudian wrote a witty Epigram.

Sapor King of Persia (as Du Bartas in the first day of his divine week mentioneth) had an heaven of glass, which, proudly setting in his estate, he trod upon with his feet, contemplating over the same, as if he had beene Jupiter, and upon this occasion calling himself brother to the Sunne and Moone, and partner with the Starres; for in his letter to the Emperour Constantius he beginneth thus: Rex regum Sapor: particeps Syderum, frater Solis & Lune, &c.

Nor must I forget that heaven of silver sent by Ferdinand the Emperour, to Solyman the great Turke, wherein the motions kept their true courses with those of the heavens, the starres arising and setting, the Planets keeping their oblique motion, the Sunne Eclipced 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 believe, in so much as Archimedes affirmed, he would move the whole Earth, might a place bee given him whereon to stand. But I rather believe him, who faith, The foundation thereof shall never bee moved. Much was it, that with his left hand onely, he could by his skill draw after him the weight of five thousand 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, Syracuse was preserved from the fury of Marcellus ready to enter with a resolute and most powerfull Army. The Oracle of Apollo being demanded when the warre and misery of Greece should have an end, 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: Plato then taking upon him to expound this riddle, affirmed,
affirmed, the Greekes were reproved by Apollo because they were ignorant of Geometry, nor herein can I blame them, since the doubling of the Cube in Solides, and Quadrature of the Circle in plaine, hath ever since so troubled our greatest Geometricians, that I feare except Apollo himselfe assigne from Hell to resolve his owne Probleme, we shall not see it among our ordinary Stone-cutters effecte.

But in briefe the use you shall have of Geometry, will be in furuaying your lands, affording your opinion in building anew, or translating; making your milles aswell for grinding of corne as throwing foorth water from your lower grounds, bringing water farre off for sundry uses; Seeing the measure of Timber, stone and the like (wherein Gentlemen many times are egregiously abused and cheated by such as they trust) to contrive much with small charge and in leffe 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 halfe Moones, Bulwarkes, Casamates, Rampires, Ravelins, with many other meanes as of offence and defence, by fortification. So that I cannot see how a Gentleman, especially a Souldier and Commander may be accomplished without Geometrie, though not to the heighth of perfection, yet at the leaft to be grounded and furnished with the principles and priuy rules hereof. The Authors I would commend vnto you for entrance hereinto are in English. Cookes Principles, and the Elements of Geometry written in Latin by P. Ramus, and translated by M. Doctour Hood, sometime Mathematicall Lecturer in London. M. Blundevile, Euclide translated into English. In Latine you
you may have the learned Jesuite Clavius, Melanthon, Frisius, Valtarius his Geometry Military. Albert Durer hath excellently written hereof in high Dutch, and in French, Forcadell upon Euclide, with sundry others.

Chap. X.

Of Poetry.

To sweeten your severer studies, by this time vouchsafe Poetry your respect; which howsoever cenfur'd and seeming false from the highest Stage of Honour, to the lowest stage 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 backward in prose, that he could almost speake nothing but verse. And experience daily affoordeth us many excellent yong and growing wits, as well from the Plow as Pallace, endued naturally with this Divine and heavenly gift, yet not knowing (if you should ask the question) whether a metaphor be flesh or fish.

If bare saying Poetry is an heavenly gift, be too weake a proppe to uphold her credite with those buzzardly poore ones, who having their feathers moulted can creepe no farther than their owne puddle, able onely to envie this Imperiall Eagle for sight and flight; let them if they can looke backe to
to all antiquitie, and they shall finde all learning by
divine instinct to breathe from her bosome, as both Plato
and Tully in his Tusculanes affirme.

Strabo faith, Poetry was the first Philosophy that ever was
taught, nor were there ever any writers thereof knowne
before Musaeus, Hesiod, and Homer: by whose authority Plato,
Aristotle and Galen, determine their weightieft controvers-
ies, and confirme their reasons in Philosophy. And what
were the songs of Linus, Orpheus, Amphyon, Olympus, and
that ditty Iopas sang to his harpe at Dido's banquet, but
Naturall and Morall Philosophy, sweetned with the
pleasance of Numbers, that Rudenessse and Barbarifme
might the better taste and digest the lefsons of civility?
according to Lucretius (Italianized by Ariosto) and en-
glished by Sir John Harrington.

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

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

Neither hath humane knowledge beene the onely subject
of this Divine Art, but even the highest Mysteries of
Divinity. What are the Psalmes of David (which S. Hillary
so aptly compareth to a bunch of keyes, in regard of the
severall doores, whereby they give the foule entrance,
either to Prayer, Rejoycing, Repentance, Thanksgiving,
&c.) but a Divine Poeme, going sometime in one meafure
sometime in another? What lively descriptions are there
of the Majesty of God, the estate and securitie of Gods
children, the miserable condition of the wicked? What
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leaving a good part of his people behind, to fill ditches; and then by plaine force of Armes drave out Demaratus another king, who lay very strong in garrifon within.

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

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

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

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

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

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

Panormitan. lib. 1. de gestis Alphonfi.
Of Poetry.

cedon, Virgil to Augustus, Theocritus to Ptolomey and
Berenice, King and Queene of Egypt: the stately Pindar
to Hiero King of Sicilie, Ennius to Scipio, Ausonius to
Gratian, (who made him Proconfull:) in our owne Coun-
try, a 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
faft asleepe, shee stooping downe, and openly kissting him,
said; We muft honour with our kissth, the mouth from whence
so many sweete versets and golden Poems have proceeded.

But some may aske mee, How it falleth out, that Poets
now adaies are of no such esteeme, as they have beene
in former times? I answer; because vertue in our de-
clining and worser daies, generally findeth no regard:
Or rather more truely with Aretine (being demanded
why Princes were not fo liberall to Poetsie, and other
good Arts, as in former times), Because the conscience telleth them, how unworthy they are of their praiseth 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
reft 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 elsewhere)
that Prudence, Efficacie, Variecie, and Sweetnesse, which
Scaliger requireth in a Poet, and maketh his prime
vertues. Vnder Prudence is comprehended out of generall
learning and judgement, that discreet, apt futing and dis-
posing,
Of Poetry.

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) only in shallow and small Boates, glide over the face of the Virgilian Sea. How divinely, according to the Platonickes, doth he discourse of the Soule? how properly of the Nature, number of winds, seasons of the yeare, qualities of Beasts, Nature of Hearbs? What in-sight into ancient Chronology and History? In briefe, what not worthy the knowledge of a divine wit? To make his Æneas a man of extraordinary aspect, and comlinesse of personage, he makes Venus both his mother and Lady of his Horoscope. And forasmuch as griefe and perpetuall care, are inseparable companions of all great and noble atchievements, he gives him Achates quasi ἄχος ἅρμη, his faithfull companion? What immovest constancy, when no teares or entreaty of Eliza could cause him stay? What Piety, Pitty, Fortitude, beyond his companions? See how the Divine Poet gave him leave to be wounded, left his valour in so many skirmishes might bee questioned, and that a farre off, not at hand, that rather it might bee imputed to his Fortune, than his 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 encountering other; yet he never bringeth her to try her valour with Æneas. Againe, that Æneas absent: as also when Turnus so resolutely brake into his Tents. Lastly, what excellent judgment sheweth he in appropriating the accidents and Histories of his owne times, to thofe of the ancient, as where he bringeth in Venulus plucked by force from his Horse, and carryed away with full speed? The like Caesar confesieth to have happened to himselfe. Æneas with his right
Of Poetry.

arme naked, commands his fouldiers to abftaine from slaughter. The like did Caesar at the battaile of Pharsalia, and with the same words. But thus much out of the heape and moft iudicious 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 presenting to our minds the lively Idea's or formes of things so truely, as if we saw them with our eyes; as the places in Hell, the fiery Arrow of Aevity, the description of Fame, the flame about the Temples of Alcaniæ: but of actions more open, and with greater Spirit, as in that passage and passion of Dido, preparing to kill her selfe.

At trepida & caeptis immanibus efferat Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, & pallida morte futura,
Interiora domus irruptit limina, & altos
Conscendit furibunda rogos, ensèmque recludit
Dardanium, &c.

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

But she amaz'd and fierce by cruell plots,
Rouling about her bloody eye, her cheekes
All-trembling and arifing, full of spots,
And pale with death at hand, perforce she breakes
Into the in-moſt roomes.—
Enraged then she climbs the lofty pile,
And out of sheath the Dardane sword doth draw:
Ne're for fuch end ordained; when a while
The Trojan garments, and knowne couch she saw,

With
Of Poetry.

With trickling teares her selfe thereon she cast,
And having paus'd a little, spake her laft.
Sweete spoiles, while Fates and Heavens did permit,
Receive this soule, and rid me of my cares;
What race my Fortune gave I finisht, &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 sweetnesse. Sauce, invites the Reader to taste even against his will; the contrary is hardnesse: 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 green boughes) than which no Nectar can be more delicious.

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

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

The like of faire Eurialus breathing his laft.

Purpureus veluti cum flos succisus aratro,
Languescit moriens, lassove papauera collo
Demisere caput, pluvià cum fortè gravantur.

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

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

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

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*Varietie.*

*Thal'arice.*

---

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

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*At*
Of Poetry.

At veluti annos am valido cum robore quercum,
Alpini Borea, nunc hinc nunc flatibus illinc,
Erure inter se certant: it stridor, & alte
Consternunt terram concusso flistite 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 Aruns (having cowardly slaine the brave Lady Camilla, and retyrde him-selfe for feare, into the body of the Army) to a Wolfe that had done a mischiefe, and durst not shew his head.

At velut ille prius quam tela inimica sequantur,
Continuò in montes fese avius abdidit altos
Occiso pastore, Lupus, magnove iuvenco;
Conscius audacis facti, caudamque remulcens
Subjecit pavitantem utero, sylvasque petivit, &c.

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

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

ftile, every where seasoned with profound and antique learning: among his Workes, his Epistles are most worthy your reading, being his neatest pceee, 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 Acontium is somewhat too wanton; those three, of Vlysses, Demophoon, and Paris to Oenone, are suspected for the weakness 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 bear 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.

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

\[Hic\]
Of Poetry.

Hic situs est vates, quem Divi Caesaris ira
Augusti, Latid cedere jussit humo:
Sape miser voluit Patriis occumbere terris,
Sed frustra: hunc 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 Horace in highest account, as the most acute and artificall of them all, having attained to such height, that to the discreet judgement, hee hath cut off all hope of equalizing him: his Stile is elegant, pure and finewy, with most witty and choice sentences, neither humili contentus Stylo (as Quintilian faith of him) sed grandiloquo & sublimi. Yea and if we beleev Scaliger, more accurate and sententious than Pindar. His Odes are of most sweet and pleasant invention, beyond all reprehenfion, every where illustrated with fundry and rare figures and vers: so fluent that the same Scaliger protesteth hee had rather be composer of the like, than be King of whole Arragon. In his Satyres he is quicke, round and pleasant, and as nothing so bitter, so not so good as Juvenall: his Epiftles are neate, his Poetica his worft pece, for while he teacheth the Art, hee goeth unartificially to worke even in the very beginning.

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

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

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

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

Seneca for Majesty and state yeeldeth not to any of the Grecians whosoever, Cultu & nitore, to vse Scaligers words, farre excelling Euripides: albeit hee borrowed the Argument of his Tragedies from the Græcians: yet the Spirit, loftiness of found, and Majesty of style is meerely his owne.

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

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

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

Among Comicke Poets, how much antiquity attributed to Plautus for his pleasanet 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 style: wherfore Scaliger willeth vs to admire Plautus as a Comedian, but Terence as a pure and elegant speaker.

Thus
Of Poetry.

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

Of Latine Poets of our times in the judgement of Beza and the best learned, Buchanan is esteemed the chiefe: who albeit, in his perfon, behaviour and fashion, hee was rough-hewen, slovenly and rude, feldom caring for a better outfide than a Rugge-gowne girt close about him, yet his inside and concept in Poesie was moſt rich, and his sweetnesse and facilite in a verfe, unimitably excellent, as appeareth by that Mafter-pece his Psalmes; as farre beyond those of B. Rhenanus, as the Stanza's of Petrarcl the rimes of Skelton: but deferving more applauſe (in my opinion) if he had falne upon another subjece; for I say with one, Mibi spiritus divinus ejusmodi placet quo seipſum ingessit à patre, & illorum piget qui Davidis Psalmos suis calamisfiris inustos ſperarant efficere plausbilibiores. And certaine in that boundlefle field of Poetical invention, it cannot be avoided, but something must bee distorted beside the intent of the Divine enditer.

His Tragedies are loftie, the fitle 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 weehall finde one English-bred (whose glory and worth, although Cineri suppoſta doloſo) is inferiour neither to Buchanan, or any of the ancients, and fo much the more to be valued, by how much the brighter hee appeared out of the foggles of Barbarifme and ignorance in his time; that is, Iofeph of Exeter, who lived under Henry the second, and Richard the
the first, who wrote that singular and stately Poeme of the Trojan warre, after the Historie of Dares Phrygius, which the Germanes have printed under the name of Cornelius Nepos. He dyed at Bourdeaux in France, where he was Archbifhop, where his monument is yet to bee feene.

After him (all that long tract of ignorance, untill the daies of Henry the 8. (which time Erasimus calleth, the Golden Age of learning, in regard of so many famouly learned men, it produced more than ever heretofore) flourished Sir Thomas Moore, sometime Lord Chancellor of England: a man of moft rich and pлеasant invention: his verse fluent, nothing harfh, constrained or obscure, wholly composed of concept, and inoffensive mirth, that he seemeth ad lepores fuijfe natum. How wittily doth he play upon the Arch-cuckold Sabinus, scoffe at Frenchified Lalus, and Hervey a French cowardly Captaine, beaten at the Sea by our English, and his shipp burned, yet his victory and valor, to the English disgrace, proclaimed by Brixius a Germane Pot-after? What can be more lofte than his gratulatory verfe to King Henry upon his Coronation day, more wittie than that Epigramme upon the name of Nicolaus an ignorant Phyfitian, that had beene the death of thousands, and Abyngdons Epitaph? more sweete than that nectar Epiflle of his, to his daughters Margaret, Elizabeth, and Cicely? But as these ingenious exercises bewrayed in him an extraordinary quicknesse of wit and learning, fo his Viopia his depth of judgement in State affaires, than which, in the opinion of the moft learned Budaus in a Preface, before it our age hath not feene 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 Greke Epigrammes, and their invention tried upon one subject;

Sir Thomas Moore.

William Lilly.

Of Poetry.

Poetaster 1661.
Of Poetry.

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

Shortly after, began to grow eminent, aswell for Poesie as all other generall learning, Sir *Thomas Challoner* Knight (father to the truely honest, and sometime lover of all excellent parts, Sir *Thomas Challoner*, who attended upon the late Prince) borne in *London*, brought up in *Cambridge*,; who having left the University, and followed the Court a good while, went over with Sir *Henry Knyvet*, Embassadour to *Charles* the fist, as his friend and companion: what time the Emperour being preparing a mighty Fleete against the Turkes in *Argier*, the English Embassadour, Sir *Thomas Challoner*, *Henry Knowles*, M. *Henry Ifam*, and others, went in that service as voluntaries with the Emperour. But the Galley wherein Sir *Thomas Challoner* was, being cast away by foulenesse of weather, after he had laboured by swimming for his life as long as he was able, and the strength of his armes failing him, he caught hold upon a cable throwne out from another Galley, to the loss and breaking of many of his teeth, and by that means saved his life. After the death of King *Henry* the 8. he was in the battaile of *Muskelborough*, and knighted by the Duke of *Sommerset*. And in the beginning of the raigne of Queene *Elizabeth*, hee went over Embassadour into *Spaine*, where at his houres of leisire, he compiled ten elegant booke in Latin verse, *de Repub. Anglorum instaurandā*: supervised after his death by *Malim*, and dedicated to the old Lord *Burghley*, Lord Treasurer. Being sent for home by her Maiesty, he shortly after dyed in *London*, and wasburyed in
in Pauls neere to the steppes of the Quire, toward the South-doore, under a faire marble; but the brasfe and epitaphe written by Doctor Haddon by facrilegious hands is since torne away. But the Muses and Eternall Fame have reared him a monument more lafting and worthy the merit of so excellent a man. Of English Poets of our owne Nation, esteeme Sir Joffrey Chaucer the father; although the stile for the antiquity, may disfaft you, yet as under a bitter and rough rinde, there lyeth a delicate kernell of conceit and sweet invention. What Examples, Similitudes, Times, Places, and above all, Persons with their speeches, and attributes, doe as in his Canterbury-tales (like the threds of gold, the rich Arras) beautifie his worke quite thorow? And albeit divers of his workes, are but meerely translations out of Latine and French, yet he hath handled them so artificially, that thereby he hath made them his owne, as his Troilus and Cresside. The Romane of the Rose, was the Invention of Leban de Mekunes, a French Poet, whereof he translated but onely the one halfe: his Canterbury-tales without question were his owne invention, all circumstances being wholly English. He was a good Divine, and saw in those times, without his spectacles, as may appeare by the Plough-man, and the Parson's tale: withall an excellent Mathematician, as plainly appeareth by his discourse of Aftrolabe to his little fonne Lewes. In briefe, account him among the best of your English booke 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 phrafe and words, made himfelfe too obscure to his Reader; beside his invention commeth farre short of the promife of his Titles. He published onely (that I know of) three booke, which at S. Mary Overies
Of Poetry.

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

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

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

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

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

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

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

Chap. XI.

Of Musicke.

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

Deut. 32.
* It was an instrument three square, of 72 strings, of incomparable sweetnesse.
fits of the Almighty Creator) and the service of God advanced, as we may find in 2 Samuel 6, verf. 5. Psalme 33. 21. 43. and 4. 108. 3. And in sundry other places of Scripture, which for brevity I omit.

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

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

For Resting and Proportions, the nature of the Hebrew verse, as the meanest Hebrician knoweth, consisting many times of uneven feete, going sometime in this number, sometimes in that: one while (as S. Jerome faith) in the numbers of Sappho; another while of Alcaeus, doth of necessity require it: and wherein doth our practice of singing and playing with instruments in his Majesties Chappell, and our Cathedrall Churches, differ from the practice of David, the Priests and Levites? Doe we not make one signe in praising and thanking God, with voyses and instruments of all sorts? Donec (as S. Jerome faith) reboet laquear templi: the roofe of the Church ecchoeth againe, and which left they shold cavill at as a Jewish Ceremony, we know to have beene practised in the ancient purity of the Church; but we returne where we left.

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

Besides, the exercise of singing openeth the breast and pipes: it is an enemy to melancholly and dejection of the mind, which S. Chrysostome truely calleth, The Dives 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 speach, onely by it.

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

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

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

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

I might runne into an infinite Sea of the praise and use of fo excellent an Art, but I onely shew it you with the finger, because I desire not that any Noble or Gentleman shoulde (ave 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
Of Musicke.

worthy the knowledge and exercise of the greatest Prince.

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

The Duke of Venice, an Italian Prince, in like manner, of late yeares, hath given excellent proofe of his knowledge and love to Musicke, having himselfe compos'd many rare songs, which I have seene.

But above others, who carryeth away the Palme for excellency, not only in Musicke, but in whatsoever is to be wished in a brave Prince, is the yet living Maurice Landgrave of Hessen, of whose owne composition I have seene eight or ten severall sets of Motets, and solemn Musicke, set purposely for his owne Chappell; where for the great honour of some Festivall, and many times for his recreation onely, he is his owne Organist. Besides, he readily speaketh ten or twelve severall languages; he is so univerfall a Scholler, that comming (as he doth often) to his University of Marpurg, what questions soever he meeteth with set up, (as the manner is in the Germane and our Universities) hee will Ex tempore, 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 Bone-setter in the Country. Who have seene his estate, his hospitality, his rich furnish'd 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 since the naturall inclination of some men, driveth them (as it were) perforce to the top of Excellency: examples of this kind are very rare, yea great personages many times are more violently carried, than might well stand with their Honours, and necessity of their affaires: yet were it to these honest and commendable exercis
exercises favouring of vertue, it were well: but many
neglecting their duties and places, will addict themselves
wholly to trifles, and the most ridiculous and childish
practices. As Eropus King of Macedonia, tooke pleasure
only in making of Candies: Domitian his recreation was
to catch and kill flies, and could not be spoken with many
times in so serious employment. Ptolomeus Philadelphus
was an excellent Smith and a Basket-maker: Alphonse
Ateftino Duke of Ferrara, delighted himselfe only in
Turning and playing the Ioyner. Rodolph the late Em-
peror, in setting of Stones and making Watches. Which,
and the like, much eclipse State and Majesty, bringing fa-
miliarity, and by confequence contempt with the meaneft.

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

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

For Motets and Musicke of piety and devotion, as
well for the honour of our Nation, as the merit of the
man, I preferre above all other our Phænix, M. William
Byrd, whom in that kind, I know not whether any may
equall, I am sure none excell, even by the judgement of
France and Italy, who are very sparing in the commendation
of strangers, in regard of that conceit they hold of them-

M. William
Byrd.

selves. 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 Virginellae and
some others in his first Set, cannot be mended by the best
Italian of them all.

For composition, I preferre next Ludovico de Victoria,
a most judicious and a sweete Compofer: after him
Orlando di Lasso, a very rare and excellent Author, who
lived
Of Musicke.

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

For delicious Aire and sweet Invention in Madrigals, Luca Marenzio excelleth all other whosoever, having published more Sets than any Author else whosoever; and to say truth, hath not an ill Song, though sometime an over–fight (which might be the Printers fault) of two eights, or fiftes esapt him; as between the Tenor and Bafe in the last close, of I must depart all haplesse: ending according to the Nature of the Ditty most artificially, with a Minim rest. His first, second, and third parts of Thyrsis, Veggo dolce mio ben chi fa hoggi mio Sole Cantava¹, or sweet singing Amaryllis, are Songs, the Muses themselves might not have beene ashamed to have had composed. Of stature and complexion, he was a little and blacke man; he was Organift in the Popes Chappell at Rome a good while, afterward hee went into Poland, being in displeasure with the Pope for overmuch familiarity with a kinswoman of his, (whom the Queene of Poland sent for by Luca Marenzio afterward, she being one of the rarest women in Europe, for her voyce and the Lute :) but returning, he found the affection of the Pope so estranged from him, that hereupon hee tooke a concept and dyed.

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

¹ See Dict. Mus. ii. 215, where correct titles are given as:—‘Tirsi morir volea’; ‘Veggo dolce mio bene’; ‘Che fa hoggi il mio sole’; ‘Cantava la piu vaga.’)

which
which Ditty Master Bird and he in a friendly emulation, exercised their invention) cannot be bettered for sweetnesse of Ayre, or depth of judgement.

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

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

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

There are many other Authors very excellent, as Boscchetto, and Claudio de Monte Verde, equall to any before named; Giovannioni 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 needless; 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 tedioufnesse, forbeare to speake of the worth and excellency of the rest of our English Composers, Master Doctor Douland, Thomas Morley, M. Alphonfo, M. Wilby, M. Kirby, M. Wilkes, Michael East, M. Bateson, M. Deering, with sundry others, inferior to none in the world (how much soever the Italian attributes to himselfe) for depth of skill and richnesse of concept.

Infinite is the sweet variety that the Theorique of Musicke exerciseth the mind withall, as the contemplation of proportion, of Concors and Discords, diversitie of Moods and Tones, infinitenesse of Invention, &c. But I dare afirme, 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 Cynethenfes in Arcadia, falling from the delight they formerly had in Musicke, grew into seditious humours and civill warres, which Polybius took especialy 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 Julian earmed barbarous) became most curteous and tractable by the practife of Musicke.

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

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

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

Chap. XII.

Of Antiquities.

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

The pleasure of them is best knowne to such as have seene them abroad in France, Spaine, and Italy, where the Gardens and Galleries of great men are beautified and set forth to admiration with these kinds of ornaments. And indeed the possession of such rarities, by reason of their
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dead costlineffe, doth properly belong to Princes, or rather to princely minds. But the profitable necessities of some knowledge in them, will plainly appear in the handling of each particular. Sure I am, that he that will travel, must both heed them and understand them, if he desire to bee thought ingenious, and to bee welcome to the owners. For next men and manners, there is nothing fairely more delightfull, nothing worthier observation, than these Copies, and memorialis of men and matters of elder times; whose lively presence is able to persuade a man, that he now seeth two thousand yeeres agoe. Such as are skilled in them, are by the Italians termed Virtuosi, as if others that either neglect or despise them, were idiots or rakehels. And to say truth, they are somewhat to be excused, if they have all Leefbebbes (as the Dutch call them) in so high estimation, for they themselves are so great lovers of them (& simili simili gaudet) that they purchase them at any rate, and lay up mightie treasures of money in them. Witness 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 Medicis lost at Florence upon his banishment and departure thence, namely, a hundred thousand pieces of gold, and silver, and brass, as Philip de Commines reporteth, who mentioneth them as an infinite treasure. And yet Peter was but a private man, and not to be any way compared with the Dukes of his House, that have beene since, all of them great and diligent gatherers of all manner of Antiquities. And for Statues, the Diana of Ephesus in the marble chamber at Paris, Laocoon and Nilus in Beluedere at Rome, and many more, are pieces of incomestimable value: but the matchlesse, and never too much admired Toro in Cardinall Farnes’es garden out-strippeth all other Statues in the world for greatnesse and workmanship.
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Of Statues. 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 piece of marble, covered with a house made of purpose, and estimated at the wealth of a kingdom, as the Italians say, or all other Statues put together.

And now to spend a few lines on Statues in generall; I began with them, because I suppose them of greater standing & antiquitie, than either Inscriptions or Coines. For, not to speake of Inscriptions, but of the Genius of them, Writing and Letters, they seeme to be so much the later invention of the two (I mean in regard of Statues) as it was more obvious and easier for man to figure and represent his outward body than his inward minde. We heare of Labans idols, long before the two tables of the commandements, and they are the first of either kind mentioned in the holy Scriptures. And in the Stories of the East and West Indies, we finde idols among those Savages that had neither writing nor money. Coines I place in the reare, because they are made up of both the other. For most commonly they consist (I speake not of the materiall but formall part) either of an Inscription, or an image, or both; so that the other two may justly claime precedency of Coines, seeing they are the ingredient simples that compound them. It is true that we reade in Genesis that Abraham bought the field of Machpelah for 400 shekels, and that (you may say) is long before we heare either of Idols or writings: but withall it is said there, not that he told out so much money to Ephron, but that (appendit) he weighed it; so that 400 shekels there are to be taken for so much in weight, not in coyne, pecunia numerata. At Rome, Servius was the first (as Remeus thinks, and Snellius is perswaded) or Numa Pompilius (as Suidas out of Suetonius alleadgeth, and Ifodore beleeveth) that first stamped money. But their Penates were farre more ancient, which their Poets (and particularly Virgil) say, Aeneas brought with him from Troy. I will leave this point with this by-obser-
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vation, that if that Story of Æneas be true; the Coynes that some Antiquaries have of Priamus and Troy may very well be suspected of forgery. For it is not likely that they that had time enough to bring away their household Gods, should be so forgetfull as to leave all their money behind them; and so negligent withall, as after their settling in Italy, never to put in practice a thing so useful and necessary as coyned money is, till Servius or Numa's time.

To returne to our Statues; they (I propound) are chiefly Greek and Roman, and both these either of Deities or Mortals. And where should the Magazine of the best of these be, but where the seat of the last Empire was? even at Rome: where though they be daily found and digged for, yet are they so extremely affected and fought after, that it is (as with Gennets in Spaine) felony to convey them thence without speciall licence. But in Greece and other parts of the Grand Signiors Dominions (where sometime there were more Statues standing than men living, so much had Art out-stripped Nature in those days) they may be had for digging and carrying. For by reason of the barbarous religion of the Turks, which alloweth not the likeness or representation of any living thing, they have been for the most part buryed in ruins or broken to pieces; so that it is a hard matter to light upon any there, that are not headlesse and lame, yet most of them venerable for their antiquitie and elegancy. And here I cannot but with much reverence, mention the every way Right honourable Thomas Howard Lord high Marshall of England, as great for his noble Patronage of Arts and ancient learning, as for his birth and place. To whose liberall charges and magnificence, this angle of the world oweth the first sight of Greek and Roman Statues, with whose admired presence he began to honour the Gardens and Galleries of Arundel-House about twentie yeeres agoe, and hath ever since continued to transplant old Greece into England. King Charles also ever
ever since his comming to the Crowne, hath amply testified a Royall liking of ancient statues, by causing a whole army of old forraine Emperours, Captaines, and Senators all at once to land on his coasts, to come and doe him homage, and attend him in his palaces of Saint 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 Kenhelme Digby Knight. In the Garden at St. Iames there are also halfe a dozen brasse statues, rare ones, caft by Hubert le Sueur his Majesties Servant now dwelling in Saint Bartholomewes London, the moft industrious and excellent Statuary in all materials that ever this Countrey enjoyed. The best of them is the Gladiator, molded from that in Cardinall Borghefes Villa, by the procurement and industry of ingenious Master Gage. And at this present the said Master Sueur hath divers other admirable molds to cast in brasse for his Majestie, and among the rest that famous Diana of Ephesus above named. But the great Horsse with his Majestie upon it, twice as great as the life, and now well-nigh finisht, will compare with that of the New-bridge at Paris, or those others at Florence and Madrid, though made by Sueur his Master, John de Bolonia that rare worke-man, who not long since lived at Florence. At Yorke-house also, the Galleries and Roomes are ennobled with the possession of those Romane Heads, and Statues, which lately belonged to Sir Peter Paul Rubons Knight, that exquifit Painter of Antwerp: and the Garden will bee renowned so long as John de Bologna’s Cain and Abel stand erected there, a 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 sort of Antiquities accompanied
panied with some novelties, which nevertheless can not but fall short of some in other Countries, where the love and study of them is farre ancieneter, and the means to come by them easier.

It is not enough for an ingenuous Gentleman to behold these with a vulgar eye: but he must be able to distinguish them, and tell who and what they be. To doe this, there be foure parts: First, by generall learning in History and Poetry. Whereby we are taught to know Jupiter by his thunder-bolt, Mars by his armour, Neptune by his Trident, Apollo by his harpe, Mercury by his wings on his cap and feet, or by his Caduceus; Ceres by a handful of corne, Flora by her flowers, Bacchus by his Vine-leaves, Pomona by her Apples, Hercules by his club or Lyons skin, Hercules 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 Laocoon by his Snakes stinging him to death, Cleopatra by a viper, Cicero by his wert, and a great many more.

But because all statues have not such properties and badges, there is a second way to discerne them, and that is by their coynes. For if you looke upon them sidewayes and consider well their halfe-faces, as all coynes shew them, you will easily know them. For this is certaine (which also witnesseth the exquifit 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. Infomuch as if you bring an old rusty coyne to any reaonable Antiquary: if he can see but a nofe upon it, or a piece 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 principall statues that are now to be seene at Rome: printed there with the Title, Icones statuarum qua hodiè visuntur Roma.
Of Antiquities.

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

The fourth and laft 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 pradife their acquaintance.

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

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

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

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

Inscriptions follow, wherein I will be shorter, because I can addresse you to better helps in them, than in the former. For of the discovery of Statues, I know not any that have written so much as hath beene now delivered, but as for Inscriptions divers Authors have unfolded them. I will name you one for all, and that is Lipsius, who hath set forth the collections of another, and many of his owne besides. This booke of Inscriptions is in Folio, and printed at Antwerp, ex officina Plantiniana Raphelengij: where in the very beginning he bestoweth a leafe or two in decyphring unto us, and explaining the fence of old Characters, or short writing; as that D. M. stands for Diis Manibus, which you ulually find upon vnes: 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 Vnes, Altars, Vessels, Gates, Aqueducts, &c. such as Lipsius handleth; but of Coynes also; I will give you two or three examples of these, with which and some practice you may easily unriddle the rest. M. Durmius III. VIR. A. A. A. F. F. Read it thus, Marcus Durmius triumvir auro argento ari flando feriundo. Againe, Imp. Cæs. Trajano. aug. ger. dac. P. M. tr. p. Cos. vj. P. P. Expresse it thus; Imperatorii Cæsari Trajano, augusto, Germanico, Dacico, Pontifici Maximo, tribunitia potestatis, Consuli sextum. Patri Patriæ. Where by the way I must commend
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commend a learned note of Stephen Pasquier in his Recherches de la France, that the word Papa comes from an old mistake of Pater Patriae, written thus, Pa. Pa. as we have it in many Coynes. If it bee demanded how wee know that these characters are to be thus read? I answer, by divers other inscriptions where they are written at large. I must not forget to tell you that Arundel-House is the chiefe English scene of ancient Inscriptions, which Master John Selden (the best and learnedft 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. Upon a reverse of Nerva wee finde a teame of Horses let loose, with this Inscription. Vehculatone per Italiam remissâ. Whereby wee learne (which no Historian remembers) that the Romane Emperours did command all the carriages of the Countrey every where; that Nerva did remit that burthen and acquitted them of it; and that this grievance was so heauy, that Coynes were stamped in remembrance of the Emperours goodnesse that eased them of it.

I come to the laft of our select Antiquities, Coynes. They are much easier to come-by, than either Statues or Inscriptions: first, in regard of their numerous quantitie: and seconedly, by reason of their small bulke, which make the purchase cheaper, and the carriage lighter. Those I intend to handle, are Hebrew, Greeke, and Latine. Of these, divers learned men have treated; chiefly, Budæus, Agricola, Alciat, Carolus Molinaeus Hotomannus, Didacus Covarruvias, Willebrordus Snellius, and Edouardus Brere-
Brerewood. These Authors treat of the several Species or kinds of old Coynes, and of their weight and value in moneys of these times. There are others that have collected and represented the stamps, that is, the Figures and Inscriptions of all the individual or several pieces that ever they saw or read of. Such are Golzius for Greeke pieces, Fulvius Vrfinus for Consulars, Occo for Imperials. And for the rates at which they are now bought and sold in Germany, Hulsus. To these I adde Savot his Discourse des Medailles, which excels for the material 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 several species of these old moneys, but the study of individuals, I will leave to your owne reading and handling.

A Shekel with its parts were the only silver Coynes the Hebrewes had of their owne: and therefore it is sometimes absolutely called Keseb silver, as you may finde in Gen. 20. 16. and 23. 16. and 43. 21. and 2 Sam. 19. 11, 12. It was two-fold; for there was a Shekel of the Sanctuary, and another called the Kings Shekel, or the Publike or common Shekel.

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

The Kings Shekel was worth halfe a Shekell of the Sanctuary, fifteene pence of our money: and had the same stamp with the former. Of these Alcbazar, Vilalpandus, Chokier, and Wafferus have written, who tell us also of a brace Shekel bearing the figures of a sprig of Balme-tree, and of a Palme tree: and of another of silver with a Tower...
on it, and these words, King David and his sonne Salomon. 
Item, they say that in the time of Iulius the second, and Leo 
the tenth, Popes, two other Coynes were found with 
our Saviours Head upon them, & Hebrew words signifying, 
The anointed King is come in Peace. God was made 
man. And the Light of man was made Life. But these 
are manifestly false, faith Savot, and I thinke so too; nay, 
I believe with him that those stamps also before men-
tioned and all Hebrew Coynes that Antiquaries shew us 
are suspicious, and that there remaineth not a true Shekel 
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 Shekel. And those old 
Characters of the forefaid Shekels (which they say are old 
Samaritane letters) have no relation to any other Charac-
ters knowne to the learned in all the Easterne tongues; 
and how then can these Antiquaries so readily consider 
them? And yet certainly there were coyned Shekels, 
though they cannot warrantably be described. 
There was also the third and fourth part of a Shekel. 
Gherah, Agorah, and Kesbitah were all of one value, being 
the twentieth part of a Shekel, and in our money three 
halfe pence. Kesbitah signifieth a Lambe, because it had a 
Lambe upon it.

A Shekel of Gold. 

A Shekel of gold, called also sometimes Zahab, weighed 
equally with the common Shekel of silver, a quarter 
of an ounce, and worth of our money Seventeene shillings 
and fixepence, at the rate of three pound ten shillings an 
ounce: for the allay or intrinse 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 
finenesse.

We reade also of Adarcon, Exra 8. 27. and of Drakmon, 
Exra 2. 69. and in other places. Both of them of equall 
value with the Shekel of gold aforesaid; but question-
lesse
leffe they were forraine, as their very names doe int-
timate. For Adarcon seemes to bee a peece of Darius,
whose Coynes were called (as Plutarch witnesfléth in
the life of Artaxerxes) Darius, because they bare his
image o’th’ one side (o’th’ other an Archer) And Drakman
might be an Ægyptian Coyne.

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

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

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

A Talent of gold after the rate of the Sanctuary, and
as Moses reckoneth it, was as much as the silver in weight,
and therefore after the rate of 3. l. 10. s. in the ounce
Troy, was worth in our mony 5250. l. In this and other
calculations of gold, I differ from Brerewood who esti-
mateth old gold but at 3. l. an ounce, but the touchstone
doeth 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 Israell, and so forward, they did
estimate a talent of silver after the rate of the vulgar
shekell, and so it was worth 187. l. 10. s. Sterl. And it
is likely also that a Talent of gold was not worth much
more than the Talent of gold in Greece and otherwhere,
which Pollux faith, was three peeces of gold, & so it was
worth 2. l. 12. s. 6. d. Sterl. And whoever shall well
consider (as Brerewood doth) that place in the, 1 Chro. 22.
14. will find that, unleffe wee come to thefe last rates,
those summes of gold and silver which David left for the
building
building of the Temple, will exceed in all likelyhood his ability, and the worke it selfe, though all the walls should have beene made of Silver. And so much for Hebrew Coynes and summes.

Greeke coynes.

The Greeke follow. And because when a Greeke Author mentions a dramme absolutely, without naming any place or countrey with it, he meaneth the Attique, I will begin with it, and make it the foundation, and ground of all Greeke money.

A Dramme.

The Attique dramme had on it the figure of a burning Lampe (laced to Minerva) with the word \( \delta \rho \alpha \chi \mu \eta \). It was the eighth part of an ounce, and worth 7d. ob. sterl.

A Didramme

Didrachmum, called also Bos (because it had the stamp 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 15d. of our money.

A Tridramme.

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

A Stater.

Stater or Tetradrachmum, foure drammes, had on it the head of Minerva, (whence it was also called \( \pi \alpha \rho \theta \epsilon \omega \varsigma \) and \( \kappa \sigma \eta \)) and on the reverse an Owle, whence grew the Proverbe, Owles to Athens.

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

Obolus.

Obolus (because it carried the forme of a spit or obelisque so called) was the sixth part of a dram, and of our mony, a penny farthing.

Semobolus.

Semiobolus, halfe an obolus, halfe penny farthing English.

Diobolus.

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

Triobolus.

Triobolus, with the face of Iupiter on both sides, worth three pence. It was halfe a dramme.

Tetrobolus
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Tetrobolus, Jupiter's head was on th' one side, and two Tetrobolus. Owes on the other, worth 5. d sterl. These were the Attique Coynes in Silver.

The Æginæan dramme was worth 10 Attique obols, and of our mony 12. d. ob. And the obols thereof were answerable.

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

The Macedonian Stater was worth hard upon two Sterter Macedonius.

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

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

Danace, Charons fare, about one penny.

Æreolum was an Attique brassé Coyne of an ounce Æreolum. weight worth two graines of Silver, and therefore of Phystians called Chalcus. It was the sixt part of an obolus, and worth leffe than a farthing. It was also called obolus aratus.

Dichalcum, therefore was better than a farthing.

Minutum or λεπτόν, the seventh part of Æreolum. A Stater of Gold.

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

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

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

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

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

The Greeke summes were a Mina and a Talent. Greeke lums.

Mina containes 100 drammes of the same country, of
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of which the Mina is, and is the sixtieth part of its Talent: so that the Attique Mina was worth, 3. l. 2. s. 6. d.

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

There were two Attique Talents, the greater and lesser.

The lesser was of 6000 drammes, 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 Attique drammes, 218. l. 15. s. o. d. Afterl.

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

The Alexandrian Talent, 12000 Attique dramms, 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, l. s. 10. d. ob. And the Talentum Rheginum, 3. d. ob. q. as Pollux and Suidas say.

Lastly, they tell us also that there was a Talent, called, not plainly a Talent (for then the Silver one was meant) but a Talent of Gold, which (as I said before) contained three
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three Staters of gold, 2 l. 12. s. 6. d. sterl. So that wee must distinguish between a Silver Talent in Gold, and a Talent of Gold, as we may plainly see in Plautus in Truculento. Hem tibi talentum argentii; Philippicum est, tene tibi. Heere hee meaneth a silver Attique talent of the leffer sort in Philippian gold Staters.

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

As, quasias, had first the stampe of a Sheepe on the one side, and an Oxe on th'other, whence it was called pecunia. Pliny faith, that in the first Punic warre it was reduced to the weight of two ounces (having beene before of a pound weight), and such a one I have in my owne possessiion. Afterwards it was brought to an ounce, and laft 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 Ⅰ. With the head or prowe of a Ship on the traverle; and lanus bifrons on the forepart; for so they were stamped in later times, the former stampe of cattle being growne out of date. There was also a piece of silver of the same value with Assis, and called libella.

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

Triens, the third part of an assis, a farthing worth.

Quadrans, the fourth part of assis, lesse than a farthing, of old called triumcis 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 sixth part of assis, halfe a farthing.
Vncia.  Vncia the 12th part of assis, and Semuncia halfe so much.
Sextula.  Sextula the sixth part of an ounce.

All these forenamed pieces 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 Coines.  Varro telleth us of Decussis, Vicesiss, Tricesiss and Centussis. It may bee some of these brasse pieces aforesaid had their equals in silver of the same name. But those that were properly silver, were these following.

Denarius.  Denarius, so called, because it was worth tenne 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 pieces have usally Romes head on the one side with the word Roma, and the number X, being the marke of a Denarius: and on the reverse bigae or quadrigae, whence also it was called Bigatus and quadrigatus, and underneath was the name of the Consull in whose time it was Coyned. These consulars were somewhat heavier than the foresaid Imperials; but the later Imperials doe wondroufely degenerate from both, in weight and fineness of alay, 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 usally the figure of victory on it. Its marke was V.

Sestertius.  Sestertius, so called because it was worth halfe a quinarius, or duos asses cum dimidio, quasi sesquiterius, the fourth part of a denarius, two pence wanting halfe a farthing, and was marked thus HS. By this coyne the Romans used mostly to make up and reckon their accounts,
counts, and therefore it is expressed in many places of good Authors by the word Nummus absolutely. It had anciently the figures of Castor and Pollux on it. But Pliny teacheth us that the Sestertius was also of brasse, and that of the best, which they called Marcian, and our vulgar Antiquaries suppose to be Corinthian, and weighed about an ounce.

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

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

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

Miliaris or Siliqua, of the weight of a dramme, worth. 7. ob.
Follis a brasse coyne, so called because it was thinne like a leaf, worth neere upon a halfe penny.

The Romane sums were.

Sestertium, It comprehended one thousand sefterties, that is seven pound fixteene shillings three pence. And heere I will give a note, concerning the Romane fashion of accounting by sefterties. For decem seftertij are tenne sefterties, decem seftertijum are ten thousand sefterties, decies seftertijum are 100000 sefterties.
Libra seu Pondo. Libra or Pondo, contained 12 ounces of silver, that is 96 denarij of the first Emperours, and was worth of sterlin money three pounds.

Talentum. Talentum, 24 seftertia, that is 24000 seftertij, or 6000 of the foresaid denarij: the same with the Attique, and therefore worth 187. l. 10. s. For the Romanes borrowed their Talents, Mina's, and drammes of the Grecians, and thes their pound and ounce of the Romanes, as Galen confesseth.

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

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

Gen. 23. 15. Abraham bought the Field, Cave, and Trees of Machpelah for 400 Shekels, that is for 50 l. sterl.

Exod. 37. 23. Moses made the golden Candlesticke with his seven Lamps, Snuffers, and Snuffe-dishes of a Talent of pure Gold, that is five thousand two hundred fiftie pounds sterlin.

2 Sam. 14. 26. Absoloms haire which he yeerely polled, weighed 200 Shekels after the Kings weight; that is, foure pounds two ounces Troy-weight.

Math. 26. 15. For thirtie peeces of silver Iudas betrayed his Master, the Saviour of the world; that is, for three pounds fifteene shillings of our money. For I said before that by a peece of silver the Iewes meane a Shekel, and therefore Eusebius rendersthisplaceof Matthew, very well, τριάκοντα στατήρας, instead of τριάκοντα δραχμα.

Plut. in Pom. The Revenue of the Romanes was by Mithridates his overthrow increased 8500 myriades. Observe that the Greekes when they number without naming the species of
of money, they meane drammes; for they reckon by drammes as the Romanes by fesserties. So then 8500
myriads of drammes (a myriad is 10000) are 1656248 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 dissolde in vineger, and
drank off at a draught was estimated centies Sefertiium, in
figures to be expressed thus, 1000000 Seferties, that
is 78125. l. sterlin.

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

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

Finally there is also much learned pleasure and delight
in the contemplation of the severall figures stamped on
each side of these Antique Coynes. I will let passe the
content a man has to see, and handle the very fame indi-
viduall things which were in use so many ages agoe: for
bookes and histories and the like are but copyes of Anti-
quity bee they never fo truely descended unto us: but
coynes are the very Antiquities themselves. But would
you see a patterne of the Rogus or funerall pile burnt at
the canonization of the Romane Emperors? would you
see how the Augurs Hat, and Lituus were made? Would
you see the true and undoubted modells of their Temples,
Alters, Deities, Columnes, Gates, Arches, Aqueducts,
Bridges, Sacrifices, Vessels, Sella Curules, Ensignes and
Standards, Navall and murall Crownes, Amphytheaters,
Circl, Bathes, Chariots, Trophies, Ancilia, and a thou-
land
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And things more; Repare to the old coynes, and you shall find them, and all things else that ever they did, made, or used, there shall you see them excellently and lively rep- presented. Besides, it is no small satisfaction to an ingenious eye to contemplate the faces and heads, and in them the Characters of all these famous Emperours, Captaines and illustrious men whose actions will bee ever admired, both for themselves, and the learning of the pennes that writ them.

CHAP. XIII.

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

Since Aristotle numbreth Graphice, generally taken, for whatsoever is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) amongst 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 exercize at leasure, it being a quality most commendable, and so many ways useful to a Gentleman. For should you (if necessity required) be employed for your Countries service in following the warre, you can describe no plot, manner of fortification, forme of Battalia, situation of Towne, Castle, Fort, Haven, Island, course of River, passage thorow Wood, Marish; over Rocke, Mountaine, &c. (which a discreet Generall doth not always commit to the eye of another) without the helpe of the same. In all Mathematicall Demonstrations, nothing is more required in our travaile in forraine Regions. It bringeth home with vs from the farthest part of the world in our bosomes, whatsoever is rare and worthy the observance, as the generall Mappe of the Country, the Rivers, Harbours,
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Harbours, Havens, Promontories, &c. within the Landscap, of faire Hils, fruitfull Valleyes: the formes and colours of all Fruits, several 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 Houfes, their Weapons, and manner of Warre. Beside, it preserveth the memory of a dearest Friend, or fairest Mistrefle. And since it is onely the imitation of the surface of Nature, by it as in a booke of golden and rare-limmed Letters, the chiefe end of it, wee reade a continuall Lecture of the Wife-dome of the Almighty Creator, by beholding even in the feather of the Peacocke a *Miracle, as Aristote *τι θαυμα-

And that you should not esteeme basely of the pra챠 in of 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 pra챠 thereof nothing base or servile, since one of the most Noble Families in Rome, the Fabij thought themselves much honoured by the addition of that Sir-name Pictor. For the first of that name, although he was most honourably descended, honoured with many Titles, Consulships and Triumphes, excellently learned in the lawes, and beside accounted in the number of the Orators of his time; yet he thought his skill in painting added to these Honours, and his memory would heare the better of posteritie, for that he was endued with so excel-

Iob. 39. 13.
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lent a quality: for after with his owne hand he had painted the Temple of Salus round about within, and finished his worke, he wrote in faire letters in an eminent place, Quintus Fabius pinxii.

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

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

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

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

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

Then learne all manner of Drapery, that is, to give garments, and all manner of stuffes, cloth, silke, and linnen their naturall and proper folds; which at the first will seeme strange and difficult unto you, but by imitating the choicest prints and peeces of the most judicious Masters, with your owne observance you will very easily attaine the skill. But since I have already publisht 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. Since, as I said, proportion is the principall and chiefe thing you are first to learne, I commend unto you that Prince of Painters and Graund-mafter Albert Durer, who beonde that his peeces for proportion and drapery are the beft that are, hee hath written a very learned booke of Symmetry and proportions, which hath beeene since translated out of high Dutch into Latine. And though his peeces have beeene long since worn out of print, yet you may happen upon them among our skilfull painters; which if you can get reasonably, keepe them as jewels, since I beleeve you shall never see their like: they seeme old, and commonly are marked with a great D in an A.

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

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

Hans Holben was likewise an excellent Master, he lived in the time of King Henry the eight, and was employed by him against the coming 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.
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Of latter times and in our age the workes of Shadan, Wierix, and my honest loving friend Crispin de Pas of Vtrecht are of most price, these cut to the life, a thing practised but of late yeares: their pieces will best instruct you in the countenance, for the naturall shadowes there-of, the cast and forme of the eye, the touch of the mouth, the true fall, turning and curling of the haire, for ruffles, Armor, &c.

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

Painting in Oyle is done I confesse with greater judgement, and is generally of more esteeme then working in water colours; but then it is more Mechanique and will...
robbe you of over much time from your more excellent studies, it being sometime a fortnight or a moneth ere you can finifh an ordinary peece. I have knowne Michael Ianff 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; fo curious is the workmanship to doe it well: beside, oyle nor oyle-colours, if they drop upon apparell, wil not out; when water-colours will with the leaft washing. But left you shoulde thinke mee ignorant or envious, I will not conceale from you the manner of working herein, and though it may be you shall not practife it, it may profit others.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For flaxen hair, 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 hair, 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 hair, 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 small in amongst it, and with a fine little bagge of Taffata stuffed with wooll or the like, take up the colour and preffe it hard downe where you would have it.

For Velvets of all colours.

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

For Greene Velvet, take Lampe-blacke, and white Lead, and worke it over like a Ruffet Velvet; then being dry, draw
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 forefaid mingled Ruffet Verdigreace onely; if you will have it more graffie, put to more Pinke.

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

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

For a Crimson or Carnation Velvet, put the more or 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 fadder, the more Smalt.

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

For Tauny 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 Velvet, take Oyle Smalt, and temper it with Lake, halfe Lake, halfe Smalt; then take white Lead and order it as bright or as fad as you lift.

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

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

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

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

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

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

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

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

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

For Orange Tauny Satten, take red Lead and Lake; where you will have it brightest take red Lead by it selfe, and where made 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 shadow of the cuts, adde to your Vmber a little Sea-coale blacke.

For Taffata's.

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

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

**For Cloth.**

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

**For Leather.**

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

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

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

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

**To expresse Gold and Silver.**

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

For Silver, take Charcoale, blacke and white Lead; where you will have it darke, use more Charcoale, and for the light, give it a bold and sudden stroke with your white. And thus you make your Pearle. Note, that you must
Of Drawing, Limning,
must grind your Sea-coale and Char-coale (of a Sallow
if you can get it) in faire water first, and when it is dry,
grinde it in Oyle.

For Skie and Landscaps.

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

Of Wood colours, Barkes of Trees, &c.

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

Of sundry Greenes in Oyle.

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

For a light Greene, Pinke and Mastic: for a middle
and Grasse green, Verdigrease 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
warne water.

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

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

If you would get farther experience, acquaint your
zelfe
and Painting in Oyle.

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

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

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

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

Ioannes Cimabus.

Italy being over-runne, and miserably wafted with warres, what time all good learning and Arts lay neglected about the yeare 1240, Painting and Painters were
were there so rare, that they were 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 loft amongst them. So that while certaine Græcian Painters, sent for by some of the Nobility of Florence, were painting a Church in Florence, one Ioannes 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 pieces for the rarity were carried out of his house into the new Church in Florence, with Musicall Instruments of all sorts, and solemn procession: other being uttered at great rates over all France and Italy; Insomuch, as Charles the French King moved with his fame, came to Florence to see his Worke. He dyed in the yeare 1300. leaving behind him his Scholler Giotto, who by the opinion of Dantes in his Purgatory farre surpassed him; He was so humorous, faith the Interpreter of Dantes, that if himselfe 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 pieces, though he had bestowed a twelve-moneths paines thereon.

Andrea Taffi.

About this time also, the Græcians brought the Art of working in Musue, or Mosaïque to Venice, where in S. Markes Church they wrought it; with whom Taffi falling acquainted, he drew one of the best Masters among them, named Apollonius, to Florence, who taught him to make Mosaïque Glasses, and to temper the size for them: so they wrought together; but the rudeness of that age was
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. John Laterane, and the Pallace of Pope Clement the fifth: whence well rewarded, he returned backe into Tufcane, where he dyed, Anno. 1312.

**Margaritone.**

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

**Giotto.**

**Giotto** was not onely a rare Painter, but also an excellent Architect, for all manner of curious concept 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 Veppignano, a village foureteene Italian miles from Florence: his Father was an husbandman, and Giotto being a Boy of some twelve yeares of age, was set by him to keepe sheepe: but Nature having ordained him for another end, the Boy while hee was
was tending his sheepe, would be practising with a fticke
upon the sand, or dusty high-way, or upon voyde places
upon walles with a Coale, to draw whatsoever 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 save out of his naturall
inclination) demanded of him if he would dwell with him:
who answered, Yea, if his father were so contented. The
father agreed, and placed him with Cimabus, who in
short time so excelled, that he farre surpassed the rufticke
Greke manner of working, bringing forth a better
Moderne Art, and the true working by the life, which
had not beene knowne in two hundred yeares before. He
was very inward and familiar with Dantes the Poet, whose
picture he drew: he was of all others famous for his skill
and concept in expressing affections, and all manner of
gesture, so that he might truly be called Natures Scholler.
His workemanship is especially seen at Aceti, a City
of Vmbria, in the Cloifters of S. Francis, where the body
of S. Francis lyeth buryed: where among other rare in-
ventions of his, is to be seen a Monke kneeling before
Obedience, who putteth a yoake upon his necke, he
holding up both his hands to heaven, and shee laying her
forefinger upon her mouth, cafteth up her eyes towards
Chrift, from whose side the blood issueth in great abun-
dance. On either hand of her, stand wisedome and humi-
ity, to shew, where true obedience is, there is wisedome
and humility, which helpe to finissh every good worke: on
the other side is an history where chastity standeth upon
a strong and high rocke, as not to be wonne, or moved by
the force of Kings, though they seeme to offer Crownes,
Scepters, and Palmes. At her feete lyeth purity, in the
shape of a child washing it selfe, and by chastity standeth
penance, having driven away with her discipline winged
Love: in a third place standeth poverty barefooted,
and the lives of Painters.

Treading upon thornes, a dogge barking at her: at one side, a child throwing stones at her, on the other, another child with a ticke putting the thornes towards her legs. This poverty is married to Saint Francis, whom Christ giveth by joyning their hands: in a fourth place is Saint Francis, praying with such great devotion, and inward affection expressed in his countenance, that it detaineth the beholder with singular admiration. From thence returning toward Florence, he wrought in distemper (as we call it) or wet with sife, sixe histories of patient Job, wherein are many excellent figures: among others the postures and countenances of the messengers, bringing the sorrowfull newes unto him, which are not to be mended: withall a servant, with one hand keeping off the flies from his fore master, and with the other stopping his nose: the countenances and draperies of the standers by done with such grace and judgement, that the fame hereof presently went over all Italy. Infomuch that Pope Benedict sent a messenger from Rome into Tuscany to know what manner of man Giotto was, and what his workes were; being purposed to beautifie Saint Peters Church with sacred Histories by the hand of some excellent master. This Messenger or Courtier from the Pope, taking his journey to Florence, passed by 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 pece to shew his holiness: Giotto being merily disposed, tooke a sheete of paper, upon which, with a pencill (letting one arme under his side) he drew so absolute a Circle, that by no compasse a truer could bee drawne: having done, smiling he gave it to the Courtier, saying, there is my draught. The Courtier imagining he had flouted him, said, is this all? Giotto replyed, it is all, and
and more than enough. When the Pope with others of judgement saw it, and heard the manner how carelessly he did it, he admired and confessed, he passed all men of his time in excellency: this being knowne, it grew a Proverbe in Italy, More round then Giotto's Circle. The Pope after this, did him much honour, and very liberally rewarded him. Hee had painted upon a certaine wall the picture of the Virgin Mary, and when this wall was to be mended, such care (by reason of the excellency of his Art) was had of this picture, that it was cut square and taken downe whole out of the wall with a great deale of paine and cost. He made in Mosaique, in the fore court of Saint Peter, the ship wherein Peter and the Apostles were in danger of drowning, their actions and gestures full of feare, the 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 sent for by Robert King of Naples, for whom there (in the Church of the Cloyfter 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 sometimhe he would sit by him halfe a day together to see him worke. Once the King said unto him, Giotto I will make thee the foremost man of my Court; I beleev it (quoth Giotto) and that (I thinke) is the reason why I am lodged in the Porters lodge at your Court gate. Another time also the King said thus unto him, Giotto if I were as thou, the weather is so exceeding hot, I would give over Painting for a while; whereunto Giotto replied, indeed Sir, if I were as you, I would let it rest indeed. Another time, being at worke in the great
Hall of the Court, the King merily requested him, to paint him out his Kingdome; Giotto made no more ado, but presently painted an Ass 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, Plaiftique, &c. The City of Florence not onely Roially rewarded him, but gave him and his pofterity 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 Angelus Politianus wrote this Epitaph worthy so excellent a man.

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

* The Modell
of the steeple
of the chiefe
Church in
Florence.

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

Cloister of Santo Spirito in Florence. He painted the transfiguration of our blessed Saviour in the Mount with Moses and Elias, where the light was seen to shine down upon the Apostles, who with such a faire action lay so wrapped in their mantles that ye might perceive all the foldings upon thejoynts, and made the nakednesse to shine thorow their thinne cloathes, which was never seen before or used by Giotto. In another Chappell he made the fall of Lucifer, wherein he shewed many excellent 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 seen in Florence, which for brevity I omit: he dyed Anno 1350.

Petro Laurati of Siena.

Petro Laurati was famous in his time, especially for making of Glories, wherein he surpassed all others before him. At Arezzo with excellent skill hee painted, upon a feeling, Angels dancing as in a ring about Mary, seeming to sing and play on instruments; where in their eyes and countenances you may 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 Tafli, 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 Tafli, was called up by his master by two or three of the clocke in winter mornings to
to his worke, grinding of colours or the like, which grieved him much: and bethinking himselfe how to make his master keepe his bed, he got up in the fields some thirty or forty Dorres or Beetles, and a little before his master should rise, fastning little waxe candles upon their backes, puts them in, lighted, one by one into his masters chamber; who seeing the lights mooving up and downe, began to quake for feare, committing himselfe to God with harty prayer, and covered himselfe over head and ears in his bed, having no mind to worke or awake Buffalmacco. In the morning he asked Buffalmacco if hee had not seene a thousand Divels as he had; who answered no, for he was asleepe, and wondered he called him not: called, said Taffi? I had other things to thinke of than to paint, I am fully resolued to goe dwell in another house. The night following though Buffalmacco had put in but onely three lights into his chamber, yet could he not sleepe for feare all that night: it was no sooner day but Taffi left his house with intent never to come into it againe. Buffalmacco hereupon went to the prieft of the parifh 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 devout 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 feare they will doe worse except wee give over this working by candle-light. This hee spake so confidently, and in so demure manner to the Priest, that the Priest avouched it to bee true, and with great reasons perswaded Taffi ever after to keepe his bed; which being published about, working by candle-light was left thorow the towne ever after. The first prooфе of his skill he shewed
Of Drawing, Limning,

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

Ambrosio Lorenzetti\(^1\) of Siena.

This Ambrosio was a painter of Siena, he was chiefly commended for that grace he had in contriving postures and accidents of History: he was the first that most lively could resemble tempests, storms, rain, &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 seen at Arezzo, and another in the Church of Saint Paul in Rome, of admirable life and skill. He was wondrous devout and Religious. He dyed 1363, and lyeth buried at Pauls without Rome with this Epitaph.

Quantum Romanæ PÆTRVS decus addidit vrbī:
Picture tantum dat decus ipse Polo.

Simon of Siena.

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

\(^1\) Lorenzetti 1634, 1661.
and the lives of Painters.

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

Andreas Orgagna.

Andreas Orgagna was a Florentine, and both a Painter, Poet, Architect and Carver, though he began first with carving. One of his best pieces he wrought in Pifa, which was all sorts of worldly and sensuall Epicures, rioting and banqueting under the shadow of an Orange tree, within the branches and bowes whereof, flye little Amorettos or Cupids shooting at sundry Ladies lasciviously dancing and dallying amongst them; which Ladies were then living, and discerned by their several countenances: as also many Gallants and Princes of that time drawn in the same Table. On the other side of the Table, he made an hard Rocke, full of people, that had left the world, as being Eremites, serving of God, and doing divers actions of piety, with exceeding life: as here one prayeth, there another readeth, some other are at worke to get their living, and among the rest, there is with admirable art and judgement, an Eremite milking of a Goat. Withall, Saint Macharius, who sheweth the miserable estate of a man to three Kings riding on hunting in a great state with their Queens, and sheweth them a grave, wherein lye three dead Kings, whose bodies are almost rotten; whereon they looke with a great feare, lively expressed in their countenances: and one wisely looking downe into the grave, stoppeth his nose, &c. Over this flyeth death in black with a Sithe in his hand: all about on the earth lye people of all ages, sexe, and condition, slaine, and dying by sundry meanes. He also painted the judgement, where hee placed in hell moft of
his foes that had molested him, and among the rest a Scrivener, whose name was Ceccho de Ascoli, and knowne for a notable Knave in his profession, and a Conjurer beside, who had many ways molested him: He was by children and boyes discerned to be the same man, so well had hee expressed him to the life. He dyed aged 60. yeares, 1389, and lyeth buryed at Florence.

**Thomas Masaccio.**

This Thomas, surnamed Masaccio or the Sloven (for that he never cared how hee went in his cloathes) was borne in the Castle of Saint Iohn de Valderno; and being a youth, so much addicted his mind unto painting, that he cared in a manner for nothing, not so much as to demand money of his debtors where it was due but when meere necessity drave him thereunto; yet was he curteous unto all. Hee excelled in Perspective, and above all other masters laboured in Nakenes, 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 Nakenes and foreshortnings, which before him were knowne but of few. For by his peeces, and after his practice, wrought Fryer Iohn of Fiesole, Fryer Phillip Phillipino, Alessan, Baldovinetti, Andrea del Castagna, Verochio, Dominico de Grillandaio, di Botticello, Leonardo de Vinci, Pedro di Perugia, Fryer Bartholomew of Saint Markes, Mariotto, Albertinell, the rare and very admired Michael Angelo Bonarotti, Raphael d'Urbine, and sundry others. Hee dyed, it was suspected of poison, in the 26. yeare of his age. His Epitaph was written in Italian by Hanniball Caro.

Leon
Leon Baptista Alberti.

This *Alberti* was an excellent linguist, having his Latine tongue very exactly. He was born 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 heigthes, 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 Battailles, 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 naturall inclination, he practised Drawing and Painting; and in short time grew to that excellence, that he was admired of all: making in his Cloyster many Histories in wet, after *Mafaccio*’s manner. At seventene yeeres of age he forsooke his order. Being in *La Marca d’Ancona*, he put himselfe with some friends to Sea, who were in short time taken by the Pirats of Barbary, and fold into the Countrey for slaves, wearing heavy chaines about their legges. In this estate lived *Phillipo* eightene 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 leaft his Master
Of Drawing, Limning,

Master winking thereat, he made shift to come to Naples, where he wrought in colours a most curious Altar-table for King Alphonsus. Hence he went to Florence, and made another Altar-table, which pleased Cosmo de Medicis wondrous well: whereupon he was employed by Cosmo in making many small Pictures, whereof some were sent unto Eugenius the fourth, whereupon he grew in great favour with the Pope. He was so addicted unto Women, that what ever he got, he bestowed and spent it among them; whereupon Cosmo shut him up into a Chamber in his house, that he might follow his worke close; but having beene thus mewed up by the space of two dayes, the humor of gadding tooke him againe in the head: and one evening cutting his sheets, made ropes of them, and so gat out at a window. But shortly after, found and brought to Cosmo againe, he had liberty to goe and come at his pleasure, and was better attended and served than before. For said Cosmo, The excellency of rare Spirits are heavenly formes, and no burthen-bearing Mules. Many excellent pieces he made in Florence, admired and applauded by the best Masters. At Prato by Florence, where hee was acquainted, the Nunnes of Sanita 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 Francicco 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 Cripples
and the lives of Painters.

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

Conditum hic ego sum, picture fama, Philippus,
Nulli ignota meae est gratia mira manus.
Artifices potui digitis animare colores:
Speratâque animos fallere voce div.
Ipsea meis stupuit Natura expressa figuris:
Meque suis saepe est artibus esse parem.
Marmoreo tumulo Medecies Laurentius hic me
Condidit: ante humili pulvere tectus eram.

Antonello de Messino.

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

D. O. M.
Of Drawing, Limning,

D. O. M.

Antonius pîctor, præcipuum Messanae & totius Sicilie ornamentum, hac humo contegitur: non solum suis picturis, in quibus singularis artificium & venustas fuit, sed & quod coloribus oleo miscentidis splendorem & perpetuatem primus Italicae picturae 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 pœces are to be scene at S. Maria Novella in Florence. He died Anno 1493.

Raphael D’Urbine.

I overpasse for brevity sake, many other excellent and famous Artists of Italy, equalling the former, as Bellino, Pollaiuoli, Botticello, Verrochio, Andreas Mantegna of Mantua, so highly esteemed and honoured of Duke Ludovico Gonzaga; Francesco Francia, Michael Angelo: and will comprife them in the excellency of one onely, Raphael D’Urbine, who was borne at Urbine; whose fathers name was Giovanni de Santi, a Painter also. This Raphael was brought up under Petro Perusini in Perusia, where he so gave his mind from a child unto drawing and Painting, that in short time hee contended for the Palme with the greatest Masters of Europe, and was for his admirable invention, surnamed the Wonderfull. There was a great æmulation betweene Raphael and the afore-
named Francesco Francia, who lived and wrought at Bologna, till at the last through mere admiration, by report of each others skill, they grew most loving friends, greeting each other by letters continually; yet had Francia neither seene Raphael Urbine, nor any of his workes (by reason he was old and could not travaile, abiding always in Bologna) until it fortuned that Raphael Urbine having made a S. Cicilia, in a faire Altar-table, for the Cardinall De Pucci Santi quatro, which was to be set at Bologna, at S. Giovanni Sopra Monte (or on the hill;) which Table he shut in a Cafe, 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 besides, so much befriended him, as to set it up in the place appointed, and to see it want nothing fitting. When hee understood thus much by Raphael's Letter, hee opened the Cafe 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 Raphael Urbines: which so strucke him to the heart, that hee died (presently after he had set the peece in his place) Anno 1518. The fame of Raphael Urbine at this time was so great, that he was sought for and employed by the greatest Princes of Europe, as namely the Popes, Adrian and Leo Francis the first, King of France: Henry the eight, King of England; the Dukes of Florence, Urbine, Mantua, and divers others. Tho' stately hangings of Arras, containing the History of Saint Paul out of the Acts (than which, eye never beheld more absolute Art, and which long since you might have seene in the banqueting house at White-hall) were wholly of his invention, bought (if I bee not deceived) by King Henry the eight of the state of Venice, where Raphael Urbine died; I have no certainey: but sure I am, his memory and immortall Fame are like to live in the world
world for ever. If you would reade the lives at large of the most excellent Painters, as well Ancient as Moderne, I referre you unto the two volumes of Vasari, well written in Italian (which I have not seene, as being hard to come by): yet in the Libraries of two my especiall and worthy friends, M. Doctor Mountford, late Prebend of Pauls, and M. Inigo Iones, Surveyer of his Majesties works 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 Frontespicie; I mean 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 embraced; for you know, Ignoratis terminis, ignoratur & ars. Wherefore to make you compleat, I have collected these following principles out of Sir John Ferne’s Glory of Generositie, and inserted them here, for feare you should not procure his booke, being indeed very rare, and daily sought after as a Jewell. To our purpose then, my Author delivereth unto us, foureteene sundry kindes of Blazons, and marshalleth them in this order.

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

Moderne
Of sundry Blazons.

\[
\begin{align*}
4 & \text{ By Vertues.} \\
5 & \text{ By Celestiall signes.} \\
6 & \text{ By the Moneths of the Yeere.} \\
7 & \text{ By the Dayes of the Weeke.} \\
8 & \text{ By the Ages of Man.} \\
9 & \text{ By Flowers.} \\
10 & \text{ By the Elements.} \\
11 & \text{ By the Seasons of the Yeere.} \\
12 & \text{ By the Complexions of Man.} \\
13 & \text{ By Numbers.} \\
14 & \text{ By Metals.} \\
\end{align*}
\]

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 seems no way approved of by Heraulds, to bee admitted among these.

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

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

<table>
<thead>
<tr>
<th>1 Colour is Or, i.e. Yellow and signifies</th>
<th>Plannets</th>
<th>Precious Stones</th>
<th>Vertues</th>
<th>Celestiall Sигнаi</th>
<th>Moneths</th>
<th>Dayes of the weke</th>
<th>Ages of Man</th>
<th>Flowers</th>
<th>Elements</th>
<th>Seasons of the yeere</th>
<th>Complexions</th>
<th>Numbers</th>
<th>Metals</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sunne</td>
<td>Topazion and Chrysfolith</td>
<td>Faith and Constancie</td>
<td>The Lion</td>
<td>July</td>
<td>Sunday</td>
<td>Young age</td>
<td>The Marygold</td>
<td>Aire</td>
<td>Spring time</td>
<td>Sanguine</td>
<td>1, 2, 3</td>
<td>Gold</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2 Colour is Argent, i.e. white and signifies</th>
<th>Plannets</th>
<th>Precious Stones</th>
<th>Vertues</th>
<th>Celestiall Signes</th>
<th>Moneths</th>
<th>Dayes of the weeke</th>
<th>Ages of Man</th>
<th>Flowers</th>
<th>Elements</th>
<th>Seasons of the yeere</th>
<th>Complexions</th>
<th>Numbers</th>
<th>Metals</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Moone</td>
<td>Margarite, or Pearle</td>
<td>Hope and Innocencie</td>
<td>Scorpio and Pisces</td>
<td>October and November</td>
<td>Mooneday</td>
<td>Infancie</td>
<td>Lilly and White-Rose</td>
<td>Water</td>
<td>Autumn</td>
<td>Flegmatique</td>
<td>10, 11</td>
<td>Silver</td>
<td></td>
</tr>
</tbody>
</table>

The
Of sundry Blazons.

The 3 Colour is Gules i.e. Red, and signifies

- Planets.
- Precious stones.
- Vertues.
- Celestial signs.
- Moneths.
- Dayes of the weeke.
- Ages of Man.
- Flowers.
- Elements.
- Seasons of the yeere.
- Complexions.
- Numbers.
- Metals.

The Colour is Azure i.e. light blue, and signifies

- Planets.
- Precious stones.
- Vertues.
- Celestial signs.
- Moneths.
- Dayes of the weeke.
- Ages of man.
- Flowers.
- Elements.
- Seasons of the yeere.
- Complexions.
- Numbers.
- Metals.

(Continued...)

The
### Planets
- Saturne. (lydoin. Diamond, Agate, or Che-
- Precious stones. Prudence, Constancie.
- Vertues. Capricornus and Aquarius.
- Celestial signs. December, January.
- Moneths. Saturday.
- Dayes of the weeke. Old Age.
- Ages of Man. The Aubifane. ¹
- Flowers. Earth.
- Elements. Winter.
- Seasons of the yeere. Melancholie.
- Complexions. ⁷. ⁸.
- Numbers. Iron and lead.
- Metals.

### Planets
- Venus.
- Precious stones. Smaragd, or Emeraud.
- Vertues. Loyalty in love, Curtesie &
- Celestial signs. Affability.
- Moneths. Gemini and Virgo.
- Dayes of the weeke. May and August.
- Ages of Man. Friday.
- Flowers. Lufty Greene Youth.
- Elements. All manner of Verdures.
- Seasons of the yeere. Water.
- Complexions. Spring time.
- Numbers. Flegmatique.
- Metals. ⁶.
- Quicksilver.

¹ The Corn Blue-Bottle.)
Conceive not I pray, that any of these Blazons are superfluous, and not worthy of your knowledge, in respect that three onely are ancient, and of most use with us. viz. By Colours, By Planets, and By Precious stones; For I question not, but you may happen upon the like Blazons (as those of Marloques and Fauchon before mentioned) and then, should you be ignorant of these Tables, you cannot imagine what Colours are signified thereby; and so by consequence, you shall never be able to make report to your Soveraigne what the Coat-Armour is. Besides, by these Tables you shall be instructed, how to commend the Armes of any Gentleman by various Circumstances. For an instance, I would by Vertues, emblazon the Coat-Armour of Mr. Abraham de Lawne, (of Sharsted in Kent) a very worthy Gentleman, and a great lover and admirer of all good Arts: then after this manner I express my selfe. This accomplisht Gentleman, beareth in a Field of Loyalty, a Cross Lozange 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 recourfe 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.

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

CHAP. XV.

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

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

How should we give Nobility her true value, respect,
and title, without notice of her Merit? and how may we
guele her merit, without these outward ensignes and
badges of Vertue, which anciently have beene accounted
sacred and precious; withall, discerne and know an in-
truding
truding upstart, shot up with the last nights Mushroome, from an ancient descended & deserved Gentleman, whose Grandfires have had their shares in every foughten field by the English since Edward the first? or my selfe a Gentleman know mine owne ranke; there being at this instant the world over, such a medley (I had almost said Motley) of Coates, such intrusion by adding or diminishing into ancient families and houses; that had there not beene within these few yeares, a just and commendable course taken by the right Honourable the Earles Marshal, for the redresse of this generall and unsufferable abuse, we should I feare me within these few yeeres, see Yeomen as rare in England, as they are in France.

Besides, it is a contemplation full of pleasing variety 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 several square and angle. For these and other reasons, I desire that you would bestow some houres in the study of the saine: for a Gentleman Honourably descended to bee utterly ignorant herein, argueth in him either a disregard of his owne worth, a weakness of conceipt, or indisposition to Armes and Honourable Action; sometime meere Ideotisme, as Signeur Gaulart, a great man of France (and none of the wihest) 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 set out in Gold and Colours upon this March-pane, but I have looked round about it and cannot see them: Your Lordship (laid one of his men) eate them up your selfe but now. What a knave (quoth Monseur Gaulart) art thou? thou diddest not tell mee before I eate them, that I might have seene what they had beene.

PEACHAM

M

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

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

Now if the enemy had offered them wrong, or taken away any thing from them by violence, they first sent Messengers to demand their right, and the restoring of that they had taken away: which was done in a 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, Io\textit{vem ego te\textit{st}em facio, si \textit{ego impro} i\textit{n}u\textit{ste}que illas res \textit{dedier populo Roman\textit{n}o mi\textit{k}ique \textit{exposco, tun\textit{c} patrie compotem nunquam \textit{s}inas e\textit{f}e}. If they refused their demands or to make restitution: first all league and friendship (if any were betwixt them) being renounced and broken, after thirty dayes, (which they solemnely observed) they proclaimed open warre, and with fire and sword invaded the enemies countrey, and by force recovered their owne.

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

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

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

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

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

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

They looked also to the strict observing of every...
branch of the league, or truce; in briefe their Authoritie was comprized in these few words, *Belli, pacis, fæderum, induciarum, oratorum, feciales judices junto.*

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

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

I purpose not here 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 sundry others. So that, in a manner, more cannot be said than hath bee: my self besides having written something of this subject heretofore, but onely to point unto you as a stranger upon the way, the fairest and shortest cut unto your journeys end in this Art.

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

Your A. B. C. in this Art, let be the knowledge of the sundry formes of Shields of Escotcheons which are, and have bee:ne ordinarily borne in the ancient times. Among nations wee of *Europe* have only two kinds in use (the *Lozenge* excepted) *viz.* that we use in *England, France, Germany, &c.* and the *Ovall* they beare in *Italy*; which forme they yet (for the old *Romanes*) hold in use.
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The word Escutcheon is derived from the French escu, that from the Latine Scutum, and that againe from σκύρος in Greek, 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.

*Quae nisi fecissem, frustra Telamone creatus
Gestasset lave taurorum tergora septem.*

And Caesar (faith Cambrensis) fighting hand to hand with Nennius, a Britifh King, had his sword fast nayled into Nennius his shield (being of hard leather), at which advantage Nennius had flaine him, had not Labienus the Tribune stept in betweene, and rescued his master.

Now the ancient shields by reason that they were long, and in a manner of that forme as some of the Knights Templers had theirs, as appeareth upon that their monument in the Temple-Church, differed much from the buckler or target which was round, as it may appeare out of Livie. Clypeis autem Romani usi sunt, (faith he) deinde postquam facti sunt stipendiarij, scuta pro clypeis fecere.

And Virgil compareth the great eye of Cyclops to an Argolican Target, for who will deny but that an eye is round?

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

*Scutis proteci corpora longis.*

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

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

Alexander King of the Iewes opposed against Ptolomy Iosephus.
8000 fighting men, which hee tearmed Hecatomachi, as much to say, as fighting each man against an hundred, because they used brazen shields.

The Numidians used shields made of Elephants hides impenetrable by any dart, yet on the other side they had this discommoditie, that in rainy weather they would like a sponge 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 he who lost or alienated the same, was accounted as basely of, as he that with us runnes from his colours, and was severely punished: and the Græcians fined him at a greater rate who lost his shield, then he who lost his sword or speare. Because that a souldier ought to take more care that he receiveth not a mischief, then he should doe it of himselfe.

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

The Lacædemonians of all other the most warlike, by the lawes of Lycurgus, brought up their children to the use of shields from their infancy; and famous is that Lacædemonian mother for that her speech to her sonne, when shee delivered him a shield going to the warre, τέκνου, ἧ τὰν, ἧ ἑπί τὰς, Sonne either bring backe this shield, or be thou brought backe thy selfe (dead) within it. But thus much of the shield or Escotcheon.

Armes of Ensignes at the first had their chiefe use for distinction of Tribe from Tribe, Army from Army, being composed of two or more colours, whereof one was ever white or yellow, which we now terme Mettals, and that of necessitie: for without the mixture of one of these, the other as too darke of themselves, could not be discerned farre, neither of white and yellow onely, as participat
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...ticipating too much of the light. Hence they say (though not generally true) where there is wanting colour or mettall, it is false armorie.

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

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

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

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

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

The Dukes of Bavaria have anciently borne their Armes Paly bendy arg. and Azure, for that it resembled the party coloured Caslocks of the ancient Boij, who were those Gaules that attempted the Surprize of the Capitoll, whom Virgill describing as by night, faith, Vir-
gatis lucent Sagulis, which hee understandeth by the white, as moost easie to bee discerned in the night time.

The Duke of Dort or Dordrecht in Holland, from a civill broile that long since occasioned much slaughter, stayning the streets (being onely two above a mile in length, (the River running in 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 Andwarpe in Brabant, for that sometime
a Tyrant Prince was Lord of that place, and punished offenders in cruel manner, by cutting off their hands (whose pourtraiture cut in stone to the life, stands erected over one of the Ports toward the Sceld, with a sword in one hand, and a mans hand smitten off in the other) beares foure hands, Coupe in Salteir, an Eagle double-necked, displeated in chiefe, to signifie 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 stout and warlike Henry Spencer Bishop of Norwich, who suppressit by his courage and valour, that dangerous rebellion, and about Northwaltham, overthrew Litifer the Captaine, hath (as it is to be seene upon his monument in the body of the Quire of Christ-Church in Norwich) over his proper coate of Spencer, upon an helmet, his Episcopall Miter, and upon that Michael the Arch-Angell with a drawne sword.

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

The Mound or Ball with the Crose, was by Charles the fifth, added by way of augmentation, to the Armories of the Palgrave of the Rhine, in regard of Vienna, so bravely defended by Philip Earle Palatine, together with the Count Solmes, against the fury of Solyman, who laide sledge to it with above 300000 men; yet glad (at the rumour of the Emperour Charles his comming) he saw
his backe. For Solyman (as himselfe was wont to say) feared not Charles as he was Emperour of Germany; but that good fortune which ever attended him in his greatest enterprizes. And no doubt but the blessing of God was upon him, as being one of the most religious, just and worthiest that ever lived.

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

Armes againe are sometimes taken from professions, and those means by which the bearers have raised themselves to honourable place; as the Dukes of Florence, for that they are descend from the family Di Medici or Phyfitians, bare in a field Azure, sixe Lozenges. Sometimes they are wonne in the field from Infidels (for
(for no Christian may directly bear another's coat by his sword) as was the coat of Millan from a Saracen; it being an infant naifant, 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 arms of that kingdom, was placed in the best of the escotcheon Royall; and in regard it was gained principally by the means of Archerie, the Bow and Quiver of Arrowes was stamped upon the Spanish sixpence, which remaineth at this day to be seen.

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

Many times gained at a cheaper rate, by bearing, as the Boores in Germany, and the Netherlands, what they lift themselves; neither can their owne Inventions content them, but into what land or place soever they trauell if they espie 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
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of Armorie of Master Guillims Display, will at large instruct you in, begin to practice the Blazon of those Coates which consist of bare and simple lines, without charge, as that ancient Coate of Waldgrave, who beareth onely party per pale Arg. and Gules; and the Citie of Vtrecht partie per bend of the same.

Then your Fields equally compounded of more lines, as Quarterly, Bendey, Barrey, Gyronée, Checkey, Masculie, &c. Withall, know the names and use of all manner of your crooked lines, as Endented, Embattelled, Nebulè, or Vndee, Dauncetted, &c. Know then those Honourable and prime places, or Ordinaries with their Speeches, as the chiefe, so called of Chief in French, that of κεφαλή because it possesseth the head, or upper third part of the Escotheon.

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

Next know the Furres, Counterchangings, Bordures, Treflures, Orles, Frets; all formes of Crofles, differences of Brothers, Roundles of every kinde; as Beasants, Plates, Pommices, &c.

Then proceed to the Blazon of all vegetable things, as Flowers, Trees, &c.

Then to all quicke and living things, as Beasts, Birds, Filhes, 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 Jane Seymour, conferred by King Henry the eight.

By Cantons, as Ferdinand King of Spaine, honoured Sir Henry Guilford with a Canton of Granado: and King Iames, Molino, the Venetian Embassadour, with a Canton of...
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Then ensue differences of alliance, by Bordures, Labels, Bends, Quarterings, and the like.

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

Thomas of Woodstock, 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.


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

John Beaufort, sonne of John of Gaunt, and his posterity, the same within a Bordure Componee, 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 Componee 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 shied, which I have seene borne in chiefe, upon one of his sixe Lozenges.

Of Difference by the Labell.

A second difference is by the Labell, borne chiefly as the difference of the elder Brother. As Edward the blacke
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blacke Prince, and all our Princes of Wales, eldest soones to the King, beare their Fathers Soveraigne Coate, with a Labell of three points, Silver.

John of Gaunt had his Labell Ermin.

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

Edmund Plantagenet, soone and heire of Richard Duke of Yorke, 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 battle of Wakefield) had upon his Labell of five points Argent, two Lionceaux Gules, with nine Torteauxes. The Coate of Vlster and Mortimer being empaled with his owne, as may be seene in the windowes of Foderingbay Castle, the mansion house of the Duke of Yorke, where, by his father Richard Duke of Yorke, and Cicely Nevill his mother, hee lyeth buried; whose bodies removed out of Foderingbay Church-yard, (for the Chancell in the Quire, wherein they first were laid, in that fury of knocking Churches and sacred Monuments in the head, was also felled to the ground) lapped in Lead, were buried in the Church by the Commandement of Queene Elizabeth, and a meane Monument of Plaifter, wrought with the Trowell, ercted over them, very homely, and farre unfitting so Noble Princes.

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

Of Difference by the Bend.

A third difference, is by the Bend Bafon, &c. as the house
house of Burbon beareth France, with a Batune Gules, though the proper and true Coate of Burbone is Or, a Lyon Gules, within an Orle of Escallops Azure.

Lewis Earle of Eureux in Normandy, brother to Philip le Bell, bare Semè de France, with a Batune Componé Argent and Gules.

John Earle of Lancaster, and Brother to Richard the first (afterward King) bare for his difference a Batune Azure.

If the mother be of the line Royall, many times her Coate is preferred into the first quarter: as Henry Earle of Devonshire, and Marquis of Exeter, bare his mother Katharines Coate, who was daughter to King Edward the fourth. And the like Humphrey Stafford, who was the first Duke of Buckingham by Anne Plantagenet his Mother, the Coate of Thomas of Woodstocke, whose Daughter she was. This Coate, I remember, standeth in the great Chancell Window in the Church of Kimbalton.

In France it hath beene, and is yet a custome among the Nobility, to leave their owne proper Coates, and take others; as perhaps their Wives, or the Armes of that 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 Cheeky, 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 Louis le jeune, bare Cheeky, 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.

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And whereas we in England allow the base sonne his Fathers Coate, with the difference of a bend, Batune sinister, or bordure engrailed, or the like: it was in France a long time forbidden (I thinke under the 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 queue fourchee Or, passeé per à lentour, Argent; for, La maison de France reietant les bastardes, ne leur endure son armoire, &c. faith Tillet.

The last and least observation is of Creafts, 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 Creafts at all. If you would farther proceed in Nobility or Heraldry, I would wish you to reade these booke of Nobility in generall:

Simon Simonius de Nobilitate, in quarto, printed at Leipzg, 1572.
Chaffanews, his Catalogus Gloria mundi.
Hippolitus à Collibus, his Axiomata Nobilitatis.
Concluisones de Nobilitate & Doctoratu, published by one of Meckleburgh, who concealeth his name, printed 1621. dedicated to the Archbishop of Breme.
Petrus Fritzius, Counsellor to the Elector of Brandenburg, published Conclusiones de Nobilitate, in quarto.
Lionellus de præcedentia bominum.

Of the Spanish Nobility, these Authors have written.

Ioannes ab Arce Offalora, in folio.
Privilegios y Franquezas y libertades des hijos d'algos De Senniorio de Vizcaia, &c. in fol.
Ludovicus de Molina, De primogeniorum Hispanicorum iure, &c. in fol.

PEACAM
N
Iosephus
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Iosephus de Seffeè in Decif. Aragon. Decif. 8. 9. 10. &c.
Gonzales de Corte, his Nobleza del Andaluzia, in fol.

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'Oifeau, Chappin,
Theatre d'Honneur.

Of Germany, or the Empire.
Fran. Contzen, his Politiques, in fol.
The Collections of Goldastus, with some others.

The practice of Blazonry.

He beareth Azure, a Salteir Or. This was the Coate of the pious and devout Offa King of the Mercians, who lived about the yeere of Christ 793. and in the three and thirtieth yeere of his raigne, builded the goodly Monastery of S. Albanes in Hertfordshire, upon the way of Watling-street, to entertain Pilgrimes: the King himselfe laying the first stone of the foundation thereof, with these words; Ad Honorem Dei Patris, Filij, & Spiritus Sancti, & Martyris sui Albani terræ meæ Protonartyræ. Hee ordained it a Convent of an hundred Monkes of the order of S. Benedict, electing Willegod who was his Kinsman, to be the first Abbot;
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Abbot; he endowed it with goodly revenues, as here appeareth. After hee had begun this magnificent worke, within foure or five yeares he dyed, and was buried in a little Chappell, hard without the Towne of Bedford, upon the banke of the river of Ouse or Vse, which by the river long since hath beene eaten and wore away.

Willegod 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.
Vulfigus.
Wulnothus.
Eadfrithus.
Wulfinus, Who built Saint Peters Church, Saint Mickaels, and Saint Stephens, and made a faire market place in the Towne.

Alfricke.

Aldredus, Who digged vp and searched the ruines of Verlam-cestre, which in his time were dens of theeues and whores; faved all the tile and stone for the repaire of the Church, and in digging upon the Northside, in the vale found oaken plankes pitched, Shelles, peeces of oares, and a rufy Anchor or two.

Eadmer, after his death (being a religious and a good man) imitating his predecessor, faved all the ancient coynes, vrnnes, 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 Jewels of his Church to buy bread for the poore. After him succeeded.

Alfricke.
Leostan.
Fretheric.
Paul. In this Abbot were given to the

N 2 Monastery
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Monastery of Saint Albanes, the Celtes of Wallingsford, of Tinnemuth, of Bealvare, of Hertford and Binham.

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

Gaufridus, who founded the Nunnery of Sopwell thereby, on the other side of the River, founded and so called upon this occasion: two poore women having built themselves a small cabbin, lived in that place a very auftere 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.
Garmeus.
Iohn.
William, &c.

Offa gave to this his Abbey of Saint Albane, these Townes following, viz. Theil, Edelmentune, Wiclesfield, Cagesho cum suis, Berechund, Rikemanefworth, Bacheurth, Crokeleie, Michelsfield, Britchew, Watford, Bilsey, Merdell, *Aldenham, Sprot, Enesfield, Stanmore, Henhamfled, Wineslesliam, Biscopscot, Cedendune, and Mildendune.

*Sandridge.

Egelfride his fonne and sucesor gave *Sandrige and Penesfield.

Alfricke, Abbot of this Church, (after Archbishops) and Leofricke his brother gave Kingsbury, Chealdwic, Westwic, Flamsted, Northun, Rodenhang, Winchfield, Birflan, and Vpton.

Æthelwold
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Æthelwold Bishop of Dorchester gave Girshuna, Cucumba, Tywe, Ægelwin, Redburne, Thuangnam, Langley, Grenburga.

One Tholfe gave Estune and Oxaw.
One Sexi gave Hechamsted.
One Haadh gave Newham and Beandise.
Therefeld, a religious woman, gave a Seanlea and a Shenley.

Ægelwina, another, gave Batecden, Offal and Standune.
One Ægelbert gave Craniford.
Alstan, Cutebham.
Winston gave Esenden.

Osulfus and his wife gave Stodham and Wilfianam: others, Walden, Cudicote, Scephal, Bethell, with sundry other Celes, Churches, and goodly possessions, of me unnamed. If I should set you downe the inestimable wealth, consisting in Plate, Jewels, Bookes, costly Hangings, Altar-cloathes, and the like, which our English Kings, Nobility and others gave from the foundation unto the dissolution, with the sundry privileges 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 Priuie Councell, and Chancellour of the Vniuersitie of Oxford.

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

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

He beareth Topaz an Eagle displaide regardant Diamond, This is a very ancient Coat-armour, and standeth at this day in the North Window of the Chancell in the Parish Church of Weston under Luzurs, in the County of Stafford, as also carved in divers places of the same Church, and sculped on divers Seales fixed to many deeds made by Sir Hugh de Weston Knight, in the reign of King Henry the third, who then was Lord of the Mannor of Weston aforesaid, and Patron of the said Church; whose Son Sir John de Weston Knight was also Lord of the said Manor, and sealed divers Instruments with the like Eagle: which Sir John de Weston was Ancestor to the right honourable Richard Earle of Portland, Baron Weston of Neyland, Lord high Treasurer of England, Lieutenant general of the Province of Southampton, Lord Governor of the Ile of Wight, and of all the Castels and Fortresses of the same, Knight of the Noble Order of the Garter, and one of his Majesties most honourable Privy Counsell.

These
These two Shields are properly belonging to the Right Honourable Mary Countesse of Nottingham and Martha Countesse of Holdearnes, daughters of the Right worshipfull Sir William Cokaine Knight and Alderman, sometime Lord Major of the Honourable Citye of London, whose Coate Armor is Argent three Cockes Gules, Armed, Crested, and felloped Sables with a Cresent on a Cresent 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 Edinburghe in Scotland by the Earle of Hertfort Anno 1544. He was divers times high Sheriffe of the Countiies of Derby and Nottingham, and dyed the 15 of November 1592. Lyeth entombed at Ashburne aforesaid. He was the sonne and heire of Francis Cokaine of Ashburne Esquire, Ann. 1520. Sonne and heire of Sir Thomas Cokaine of Ashburne. Knighted at Turney and at Turneys, as on his Tombe in Ashburne Church appeareth. He was the sonne and heire of Thomas Cokaine of Ashburne Esquire Anno. 3 H. 7 Sonne of Iohn Cokaine of Ashburne Esquire, brother to

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

The which two brethren John Cokaine of Ashburne Esquire, and William aforesaid, were the sonnes of Sir John Cokaine of Ashburne Knight, who made three several wills, each sealed with the three Cockes in a shield, where the Crest is a Cockes head, the one was Anno 6. H. 4. the other were 13. H. 4. and 14. H. 4. he dyed Anno 13. H. 6. and was the sonne of Edmund Cokaine of Ashburne Esquire, who there liued Anno 3. H. 4. and married Elizabeth the Cousen and heire of William Hertbull; the which Edmund was the son of John Cokaine of Ashburne that lived An. 46. of Ed. 3. son of John Cokaine of Ashburne that there lived An. 17. Ed. 2. sonne of another John 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 Buckhurst, and Earle of Dorset, whose living fame to posteritie will neuer bee forgotten; his noble successor is the Right Honorable Edward Sackvill, Baron of Buckhurst, Earle of Dorset, Lord Chamberlaine to the Queenes Majestie, Knight of the Noble Order of the Garter, and one of His Ma-
Majesties Honourable Priuie Counsell, none of whose Aunccestors (nor yet himselfe) did euer defire to quarter any other Coats with it (although of Right they may) for it is a very ancient Coate Armour, as appeareth by the booke of Knights of King Edward the 1. as also by diuers Seales of these very Armes, fixed to sundry deeds, made by this Family in the time of King H. the 3. about which time they were painted and set vp in the windowes of their Manner 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 Kent, sometime of their Foundation, in the Raigne of King John: and in Withyham Church in Sussex, where sucesfucly they haue beene buried more then 300 yeeres, with severall Tombes.

The Aunccestors of this Noble Family were Frenchmen borne, taking their Surname of a Towne in Normandy called Sackvill, whereof they were Lords, and came into England, to the ayde of Duke William the Conquerour, as appeareth by an auncient Manuscript or Chronicle of Britaine, now in the Custody of Master Edward Givin, a worthy preserver of Antiquities, where he is called a Chieftaine, and is the feuenth man ranked in a Catalogue of names there: for as it may be observed out of Mr. Camdenes Remaines, that the better sort about the time of the Conquest began to take vp Surnames, so againe they were not settled amongst the common people, vntill the Raigne of King Edward the second. Hee moreouer affirmeth, that the most ancient and of beft account, were derived from places, whereof this name of Sackvill is one. And to adde yet more vnto it, Ordericus Vitalis the Monke, in his Normane Story faith, that Herbrann de Sackvill was living in the time of William the Conqueror, being father of three noble Knights, Iordan, William, and Robert de Sackvill, and of a vertuous and beautifull Lady, named Avice, who was married to Walter, Lord of
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Alfage and Hughlevill; by whom she had issue, Jordan Lord of Alfage and Hughlevill, that married Julian 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 Jordan de Sackvill Knight, the elddest sonne, was Sewer of England by the gift of the said Conquerour, but liued and dyed in Normandy. Sir Robert de Sackvill Knight, the younger sonne lived in England and gave together with his body, the Mannor of Wickham in Suffolke, to the Abbey of Saint John Baptift in Colchefter, leaving issue a sonne named Sir Jordan de Sackvill, a very eminent man in the time of King Richard the first, as appeareth by a Charter of the said King, made to the Monkes of Borderley in Buckinghamshire. Sir Jordan de Sackvill, that obtained of King Iohn a Friday Market weekly, and a Faire once a yeere in his Towne of Sackvill in Normandy, as faith the Kings Publike Records in the Tower of London. Hollinsbed, fol. 186. doth there ranke Jordan de Sackvill, as a Baron, calling him one of the assistants to the 25. Peeres of this Realme, to see the Liberties of Magna Charta confirmed. And for further prooffe, that they were men of no meane ranke, it is apparent in the Red booke of the Exchequer in the 12. and 13. yeeres of the said Kings raigne, in these words, Hubertus de Aneffie tenet, 2. feod. in Aneffie, & parva Hornmead, & dimid. feod. in Aneffie de Honore Richardi de Sackvyle. Againe, S. Jordan de Sackvill Knight, grand-child to the said Jordan de Sackvill, was taken prifoner at the battaile of Euesham, for sidding with the Barons against King Henry the third, in the 49. yeere of his raigne, whose sonne and heire, named Andrew Sackvill, being under age at the time of his fathers death, and the Kings Ward, was likewise imprisoned in the Castle
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Castle of Dover, Anno 3. Edward the 1. and afterward by the speciall command of the said King, did marry Ermyntude an Honourable Lady, of the houshold to Queene Elianor, whereby he not onely gained the Kings favour, but the greatest part of his Inheritance againe. From whom the aforesaid Edward Earle of Dorset (and others) are descended; one of whose Auncestors, by marrying a daughter and co-heire of Rafe de Denn, sonne of Robert Pincerna, that held the Lordship of Buckhurst, 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 Buckhurst, with divers other Mannors and Lands in Sussex, &c.

He beareth Sable three Harts heads cabbaged argent, tyled or, by the name of Cavendish, and was borne by the right Honorable, William, Baron Cavendish of Hardwick in the County of Derby, Earle of Devonshire, and Vncle to William Cavendish, Knight of the Bath, Baron Ogle and Viscount Mansfield. Which William Earle of Devonsh. was sonne of Sir William Cavendish, of Chatsworth, in the saide County of Derby Knight, Treasurer of the Chamber to King Henry the eight, Edward the fixt, and Queene Mary, by his wife Elizabeth, daughter of John Hardwick, of Hardwick Esquire: the which William, Earle of Devonshire, being lately deceased, hath left for his successor the Right Honourable William Baron Cavendish Earle of Devonshire.

The
The Auncetors of this Noble Family, called themselves *Gernous*, whose issue in process of time assumed to themselves, the surname of *Cavendish*, as being Lords of the Towne and Mannor of *Cavendish* in *Suffolke*; out of which family disbranched that famous Travailer, Mr. *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 Mr. Hackluit.

He beareth pearle on a bend of the Diamond, three Roses of the first, with a Crescent for a difference, by the name of *Carey*. This is the proper Coate of the Right noble Henry Lord *Carey*, Baron of *Hunsden*, and Viscount *Rochford*, descended from the ancient Family of the *Careys* in the Countie of *Devon*, whose Hopefull sonne is Sir *John Carey* Knight of the *Bath* at the Coronation of King *Charles*. 
He beareth Or, a lion Rampant regardant Sable, being the Paternall Coate of the Right Honourable Sir John Vaughan, of the Golden grove in the Countie of Carmarthen in the Principalitie of Wales Knight, Baron Vaughan of Molingar, and Earle of Carbury in Ireland.

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

Hee
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Hee beareth gules a 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 Gloucester.

This forme of bearing, is tearmed a Lozenge, and is proper to women never married, or to such in courtefie as are borne Ladies; who though they be married to Knights, yet they are commonly stiled and called after the Sirname of their fathers, if he be an Earle; for the greater Honour must ever extinguiish the lesse: for example, the bearer hereof is the Lady Mary Sidney, the late wife of Sir Robert Wroth Knight, and daughter of the right Honourable, Robert Lord Sidney of Penshurst, Viscount Lisle, Earle of Leicester, and companion of the most noble Order of the Garter, who seemeth by her late published Vrania inheritrix of the Divine wit of her Immortall Uncle. This Coate you shall blaze thus: she beareth (on a Lozenge,) Or, a Pheon Azure, which is the head of a dart (faith Leigh, in his Accedence of armory.)

Hee
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 Julius Caesar Knight, Master of the Roules, and one of his Majesties most honourable Privy Councell, who is descended of the Noble and ancient family of the Dalmarij in Italy, a Gentleman worthy to be honoured, aswell for his sincerity, as his loue to good learning and all excellent parts, vnto whom I acknowledge my selfe to be many wayes obliged.

Heere are two Coates impaled: and thus the husband beareth his Wives Coate: in the first hee beareth Sol, on a chiefe Saturne, three Lions heads erased of the first, by the name of Richardson: and it is thus borne by Sir Thomas Richardson of Hunningham, in the County of Norfolke, Knight, Serjeant at the Law, and late Speaker of the house of Commons in Parliament: the second is borne by the name of Southwell, and appertaineth to Dame Vrfula his Wife, who was daughter to Master John Southwell of Barham, in the County of Suffolke, Esquire, a very good Lady: Master Serjeant himselfe deserving much to be respected for his diligence and depth of judgement in his profession. He was preferred to be Lord chiefe Iustice of the Court of Common Pleas, and is at this day Lord chiefe Iustice of the Kings Bench.
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Hee beareth Sable, Deux flanches Ermine. Sur le tout une espoille a bui$t rai$es, ou raisons d’or. The first institution of this Coate was with a fтарre 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 fixe, it is ignorantly mistaken, for the 8. points were fitted to the proportion of the field, thereby adding more lustre and beauty to the Coat, dispredding themselves from the nombrill or middle part of the Escotcheon.

It is borne by the name of Hobart, and was the proper Coate of Sir James Hobart Knight, 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 Olaves, commonly called Saint Toolies Bridge in the Countie of Norfolke.

This worthy Knight lyeth buryed vnder a faire monument in the middle Ile on the Northside in Chrifts Church in Norwich, But it is now borne (with the Coate of Vlster by the gift of King James vnto him as a Barronet) by the Honourable and Nobly minded Sir Henry Hobart Knight and Baronet, Lord chife 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 John Hobart Knight and Baronet.
Hee beareth quarterly, eight Coates, (viz.) the first quarterly Gules and Vaire, over 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 chiefie azure, by the name of Lizours: the 4. checkey Or & Gules, on a chiefie argent, a Lyon passant fable, by the name of Comberworth: the fifth, argent, two barres ingrailed fable, by the name of Staines: the sixt, argent, a cheveron betwene three Martlets, fable, by the name of Argum: the seventh Or, a plaine croffe Vert, by the name of Hussey: the eight and last, Argent on a chiefie fable, two Mullets Or, peirced Gules, by the name of Salveyn; vpon the Center, an Eschocheon, with the Armes of Vlster, being an augmentation of honour given by our Soveraigne Lord King James, to the Order of Barronets, &c. Which are the quarterings of the much respected, Sir William Constable of Flamburgh in the County of Yorke, Barronet. Here I cannot passe, (having occasion) but give a little touch of the Antiquity of this family of Constable, taking their Sirname from the office of Constable of Chefter, called in Latine, Conestabilis, & Constabularius, sicut magifter militum; which their ancestors held. For King William the Conquerour presently after the Conquest, made Hugh Lupus the first Earle Palatine of Cheffer, to hold the said whole County of him, ita libere ad gladium, sicut ipse Rex tenebat Angliam ad Coronam. And the said Earle Hugh, for the peaceable government of his country, &c. ordained vnder him, (as the learned Camden faith) eight Barons, they all being his trusty friends; whereof the principal left was Nigell his Cousen, whom he created Baron of Haulton: and for the valiant courage and
and boldnesse which Earle Hugh had often experienced to be in the man, he ordained him also Constable of Chester, an office of speciall trust, as in whom is repofed the charge and guiding of all the fouldiers, horses, Armour, and other provision of warre, appertaining to the said Lupus, which then was a princely perfon, and of great dignitie. The said Nigell was sonne of Ivon, Viccount Constantine in Normandy, by Emma, fitter to Adam, Earle of Britaine; and had issue, William the Constable of Chester, Founder of the Abbey of Norton, whose daughter Agnes, heire to his brother William, was married to Eustace Fitz-John (a Noble Baron) the fonne of John Monoculus, Lord of Knarsburgh, brother and heire of Serlo de Burgo, who in the Raigne of the Conquerour builded the Castle of Knarsburgh in the Countie of Torke: the said Serlo and Iohn, being the fonnes of Eustace a Norman; And the above named Eustace Fitz-John, with the consent of the said Agnes his first wife, Founded the Monastery of Watton in the Countie of Torke, After her death, hee married Beatrix, the only daughter and heire of Iuo, Lord Vefcy, with whom he had the Baronies of Malton and Alnwick, and with her consent, he also Founded the Abbeys at Malton and Alnwick, and the Hospitall of Broughton: and shortly after, the said Eustace Fitz-John loft all his lands, but by mediation of friends, hee recovered them all againe of the King, except Knarsburgh. He was a great man, and eminrent 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 Courcy and many others, in the first yeere of Henry the second; leaving issue by the said Beatrix, William, who assumed to himselfe and his posteritie, the Sirname and Armes of Vefcy from whom by the Attons and Bromfels, the Lady Anne Clifford, Countesse of Dorset is lineally descended. And the said Eustace Fitz-John, by his wife Agnes, had
had issue, Richard Fitz Eustace Baron of Haulton and Constable of Chester, who in the beginning of the Raigne
of King Henry the second, held one Knights fee in Smath,¹
in the County of Yorke. The said Richard Fitz-Eustace
married Albred daughter and heire of Eudo de Lizours,
and siffer by the mother, but not by the father, of Robert
de Lacy, Baron of Pontefraect, and his heire quia non habuit
aliam tam propinquam, as Master Camden noteth, in whose
right her posterity enjoyed 60 Knights Fees of the Honour
of Pontefraect. The said Richard Fitz Eustace and Albred,
had issue John Constable of Chester, and Baron of Haulton,
Lord of the Mannor of Flamburgh, who lived in the
18. yeare of Henry second, and Roger Lord of Warkworth
in Northumberland, from whom the ancient Barons of
Clavering, the Baron Evers, and Sir John Claverin of
Caloley in Northumberland are descended. The said
John Constable of Chester dyed in the holy land, in the
first yeere of Richard 1. at Tyre (as Roger Hoveden hath)
leaving issue, Roger Constable of Chester, Baron of Haulton,
&c. (father of John de Lacy, Earle of Lincolne) and Robert
Lacy, whose posterity assumed unto themselves, the
surname of Constable: from which Robert, in a direct line
are descended, Sir William Constable of Flamburgh, Baronet;
Marmaduke Constable of Eversingham, Esquire, sonne of Sir
Phillip Constable, Knight, late deceased; Christopher
Constable of Hatfield, Esquire; James Constable of Cliffe,
Esquire, John Constable of Carthorpe, Esquire, Marmaduke
Constable of Kerby, Esquire, ———— Constable of
Wassam, Esquire: Sir John Constable of Dromandy,
Knight, with many others also living this present yeere,
1622.

¹ (?Wath.)
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He beareth Azure, an Eagle displayed Silver, by the name of Cotton. It is thus borne (with a Canton of Vifter) by the learned and Honourable Sir Robert Cotton Knight and Baronet, of Cunnington in the County of Huntingdon, descended anciently by a younger brother from the Brutes 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 Vifter, as hee is Baronet, by the name of Woodhouse. This Coat thus borne, did belong to Sir Phillip Woodhouse, Knight and Baronet, of Kimberly in the County of Norfolke: this family is very ancient, for they were Gentlemen of good ranke in the time of King Iohn, as it appeareth by many ancient Grants and Evidences of theirs, which I have seene. Moreover, I find out of a faire parchment Manuscript in French, or collection of the parliaments all the time of Edw. the third (which my honoured and worthy friend Sir Robert Cotton hath) and in the fourth yeere of his raigne, at a Parliament to be holden at Westminister, a writ thus directed to one Robert de Woodhouse, his Chaplaine and Treasurer.

Rex
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Rex dilecto clericó suo Roberto de Wodhouse, Archidiacono de Richmond Thesaurario suo salutem. Negótiā nos & statum regni contingentia, &c. vobis mandamus firmiter injungentes quod omnibus aliis prætermissis, &c. Bésidē 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 hys Will made one of his Executors, as also hee was to Henry the fifth, who wrotē 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 fonnes of this Gentleman, Sir Thomas Woodhouse Knight (and Baronet after the decease of Sir Philip his father who married Blanch Sifter to the Right Honourable Henry now Viscount Rockfort) and Master Roger Woodhouse his brother, Gentlemen, not onely learned, but accomplished in what ever may lende Lustre to worth and true Gentilitie.

He beareth quarterly, the first Azure two barres dauncete or in chiefe, three beaphants by the name of Rivers, the second Azure a selle engrailed Argent surmounted by another not engrailed Gules, charged with three Roses Argent betweene as many Swannes proper, being an augmentation of honour given to Sir Bartholomew 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. Mā.
12. Intus, that the same King gave to the said Sir Bartholomew by Letters Patents of his especial Grace, certaine knowledge and meere motion threescore pounds per An. during the life of the said Sir Bartholomew Rivers Knight, whose sonne William Rivers had a command over men in the time of Ed. 4. and Henry 7. and made his Will the 22. of March. An. 1506. willing his body to be buried in the Cathedrall Church of Rochester, who gaue that his Messuage in Rochester (now knowne by the signe of the Crowne) to Alice his wife for Tearme of life, and after her decease to remayne to Richard Rivers his sonne, and to the heires of his body lawfully begotten; and for want of such, to remayne to the Parish Church of S. Nicholas in Rochester. He gave also divers Legacies to the said Cathedrall Church, as also to the Church of S. Nicholas, and to the Fraternity of Alisford with divers other places in Kent: which Richard Rivers was father to Richard Rivers of Penshurst in Kent, Steward of the Lands of Edward Duke of Buckingham, father of Sir John Rivers of Chafford in Kent, Knight, sometime Lord Maior of London, father of Sir George Rivers and of my worthy friend M. Edward Rivers Marchant, a worthy member of this Honourable City. Of which Sir George Rivers of Chafford aforesaid mentioned is descended, that hopeful Gentleman Sir John Rivers, Knight and Barronet, now living.

Heebeareth Sable, a Fesse engrailed betweenethree Flower-de-luces Silver, by the name of Ashfield of Stow Langton in the County of Suffolke.

This Coate Armour is very ancient, as is proved by sundry bookes of Armes, Church windowes and severall deeds, whereof I have seen twobearing date An. 18. Richard the second, with feales
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Scales of this very Coate fixed thereunto, with this inscription about the same (viz.) Sigillum Roberti de Ashfield; as also another deed bearing Date, Anno 3. Henry the sixth, made from Robert the sonne of John Ashfield of Stow Langton Esquire, to Simon Fincham, and John 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 Ashfield builded the Church of Stow Langton, in the Quire whereof (which I have seen) hee lyeth buried under a faire Marble; he was servant vnto the blacke Prince, whom he followed in his wars in France. This Coate is thus borne by Sir John Ashfield Knight, sole heire of that Family, now Gentleman of the bed Chamber to Prince Charles.

Hee beareth quarterly four 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 Vaired distinguished with a Creflant Sable for difference, by the name of Sackvill. And for his Creaf in a wreath of his colours a Cocke Argent, beaked, combed and membred Or.

This ancient name and Family of Crow, was anciently of Suffolk; for about the time of King Edward the 4. Thomas Crow of Suffolk, the elder, purchased Bradsted in Kent, whose sonne Thomas Crow the younger married

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Ioane the only daughter and heir of Nicholas Boare, son of John, son of Richard Boare, that married Lora the daughter of Simon Stocket of Bradsted in Kent. The aforesaid Ioane brought to Thomas her husband, his house called Stockets, with a Chancell built by the above named Simon Stocket, as appeareth by a French deed tempore Edw. the 2. As also a house and certaine land called Boares; by whom shee had issue John Crow the elder, father of Henry Crow, father of William Crow of Bradsted Esquire, who married Anne the second daughter and Coheire of John Sackvill of Chiddingleigh in Sussex, Esquire. The said Mannor of Chiddingleigh hath beene in the possession of the Sackvills above three hundred yeeres, and at this day is part of the inheritance of the Right honourable Edward Sackvill Earle of Dorset and Baron of Buckhurst; which William Crow and Anne his wife hath issue Sackvill Crow, their sonne and heir now living, Created Baronet by King Charles.

Hee beareth partie per pale, Argent and Gules, a bend Counterchanged. This was the proper Coate of our famous Poet Sir Geoffrey Chaucer Knight, who was sometime Master of the Custome-house in London, and allied by Katherine Swinford to John of 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 dispiaide Argent, a Labell Or for difference, this Coate Armour pertaineth to Sir Robert Coke, Knight.

He beareth Pearle, a Chev-ron 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 seveth, of whose house hee was Treasurer and President of the Councell. This Sir Thomas Lovell was a fift sonne 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 seventh made Knight.*

It
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It appeareth also that Sir William Lovell, Lord Morley, was Knight of the Garter: for in Morley* Church, the seate of his Barony, is yet remaining in a glasse-window (which I have seene) 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 John Cage of Cambridge-shire Knight, of whose family is Tobias Cage of Grayes Inne, and John Cage of Lincolnes Inne, two towardly Gentle- men, both sonnes of Nicholas Cage of London, younger sonne of Anthony Cage of London by the Lady Hart his Wife. Which Anthony Cage was father of Anthony Cage father of the said Sir John Cage Knight.

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

eth this Coate, differenced with a Crescent, to shew that he is a second Brother. Sir John Ferne (a profound Author) doth give it them in speciall charge, to entertaine this opinion; that when they see the head of any Beast borne in Armes, they should averre that bearing to bee most
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.

The interposition here of this Cheveron, causeth these
three Heads to be in effect united in one; such is the
efficacy of an Honourable Ordinary. Some writers affirme
the Cheveron to be a mechanicall bearing, fit for Car-
penters, and that by them it was first borne: which vaine
conjecture (faith Sir John Ferne) carryeth as much like-
lihood of truth with it, as that a Maunch was first borne
by a Tayler, because this Craftsman is skilfull in cutting
out a Sleeve. Here I cannot but take a just occasion to
vindicate the Cheveron, because I have heard this
Honorable Ordinary vilified by so many, deserving as
much, or rather more respect, than any of the nine.
First then, touching the Antiquitie of this bearing; Writers
deliver vpon their credit that Penda King of Mercia, did
beare, Gules, a Cheveron Argent, betweene three Estoiles.
Examples in the Nobility, are pregnant. 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
signification, is not inferior to any of the rest. For
sometimes it standeth for the Embleme of an established
house; sometimes for the Hierogliphicke of achieving
some honourable enterprises. Mr. Boswell (in his Armory
of Honour,) accounteth the same a true signe of perfection;
and Sir John Ferne (in his booke intituled, The glory
of Generosity) resembleth it to a forme of Bataglia
ranged, and marshalled, Cheveron-wayes: which in
this
this respect, may properly import some notable service done to our Country, in time of warre. This Author writing in defence of the same, faith, that the Cheveron hath beene as ancient an English bearing, as either Barre, Bend, Pale, Fesse, or the like: wherefore I question not but these proofs, and examples, may be of force sufficient, to induce you to conclude with me, in behalf of this Honourable Ordinary, Tignum non habet inimicum, nisi ignorantem.

He beareth Argent, 3. pallets Gules, over all a Cheveron Or. This Coate is thus borne by the Right Honourable Sir Edward Barkham Knight, late Lord Major of the 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 Whitmore. This is the proper Coate of the Right Worshipfull and worthy Master George Whitmore, at this time one of the Sherifles of the Honourable City of London. Greene of all colours is said most to comfort and preserve the fight, & naturally gladdeth the heart of man; the earth in her greatest pride being of this colour: so that Vert and Gold are colours most glorious to behold, and to the bearer imply Riches and Comfort, which I wish he may not want, being reputed a right honest Gentleman.

He
He beareth Fusilie, Ermine and Sable, on a chief of the second, three Lillies. This is the Coate of Magdalen College 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.

He beareth Azure, two Lions endorfed Or. This is an honourable bearing; and was (faith Gerrard Leigh) the Coate of Achilles at the fledge 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 commendned in the education of his children, sparing neither cost nor diligence to furnish them with the best and most commendable Qualities. I know not (I speake freely) whether not onely Essex,
but England, can shew a young Gentleman of fifteen yeeres of age, more accomplished every way then Master John Lucas, his sonne, now his succesor, 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 Universitie: but by his father for the languages, and the diligence of Masters in other qualities, *Intra domesticos parietes*, herein he hath attained for his yeeres to no meane perfection. And if hereto personage, carriage and good demeanour may adde ought, I thinke him second to none of his age and ranke whatsoever. I speake the more liberally, for that I see great numbers of our hopeful 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 Universitie, which it had beeene better for some they had never seene.

He beareth Ermine, a bend Gules, cotized Or, by the name of Tenney. It is a faire and an ancient Coate, the field being Ermine, it is esteemed the richer: the Duke of Britaines Coate beeing onely Ermine, without any other charge, is esteemed one of the fairest bearings of Europe. And for that the Lord Zouch is descended from the Dukes of Britaine, hee beareth with his Beafants a Canton Ermine. This Coate is borne (though with a difference) by Master Arthur Tenney, Esquire, a Gentleman in his owne worth answeyng every way the goodnesse of his Coate.
He beareth Or, a Lion Rampant Sable, armed and langued Gules, betweene three Flower-de-luces Azure, by the name of Faireclough. This is an ancient Family in the Countie of Lancaster, whence the Fairecloughes of Weston in Hertfordshire, and those of Bedfordshire derive themselves; as also my selfe and my brother Master Richard Peacham of Leverton, in Holland, in the Countie of Lincoln, our mother being of the same name and Family. A Gentleman of this house was Standard-bearer vnto the Lord Stanley at the battell of Bosworth, who came with his Lancashire Forces to the aide of the Earle of Richmond, who next under God was assuredly the meanes of gaining that day.

He beareth quarterly in the first quarter Gules; a Salteir betweene foure Crossets Fitches Silver, by the name of Brampton of Brampton. The second Ermin a chiefe endented Gules, by the name of Broome; the third as the second, the fourth as the first. Either of these Coates are ancient, and borne thus quartered by Master Henry Brampton of Blo-Norton, in the Countie of Norfolk, Esquire.
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He beareth Or, a Dolphine ha-

riant 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 straigh a Fishe 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
suppos'd it to have been the
Armes of some great City or
port Towne in France; those
Keyes borne as a signe of the
great trust they were put in,
and as a remembrance of their
fidelity.

He beareth empaled, the
first Argent on a bend Gules
cotized Sable, 3. wings em-
paled of the first (with a mullet
for a difference) by the name
of Wingfield, the second pearle
betweene three Talbots pas-
sant of the Diamond, a Che-
veron of the Ruby, by the
name of Talbot. I giue you
more inftances of empale-
ments:
ments: because I desire you should bee better acquainted with the same.

This Coate of Talbot belongeth vnto the Right worshipfull Master Thomas Talbot, Doctour of the Civill Law, of Millers Hall in Wimondham, in the County of Norfolke, a very learned and honest Gentleman.

The field is Gules a Fesse dauncete ermine, betweene 10. billets, Or 4. 3. 2. and 1. by the name of Harby, of which Family are Edward Harby of Adston in the County of Northampton, Clement, Iob, and Erasimus Harby of London Marchants, Uncles to the said Edward Harby.

He beareth Silver, a Pine tree with the Apples proper, it is borne by the name of Pine. The Pine groweth abundantly upon the cold mountaines of Norway, in Denmarke, Liefland, and those countries, whence we have them for Mastes for shippes. There are two sorts of them, the male and female, the one called Pinaster or the wilde Pine, the other female, onely Pinus: which hath caused a generall errour among our Schoolemasters in construing that in the Grammar, Mas pinus, Mas Oleaster, whereof the most ignorant contrue it Pinus, a Pine tree, Mas, the Masculine. Those that thinke themselves of better judgement turne it to Spinus, (and so many Grammers have it printed) but that is as false as the

Lilie explained.
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the other, *Spinus* being ever by consent of all Dictionaries and Authors, the feminine gender: the truth is, *Mas Pinus*, the male or the Pine tree; for indeed *Lilly* might have said (to have put it out of question) *Pinaster, Mas Oleaster*, but then it had been an harsh and unpleasing *Cacemphanton*, as your owne eare will tell you: but this by the way.

He beareth, Or, on a pile in point Azur, three Martlets of the first, this is the paternall Coate of *Tobias Wood* of *Laiton* in the County of *Essex*, Esquire.

Hee beareth Argent, three *Pheons Sable*. This Coate is ancient, and borne by a worthy Gentleman a friend to the Muses in all good parts, and now living beyond the Seas.
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He beareth Argent: a Chevron Azure between 3. Trefoiles Vert. The Trefoile 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 beautiful child of a sweet & smiling countenance, standing on tiptoe, in a long and wide robe of white and greene, with a Trefoile 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 uncertainty and unsteadiness: the long and wide robe declareth, shee never pincheth or bindeth her conceit, but alloweth her imagination the largest scope: the Trefoile signifieth, it is always 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 Gunton beareth, the French deriving the word Fermaulx from firmus doe thereby declare the nature and office of the Buckle, it being the true Embleme of Fidelity and Constancy, and Mars keeping the Field may conioynd properly import some trusty service in the time of Warre.
Hebeareth Azure, two Crefents inchiefe, 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.

Now from your private study and contemplation, bring you abroad into the open fields, for exercife of your Body, by some honest recreation, since Aristotle requireth the fame in the Education of Nobility and all youth, since the mind from the Ability of the Body gathereth her strength and vigor. Anciely by the Civill Law these kinds of Exercises were onely allowed of, that is πυγμαχία, δάσκος, δρόμος, δαλμα, πάλη, and which are the exercife of Armes by single combate, as running at Tilt-barriers, &c. Coiting, throwing the hammer, fledge, and such like, Running, jumping, leaping, and lastly wrestling: for the first, it is the most Noble, those Epithites of ἵπποχάρμης and ἵπποδάμος, have beene the attributes of Kings and Princes, whose delight in ancient times was to ride and mannage great horses. Hereby you are ennabled for command, and the service of your Country. And what, faith Tully, can be more glorious, then to be able to preserue and succour our Country, when shee hath neede of our helpe? It is the onely Com-

1 barrians, 1634, 1662.
mendation that *Salust* gives to *Iugurth, who did not* (faith he) *give himselfe over to be corrupted by Sloath and Riot* (as many of our Gallants now 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 excelled all other in the height of glory, notwithstanding he was held deare and beloved of all men, &c. And *Caesar* vsed the exercise of riding so much, and hereby became so active and skilfull, that laying his hands behind him, he would put his horse to his full carreer, make him on the suddaine take hedge or ditch, and ftop him, put him into a ring, and the like. And *Marius* after he had beene seven times Consull, and fourescore yeeres of age, exercised himselfe daily in the field of *Mars* with the Romane youth, instructing them to handle their weapon, to ride, &c. The like also did *Pompey* even to his last expedition. And *Virgill* speaking (I take it) of the *Spartan* youth, faith:

\[Venatu invigilant pueri, sylvasque fatigant, Flebter ludus equos, & spicula tendere cornu, &c.\]

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.

Running at the tilt is a generous and a Martiall exercise, but hazardous and full of danger; for many hereby (even in sport) have lost their lives, that I may omit *Henry* the French King, with many other princes and noble personages of whom History is full.

Tilting and Tornements were invented by *Manvill Comnenus* Emperour of *Constantinople,* as faith *Nicetas,* who wrote about the yeare 1214. Before his time wee read not any where that this exercise was used under the Romane Empire.

The same *Nicetas* reporteth of solemne Jufles or Tornements which the said *Manvill Comnenus* shewed vnto the
Latines at Antioch, what time they went to make warre in the holy land; for the Latines making a brave shew in their rich Armour well horsed with their Lances, and presenting themselves before the Emperour, the Emperour to shew them that the Græcians were nothing inferiour unto them in bravery or courage, appointed a day when they and the Latines (for the glory of either Empire) should so many to so many, and with lances without points, encounter either, bravely mounted, and made one of the number with his Græcians; who, 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 for ever they are made of) there is nothing so much danger as hath beene in times past: neither in our moderne practice of warre have they almost any use at all. The Prince of Orange hath abandoned them, having not a Launce in his whole Army, but hath Carbines in their roomes. Spinola hath some troopes of them, yet not many, as I obserued. Tho'se of Shertogen-bofch under Grobbendoncke, are esteemed the best horse Spinola hath.

For throwing and wrestling, I hold them exercises not so well beseeming Nobility, but rather soldiers in a Campe, or a Princes guard: neither have I read or heard of any Prince or Generall commended for wrestling, saue Epaminondas Achmat, the last Grand Signeur and Emperour of Turky, who tooke great delight in throwing the hammer, and was so strong that hee overthrow 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 most commendable in the greatest Princes and Commanders that ever lived; and the old Romanes (next after triall made of their strenght, and view of their limmes and person) chose their soldiers by running, for it is an
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an old custom among them, to assault the enemy by running all close together in grosse to the charge. And Caesar tells us that strokes are surer laid on, and the soldiers made more nimble and ready in running and by motion. Homer gave Achilles (which perhaps some of our great feathered Gallants would disdain, yet happily better deserve) the epithet of ὀκυνος or swift-footed. And Alexander we read excelled all his Court in running. Sertorius a brave Commander under Caesar, could nimbly runne vp a hill, the moست steepe Mountaines, leape broken and unpasseable Rockes, and like invious places; insomuch as Metellus being sent with a powerfull Army against him, he knew neither where to find him, nor how to come by him, by reason of his nimble footmanship. Thereupon he sent his Colleague Pompey, who being by Sertorius overthrown at the first encounter, escaped very narrowly; for being unhorsed, and having received a great wound, while the soldiers 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 vaule) watching his opportunity, by swiftnesse of foote escaped from them all, and returned safe to his quarter.

Leaping is an exercise very commendable, and healthfull for the body, especially if you use it in the morning, as we read Alexander and Epaminondas did. Upon a full stomacke or to bedward, it is very dangerous, and in no wise to be exercised.

The skill and art of swimming is also very requisite in every Noble and Gentleman, especially if he looketh for employment in the warres; for hereby (besides the preserving of his owne life upon infinite occasions,) he may many ways annoy his enemy. Horatius Coclcs 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
himselfe into the River, and (notwithstanding a shower of Darts and Arrowes were sent after him) swam with safety into the Citie, which rewarded him with a Statue erected in the Market place, and as much land as hee could encompasse with a plough in a day.

And as desperate was the attempt of a number of 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 Lucatius their Generall.

And as resolute was that attempt (no whit inferior to the former) of Gerrard and Harvey, two Gentlemen of our owne Nation, who in eightie eight in the fight at Sea, swam in the night time, and pierced with Awgers, or such like instruments, the sides of the Spanifh Gallions, and returned backe safe to the Fleete.

Scævola, a man of inestimable courage, and who came with Cæsar in his expedition for Britaine, after hee had made good a whole day together, a mightie Rocke or passage against the Britaines, in the night time laden with double Armes and an heavy shield, cast himselfe into the deepe, and swam safe to Cæsar and his Fleete.

Neither is it to be wondred at, that the Romanes were so skilfull in swimming, for they were daily exercis'd in the same after their other exercises, and had a place in the River of Tyber appointed vnto them for the same purpose, adjoyning to the field of Mars; and another of great depth, rough and full of whirlpits on purpose, to exercize their horses in.

Shooting also is a very healthfull and commendable recreation for a Gentleman; neither doe I know any other comparable vnto it for stirring every part of the body: for it openeth the breast and pipes, exerciseth the armes and feete, with lesse violence, then running, leaping, &c. Herein was the Emperour Domitian so cunning, that let a Boy a good distance off hold vp his hand, and stretch his
his fingers abroad, hee would shoote thorow the spaces without touching the Boyes hand, or any finger.

And Commodus (saith Herodian) had fo goode an ayme, that he would fixe on the brow of a Deere two shafts as evenly, and spreading in distance, as if they had beene his owne hornes.

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

Hawking and Hunting are recreations very commendable and 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 uprightnesse in doing Iustice, and by him taught vnto the old Heroes and Princes; by whose vertue and prowess (as enabled by this exercise) their Countries were defended, their subjects and innocents preserved, Iustice maintained. For there is no one exercise that enableth the body more for the warre, then Hunting, by teaching you to endure heate, cold, hunger, thirst; to rise early, watch late, lie and fare hardly: and Eusebius is of opinion, that wilde beasts were of purpose created by God, that men by chafing and encountering them, might be fitted and enabled for warlike exercises. Hereupon Alexander, Cyrus, and the old Kings of Persia, employed themselves exceeding much herein, not to purchase Venison and purvey for the belly, but to maintaine their strength, and preserve their health, by encreasing and stirring vp the naturallheate within, which sloth and fitting still waftes and decaies: to harden the bodies by labour against the enemy; and withall, to search out the natures of wilde beasts, which knowne, they might leaue the same recorded to their posteritie. And the famous Phyfitian Quercetan, above all other exercises commendeth this as most healthful, and keepeth the body sound and free from diseases.
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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 vdually in the depth of Winter, in frost, snow, raine and what weather foever fell, cause them at midnight to be raised out of their beds, and carried abroad on hunting till the next morning; then perhaps come wet and cold home, having for a breakefast, a browne loafe and a mouldie Cheefe, or (which is ten times worse) a dish of Irish Butter: and in this manner the Spartans and Laconians dieted, and brought vp their children, till they came vnto mans estate.

Hawking was a sport ytterly vnknowne to the ancients, as Blondinus and P. Iovins in the second booke of his History, where he entreateth of the Muscovitisb affaires, witnesseth; but was invented and first practised by Frederick Barbarossa, when he besieged Rome: yet it appeareth by Firmicus, that it was knowne twelve hundred yeeres since, where he speaketh of Falconers, and teachers of other Birds: and indeed beyond him, I think it can no where be found that Falconry was knowne. There have beene many who have written of Falconry: Frederick the second, Emperour of Germany (whom Melanthon worthily commendeth, and equalleth to the ancient Heroes, for his many victories atchieved by his valour: his skill in all learning, being able to speake foureteene severall languages: his liberalitie, magnificence, affabilitie, mildnesse, &c. insomuch, that in him alone, faith 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 Treatife of Albertus Magnus, of the nature of Hawkes, and printed it at Norimberge. Budaus hath also written a large Discourse of Hunting and Hawking, part whereof is annexed to the latter end of Henry Estienne's French and Latine Dictionary: in English, Master Blundeviles booke is the best that I know.

By the Canon Law Hawking was forbidden vnto Clergie

*ital. Firmicus lib. 5. cap. 8.*

*Melanthon lib. 5. Cronic. folio 789.*

*Budaus de venatione & Aucupio.*

*Concil. Aurel. cap. 4.*
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 spiritual warfarre: but I cannot fee but that they (many of them being great Princes, and pillars of the Church, daily employed and pressed with the weight of State affairs) may have their recreations as well as others. But to prevent their paftime, there is such an order taken with their Parkes, that many of our best Bishops now and then scarce shew one of ten, or twenty. Norwich had thirteene Parkes, and of all other was most unjustly dealt withal. If they had taken away twelve and left the odd one, it had beene indifferent; but to rob the Church of all, was more then too much.

But as we allow not altogether that severe education of the old Spartanes in their children, hazarding many times the healths of young and tender bodies, by some tedious ague; yea, also their liues, by the mischance of a leape or stumbling of their horse: so as much doe I detest that effeminacy of the most, that burne out day and night in their beds, and by the fire side; in trifles, gaming, or courting their yellow Mistresses all the Winter in a City; appearing but as Cuckoes in the Spring, one time in the yeere to the 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 he 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 fives years 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.
and tortured after a grievous manner. Befide, hee
afflicted the Countrey marvailously, by dispersing many
thousands of Dogges to be kept and brought up in
villages and among the Painsants, to their infinite trouble
and charge. Mahomet, sonne to Amurath, on the contrary,
when he made warre in Caramania, turned out of service
700. of his fathers Faulconers, and caused as many of old
huntsmen to follow Armes, and his Campe, in stead of
the kennell.

Of Reputation, and Carriage, in generall.

There is no one thing that setteth a fairer 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 frontispice of a magnificent Pallace,
are fixed the eyes of all passengers, and hereby the heigth
of our Iudgements (even our selves) is taken; according
to that of the wiseman, By gate, laughter, and apparell, a
man is knowne what he is, Wherefore I call it the Crowne
of good parts, and loadstone of regard. The principall
meanes to preserve it, is Temperance, and that Moderation
of the mind, wherewith as a bridle we curbe and breake
our ranke and unruly Passions, keeping as the Cappian
Sea, our selves ever at one heigth without ebbe or reflexe.
And albeit true it is that Galen faith, we are commonly
beholden for the disposition of our minds, to the Tem-
perature of our bodies, yet muchlyeth in our power to keepe
that fount from empoisioning, by taking heed to our
selves; and as good Cardinal Poole once said, to correct
the malignitie of our Starres, with a second birth. For
certainely under grace, it is the roote of our Reputation
and honest Fame; without the which, as one faith, we
are dead long before we are buryed.

For Moderation of the mind and affections, which is the
Of Reputation, and Carriage.

Of Reputation, and Carriage.

the Ground of all Honesty, I must give you that prime receipt the kingly prophet doth to a young man, teaching him wherewith to cleanse his way, that is, by keeping, faith he (oh Lord) thy statutes, meaning the feare of God in generall, without which (hee ever first striking at the head) our Judgements are depraved, and left to ourselves, we are not able to give any thing his true esteeme and value. Therefore first to be truly Honest is to bee truly Religious, for if the feare of men be a great motive to keepe our selves within compasse, much more will the feare of God recall vs from our lusts and intemperance. Hereby the mind getteth the dominion and upperhand, wisely governing that goodly Kingdome Nature hath allotted her. And if it was sometime said of Fabius, Citius Solem est sua spheera divelli, quan Fabium ab honestate potuisse, how heedfully ought a Christian, who carryeth the lanterne in his hand, looke to his feete, when an Heathen could goe so directly in the darke, onely by the glimpse of Nature, and without stumbling?

Moreover since the Civill end of our life is, ut in honore tum 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 subject unto: for we learne not to begge to our selves admiration from other, or boastingly to lay to view so rich and pretious furniture of our minds, but that wee may be vsfull to others, but first to our selves; leaft (as some pretious receipt) while wee keepe that in a boxe which can cure another, our selves lye lame and diseased.

The first vs 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
Of Reputation, and Carriage.

those who are Religious and learned: for as I said here-
tofoe, converse of old was the mother of skill and all
vertuous endeavours, so fay I now, of all vice and basenes,
if regard be not had. Therefore hold friendship and
acquaintance with few, and thofe I could with your betters,
at the leaft of your owne ranke, but endeare your felfe to
none; gaudebis minus, minus dolebis. The best Natures
I know delight in popularity, and are pliable to company-
keeping, but many times buy their acquaintance at over
deare a rate, by being drawne either into base Actions
and Places of which they are ashamed for ever after; or
to needless expence by laying out or lending to impor-
tunate base and shamelesse companions, gaining loffe of
their monies, time, sorrow, and grieve of friends, the dif-
repute of the better fort, and laftly contempt of the vilest
among the Common vulgar.

Antiochus Epiphanes, King of Asia, for his popularity
and delight in company, was fir-named the Mad: and
likewise for the fame, Appius Claudius was deprived of
his Office, and fearing beside shame the hatred of the
Senate, counterfeiting blindnesfe, for ever after kept him-
selhe at home. We reade also of a certaine King of the
Gothes, who making his Souldiers his drinking compa-
nions, was for his free and kind heart at the laft drowned
by them in a Tub of Ale.

Nor mistake me that I swerve fo much on this fide,
that I would deny a Prince or Gentleman the benefit of
discourse and converse with the meanefte: for Majesty
and greatnesfe cannot alwayes stand fo bent, but that it
must have the remifion and relaxation fometime to
descend from the court to the cottage, which cannot choose
but give it the better taste and relifh. Adrian the Emperor
would moft curteoufly conferre with the meanefte, detefting
thofe his high minded Courtiers, who under a colour
of preserving his Efstate and honour, envied him this
sweetnesfe of humility and privacy. Vespasian in like
manner was wont not only to falute the chiefe Senators


Of 

Reputation, and Carriage.

of Rome, but even private men, inviting them many times to dine and suppe with him, himselle againe going vnto their houses. Philopæmen was so curteous and went so plaine, that his Hostesle in Megera tooke him for a Servingman. And certainly this Affabilitie and curtefie in Greatnesse, draweth our eyes like flowers in the Spring, to behold, and with admiration to loue it wherefoever we find it.

There is no better signe (faith one) in the world of a good and vertuous disposition, then when a Prince or Gentleman maketh choice of learned and vertuous men for his companions; for presentely hee is imagined to bee such a one as those to whom hee joyneth himselle: yea faith Aristotle, it is a kinde of vertuous exercize to bee converfant with good and ynderstanding men.

Whom then you shall entertaine into the clofet of your breft, first found their Religion; then looke into their Lives and Carriage, how they have beene reckoned of others; Lastly, to their Qualitie how or wherein they may be vsefull vnto you, whether by advice and Counsell, direction, helpe in your Studies, or serviceablenesse in your exercize and recreations.

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 utter ruine of themselves and their posteritie for ever. Who when like Alciates figtree vpon the high and inaccessible Rocke, they are out of reach and cannot be come vnto by men who would dresse and preserue 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 sootheeth him in play (knowing the best fishing is in troubled waters); another tendreth him a match of light fluffe: all at once preying for themselves, these greene things of 16 or 18 are quite devoured before they are ripe.

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Wherefore I must next commend unto you Frugality, the Mother of vertues, a vertue which holdeth her owne, layeth out profitably, avoideth idle expences, superfluitie, 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 fore-fathers, who account thrift the object of the plow or Shop, too base and unworthy their consideration, while they impose their faire Estates and most important businesse, upon a cheating Steward or craftie Bailiffe, who in few yeeres (like the young Cuckow) are ready to devour their feeder; and themselves like sleepy Pilots, having no eye to the Compasse, or founding their Estates, are runne on ground ere they be aware.

First then, as soon as you shall be able, looke into your Estate, labouring not onely to conserve it entire, but to augment it either by a wise fore-thought, marriage, or by some other thrifte means: and thinke the more yee are laden with abundance, the more (like a vine) yee have neede 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 counsell, to your ruine, as Cæsar 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 faith of him, even into his husbandry himselfe: and Plutarch writeth of Philopæmen, a great and famous Commander, that notwithstanding his great affaires and employments, hee would every morning bee stirring by breake of day, and either to dressing of his vines, digging or following his plow: and Cicero to heighthen the Honour of King Deiotarus, reporteth thus of him, in Deiotaro sunt regiae.
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Regiae virtutes, quod te, Cæsar, ignorare non arbitrer, sed præcipue singularis & admiranda frugalitas. And the Romanes had a law, Hee who could not looke into his owne estate, and imply his land to the best, should forfeit the same, and be held for a foole or a mad man all his life after. Aristides, albeit he was an excellent man otherwise, yet herein he was so carelesse, that at his death he neither left portion for his daughters, nor so much as would carry him to the ground, and defray the charge of his funerall.

Be thriftie also in your apparell and clothing, leaft you incurre the cenfure of the moft grave and wiseft cenfor, cui magna corporis cultus cura, ei magna virtutis incuria: and Henry the fourth, laft King of France of eternall memory, would oftentimes merily fay, By the outide onely, he could found the depth of a Courtier: saying, Who had leaft 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 so much for red Satten to sleeve the Kings old Doublet: Item a halfe-penny for liquor for his Bootes, and so forth. Or to bee knowne by a Hat or a Doublet ten or twentie yeeres; then with some miserable Vfurer curse the maker for the flightneffe of his felt or fluffe, murmuring it will not laft to see the Revolution of the First Moover. But vwing that moderate and middle garbe, which shall rather leffen then make you bigger when you are; which hath beene, and is yet observed by our greatest Princes, who in outide goe many times inferiour to their Groomes and Pages. That glory and Champion of Christendome Charles the fift, would goe (except in times of warre) as plaine as any ordinary Gentleman, commonly in blacke or fad fluffe, 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 parsimony (being the most bountifull minded
minded Prince that ever lived) that as Guicciardine reporteth of him, if any one of his points had chanced to breake, he would tye it of a knot and make it serue againe. And I have many times seene his excellence the Prince of Orange that now is, in the field, in his habite as plaine as any Country Gentleman, wearing commonly a suite of haire coloured slight stuffe, of filke, a plaine gray cloake and Hatt, with a greene feather, his hatband onely exceeding rich. And Ambrose Spinola Generall for the Archduke, when hee lay in Weasell at the taking of it in, one would have taken him, but for an ordinary merchant in a plaine suite of blacke. And the plainenesse of the late Duke of Norfolke derogated nothing from his Esteeme. So that you see what a pitifull Ambition it is, to strive to be first in a fashion, and a poore pride to seeke your esteeme and regard, from wormes, shels, and Tailors; and buy the gaze of the staring multitude at a thousand, or fifteene hundred pounds, which would apparell the Duke and his whole Grande Consiglio of Venice. But if to doe your Prince honour, at a tilting, employed in Embassage, comming in of some great stranger, or you are to give entertainment to Princes or Noble personages at your houses, as did Cosmo de Medici, or haply yee command in the warres, spare not to be brave with the bravest. Philosopher 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 silver, and to be employed in the silverying of Bitts, guilding of Armours, inlaying of Saddles, &c. For the sumptuous cost upon warlike furniture, doth encourage and make great a noble heart: but in other sights it carrieth away mens minds to a womanish vanity, and melting the courage of the mind, (as Homer faith it did Achilles, when his mother laid new Armes and weapons at his feete.) The Spaniard when he is in the field, is glorious in his cassecke, and affecteth the wearing of the richest Jewels; the French huge feathers, Scarlet, and
and gold lace; the English, his Armes rich and a good sword: the Italians pride is in his Neapolitan Courfer: 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.

I now come to your Dyet, wherein be not only frugall for the saving of your purse, but moderate in regard of your health, which is impaired by nothing more then excessive in eating and drinking (let me also adde Tobacco taking.) Many dishes breed many diseases, dulleth the mind and understanding, and not only shorten, but take away life. We reade of Augustus that hee was never curious in his diet, but content with ordinary and common viands. And Cato the Censor, sayling into Spaine, dranke of no other drinke then the rowers or slaves of his owne galley. And Timotheus Duke of Athens was wont to say (whom Plato invited home to him to supper) they found themselves never distempered. Contrary to our Feastmakers, who suppose the glory of entertainement, and giving the best welcome to consist in needleless superfluities and profuse waste of the good Creatures, as Scylla made a banquet that lasted many daies, where there was such excessive abundance, that infinite plentie of victuals were throwne into the River, and excellent wine above forty yeares old, spilt and made no account of, but by surfeiting and banqueting, at last he gat a most miserable disease and dyed full of lice.

And Caesar in regard of his Lybian triumph, at one banquet filled two and twentie thousand roomes with ghefts and gau to every Citizen in Rome ten bushels of wheat, and as many pounds of oyle, and beside, three hundred pence in money.

We reade of one Smyndirides, who was so much given to feasting, and his eafe, that he saw not the Sunne rising nor setting in twenty yeares; and the Sybarites forbad all Smiths and knocking in the streets, and what thing soever that made any noise to be within the City Wals,
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Wals, that they might eate and sleepe: whereupon they banished cockes out of the City, and invented the vs of chamberpots, and bad women a yeare before to their feasts, that they might have leisur enough to make themselves fine and brave with gold and Jewels.

Above all, learne betimes to avoid excessive drinking, than which there is no one vice more common and reigning, and ill befeeming a Gentleman, which if growne to an habit, is hardly left; remembring that hereby you become not fit for any thing, having your reason degraded, your body distempered, your soule hazarded, your esteem and reputation abased, while you fit taking your vnwholsome healthes,——"vt iam vertigine tectum Ambulet, & geminis exsurgat menfa 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 beeene convicted of drunkennesse, shall not bee taken in any testimony. Within these fifty or threescore yeares it was a rare thing with vs in England, to see a Drunken man, our Nation carrying the name of the most sober and temperate of any other in the world. But since wee had to doe in the quarrell of the Netherlands, about the time of Sir John 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.

Triconius and the old Romanes had lawes and statues concerning the Art of drinking, which it seemes, are revived, and by our drunkards observed to an haire. It being enacted, that he who after his drinke faltered not in his speeche, vomited not, neither reeled, if he dranke off his cups cleanely, tooke not his wine in his draught, spit not, left nothing in

Suida. & political lib. 15.
Miscellan.

Drinking the destruction of wit, and plague of our English Gentry.

Iuvenal. Satyr.

Drunkennesse not many years since, very rare in England.

Plin. lib. 4.
Historia sub finem
Of Reputation and Carriage.

In the pot, nor spilt any upon the ground, he had the prize, and was accounted the bravest man. If they were contented herewith, it were well, but they daily invent new and damnable kinds of carrowing (as that in North Holland and Friesland (though among the baser sort) of upste Monikedom, which is, after you have drunk out the drinke to your friend or companion, you must breake the glasse full upon his face, and if you misse, you must drinke againe,) whence proceed quarrelling, reviling, and many times execrable murders, as Alexander was flaine in his drunkennesse; and Domitius, Nero's father slew Liberius out-right, because he would not pledge him a whole carrowse, and hence arise most quarrels among our gallant drunkards: unto whom if you reade a lecture of sobriety, and how in former ages their forefathers dranke water, they sweare water is the frogges drinke, and ordained onely for the driving of Mils, and carrying of Boats.

Neither desire I, you should be so abstemious, as not to remember a friend with a hearty draught since wine was created to make the heart merry, for what is the life of man if it want wine? Moderately taken it preserveth health, comforteth and disperseth the naturall heate over all the whole body, allayes chollerick humors; expelling the same with the sweate, &c. tempereth Melancholty. And as one faith, hath in it selfe, ἐλκυστικόν τι πρὸς τὴν φιλλαν, 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 cheerinessse of your countenance, then in your meate. Augustus the Emperor had alwayes his mirth greater then his feasts. And Suetonius faith of Titus, Vespasians Sonne, he had ever his Table furnishd with mirth and good company. And the old Lord Treasurer of England, Lord William Burghley, how employed for ever in State affaires, at his Table hee would lay all businesse by, and be heartily merry.

Charles
Of Reputation and Carriage.

Charles the Great vfed 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 Soveraigne, altogether in points and profound queftions of Divinitie. When I was in Vtrecht, and lived at the table of that Honourable Gentleman, Sir John Ogle, Lord Governour, whither reforted many great Schollers and Captaines, English, Scottifh, French, and Dutch, it had beene enough to have made a Scholler or Souldier, to have observed the feverall disputations and discourses among many strangers, one while of sundry formes of battailes, sometime of Fortification; of Fire-workes, History, Antiquities, Heraldry, pronunciation of Languages, &c. that his table seemed many times a little Academie.

In your discourse be free and affable, giving entertain-ment in a sweete and liberall manner; and with a cheereful courtfie, feaoning your talke at the table among grave and ferious discourses, with conceits of wit and pleafant invention, as ingenious Epigrams, Emblemes, Anagrams, merry tales, wittie queftions and anfwers, Mistakings, as a melancholy Gentleman sitting one day at table, whereI was started vpon the sudden, and meaning to fay, I must goe bury a dagger, by transposition of the let-ters, faid: Sir, I must goe dye a beggar.

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

A poore Souldier with his Musket and reft in Breda, came one day in, and fet him downe at the nether end of the Prince of Orange his table, as he was at dinner (whither none might bee priviledged vnder the degree of a Gentleman at the leaft to come:) the Gentleman-Vifher of the Prince demanded of him, if hee were a Gentleman: yes quoth the Souldier, my father was a Goldsmith of Andwarpe:
Pasquine, a marble image in Rome, on which they fixe libels, because an Earle in Rome had marryed a Chambermaide.

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Andwarpe: but what can you doe in your fathers trade; (quoth he) I can set stones in Mortar, for he was a 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 Volumes. I remember hee tells vs once upon 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.

CAROLVVS.
ô Clarus.
Charles Prince of Wales.
All France cries, ô helpe vs.

Of the Queene of Bohemia and Princeffe Palatine of the Rhene, my gracious Lady.

ELISABETHA STEVARTA,
Has Artes beata velit.

Being requested by a Noble and Religious Lady, who was sister to the old Lord, De la Ware, to try what her name would 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, fonne 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
Of Reputation and Carriage.

Vpon the name of a faire Gentlewoman in Italian:

ANNA DVDLÆIA.
È'la nuda Diana.

Vpon a sweete and a 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 Iehovah in Hebrew, resembling the Deitie,

IOSEPH HALL.
All his Hope.

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

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

Of my good friend Master Doctor Dowland, in regard he had slip many opportunities in advancing his fortunes and a rare Lutenist as any of our Nation, beside one of our greatest Masters of Musicke for composing: I gave him an Embleme with this;

IOHANNES DOVLANDVS.
Annos ludendo hausi.

There were at one time in Rome very wittie and vn-happy libels cast forth vpon the whole Conspitory of Cardinals
dinals in the nature of Emblemes. I remember Cardinall Farnefi 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: Dammi mia liberta, vederete chi io sono: that is, give mee my Libertie, you shall see what I am, meaning perhaps he would be no longer, &c. And those were very knavish that were throwne vp and downe the Court of France, the Escotcheon or Armes of the partie on the one side of a past-board, and some ingenious device on the other; as one had the Armes of the House of di Medici of Florence, on the one side, on the other an inkeborne with the mouth turned downward, with this tart Pasquil: Elle faut d'encre: and so of the whole Court.

Emblems and Imprefa’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 scene, have bee the devices of Tilttings, whereof many are reserved in the private Gallery at White Hall, of Sir Philip Sidneys, the Earle of Cumberland, Sir Henry Leigh, the Earle of Essex, with many others, most of which I once collected with intent to publish them, but the charge dissuaded mee.

But above all, in your talke and discouerse have a care ever to speake the truth, remembiring there is nothing that can more prejudice your esteeme then to bee lavish-tongued in speaking that which is false; and disgracefully of others in their absence. The Persians and Indians had a law, that whosoever had beeene thrice convicted of speaking vntruth, shoulde 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 discouerse as was profitable to the hearers; for as one faith, Diceria minuunt Maieftatem. Lefts and scorches doe leffen Majestie and greatnefe, and shou'd be farre from great personages, and men of wisedome.

Plato faith, it is onely allowed, Physitians to lic for the comfort of the sicke.
Of Trauaile.

CHAP. XVIII.

Of Trauaile.

I WILL conclude with Trauaile, which many disallow in Gentlemen, yea and some great travellers 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 sure to his owne Country, then trauaile doth: for if it be the common Law of Nature, that the learned shoulde haue rule ouer and instruct the ignorant, the experienced, the vnexperienced, what concerneth more Nobility, taking place aboue other, then to be learned and wise? and where may wifdome be had, but from many men, & in many places? Herevpon we finde the most eminent and wise men of the world to haue beene the greatest Traualiers (to omit the Patriarches and Apostles themselfes in holy writ) as Plato, Pythagoras, Aristotle, Theophrastus, Osyris, King of Ægypt, who trauelled a great part of the world, and caufed to be engrauen vpon his Sepulcher, Heere vnder I lie King Osyris, eldeft fonne of Saturne, who haue left no part of the world unsearched, whereunto I haue not come, teaching againe whatsoeuer I haue found, for the vfe and commoditie of mankinde. And Xenophon to intimate vnto vs the benefit and excellent vfe of Trauaile, faith that Cambyfes, by his trauaile learned many excellent things, which he taught Cyrus his fonne: and hauing trauailed as farre as Meroë (as a parpetuall monument of his long voyage) he built a Citie in the forme of a Persian shield. And it was the vshawall boast of Alexander (saide Archelaus a Cosmographe) that he had found out more with his eies, then other Kings were able to
to comprehend in thought: and to no small commendation of himselfe, *Menelaus* in *Homer*, reporteth that he had beene in *Egypt, Cyprus, Phænecia*, and *Thebes* having an hundred gates, and at every gate two hundred horse-men for the guard. But say some, few of our Gentlemen are bettered by their trauaile, but rather returne home worse then they went in manners, and many times in Religion, therefore it were better they tarried still at home, according to *Claudian*:

> Felix qui patrijs ævum transegit in agris,  
> Ipsa domus puerum quem videt ipsa fenem:  
> Qui baculo nitens, in qua reptauit arena,  
> Vnius numerat sæcula longa casa.

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

But this happinesse is but *puerorum beatitudo*, as one faith; and the greatest unhappinesse to the truly generous and industrious minde.

If therefore you intend to trauell, you must first propound vnto your selfe; the End, which either is *ad voluptatem vel ad utilitatem*; pleasure or profit. For the first, every one naturally affecteth, and the fool is tickled with the sight of strange townes, towers and habits of people. Therefore you must hold you to the other which is profit, which againe hath two branches, your owne priuate, or the publique; your priuate, as the recovery of your health, by some outlandish meanes, as the water of the *Spaw*, some Phisition famous for his cure in such & such kinds, chang of aire, or gaining as a Merchant by trafique, or some profession wherein you excell others. The publique is the generall good of your Countrey, for which we are all borne, it challenging a third part of vs.

But before you trauaile into a strange Countrey, I wish you (as I haue heretooforesaid) to be wel acquainted with
with your owne; for I know it by experience, that many of our yong gallants, have gone over with an intent to passe by nothing vnseene, or what might bee knowne in their places; when they have 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 paffage, 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.

For there is not any nation in the world more subiect vnto surfets then our English are, whether it proceedeth from the Constitution of our bodies, ill agreeing with the hotter climates, or the exchange of our wholesome dyet and plenty, for little and ill dreft; or the greedinesse of their fruits and hot wines, wherewith onely wee are sometime constrained to fill our bellies, I am not certaine. No lesse peril there is, *ab istis callidis & calidis Solis filiabus*, which almost in every place will offer themselves or be put vpon you by others.

Keepe the fountaine of your minde from being empoifoned, 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 compass, 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 *Cain* in the land of *giddinesse*, the greatest punishment that God layed 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

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*Note: The text contains a reference to the Bible, specifically Genesis 4.
heere in England, so in other places, the language is spoken with more elegancy and puritie in some places more then others. For the French, Orleans and there about is esteemed the best, Florence for the Italian, Lipfick for the high Dutch, and Valledolid for the Spanish.

To helpe you in conjugating your verbs, you may vse the helpe awhile of a Grammer of that language, but in generall you must expect your perfection from conference: for hereby the true accent, and the native grace of pronounciation (which no booke can teach) is onely attained.

Now aswell for neighborhood sake, as that the French tongue is chiefly affected among our Nobility, it being a copious and a sweet language, wherein so many famous workes by as great wits as any ever Europe bred, have 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 sudden from a cold Country, into the scorching heat of another more remote.

I will not stand to make any Topographick description of the Countrey, I being herein both prevented long since by a faithfull pen; beside, I remember I am to write onely one Chapter, not a volume.

You shall finde the French, I meane of the noblest and better sort, generally free and curteous, vnto whom even among their Princes, State and Maiestique retirnedesse are burthenfome, so that sometime you shall see them familiar with the meanest. La Noue speaking of the French Nobilitie, faith Elle est tres vallereuse & curtoife: et ny a Estat en la Chrestienté, ou elle soit en si grand nombre. They are exceeding valiant and courtous, and there is no estate in Christendome where they are in so great number.

They delight for the most part in Horsmanship, Fencing; Hunting, Dancing, and little esteeme of Learning and gifts of the minde; contrary to the Custome of the
ancient Romanes, as Cato the Censor, Cæsar, Paulus Æmilius and many others, no lesse famous for knowledge then action; whereof themselves and their friends oftentimes complains. Commines layeth the fault vpon the remisseness of parents in their education. Ils nourissent leurs enfans seulement à faire les fots, en habiliments et en paroles: de nulle lettre ils nont cognoissance, They breede their children to play their wanton ffooles, both in apparell and words, but for learning they know nothing.

The French are full of discourse, quicke witted, sudden in action, and generally light and inconstant; which Cæsar found long since, writing of them, Quod sunt in consilia capiendis mobiles, & novis plerumque rebus student, and elsewhere, he calles Gallorum subita & repentina consilia. Moreover as among the Spanish and Dutch, one fashion of Apparell still observed amongst them, argueth a constancie of minde and humour; so their change and varietie, their vaineneffe and levitie; for every two yeere their fashion altereth.

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

Concerning their Dyet, it is nothing so good or plentifull as ours, they contenting themselves many times with meane viandes, onely in the solemne feafts, and banquets of entertainment, they are bountifull enough, yea farre excede vs: as for the poore Paifant, 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 fold in the Market.

Concerning their building, it is very Magnificent, and I know not whether in all Europe, any buildings may for Maiestie and State be compared with those of France, (though they have beene miserably spoyled by the laft civill warres) they being the best Architects of the world; vpon the view of some of which (as breathing on a faire hill) I will detaine you awhile. At first we will begin with
The Louvre. with the Louvre in Paris. The Louvre is the royall seate of the Kings of France, famous thorowout all Europe, situate neere to the towne walles on the West side: by which runneth the River of Seine, which in old time served rather for a Fortrefse then a Kings House, and herein was a Tower wherein were kept the Kings Revenues and Treasure. Which after by King Francis the first, was pulled downe, and in this place was begun the building of the Front, which is of Masonry, so enriched with pillars, frizes, architraves and all sort of architecture with such excellent symmetry and beautie, that thorowout all Europe, you shall hardly finde the like. It was begun by Francis the first, finiflied by Henry his fonne, vnder the appointment of the Lord of Clagny, and afterwards encreased by Francis the second, Charles the ninth. Laft of all made the wonder of all other workes, by that beautifull Gallery, the worke of Henry the fourth.

The Tuilleries. The Tuilleries sometime belonged to the Suburbes of Saint Honore in Paris, by the side of the Louvre, and was indeed a Place wherein they made Tiles, and by reafon there were many faire Gardens about it, the Queene mother drawing the plot her selfe, feeing it a pleafant and fit place, began firft to build here. It is a royall worke all of free Stone. The portall or entrance is very fately, of Marble pillars and Jasper.

Fontainebleau. Fontainebleau is fctuate in the forref of Becro, in a plaine encompassed with great Woods, and was in old time a retiring place for the Kings of France. Francis the first, who loved to build, tooke great pleasure in this feate and builded here the house, as we fee it at this present; the base Court hereof is esteemed the faireft of all France: in the second Court there is the pureft and faireft Fontaine esteemed in the world, wherefore it was called Belle eauë, and so Fontaine Belle eauë. 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 rareft Masters of Europe

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

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

Amboise is one of the principall buildings of France, it also standeth vpon the Loire vpon a high Seate; at the foote hereof is the towne, and neere that a goodly Forreft: this Castle is seene a great way off both by the hill, and the valley yeelding so goodly a prospect, as I neuer beheld a better, for from the terrailes that enuiron the Castle, you may easilie descerne Tours and the Abby of Marmoustier seaven leagues off; the Castle standeth vpon a Rocke at the foote whereof there is a Cloister.

This house is in Picardie, vpon the way from Paris to Soiffons, distant from Paris 16. leagues, 5. from Soiffons; it standeth close vpon the forrest of Rets; it is of very great receipt, as may appeare by the enclozure of the parke. Here King Francis (whof only delight was in building) for many yeares together set Mafons a worke, the rather because it adiyned vnto the greatest forrest of all France, himselfe louing hunting exceedingly. Here are the goodliest walkes in Europe, for the trees themselues are placed in curious knots, as we vse to set our herbes in gardens.

PEACHAM R Charleval
Charleval.

Charleval is in Normandy upon the way from Paris to Rovanc, neere to the village of Fleury. It was built by Charles the 9. at the instance of the Lord of Durescu; 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 easly discerned to the river Seine; had it beene quite finished it had beene the chiefe building of France.

This Castle or Royal house is called Bois de Vincennes; it is situate within one league of Paris, & two of Saint Dennis the place of buriall of the French Kings, so that these three stand in a manner in a triangle. It is a very sumptuous worke & of admirable Art: it was begun by Charles County of Valois, brother to Philip the faire, and 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; stretchinge on the South, eu'n vnto the river of Seine, and by North vnto the riuer of Marne, which ioyning at the village of Confluence (so called of their meeting) neere Charenton fall downe vnto Paris. This in ancient times was the usuall 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, Chambourc, Boulogne, Creil, Couffie, Folembray, Montargis, S. Germaine, and la Muette, which are al the Kingses houses and worthy your view and regard if you happen to find them in your way. In briefe, hold France for one of the most rich, fertilest, & brauest Kingdomes of the World.

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

Spaine
Spaine lyeth Southerly from France, in Northerne latitude from 37. to 44. degrees or thereabout, in the same height and paralell with the Azores Islands. It is farre hotter then France, a very dry Countrey, yet abounding in sweet Springs, Rivers and all forts of fruities. Paffure there is little or none in respect of the great heat, but infinitely furnished with Vineyards, Olive trees, having Corne sufficient save only 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 forts, for coolenesse and lightnesse of digestion. The people are by nature generally proud and haughty, but withall very civill, faithfull to their friend, and above all to their Prince, for seldome or never 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 imployme of State, or business of warre, save such who are of the better sort, dedicate to the Church, of whom there is at the leaft 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 obferve an excellent equipage) their regelado horses, Caroches and Horselitters.

The women are blacke, and little, but very well favoured, and for discourse admirable: these have a more eminent distinction of habite, and are all discerned by
their apparell of what qualitie they are, they affect strangers much, and are liberall in their converse with them.

The heart of the Countrie is very scarce of fish: that which they have, are either Toms or Pilchards, brought salted from Biscaie, 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 vpon fasting dayes.

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

They tread their Corne out with Oxen in the field asloone 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 Countrie 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 use, 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 piece 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 trivall things, as Wine, Bread, Melons, Peaches, is of Brasse, which they call Quartas and Quartillas. Of their Maraudies, twentiemake three pence.

Their buildings are faire and stately, and the King, though he hath many goodly Houses and Palaces, as in Sinill, Granada, Toledo, Cordova, Valladolid, &c. yet the Escorial, seven leagues from Madrid, is the place where the King most resides, and this exceeds all the buildings of Christendome, for beautie and curiositie in contriving, to which
is adjoined one of the goodliest Monasteries of the world, wherein are to be seen the rarest Water-workes that men can devise.

**Spaine** being divided into many Kingdoms or Provinces, you are allowed to carry about you, only but an hundred Reals; what you have above it is forfeited, and for that purpose, at every bridge or passage where the Countries part, you are to be searched.

And I hope you have heard so much of the Inquisition and the danger thereof, that I shall not here need to give you any caveat.

**Navarre** affordeth, by reason of the Mountaines, a very hard passage. Whereof **Pampelona** is the chief City, herein are the best Muttons, and made the strongest Wines: this Countrey is so abundant in Rosemary, that they make it their ordinary fuel in heating their Ovens, and for their other uses.

**Aragon** aboundeth in Wine and Corne, which **Portugall** so wanteth, that all the Corne in that Kingdom is not able to suffice **Lisbone** onely, but they are faine to have it of the **Britainers**, **Hollanders**, and from the **Azores** Islands.

Last of all it is worthy the noting, how that in their Universities, as **Salamanca**, **Alcala**, **Cunimbra**, &c. and other of their Colledges, they care little for the Latine, but dispute and keepe their exercises in **Spanish** or the **Portuguese** tongue, yet have they great Schollers in all professions.

Thus have I onely given you a taste, how and what especially to observe in your travell. I willingly omit to speake of **Italy**, **Germany**, and other Countries, by reason they have beene so exactly described by Master **Sands** and others, vnto whose ample discourses (excepting your personal experience) I referre you, it being here mine onely intent, but to give you some few directions in generall: and so I conclude, wishing all happiness to your selfe, and prosperous success to your studies.

**Chap.**
Of Military Observations.

Of Postures.

In teaching the Postures of each weapon to every single Souldier, you shall use these words which have already beene given you to that purpose, and no other, but when you come to Exercise the whole company joyned, you may at some times for your owne satisfaction in the more ready and gracefull performance of them, command the Postures to be done by the whole number at once, with such pause betweene every Posture, as may afford you meanses to discover any failance therein: but whensoever you skirmish you shall use no more of direction then.

1. Make Ready.
2. Present.

The first importeth all the Postures unto presenting: The second to stand ready to give Fire, but not to execute it before the command be given.

The whole Company is to be divided into Files, each File consisting of tenne men: the men in the File are to be distinguished by the names of Leaders, Bringers vp and Middle-men; the two Seconds, the two Thirds, the two Fourths; by the joyning of Files, Ranks are formed which doe follow the Dignity of each place in one File.

Ranks and their Dignity.

1. Ranke, of Leaders.
2. Ranke, of Bringers vp.
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
7. Ranke is the third to the Reare.
8. Ranke is the third to the Front.
9. Ranke is the fourth to the Front.
10. Ranke is the fourth to the Reare.

The Leader holdeth the first Ranke and should be respected as the Commander of the whole File, and sometimes (for ease of officers) when any new men are come into the File the Leader should exercise the whole File, as well to teach them the true use of their Armes, their Distance, and Motions, measures of March, whether the Command be given by Drum, Voice, or any other Signall, as to enable himselfe by the exercise of that small command for a greater when his fortunes and merits shall come, hee must diligently attend the Command given, for by his example the rest of the File is to be governed.

The Bringer vp, is as it were Leiftenant of the File and is to seconde the Leader in every part of his duty, in his sickenesse or absence he is to doe the same office; when the File shall be ranged, he is to take some care that those foure which are next him doe keepe the File straight (but without noife) and when the whole Troope or halfe of it shall Front to the Reare, he is in all points to doe the duty of a Leader.

The Middle-men while the body remaineth entire are but to keepe their order duly, but when the Front is doubled by them, then is the Leaders Middle-man become a Leader, and the other a bringer up, if the body Front both wayes then are they both bringers up: The rest are onely to Imitate their Leaders in doing the things commanded, and to keepe even with their Leaders and side-men.

The righthand Leader is the most worthy, whose particular duty is to begin the Arrainging of the whole Troope, and in marching to observe the appointed distance from the next body on the right hand.

The lefthand Leader is the second, because he is to observe the distance on the left hand.
The two middle Leaders are next in dignity, and of them he which standeth on the left hand is the most worthy, their particular duty is to keepe the Front even, and to observe the distance when it shall be commanded, in differenty without mention of any one hand.

The fifth File is the second to the right hand.

The sixth File is the second to the left hand.

The seuenth File is the third to the left hand.

The eighth File is the third to the right hand and so onward according to the number of Files.

**General words of Command.**

**Stand to your Armes.**

**Silence.**

**Stand right after your Leaders, or File Even.**

**Stand even with your side-men, or ranke Even.**

**Distance.**

**In your Order**

\{ That is **Files** three feete asunder, and the rankes 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 asunder and ranke three feete. \}

Closer then this your Musqueteirs muft 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 muft close vnto the Rapiers or Swords point of their Leaders.

If the words **Files** and **Rankes** bee not expressed then muft the Souldier understand that both are meant, but sometimes you shall command.

**Files in your open order**

\{ which is fixe foote square: \}

**Files**
Of Military Observations.

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

And this I would have you use often.

Open your Rankes.

Which is always done backwards: and if the command be to open to a very large distance, the bringers vp are to turne faces about and to march till all the rest of the Rankes have the distance required.

Close your Rankes.

Which is always done forwards, taking it from the Leaders.

Open your Files.

If no hand be expressed, they shall open indifferently to both, vntill the middle Leaders have the distance required, else are they to open vnto that hand which is mentioned, taking it from the contrary hand.

The same Rule holdeth also in closing of Files.

When you exercise Embattele, the Captaine must for his place be in the head or front of the Pikes, the Lieutenant 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 Rankes euen, all the Armes carried in one and the same Posture, all must move at once and begin at the same instant by the sound of the Drum or other signall to the eye.

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

1. The Slow.
2. The Meane.
3. The Swift.
Of Military Observations.

So as all the Souldiers may proportion their pace accordingly.

The Leaders must turne and passe a long by their Fyles till they come to the place where the Bringers vp stood, the rest must March vp to that ground where their Leaders at first stood; there turning, follow vntill the Bringers vp be in the Leaders places.

To the right hand.
To the left hand as you were.
To the left hand.
To the right hand as you were.
To the left hand about.
To the right hand as you were.
Files to the right hand double.
Files as you were.
Files to the left hand double.
Files as you were.
Rancke to the right hand double.
Rancke to the left hand as you were.
Rancke to the left hand double.
Rancke to the right hand as you were.
Middlemen to the right hand, double the Front, or Ranckes.
Middlemen to the left hand as you were.
Middlemen to the left hand double the Front, or Ranckes.
Middlemen to the right hand as you were.

That is when the last five Ranckes fill vp the spaces of the first five, but if no hand be expressed, it shall alwayes be done to the right.

Middlemen by Division double the Front.

When the last five Ranckes doe Front or turne to the right-hand of the right-hand Flancke, and those of the left Flancke to Front, or turne to the left hand and marching,
Of Military Observations.

till they be without the flankes at an appointed distance, they front or turne as at first, and march vp at both flankes even with the front.

In this motion remember to leave a fit distance betwenee 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 meeete in their first places.

*Wheele to the right hand.*

The right hand cornerman must stand firme, the left cornerman must move forward, and every *Leader* successufully after him keeping the same distance exactly which they had before they moved; when the next *Leader* unto the righthand cornerman shall be advanced a little forward then shall he turne his face to the right-hand and stand that all the rest may *Front* even with him.

By the same way of proceeding the hand onely changed.

The cornerman must turne as he did before and stop at a halfe turne vntill the whole body be come even with him, so turning like the foote of a compasse till he have made the whole turne or conversion.

If you will diminifh the *Rankes*, you must breake the first *Ranke* leaving them onely so many as you specify, the remainder of that *Ranke* so broken must begin to make another *Ranke* right after that *Ranke* you left; and if they be not enouhg to fill up the number required, they must be supplyed by the former of the next *Ranke* 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 be
be not sufficient, then a part of the third Ranke of all of it, and so onward till so many Rankes be filled vp as the number will beare; if there be odde men they muft begin a Ranke in the reare.

Two Rankes that are first (as the word is commanded) muft always make ready and being lead up tenne paces beyond the front of the Pikes, the Captaine or officer that leadeth them, shall stand even by them, commanding the first Ranke to Present, and to give fire when he findeth it fit, but so soone as they have given fire they shall without any commandment wheele about that Ranke and March in one File unto the reare not making ready till they come there, in the 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, always maintaining two Rankes in a readiness advanced beyond the Pikes.

Two Files muft always make ready, a Sergeant being at the head of the outtermost File commandeth it to present to the right or left hand, and having given fire, the File presenteth 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 muft always present (not going forward but) keeping the same ground they have, and having given fire stand firme, making ready untill the first File be drawne up to them, then follow the Troope and so of the rest; if this be exactly done the skirmishers will never be above the length of one File behind the body of your Pikes.

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

The Middlemen muft front or turne to the reere, then the
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 always keeping their distance of Files and Rankes which they were commanded when they began to skirmish.

The Files must be in open order, the first Ranke presenteth, and having given fire, maketh ready in the same ground, the second Ranke paseth 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 always keeping the Ranke of skirmishers equall with the Pikes.

1. **All** commandments must be given in the Front wherefoever it be, wherefore if the officer in cheife will not take the paines to goe thither in person let him at least fend 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 feete which is their order, and the armes extended at length giveth fixe feete.

4. The Leaders, Bringers up, and Middlemen must be particularly instructed in your chamber by which meanes your worke will be easie in the field, for they will be able to teach the rest.

5. Note that in all doublings every thing is undone by the contrary hand by that which was done.

6. In skirmish let your Musketiers take their ayme little more then knee high.

7. When
7. When your body of Pikes chargeth, let the halfe files, middlemen, or laft five rankes onely Port their Pikes.

8. In the beginning of your Exercise, fpend at the leaft one whole weeke in distance and doubling of Files and Rankes, before you passe unto the more subtile motions, leaft you over charge the memory of beginners.

9. So foone as they can performe any motion perfity standing, make them doe the same marching.

10. Allow no prompting but let every man that faileth be made to understand wherein he failed, for while you reforme him, you informe all the rest that heare you.

11. Strike no man that ereth of ignorance, nor for every negligence, but if he be obstinate then vs disereet correction.

12. But whosoever maketh noise after silence commanded, and will not quickly be reformed, correct him either by your owne hand, or by the Sargeants: if the offender be a Gentleman, I hope reproofe will be sufficient, else I leave him to your discretion.

13. When you skirmish by Files remember to put your Rankes in close order.

14. When you counter-march, Rankes and Files at your open order.

15. When you wheele, your Rankes and Files at three feete.

The Postures of the Musket.

1. Arch with your Musket and Rest shouldred.
2. Prepare your Rest.
3. Slip your Musket.
4. Please your Musket.

5. Ioyne
The use of the Musket. 255

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 Present.
14 Give Fire.
15 Recover your Musket.
16 Vncocke your Match.
17 Returne your Match.
18 Cleere your Pan.
19 Prime your Pan.
20 Shut your Pan.
21 Blow your Pan.
22 Cast of your loose Cornes.
23 Cast about your Musket.
24 Traile your Rest.
25 Open your Charge.
26 Charge your Musket.
27 Draw out your Scouring sticke.
28 Shorten your Scouring sticke.
29 Ram your Powder.
30 Withdraw your scouring sticke.
31 Shorten your scouring sticke.
32 Returne your scouring sticke.
33 Bring forward your Musket.
34 Recover your Rest and Musket into your first Posture.

The Musket being Ordered.

1 Shoulder your Musket.
2 Order your Musket.
3 Prepare
Postures for the Pike.

3 Prepare your Cocke.
4 Make Ready.
5 Present.
6 Give Fyre.

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

1 Make Ready.

Which is all untill your Pann be guarded.

2 Present.
3 Give Fire.

Which doth also imply the charging of the Musket a new without any farther direction.

A Generall note is, that the Souldier must carefully obserue the word of direction giuen to fulfill all the particulars vnto it, and not to goe farther, but upon the fame to abide farther directions.

Postures for the Pike.

Order your Pykes.
Advance your Pikes.
Shoulder your Pikes.
Charge your Pikes.
Order your Pykes.
Trayle your Pykes.
Cheeke your Pykes.

Charge your Pykes.
Shoulder your Pykes.
To the Right-hand Charge.
Shoulder your Pykes.
To the Left-hand Charge.
Shoulder your Pykes.
Concerning Fishing.

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

CHAP. XX.

Concerning Fishing.

I have taken so much delight in the Art of Angling, that I may wel terme it the honest and patient mans Recreation, or a Pastime for all men to recreate themselves at vacant houres.

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 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 priuacy either in a bagge, or framed like a staffe to walke with all; whose lyoyns doth many times faile and deceive when a man doth strike at his baite.

For the lynes they must be framed according to the Fish where you Angle; for the small Fish three good haires taken from the tayle of a good Stone-horse that is luyt and in flesh, for your poore lades haire is not so good; but if you come in place where great fish are, you must fish with lynes of sixe or eight haires.

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

And
Concerning Fishing.

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

Thus farre having shewed the necessary Instruments appertaining to this harmelesse and modest recreation, I will set downe the baities to Angle with, and their seasons; for baits they are of three kinds, which are live baits, dead baits, and artificial baits, for your live baits they arewormes of all kinds, especially the red worme, the Maggut (or Lentle), the Bob, the Dorre, browne flyes, Froges, Grafhoppers, Hornet, Waspes, Bees, Snails, 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 such like; your baits which seeme to live, yet are dead, are Flyes of all sorts and Shapes, made of filke and feathers about the Hookes, fitting the seasons severally for the times of the yeaare, which being moved in the water, the Fish will greedily strive to devour.

For the seasons, in which these baits are to be used, the red worme will serve for small Fish all the yeare, the Maggot or Lentle in Iuly, the Bobbe and Dorre in May, the browne flyes in Iune, Frogs in March, Grafhoppers in September, Hornets in Iuly, Waspes and Bees in Iuly, Snails in August; for the Roch, Bleake, Gudgin and Minnew, they serve for the Pike and Trout at any season, all Pastes are good in May, Iune and Iuly, dried Waspes in May: Sheepes Blood and Cheese in April. 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 flye in April, the red and yellow flyes in May, the blacke and morish flye in Iune, the Wasp and shell Flye in Iuly, the clowdy flye in August.

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

the natural flye, and make one so like it that you may have sport: for you must observe what flyes haunt the waters for seasons of the yeare, and to make their like with Cottons, Woole, Silke, or feathers to resemble the like.

You must not keepe your live baits all together, but every kind by it selfe, and to feed them with such things they delighted in when they had their liberty: and to begin with the red Worme you shall put them in a bagge of woollen cloath (if it be red the better) and put ground moss or fennell cut small in which they will scour 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 Sheepe's shuet, or livers of any beasts cut into small bits, but to scour them with sand, loame or branne, and keepe them warme, they will live the longer: for Frogs and Grasshoppers wet moss is best to keepe them in, and when you Angle with the Frogge, cut off their legges at the knees, and the Grasshoppers wings neere the body; for other wormes, as the Bobbe, Cadis-worme, Canker or such like, you may keepe them with the same things you take them with: Past is a made bait and there are divers kinds of them: but to make Past to last long, you may use Beane flower and those parts of a Connies legges which are called the Almonds, or a yong whelpe, or cat is as good, and put the like quantity of Virgins wax and Sheepe's shuet, and beate them together in a mortar till they become one body, then with a little clarisife Hony temper them before the fire, and make them into balls, these will keepe long, with this you must baite your hooke with: some use the purest white bread they can get and make it into Past to fish at the hooke, the courser Pastes are used to baite the ground to intice the Fish to gather together to that place which you Angle in by flinging in small balls.
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balls or Pellets of courser Paste: thus much for your baites.

Now I have named the baits, it is necessary to shew what fish are delighted therewith, as the Gudgin, Roch and Dace, which are Fish of eager bite and soonest deceived, and feede at the redde Worme, Lentle or Paste.

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 seldom refuseth in March, the Cadis in June, the Grasshopper in July, August and September.

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

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 sorts, Butter-flyes, greenne flyes, paste of all the crummes of white bread, and the brood of Waspes.

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

The Perch biteth at the red Worme about the middeft of the water. Thus have I briefly set downe the art of Angling, and will conclude with all seasons which are naught to Angle in, as the violent heate of the day, high Winds, great Raine, Snow and Haile, Thunder, Lightning,
Concerning Fishing.

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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