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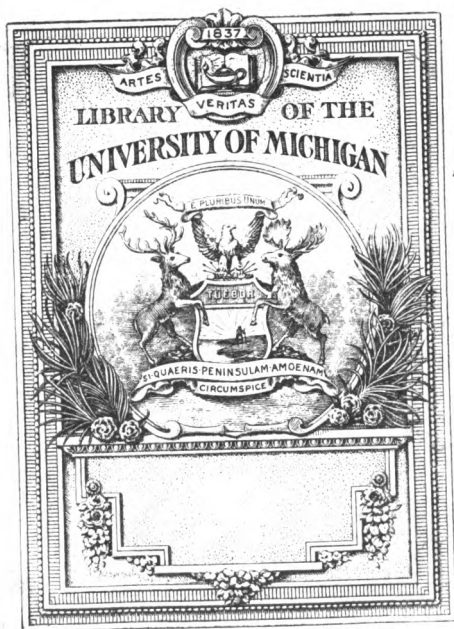
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17 NICHOLAS UDALL.

ROISTER DOISTER. ? 1553-1566.

18 THE REVELATION TO  
THE MONK OF EVESHAM. ? 1196-? 1482.

19 JAMES VI OF SCOTLAND, I OF ENGLAND.  
THE ESSAYES OF A PRENTISE, IN THE DIVINE  
ARTE OF POESIE. 1585.

A COUNTERBLASTE TO TOBACCO. 1604.

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JAMES HOWELL, B.A.

Clerk of the Council.

INSTRUCTIONS  
FOR  
FORREINE TRAVELL.  
1642.

COLLATED WITH THE SECOND EDITION OF 1650.

*Senesco non Segnesco.*

CAREFULLY EDITED BY  
EDWARD ARBER,  
*Affociate, King's College, London, F.R.G.S., &c.*

LONDON:  
5 QUEEN SQUARE, BLOOMSBURY, W.C.

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15 June, 1869.

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## BIBLIOGRAPHY.

### (a) Issues in the Author's lifetime.

#### I. As a separate publication.

1642. London. 1 vol. 12mo. *Editio princeps*: see title at p. 7.  
 1650. [7 May.] Instructions and Directions for Forren Travell [then as in  
 London. first edition, with the addition of] With a new Appendix for  
 1 vol. 12mo. Travelling into *Turkey* and the *Levant* parts.

### (b) Issues since the Author's death.

#### I. As a separate publication.

1863. 15 June. Lond. 8vo. *English Reprints*. See title at p. 1.



## SHORT ACCOUNTS of JAMES HOWELL.

\* Probable or approximate dates.

It is impossible to give here any adequate notice of Howell's career, or of his many works: both original and translatable. I trust, in the course of next year, 1870, to include among the 'English Reprints' a satisfactory edition of his principal work *Epistolæ Ho-Eliañæ*; which grew into completeness in four successive instalments, published severally in 1645, 1647, 1650, and 1655: and in that edition to give the usual Chronicle of his Life, Works, and Times.

Two short accounts of him must therefore suffice for the present.

1. A contemporary, Sergeant-Major PETER FISHER, Poet Laureate to the Protector, edited in 1664, *Mr. Howell's Poems upon divers Emergent Occasions*. In his address *To the Reader*, Fisher thus characterizes the works of Howell, then a Septuagenarian in years and a Patriarch in literature.

"Not to know the Author of these Poems, were an Ignorance beyond *Barbarism*, as 'twas said of a famous person in *France*: yet I held it superfluous to prefix his name in the Title-Page, he being known and easily distinguished from others by his Genius and Style, as a great Wit said lately of him,

*Author Hic ex Calamo notus ut ungue Leo.*

He may be called the prodigie of his Age, for the variety of his Volumes: for from his *Διδραλογία* or *Parly of Trees*, to his *Θυραλογία* or *Parly of Beasts*, (not inferiour to the other) there hath pass'd the Press above forty of his Works on various subjects; useful not onely to the present times, but to all posterity.

And 'tis observed, that in all his Writings there is something still *New*, either in the *Matter*, *Method* or *Fancy*, and in an untrodden Tract. Moreover, one may discover a kinde of Vein of *Poesie* to run through the body of his *Prose*, in the Continuity and succinctness thereof all along.

He teacheth a new way of Epistolizing; and that *Familiar Letters* may not onely consist of Words, and a bombast of Complements, but that they are capable of the highest Speculations and solidst kind of Knowledge.

He chalks out a Topical and exact way for *Forreign Travel*, not roving in general Precepts onely.

In all his Histories there are the true Rules, Laws and Language of History observed.

What infinite advantages may be got by his *Dictionaries* and *Nomenclature* by all Professions and Nations!

How strongly and indeed unanswerably doth he assert the *Royal Right* in divers learned Tracts, to the unbeguiling and conversion of many thousands abroad as well as at home! &c.

Touching these Poems, most of them nere saw publick Light before; for I got them in *Manuscripts*, whereof I thought fit to give the Reader an Advertisement."

2. ANTHONY-A-WOOD gives this account of his life (*Ath. Oxon.* iii. 744, Ed. 1817).

\*1594.

'JAMES HOWELL was born in Caermarthenshire, particularly, as I conceive, at Abernant, of which place his father was minister. In what year he was born, I cannot precisely tell you, yet he himself saith, that his ascendant was that hot constellation of Cancer about the midst of the dog-days.'

[1608. Feb. 20. His elder brother Thomas, of Jesus Coll. Oxon., takes his B.A.—Wood, *Fasti Oxon.*]

1610. æt. 16. 'After he had been educated in grammar learning in the free-school at Hereford, he was sent to Jesus coll. in the beginning of 1610, aged 16 years.'

[1612. July 9. His brother Thomas takes his M.A.—Wood, *Fasti Oxon.*]

1613. Dec. 17. 'James takes his B.A.'—Wood, *Fasti Oxon.* i. 352. He æt. 19. 'took a degree in arts, and then, being a pure cadet, a true cosmopolite, not born to land, lease, house, or office, was in a

\*1614—\*1617. manner put to it to seek his fortune. But by the endeavours of friends and some money that his father assisted him with, he travelled for three years into various countries, whereby he

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- advantaged himself much in the understanding of several languages.'
1622. æt. 28. 'Some years after his return, he was sent into Spain 1622, to recover of the king of that place a rich English ship, seized on by his vice-roy of Sardinia for his master's use, upon some pretence of prohibited goods therein.'
1623. æt. 29. 'He was elected fellow of Jesus coll.'
- \*1625. æt. 31. 'Three years after his return, he was entertained by Emanuel lord Scrope, Earl of Sunderland, and Lord President of the North, and by him was made his secretary. So that residing in York for that purpose, he was by the mayor and aldermen of Richmond chose a Burgess for their corporation for that parliament that began at Westminster in the year 1627.'
1627. æt. 33. 'Four years after he went secretary to Robert earl of Leicester, ambassador extraordinary from our king to the king of Denmark: before whom and his children he shew'd himself a quaint orator by divers Latin speeches spoken before them, shewing the occasion of their embassy, to condole of death of Sophia, queen dowager of Denmark, grandmother to Charles I. king of England.'
1631. æt. 37. 'Afterwards going through several beneficial employments, particularly the assisting the clerks of the council,' he 'was at length, in the beginning of the civil war, made one of those clerks.'
1642. \*Sept. æt. 48. 'But being prodigally inclined, and therefore running much into debt, he was seized on by order of a certain committee (after the king was forc'd from his parliament) and committed prisoner to the Fleet.'
- 'So that having nothing to trust to but his wits, and to the purchase of a small spot of ground upon Parnassus (which he held in fee of the Muses), he solely dedicated himself to write and translate books; which, tho' several of them are meer scribbles, yet they brought him in a comfortable subsistence, during his long stay there.'
- [1644. July. His brother Thomas consecrated Bishop of Bristol, but dies  
[1646. in 1646.]
1660. æt. 66. 'After the King's return in 1660, we never heard of his restoration to his place of clerk of the council, (having before flatter'd Oliver and sided with the commonwealth's men), only that he was made the King's historiographer, being the first in England that bore that title; and having no beneficial employment, he wrote books to his last.'
- 'At length after he had taken many rambles in this world in his younger years, and had suffered confinement in his last,' he 'gave way to fate in the beginning of Novemb. in 1666, and was buried on the north side of the Temple church in London, near the round walk. Soon after was a monument set up in the wall over his grave, with this inscription thereon. *Jacobus Howell Cambro-Britannus, Regius Historiographus, (in Anglia primus) qui post varias peregrinationes, tandem natura cursum peregit, satur annorum et fama, domi foris-que huc usque erraticus, hic fixus* 1666. This monument was pulled down in 1683, when the said Temple church was beautified and repaired.'
1666. Nov. æt. 72. 'He had a singular command of his pen, whether in verse or prose, and was well read in modern histories, especially in those of the countries wherein he had travelled, had a parabolical and allusive fancy, according to his motto *Senesco non Segnesco*. But the reader is to know that his writings having been only to gain a livelihood, and by their dedications to flatter great and noble persons, are very trite and empty, stolen from other authors without acknowledgment, and fitted only to please the humours of novices.'

Wood's account of Howell may be accepted *pro tem.*; his estimate of him should be laid by for future investigation.



## INSTRUCTIONS FOR FORREINE TRAVELL.



AMUEL PURCHAS in his address *To the Reader*, prefixed to his celebrated *Pilgrimes*, 1625, thus speaks of foreign travel :—

As for Gentlemen, Trauell is accounted an excellent Ornament to them ; and therefore many of them comming to their Lands sooner than to their Wits, aduenture themselues to see the Fashions of other Countries, where their foules and bodies find temptations to a twofold Whoredom, whence they see the World as *Adam* had *knowledge of good and euill*, with the losse or lessening of their estate in this *English* (and perhaps also in the heavenly) Paradise, and bring home a few smattering termes, flattering garbes, Apish crings, foppish fancies, foolish guises and disguises, the vanities of Neighbour Nations (I name not *Naples*) without furthering of their knowledge of God, the World, or themselues. I speake not against Trauell, so vsfull to vsfull men, I honour the industrious of the liberall and ingenuous in arts, bloud, education : and to prevent exorbitancies of the other, which cannot trauell farre, or are in danger to trauell from God and themselues, at no great charge I offer a World of Trauellers to their domesticke entertainment. . . .

In the same spirit, seventeen years afterwards, Howell wrote his *Instructions for Forreine Travell*,—our first Handbook for the Continent. He intended it as a cautionary Guide to young English gentlemen who went abroad to complete their education, and to make their first acquaintance with Life and Manners.

In itself the book is very discursive. A survey of foreign politics, much shrewd speculation in language, descriptions of foreign customs ; and in particular, a notable discrimination of the differing characters of the Frenchman and the Spaniard of his day ; these are mingled with the legitimate subject of the treatise : while at the close, he offers an apology for Episcopacy, and is as severe as Purchas upon home-imported

fooleries. So that, while the Author wanders, Posterity gains.

One historic allusion may be made. It is interesting to connect this Tract on Travelling with the Life of our great Epic poet. John Milton, then a young man of thirty years of age, journeyed through France to Italy and back, in 1638-9. Inverting Howell's information, we may gather some impressions of Milton's foreign tour.

In the present Reprint, the second edition of 1650 has been collated with the first. Its variations—mainly grammatical—are shown between [ ], and its *Appendix* has been added.

The *Appendix* is not the result of actual observation. Howell never travelled 'into *Turky* and the *Levant* parts.' It is a brief memorandum compiled from general sources of information.

Altogether these *Instructions* give us an interesting glimpse of the Continent between 1618—when Howell first went abroad, staying away three years—and 1642. They are the counsels of a man, himself notable on many accounts. A thorough Welshman, Howell became a celebrated English author in his day. He was past forty years of age before his first book was published. Then for the remaining twenty odd years of his life, with an incessant and unwearying industry, he wrote, compiled, or translated book after book, each varying greatly in subject. Lastly, he is one of the earliest instances of a literary man successfully maintaining himself with the fruits of his pen.

# INSTRUCTIONS FOR FORREINE TRAVELL.

---

Shewing by what *cours*, and in  
what *compasse of time*, one may  
take an exact Survey of the King-  
domes and States of Christen-  
dome, and arrive to the practicall  
knowledge of the Languages,  
to good purpose.

---

— *Post motum dulcior inde Quies.*

---

LONDON,  
Printed by *T. B.* for *Humphrey Mosley*,  
at the *Princes Armes*, in Paules  
Church-yard. 1642.

To the growing Glory  
OF  
Great Brittain,  
Prince CHARLES.

A parallell 'twixt His *Highnesse*, and  
the *Black Prince*.

SIR,



Charles had one Glorious Prince of haire and hue  
(Which colour sticks unto Him still) like  
You :  
He travell'd far, He won His spurs in  
France, (chance  
And tooke the King, the KING, & monstrous [wondrous]  
Then his victorious troupes afresh He gethers  
And with the gray Goose-wing his shafts [shaft] new  
He beats a march up the Pyrene Hills, (fethers,  
And the Cantabrian clime with terror fills,  
To re-inthroned Don Pedro Castile's King,  
Of which heroique Act all Stories ring.  
Your Royall Sire travell'd so far, and Thay  
Of all our Princes only made that way.  
Who knows, Great Sir, but by just destiny,  
Your bunch of (Youthfull) Plumes may further fly?  
But Faulcon-like, You may with full sum'd wing  
The Eagle cuff, and from his tallons wring  
The \* Prey, or in exchange seize on his Ore,  
And fixe Your Standard on the Indian shore.  
'Twas by <sup>b</sup>a Charles, France once the Empire got,  
'Twas by <sup>c</sup>a Charles the Spaniard dreue that lot,  
Why may not Brittain challenge the next call,  
And by a CHARLES be made Imperial?

\* Palatinat.  
<sup>b</sup> Carolus Magnus.  
<sup>c</sup> Carol. Quintus.

———— Sic Vaticinatur.

IA. HOWELL. 4.



## The Substance of this *Discours*.

**O***F the advantage, and preheminance of the Eye.*  
*Of Forraine Travell, and the progresse of Learning.*  
*What previous abilities are required in a Traveller.*  
*A caveat touching his Religion.*  
*Precepts for learning the French Language.*  
*What Authors to be made choyce of, for the Government*  
*and History of France.*  
*Of Books in generall.*  
*Of Historians, and a method to reade them.*  
*Of Private Meditation.*  
*[A large discourse of the strange difference 'twixt the dis-*  
*position of the French and Spaniard.]*  
*Of Poets.*  
*An estimat of the expences of a Nobleman, or of a pri-*  
*uate Gentleman a broad.*  
*Advertisements for writing of Letters.*

**I***nstructions for travelling in Spaine.*  
*Of barren and fruitful Countreys.*  
*The strange contrariety 'twixt the French and the Spaniard,*  
*the reasons natural and accidental.*  
*Of their cariage, cloathing, and diet, &c.*  
*Of the Spanish Language, how to be studied, and of its*  
*affinity with the Latine.*  
*Of Spanish Authors.*  
*The advantage of conversing with Marchants.*

**P***Recepts for travelling in Italy.*  
*Of the people and Language.*  
*Of the Republique of Venice and other States there.*  
*What observations are most usefull in any Countrey.*

*A digression into a politicall Discours of the Princes of Europe.*

*Of crossing the Alpes, and passing through Germany.*

*Of the Court of Bruxells, and the Netherlands.*

*Of the wonderful Stratagems used in those wars.*

*The best Authors for the Belgick Story.*

*Of the States of Holland, and their admired Industry, and Navall strength.*

[*Cautions not to be deluded by false Manuscripts.*]

**A** *Discours of the vulgar languages of Europe, with their severall Dialects.*

*Of the richnesse of the English Tongue.*

*Of the Pattuecos a People nere the heart of Spaine, never discovered til of late yeares.*

*Of the abuse of Forrain Travell.*

*Of S. Thomas Moore Traveller.*

*Of Ptolomeys Travellers, and of the most materiall use of Travel.*

*What cours a Traveller must take at his returne home.*

*Of the Parliamentary Governement of England, and her happinesse therein above other Countreys.*

*Of the Mathematiques; of Chymistry.*

[*Caveat for not Engaging too far in Chymistry.*]

CONTENTS OF THE APPENDIX, ADDED IN THE  
SECOND EDITION OF 1650.

**T** *He Extent of the Turks Dominions*  
*The best waies for a Traveller to goe to Constantinople.*

*Of Greece*

*Of Constantinople*

*The first sight makes the firmest impressions*

*Of the Turkish Religion how it differs from others*

*Of their Civill Government*

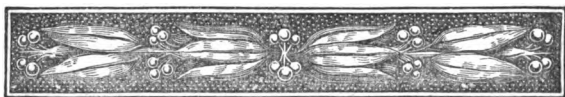
*The speedinesse of Turkish Justice*

*Of the Turkes Militia*

*Of their Punishments*

*Of their Morall behaviour*

*Of the Cran Cayr.]*



# INSTRUCTIONS [AND DIRECTIONS]

FOR  
Forraine Travell.

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## SECTION. I.



Amongst those many advantages, which conduce to enrich the mind with [variety of] Knowledge, to rectify [and ascertain] the Iudgement, and [to] compose outward manners; [and build one up to the highest story of perfection, *Peregrination*, or] *Forraine Travell* is none of the least.

But to bee a *Sedentary Traveller* only, penn'd up between Walls, and to stand poring all day upon a Map, [upon Artificiall *Globes* or *Planisphares*,] upon imaginary Circles and Scales, is like him, who thought to come to bee a good Fencer, by looking on *Agrippa's* [or *Don Lius de Nervius'*] book-postures only: As also to run over and traverse the world by *Hearesay*, and traditionall relation, with other mens eyes, and so take all things upon courtesie, is but a confused and imperfect kind of speculation, which leaveth but weake and distrustfull notions behind it; in regard the *Eare* is

not so authentique a witnesse as the *Eye*; because the *Eye*, by which as through a cleare christall Casement, wee discern the various works of *Art* and *Nature*, and in one instant comprehend halfe the whole Vniverse in so small a roome after so admirable a manner, I say the *Eye* having a more quick and immediat commerce and familiarity with the *Soule* (being the principall of her *Cinq ports*, and her *Centinell* [being as it were her *centinell*, or the principall of her *Cinq ports*]) taketh in farre deeper Ideas, and so makes firmer and more lasting impressions, conveying the obiekt more faithfully [and clearely] to the memory, where it remaines afterward upon [lasting] record in particular *topicall* notes, [markes,] and indelible characters: For though I confesse with the *Stagirite*, that *Hearing* is the sense of *Learning* (and of *Faith* also, as the holy Text tels me) yet the *Sight* surpasseth it by many degrees [in point of activity and excellency], if [whether] you respect the curious workmanship [with the delicatenes] of the Organ, [and the advantage of situation being] *the readiest roade to the heart, and love's best Intelligencer and Usher*: As also for the penetrative apprehension of the object, with the intuitive vertue and force of affection, it worketh inwardly, as we find upon *good record* that a *heard of Sheepe* conceived once by the strength of the *Eye*, as likewise for the wonderfull quicknesse of this *Sense*, [Moreover this sense hath the preheminance of all the rest for the wonderfull quicknes of its motion,] which is such that it makes the *effect* oftentimes [seem to] fore-run the *cause*, as we see the *Lightning*, before wee *Heare* the *Thunder*, though thunder be first in Nature, being by the violent eruption it makes out of the [a] Cloud, the cause of such fulgurations. And [hereunto that] although one should reade all the Topographers that ever writ of, or anatomiz'd a Town or Countrey, and mingle Discourse with the most exact observers of the Government thereof, and labour to draw and draine out of them all they possibly know or can remember; Yet one's owne



*Ocular* view, and personall conversation will still find out something new and unpointed at by any other, either in the *cariage* [behaviour] or the *Genius* of the people, or in the *Policy* and municipall customes of the Countrey, or in the quality of the *Clime* and *Soyle*, and so enable him to discourfe more knowvngly and confidently and vvith a kind of *Authority* thereof; It being an Act of parlament in force amongst all Nations: *That one Eye-witnesse is of more validity than ten Auricular.*

Moreover as *every one* is said to abound with his owne *sense*, and that among the race of man-kind, *Opinions* and *Fancies*, are found to be as various as the severall *Faces* and *Voyces*; So in each individuall man there is a differing facultie of *Observation*, of *Judgement*, of *Application*, vvhich makes that every one is best satisfied, and most faithfully instructed by himselfe, I do not meane soley by himselfe, (*for so he may have a foole to his Master*) but *Books* also, and conversation with the *Dead* must concurre, for they are likewise good Teachers, and edifie infinitely; yet the study of living men, and a collation of his ovvn *Optique* observations and judgement vvith theirs, vvork much more strongly, and where these meet (I meane the living and the dead) they perfect.

And indeed this is the prime use of *Peregrination*, which therefore may be not improperly called a *moving Academy*, or the true *Peripatetique Schoole*: This made *Ulisses* to be cryed up so much amongst the *Greeks* for their greatest wise man, because he had *Travelled* through many strange Countreys, and observed the manners of divers Nations, having seene, as it was said and sung of him, more *Cities* than there were *Houses* in *Athens*, which was much in that [green] age of the World: and the *Greatest* of their Emperours did use to glory in nothing so often, *as that he had surveyed more Land with his Eye, than other Kings could comprehend with their thoughts.*

Amongst other people of the Earth, *Islanders* seeme

to stand in most need of *Forraine Travell*, for they being cut off (as it were) from the rest of the Citizens of the World, have not those obvious accessses, and contiguity of situation, and [with] other advantages of society, to mingle with those more refined Nations, whom Learning and Knowledge did first *Vrbanize* and polish. And [Now] as all other things by a kind of secret instinct of Nature follow the motion of the Sun, so it is observed that the *Arts* and *Sciences* which are the greatest helps to Civility, and all *Morall* endowments as well as *Intellectuall*, have wheel'd about and travell'd in a kind of concomitant motion with that great Luminary of Heaven: They *budded* first amongst the *Brachmans* and *Gymnosophists* in *India*, then they *blossom'd* amongst the Chaldeans and Priests of *Egypt* whence they came down the *Nile*, and crossed over to *Greece*, and there [where] they may bee said to have *borne ripe fruit*, having taken such firme rooting, and making so long a *Plantation* in *Athens* and else where: Afterwards they found the way to *Italy*, and thence they clammer'd over the *Alpian* hills to visit *Germany* and *France*, whence the *Britaines* with other North-west Nations of the lower World fetch'd them over; and it is not improbable that the next Flight they will make, will bee to the Savages of the new discovered World [*in America*], and so turne round, and by this circular perambulation visit the *Levantine*s again.

Hence we see what a *Traveller Learning* hath been having in conformitie of cours, been a kind of companion to *Apollo* himselfe: And as the Heavenly bodies are said to delight in movement and perpetuall circumgyration, wherein as *Pythagoras*, who by the *Delphian* Oracle was pronounced, the wisest man that ever *Greece* bredd, did hold, there was a kind of Musique and Harmonious concent that issued out of this regular motion, which we cannot perceive, because being borne in it, it is connaturall to us, so it is observed to be the Genius of all active and generous Spirits,

*Quêis meliore luto finxit præcordia Titan.*

[*Whom Titian with his gentle ray,  
Hath Moulded of a finer clay;*]

To have been always transported with a desire of *Travell*, and not to be bounded, or confined within the shoares and narrow circumference of an *Island*, without ever-treading any peece of the *Continent*; whereas on the other side, meane and vulgar spirits, whose *Soules* fore no higher than their *Sense*, love to hover ever about home, lying still as it were at dead anchor, moving no further than the length of the cable, whereunto they are tyed, not daring to lance out into the maine, to see the wonders of the deep: Such a one was hee of whom *Claudian* speakes, to have had his *birth*, *breeding*, and *buriall* in one Parish; [whence he never had fallied out the whole course of his life:] such slow and sluggish spirits may be said to bee like Snailles or Tortuises in their shels, crawling always about their own home, or like the *Cynique*, shut up alwayes in a Tub.


Amongst other Nations of the World the *English* are observed to have gained much, and improved themselves infinitely by voyaging both by Land and Sea, and of those foure *Worthies* who compassed about the Terrestriall Globe, I find the major part of them were *English*, but the scope of this Discours is to prescribe precepts for *Land Travell* only (for the other requires another Tract apart) and first,

*A Iove principium ———*

*Sic feret antennas aura secunda tuas.*

[*Begin with Iove, then an auspicious gale  
Will fill thy sayles, and to safe harbour hale.*]

## SECT. II.

T is very requisite that hee who exposeth himselfe to the hazard of *Forraine Travell*, should bee well grounded and settled in his *Religion*, the *beginning* and *basis* of all Wisdome, and somewhat versed in the Controversies 'twixt us and [other Churches,] the Church of *Rome*, which I presume he hath done in the *Univerſity*, where (I take it for granted, hee hath been matriculated, and besides his initiation in the *Arts* and *Sciences*, and [hath] learn't to chop *Logick* (and [now] *Logick* though she be no *Science* of her self, but as she is subservient to another, *Like the Shoemakers Last, that may bee applyable to any foot*, yet no *Science* can bee rightly studied without her method, nor indeed can the termes of *Art* be well understood, or any Scholler-like discours fram'd but by *her*) where I say, [I presume that my Traveller hath bin first an Univerſity man,] besides these studies, [where besides other introductions to knowledge,] he hath sucked the pure milke of true Religion, and Orthodoxall truth, and such a one will be rather confirmed, than shaken in the tenets of his *Faith*, when he seeth [the indecencies, irreuerence, and bold Prophane postures in some churches, as well as] the fundry fond fantastique formes, which have crept into the solemne service [worship] of God, [in other places] since the primitive times, for the *practise* of the *Roman Church* is worse than her *positions*, [Now for the *Roman Church*, he may observe that some of her *Practises* have given men more occasion of Forsaking Her, than her *Positions*,] so that [for] I have knowne some, [divers] who were [being] wrought upon very far by the one, [to be] averted [from her] again by the other, I meane by [the multitude of] her Ceremonies, which in some places are so mimickall, and set forth in such antique postures, that it may be not improperly sayd, [that they give her Enemies occasion of advantage to say, that] whereas *Religion*

should go array'd in a grave *Matron*-like habit, [they vse to cloath her by the dresse of som Saints] they have clad her rather like a wanton *Courtisane* in light dresse: [to please the outward base and the common people.] Such a one, I meane he that is well instructed in his own *Religion*, may passe under the torrid Zone, and not bee Sun-burnt, if he carry this *bon-grace* about him, or [and] like the River *Danube* which scornes to mingle with the muddy streame of *Sava*, though they run both in one Channell, or like [the chaste River] *Arethusa*, which *Travelleth* many hundred miles through the very bowels of the *Sea*, yet at her journeyend issueth out fresh again, without the least mixture of saltnesse or brackishnesse: So such a one may passe and repasse through the very midst of the *Roman See*, [(or *Geneva lake* either)] and shoot the most dangerous *Gulphe* thereof, and yet returne home an *untainted* [English] Protestant; nay he will be confirmed in zeale to his owne *Religion*, and illuminated the more with the brightnesse of the truth thereof; by the glaring lights and specious glosses, which the other useth to cast; For *Opposita juxta se posita magis elucescunt*. Nay the more he is encompassed with the superstitions, of the contrary, [with the *coldnes* of some Churches and the too many ceremonies of others,] the more he will bee strengthened in his own *Faith*; like a good Well useth to be hotter in Winter than Summer, *per Antiperistasin*, that is, by the coldnesse [frigidity] of the circumambient ayre, which in a manner besiegeth it round, and so makes the intrinsique heate, unite and concentre it selfe the more strongly to resist the invading Enemy.

After *Religion*, it is fitting he should be well verfed in the *Topography*, *Government* and *History* of his own Country, for some are found *Foris sapere*, and *domi cæcutire*, to be *Eagles* abroad, and stark *Buzzards* at home, being not able to satisfie a stranger by exchange of discours, in any thing touching the State of their owne Countrey.

To this end it were not amisse to run over *Cambden*,

Sir *John Smiths* Common-wealth, with those short pieces of Story, as [Heywood,] *Daniel* and others who have written of the *English* Kings since the Conquest, and extract out of them, what traverses of war, what other passages and entercourses of State have happened 'twixt us and other Nations since the last Conquest, specially the *French* our nearest neighbors : It is also very behoofull, that he have a passable understanding of the *Latine* tongue, whereof the *Italian*, the *Spanish*, and *French*, are but as it were *branches* of the same Tree ; they are but *Dialects* or *Daughters*, and having gain'd the good will of the *Mother*, hee will quickly prevayle with the *Daughters*.

[It is requisite] That hee understand the use of the Map and Globe, to find out the Longitude and Latitude of all places, and to observe and compare the temper of them as hee shall passe along.

Lastly [tis most fitting] that hee seriously contemplate within himself, how the eyes of all the World are upon *Him*, as his are upon the *World*, [let him consider] what his parents, kindred and acquaintance, yea his Prince will expect at his returne : [Let him think] That he is now in the very forge of his hopes, either upon making or marring : That (being of Noble extraction) he is like to be a Star of the greatest Magnitude in the Spheare of his owne Countrey, therefore common qualities will not serve his turne, that the higher the building is, the more it requires exquisit forme and symmetry, that *Nobility* without inward ornaments is *as faire gilded shels without kernels, or like a fattin doublet with canvas linings*, whereas on the other side Vertue reflecting upon a Noble subject, is as the Sun-beames falling [glancing] upon a rock of Cristall, which makes the reverberation stronger and far more resplendent, or as rich gold-embrodery, upon a piece of [*Florence*] Tissue : Such thoughts as these will worke much upon an ingenious Spirit, and bee as a golden Spur, to set him forward, and cheere him in this high roade of Vertue, and Knowledge.

SECT. III.



He first Countrey that is most requisite for the *English* to know, is *France*, in regard of neighboured, of conformity in Government in divers things and necessary intelligence of State, and of [with] the use one shall have of that Language wheresoever he passe [passeth now] further : And the younger one goeth to *France* the better [it is], because of the hardnesse [difficulty] of the accent and pronunciation [to an english mouth], which will be hardly overcome by one who hath passed his minority, and in this point the *French Tongue* may bee said to be like *Fortune*, who, being a woman, loves youth best. Whereas for other Tongues, one may attaine to speake [the speaking of] them to very good purpose, and get their good will at any age ; the *French Tongue* by reason of the huge difference 'twixt their writing and speaking, will put one often into fits of despaire and passion, as wee read of one of the Fathers, who threw away *Persius* against the wals, saying, *si non vis intelligi debes negligi*, [if thou wilt not be vnderstood go hang thy selfe ;] but the Learner [of French] must not bee daunted [choleric] awhit at that, but [though she neither writes as she speakes, nor pronounce as she writes, yet she must not shake you off so, but] after a little intermission hee must come on more strongly, and with a pertinacity of resolution set upon her again and againe, and woe her as one would do a coy Mistres, with a kind of importunity, untill he overmaster her [and she will be very pliable at last].

Indeed some of riper plants [years] are observed to over-act themselves herein, for while they labour to *trencher le mot*, to cut the word, as they say, and speake like naturall *French-men*, and to get the true genuine tone (and [now] every tongue hath a tone or tune peculiar to her self, specially the *French*, which hath a whining kind of querulous tone specially amongst the peasantry, which I beleieve proceeded from that pittifull slavery

[subjection] they are brought unto) I say while they labour for this, they fall a lisping and mincing, and to distort and strain their mouths and voyce, so that they render themselves fantastique and ridiculous; let it bee sufficient for one of riper yeares, to speake *French* intelligibly, roundly, and congruously without such forc'd affectation.

The *French tongue* like the [Gentry of that] Nation, is a bold and hardy speach, therefore the learner must not be bashfull or meale mouth'd in speaking any thing, whatsoever it is, let it come forth confidently whither true or false *Sintaxis*; for a bold vivacious spirit hath a very great advantage in attaining the *French*, or indeed any other Language [over a soft and bashfull nature]: He must be cautelous not to force any *Anglicismes* upon the *French Tongue*, that is certaine vulgar Phrases, Proverbs, and Complements, which are peculiar to the *English*, and not vendible or used in *French*, as I heard of one that could not forbear a great while to salute his Land-Lord by *bon matin*: Another would be alwayes complaining at play of his *mauvaise Fortune*: Another when at the racket court he had a ball struck into his hazard, hee would ever and anon cry out, *estes vous là avec vos Ours*, *Are you there with your Beares?* which is ridiculous in any other language but *English*, for every speech hath certaine *Idiomes*, and customary *Phrases* of its own, and the *French*, of all other, hath a kind of contumacy of phrase, in respect of our manner of speaking, proper to it selfe.

He must alwayes have a *Diary* about him, when he is in motion of Journeys, to set down what [either his eares heare, or] his *Eyes* meetes with most remarkable in the day time, out of which he may raise matter of discours at night, and let him take it for a rule, that *Hee offend lesse who writes many toyes, than he, who omits one serious thing.* For the Penne maketh the deepest furrowes, and doth fertilize, and enrich the memory more than any thing else,

*Littera scripta manet, sed manant lubrica verba.*



It were very requisite to have a book of the *Topographical* description of all places, through which hee passeth ; and I think *Bertius*, or the Epitome of *Ortelius*, which are small and portable, would bee the best. At his first comming to any Citie he should repaire to the chief Church (if not Idolatrous) to offer up his sacrifice of thanks, that hee is safely arrived thither, and then some have used to get on the top of the highest Steeple, where one may view with advantage, all the Countrey circumjacent, and the site of the City, with the advenues and approaches about it ; and so take a Landskip of it.

Being come to *France*, his best cours will be to retire to some Vniversity about the *Loire*, unfrequented by the *English*, for the greatest bane of *English* Gentlemen abroad, is too much frequency and communication with their own Countrey-men, and there let him apply himselfe seriously to gaine the practicall knowledge of the *Language*, and for the time *hoc agere*. [Which hee may doe by studying matter as well as words. And] This hee may do with more advantage, if hee repaires sometimes to the *Courts of Pleading*, and to the *Publique Schooles* ; For in France they presently fall from the *Latine*, to dispute in the vulgar tongue : So that it were not amisse for him to spend some time in the *New Academy*, erected lastly by the *French* Cardinall in *Richelieu*, where all the *Sciences* are read in the *French* tongue, which is done of purpose to refine, and enrich the Language [as well as to encourage the Gentry to the Arts].

Some have used it as a prime help to advance Language, to have some ancient Nunne for a *Divota*, with whom hee may chat at the grates, when hee hath little else to do, for the *Nunnes* speake a quaint Dialect, and besides they have most commonly all the Newes that passe, and they will entertaine discours till one bee weary, if hee bestow on them now and then some small bagatels, as *English Gloves* or *Knifs*, or *Ribands* ; and before hee go over, hee must furnish himselfe with such

small curiosities; but this I dare not advise him to [this must be done with much caution], in regard the *Hazard* one way may bee greater, than the *Advantage* the other way.

In this retirement he must assigne some peculiar dayes to read the *History* of the Countrey exactly, which is a most usefull and delightfull study: For in *History*, that great *Treasury of Time*, and *promptuary of Heroique actions*, there are words to speake, and works to imitat, with rich and copious matter to raise Discours upon: *History*, next to *Eternity* only triumphs over Time, she, only after God Almighty can do miracles, for shee can bring back Age past, and give life to the Dead, to whom she serves as a sacred shrine to keep their names immortall.

Touching *Books* he must choose them, as hee should do his *Friends*, Few, but *Choyce* ones, yet he may have many *Acquaintance*: And as for *morall* society, the greatest *Wisdom* of a man is discerned in a judicious election of his friends, which are as *Commentaries* upon one's selfe, and are more necessary than fire and water, as the *Philosopher* said: So for speculative and *private* conversation with *Authors* our *dead Associates*, there must bee most judgement used in the choice of them, specially when there is such a confusion of them, as in *France*, which as *Africk* produceth alwayes somthing New, for I never knew week passe in *Paris*, but it brought forth some new kinds of *Authors*; but let him take heed of *Tumultuary*, and *disjointed* *Authors*, as well as of *frivolous*, and *pedantique*.

And touching *Bookes*, as a noble speculative *Lord* of this Land said, some are to be *tasted* only, some *chewed*, and some *swallowed*: Hereunto I will adde that some are to be *dissected* and *anatomized* into *Epitomes* and *Notes*.

To this purpose for the generall *History* of *France*, *Serres* is one of the best, and for the moderne times *d'Aubigni*, *Pierre Mathieu*, and *du Pleix*; for the politicall and martiall government, *du Haillan*, *de*

*la Noüe, Bodin, and the Cabinet*; Touching *Commines*, who was contemporary with *Machiavil*, 'twas a witty speach of the last Queen mother of *France*, that *he made more Heretiques in Policy, than Luther ever did in Religion*: Therefore he requires a reader of riper years.

The most difficult taske in gaining a forrain language is to turne *English* into it, for to translate another *Tongue* into *English*, is not halfe so hard nor profitable. In reading hee must couch in a faire Alphabetique paper-book the notablest occurences, such alliances, and encounters of warre (speciall in the *last Race* of the Kings) that have intervned 'twixt *England* and *France*, and set them by themselves in Sections. When he meets with any great businesse, hee must observe therein the *preceding Counsels, the action it selfe, the motives of it, and the mould wherein it was cast, the progresse and even of it* [*with the aym and end of it*], which if successeful, he must note by what kind of Instruments, confederations and cours of policy it was carried, if not, where the difficulties and defects lay. The manner and method in reading of *Annalists* is infinitely advantagious, if one take his rise handsomely from the beginning, and follow the series of the matter, the Epoch of the times, and regular succession and contemporarineffe of Princes; otherwise if one read skippingly and by snatches, and not take the *threed* of the story along, it must needs puzzle and distract the memory, wherein *his observations will lye confusedly huddled up, like a skeine of intangle silk*.

For *Sundayes* and *Holydayes*, there bee many Treatises of Devotion in the *French* tongue, full of pathetical ejaculations and Heavenly raptures, and his *Closet* must not be without some of these. For he must make account before hand that his *Closet* must bee his *Church*, and chiefeft *Chappel* abroad. Therefore it were necessary when he fixeth in any place, to have alwayes one in his chamber, whether to retire early and late, to his *soliloquies* and meditations, *the golden*

*keyes wherewith hee must open and shut the day, and let in the night, and [with] deaths Cousin-german [when goeth to bed].*

*Peter du Moulin hath many fine pieces to this purpose, du Plefsis, Allencour, and others; and let him bee conversant with such Books only upon Sundayes, and not mingle humane Studies with them. His Clofet also must be his Rendez-vous, whensoever hee is surprized with any fit of pensivenesse (as thoughts of Country and Kinred will often affect one) For no earthly thing exhilerats the heart more, and rayseth the spirits to a greater height of comfort than conversation with God, than peace with Heaven, than Spirituall Meditation, whereby the Soule melts into an inconceivable sweetnesse of delight, and is delivered from all distempers, from all tumultuary confusion and disturbance of thoughts: And [Now] there is none, let him have the humors never so well balanced within him, but is subject unto [such distempers and] anxiety of mind somtimes, for while we are composed of foure differing Elements, wherewith the humours within us symbolise we must have perpetuall ebbings and flowings of mirth and melancholy, which have their alternatif turnes in us, as naturally as it is for the night to succeed the day: For as the Physicians hold there is no perfection of corporall health in this life, but a convalescence at best, which is a medium 'twixt health and sicknesse, so is it in the state of the mind. [There is no compleat and incontrouled comfort.] This extends from the Lord to the Laquay, from the Peasant to the Prince, whose Crown is oftentimes inlayed with thornes, whose robe is furred with feares, whereof the Ermine is no ill Embleme, having as many black spots in it as white; Nor is there any thing so hereditary to mankind as vexation of spirit, which doubtlesse was the ground the Pagan Philosopher built his opinion upon, that the Rationall soule was given to Man, for his selfe-punishment and martyrdome,*

— Man often is  
A tyrant to himselfe, a Phalaris.

*But as when we go abroad, we cannot hinder the birds of the ayre to fly and flutter about our heads, yet we may hinder them to roost or nestle within our haire: So while we travaile in this life, we cannot prevent but myriads of melancholy cogitations, and [swarmes of] thoughtfull cares and longings will often seaze upon our imaginations, yet we may hinder these thoughts to build their nests within our bosomes, and [or] to descend from the head to the heart and take footing there; if they do, I told you before, what's this best cordiall to expell them thence.*

There bee some *French Poets* will affoord excellent entertainment, specially *Du Bartas*, and 'twere not amisse to give a slight salute to *Ronzard*, *Desportes*, and the late *Theopile*: And touching *Poets*, they must be used like flowers, some must be only [some serve only to be] smelt unto, but some are good to be thrown into a Limbique to be [and] Distilled; whence the memory may carry away the Elixir of them, for true Poetry is the quintessence, or rather the Luxury of Learning. Let him runne over also the *Proverbs* of every Countrey, and cull out the choicest of them, for many of them carry much weight, wit, and caution, with them.

And every Nation hath certaine Proverbs and Adages peculiar to it selfe; Neither would it be time ill spent to reade *Æsop*e in every tongue, and make it his taske to relate some Fable every day to his Governor or some other by heart.

Thus the life of a Traveller is spent either in Reading, in Meditation, or in Discours: by the first hee converseth with the Dead, by the second with Himselfe, by the last with the Living, which of all the three is most advantagious for attaining a Language, the life whereof consists in societie and communication; let his Chamber be street ward to take in the common cry and Language, and [to] see how the Town is serv'd [and the world wags about him], for it will bee no unprofitable diversion to him, but for his Closet let it bee in the inner part.

## S E C T. I V.



Having by the retirement aforesaid attained to a conversable Knowledge in the *French* tongue, hee may then adventure upon *Paris*, and the Court, and visit Ambassadors, and going in the equipage of a young Nobleman, hee may entertaine a Cooke, a Laquay, and some young [French] youth for his Page, to parley and chide withall, (whereof he shall have occasion enough) and to get some faire lodgings to keep house of himself, and [but] sometimes he may frequent Ordinaries, for it will much breake and enbolden him: As for expences, he must make accompt that every servant he hath (whereof there should be none *English* but his *Governour*) every one will stand him in 50 pounds a piece *per annum*; And for his owne expences, he cannot allow himselfe lesse than 300 l. I include herein all sorts of exercises, his *Riding*, *Dancing*, *Fencing*, the *Racket*, *Coach-hire*, with other casuall charges, together with his *Apparell*, which if it bee *fashionable*, it matters not how *plaine* it is, it being a ridiculous vanity to go gaudy amongst Strangers [in a strange Country, specially in *France*], it is, as if one should light a candle to the Sun.

The time that he spends in *Paris*, must be chiefly employed to improve himselfe in the exercises aforesaid, for there the choycest Masters are of any part of Christendome. Hee must apply himselfe also to know the fashion and garb of the Court, observe the Person and Genius of the Prince, enquire of the greatest Noble-men, and their Pedigree (which I recommend to his speciall consideration) of the Favorits and Prime Counsellors of State, the most eminent Courtiers, and if there bee any famous man, to seek conversation with him, for it was the saying of a great *Emperour*, that he had rather go fifty miles to heare a wise man, than five to see a faire City.

For private Gentlemen and Cadets, there be divers *Academies* in *Paris*, Colledge-like, where for 150 pistols a yeare, which come to about 110 l. sterling *per annum* of our money, one may be very well accommodated, with lodging and diet for himselfe and a man, and be taught to Ride, to Fence, to manage Armes, to Dance, Vault, and ply the *Mathematiques*.

There are in *Paris* every week commonly some *Odde*, *Pamphlets* and *Pasquils* disperfed, and drop'd up and down; for there is no where else that monstrous liberty (yet *London* hath exceeded her farre now of late, the more I am fory) which with the *Gazets* and *Courants* hee should do well to reade weekly, and raife Discours thereon, for though there be many triviall passages in them, yet are they couched in very good Language, and one shall feele the generall pulse of *Christendome* in them, and know the names of the most *famous men* that are up and down the World in action.

Some do use to have a small leger booke fairely bound up table-book-will [table-book wise], wherein when they meet with any person of note and eminency, and journey or pension with him any time, they desire him to write his Name, with some short Sentence, which they call *The mot of remembrance*, the perusall whereof will fill one with no unpleasing thoughts of dangers and accidents passed.

One thing I must recomend to his special care, that he be very punctuall in writing to his Friends once a month at least, which hee must do exactly, and not in a carelesse perfunctory way, *For Letters are the Ideas and truest Mirror of the Mind, they shew the inside of a man*, and by them it will be discerned how he improveth himselfe in his courses abroad: there will be plenty of matter to fill his letters withall once a month at least: And by his *Missives* let it appeare that he doth not only *Remember*, but *meditate* on his Friend; not to scribble a few curfory lines, but to write elaborately and methodically, and thereby hee will quickly come

to the habit of writing well: And [Now] of all kind of *Humane Meditations*, those of ones absent Friends be the pleasingst, specially when they are endeared and nourished by correspondence of Letters, which by a Spirituall kind of power do [can] enamour, and mingle Soules more sweetly than any embraces.

## SECTION. V.



Having Wintered thus in *Paris*, that hudge (though durty) Theater of all Nations (and Winter is the fittest season to be there) and plyed [also] his exercises to some perfection, the fittest Countrey for him to see next is *Spaine*, and in his Iourney thither he shall traverse the whole diameter of *France* one way, and passing through *Gascoigne* and *Languedoc*, hee shall prepare himselfe by degrees to endure the heate of the *Spanish* clime; let him not encumber himselfe with much loggage: and for his *Apparell*, let him as soon as he enters *Spaine* go after their fashion, for as a *Spaniard* lookes like a bug-bear in *France* in his own cut, so a *Frenchman* appeares ridiculous in *Spaine*: nor would I advise him to cary about him any more money than is absolutely necessary to defray his expences, for some in this particular have beene *Peny-wise* and *Pound-foolish*, who in hopes of some small benefit in the rates, have left [lost] their principall, exposing their *Persons* and *Purses*, to dayly hazard, and inviting (as it were) unto them danger for their *Companion*, and feare for their *bed-fellow*.

For although Sir *Thomas More* wiseth one to carry always his *Friends* about him, abroad, by which hee meanes *pieces of gold*: Yet too great a *number* of such *Friends*, is an *encomber* and may betray him: It will make his Iourney all along to be a *Motus trepidationis*. And he that loades himselfe with a charge of money, when he may carry it about him with such security, and ease, in a small piece of paper, I meane a Letter of credit, or Bill of exchange; is as wise as he, *who*



*carried the coach-wheele upon his back, when he might have trilled it before him all along.*

In *Spaine* hee must bee much more carefull of his diet, abstemious from fruit, more reserved and cautelous in his Discours, but entertaine none at all touching *Religion*, unlesse it be with *Silence*; a punctuall repaire of visits, extraordinary humble in his comportment; for the *Spaniards*, of all other, love to be respected at their own homes, and cannot abide an insolent cariage in a Stranger; On the other side, *Courtesie* and *Morigeration*, will gaine mightily upon them, and *courtesie* is the chiefeſt cognisance of a Gentleman, which joyned with discretion, can only Travaile all the World over without a *Passport*, and of all sorts of Friends, he is the cheapeſt who is got by *Courtesie*, and *Complement* only: Moreover a respectfull and humble cariage, is a mighty advantage to gaine Intelligence and Knowledge; *It is the Key that opens the breast, and unlocks the heart of any one: He that looked downward, saw the Stars in the water, but he who looked only upward could not see the water in the Stars:* therefore there is much more to bee got by *Humility* than otherwise.

One thing I would dissuade him from, which is from the excessive commendation and magnify[i]ng of his own Countrey; for it is too much observed, that the *English* suffer themselves to be too [over] much transported with this subject, [using] to undervalue and vilifie other Countreys, for which I have heard them often censured. *The Earth is the Lords, and all the corners thereof, he created the Mountaines of Wales, as well as the Wiles of Kent; the rugged Alpes, as well as the Fertile plaines of Campagnia, the boggy fennes of Frizeland, as well as the daintiest Valleys [Champions] in France;* and to inveigh against, or deride a Countrey for the barrenesse thereof, is tacitly [by inference] to taxe God Almighty of *Improvvidence* and *Partiality*. And it had beene wished, some had beene more temperate in this theme at their being in the *Spanish* Court, in the yeare 1623. For my part, as the *Great Philosopher* holds it for a maxime,

that *Mountaignous people, are the most pious; so are they observed to be the hardiest, as also the barrenner a Countrey is, the more Masculine and Warlike the spirits of the Inhabitants are, having as it were more of men in them; Witnesse the Scythian and Goth, and other rough-hewen hungry Nations, which so often over-ranne Italy, for all her Policy and Learning; and herein Nature may seeme to recompence the hard condition of a Countrey the other way.*

Having passed the *Pyreneys* hee shall palpably discern (as I have observed in another larger *Discours*) the suddeneft and strangest difference 'twixt the Genius and Garb of two People, though distant but by a very small separation, as betwixt any other upon the surface of the Earth; I knowe *Nature delights and triumphs in dissimilitudes*; but here, shee seemes to have industriously, and of set purpose studied it; for they differ not onely *Accidentally* and *Outwardly* in their *Cloathing* and *Cariage, in their Diet, in their Speeches and Customes*; but even *Essentially* in the very *faculties of the Soule, and operations* thereof, and in every thing else, *Religion* and the forme of a *Rationall* creature only excepted; which made *Doctor Garcia* thinke to aske a Midwife once, whither the *Frenchman* and *Spaniard* came forth into the World in the same posture from the womb or no.

Go first to the *Operations* of the *Soule*, the one is *Active* and *Mercuriall*, the other is *Speculative* and *Saturnine*: the one *Quick* and *Ayry*, the other *Slow* and *Heavy*; the one *Discoursive* and *Sociable*, the other *Reserved* and *Thoughtfull*; The one addicts himselfe for the most part to the study of the *Law* and *Canons*, the other to *Positive* and *Schoole Divinity*; the one is *Creatura sine Præterito et Futuro*, the other hath too much of both; the one is a *Prometheus*, the other an *Epinetheus*; the one *apprehends and forgets quickly*, the other doth both *slowly*, with a judgement more abstruce and better fixed, *et in se reconditum*; the one will dispatch the weightiest affaires as hee walke along in the

streets, or at meales, the other upon the least occasion of businesse will retire solemnly to a room, and if a Fly chance to humabout him, it will discompose his thoughts, and puzzle him: It is a kind of sicknesse for a *Frenchman* to keep a *Secret* long, and all the drugs of *Egypt* cannot get it out of a *Spaniard*.

The *French* capacity, though it apprehend and assent unto the *Tenets* of *Faith*, yet he resteth not there, but examines them by his *owne reason*, debates the businesse *pro et contra*, and so is often gravelled upon the quick sands of his own brain, the *Spaniard* cleane contrary by an *implicite Faith* and generall Obedience beleeves the *Canons* and *Determination* of the *Church*, and presently subjects his *Understanding* thereunto, he sets bounds to all his *Wiselome* and *Knowledge*, and labours to avoyd all *Speculation* [doubtings and disertation] thereon, fearing through the frailty of his *Intellectuals*, to fall into some Error.

Go to their *Garb* and *Clothing*, the one weares *long haire*, the other *short*; the one goes *thin and open clad*, the other *close and warm*, so that although the Sun should dart down his rayes like lances upon him, yet he could not bee brought to open one button of his doublet; the one goes *gay without*, the other *underneath*; the one weares his *Cloake long*, the other *short*; so, that one might give him a Suppositor with his *Cloake* about him, if need were; the one puts on his *Doublet first*, the other *last*; the *Frenchman* buttoneth alwayes *down-ward*, the *Spaniard upward*; the one goes *high-heeled*, the other *low and flat*, yet looks as high as the other; the one carieth a *Combe* and *Looking-glasse* in his pocket, the other a piece of *bayes* to wipe off the dust of his shooes: And if the one hath a *Fancy* to *stars* [*starch*] his mustachos, the other hath a leather *bigothero* to lye upon them all night; the first thing the one pawns, being in necessity, is his *Shirt*, the other his *Cloak*, and so by degrees his *Cassoke* goes off, and then his *Doublet*; the one cares more for the *Back*, and outward appearance, the other prefers the *Belly*;

the one is constant in his fashion, for the other 'tis impossible to put him in a constant kind of *Habit*,

————— *You may as soone*

*Cut out a kirtle for the Moone.*

Go to their *Diet*, the one drinks *Watered Wine*, the other *Wine watered*; the one *begins* his repast, where the other *ends*; the one *begins* with a *Sallet*, and *light meat*, the other concludeth his repast so; the one begins with his *boyled*, the other with his *roast*; the *Frenchman* will *Eate* and *Talke*, and *Sing sometimes*, and so his *Teeth* and his *Tongue* go often together, the *Spaniards Teeth* only walk, and fals closely to it with as little noyse and as solemnly as if he were at *Masse*.

Go to their *Gate*, the *Frenchman* walks *fast*, (as if he had a *Sergeant* always at his heeles,) the *Spaniard* *slowly*, as if hee were newly come out of some quartan Ague; the *French* go up and down the streets *confusedly* in clusters, the *Spaniards* if they be above three, they go two by two, as if they were going a *Procefsion*; the *French Laquays* march *behind*, the *Spaniards* *before*; the one *beckens* upon you with his hand cast *upward*, the other *downward*; the *Frenchman* will not flick to pull out a Peare or some other thing out of his pocket, and eate it as he goes along the street, the *Spaniard* will starve rather than do so, and *would never forgive himselfe, if he should commit such a rudenessse*; the *Frenchman* if he spies a *Lady* of his acquaintance, he will make boldly towards her, salute her with a kisse, and offer to Vsher her by the hand or arme, the *Spaniard* upon such an encounter; useth to recoyle backward, with his hands hid under his Cloack, and for to *touch or kisse* her, he holds it a *rudenessse beyond all barbarisme*, a kind of sacriledge; the *Frenchmen* is best and most proper on *Horseback*, the *Spaniard* a *foot*; the one is good for the *Onset*, the other for a *retrait*: the one like the *Wind* in the Fable, is full of ruffling fury, the other like the *Sun*, when they went to try their strength upon the Passengers Cloake. The one takes the *ball before the bound*, *A la volee*, the other *stayeth for the*

*fall*; the one *shuffleth the Cards better*, the other *playes his game more cunningly*; your *French-man* is much the fairer *Duellist*, for when hee goeth to the *Field*, he commonly puts off his doublet and opens his breast; the *Spaniard* cleane contrary, besides his shirt, hath his doublet quilted, his coat of maile, his cassock, and strives to make himselfe impenetrable.

Go to their *Tune*, the one delights in *Ionique*, the other altogether in the *Dorique*.

Go to their *Speech*, the one *Speakes oft*, the other *seldome*; the one *Fast*, the other *slowly*; the one *mangleth, cuts off, and eates many Letters*, the other *pronounceth all*; the one *contracts and enchaines* his words, and speakes *presingly and short*, the other delights in *long breathed Accents*, which he prolates with such *pauses*, that before he be at the period of his Sentences, one might reach a *Second thought*: The ones *Mind* and *Tongue* go commonly together (and the *first* comes sometimes in the arreare) the others *Tongue* comes flagging a furlong after his *mind*, in such a distance, that they seldome or never meet and jussle one another.

In fine *Mercury* swayeth ore the one, and *Saturne* ore the other, insomuch that out of the premisses, you may inferre, that there is an *Intellectuall, Politicall, Morall* and *Naturall* op[p]osition betweene them both in their *Comportement, Fancies, Inclinations, Humours*, and the very *Understanding*, so that one may say, *What the one is, the other is not*; and [all this] in such a visible discrepancy, that if one were fetched from the remotest parts of the Earth, [which] the Sunne displayeth his beames upon, yea from the very *Antipods*, he would agree with either better, than they do one with another.

SECT. VI.



And truly I have many times and oft busied my spirits, and beaten my brains here-upon, by taking information from *dead and living men*, and by my own *practicall observations*, to know the true cause of this

strange *antipathy* betwixt two such potent and so neare neighbouring *Nations*, which bringeth with it such [so great a] mischief into the World; and keepes *Christendome* in a perpetuall alarme: For although the *Ill Spirit* bee the principall Author thereof, as *being the Father and fomentor of all discord and hatred* (it being also part of the *Turkes letany, that warres should continue still betweene these two potent Nations*) to hinder the happy fruit that might grow out of their Vnion: yet nevertheless it must bee thought that hee cannot shed this poyson, and sow these cursed tares, unlesse hee had some grounds to work his designe upon.

And to fly to the ordinary termes of *Sympathy* and *Antipathy*, I know it is the *common refuge of the ignorant, when being not able to conceive the true reason of naturall Actions and Passions in divers things, they fly to indefinite generality, and very often to these inexplicable termes of Sympathy and Antipathy.*

Some as Doctor *Garcia*, and other Philosophicall Authors, attribute this opposition to the *qualities of the clymes and influences of the Stars, which are known to beare sway over all Sublunary bodies, insomuch that the position of the Heavens, and Constellations, which hang over Spaine, being of a different vertue and operation to that of France, the temper and humours of the Natives of the one, ought to bee accordingly disagreeing with the other.*

*An opinion which may gaine credit and strength from the authority of the famous Hippocrates, who in his Book of Ayre, Water, and Climes, affirmeth that the diversity of Constellations, cause a diversity of Inclinations, of humors and complexions; and make the bodies whereupon they operate, to receive fundry sorts of impresions. Which reason may have much apparance of truth, if one consider the differing fancies of these two Nations, as it hath reference to the Predominant Constellations, which have the vogue, and qualifie the Seasons amongst them.*

*For then when the heate beginneth in Spaine, the violence thereof lasteth a long time without intension, or re-*

*mission, or any considerable change, the humour of the Spaniard is just so, for if he resolves once upon a thing he perseveres, he ponders and dwels constantly upon it, without wavering from his first deliberation; it being one of his prime axiomes, that Deliberandum est diu, quod statuendum est semel.*

*It is farre otherwise in France, for be it Sommer or Winter, Autumne or Spring, neither the cold nor heate, nor serenity of Ayre continueth nere so long, without a sensible vicissitude and change; so that it may be truly said there in the morning,*

*Nescis quid ferus Vesper trahat.*

*Therefore it being granted that all Elementary bodies depend upon the motion and vertue of the Heavenly; the people of France must of necessity partake of the inconsistency of the Clime, both in their passions and dispositions.*

*But this reason though probable enough, resolves not the question to the full; for although we should acknowledge, that the Celestiall bodies by their influxions, do domineere over Sublunary creatures, and toss and tumble the humours and the masse of bloud, as they list; it cannot be said, notwithstanding, that this virtue extends to those actions that depend immediatly upon the absolute empire of the Will, with the other faculties and powers of the soule, which are meerely Spirituall, as Love and Hatred, with the like.*

*They that dispute thus, have much reason on their side, yet if we consider well the order and method that our Understanding and Wils do use in the production of their actions, we shal find, that the influence of the Heavenly bodies must have something to do therein, though indirectly and accidentally: for all Terrestriall creatures by a graduall kind of subordination, being governed by the Heavenly, it must needs follow that whatsoever is naturall in man, as the organs of the body, and all the senses must feele the power of their influence.*

*Now is the Soule so united and depends so farre upon the senses, that she cannot produce any act, unlesse they ministerially concurre and contribute thereunto, by present-*

ing the matter to her, which is the intelligibles species : Whence it necessarily comes to passe, that in regard of this straight league and bond, which is betweene them, she partakes somewhat, and yealds to that dominion, which the Starres have over the sensuall appetite, which together with the Will, are dispossed off, and incited (I will not say forced) by their influxes.

And as that famous Wisard, the oldest of the Trismegisti, did hold, that the Intelligences which are affixed to every Spheare, doe worke through the organs of the body upon the faculties of the mind, (an opinion almost as old as the World it selfe) so it may be said more truly, that by the sensuall appetite, by the frailty and depravation of the will, the Heavenly bodies worke very farre upon the Spirituall Powers and passions of the Soule, and affect them diversly, though by accident and indirectly, as I said before. The position therefore of the Heavens and Asterismes, which governe the Spanish Clime, being different in their vertue and operations to them of France, the Minds and Fancies of both People, must by a necessary consequence bee also different.

Yet [But] notwithstanding that this assertion be true, yet it doth not follow, that the *Influxions of the Starres and diversity of Climes*, are the sole cause of this *Antipathy and Averseness*, for there are many *Nations* which live under farre more distant and differing *Climes*, which disaffect not one another in that degree, therefore there must be some other concurring *Accidents* and extraordinary motive of this evill.

I reade it vpon record in the *Spanish Annales*, that *Lewis the eleventh* desiring a personall Conference with the King of *Castile*, they both met upon the borders, the *Spaniards* came full of Iewels and Gold Chaines and richely apparelled : *Lewis*, though otherwise, a wise and gallant Prince, yet had he an humour of his own, to weare in his hat a Medaille of Lead, which he did at his enterview, nor were his attendants, but *Regis ad Exemplum*, but meanelly accoutred ; which made the *Spaniards* despise them, and make disdainfull Libels



of them, which broake out afterwards into much *contempt* and *disaffection*, which came to bee aggravated more and more.

And if we say that the *Devill* made use of this occasion to engender that violent *Hatred*, which raignes between these two *Nations*, it would not bee much from the purpose, for *the least advantage in the World is sufficient for him to infuse his venom where he finds hearts never so little disposed to receive it*, either by *naturall* or *contingent* causes.

Adde hereunto the vast extent of greatnesse the *Spaniard* is come to within these *Six score yeares*, by his fundry new acquest, which fills the *French* full of jealousies, of emulation, and apprehension of feare, and 'tis an olde Aphorisme, *Oderunt omnes, quem metuunt*.

Furthermore, another concurring motive may be, that there passe usually over the *Pyreneys*, from *Gascoigne* and *Bearne* great numbers of poore *French* tatterdimallians, being as it were the Scumme of the Countrey, which do all the fordid and abject offices to make a purse of money, whereof *Spaine* is fuller than *France*; from *Spaine* also there come to *France* many poore *Spaniards* to bee cured of the Kings Evill; the common people of both *Nations* measuring the whole by the part, and thinking all to be such, it must needs breed mutuall apprehension of disdain and averfion between them; so that what was at first *Accidentall* seemes in tract of time, and by these degrees to diffuse it selfe like Originall sinne from Father to Sonne, and become *Naturall*.

But I have beene transported too farre by this speculation, considering that I proposed to my selfe brevity at first in this small discours.

SECT. VII.



And now being come from *France* to *Spaine*, make accoump for matter of fertility of soyle, that *you are come from Gods blessing, to the warme Sun*, who is somewhat too liberall of his beames here; which makes the

ground more barren, and consequently to be a kind of Wilderneffe in comparifon of *France*, if you refpect the number of People, the multitude of Townes, Hamlets, and Houfes: for about the third part of the continent of *Spaine* is made up of huge craggie Hills and Mountaines, amongst which one fhall feele in fome places more difference in point of temper of heat and cold in the ayre, then 'twixt Winter and Sommer under other Climes. But where *Spaine* hath water and *Valleis* there ſhe is extraordinarily fruitfull *fuch bleffings humility carieth alwayes with her*. So that *Spaine* yeeldeth to none of her neighbours in perfection of any thing, but only in *Plenty*; which I beleewe was the ground of a Proverbe they have amongst them, *No ay cosa mala en Eſpana, fino lo que habla*, there is nothing ill in *Spaine*, but that which ſpeakes: And did *Spaine* excell in *Plenty*, as ſhe doth in *perfection* of what ſhe produceth, eſpecially did ſhe abound in *Corne*, whereof ſhe hath not enough for the fortieth mouth [month], as alſo had ſhe *Men* enough whereof, beſides the *Warres*, ſo many *Colonies* draine her, ſhee would prove formidable to all her *Neighbours*.

But let the *French* glory never ſo much of their Country as *being the richeſt embroidery of Nature upon Earth*, yet the *Spaniard* drinks better *Wine*, eates better *Fruits*, weares finer *Cloth*, hath a better *Sword* by his ſide, [goes better ſhod] and is better *Mounted* than he.

Being entred *Spaine*, he muſt take heed of *Poſting* in that hot Countrey in the Summer time, for it may ſtirre the maſſe of bloud too much. When hee comes to *Madrid* (for I know no other place ſecure enough for a Proteſtant Gentleman to live in, by reaſon of the reſidence of our Ambaſſador [, though Merchants be free every where]) he may take new *Spaniſh* ſervants, for I preſume he diſcharged his *French* when he forſooke *Paris*: There hee ſhall find the King conſtant all the Seaſons of the yeare in the miſt of his Kingdom, *as the heart in the body, or the Sun in the Firmament, whence the one giveth vigor to the little world, th'other to the great in equall proportion*. And the firſt

thing he must fall to, is *Language*, which hee shall find far more easie than the *French*, for in point of crabbednesse there is as much difference betweene the *French* and *Spanish*, as 'twixt *Logique* and [Naturall] *Philosophy*, the like may be said of the *Italian*, for a reasonablenesse capacity may attaine both these Languages, sooner than *French* it selfe.

There was a *Spanish Doctor*, who had a fancy that *Spanish*, *Italian*, and *French*, were spoken in *Paradise*, that God Almighty commanded in *Spanish*, the Tempter perswaded in *Italian*, and Adam begged pardon in *French*.

I presume by the helpe of his *Governour* he hath made an introduction into the *Spanish* tongue before hee left *France*, so that in one Sommer and Winter he may easily come to speake it discourfively, and to good purpose; being in my judgement the easiest of all Languages, by reason of the openesse, and fulnesse of pronunciation, the agreement 'twixt the *Tongue* and the *Text*, and the freedome [it hath] from *Apostrophes*, which are the knots of a *Language*, as also for the proximity it hath with the *Latine*, for the *Spanish* is nought else but mere *Latine*, take a few *Morisco* words away, which are easily distinguished by their guttural pronunciation, and these excepted, it approacheth nearer and resembleth the *Latine* more than *Italian*, her eldest Daughter, for I have beaten my braines to make one Sentence good *Italian* and congruous *Latin*, but could never do it, but in *Spanish* it is very feafable, as for Example, in this *Stanza*,

*Infauſta Grecia tu paris Gentes,*

*Lubricas, ſodomiticas, doſoſas,*

*Machinando fraudes cauteloſas,*

*Ruinando animas innocentes,* etc.

which is *Latin* good enough, and yet is it vulgar *Spanish*, intelligible by every Plebeian.

*Mariana* and *Acoſta*, are the moſt authentique *Annaliſts* of *Spaine*, and *Alvares* for the moderne ſtory, *Lope de Vegas* works wil give good entertainment for *Verſe*, and. *Guevara* for pure Proſe: Nor ſhall he

be distracted with that confusion of Authors, as in *France*, and else where, for the *Spaniard* writes *seldom* but *soundly*, and in a quite differing straine from other *Nations* of Christendome, favouring rather of an *African* fancy, which argues that the *Moore* did much mingle with him.

About the fall of the lease it were not amisse to make a iourney to *South Spaine*, to see *Sevill*, and the *Contratation House of the West Indies*, and (if he can) to get a copy of the *Constitutions* thereof, which is accounted the greatest *Mystery* in the *Spanish* Government, but he must shew himself neither too *busie*, nor too *bold* in this search; And if he be there at the arrivall of the Plate-Fleet, which usually commeth about that time, he shall see such a *Grandeza*, that the *Roman* Monarchy in her highest flourish never had the like, nor the *Gran Signior* at this day.

There he may converse with *Marchants*, and their conversation is much to bee valued, for many of them are very gentile and knowing men in the affaires of the State, by reason of their long sojourn and actuall negotiations, and [law] proceffes in the Countrey: and in a short time, one may suck out of them, what they have been many yeares a gathering: And very materiall it is to know here, as every where else, what commodities the Countrey affoordeth most usefull for us, either for necessity or pleasure: And what *English* commodities are there in greatest request, and what proportions the Market usually beareth, for in the *commutative part of Government and Mercantile affaires*, lieth the *most usefull part of policy* 'twixt Countrey and Countrey; but this hee shall observe better in *Italy*, where the Prince holdeth it no disparagement to co-adventure, and put in his stake with the *Marchant*: So that the old *Clodian* Law is now of no force at all amongst them.

From *South Spaine* he may returne by *Granada*, *Murcia* and *Valencia*, and so to *Barcelona*, and then take the Gallies for *Italy*, for there are divers Fleets

pasſe in the yeare from thence with treaſure, and croſſe the Mediterranean to *Genoa*. And it is not amiſſe to ſee ſomething *by Sea*, and to embarque in a Fleet of Gallies will much adde to ones experience, and knowledge in Sea affaires, and in the *Art of Navigation*, which is more uſeſull and important for *Engliſhmen*, and indeed for all *Iſlanders*, than others, becauſe their ſecurity depends upon the Sea, and upon wooden Horſes.

*Naviget hinc alia jam mihi linter aqua.*

SECT. VIII.



Having put foot aſhoare in *Genoa*, I will not wiſh him to ſtay long there, in regard the very worſt *Italian* dialeſt is ſpoken there, and beſides, as it is proverbially ſaid, there are in *Genoa*, *Mountaines without wood*, *Sea without fiſh*, *Women without ſhame*, and *Men without conſcience*, which makes them to be termed the *white Moores*: And when a *Few* (and the *Fews* are held the moſt Mercuriall people in the World, by reaſon of their ſo often transmigrations, perſecutions, and *Neceſſity*, which is the *Mother of Wit*) [I ſay when a *Few*] meeteth with a *Genoway*, and is to negotiat with him, he puts his fingers in his eyes, fearing to be overreached by him, and outmatched in cunning.

From thence let him haſten to *Toſcany*, to *Siena*, where the prime *Italian* dialeſt is ſpoken, and not ſtirre thence till he be maſter of the Language in ſome meaſure.

And being now in *Italy* that great limbique of working braines, he muſt be very circumſpect in his cariage, for ſhe is able to turne a *Saint* into a *Deville*, and deprave the beſt natures, if one will abandon himſelfe [to pleaſure], and become a prey to diſſolut courſes and wantonneſſe.

The *Italian*, being the *greateſt embracer of pleaſures*, [and] the *greateſt Courtier of Ladies* of any other. Here he ſhall find Vertue and Vice, Love and Hatred, Atheiſme

and Religion in their extremes; being a witty contemplative people; and *Corruptio optimi est pessima*. Of the best wines you make your tartest vinegar.

*Italy* hath beene alwayes accounted the Nurse of Policy, Learning, Musique, Architecture, and Limning, with other perfections, which she disperfeth to the rest of *Europe*, nor was the *Spaniard* but a dunce, till he had taken footing in her, and so grew subtilized by co-alition with her people. She is the prime climat of Complement, which oftentimes puts such a large distance 'twixt the tongue and the heart, that they are seldome relatives, but they often give the lye one to another; some will offer to kisse the hands, which they wish were cut off, and would be content to light a candle to the Devill, so they may compasse their owne ends: He is not accounted essentially wise, who openeth all the boxes of his breast to any.

The *Italians* are for the most part of a speculative complexion (as I have discovered more amply in another Discours) and he is accounted little lesse than a foole, who is not melancholy once a day; they are only bountifull to their betters, from whom they may expect a greater benefit; To others the purse is closest shut, when the mouth openeth widest, nor are you like to get a cup of wine there, unlesse your grapes be known to be in the wine-presse.

From *Siena* he may passe to *Milan*, and so through the *Republiques* territories to *Venice* where he shall behold a thing of wonder, an *Impossibility in an impossibility*, a rich magnificent City feated in the very jaws of *Neptune*, where being built and bred a *Christian* from her very infancy, (a *Prerogative* she justly glorieth of above all other States,) she hath continued a *Virgin* ever since, nere upon twelve long ages, under the same forme and face of Government, without any visible change or symptome of decay, or the least wrinkle of old age, though, her too neer neighbour, the *Turk* had often set upon her skirts and fought to deflowre her, wherein he went so farr that he took from her *Venus*

*joynture*, [I meane the Iland of Ciprus,] which she had long possessed, and was the sole Crown she ever wore. But if one in Story observes the cours of her actions, he shall find that she hath subsisted thus long as much by *Policy* as *Armes*, as much by reach of *Wit*, and *advantage of treaty*, as by open *strength*, it having beene her practise ever and anon to sow a piece of *Fox* tayle to the skinne of *S. Marks Lyon*.


Here one shall find the most zealous [and politicall] Patriots of any [place], yet some would maintaine (though I do not) that *the Venetians, are but indifferently wise single, though they be very Politique when they are together in the Senat.*

Having observed in the *Republique of Venice* what is most remarquable (and there are many things in that Government worth the carying away, specially the sight of *Nova Palma*, a Castle built after the newest rules of Fortification) he may visit the other ancient Townes of *Italy*, and so to *Naples*, where he may improve his knowledge in *Horsmanship*, and then repasse through other free States, whereof *Italy* is full : And truly a wonder it is to see how in so small an extent of ground, which take all dimensions together, is not so big as *England*, there should bee so many absolute and potent *Princes* by Sea and Land, which I beleeeve is the cause of so many *Dialects* in the *Italian* tongue which are above ten in number : As hee traverseth the Countrey hee must note the trace, forme and site of any famous *Structure*, the Platforms of *Gardens*, *Aqueducts*, *Grots*, *Sculptures*, and such particularites belonging to *accommodation* or *beauty of dwelling*, but specially of *Castles*, and *Fortresses*, wherewith *Italy* abounds, the whole Countrey being frontier almost all over.

[In the perambulation of *Italy* young Travellers must be cautious, among diuers other to avoyd one kind of *Furbery* or cheat, whereunto many are subiect, which is, that in som great Townes, specially *Rome* and *Venice*, there are certain Brokers of manuscripts, who are no other then Mountibanks in that kind, that

use to insinuate themselves to the society of strangers, and bring them with a shew of reservednesse such and such papers magnifying them for rare extraordinary peeces, and dangerous to bee divulg'd, whereas they prove oftentimes old flat things that either are printed already in *Te, oro politico, Boterus, or Bodin*; Or they are some absolet peeces reflecting happily upon the times of *Cosmo de Medici*, or touching the expulsion of the Jesuits out of the territories of *St. Marc*, or the creation of some Pope, and such like, which do nothing at all advantage one to be acquainted with the present face of things; In the Court of *Spain* there are likewise such Interlopers, and I have known divers Dutch Gentlemen grossly gulld by this cheat, and som English bor'd also through the nose this way, by paying excessive prices for them.]

## SECTION. IX.

Nd with the *naturall* situation of Countreyes, a Traveller should observe also the *Political* position thereof, how some are seated like Mercury amongst the Planets, who for the most part is either in combustion or obscurity, being under brighter beames than his own; Such is *Savoy* and *Lorraine*, and other Princes of *Italy*, who are between more potent neighbours than themselves, and are like skreens tossed up and down and never at quiet: And they that are so situated may say, as the Mouse once answered the Cat, who asking how she did, made answer, *I should be far better, if you were further off.*

How the state of the *Popedome* running from the *Tirrhene* to the *Adriatique* Sea, is sited in *Italy*, as *France* is in *Europe*, in the midst, and so fittest to embroyle or preserve in peace, to disunite or conjoyne the forces of their neighbours, and so most proper to be *Umpires* of all quarrels.

How the Dominions of *Spaine* are like the Planets



*in the Heaven lying in vast uneven distances one from the other: But cleane contrary those of France, are so knit and clustered together, that they may be compared all to one fixed constellation.*

How Germany cut out into so many Principalities, into so many *Hanstatiques* and *Imperiall* Townes, is like a great River sluiced into sundry Channels, which makes the maine streame farre the weaker. The like may be said of *Italy*.

How the Signory of *Venice* is the greatest rampart of Christendome against the *Turk by Sea*, and the hereditary territories of the house of *Austria, by Land*, which may be a good reason of State, why the Colledge of *Electors* hath continued the Empire in that Line these 200 yeares.

He must observe the quality of the power of Princes, how the *Cavalry* of *France*, the *Infantry* of *Spaine*, and the *English Ships*, leagued together, are fittest to conquer the World, to pull out the *Ottoman Tyrant* out of his *Seraglio*, from betweene the very armes of his fifteen hundred Concubines.

How the power of the *North-East* part of the *European* World is balanced between the *Dane*, the *Swede*, and the *Pole*, etc. And the rest between great *Britaine*, *France*, and *Spaine*; as for *Germany* and *Italy*, their power being divided 'twixt so many, they serve only to balance themselves, who if they had one absolute Monarch a piece, would prove terrible to all the rest.

*Spaine* in point of treasure hath the advantage of them al, She hath a Veteran Army always afoot; but She is thinne peopled, She hath many Colonies to supply, which lye squandered up and down in disadvantageous unsociable distances. Her people are disaffected by most nations, and incompatible with some; She wants bread, She hath bold accessible coasts, and Her *West Indy Fleet*, besides the length of the passage, and incertainty of arrivall, is subject to casualties of Sea, and danger of interception by Enemies: And if England should breake out with Her in good earnest into acts of hostility, those

*Ilands, which the English have peopled, colonized, and fortified lately (being warned by Saint Christopher) in the carrere to Her mines, would be found to be no small disa[d]vantage to Her.*

*France swarmes with men, and now (more than ever) with Soldiers, She is a body well compacted (though often subject to Convulsions, and high fits of Feavers, the bloud gathering up by an unequall diffusion into the upper parts) and it is no small advantage to Her, that Her forme is circular, so that one part may quickly run, to succour the other: She abounds with Corne, and being the thorough fare of Christendome, She can never want money; She hath those three things which the Spaniard said would make Her eternall, viz. Rome, the Sea, and Counsell; for She hath the Pope for Her friend (having had his breeding in Her twenty yeares together). Shee hath Holland for Her Arsenall, and Richelieu for Counsell; who since he sate at the helme, hath succeeded in every attempt, with that monstrous cours of Felicity: They of the Religion, are now Town-lesse and Arme-lesse, and so are Her greatest Peeres most of them out of Office and Provinciaall command. So that if one would go to the intrinsique value of things, France will not want much in weight of the vast unweldy bulk, and disjointed body of the Spanish Monarchie.*

*Great Britaine being encircled by the Sea, and there being an easie going out for the Natives, and a dangerous landing for Strangers, and having so many invincible Castles in motion (I meane Her Ships) and abounding inwardly with all necessaries, and breeding such men, that I may well say, no King whatsoever hath more choyce of able bodies to make Soldiers of, [for the number,] having also most of Her trade intrinsique, with many other Insulary advantages, She need not feare any one Earthly power, if She bee true to Her selfe; yet would She be puzzled to cope with any of the other two single, unlesse it be upon the defensive part, but joyning with Holland She can give them both the Law at Sea, and leaguings with any of the other two, She is able to put the third shrewdly to it.*

*Now it cannot be denied, but that which giveth the*

*greatest check to the Spanish Monarchy is France : And there is no lesse truth than caution in that saying, that the yeae of the Conquering of France, is the morning of the Conquest of England (and vice versa.) It hath not been then without good reason of State, that England since that monstrous height of power that Spaine is come to of late, hath endeavoured rather to strengthen France (to beare up against Her) than to enfeeble Her, having contributed both her power and purse to ransom one of her Kings, at that time when Spaine began to shoot out Her braunches so wide : Besides, during the last Ligue, which raged so long through all the bowels of France with that fury, when there was a designe to Cantonize the whole Kingdome : Queene Elizabeth though offered a part, would not accept of it, for feare of weakning the whole : Therefore this chaine of reciprocall conversation, linking them together so strongly ; England may well be taken for a fure Confederate of France, while France containes Her selfe within her present bounds, but if Shee should reduce the Spaniard to that desperate passe in the Netherlands, as to make him throw the helve after the hatchet, and to relinquish those Provinces altogether, it would much alter the case : for nothing could make France more suspectfull to England than the addition of those Countreyes, for thereby they would come to be one continued piece, and so England her overthwart neighbour, should bee in a worse case than if the Spaniard had them entirely to himselfe. For it would cause Her to put Her selfe more strongly upon Her Guard, and so increase Her charge and care.*

*To conclude this point, there cannot be a furer maxime and fuller of precaution for the security of England, and Her Allies, and indeed for all other Princes of this part of the World, than Barnevelt gave of late yeares, a little before he came to the fatall block.*

*Decrescat Hispanus, ne crescat Francus.*

But I have been transported too farre by this ticklish digression, which requires an ampler and more serious Discours.

In fine, with these particulars, a *Traveller* should observe the likenesse and sympathy of distant Nations, as the *Spaniard* with the *Irish*, the *French* with the *Pole*, the *German* (specially *Holsteinmen*) with the *English*, and in *Italy* there have beene many besides my selfe, that have noted the countenance and condition of some people of *Italy*, specially those that inhabite *Lombardy*, to draw neere unto the ancient *Brittaines* of this *Island*, which argues, that the *Romanes*, who had their *Legions* here so many hundred yeares together, did much mingle and clope with them. Amongst other particulars, the old *Italian* tunes and rithmes both in conceipt and cadency, have much affinity with the *Welsh*, (and the genius of a people is much discovered by their profody) for example,

Vlisse *ò lasso, ò dolce Amor' i' muoro*, etc.

This agrees pat with the fancy of the *Welch Bards*, whose greatest acutenesse consists in *Agnominations* and in making one word to tread as it were upon the others heele, and push it forward in like letters, as in the precedent example, whereof many *Italian* Authors are full, appeareth.

## SECT. X.



One must also observe the number of *Languages* and difference of *Dialects*, as neere as he can, in every Countrey as hee passeth along.

The *French* have *three dialects*, the *Wallon* (vulgarly called among themselves *Romand*), the *Provençal*, (whereof the *Gascon* is a *subdialect*) and the speech of *Languedoc*: They of *Bearne* and *Navarre* speake a Language that hath affinity with the *Bascuence* or the *Cantabrian* tongue in *Biscaie*, and amongst the *Pyrenean* mountaines: The *Armorican* tongue, which they of low *Brittaine* speake (for there is your *Bas-Breton*, and the *Breton-Brittonant* or *Breton Gallois*, who speakes *French*) is a dialect of the old *Brittish* as

the word *Armorica* imports, which is a meere *Welsh* word, for if one observe the *Radicall* words in that Language they are the same that are now spoken in *Wales*, though they differ much in the composition of their sentences, as doth the *Cornish*: Now some of the approvedst *Antiquaries* positively hold the Originall Language of the *Celtæ*, the true ancient *Gaules*, to be *Welsh*: And amongst other Authors they produce no meaner than *Cæsar* and *Tacitus*, to confirme this opinion: For *Cæsar* saith that the *Druydes of Gaule understood the Brittish Druyds*, who it seemes were of more account for their Philosophy, because as he saith, the *Gaules* came usually over to be taught by them, which must bee by *conference*, for there were few books then: Besides *Tacitus* in the life of *Julius Agricola* reporteth, that the Language of the *Brittaines* and the *Gaules* little differed, I restraîne my selfe to the middle part of *France* called *Gallia Celtica*, for they of *Aquitaine* spake a language that corresponded with the old *Spanish*, they of *Burgundy* and *Champagny* with the *German*, and most part of *Provence* spake *Greek*, there having beene a famous Colony of *Grecians* planted in *Marseilles*: Other small differences there are up and down in other Provinces of *France*, as the low *Norman* useth to contract many words, as he will often say, *F'ay un pet à faire*, for *F'ay un petit affaire*, and the *Poitevin* will mince the word, and say, *ma Mese, mon pese*, for *ma Mere, mon Pere*; but these differences are not considerable.

The *Spanish* or *Castilian* tongue, which is usually called *Romance*, and of late years *Lengua Christiana*, (but it is called so only amongst themselves) for a *Spaniard* will commonly aske a stranger whether hee can speake *Christian*, that is, *Castillian*? The *Spanish* (I say) hath but one considerable dialect, which is the *Portugues*, which [this] the *Fewes* of *Europe* speake more than any other language, and [because] they hold that the *Messias* shall come out that Tribe, that [which] speake the *Portingal* language; other small differences

there are in the pronounciation of the *gutturall* letters in the *Castillian*, but they are of small moment. They of the Kingdome of *Valencia* and *Catalunia* (*Goth-land*) speake rather a language mixed of *French*, and *Italian* : In the Mountaines of *Granada* (the *Alpuxarras*) they speake *Morisco*, that last part of *Spaine* that was inhabited by the *Moores*, who had possessed it above 700 yeares.

But the most ancient speech of *Spaine* seemes to have beene the *Bascuence* or the *Cantabrian* tongue spoken in *Guipuscoa*, the *Asturias* and in some places amongst the *Pyrenes* ; but principally in the Province of *Biscaye*, which was never conquered by *Roman*, *Cartaginian*, *Goth*, *Vandall* or *Moore*, which Nations overrunne all the rest of *Spaine*, (though some more, some lesse) therefore whensoever the King of *Spaine* commeth to any of the territories of *Biscaye*, hee must pull off his shooes upon the frontiers, when he treads the first step, being as it were *Virgin holy ground*. And as it is probable that the *Bascuence* is the primitive language of *Spaine*, so doubtlesse the people of that Countrey are a remnant of the very *Aborigenes*, of her first Inhabitants. For it is an infallible Rule, that if you desire to find out (the *Indigenæ*) the ancientest people or language of a Countrey, you must go amongst the Mountaines and places of fastnesse, as the *Epirotiques* in *Greece*, the *Heylanders* in *Scotland*, the *Brittaines* in *Wales*, with whom (I meane the last) the *Biscayner* doth much symbolize in many things, as in the position and quality of ground, in his candor and humanity towards Strangers more than any other people of *Spaine*, [together with] his cryed up Antiquity; for the *Spaniards* confesse the ancientest race of Gentry to have been preserved there: So that a *Biscayner* is capable to be a *Cavalier* of any of the *three habits* without any scrutiny to be made by the *Office*, whether he be, *limpio de la sangre de los Moros*, that is, *cleare of the bloud of the Moores* or no, 'tis enough that he be a *Montanero*, that he be borne amongst the Mountaines of *Biscaye*. And many may be the reasons why Hilly people keep

their standings so well, for being inured to labour, and subject to the inclemency of the Heavens, distemperatures of Ayre, to short Commons, and other incommodities, they prove the hardier and abler men, and happily with the *elevation* of the ground their spirits are *heightned*, and so prove more courageous and forward to repel an invading enemy.

Adde hereunto, that the craggineffe and steepineffe of places up and down is a great advantage to the dwellers, and makes them inaccessible, for they serve as *Fortresses erected by Nature her selfe, to protect them from all incursions*: as *Cæsar* complains of some places in *Scythia*, that *Difficilius erat hostem invenire, quam vincere.*

And now for further prooffe that the *Cantabrian* language is the ancientest of *Spaine*, I thinke it will not be much from the purpose, if I insert here a strange discovery that was made not much above *halfe a hundred yeares ago*, about the very midle of *Spaine*, of the *Pattuecos*, a people that were never knowne upon the face of the Earth before, though *Spaine* hath been a renown'd famous Countrey visited and known by many warlik Nations: They were discovered by the flight of a Faulcon, for the *Duke of Alva* hauking on a time neere certaine hils, not farre from *Salamanca*, one of his Hauks which he much valued, flew over those Mountaines, and his men not being able to find her at first, they were sent back by the Duke after her; these Faulkners clammering up and down, from hill to hill and luring all along, they lighted at last upon a large pleasant Valley, where they spied a company of naked Savage people, locked in between an *assembly* of huge crags and hils indented and hemmed in (as it were) one in another: As simple and Savage they were, as the rudest people of any of the two *Indies*, *wherof some thought a man on horseback to be one creature with the horse*: These Savages gazing awhile upon them, flew away at last into their caves, for they were *Troglodites*, and had no dwelling but in the hollowes of the rocks:

The Faulconers obferving well the track of the paffage, returned the next day, and told the Duke, that in lieu of a hauke, they had found out a New World, a New People never knowne on the continent of *Spaine*, fince *Tubal Cain* came firft thither: A while after, the *Duke of Alva* went himfelfe with a Company of *Mufcateers*, and Conquered them, for they had no offensive weapon but flings; they were *Pythagoreans*, and did eat nothing that had life in it, but excellent fruits, rootes and fprings there were amongft them; they worfhipped the Sun, and new Moone, their language was not intelligible by any, yet many of their fimple words were pure *Bafcuence*, and their *gutturall* pronounciation the very fame, and a *gutturall pronounciation is an infallible badge of an ancient language*; And fo they were reduced to Chriftianity, but are to this day difcernable from other *Spaniards* by their more tawny complexion, which proceeds from the reverberation of the Sun-beams glancing upon thofe ftony mountaines wherewith they are encircled, and on fome fides trebly fenced, which beames reflects upon them with a greater ftrength and fo tannes them.

But I did not think to have ftayed fo long in *Spain* now, nor indeed the laft time I was there, but he that hath to deale with that Nation, muft have good ftore of *Phlegme* and patience, and both for his ftay, and fucceffe of bufineffe, may often reckon without his hoft [upon the bufineffe went about, and for any one to prefcribe a precise time to conclude any bufineffe there, is to reckon without ones hoft].

## SECTION. XI.



**B***Vt* thefe varieties of *Dialects* in *France* and *Spaine*, are farre leffe in number to thofe of *Italy*; Nor do I beleeeve were there ever fo many amongft the *Greeks*, though their Countrey was indented and cut out into fo many *Iflands*, which as they differed in *position of*



place, so there was some reason they should differ something in propriety of Speech: There is in *Italy* the *Toscan*, the *Roman*, the *Venetian*, the *Neapolitan*, the *Calabrese*, the *Genovese*, the *Luquesse*, the *Milanese*, the *Parmasan*, the *Piemontese*, and others in and about *Abouzzo*, and the *Apennine hills*; and all these have severall Dialects and Idioms of Speech, and the reason I conceive to be, is the multiplicity of Governments, there being in *Italy*, one Kingdome, three Republicques, and five or six absolute Principalities, besides the *Pope-dome*, and their *Lawes*, [the *Lawes* of all these] being different, their *Language* also groweth to be so but the prime *Italian* dialect, take *Accent* and *Elegance* together, is *Lingua Toscana in boca Romana*. The *Toscan tongue* in a *Roman* mouth.

There is also a *Mongrell Dialect* composed of *Italian* and *French*, and some *Spanish* words are also in it, which they call *Franco*, that is used in many of the *Islands* of the *Ægean Sea*, and reacheth as farre as *Constantinople*, and *Natolie*, and some places in *Afrique*, and it is the ordinary speech of Commerce 'twixt *Christians*, *Fewes*, *Turkes*, and *Greeks* in the *Levant*.

Now for the Originall Language in *Italy*, as the *Mesapian* and *Hetruscan tongue*, there is not a syllable left any where, nor do I know any Countrey where the old *primitive Languages*, are so utterly and totally extinguished without the least trace left behind, as in *Italy*.

Touching the *Latine Tongue*, which is one of the ancientest Languages of *Italy*, but not so ancient as those I spake of before, the received opinion is, that the inundation of the *Goths*, *Vandals* and *Longbards*, were her first Corrupters but it is not so, as the Learned *Bembo*, and our no lesse Learned *Brerewood* are of opinion; for as the *Latine Tongue* grew to perfection by certaine degrees, and in *Cæsar* and *Cicero's* times (whereof the one for *purity*, the other for *copiousnesse*, were the best that ever writ) she came to the highest flourish together with the *Empire*, so had shee insensible degrees of corruption amongst the vulgar, and intrin-

lique changes in her selfe before any forrain cause concurred ; for the *Salian Verses*, towards the end of the *Republique*, were scarce intelligible, no more were the capitulations of Peace 'twixt *Rome and Carthage* in *Polybius* his time : And every one knowes what kind of *Latine* stands upon record on the *Columna Rostrata* in the *Capitoll*, in memory of the famous Navall victory of *Duillius* the Confull, which happened but 150 yeares before *Cicero*. As also what *Latine* had the vogue in *Plautus* his time : And here it will not be much out of the byas, to insert (in this *Ogdoastique*) a few verses of the *Latine* which was spoken in that age, which were given me by a worthy polite *Gentleman*,

*Sic est, nam nenum laciens uls manaca, præst est*

*Andreas ; Ipsus Hortitor ergo cluo*

*Dividiam estrictem ut genii averruncet, et ultra*

*Calpar, si pote, Luræ insipet omnimodis,*

*Calpar, quod Nymphis nenum ebrium, at Argeliorum*

*Zitho, quod nostra hæc vincia dapfilit*

*Degulet, ha frux obgræcari (haut numina posce it)*

*Prodinit, topper morta modo orta necat.*

So that as before, so after *Cicero*'s time, the *Latine Tongue* wrought certaine changes in her selfe, before any mixture with Strangers, or the intervention of any forraine cause : For as *Kingdomes and States with all other Sublunary things are subject to a tofing and tumbling, to periods and changes, as also all Naturall bodies corrupt inwardly and insensibly of themselves, so Languages are not exempt from this Fate, from those accidents, and revolutions that attend Time*. For *Horace* complained in his dayes, that *words changed as coynes did* : Yet besides this home bredd change, it cannot be denyed but the *Latine Tongue*, had some forraine extrinsique cause to degenerate so farre into *Italian*, as the admission of such multiplicities of Strangers to be *Roman Citizens*, with the great number of slaves that were brought into the *City* ; Adde herunto at last those swarms of barbarous Nations, which in lesse than one hundred yeares thrice over-ran *Italy*, and tooke such footing in her :

And as in *Italy*, so likewise in *Spaine* and *France*, they corrupted the *Latine tongue*, though I beleeeve she never tooke any perfect impressiõ amongst the vulgar in those Countreyes, albeit the *Romanes* laboured to plant her there, making it their practise (though not at first : for we reade of some *People* that petitioned unto them, that they might bee permitted to use the *Latine tongue*) with the *Law* to bring in their *Language* as a marke of Conquest.

But one may justly aske why the *Latine tongue* could receive no growth at all amongst the *Brittaines*, who were so many hundred years under the *Roman* government, and some of the *Emperours* living and dying amongst them? To this it may bee answered, that in *Brittaine* wee reade of no more than *four* colonies that ever were planted ; but in *Spaine* there were 29, and in *France* 26. But as I cannot cease to wonder that the *Romans* notwithstanding those Colonies and Legions that had so long cohabitation, and coalition with them, could take no impressiõ at all upon the *Brittaines* in so long a tract of time in point of Speech, (notwithstanding that in some *other things* there be some resemblances observed 'twixt the people, as I said before) I wonder as much how such a multitude of *Greeke* words could creep into the *Welsh* language, some whereof for example sake, I have couched in this *Distique*.

Α'λς ὕδωρ, γένεσις, πῦρ, κοιλία γραῖα διδάσκω,  
Δαῖσα, μελὶ, κλύω, ἥλιος, αἶσα, μέθυ. &c.

Which words *Englised* are, *Salt, water, birth, fire, the belly, an old woman, to teach, the earth, hony, to heare, the Sun, destiny, drunkard.*

Besides divers others, which are both *Greeke* and *Welsh*, both in pronounciation and sence.

Now for the *Greek tongue*, there is no question, but it was of larger extent than ever the *Roman* was, for these three respects, for the mighty *commerce* that Nation did exercise, for their humour in planting of *Colonies*, for

their *Learning and Philosophy*, for *Greek* is the *Scientificallst* tongue that ever was, in all which they went beyond the *Romanes*: And it is not long ago since in some places of *Italy* her selfe, as *Calabria* and *Apulia*, the *Liturgy* was in the *Greek* tongue. Nor is some vulgar *Greek* so farre adulterated, and eloignated from the true *Greek*, as *Italian* is from the *Latin*, for there is yet in some places of the *Morea* true *Greek* spoken vulgarly (you cannot say so of the *Latin* any where) only they confound these three letters, η, ι, υ, (*Eta*, *Iota*, *Upsilon*) and these two diphthongs ει and οι, all which they pronounce as *Ioata*. As for πίνω σοι κύριε, they pronounce πίνω σι κύριε for μήνιν αἰδε θεά, they say μίνιν αἰδε θεά. There is also true *Greek* spoken in some parts of the lesser *Asia*, where there is no place upon the surface of the earth, for the proportion, where so many differing Languages are spoken, yet most of them are but *Dialects* and *subdialects*; so that of those two and twenty tongues, which *Mithridates* is recorded to have vnderstood, above two parts of three, I beleeve, were but *dialects*.

I dare go no further *Eastward*, for it is beyond the bounds of so small a Volume as this, to speak of the *Levantine* tongues, that go from the *Liver* to the *Heart*, from the *Right hand* to the *Left*, as the most *Spacious Arabique*, which is spoken (or learnt) throughout al[l] the vast dominions of the *Mahumetan Empire*, and is the most *fixed* language now upon Earth, it being death to alter it, or *Translate the Alcoran* into any other language, to adde the least title to the first text, or comment upon it; a rare policy to prevent *schismes*, and restraints the extravagant, and various restlesse fancies of humane braine.

This page is also too narrow to comprehend any thing of the most large *Slavonique* tongue, which above other Languages hath this prerogative to have *two Characters*, one resembling the *Latine*, the other the *Greek*, and in many places the *Liturgy* is in both, one for *Sundayes and Holy-dayes*, the other for *working*

dayes.. There are above *forty* severall Nations, both in *Europe* and *Asia*, which have the *Slavonick* for their vulgar speech, it reacheth from *Mosco*, the Court of the great *Knez*, to the *Turks Seraglio* in *Constantinople*, and so over the *Propontey* to divers places in *Asia*, it being the common language of the *Fanizaries*.

SECT. XII.



He *German* or *Teutonique* tongue also is of mighty extent, for not only the large Continent of *Germany* high and low, but the Kingdomes of *England*, *Scotland*, *Denmarque*, *Swethland*, *Norway*, *Island*, and some parts of *Hungary* and *Poland* speake it vulgarly. And questionlesse the *German* is one of the first mother tongues of *Europe*, whereof *Scaliger* would have but *eleven*, though there be *four* or *five* more, but I find that they who are cryed up for great Clearks may erre, as he did in this, as also when hee made *Prester John* an *African* and placed him in *Ethiopia*, in the *Habassins* Countrey, whereas it is certaine that he was an *Asian*, and King of *Tenduc* in *Tartary* above two thousand miles distant, besides he was a *Neslorian* by his religion, and it is well known the *Habassins* are *Jacobites* and *Christians* from the girdle upward, and *Jews* downward, admitting both of *Baptism* and *Circumcision*.

And so ancient is the *German* tongue, that *Goropius Becanus* flattered himselfe with a fancy, that it was the language which was spoken in *Paradise*, which *Ortelius* also shewed a desire to beleieve; they grounded this conceipt upon these words, *Adam*, *Eve*, *Abel*, *Seth*, etc. which they would stretch to bee *German* words; also that their language came first from *Asia*, because *Godt*, *Fader*, *Moder*, *Broder*, *Star*, are found to signifie the same things both in the *German*, and *Persian* tongue.

There is no language so ful of *Monosyllables* and knotted so with *Consonants* as the *German*, howsoever she is a full mouthd masculine speech: the speeches of

the *Kingdoms* before mentioned, are but *Dialects* derived from her; And the *English* is but a *Sub-dialect* or branch of the *Saxon Dialect*, which hath no other name in *Welsh* and *Irish* to this day; for take an *Englishman* *Capa pea*, from head to foot, every member hee hath is *Dutch*.

Yet since the *last Conquest* much *French* hath got in, and greatly embellished and smoothed the *English*, so that there is very much affinity between them, as for Example,

*La Fortune me tourmente,*  
*La Vertu mecontente.*

Or,

*Mon desir est infiny,*  
*D'entrer en Paradis.*

Which sayings are both *French* and *English*.

Of late yeares the *English tongue* hath much enriched her selfe, by borrowing of some choyce, well founding and significant words from other Languages also; so that she may be compared to a *Poesie made up of many fragrant choyce Flowers*: And truly, without interest and passion, let it be spoken, there is in *English* as true *straines of Eloquence*, as *strong and sinewy Expressions*, as *elaborate and solid pieces of Fancy*, as *far fetched reaches of Invention*, and as *full of salt*, [there are] *Metaphor's as faithfully pursued*; *Similies as aptly applyed*, and as *well cloathed and girded about*; as in any Language whatsoever, both in *Poesie and Prose*; It must be granted that some other Languages, for their soft and smooth melting fluency, as having no abruptnesse of *Consonants*, have some advantage of the *English*; yet many of their fancies, which amongst themselves they hold to be *strong lines and quintessential stuffe*, being turned to another tongue become flat, and prove oftentimes but meere gingles, but what is witty in *English*, is so, with advantage, in any Language else, unlesse the conceipt be *topicall*, or *personall*, and *peculiar* only to this *Island*.

But whither have I been thus transported? The Copiousnesse and pleasure of the Argument hath carried

mee a little further than I made account, for to bee a πολύγλωσσις to have the knowledge, specially the *practi- call* knowledge (for the *Theory* is not nere so grateful nor useful) of many languages is one of the richest and pleasingst kind of *Notions* that is; And we find upon the best record, that the first blessing which fell down from Heaven upon those holy *Heralds* of Christianity, the *Apostles*, was the knowledge of many tongues, inspired into them immediatly by God Almighty himselfe.

For what is *Imagination*, *Invention* and *Sense*, without the faculty of *Speech* without expression? Speech is the instrument by which a *Foole* is distinguished from a *Philosopher*: *Speech* is the *Index*, the *Interpreter*, the *Ambassador* of the mind, and the *Tongue* the *Vehiculum*, the *Chariot*, which conveyeth and carrieth the notions of the *Mind* to *Reasons Palace*, and [so to] the impregnable *Tower of Truth*: And although there be but one way thither, yet there be many sorts of *Chariots*, some more sumptuous and better harnessed than others; for amongst tongues there be some farre more rich, more copious, and of stronger expressions than others: And amongst *Tongues* there is also a kind of good fellowship, for they sometimes supply one anothers wants, and mutually borrow and lend.

SECT. XIII.



Vt whether have I wandred? I had almost forgot where I left my *Traveller*, but now I remember wel it was in *Italy*. And having surveyed *Italy*, that minion of *Nature*, he may crosse the *Alpes*, and see some of the *Cantons*, those rugged *Republiques*, and [with their] *Regiments*, and then passe through many of the Stately proud Cities of *Germany*, till hee comes to *Bruxels*, and there he shall behold the face of a constant *Military Court*, and *Provinciall Government*, with a *miscellany* of all Nations, and if there be any *Leagers* a foot, or *Armies* in motion, it should bee time well spent to see them.

For the *Netherlands* have been for many yeares, as one may say, the very *Cockpit of Christendome*, the *Schoole of Armes*, and *Rendezvous of all adventurous Spirits, and Cadets*, which makes most Nations of *Europe* beholden to them for Soldiers. Therefore the History of the *Belgique* wars are very worth the reading, for I know none fuller of *stratagemes*, of *reaches of Pollicy*, of *variety of successes* in so short a time: nor in which more *Princes* have been engaged (though some more, some lesse) for *reasons of state*, nor a warre which hath produced such deplorable effects *directly* or *collaterally*, all *Christendome* over, both by *Sea* and *Land*.

*Jean Petit* in *French* is an approved Author, *Guicciardin*, *Don Carles Coloma* in *Spanish*, and *Sir Roger Williams* in *English*, with others, there you shall reade of one *Towne* taken by a *Boat of Turfs*, and reprized many yeares after by a *Boat of Fagots*, another taken by the *flight of a Hawk*, another by a *load of Hey*, another by a *Cart full of Apples*, and many by *disguises*, either of *Boores*, *Fryers*, or *Marchands*.

Having spent some small time in *Brabant* and *Flanders*, he may by safe conduct, as is usuall, passe to *Holland*, where he shall find a People planted as it were under the *Sea*, out of whose jawes they force an habitation, with infinite expence and toyle, checking the impetuous cours of the angry *Ocean*, and shewing the World *how far Industry and Art, can curbe and controule Nature*: And very expedient it is, hee should take an exact Survey of the *States* of the *United Provinces*, because they are accounted the *surest Confederates of England*, and her *fastest Friends*, for interest of *Religion*, for community of *danger*, and consequently of reciprocall *preservation*.

And it will be a wonderfull thing to see what a mighty subsistence of wealth and a huge *Navigable bower* that *State* is come too, by a rare unparalleled industry: For I dare avouch that the *Roman Commonwealth*, (though she had her head as well knit in her infancy as any that ever was) did not come neere her,



in so short a progresse of time, to such a growth of strength.

But it seemes all things conspired to rayse *Holland* to this passe: First, the *humour of the people*, being patient and industrious, and of a genius more inclinable to a *Democraticall* Government than to a *Monarchy*: Adde hereunto the *quality of the Countrey*, being every where half cut, and as it were inlayed with water, and thereby much fortified, and made in many places inaccessible; so that, if need were, *Holland* could turne her selfe into a huge pond when she list.

Hereunto concurred a further advantage of situation, having behind her the *Baltique* Sea, which affoords her all kind of Materials for shipping, and for all kind of Nutriment and Military forces *England* and *France*, both swarming with superfluous people, suspectfull of the *Spanish* greatnesse, and so not unwilling to contribute auxiliary strength for mutuall security and conservation.

*Navigation* and *Mercantile Negotiation*, are the two *Poles* whereon that *State* doth move, and to both these, it seemes, *Nature* her selfe hath expressly designed both Countrey and People; *Them* by an extraordinary kind of *Propensity*, the Countrey by apt *position*, for having no *Land* to manure [it], they plow the very bowels of the *Deep*, the *wrinkled fore-head of Neptune* being the *furrowes* that yealds them encrease.

Moreover, there being many great *Rivers* that slice and cut the Countrey up and down to disgorge themselves into the *Ocean*, those *Rivers* may be said to pay *them* tribute, as well as to the Sea, which *Rivers* branching themselves into large and bearing streames, do so fitly serve one another, and all the whole, that it may bee said, *Nature* in the frame of humane bodies, did not discover more *Art*, in distributing the veines and arteries, for the easy conveyance of the masse of blood into each part, as she hath shewed here in dispersing those waters so orderly for trafique.

These *Rivers* bring her what the large continent of

Germany, and other Easterne Countreys affoord, and the lying between them and the Sea, furnisheth them with all far fetched *Indian, African, and Spanish* commodities.

Here you shall see the most industrious people upon earth, making a *rare vertue of necessity*, for the *same thing which makes a Parrot speake, makes them to labour*. For having nothing of their own, yet they abound with all things, and may be said, *to live by the idlenesse of some of their neighbours*, I am loth to name here *who* they are.

Here you shall find a people grow *Rich* also by that which useth to *impoverish* others, even by *Warre*, for *prizes and booties abroad, go to make a good part of their wealth*.

Yet in conversation they are but heavy, of a homely outside, and slow in action, which *slownesse* carrieth with it a notable *perseverance*, and this may be imputed to the quality of that *mould of earth*, whereon they dwell, which may be said to be *a kind of standing poole of Ayre*: And which is known to have a such a force of assimilation, that when people of a more vivacious temper, come to mingle with them, at the second generation, they seeme to participate of the soyle and Ayre, and degenerate into meere *Hollanders*; the like is found dayly in Horses and Dogs, and all other animals.

*Occulta est Batavæ quædam vis insita terræ.*

One remarkable piece of Policy I forgot, that hee should observe in the United *Provinces*; *viz.* Why in so small an extent of ground they have so many rich, welbuilt and populous Townes amongst them; one of the principall reasons is, because they appropriate some staple materiall commoditie to every one of the great Townes, as *Amsterdam* hath the trade of the *East and West Indies*, *Roterdam* the *English Cloth*, *Dort* the *Rhenish Wines*, *Middelborough* the *French Wines*, *Treveres* the *Scots trade*, the *Hage* the *residence of the Prince and the States*, *Haerlam* *subjist* [*s*] *by knitting and dying*, and so forth; which is a very laudable course, not to suffer one place to swallow the wealth and traffique of

the whole, *like the spleene in the naturall body, whose swelling makes all the rest of the members languish.*

SECT. XIV.

**H**AVING thus passed the diameter of *France*, run over *Spaine*, crossed the Mediterranean to *Italy*, and observed the multiplicity of Governments therein; having thus climbed the *Alpes*, and traversed the best part of *Germany*, having also taken the length of the *Belgique Lion*, (of all which *France* for a Kingdome, *Venice* for a Republique, *Millan* for a Ducky, *Flanders* for a County beare the bell) having I say, Travelled through all these places, all which may bee done compleatly in *three yeares and foure months*, which four *Months* I allow for itinerary removals and journeys, and the *Yeares* for residence in places; it will be high time now to hoysse sayle, and steere homwards, where being returned, hee must abhorre all affectations, all forced postures and complements: For *Forraine Travell* oftentimes makes many to wander from themselves, as well as from their Countrey, and to come back mere *Mimiques*, and so in going farre, to fare worse, and bring back lesse wit, than they carieth forth, they go out *Figures* (according to the *Italian Proverb*) and returne *Cyphers*, they retaine the *Vice* of a Countrey, and will discours learnedly thereon, but passe by, and forget the good, their *Memories being herein like haire seeves, that keep up the branne, and let go the fine slowre*: They strive to degenerate as much as they can from *Englishmen*, and all their talke is still *Forraine*, or at least, will bring it to be so, though it be by head and shoulders, *magnifying* other Nations, and *derogating* from their own: Nor can one hardly exchange three words with them, at an Ordinary (or else-where) but presently they are th'other side of the Sea, commending either the *Wines of France*, the *fruits of Italy*, or the *Oyle and Sallets of Spaine*.

Some also there are who by their *Countenance* more than by their *Cariage*, by their *Diseases*, more than by their *Discourses*, discover themselves to have been *Abroad* under hot *Climats*.

Others have a custome to bee always relating strange *things* and *wonders*, (of the humor of Sir *John Mandevile*) and they usually present them to the Hearers, through *multiplying glasses*, and thereby cause the thing to appeare far greater than it is in it self, they make *Mountaines of Mole-hils*, like *Charenton-Bridge-Eccho*, which doubles the sound nine times. Such a Traveller was he, that reported the *Indian Fly*, to be as big as a *Fox*; *China birds*, to be as big as some *Horses*, and their *Mice* to be as big as *Monkeys*; but they have the wit to fetch this far enough off, because the Hearer may rather believe it, than make a voyage so far to disprove it.

Every one knowes the *Tale* of him, who reported hee had seen a *Cabbage* under whose leafes a Regiment of *Souldiers* were sheltered from a shower of raine: Another who was no Traveller (yet the wiser man) said, hee had passed by a place where there were 400 brasiers making of a *Cauldron*, 200 within, and 200 without, beating the nayles in; the Traveller asking for what use that huge *Cauldron* was? he told him, *Sir it was to boyle your Cabbage*.

Such another was the *Spanish Traveller*, who was so habituated to *hyperbolize*, and relate wonders, that he became ridiculous in all companies, so that he was forced at last to give order to his man, when he fell into any *excesse this way*, and report any thing improbable, he should pul him by the sleeve: The Master falling into his wonted *hyperboles*, spoke of a *Church in China*, that was ten thousand yards long; his man standing behind and pulling him by the sleeve, made him stop suddenly: the company asking, I pray Sir, how broad might that Church be? he replied, *but a yard broad, and you may thanke my man for pulling me by the sleeve, else I had made it fouresquare for you*.

Others have another kind of *hyperbolizing* vaine, as they will say, *there's not a woman in Italy, but weares an Iron girdle next her skin in the absence of her husband, that for a pistoll one may be master of any mans life there; That there is not a Gentleman in France but hath his box of playsters about him; That in Germany every one hath a rouse in his pate, once a day; That there are [a] few Dons in Spaine that eat flesh once a week, or that hath not a Mistresse besides his wife; That Paris hath more Courtizans than London honest Women (which may admit a double sence;) That Seville is like a chessebord table, having as many Moriscos as Spaniards; That Venice hath more Maquerelles, than Marchands; Portugall more Jews than Christians: whereas it is farre otherwise, for the Devill is not so black as he is painted, no more are these Noble Nations and Townes as they are tainted: Therefore one should*

*Parcere paucorum diffundere crimen in omnes.*

And it is a generous kind of civility to report alwayes the best.

Furthermore, there is amongst many others (which were too long to recite here) an odde kind of *Anglicisme*, wherein some do frequently expresse themselves, as to say *Your Boores of Holland, Sir; Your Iesuites of Spaine, Sir; Your Courtisans of Venice, Sir:* whereunto one answered (not impertinently) *My Courtisans Sir? Pox on them all for me, they are none of my Courtisans.*

Lastly, some kind of *Travellers* there are, whom their gate and *strouting*, their bending in the *hammes*, and *shoulders*, and looking upon their legs, with *frisking* and *singing* do speake them *Travellers*.

Others by a phantastique kind of *ribanding* themselves, by their modes of *habit*, and *cloathing* (and touching variety of *cloathing*, there be certaine odde ill-favoured old *Prophecies* of this *Island*, which were improper to recite here) do make themselves knowne to have breathed forraine ayre, like Sir *Thomas Moore's Traveller*, whom I will bring here upon the stage.

*Amicus et Sodalis est Lalus mihi,  
 Britanniaque natus, altusque Insulâ :  
 At cùm Brittanos Galliæ cultoribus  
 Oceanus ingens, lingua, mores dirimant,  
 Spernit tamen Lalus Britannica omnia ;  
 Miratur expetitque cuncta Gallica  
 Togâ superbit ambulans in Gallica,  
 Amatque multum Gallicas lacernulas,  
 Zonâ, locello, atque ense gaudet Gallico,  
 Et calceis et subligare Gallico,  
 Totoque denique apparatu Gallico,  
 Nam et unum habet Ministrum, eumque Gallicum,  
 Sed quem, licet velit, nec ipsa Gallia,  
 Tractare quiret plus (opinor) Gallicè,  
 Stipendii nihil dat, atque id Gallicè,  
 Vestitque tritis pannulis, et Gallicè hoc,  
 Alit cibo parvo et malo, idque Gallicè,  
 Labore multo exercet, atque hoc Gallicè,  
 Pugnisque crebrò pulsât, idque Gallicè,  
 In cætu, in via, et in foro, et frequentia  
 Rixatur objurgatque semper Gallicè.  
 Quid? Gallicè illud? imò semi-Gallicè,  
 Sermone enim, nî fallor, ille Gallicum,  
 Tam callet omnem, quàm Latinum Psittacus.  
 Crescit tamen ; sibi que nimirum placet,  
 Verbis tribus si quid loquatur Gallicis,  
 Aut Gallicis si quid nequit vocabulis,  
 Conatur id verbis, licet non Gallicis,  
 Sono saltem personare Gallico,  
 Palato hiantes, acutulo quodam tono,  
 Et fœminæ instar garrientis molliter,  
 Sed ore pleno, tanquam id impleant fabæ,  
 Balbutiens videlicet suaviter,  
 Pressis quibusdam literis, Galli quibus  
 Ineptientes abstinent, nihil secus  
 Quam vulpe gallus, rupibusque Navita ;  
 Sic ergo linguam ille et Latinam Gallicè,  
 Et Gallicè linguam sonat Britannicam,  
 Et Gallicè linguam refert Hispanicam,*

*Et Gallicè linguam refert Lombardicam,  
Et Gallicè linguam refert Germanicam,  
Et Gallicè omnem præter unam Gallicam,  
Nam Gallicam folùm fonat Britannicè :*

*At quisquis Infulâ fatus Britannica  
Sic patriam infolens fastidiet fuam,  
Ut more fimicæ laborete fingere,  
Et æmulari Gallicas ineptias,  
Ex amne Gallo ego hunc opinor ebrium.  
Ergo ut ex Britanno Gallus effe nititur,  
Sic Dii iubete, fiat fiat ex Gallo capus.*

SEC. XV.



Vt fuch Travellers as, thefe may bee termed *Land-lopers*, as the *Dutchman* faith, rather than *Travellers* ; Such may be faid to go out upon fuch an [the like] Arrand, as wee reade *Saules-son* went once out upon [to feek his Father's affes] ; or like the *Prodigall fon*, to feed upon the *huskes* of ftrange Countreys ; or as we reade, *Æſope travelled to Iſtria*, thence to *Africk*, and fundry other Regions, only to find out the beſt *Crabs* ; or like him who came from the furtheſt parts of *Hungary* to *England* [from the furtheſt parts of Hungary], to eat *Oyſters* : Theſe *Travellers* in lieu of the *Ore of Ophir* wherewith they ſhould come home richly freighted, may be faid to make their returne in *Apes* and *Owles*, in a cargazon of *Complements* and *Cringes*, or ſome huge monſtrous *Periwigs*, which is the *Golden Fleece* they bring over with them.

Such, I ſay, are a ſhame to their Countrey abroad, and their kinked at home, and to their parents, *Ben-onies*, the *ſons of ſorrow* : and as *Fonas* in the *Whales* belly, *travelled much, but ſaw little*, why, becauſe hee was ſhut up in the body of that great (aquatique) beaſt, ſo theſe may be faid to have been carried up and downe through many Countreys, and after a long *pererration* to and fro, to returne as wiſe as they went, becauſe their ſoules were ſo ill lodged, and ſhut up in

such stupid bodies : No, an ingenious and discerning *Traveller* will disdain this, and strive to distinguish 'twixt good and evil, 'twixt that which is gracefull, and what's phantastique, 'twixt what is to be followed, and what's to be shunned, and bring home the best : Hee will strive to be rather *Substance without shew, than shew without substance* : From the *Italian* he will borrow his *reservednesse*, not his *jealousie* and *humor of revenge* ; From the *French* his *Horsfemanship* and gallantnesse that way, with his *Confidence*, and nothing else : From the *Spaniard* his *Sobriety*, not his *lust* : From the *German* (cleane contrary) his *Continency*, not his *Excesse*, the other way : From the *Netherland* his *Industry*, and that's all : His heart must still remaine *English*, though I allow him some choyce and change of *Habit*,

*Cælum, non animum mutet—*

And as the commendablest quality of *Oyle* is to smell of nothing, yet it giveth an excellent relish to many sorts of *meats* : So he is the discreetest *Traveller*, who *Savoureth* of no affectation, or strangenesse, of no exotique *modes* at all, after his returne, either in his *Cariage* or *Discours*, unlesse the subject require it, and the occasion and Company aptly serve for him, to discover himselfe, and then an application of his Knowledge abroad, will excellently season his matter and serve as golden *dishes* to serve it in.

If any Forrainer be to be imitated in his manner of *Discours* and *Comportement*, it is the *Italian*, who may be said to be a *medium* 'twixt the *Gravity* of the *Spaniard*, the *Heavinesse* of the *Dutch*, and *Levity* of our next Neighbours, for he seemes to allay the one, and quicken the other two ; to serve as a *buoy* to the one, and a *ballast* to th'other.

*France* useth to work ore good effect upon the *English*, she useth to take away the mothers milk (as they say,) that blush and bashfull tincture, which useth to rise up in the face upon sudden salutes, and interchange of Complement, and to enharden one with confidence ; For the Gentry of *France* have a kind of



loose becomming boldnes, and forward vivacity in their cariage, whereby [as] they seeme to draw respect from their *Superiours* and *Equals*, and [so they] make their *Inferiours* [and all kind of mechaniques to] keepe a fitting distance.

In *Italy* amongst other morall cautions, one may learne *not to be over prodigall of speech* when there is no need, for with a *nod*, with a *shake of the head*, and *shrug of the shoulder*, they will answer to many questions.

One shall learne besides there not to *interrupt* one in the relation of his tale, or to *feed* it with odde *interlocutions*: One shall learne also not to *laugh at his own jest*, as too many use to do, *like a Hen, which cannot lay an egge but she must cackle*.

Moreover, one shall learne *not to ride so furiously* as they do ordinarily in *England*, when there is no necessity at all for it [required]; for the *Italians* have a Proverb, that *a galloping horse is an open sepulcher*. And the *English* generally are observed by all other Nations, to ride commonly with that speed, as if they rid for a Midwife, or a Physitian, or to get a pardon to save one's life as he goeth to execution, when there is no such thing, or any other occasion at all, which makes them call *England*, the *Hell of Horses* [not without cause].

In these hot Countreyes also, one shall learne to give over the habit of an odde custome, peculiar to the *English* alone, and whereby they are distinguished from other Nations, which is, *To make still towards the Chimney*, though it bee in the *Dog-dayes*.

# SECT. XVI.



*Language* is the greatest outward testimony of *Travell*: Yet is it a vaine and verball *Knowledge that rests only in the Tongue*; Nor are the observations of the Eye any thing profitable, unlessse the Mind draw

*something from the Externe object to enrich the Soule withall, to informe to build up and unbeguile the Inward man, that by the sight of so various objects of Art and Nature, that by the perlustration of such famous Cities, Castles, Amphitheatres, and Palaces; some glorious and new, some mouldred away, and eaten by the Iron-teeth of Time, he come to discern, the best of all earthly things to bee but frayle and transitory. That this World at the best is but a huge Inne, and we but wayfaring men, but Pilgrimes, and a company of rambling Passengers. That we enter first into this World by Travaile, and so passe along with Cries, by weeping crosse [to mile end]: So that it was no improper Character the Wisest of Kings gave of this life to be nought else but a continuall Travell: as the Author crossing once over the Pyrenes, writ to a Noble friend of his in this distique,*

*Vita Peregrinans Iter est, sacra pagina monstrat,  
Nunc verè vitam, nam peregrinor, ago.*

*Yet amongst these passengers, some find warme lodgings in this Inne, with soft beds, the table plentifully furnished, And such is the poorenesse of some Spirits, and the narrownesse of their Soules, and they are so nailed to the Earth, that when they are almost at their Fourneyes end, when they lye wind-bound at the Cape of good Hope, and have one foot in the Barge ready to go off, with the next Gale to another Countrey, to their last home: Yet, as the Orator saith, *Quò minus viæ restat eò plus viatici quærun*t, the lesse way remaines, the more provision they make still for their journey.*

*Other Passengers there are, which find but short commons, they are forced to trudge up and down for a roome to lay their heads upon, and would bee well content with a trucklebed, or a mattresse in the garret, for want whereof, they are often constrained [put] to lye in state [abroad] against their wils in the Starre Chamber, [but much against their wills] having [though they have] the Heaven for their Canopy, and the breasts of their Common Mother for their pillow.*

*And it is the high pleasure of Providence this disparity should be 'twixt the Citizens of this World, and that the earth should be divided into such unequall portions, to leave place for Industry, Labour, and Wit, the Children of Necessity, and Parents of Vertue, for otherwise, few or none would purchase any ground upon Parnassus Hill.*

To see the *Escuriall* in *Spaine*, or the *Plate-Fleet* at her first arrivall; To see *Saint Denis*, the late *Cardinal-Palace* in *Richelieu*, and other things in *France*; To see the *Citadell* of *Antwerp*; The *New Towne* of *Amsterdam*, and the *Forrest* of *Masts*, which lye perpetually before her; To see the *Imperiall*, and *stately Hans Towns* of *Germany*; To see the *Treasurie* of *Saint Mark*, and *Arsenall* of *Venice*; The *Mount of Piety* in *Naples*; The *Dome* and *Castle* of *Milan*; The proud *Palaces* in and about *Genoua*, whereof there are two hundred within two miles of the *Towne*; and not one of the same forme of building; To see *Saint Peter's Church*, the *Vatican*, and other magnificent structures in *Rome*, who in the case she stands in, may be said to be but her owne *Tombe*, in comparison of what she hath beene, being fallen from the *Hils* to the *Plaines*.

To be able to sp[e]ake many Languages, as the *Voluble French*, the *Courtly Italian*, the *Lofty Spanish*, the *Lusty Dutch*, the *Powerfull Latine*, the *Scientifique* and *happily compounding Greek*, the most *Spacious Slavonique*, the *Mysticall Hebrew* with all her *Dialects*: *All this is but vanity and superficiall Knowledge, unlesse the inward man be bettered hereby; unlesse by seeing and perusing the volume of the Great World, one learne to know the Little, which is himselfe, unles one learne to governe and check the passions, our Domestique Enemies, then which nothing can conduce more to gentlenes of mind, to Elegancy of Manners, and Solid Wisdome. But principally, unlesse by surveying and admiring his works abroad, one improve himself in the knowledge of his Creator, præ quo quicquiliæ cætera; in comparison whereof the best of sublunary blessings are but bables, and*

this indeed, this *Vnum necessarium*, should be the center to which *Travell should tend*.

Moreover, one should evertuate himselfe to bring something home, that may accrue to the publique benefit and advantage of his Countrey, and not to draw water to his own Mill only ; For of those *three* that the *Orator* saith, challenge a share in our *Nativity*, our *Countrey* is the first, and *our selfs* last. Therefore he should pry into the *Policy and municipall Lawes* of other *States* and *Cities*, and be able to render an accompt of their government, and by collation thereof with that of his own, Examine well whether any wholesome constitution or custome may be applyable to the frame of his owne Countrey.

It is recorded in an ancient *Greek Author*, that the famous *Ptolomey*, he who conversed and *Travelled* so much amongst Heavenly bodies, culled out a select number of his pregnantest young Nobles, and Gentlemen to go to *Greece, Italy, Carthage*, and other *Regions*, and the prime Instruction they had in charge, was, to observe the *Government*, as they *Travelled* along, and bring back *three* of the wholesomest *Lawes* out of every Countrey. Being returned, they related that in the *Roman Republique*, a most singular veneration was had of the *Temples*, a punctuall obedience to *Governors*, and unavoydable punishments inflicted upon malefactors.

*In Carthage, the Senat commanded, the Nobles executed, and the People obeyed.*

*In Athens the Rich were not suffered to be Extortioners, the Poore idle, nor the Magistrates ignorant.*

*In Rhodes Old men were Venerable, Young men modest, and Women solitary and silent.*

*In Thebes the Nobles did fight, the Plebeians labour, and Philosophers teach.*

*In Sicilly Justice was entirely administred, Commerce was honestly exercised, and all enjoyed equall privileges and interest in the State.*

*Among the Sicionians there were admitted neither Physitians to hinder the operations of Nature ; nor*

*Strangers, to introduce innovations; nor Lawyers, to multiply Contentions.*

These men it seemes did not go out to see feathers fly in the Ayre, or *Reeds shaken with the wind*, they did not go to get Complements or Cringes, or Cariage of bodies, or new Modes of cloathing, or to tip the tongue with a little Language only, but they searchd into the solideſt and uſefulleſt part of humane Wiſdome, which is policy; And doubtleſſe, that rare wiſe King made excellent uſe of their obſervations, and rewarded them accordingly: And *one of the happieſt advantages to a Monarchy is, to have a diſcerning and bountifull King when occaſion requires, for Subjects are accordingly active or idle, as they find their Prince able to judge of their merit and endeavours, and ſo employ them; for in the Common-wealth of Letters, and ſpeculative Orbe of Vertue, the benigne aſpect and influence of the Prince, is as Apollo was to the Muſes, it gives a kind of comfortable heate, and illumination, whereby they are cheriſhed and made vigorous.*

The moſt materiall uſe therefore of *Forraine Travel* is to find out ſomething that may bee applyable to the publique utility of one's own Countrey, as a *Noble Perſonage* of late yeares did, who obſerving the uniforme and regular way of ſtone ſtructure up and down *Italy*, hath introduced that forme of building to *London* and *Westminster*, and elſe where, which though diſtaſtfull at firſt, as all innovations are, *For they ſeeme like Bug-beares, or Gorgons heads, to the vulgar*; yet they find now the commodity, firmerneſſe and beauty thereof, the three maine principles of Architecture.

*Another* ſeeing their *Dikes*, and draynings in the *Netherlands*, hath been a cauſe that much hath beene added, to lengthen the ſkirts of this *Iſland*.

*Another* in imitation of their *aqueducts* and *ſluces*, and conveyance of waters abroad, brought *Ware-water* through *London ſtreets*: And it had been wiſhed ſo great and renowned a *City* had not forgot *Him* ſo ſoon, conſidering what infinite advantages redounds to her thereby;

for in other Countreys I have seene *Statues* erected to persons in the most eminentest places (to eternize their memories by way of gratitude) for Inventions of farre lesser consequence to the encouragement of others, for it is an old *Rule of State*, and will be in date to the Worlds end, that *Honor nourisheth Arts*, and is the *golden spurre of Vertue and industry*.

## SECT. XVII.



Mongst many other fruits of *Forraine Travell*, besides the delightfull ideas, and a thousand various thoughts and selfe contentments and inward solaces, it raiseth in the memory of things past, this is one : That when one hath seene the *Tally and taillage of France*, the *Milstone of Spaine*, the *Afsife of Holland*, the *Gabels of Italy*, where one cannot bring an *Egge*, or roote to the market, but the Prince his part *lyes therinna* : When he hath felt the *excesse of heat*, the dangerous *Serains*, the *Poverty of foyle in many places*, the *Homelineesse and incommodity of lodging*, the *course cloathing of the best sort of Peasants*, their *wooden shooes*, and *straw hats*, their *Canvas breeches*, and *Buckram petticoates*, their *meager fare*, feeding commonly upon *Grasse, Hearbs, and Roots*, and drinking *Water*, neere the condition of brute animals, *who find the cloth always ready layed, and the buttry open* : When hee hath observed what a hard shift some make to hewe out a dwelling in the *holes of the Rocks* ; others to dig one *under the Sea* ; when he fees, how in some Climes *the Heaven is as Brasse*, in others as a *dropping Sponge* ; in others as a *great Bellowes*, most part of the yeare ; how the *Earth*, in many places is ever and anone sick of a *fit of the Palsie* ; When hee fees the same *Sun* which only *cherisheth* and gently warmes his *Countrey men*, halfe *parboyle* and tanne other people, and those rayes which scorch the *adusted foyles of Calabria and Spaine*, only *varnish and guild the green* hony-suckled plaines and hillocks of

*England*; When he hath observed what hard *shifts* some make to *rub* out in this world in divers Countreys, *What speed Nature makes to finish her cours in them*; How their best sort of women after *forty*, are presently *superannuated*, and looke like another *Charing-Crosse*, or *Carackes that have passed the Line in three voyages to the Indies*: When hee hath observed all this, At his returne home, hee will bleffe God, and love *England* better ever after, both for the *Equality of the Temper* in the Clime, where there is no where the like, take all the Seasons of the yeare together, (though some would wish *She* might bee pushed a little nearer the *Sun* :) For the *free condition of the subjeēt*, and *equall participation of the Wealth of the Land*, for the *unparalleled accomodation of lodging*, and *security of Travell*, for the *admirable hospitality*, for the *variety and plenty of all sorts of firme food*, for *attendance and cleanness*, for the *rare fertility of Shoare and Sea, of Ayre, Earth, and Water*, for the *longevity, well favourednesse and innated honesty of the people*: And above all; for the *moderation and decency in celebrating the true service of God*, being farre from *Superstition* one way, and from *Prophanesse* the other way, (though (with a quaking heart, I speake it) there have been strange insolencies committed of late) I say, when hee hath well observed all this, he will sing, as once I did to a Noble friend of mine from *Denmarque*, in this *Sapphique*:

*Dulcior fumus Patriæ, forensi*  
*Flammula, vino, præit unda, terræ*  
*Herba Britannæ [nativæ] mage transmarino*  
*Flore suavis.*

SECT. XVIII.



Having thus tasted of so many waters, and beene *Salted* in the World abroad, and being safely restored to the bosome of his owne *Countrey*, his next cours should bee, to settle himselfe awhile in one of the

*Innes of Court*, (which hee may do and yet bee a *Courtier* besides) to understand something of the *Common Lawes* of *England*, which are the inheritance of every subject, as also of the constitutions and Orders of the *House of Parliament*, the most indifferent, most wholesome, and Noblest way of Government in the World, both in respect of *King* and *People*: *It being the greatest glory of a King, to be King of a free and well-crested people, and the greatest glory of a People to bee under a Crown so embellished with Flowers, and sparckling with such ancient and sacred gemmes of Royall Prerogatives:* Yet to bee under no Law but of their owne making, to bee the *Setters* of the great *Dyall* of the *Common-Wealth* themselves. To be subject to no *Ordinance*, to no *Contribution* or *Taxe*, but what is granted in that great *Epidemicall Counsell*, wherein every one from the *Peere* to the *Plebeian* hath an inclusive Vote. And if every degree high and low, both in *Towne* and *Coun-try* is there represented by their *Substitutes*; it were a hard measure (under correction, I humbly speake it) if the *Levites*, the best of all professions, who besides the holinesse of their function (as having charge of the *Nobler halfe* of man, of *that* which should guide and regulate the *Understanding* in making of all Lawes, I meane the *Conscience*) do make a considerable part of the People of the Kingdome, should be thence excluded; for though it be inconsistent with their calling to have *hands to execute*, yet they may well have *heads to consult* in that great *Nationall Senat*: It were a hard case, I say, if those great *Lights*, which were used to shine with that brightnesse to the *Envy* (not the *reproach* or *Scandall* of any that I know of) of all other *Reformed Churches*, should be now put in *wooden Candlesticks*: That those Promotions, Endowments, and Honors, which our [pious and] well disposed *Progenitors* provided, to nourish the *Arts*, and serve as *Spurres* to Learning and Zeale, should now be cut off, as if they served only for *Stirrops* to Pride. There being no *professions*, but have certaine steps of rising up,



and degrees of Promotion for their encouragement to make men *æmulari meliora*. And he who hath spent the vigor of his yeares and Intellectuals in the *Lords Vineyard*, it may well become him (having served, as it were, his yeare of *Fubile*) to have his gray haire dignified with some Honor and Authority, with reward and rest in his old age, and by his long experience and paines to see that other painefull Labourers be put into the *Vine-yard*, yet to have his hand often on the Plough himselfe. If there bee a *theefe in the Candle*, (as wee use to say commonly) there is a way to pull it out; and not to put out the Candle, by clapping an *Extinguisher* presently upon it; If these *Lights* grow dim, there is a *Trienniall Snuffer* for them: If these Trees beare not good fruit, or shoot forth any *Luxuriant* boughs, they are sure to feelee the *Pruning iron* once every three yeares.

In the name of God, let these *Lights* be brought to move within the circumference of their own *Orbes*, and be kept from irregular and *eccentrique* motions, And I am confident it will render them lesse obnoxious to *Envy and Scandal*, and draw upon them a greater opinion of *Reverence*.

There is a Castle in the *grand Caire in Ægypt*, called the *Nilescope*, where there stands a *Pillar* with certaine markes to observe the height of the River of *Nile*, at her annuall inundation (which fals out precisely about the Summer Solstice) if the streame come to bee higher or lower than such markes, it portends *dearth*, but if at highest flood it rest about the middle, it is an infallible preface of a plentifull yeare: So we may say of these great *Streames* that are appointed to water the Lords Field, they must not *swell too high*, nor must they run in too low a *Channell*: And [Now] as *humility is the fairest gemme that can shine in a Prelats Miter*, so the greatest badge of a well devoted Soule, is to reverence the *Dispensers of the sacred Oracles of God, the Ghostly Fathers, and Governors of the Church* (which in analogy to the *Triumphant in Heaven*, hath also her degrees of


*Hierarchy*.) For besides *Revenue* there is a *Veneration*, due to this holy function, and it were no hard matter to produce a *Gran Fury* of examples both *Humane* and *Divine*, that where this *Reverence* fayled, it hath been a symptome, and an infallible preface of a declining State, or [and] some approaching judgement.

But I hope I shall never live to see the day that the noble *English Nation*, who have been so renowned all the world over, and cryed up for their exemplary *Piety*, as well as *Prowesse*, will undervalue themselves so farre, and [or] grow [so] distrustfull or conscious of their owne judgements, [of] their owne wonted *Worth*, and *Ability* so far, as to thinke those *Nations* (who have not meanes to make the *Church* shine with that lustre) to be *Wiser* than they, or to out go them in zeale, [I say, I hope the time will never com that the *English* will be so poor spirited;] as to receive laws for the Conscience, and forme of serving God from those [people] who have been [so] far behind them, both in the first *Reception* of Christianity and [in] the *Reformation* thereof—*Proh pudor*—I will not say, by what I heard muttered abroad, it will be accounted a *Nationall diminution*, but if it should so fall out, it is no hard matter to be a Prophet, yea, by what hath passed already, to take a plaine prospect of those Anarchicall confusions, and fearefull calamities, which will inevitably ensue both in *Church and State*; unlesse with the pious care which is already taken to hinder the *great Beast* to breake into the *Vineyard*; there be also a speedy cours taken to fence *Her* from *other Vermine*, and *lesser Animals* (the *belluam multorum capitum*) which begin to brouze her leaves, to throw down her hedges, and so lay her open to wast, spoyle and scorne: [I speake it again with fear and trembling, that England is quite lost.] Vnlesse there bee a cours taken, I say, to suppress those petty Sectaries, which swarme so in every corner, with that connivence (to the amazement of all the world, and disparagement of so well a policed Kingdome) who by their capricious and various kind of gingling fancies in serving God

[spirituall matters], do their best to bring in the opinion of the Pagan Philosopher (*Themistius*) delivered once to *Valens* the Emperor, *That as God Almighty had infused into his handmaid Nature, a diversity of operations, and that the beauty of the Universe consisted in a proportion of so many differing things, so he was delighted to see himselfe served by [in] various and fundry kinds of worship and invocations.*

In all humbleness, (and with submission of censure) I desire to be dispensed withall for this excursion out of my first intended subject, but I hope the *digression* will prove no *transgression*, in regard the *quality* of the *matter* is such, that every one hath a share and interest in it, and should be sensible, when that *Liturgy* and *Church* is vilified, wherein he hath received his *Birth* and *Baptism*, and by whose compasse hee steeres his cours to Heaven: *When the Windows come down (and the chief Pillars threatned) the House must needs be in danger of falling, and he is worthy to be called a Niding, one, the pulse of whose soule beates but faintly towards Heaven, as having taken but weake impressions of the image of his Maker, who will not run and reach his hand to beare up his Temple.*

SEC. XIX.

N the *Inns of Court*, where I left my returned Traveller, hee will be acquainted with *Westminster-Hall*, with the courses of *pleading* in the Courts of Iudicature, by which Knowledge, he may learne how to preserve his own, for, for want of some experience herein, many have mightily suffered in their estates, and made themselves a prey to their solicitors and Agents: Nor indeed is he capable to beare any Rule or Office in Town or Countrey, who is utterly unacquainted with *John an Okes*, and *John a Stiles*, and with their *Termes*.

Having beene thus settled awhile at home, if busynesse and the quality of his life will permit, hee may

make one flying journey over againe, and in one Summer review all those Countreys, which hee had beene forty Months a seeing before: And *as the second thoughts are held the wisest, so a second survey is more exact, and of a more retentive vertue, and amongst other benefits, it will infinitely improve one in his language.* Noah's Dove brought the branch of Olive in her Bill, at her Second journey; from the latter end of Mars, to the beginning of October, one may leasurely traverse France, crosse the Pyreneys, the Mediterranean, and the Alpes, and so returne either through Germany or through France againe, and thence come home through the Netherlands: But being (*bis Redux*) returned the second time, let him thinke no more of Forrain Journeys, unlesse it be by command, and upon publique service.

Now to find entertainment for his houres of leasure at home, hee may amongst other studies, if his inclination leads him that way, apply himselfe to the most materiall and usefull parts of the Mathematiques, as the Art of Navigation and Fortification. *The study of the Mathematiques is abstruse, and therefore they require a ripe and well-seasoned judgement, they have this property, to make a dull capacity acute, and an acute capacity dull, if he fals unto them too soon:* which makes us to be censured abroad in the [for the preposterous] *method* of our studies in England, to make [by making] *green wits* not yet halfe coddled as it were, to fall too early to such profound notions in our Universities, as putting [which is as much as to put] children to stand too soon upon their leggs.

For Conclusion, in this variety of studies and diversifments, I will give him this Caution, that he fall not into the hands of *Alchymist*, for though there be a world of rare conclusions, and delightfull experiments (most usefull and proper for Physitians) to be found in *Chymistry* which makes many to bee so *enchanted* therewith (that being got once in, they have not power to get out againe) Yet I never knew any yet, who made

the *benefit* countervails the *charge*; but I have knowne many *melt* themselves [herby] to nothing (like [as] *Icarus* wings melted, [did] when he attempted the *Art* of flying) And while they labour so [So these devout Naturalists and Disciples of Demogorgon while] with the *sweat* of their brows to *blow* [they ly blowing] the *cole*, and [to] *bring gold over the helm*, they commonly *make a shipwrack of* [all] *their own fortunes*.

*Et bona dilapidant omnia pro lapide.*

And the reason well may be, that 'tis doubted, whether such undertakings, bee pleasing to God Almighty or no, for though *Art be Nature's Ape*, and is found to perfect her in some things: Yet, it may well bee termed a kind of *Presumption* in man (by fetching downe the *Planets* and damning them as *criminals* to certaine *Mettals*) to attempt the *transmutation of one species into another*, as it were against the first ordinance of the *Creator*, and the primitive intent of *Nature*, whose *hand-maid* shee is, in the *Production* of all Elementary bodies: Therefore to be led into a kind of fooles *Paradis*, and a conceipt of the *Philosophers-Stone*, and to spend much money in *Chymistry*, hee shall never have the advife of

JAMES HOWELL.

FINIS.



AN  
APPENDIX  
OF  
SOME DIRECTIONS  
for *travelling* into *Turky*  
and the *Levant* parts.



IF my *Travellers* curiosity hath a further extent, and that Europe cannot bound the largenes of his desires, but that he hath a disposition to see the *Turks* dominions, which next to *Christendome* are fittest to be known, in regard He is the sole Earthly potentat, and fatallst foe of the Crosse of Christ, and so some advantages may be taken by prying into the errors of his government and weaknesse of his dominions, I say if he hath a mind to make some researches what kind of Soule doth inform, actuat, govern, and conserve that vast Empire, which is an extension of about three thousand two hundred miles in one continued peece, a narrow neck of Sea onely excepted, If his fancy bends that way. He may either take his advantage of the season, that our company of *Turky* Marchants set out their Shippes for *Con-*

*Constantinople*, which commonly is in the Spring, wherein hee may go with little danger (and lesse expence) for they are lusty vessells every way well appointed, and passing in one of them, he may have the opportunity to land at divers port Townes in *Spaine*, *Italy*, or *Greece*, and yet reach *Constantinople* in lesse then three Months: Or he may go through *France*, and so crosse the *Alps*, or Embarke at *Marseilles* for *Ligorn*, where he shall meet with frequent commodity of shipping from *Smyrna*.

Or else he may go to *Venice*, where he may agree with a Janizary to conduct him in company of a Caravan all the way through the Continent of *Greece* as farre as *Constantinople*, where in the way he may ruthfully observe how that Country, which was used to be the nource of all speculative knowledge, as also of policy and prowess, is now orewhelm'd with barbarisme and ignorance, with slavery and abjection of Spirit: He will admire how the whole people are degenerated both in their hearts and heads, from the ancient courage and knowledg they were so cryed up for in former ages; In this journey he will meet with fundry sorts of nations that go with the Caravan; specially with Jewes, as well as with Greeks and other Christians, therefore as he is to bee reserv'd in concealing his own Religion, so he must be a *πολυτροπος* he must become all to all in point of morall conversation.

Being come to *Constantinople* he shall behold that City which by the advantage of her situation is fittest of all other to be mistresse of the Earth, for she stands almost in the midst of the old world, therefore hath she the advantage of receiving accounts, and issuing out commands from and to all other Countreys with more celerity: She hath on the one side immediat commerce with *Thrace*, as on the other with *Asia*; The *Pontus* or black Sea washeth her one of her skirts, and the *Marmora*, or *Hellefpont*, the other, the mouths of which seas are so narrow, that no passage can be forc'd against

her Castles. Now as the first glance makes the smartest impression of the object, so a fresh Commer to any strange place apprehends things with a cleerer judgement, with a greater pleasure and a greedier desire then when the object is grown stale and familiar unto him, therefore in this respect, he who arrives suddenly from ship to shore at any great Town, in a strange Countrey, hath a greater advantage, then he who passeth by degrees from the skirts thereof to the centre.

In the *Port*, for *Constantinople* is called so κατ' ἐξοχήν he may observe more then any where else, the *Religion*, the *Justice*, the *militia*, and *moralities* of the Musulmen. Touching their *Religion*, he must observe how it differ's, and in what point it conformes with other Religions ; how *Christians* are more beholden to the *Turk* then to the *Jew*, for he acknowledgeth Christ to have been a great Prophet, to have bin born of the *Virgin Mary*, who they say was so before, and after her delivery ; they hold that he was conceived by divine inspiration without a Father, as *Adam* was created without a Mother ; They beleieve further that he was not crucified but taken up to Heaven, and that he shall come again at the end of the world on Earth againe, and that the *Jews* did not put *him* to death, but another man who resembled him : Hee may observe the substance of their Religion, which is, that they beleieve one sole GOD, CREATOR of the whole World, the punisher of the bad, and Rewarder of the good, who hath created Hell for the one, and Paradis for the other ; the felicity whereof consists in the height of sensuall delights. They beleieve the Decalog of *Moses*, Friday is their Sabbath, they pray five times a day, They have no bells but a Cryer out of a high Tower ; They are great Founders of Hospitalls, of Hanes to entertain Travellers, of bridges, Repairers of high wayes, and great builders of Temples which are very stately though their own Houses be homely ; which Temples they reverence in the humblest postures that the body can



put it felfe in, they firft fit croffe-legg'd waving their limms, and prostrat themselves often on their faces to kiffe the Earth, afterwards they stand up with their hands bow'd at their Eares, and in these kinds of Church-gesticulations, they differ from all other people. They are obliged to give the first day of the yeare the Tith of all their gaines to the poore for a new yeares-gift. They pray for the dead and invoke Saints: They so adore the *Alcoran* that they never put it under their girdles, 'tis death to translate it out of *Arabic* into any vulgar language, or for any lay man to dispute of it, or raise any scruples, which they say is the cause of such a rare uniformity and universall obedience among such swarmes of severall Nations that professe Mahometisme; They are chary of the conscience, in so much that they put no man to his Oath, 'tis enough that he sweare by the faith of a *Musulman*.

Now 'tis thought that this Religion is like to be of long continuance, because there is no nation where the Church man is more powerfull and of greater esteem, in regard that all their Iudges are Ecclesiastiques, and so have power o're the body [and] soule.

As touching their *Iustice* though it be more arbitrary, 'tis far more *speedy* than among *Christians* and more severe; The cause of the speediness is, that there are no deeds, dead precedents, or any moth eaten record to puzzle and retard the businesse, but upon producement of witnes the Sute is suddenly determined *Secundum allegata et probata*, every man being his own advocat; 'Tis true appeales in som cases may be made to the *Mufiti* who is their chiefeft Bishop, whom they have in extreme reverence, that neither the *Gran Visiar*, or the Emperour Himselfe will question his sentence, but acquiesse thereon: As their justice is more *speedy*, so it is more *severe*, for they have fundry sorts of punishments that torture the sence a longer time, as *drubbing*, *guunshing*, *flaying alive*, *impaling*, and thrusting of lances through the fondament, &c.

Touching their *Militia*, they go with greater animosity against the *European*, than against the *Persian*, to prevent their destruction which divers of their prophecies tel them shal com from the Christian.

Touching the morall behaviour of the Turks, they may be a pattern to some Christian nations in point of common *humanity*; At their meetings they bow their bodies with very gentle and hearty salutes, among the rest 'tis admirable how humble and courteous their very Mariners are to Passengers, nothing so boorish as I know som Nations to be, the left side among Soldiers is the better hand, because he hath the freer command of his sword, they never uncover their heads or take off their turbants, so that in the rough of their fury the greatest Execration they use to rap out, is, *God send thee as much trouble as a Christians hatt*, which is almost in perpetuall motion.

In *Constantinople*, one may discern the power of the Turk, but if my Traveller desires to pry into his *Policy*; let him venture to the gran *Cayro*, and from *Constantinople* he shall meet with frequent conveniences to passe by Sea to *Alexandria*, and so up the *Nile* thither, and if he cut out his time so that he may be there 'twixt the Summer Solstice and *October*, he may behold that *Mysterious River* in her highest pride. Being arrived at the gran *Cayro* he shall see the greatest heap of slaves upon Earth in one body, a City of 35. miles compas, having 35000. Churches, and 24000. streets, in and about that City there are the agedst sort of antiquities upon Earth, for they will speake you of Kings they had eighteen thousand years agoe, which was before the worlds creation according to our compute above twelve thousand yeares: If he will observe the *genius* of the Egyptian, he will find him to be a Nation of a baser allay then the Turk, a Nation born to obey not to sway, for among the various habitants or the Earth, there is *populus servus et populus dominus*,

There is an hiatus in the thought here: the text runs on as follows—

such as to see the holy Sepulcher he may passe home by Jerusaleme, and all this he may do in as short a compass of time as the Sun finisheth his periodic annuall motion.

Before my Traveller puts himselfe to such peregrinations, 'tis requisit he should know the use of the Globe before hand, for it is the only way to make one a good *chorographer*, and *Geographer*, whereof the one respects *accidents*, the other *quantities*: Being a good *Globist*, hee will quickly find the *Zenith*, the *distances*, the *climes* and the *Parallels*, and *distances* of Regions as he passeth along; which is easily don, for if he subtract the height of the pole from the quadrant of 90. degrees, the rest will shew the *Zenith* of any place; The *distance* between places may be known by the elevation of the pole, as (to produce a familiar home Example) *Oxford* is commonly held to be 51. degrees 30. minutes, *Yorke* is 54. degrees 30. minutes, subtract the lesser from the greater, then remaines 3. degrees which allowing 60. miles to every degree is the distance 'twixt those two Cities. To know the *clime*, and *parallell* double the howers above twelve in the longest solstitiall day, and the product will shew the climat, quadruple them 'twill shew the parallell: lastly, to know the greatnes, and furthest extent of a Region, let him observe the two latitudes, in the *North*, where 'tis greatest, in the *Southern* point where 'tis least, compare the degrees of both, and 'twill shew him the diameter of any Countrey, as for example, in great Britain take the starr point in *Devonshire* which is under 50. degrees in latitude, and the River *Ardurnus* in Scotland which hath 60. degrees (to omit minutes) subduct the 10. odd degrees of difference which being multiplied by sixty a peece will make 600. miles, and that is the utmost extent of this Island.

My Traveller having now breath'd the fiery aires of *Afric*, with the sweete breezes of *Asia*, and *Europe*; having beheld such a multitude of strange objects and

all this, not by hear-say only, or through the mist of other mens breaths, but through the cleere casements of his own optiques, I say having seen all this, and being safely returned to his Mother soile, he may very well acquieffe in her lap, and terminat his desires from further travell abroad, but be contented to live and dye an *Islander* without treading any more *Continents*.

—*His terminus Esto.*



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*Muir & Paterson, Printers, Edinburgh.*







