4499. Hydriotaphia, Urne-Buriall, or, A Discourse of the Sepulchrall Urnes lately found in Norfolk. Together with The Garden of Cyrus, or The Quincunciall, Lozenge, or Net-work Plantations of the Ancients, artificially, naturally, mystically considered. With sundry Observations. sm. 8°. *Lond., pr. for H. Brome*, 1658.

First ed. With 3 engravings (as in no. 4491) and sep. title-page to the Garden of Cyrus. After p. 202 [' 102 ']: ' The stationer to the reader ', referring to no. 4531 (see note). Keynes 93. The extra leaf bearing the errata (mutilated) is pasted on O6v.

This copy lacks, as do most, the last leaf with the printed label, ' Dr Brown's Garden of Cyrus '. [W. O.; cf. the 2nd ed., in no. 4491.]

' Dr Edw: Browne 5. Julij 91 ' is written on the flyleaf, and there are numerous marginal corrections &c. in an older hand closely resembling Sir Thomas Browne's. These are not *all* taken from the Errata in this or the next ed., no. 4491, leaf b 4v. Dr. Keynes (page 68) remarks that a number of such copies exist, but that the Dobell copy, mentioned by Sir Wm. Osler in the following note, was quite possibly the author's own.

Feb. 29th, 1916. Dobell Bros. have just sent a copy with alleged corrections in Browne's hand. These are taken, like those in this copy, from the Errata . . . The writing is not Browne's, not as much like it, indeed, as in this copy. [W. O.]

" The slight vacuum in the left-hand case . . . was whilom the commodious resting-place of Brown on Urn Burial. C[oleridge] will hardly allege that he knows more about that treatise than I do, who introduced it to him, and was indeed the first (of the moderns) to discover its beauties . . . ". Elia, ' The two races of men ', Works of Charles and Mary Lamb, ed. by E. V. Lucas, Lond., 1903 &c., ii, p. 25. [W. O.]

RIVERS & SON

. the facs. of Edward's Brown signature, 1667, in no. 6103

No. 4499.

OR A COMPLETE LIST OF
ALL The marginal Corrections
SEE MY LETTER TO JOHN CARTER
of 10 Sept 1931

The following are NOT taken from the Errata (here or in no.4491, leaf b $4^{v}$):

A 2 & 5: 'The Epistle to the first Booke' and 'second';
pp. 25 & 193: 'to bee printed in the margin'.
p.43, l.11: the comma deleted !?

Sayle, no.4526,iii,p.205, prints in the margin the passage from this ed.p.193 on the authority (Sayle,iii,p.v) of a similar contemporary note in an 'Ex dono Auctoris' copy in Trin-ity Coll., Camb. He has not made the other 3 of the above corrections (cf. his pp.89, 93, & 111). Are they written in the T.C. copy? No other editors seem to have known of (or acted on) them.

W.W.F.

1926.

93, see my letter to John Carter, of 20.v.31.

6, l.4: John Carter's copy, also corrected by hand, has Seagreen changed to Sengreen.

Dr Eleo: Browne 5. July
9.1

# HYDRIOTAPHIA,
## *URNE-BURIALL,*

OR,

A Discourse of the Sepulchrall Urnes lately found in

*NORFOLK.*

*Together with*

The Garden of *CYRUS,*

OR THE

Quincunciall, Lozenge, or Net-work Plantations of the Ancients, Artificially, Naturally, Mystically Considered.

With Sundry Observations.

---

By *Thomas Browne* D. of Physick.

---

*LONDON,*
Printed for *Hen. Brome* at the Signe of the Gun in *Ivy-lane.* 1658.

The Epistle to the first Booke

# TO MY
## Worthy and Honoured Friend
## *THOMAS Le GROS*
## of *Crostwick* Esquire.

WHen the Funerall pyre was out, and the last valediction over, men took a lasting adieu of their interred Friends, little expecting the curiosity of future ages should comment upon their ashes, and having no old experience of the duration of their Reliques, held no opinion of such after-considerations.

But who knows the fate of his bones, or how often he is to be buried? who hath the Oracle of his ashes, or whether they are to be scattered? The Reliques of many lie like the ruines of [a] *Pompeys*, in

[a] *Pompeios juvenes Asia, atque Europa, sed ipsum terra tegit Lybia.*

in all parts of the earth; And when they arrive at your hands, these may seem to have wandred far. who in a direct [b] and *Meridian* Travell, have but few miles of known Earth between your self and the Pole.

[b] Little directly, but Sea between your house ad *Greenland*.

That the bones of *Theseus* should be seen again [c] in *Athens*, was not beyond conjecture, and hopeful expectation; but that these should arise so opportunely to serve your self, was an hit of fate and honour beyond prediction.

[c] Brought back by *Cimon*. Plutarch.

We cannot but wish these Urnes might have the effect of Theatrical vessels, and great [d] *Hippodrome* Urnes in *Rome*; to resound the acclamations and honour due unto you. But these are sad and sepulchral Pitchers, which have no joyful voices; silently expressing old mortality, the ruines of forgotten times, and can only speak with life, how long in this corruptible frame, some parts may be uncorrupted; yet able to out-last bones long unborn, and noblest pyle [e] among us.

[d] The great Urnes in the *Hippodrome* at *Rome* conceived to resound the voices of people at their shows

[e] Worthily possessed by that true Gentleman Sir *Horatio Townshend* my honored Friend.

We present not these as any strange sight or spectacle unknown to your eyes, who have beheld the best of Urnes, and

noblest

noblest variety of Ashes; Who are your self no slender master of Antiquities, and can daily command the view of so many Imperiall faces; Which raiseth your thoughts unto old things, and consideration of times before you, when even living men were Antiquities; when the living might exceed the dead, and to depart this world, could not be properly said, to go unto the [f] greater number. And so run up your thoughts upon the ancient of dayes, the Antiquaries truest object, unto whom the eldest parcels are young, and earth it self an Infant; and without [g] Ægyptian account makes but small noise in thousands.

[f] *Abiit ad plures.*

[g] Which makes the world so many years old.

We were hinted by the occasion, not catched the opportunity to write of old things, or intrude upon the Antiquary. We are coldly drawn unto discourses of Antiquities, who have scarce time before us to comprehend new things, or make out learned Novelties. But seeing they arose as they lay, almost in silence among us, at least in short account suddenly passed over; we were very unwilling they should die again, and be buried twice among us.



Beside

Beside, to preserve the living, and make the dead to live, to keep men out of their Urnes, and discourse of humane fragments in them, is not impertinent unto our profession; whose study is life and death, who daily behold examples of mortality, and of all men least need artificial *memento's*, or coffins by our bed side, to minde us of our graves.

'Tis time to observe Occurrences, and let nothing remarkable escape us; The Supinity of elder dayes hath left so much in silence, or time hath so martyred the Records, that the most [h] industrious heads do finde no easie work to erect a new *Britannia*.

[h] Wherein M. *Dugdale* hath excellently well endeavoured, and worthy to be countenanced by ingenuous and noble persons.

'Tis opportune to look back upon old times, and contemplate our Forefathers. Great examples grow thin, and to be fetched from the passed world. Simplicity flies away, and iniquity comes at long strides upon us. We have enough to do to make up our selves from present and passed times, and the whole stage of things scarce serveth for our instruction. A compleat peece of vertue must be made up from the *Centos* of all ages, as

as

as all the beauties of *Greece* could make but one handſome *Venus*.

When the bones of King *Arthur* were digged up[i], the old Race might think, they beheld therein ſome Originals of themſelves; Unto theſe of our Urnes none here can pretend relation, and can only behold the Reliques of thoſe perſons, who in their life giving the Laws unto their predeceſſors, after long obſcurity, now lye at their mercies. But remembring the early civility they brought upon theſe Countreys, and forgetting long paſſed miſchiefs; We mercifully preſerve their bones, and piſſe not upon their aſhes.

[i] In the time of *Henry* the ſecond, *Cambden*.

In the offer of theſe Antiquities we drive not at ancient Families, ſo long out-laſted by them; We are farre from erecting your worth upon the pillars of your Fore-fathers, whoſe merits you illuſtrate. We honour your old Virtues, conformable unto times before you, which are the Nobleſt Armoury. And having long experience of your friendly converſation, void of empty Formality, full of freedome, conſtant

and Generous Honesty: I look upon you as a Gemme of the [k] Old Rock, and must professe my self even to Urne and Ashes,

[k] *Adamas de rupe veteri præstantissimus.*

*Norwich May 1.*

Your ever faithfull Friend,

and Servant,

*Thomas Browne.*

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TO

the Epistle unto the second Booke.

# TO MY
## Worthy and Honored Friend
## NICHOLAS BACON
## of Gillingham Esquire.

HAd I not observed that [a] Purblinde men have discoursed well of sight, and some [b] without issue, excellently of Generation; I that was never master of any considerable garden, had not attempted this Subject. But the Earth is the Garden of Nature, and each fruitfull Countrey a Paradise. Dioscorides made most of his Observations in his march about with Antonius; and Theophrastus raised his generalities chiefly from the field.

[a] Plempius, Cabeus, &c.

[b] D. Harvy.

Beside we write no Herball, nor can this Volume deceive you, who have handled the [c] massiest thereof: who know that three [d] Folio's are yet too little, and how New Herbals fly from America upon us, from per-

[c] Bessleri Hortus Eystetensis.

[d] Bauhini Theatrum Botanicum, &c.

*persevering Enquirers, and* [e] *old in those singularities, we expect such Descriptions, wherein* [f] England *is now so exact, that it yeelds not to other Countreys.*

*We pretend not to multiply vegetable divisions by Quincuncial and Reticulate plants; or erect a new Phytology. The Field of knowledge hath been so traced, it is hard to spring any thing new. Of old things we write something new, If truth may receive addition, or envy will have any thing new; since the Ancients knew the late Anatomicall discoveries, and* Hippocrates *the Circulation.*

*You have been so long out of trite learning, that 'tis hard to finde a subject proper for you; and if you have met with a Sheet upon this, we have missed our intention. In this multiplicity of writing, bye and barren Themes are best fitted for invention; Subjects so often discoursed confine the Imagination, and fix our conceptions unto the notions of fore-writers. Beside, such Discourses allow excursions, and venially admit of collaterall truths, though at some distance from their principals. Wherein if we sometimes take wide liberty, we are not single, but erre by great* [g] *example.*

[e] My worthy friend M. *Goodier* an ancient and learned Botanist.

[f] As in *London* and divers parts, whereof we mention none, left we seem to omit any.

[g] *Hippocrates de superfœtatione, de dentitione.*

*He*

*He that will illustrate the excellency of this order, may easily fail upon so spruce a Subject, wherein we have not affrighted the common Reader with any other Diagramms, then of it self; and have industriously declined illustrations from rare and unknown plants.*

*Your discerning judgement so well acquainted with that study, will expect herein no mathematicall truths, as well understanding how few generalities and* h V finita's *there are in nature. How* Scaliger *hath found exceptions in most Universals of* Aristotle *and* Theophrastus. *How Botanicall Maximes must have fair allowance, and are tolerably currant, if not intolerably over-ballanced by exceptions.*

h Rules without exceptions.

*You have wisely ordered your vegetable delights, beyond the reach of exception. The Turks who passt their dayes in Gardens here, will have Gardens also hereafter, and delighting in Flowers on earth, must have Lillies and Roses in Heaven. In Garden Delights 'tis not easie to hold a Mediocrity; that insinuating pleasure is seldome without some extremity. The Antients venially delighted in flourishing Gardens; Many were Florists that knew not the true use of a Flower; And in* Plinies *dayes none had directly trea-*



*ted*

*ted of that Subject. Some commendably affected Plantations of venemous Vegetables, some confined their delights unto single plants, and* Cato *seemed to dote upon Cabbadge; While the Ingenuous delight of Tulipists, stands saluted with hard language, even by their own* i *Professors.*

i Tulipomania, Narrencruiid, Laurenberg. Pet. Hondius. in lib. Belg.

*That in this Garden Discourse, we range into extraneous things, and many parts of Art and Nature, we follow herein the example of old and new Plantations, wherein noble spirits contented not themselves with Trees, but by the attendance of Aviaries, Fish Ponds, and all variety of Animals, they made their gardens the Epitome of the earth, and some resemblance of the secular shows of old.*

*That we conjoyn these parts of different Subjects, or that this should succeed the other; Your judgement will admit without impute of incongruity; Since the delightfull World comes after death, and Paradise succeeds the Grave. Since the verdant state of things is the Symbole of the Resurrection, and to flourish in the state of Glory, we must first be sown in corruption. Beside the ancient practise of Noble Persons, to conclude in Garden-Graves, and Urnes themselves of*

*old,*

*old, to be wrapt up flowers and garlands.*

Nullum sine venia placuisse eloquium, *is more sensibly understood by Writers, then by Readers; nor well apprehended by either, till works have hanged out like* Apelles *his Pictures; wherein even common eyes will finde something for emendation.*

*To wish all Readers of your abilities, were unreasonably to multiply the number of Scholars beyond the temper of these times. But unto this ill-judging age, we charitably desire a portion of your equity, judgement, candour, and ingenuity; wherein you are so rich, as not to lose by diffusion. And being a flourishing branch of that*[k] *Noble Family, unto which we owe so much observance, you are not new set, but long rooted in such perfection; whereof having had so lasting confirmation in your worthy conversation, constant amity, and expression; and knowing you a serious Student in the highest* arcana's *of Nature; with much excuse we bring these low delights, and poor maniples to your Treasure.*

[k] Of the most worthy Sr *Edmund Bacon* prime Baronet, my true and noble Friend.

*Norwich* May 1.

*Your affectionate Friend*

*and Servant,*

Thomas Browne.

En Sum quod digitis Quinque Levatur onus. Propert

# HYDRIOTAPHIA
## *Urne-Buriall.*
## OR,
## A Brief Discourse of the Sepulchrall Urnes lately found in *NORFOLK.*

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### CHAPTER I.

IN the deep discovery of the Subterranean world, a shallow part would satisfie some enquirers; who, if two or three yards were open about the surface, would not care to rake the bowels of *Potosi*[a], and regions towards the Centre.

[a] The rich Mountain of *Peru.*

Nature hath furniſhed one part of the Earth, and man another. The treaſures of time lie high, in Urnes, Coynes, and Monuments, ſcarce below the roots of ſome vegetables. Time hath endleſſe rarities, and ſhows of all varieties; which reveals old things in heaven, makes new diſcoveries in earth, and even earth it ſelf a diſcovery. That great Antiquity *America* lay buried for a thouſand years; and a large part of the earth is ſtill in the Urne unto us.

Though if *Adam* were made out of an extract of the Earth, all parts might challenge a reſtitution, yet few have returned their bones farre lower then they might receive them; not affecting the graves of Giants, under hilly and heavy coverings, but content with leſſe then their owne depth, have wiſhed their bones might lie ſoft, and the earth be light upon them; Even ſuch as hope to riſe again, would not be contenr with centrall interrment, or ſo deſperately to place their reliques as to lie beyond diſcovery, and in no way to be ſeen again; which happy contrivance hath made communication with our forefathers,

hers, and left unto our view ſome parts, which they never beheld themſelves.

Though earth hath engroſſed the name yet water hath proved the ſmarteſt grave; which in forty dayes ſwallowed almoſt mankinde, and the living creation; Fiſhes not wholly eſcaping, except the Salt Ocean were handſomely contempered by a mixture of the freſh Element.

Many have taken voluminous pains to determine the ſtate of the ſoul upon diſunion; but men have been moſt phantaſticall in the ſingular contrivancss of their corporall diſſolution: whileſt the ſobreſt Nations have reſted in two wayes, of ſimple inhumation and burning.

That carnall interment or burying, was of the elder date, the old examples of *Abraham* and the Patriarchs are ſufficient to illuſtrate; And were without competition, if it could be made out, that *Adam* was buried near *Damaſcus*, or Mount *Calvary*, according to ſome Tradition. God himſelf, that buried but one, was pleaſed to make choice of this way, collectible from Scripture-expreſſion, and the

hot conteſt between Satan and the Arch-Angel, about diſcovering the body of *Moſes*. But the practice of Burning was alſo of great Antiquity, and of no ſlender extent. For (not to derive the ſame from *Hercules*) noble deſcriptions there are hereof in the Grecian Funerals of *Homer*, In the formall Obſequies of *Patroclus*, and *Achilles*; and ſomewhat elder in the *Theban* warre, and ſolemn combuſtion of *Meneceus*, and *Archemorus*, contemporary unto *Jair* the Eighth Judge of *Iſrael*. Confirmable alſo among the *Trojans*, from the Funerall Pyre of *Hector*, burnt before the gates of *Troy*, And the [b] burning of *Penthiſilea* the *Amazonean Queen*: and long continuance of that practice, in the inward Countries of *Aſia*; while as low as the Reign of *Julian*, we finde that the King of *Chionia* [c] burnt the body of his Son, and interred the aſhes in a ſilver Urne.

[b] Q. Calaber. lib. 1.

[c] Ammianus, Marellinus, Gumbrates King of *Chionia* a Countrey near *Perſia*.

The ſame practice extended alſo farre Weſt *, and beſides *Herulians*, *Getes*, and *Thracians*, was in uſe with moſt of the *Celtæ*, *Sarmatians*, *Germans*, *Gauls*, *Danes*, *Swedes*, *Norwegians*; not to omit ſome uſe thereof among *Carthaginians* and *Americans*:

* Arnoldis Montanis not in Cæſ. Commetar. L.L. Gyraldus. Kirkmannus.

*vicans*: Of greater Antiquity among the *Romans* then most opinion, or *Pliny* seems to allow. For (beside the old Table Laws of burning [d] or burying within the City, of making the Funerall fire with plained wood, or quenching the fire with wine.) *Manlius* the Consul burnt the body of his Son: *Numa* by speciall clause of his Will, was not burnt but buried; And *Remus* was solemnly buried, according to the description of *Ovid* [e].

[d] 12. Tabul. part. 1. de jure sacro. Hominem mortuum in urbe ne sepelito, neve urito. tom. 2. Rogum ascia ne polito.

to. 4. Item vigeneri Annotat. in Livium. & Alex. ab Alex. cum Tiraquello. Roscinus cum dempstero. [e] Ultima prolato subdita flamma rogo. De Fast. lib. 4. cum Car. Neapol. anaptyxi.

*Cornelius Sylla* was not the first whose body was burned in *Rome*, but of the *Cornelian* Family, which being indifferently, not frequently used before; from that time spread, and became the prevalent practice. Not totally pursued in the highest runne of Cremation; For when even Crows were funerally burnt, *Poppæa* the Wife of *Nero* found a peculiar grave enterment. Now as all customes were founded upon some bottome of Reason, so there wanted not grounds for this; according to severall apprehensions of the most rationall dissolution. Some

being of the opinion of *Thales*, that water was the originall of all things, thought it most equall to submit unto the principle of putrefaction, and conclude in a moist relentment. Others conceived it most natural to end in fire, as due unto the master principle in the composition, according to the doctrine of *Heraclitus*. And therefore heaped up large piles, more actively to waſt them toward that Element, whereby they alſo declined a viſible degeneration into worms; and left a laſting parcell of their compoſition.

Some apprehended a purifying virtue in fire, refining the groſſer commixture, and firing out the Æthereall particles ſo deeply immerſed in it. And ſuch as by tradition or rationall conjecture held any hint of the finall pyre of all things; or that this Element at laſt muſt be too hard for all the reſt; might conceive moſt nanaturally of the fiery diſſolution. Others pretending no natural grounds, politickly declined the malice of enemies upon their buried bodies. Which conſideration led *Sylla* unto this practiſe; who having thus ſerved the body of *Marius*, could not but fear a retaliation upon

his

his own; entertained after in the Civill wars, and revengeful contentions of *Rome*.

But as many Nations embraced, and many left it indifferent, so others too much affected, or strictly declined this practice. The *Indian Brachmans* seemed too great friends unto fire, who burnt themselves alive, and thought it the noblest way to end their dayes in fire; according to the expression of the Indian, burning himself at *Athens*[f], in his last words upon the pyre unto the amazed spectators, *Thus I make my selfe Immortall.*

[f] And therefore the Inscription of his Tomb was made accordingly. *Nic. Damasc.*

But the *Chaldeans* the great Idolaters of fire, abhorred the burning of their carcasses, as a pollution of that Deity. The *Persian Magi* declined it upon the like scruple, and being only sollicitous about their bones, exposed their flesh to the prey of Birds and Dogges. And the *Persees* now in *India*, which expose their bodies unto Vultures, and endure not so much as *feretra* or Beers of Wood, the proper Fuell of fire, are led on with such niceties. But whether the ancient *Germans* who burned their dead, held any such fear to pollute their Deity of *Herthus*, or

the earth, we have no Authentick conjecture.

The Ægyptians were afraid of fire, not as a Deity, but a devouring Element, mercilesly consuming their bodies, and leaving too little of them; and therefore by precious Embalments, depositure in dry earths, or handsome inclosure in glasses, contrived the notablest wayes of integrall conservation. And from such Ægyptian scruples imbibed by *Pythagoras*, it may be conjectured that *Numa* and the Pythagoricall Sect first waved the fiery solution.

The *Scythians* who swore by winde and sword, that is, by life and death, were so farre from burning their bodies, that they declined all interrment, and made their graves in the ayr: And the *Ichthyophagi* or fish-eating Nations about Ægypt, affected the Sea for their grave: Thereby declining visible corruption, and restoring the debt of their bodies. Whereas the old Heroes in *Homer*, dreaded nothing more than water or drowning; probably upon the old opinion of the fiery substance of the soul, only extinguishable by that Element; And there-

therefore the Poet emphatically implieth the totall destruction in this kinde of death, which happened to *Ajax Oileus* g.

The old * *Balearians* had a peculiar mode, for they used great Urnes and much wood, but no fire in their burials, while they bruised the flesh and bones of the dead, crowded them into Urnes, and laid heapes of wood upon them. And the * *Chinois* without cremation or urnall interrment of their bodies, make use of trees and much burning, while they plant a Pine-tree by their grave, and burn great numbers of printed draughts of slaves and horses over it, civilly content with their companies in effigie, which barbarous Nations exact unto reality.

Christians abhorred this way of obsequies, and though they stickt not to give their bodies to be burnt in their lives, detested that mode after death; affecting rather a depositure than absumption, and properly submitting unto the sentence of God, to return not unto ashes but unto dust againe, conformable unto the practice of the Patriarchs, the interr-

g Which *Magius* reades ἐξαπόλωλε.

* *Diodorus Siculus.*

* *Ramusius in Navigat.*

terrment of our Saviour, of *Peter*, *Paul*, and the ancient Martyrs. And so farre at last declining promiscuous enterrment with Pagans, that some have suffered Ecclesiastical censures, for making no scruple thereof.

Martialis the Bishop. *Cyprian.*

The *Musselman* beleevers will never admit this fiery resolution. For they hold a present trial from their black and white Angels in the grave; which they must have made so hollow, that they may rise upon their knees.

The Jewish Nation, though they entertained the old way of inhumation, yet sometimes admitted this practice. For the men of *Jabesh* burnt the body of *Saul*. And by no prohibited practice to avoid contagion or pollution, in time of pestilence, burnt the bodies of their friends [h]. And when they burnt not their dead bodies, yet sometimes used great burnings neare and about them, deducible from the expressions concerning *Jehoram*, *Sedechias*, and the sumptuous pyre of *Asa*: And were so little averse from [i] Pagan burning, that the Jews lamenting the death of *Cæsar* their friend, and revenger on *Pompey*, frequented the place where his

[h] Amos 6. 10.

[i] Sueton. in vita. *Jul. Cæs.*

his body was burnt for many nights together. And as they raised noble Monuments and *Mausolæums* for their own Nation [k], so they were not scrupulous in erecting some for others, according to the practice of *Daniel*, who left that lasting sepulchrall pyle in *Echbatana*, for the *Medean* and *Persian* Kings [l].

But even in times of subjection and hottest use, they conformed not unto the *Romane* practice of burning; whereby the Prophecy was secured concerning the body of Christ, that it should not see corruption, or a bone should not be broken; which we beleeve was also providentially prevented, from the Souldiers spear and nails that past by the little bones both in his hands and feet: Not of ordinary contrivance, that it should not corrupt on the Crosse, according to the Laws of *Romane* Crucifixion, or an hair of his head perish, though observable in Jewish customes, to cut the hairs of Malefactors.

Nor in their long co-habitation with Ægyptians, crept into a custome of their exact embalming, wherein deeply slashing the muscles, and taking out the brains

[k] As that magnificent sepulchral Monument erected by Simon. Mach. 1. 13.

[l] Καταασκευασμα θαυμασίως πεποιημένον, whereof a Jewish Priest had alwayes the custody unto *Josephus* his dayes. *Jos.* Lib. 10. Antiq.

brains and entrails, they had broken the ſubject of ſo entire a Reſurrection, nor fully anſwered the types of *Enoch*, *Eliah*, or *Jonah*, which yet to prevent or reſtore, was of equall facility unto that riſing power, able to break the faſciations and bands of death, to get clear out of the Cere-cloth, and an hundred pounds of oyntment, and out of the Sepulchre before the ſtone was rolled from it.

But though they embraced not this practice of burning, yet entertained they many ceremonies agreeable unto *Greeke* and *Romane* obſequies. And he that obſerveth their funerall Feaſts, their Lamentations at the grave, their muſick, and weeping mourners; how they cloſed the eyes of their friends, how they waſhed, anointed, and kiſſed the dead; may eaſily conclude theſe were not meere Pagan-Civilities. But whether that mournfull burthen, and treble calling out after *Abſalom*, had any reference unto the laſt conclamation, and triple valediction, uſed by other Nations, we hold but a wavering conjecture.

*Civilians*

*Civilians* make ſepulture but of the Law of Nations, others doe naturally found it and diſcover it alſo in animals. They that are ſo thick skinned as ſtill to credit the ſtory of the *Phœnix*, may ſay ſomething for animall burning: More ſerious conjectures finde ſome examples of ſepulture in Elephants, Cranes, the Sepulchrall Cells of Piſmires and practice of Bees; which civill ſociety carrieth out their dead, and hath exequies, if not interrments.

CHAP.

## CHAP. II.

THE Solemnities, Ceremonies, Rites of their Cremation or enterrment, so solemnly delivered by Authours, we shall not disparage our Reader to repeat. Only the last and lasting part in their Urns, collected bones and Ashes, we cannot wholly omit, or decline that Subject, which occasion lately presented, in some discovered among us.

In a Field of old *Walsingham*, not many moneths past, were digged up between fourty and fifty Vrnes, deposited in a dry and sandy soile, not a yard deep, nor farre from one another: Not all strictly of one figure, but most answering these described: Some containing two pounds of bones, distinguishable in skulls, ribs, jawes, thigh-bones, and teeth, with fresh impressions of their combustion. Besides the extraneous substances, like peeces of small boxes, or combes handsomely wrought, handles of small brasse instruments, brazen nippers, and in one some kinde of *Opale**.

* In one sent me by my worthy friend Dr *Thomas Witherley* of *Walsingham*.

Near

Near the ſame plot of ground, for a-
out ſix yards compaſſe were digged up
oals and incinerated ſubſtances, which
egat conjecture that this was the *Uſtrina*
r place of burning their bodies, or ſome
crificing place unto the *Manes*, which
as properly below the ſurface of the
round, as the *Aræ* and Altars unto the
ods and *Heroes* above it.

That theſe were the Vrnes of *Romanes*
om the common cuſtome and place
here they were found, is no obſcure
onjecture, not farre from a *Romane*
arriſon, and but five Miles from *Bran-*
*ſter*, ſet down by ancient Record un-
er the name of *Brannodunum*. And
here the adjoyning Towne, contain-
g ſeven Pariſhes, in no very different
ound, but Saxon Termination, ſtill re-
ains the Name of *Burnham*, which being
a early ſtation, it is not improbable the
eighbour parts were filled with habi-
tions, either of *Romanes* themſelves, or
*rittains Romaniſed*, which obſerved the
*omane* cuſtomes.

Nor is it improbable that the *Romanes*
arly poſſeſſed this Countrey; for though
e meet not with ſuch ſtrict particulars
of

of these parts, before the new Institution of *Constantine*, and military charge of the Count of the *Saxon* shore, and that about the *Saxon* Invasions, the *Dalmatian* Horsemen were in the Garrison of *Bravacaster*: Yet in the time of *Claudius*, *Vespasian*, and *Severus*, we finde no less then three Legions dispersed through the Province of *Brittain*. And as high as the Reign of *Claudius* a great overthrow was given unto the *Iceni*, by the *Roman* Lieutenant *Ostorius*. Not long after the Countrey was so molested, that in hope of a better state, *Prastaagus* bequeathed his Kingdome unto *Nero* and his Daughters; and *Boadicea* his Queen fought the last decisive Battle with *Paulinus*. After which time and Conquest of *Agricola* the Lieutenant of *Vespasian*, probable it is they wholly possessed this Countrey, ordering it into Garrisons or Habitations, best suitable with their securities. And so some *Romane* Habitations, not improbable in these parts, as high as the time of *Vespasian*, where the *Saxons* after seated, in whose thin-fill'd Mappes we yet finde the Name of *Walsingham*. Now if the *Iceni* were but *Gammadims*, *Anconians*,

prasectagus

*nians*, or men that lived in an Angle wedge or Elbow of *Brittain*, according to the Originall Etymologie, this countrey will challenge the Emphaticall appellation, as most properly making the Elbow or Iken of *Icenia*.

That *Britain* was notably populous is undeniable, from that expression of *Cæsar* [m]. That the *Romans* themselves were early in no small Numbers, Seventy Thousand with their associats slain by *Boadicea*, affords a sure account. And though many *Roman* habitations are now knowne, yet some by old works, Ramparts, Coynes, and Urnes doe testifie their Possessions. Some Urnes have been found at *Gaster*, some also about *Southcreake*, and not many years past, no lesse then ten in a Field at *Buxton* [n], not near any recorded Garison. Nor is it strange to finde *Romane* Coynes of Copper and Silver among us; of *Vespasian*, *Trajan*, *Adrian*, *Commodus*, *Antoninus*, *Severus*, &c. But the greater number of *Diocletian*, *Constantine*, *Constans*, *Valens*, with many of *Victorinus*, *Posthumius*, *Tetricus*, and the thirty Tyrants in the Reigne of *Gallienus*; and some

[m] *Hominum infinita multitudo ut creber imaque ædificia ferè Gallicis consimilia.* Cæs. de bello Gal. l. 5.

[n] In the ground of my worthy Friend *Rob Jegon* Esq. wherein some things contained were preserved by the most worthy Sir *William Paston* Bt.

some as high as *Adrianus* have been found about *Thetford*, or *Sitomagus*, mentioned in the itinerary of *Antoninus*, as the way from *Venta* or *Castor* unto *London* [o]. But the most frequent discovery is made at the two *Casters* by *Norwich* and *Yarmouth* [p], at *Burghcastle* and *Brancaster* [q].

[o] From *Castor* to *Thetford* the Romanes accounted thirty two miles, and from thence observed not our common road to *London*, but passed by *Combretonium ad Ansam*, *Canonium*, *Casaromagus*, &c. by *Bretenham*, *Coggeshall*, *Chelmesford*, *Burntwood*, &c. [p] Most at *Caster* by *Yarmouth*, found in a place called *East-bloudy-burgh furlong*, belonging to Mr *Thomas Wood*, a person of civility, industry and knowledge in this way, who hath made observation of remarkable things about him, and from whom we have received divers Silver and Copper Coynes. [q] Belonging to that Noble Gentleman, and true example of worth Sir *Ralph* Hare Baronet, my honoured Friend.

Besides, the *Norman*, *Saxon* and *Danish* peeces of *Cuthred*, *Canutus*, *William*, *Matilda* [a], and others, som Brittish Coynes of gold have been dispersedly found; And no small number of silver peeces near [b] *Norwich*; with a rude head upon the obverse, and an ill formed horse on the reverse, with Inscriptions *Ic. Duro.T.* whether implying *Iceni*, *Durotriges*, *Tascia*, or *Trinobantes*, we leave to higher conjecture. Vulgar Chronology will have *Norwich* Castle as old as *Julius Cæsar*;

[a] A peece of *Maud* the Empresse said to be found in *Buckenham* Castle with this Inscription, *Elle n'a elle.*

[b] At *Thorpe.*

far; but his distance from these parts, and its *Gothick* form of structure, abridgeth such Antiquity. The *British* Coyns afford conjecture of early habitation in these parts, though the City of *Norwich* arose from the ruines of *Venta*, and though perhaps not without some habitation before, was enlarged, builded, and nominated by the *Saxons*. In what bulk or populosity it stood in the old East-angle Monarchy, tradition and history are silent. Considerable it was in the *Danish* Eruptions, when *Sueno* burnt *Thetford* and *Norwich* [c], and *Ulfketel* the Governour thereof, was able to make some resistance, and after endeavoured to burn the *Danish* Navy.

[c] Brampton Abbas Fornallensis.

How the *Romanes* left so many Coynes in Countreys of their Conquests, seems of hard resolution, except we consider how they buried them under ground, when upon barbarous invasions they were fain to desert their habitations in most part of their Empire, and the strictnesse of their laws forbidding to transfer them to any other uses; Wherein the [d] *Spartans* were singular, who to make their Copper money uselesse, contempered it with vi-

[d] Plut. in vita Lycurg.

negar. That the *Brittains* left any, ſom wonder; ſince their money was iron and Iron rings before *Cæſar*; and thoſ of after ſtamp by permiſſion, and bu ſmall in bulk and bigneſſe; that ſo fe of the *Saxons* remain, becauſe overcom by ſucceeding Conquerours upon th place, their Coynes by degrees paſſe into other ſtamps, and the marks of a ter ages.

Then the time of theſe Urnes depo ted, or preciſe Antiquity of theſe R liques, nothing of more uncertaint For ſince the Lieutenant of *Claudius* ſeem to have made the firſt progreſſe into the parts, ſince *Boadicea* was overthrown b the Forces of *Nero*, and *Agricola* put full end to theſe Conqueſts; it is not pr bable the Countrey was fully garriſon or planted before; and therefore how ver theſe Urnes might be of later dat not likely of higher Antiquity.

And the ſucceeding Emperours deſi ed not from their Conqueſts in theſe an other parts: as teſtified by hiſto and medall inſcription yet extant. Th Province of *Brittain* in ſo divided a d ſtance from *Rome*, beholding the fac

many Imperiall persons, and in large account no fewer then *Cæsar*, *Claudius*, *Britannicus*, *Vespasian*, *Titus*, *Adrian*, *Severus*, *Commodus*, *Geta*, and *Caracalla*.

A great obscurity herein, because no medall or Emperours Coyne enclosed, which might denote the date of their enterrments. observable in many Urnes, and found in those of *Spittle* Fields by *London*, which contained the Coynes of *Claudius*, *Vespasian*, *Commodus*, *Antoninus*, attended with Lacrymatories, Lamps, bottles of Liquor, and other appurtenances of affectionate superstition, which in these rurall interrements were wanting.

*Stowes* Survey of *London*.

Some uncertainty there is from the period or term of burning, or the cessation of that practise. *Macrobius* affirmeth was disused in his dayes. But most agree, though without authentick record, that it ceased with the *Antonini*. Most safely to be understood after the reigne of those Emperours, which assumed the name of *Antoninus*, extending unto *Heliogabalus*. Not strictly after *Marcus*; For about fifty years later we finde the magnificent burning, and con-

ſecration of *Severus*; and if we ſo fix this period or ceſſation, theſe Urnes will challenge above thirteen hundred years.

But whether this practiſe was onely then left by Emperours and great perſons, or generally about *Rome*, and not in other Provinces, we hold no authentick account. For after *Tertullian*, in the dayes of *Minutius* it was obviouſly objected upon Chriſtians, that they condemned the practiſe of burning[e]. And we finde a paſſage in *Sidonius*[f], which aſſerteth that practiſe in *France* unto a lower account. And perhaps not fully diſuſed till Chriſtianity fully eſtabliſhed, which gave the finall extinction to theſe ſepulchrall Bonefires.

[e] *Execrantur rogos, & damnant ignium ſepulturam.* Min. in Oct.
[f] *Sidon. Apollinaris.*

Whether they were the bones of men or women or children, no authentick deciſion from ancient cuſtome in diſtinct places of buriall. Although not improbably conjectured, that the double Sepulture or burying place of *Abraham* had in it ſuch intenſion. But from exility of bones, thinneſſe of skulls, ſmallneſſe of teeth, ribbes, and thigh-bones; not improbable that many thereof were perſons of *minor* age, or women. Confirmable

firmable also from things contained in them: In most were found substances resembling Combes, Plates like Boxes, fastened with Iron pins, and handsomely overwrought like the necks or Bridges of Musicall Instruments, long brasse plates overwrought like the handles of neat implements, brazen nippers to pull away hair, and in one a kinde of *Opale* yet maintaining a blewish colour.

Now that they accustomed to burn or bury with them, things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all pleasure, or vain apprehension that they might use them in the other world, is testified by all Antiquity. Observable from the Gemme or Berill Ring upon the finger of *Cynthia*, the Mistresse of *Propertius*, when after her Funerall Pyre her Ghost appeared unto him. And notably illustrated from the Contents of that *Romane* Urne preserved by Cardinall *Farnese* g, wherein besides great number of Gemmes with heads of Gods and Goddesses, were found an Ape of *Agath*, a Grashopper, an Elephant of Ambre, a Crystall Ball, three glasses,

g *Vigeneri Annot. in 4. Liv.*

two Spoones, and six Nuts of Crystall. And beyond the content of Urnes, in the Monument of *Childerick* the first [h], and fourth King from *Pharamond*, casually discovered three years past at *Tournay*, restoring unto the world much gold richly adorning his Sword, two hundred Rubies, many hundred Imperial Coyns, three hundred golden Bees, the bones and horseshoe of his horse enterred with him, according to the barbarous magnificence of those dayes in their sepulchral Obsequies. Although if we steer by the conjecture of many and Septuagint expression; some trace thereof may be found even with the ancient Hebrews, not only from the Sepulcrall treasure of *David*, but the circumcision knives which *Josuah* also buried.

[h] *Chifflet in Anast. Childer.*

Some men considering the contents of these Vrnes, lasting peeces and toyes included in them, and the custome of burning with many other Nations, might somewhat doubt whether all Vrnes found among us, were properly *Romane* Reliques, or some not belonging unto our *Brittish*, *Saxon*, or *Danish* Forefathers.

In the form of Burial! among the ancient

cient *Brittains*, the large Discourses of *Cæsar*, *Tacitus*, and *Strabo* are silent: For the discovery whereof, with other particulars, we much deplore the losse of that Letter which *Cicero* expected or received from his Brother *Quintus*, as a resolution of *Brittish* customes; or the account which might have been made by *Scribonius Largus* the Physician, accompanying the Emperour *Claudius*, who might have also discovered that frugall Bit [i] of the Old *Brittains*, which in the bignesse of a Bean could satisfie their thirst and hunger.

[i] *Dionis excerpta per Xiphilin. in Severo.*

But that the *Druids* and ruling Priests used to burn and bury, is expressed by *Pomponius*; That *Bellinus* the Brother of *Brennus*, and King of *Brittains* was burnt, is acknowledged by *Polydorus*, (as also by *Amandus Zierexensis* in *Historia*, and *Pineda* in his *Universa historia*. Spanish.) That they held that practise in *Gallia*; *Cæsar* expressly delivereth. Whether the *Brittains* (probably descended from them, of like Religion, Language and Manners) did not sometimes make use of burning; or whether at least such as were after civilized unto the *Romane* life

and

and manners, conformed not unto this practiſe, we have no hiſtoricall aſſertion or deniall. But ſince from the account of *Tacitus* the *Romanes* early wrought ſo much civility upon the Brittiſh ſtock, that they brought them to build Temples, to wear the Gowne, and ſtudy the *Romane* Laws and language, that they conformed alſo unto their religious rites and cuſtomes in burials, ſeems no improbable conjecture.

That burning the dead was uſed in *Sarmatia*, is affirmed by *Gaguinus*, that the *Sueans* and *Gothlanders* uſed to burne their Princes and great perſons, is delivered by *Saxo* and *Olaus*; that this was the old *Germane* practiſe, is alſo aſſerted by *Tacitus*. And though we are bare in hiſtoricall particulars of ſuch obſequies in this Iſland, or that the *Saxons*, *Jutes*, and *Angles* burnt their dead, yet came they from parts where 'twas of ancient practiſe; the *Germanes* uſing it, from whom they were deſcended. And even in *Jutland* and *Sleſwick* in *Anglia Cymbrica*, Vrnes with bones were found not many years before us.

*Roiſold, Brendetiide. Ild tyde.*

But the *Daniſh* and Northern Nations have

have raised an *Æra* or point of compute from their Custome of burning their dead: Some deriving it from *Unguinus*, some from *Frotho* the great; who ordained by Law, that Princes and Chief Commanders should be committed unto the fire, though the common sort had the common grave enterrment. So *Starkatterus* that old *Heroe* was burnt, and *Ringo* royally burnt the body of *Harald* the King slain by him.

What time this custome generally expired in that Nation, we discern no assured period; whether it ceased before Christianity, or upon their Conversion, by *Ausgurius* the Gaul in the time of *Ludovicus Pius* the Sonne of *Charles* the great, according to good computes; or whether it might not be used by some persons, while for a hundred and eighty years Paganisme and Christianity were promiscuously embraced among them, there is no assured conclusion. About which times the *Danes* were busie in *England*, and particularly infested this Countrey: Where many Castles and strong holds, were built by them, or against them, and great number of names and

Families

Families ſtill derived from them. But ſince this cuſtome was probably diſuſed before their Invaſion or Conqueſt, and the *Romanes* confeſſedly practiſed the ſame, ſince their poſſeſſion of this Iſland, the moſt aſſured account will fall upon the *Romanes*, or *Brittains Romanized*.

However certain it is, that Vrnes conceived of no *Romane* Originall, are often digged up both in *Norway*, and *Denmark*, handſomely deſcribed, and graphically repreſented by the Learned Phyſician *Wormius* [l], And in ſome parts of *Denmark* in no ordinary number, as ſtands delivered by Authours exactly deſcribing thoſe Countreys [m], And they contained not only bones, but many other ſubſtances in them, as Knives, peeces of Iron, Braſſe and Wood, and one of *Norwaye* a braſſe guilded Jewes-harp.

Nor were they confuſed or careleſſe in diſpoſing the nobleſt ſort, while they placed large ſtones in circle about the Vrnes, or bodies which they interred: Somewhat anſwerable unto the Monument of *Rollrich* ſtones in *England* [n], or ſepulcrall Monument probaby erected by *Rollo*, who after conquered *Normandy*.

Where

[l] *Olai Wormii monumenta & Antiquitat. Dan.*

[m] *Adolphus Cyprius in Annal. Sleſwic. urnis adeo abundabat collis; &c.*

[n] In Oxfordſhire; *Cambden.*

Where 'tis not improbable ſomewhat might be diſcovered. Mean while to what Nation or perſon belonged that large Vrne found at *Aſhburie* [o], containing mighty bones, and a Buckler; What those large Vrnes found at little *Maſſingham* [p], or why the *Angleſea* Urnes are placed with their mouths downward, remains yet undiſcovered.

[o] In Cheſhire, *Twinus de rebus Albionicis.*
[p] In Norfolk, *Hollingſhead.*

CHAP.

## CHAP. III.

PLayſtered and whited Sepulchres were anciently affected in cadaverous and corruptive Burials; And the rigid Jews were wont to garniſh the Sepulchres of the [a] righteous; *Vlyſſes* in *Hecuba* [b] cared not how meanly he lived, ſo he might finde a noble Tomb after death. Great Princes affected great Monuments. And the fair and larger Urnes contained no vulgar aſhes, which makes that diſparity in thoſe which time diſcovereth among us. The preſent Urnes were not of one capacity, the largeſt containing above a gallon, Some not much above half that meaſure; nor all of one figure, wherein there is no ſtrict conformity, in the ſame or different Countreys; Obſervable from thoſe repreſented by *Caſtelius*, *Boſio*, and others, though all found in *Italy*: While many have handles, ears, and long necks, but moſt imitate a circular figure, in a ſphericall and round com-

[a] Mat. 23.
[b] *Eurſpides.*

ompoſure; whether from any myſte-
y, beſt duration or capacity, were but
conjecture. But the common form
ith necks was a proper figure, making
ur laſt bed like our firſt; nor much un-
ke the Urnes of our Nativity, while
pulchre lay in the nether part of the Earth c, [c Pla. 63.]
laverend inward vault of our Microcoſme.
he ri Many Urnes are red, theſe but of a black
pulcholour, ſomewhat ſmooth, and dully
Hecuó ounding, which begat ſome doubt,
, so whether they were burnt, or only baked
er den Oven or Sunne: According to the
nume ncient way, in many bricks, tiles, pots,
cont nd teſtaceous works; and as the word
s that *Sta* is properly to be taken, when oc-
iſcov arring without addition: And chiefly
rnes tended by *Pliny*, when he commend-
ſt cou th bricks and tiles of two years old, and
uch to make them in the ſpring. Nor only
one fi hese concealed peeces, but the open
form ni agnificence of Antiquity, ran much in
ys; O he Artifice of Clay. Hereof the houſe
ed by of *Mauſolus* was built, thus old *Jupiter*
h all ood in the Capitoll, and the *Statua* of
andles *Hercules* made in the Reign of *Tarquinius*
nitate *Priſcus*, was extant in *Plinies* dayes. And
and n ſuch

ſuch as declined burning or Funeral Urnes, affected Coffins of Clay, according to the mode of *Pythagoras*, a way preferred by *Varro*. But the ſpirit of great ones was above theſe circumſcriptions affecting copper, ſilver, gold, and *Porphyrie* Urnes, wherein *Severus* lay, after a ſerious view and ſentence on that which ſhould contain him[d]. Some of theſe Urnes were thought to have been ſilvered over, from ſparklings in ſeveral pots, with ſmall Tinſell parcels; uncertain whether from the earth, or the fire mixture in them.

[d] Χωρήσεις τὸν ἄνθρωπον, ὃν ἡ οἰκουμένη οὐκ ἐχώρησεν. Dion.

Among theſe Urnes we could obtain no good account of their coverings; Only one ſeemed arched over with ſome kinde of brickwork. Of thoſe found at *Buxton* ſome were covered with flints, ſome in other parts with tiles, thoſe at *Yarmouth Caſter*, were cloſed with *Roman* bricks. And ſome have proper earthen covers adapted and fitted to them. But in the *Homericall* Urne of *Patroclus*, whatever was the ſolid Tegument, we find the immediate covering to be a purple peece of ſilk: And ſuch as had no co-

peece

vers might have the earth closely pressed into them, after which disposure were probably some of these, wherein we found the bones and ashes half mortered into the sand and sides of the Urne; and some long roots of Quich, or Dogs-grass wreathed about the bones.

No Lamps, included Liquors, Lachrymatories, or Tear-bottles attended these urall Urnes, either as sacred unto the *Manes*, or passionate expressions of their urviving friends. While with rich lames, and hired tears they solemnized heir Obsequies, and in the most lamentd Monuments made one part of their nscriptions [e]. Some finde sepulchrall Vessels containing liquors, which time ath incrassated into gellies. For beside hese Lachrymatories, notable Lamps, vith Vessels of Oyles and Aromaticall Liquors attended noble Ossuaries. And ome yet retaining a * Vinosity and pirit in them, which if any have tasted hey have farre exceeded the Palats of Antiquity. Liquors not to be computed by years of annuall Magistrates, but by great conjunctions and the fatall periods

[e] *Cum lacrymis posuere.*

* *Lazius.*

Kingdomes [f]. The draughts of Consulary date, were but crude unto these, and *Opimian* [g] Wine but in the must unto them.

[f] About five hundred years. *Plato.*

[g] *Vinum Opiminianum annorum centum.* Petron.

In sundry Graves and Sepulchres, we meet with Rings, Coynes, and Chalices; Ancient frugality was so severe, that they allowed no gold to attend the Corps, but only that which served to fasten their teeth [h]. Whether the *Opaline* stone in this Urne were burnt upon the finger of the dead, or cast into the fire by some affectionate friend, it will consist with either custome. But other incinerable substances were found so fresh, that they could feel no findge from fire. These upon view were judged to be wood, but sinking in water and tried by the fire, we found them to be bone or Ivory. In their hardnesse and yellow colour they most resembled Box, which in old expressions found the Epithete [i] of Eternall, and perhaps in such conservatories might have passed uncorrupted.

[h] 12. *Tabul.* l.xi. *de Jure sacro. Neve aurum addito, ast quoi auro dentes vincti erunt, im cum illo sepelire & urere, se fraude esto.*

[i] Plin. *l.*xvi. *Inter* ξυ'λα ἀσαπῆ *numerat Theophrastus.*

That Bay-leaves were found green in the Tomb of S. *Humbert* [k], after an hundred and fifty years, was looked upon as

[k] *Surius.*

as miraculous. Remarkable it was unto old Spectators, that the Cypresse of the Temple of *Diana*, lasted so many hundred years: The wood of the Ark and Olive Rod of *Aaron* were older at the Captivity. But the Cypresse of the Ark of *Noah*, was the greatest vegetable Antiquity, if *Josephus* were not deceived, by some fragments of it in his dayes. To omit the Moore-logs, and Firre-trees found under-ground in many parts of *England*; the undated ruines of windes, flouds or earthquakes; and which in *Flanders* still shew from what quarter they fell, as generally lying in a North-East position [1].

But though we found not these peeces to be Wood, according to first apprehension, yet we missed not altogether of some woody substance; For the bones were not so clearly pickt, but some coals were found amongst them; A way to make wood perpetuall, and a fit associat for metall, whereon was laid the foundation of the great *Ephesian* Temple; and which were made the lasting tests of old boundaries and Landmarks; Whilest we look on these, we admire

[1] *Goropius Becanus in Niloscopio.*

not Obſervations of Coals found freſh, after four hundred years [m]. In a long deſerted habitation [n], even Egge-ſhels have been found freſh, not tending to corruption.

[m] Of *Beringuccio nella pyrotechnia.*
[n] At *Elmeham.*

In the Monument of King *Childerick*, the Iron Reliques were found all ruſty and crumbling into peeeees. But our little Iron pins which faſtened the Ivory works, held well together, and loſt not their Magneticall quality, though wanting a tenacious moiſture for the firmer union of parts, although it be hardly drawn into fuſion, yet that metall ſoon ſubmitteth unto reſt and diſſolution. In the brazen peeces we admired not the duration but the freedome from ruſt, and ill ſavour; upon the hardeſt attrition, but now expoſed unto the piercing Atomes of ayre; in the ſpace of a few moneths, they begin to ſpot and betray their green entrals. We conceive not theſe Urnes to have deſcended thus naked as they appear, or to have entred their graves without the old habit of flowers. The Urne of *Philopæmen* was ſo laden with flowers and ribbons, that it afforded no ſight of it ſelf. The rigid *Lycur-*

Rust

*gus* allowed Olive and Myrtle. The *Athenians* might fairly except against the practise of *Democritus* to be buried up in honey; as fearing to embezzle a great commodity of their Countrey, and the best of that kinde in *Europe*. But *Plato* seemed too frugally politick, who allowed no larger Monument then would contain for Heroick Verses, and designed the most barren ground for sepulture: Though we cannot commend the goodnesse of that sepulchrall ground, which was set at no higher rate then the mean salary of *Judas*. Though the earth had confounded the ashes of these Ossuaries, yet the bones were so smartly burnt, that some thin plates of brasse were found half melted among them: whereby we apprehend they were not of the meanest carcasses, perfunctorily fired as sometimes in military, and commonly in pestilence, burnings; or after the manner of abject corps, hudled forth and carelessly burnt, without the Esquiline Port at *Rome*; which was an affront continued upon *Tiberius*, while they but half burnt his body *, and in the Amphitheatre, according to the custome

* Sueton. in vitâ Tib. & in Amphitheatro seminustulandum, nor, Casaub.

ſtome in notable Malefactore; whereas *Nero* ſeemed not ſo much to feare his death, as that his head ſhould be cut off, and his body not burnt entire.

Some finding many fragments of ſculs in theſe Urnes, ſuſpected a mixture of bones; In none we ſearched was there cauſe of ſuch conjecture, though ſometimes they declined not that practiſe; The aſhes of [b] *Domitian* were mingled with thoſe of *Julia*, of *Achilles* with thoſe of *Patroclus*: All Urnes contained not ſingle aſhes; Without confuſed burnings they affectionately compounded their bones; paſſionately endeavouring to continue their living Unions. And when diſtance of death denied ſuch conjunctions, unſatisfied affections conceived ſome ſatisfaction to be neighbours in the grave, to lye Urne by Urne, and touch but in their names. And many were ſo curious to continue their living relations, that they contrived large, and family Urnes, wherein the Aſhes of their neareſt friends and kindred might ſucceſſively be received [c], at leaſt ſome parcels thereof, while their collaterall memorials lay in *minor* veſſels about them.

[b] *Sueton. in vitâ Domitian.*

[c] S. the moſt learned and worthy Mr *M. Caſaubon* upon *Antoninus.*

Anti-

Antiquity held too light thoughts from Objects of mortality, while some drew provocatives of mirth from Anatomies [d], and Juglers shewed tricks with Skeletons. When Fidlers made not so pleasant mirth as Fencers, and men could sit with quiet stomacks while hanging was plaied [e] before them. Old considerations made few *memento's* by sculs and bones upon their monuments. In the Ægyptian Obelisks and Hieroglyphicall figures, it is not easie to meet with bones. The sepulchrall Lamps speak nothing lesse then sepulture; and in their literall draughts prove often obscene and antick peeces: Where we finde *D.M.* [f] it is obvious to meet with sacrificing *patera's*, and vessels of libation, upon old sepulchrall Monuments. In the Jewish *Hypogæum* [g] and subterranean Cell at *Rome*, was little observable beside the variety of Lamps, and frequent draughts of the holy Candlestick. In authentick draughts of *Anthony* and *Jerome*, we meet with

[d] *Sic erimus cuncti*, &c. *Ergo dum vivimus vivamus.*

[e] Ἀνχόνην παίζειν. A barbarous pastime at Feasts, when men stood upon a rolling Globe, with their necks in a Rope, and a knife in their hands, ready to cut it when the stone was rolled away, wherein if they failed, they lost their lives to the laughter of their spectators. *Athenæus.*

[f] *Diis manibus.*

[g] *Bosio.*

thigh-bones and deaths heads; but the cemiteriall Cels of ancient Christians and Martyrs, were filled with draughts of Scripture Stories; not declining the flourishes of Cypresse, Palmes, and Olive; and the mysticall Figures of Peacocks, Doves and Cocks. But iteratelyaffecting the pourtraits of *Enoch*, *Lazarus*, *Jonas*, and the Vision of *Ezechiel*, as hopefull draughts, and hinting imagery of the Resurrection; which is the life of the grave, and sweetens our habitations in the Land of Moles and Pismires.

Gentile Inscriptions precisely delivered the extent of mens lives, seldome the manner of their deaths, which history itself so often leaves obscure in the records of memorable persons. There is scarce any Philosopher but dies twice or thrice in *Laertius*; Nor almost any life without two or three deaths in *Plutarch*; which makes the tragicall ends of noble persons more favourably resented by compassionate Readers, who finde some relief in the Election of such differences.

The certainty of death is attended with uncertainties, in time, manner, places.

places. The variety of Monuments hath often obscured true graves: and *Cenotaphs* confounded Sepulchres. For beside their reall Tombs, many have found honorary and empty Sepulchres. The variety of *Homers* Monuments made him of various Countreys. *Euripides* [h] had his Tomb in *Africa*, but his sepulture in *Macedonia*. And *Severus* [i] found his real Sepulchre in *Rome*, but his empty grave in *Gallia*.

He that lay in a golden Urne [k] eminently above the Earth, was not like to finde the quiet of these bones. Many of these Urnes were broke by a vulgar discoverer in hope of inclosed treasure. The ashes of *Marcellus* [l] were lost above ground, upon the like account. Where profit hath prompted, no age hath wanted such miners. For which the most barbarous Expilators found the most civill Rhetorick. Gold once out of the earth is no more due unto it; What was unreasonably committed to the ground is reasonably resumed from it: Let Monuments aud rich Fabricks, not Riches adorn mens ashes. The commerce of the living is not to be trrnsferred

[h] *Pausan. in Atticis.*

[i] Lamprid. *in vit. Alexand. Severi.*

[k] Trajanus. *Dion.*

[l] Plut. *in vit. Marcelli*

The Commission of the *Gothish* King *Theoderic* for finding out sepulchrall treasure. *Cassiodor. Var. l. 4.*

red unto the dead: It is not injustice to take that which none complains to lose, and no man is wronged where no man is possessor.

What virtue yet sleeps in this *terra damnata* and aged cinders, were petty magick to experiment; These crumbling reliques and long-fired particles superannate such expectations: Bones, hairs, nails, and teeth of the dead, were the treasures of old Sorcerers. In vain we revive such practices; Present superstition too visibly perpetuates the folly of our Fore-fathers, wherein unto old Observation this Island was so compleat, that it might have instructed *Persia.*

*à Britannia hodie eam attonitè celebrat tantis ceremoniis, ut dedisse Persis videri possit.* Plin. l. 29.

*Plato*'s historian of the other world, lies twelve dayes incorrupted, while his soul was viewing the large stations of the dead. How to keep the corps seven dayes from corruption by anointing and washing, without exenteration, were an hazardable peece of art, in our choiest practise. How they made distinct separation of bones and ashes from fiery admixture, hath found no historicall solution. Though they seemed to make a distinct

ſtinct collection, and overlooked not *yrrhus* his toe. Some proviſion they ight make by fictile Veſſels, Coverings, iles, or flat ſtones, upon and about the ody. And in the ſame Field, not farre om theſe Urnes, many ſtones were ound under ground, as alſo by careſull paration of extraneous matter, compoſing and raking up the burnt bones ith forks, obſervable in that notable imp of *Galuanus*. *Martianus* [b], who had e ſight of the *Vas Uſtrinum*, or veſſell herein they burnt the dead, found in e Eſquiline Field at *Rome*, might have forded clearer ſolution. But their inisfaction herein begat that remarkable vention in the Funerall Pyres of ſome rinces, by incombuſtible ſheets made ith a texture of *Asbeſtos*, incremable ax, or Salamanders wool, which reſerved their bones and aſhes [c] incomixed.

How the bulk of a man ſhould ſink nto ſo few pounds of bones and aſhes, ay ſeem ſtrange unto any who conſiers not its conſtitution, and how ſlender a maſſe will remain upon an open nd urging fire of the carnall compoſition.

[b] *Topygraphiæ Romæ ex Martiano. Erat & vas uſtrinum appellatum quod in eo cadavera comburerentur. Cap. de Campo Eſquilino.*

[c] To be ſeen in *Licet. de reconditis veterum lucernis.*

on. Even bones themſelves reduced into aſhes, do abate a notable proportion. And conſiſting much of a volatile ſalt, when that is fired out, make a light kind of cinders. Although their bulk be disproportionable to their weight, when the heavy principle of Salt is fired out, and the Earth almoſt only remaineth. Obſervable in ſallow, which makes more Aſhes then Oake; and diſcovers the common fraud of ſelling Aſhes by meaſure, and not by ponderation.

Some bones make beſt Skeletons; ſome bodies quick and ſpeedieſt aſhes. Who would expect a quick flame from Hydropicall *Heraclitus*? The poyſoned Souldier when his Belly brake, put out two pyres in *Plutarch* [b]. But in the plague of *Athens* [c], one private pyre ſerved two or three Intruders; and the *Saracens* burnt in large heaps, by the King of *Caſtile* [d], ſhewed how little Fuell ſufficeth. Though the Funerall pyre of *Patroclus* took up an hundred foot [e], a peece of an old boat burnt *Pompey*; And if the burthen of *Iſaac* were ſufficient for an holocauſt, a man may carry his owne pyre.

[a] Old bones according to *Lyſerus*. Thoſe of young perſons not tall nor fat according to *Columbus*.

[b] *In vita.* Graec.

[c] *Thucydides.*

[d] *Laurent. Valla.*

[e] Ἐκαλόμεθον ἔνθα ἢ ἔνθα.

From

From animals are drawn good burning lights, and good medicines[f] against burning; Though the seminall humour seems of a contrary nature to fire, yet the body compleated proves a combustible lump, wherein fire findes flame when from bones, and some fuell almost from all parts. Though the[g] Metropolis of humidity seems least disposed unto fire which might render the sculls of these Urnes lesse burned then other bones. But all flies or sinks before fire almost in all bodies: When the common ligament is dissolved, the attenuate parts ascend, the rest subside in coal, pulx or ashes.

To burn the bones of the King of[d] *Edom* for Lyme, seems no irrationall severity; But to drink of the ashes of dead relations[e], a passionate prodigality. He that hath the ashes of his friend, hath an everlasting treasure: where fire taketh save, corruption slowly enters; In bones well burnt, fire makes a wall against it self; experimented in copels, and tests of metals, which consist of such ingredients. What the Sun compounded, fire analyseth, not transmuteth. That

[f] *Sperm. Ranarum Alb. Ovor.*

[g] The brain. *Hippocrates.*

[d] Amos 2. 1.

[e] As *Artemisia* of her Husband *Mausolus.*

That devouring agent leaves almoſt al
wayes a morſell for the Earth, where
all things are but a colonie; and whic
if time permits, the mother Eleme
will have in their primitive maſſe
gain.

He that looks for Urnes and old ſepu
chrall reliques, muſt not ſeek them
the ruines of Temples: where no Re
gion anciently placed them. Theſe we
found in a Field, according to ancie
cuſtome, in noble or private burial
the old practiſe of the *Canaanites*, t
Family of *Abraham*, and the buryin
place of *Joſua*, in the borders of his po
ſeſſions; and alſo agreeable unto *Rom*
practice to bury by high-wayes, wher
by their Monuments were under eye
Memorials of themſelves, and *memento*
of mortality into living paſſenger
whom the Epitaphs of great ones we
fain to beg to ſtay and look upon the
A language though ſometimes uſed, n
ſo proper in Church-Inſcriptions [a]. T
ſenſible Rhetorick of the dead, to exem
plarity of good life, firſt admitted t
bones of pious men, and Martyrs with
Church-wals; which in ſucceeding ag
ere

[a] *Siſte viator.*

ept into promiſcuous practiſe. While *nſtantine* was peculiarly favoured to be lmitted unto the Church Porch; and the ſt thus buried in *England* was in the yes of *Cuthred*.

Chriſtians diſpute how their bodies ould lye in the grave. In urnall en- rrment they clearly eſcaped this Con- overſie: Though we decline the Re- ious conſideration, yet in cemiteriall d narrower burying places, to avoid nfuſion and croſſe poſition, a certain ſture were to be admitted; Which e- n Pagan civility obſerved, The *Perſi- s* lay North and South, The *Megari- s* and *Phœnicians* placed their heads the Eaſt: The *Athenians*, ſome think, wards the Weſt, which Chriſtians ll retain. And *Beda* will have it to be e poſture of our Saviour. That he as crucified with his face towards the eſt, we will not contend with tradition d probable account; But we applaud t the hand of the Painter, in exalting s Croſſe ſo high above thoſe on either de; ſince hereof we finde no authen- ck account in hiſtory, and even the oſſes found by *Helena* pretend no ſuch diſtin-

*Kirck- mannus de funer.*

distinction from longitude or dimen-
sion.

To be knawd out of our graves, t
have our sculs made drinking-bowls, an
our bones turned into Pipes, to deligh
and sport our Enemies, are Tragicall
bominations, escaped in burning B
rials.

Urnall enterrments, and burnt R
liques lye not in fear of worms, or to
an heritage for Serpents; In carnall
pulture, corruptions seem peculiar un
parts, and some speak of snakes out o
the spinall marrow. But while we sup
pose common wormes in graves, 'tis no
easie to finde any there; few in Church
yards above a foot deep, fewer or non
in Churches, though in fresh decaye
bodies. Teeth, bones, and hair, giv
the most lasting defiance to corruption
In au Hydropicall body ten years bu
ried in a Church-yard, we met with
fat concretion, where the nitre of th
Earth, and the salt and lixivious liqu
of the body, had coagulated large lump
of fat, into the consistence of the hard
est castle-soap; whereof part remained
with us. After a battle with the Pe
*sia*

*tians* the *Roman* Corps decayed in few dayes, while the *Persian* bodies remained dry and uncorrupted. Bodies in the same ground do not uniformly dissolve, or bones equally moulder; whereof the opprobrious disease we expect no long duration. The body of the Marquesse of *Dorset* seemed sound and handsomely cereclothed, that after seventy or eight years was found uncorrupted [c]. Common Tombs preserve not beyond powder: A firmer consistence and coverage of parts might be expected from Arefaction, deep buriall or charcoal. The greatest Antiquities of mortall bodies may remain in putrified bones, wherefore, though we take not in the pillar of *Lots* wife, or Metamorphosis of *Ortelius* [d], some may be older then Pyramids, in the putrified Reliques of the generall foundation. When *Alexander* opened the Tomb of *Cyrus*, the remaining bones discovered his proportion, whereof urnall fragments afford but a bad conjecture, and have this disadvantage of

[c] Of *Thomas* Marquesse of *Dorset*, whose body being buried 1530. was 1608 up on the cutting open of the Cereclot a found perfect and nothing corrupted, the flesh not hardened, but in colour, proportion, and softnesse like an ordinary corps newly to be interred. *Burton* descript. of *Leicestershire*. [d] In his map of *Russia*.

grave enterrments, that they leave us ig-
norant of most personall discoveries.
For since bones afford not only recti-
tude and stability, but figure unto the
body; It is no impossible Physiog-
nomy to conjecture at fleshy appen-
dencies; and after what shape the
muscles and carnous parts might hang
in their full consistences. A full sprea
*Cariola* shews a well-shaped horse be
hinde, handsome formed sculls, gi
some analogie of fleshy resemblance.
criticall view of bones makes a good
distinction of sexes. Even colour i
not beyond conjecture; since it is hard
to be deceived in the distinction of *Ne-
gro*'s sculls. [e] *Dantes* Characters are
to be found in sculls as well as faces.
*Hercules* is not onely known by his foot.
Other parts make out their compro-
portions, and inferences upon whole or
parts. And since the dimensions of the
head measure the whole body, and the

* The Poet *Dante* in his view of Purgatory, found gluttons so meagre, and extenuated, that he conceited them to have been in the Siege of *Jerusalem*, and that it was easie to have discovered *Homo* or *Omo* in their faces: M being made by the two lines of their cheeks, arching over the Eye brows to the nose, and their sunk eyes making O O which makes up *Omo*. *Parean l'occhiaie anella senza gemme che nel viso de gli huomini legge huomo Ben'hauria quiui conosciuto l' emme.*

figur

figure thereof gives conjecture of the principall faculties; Physiognomy outlives our selves, and ends not in our graves.

*S*evere contemplators observing these lasting reliques, may think them good monuments of persons past, little advantage to future beings. And considering that power which subdueth all things unto it self, that can resume the scattered Atomes, or identifie out of any thing, conceive it superfluous to expect a resurrection out of Reliques. But the soul subsisting, other matter clothed with due accidents, may salve the individuality: Yet the Saints we observe arose from graves and monuments, about the holy City. Some think the ancient Patriarchs so earnestly desired to lay their bones in *Canaan*, as hoping to make a part of that Resurrection, and though thirty miles from Mount *Calvary*, at least to lie in that Region, which should produce the first-fruits of the dead. And if according to learned conjecture, the bodies of men shall rise where their greatest Reliques remain, many are not like to erre in the Topography of their Resurrection *Tirin.* in Ezek.

on, though their bones or bodies be after translated by Angels into the field of *Ezechiels* vision, or as some will order it, into the Valley of Judgement, or *Jehosaphat.*

CHAP.

## CHAP. IV.

CHriſtians have handſomely gloſſed the deformity of death, by careful conſideration of the body, and civil rites which take of brutall terminations. And though they conceived all reparable by a reſurrection, caſt not off all care of enterrment. And ſince the aſhes of Sacrifices burnt upon the Altar of God, were carefully carried out by the Prieſts, and depoſed in a clean field; ſince they acknowledged their bodies to be the lodging of Chriſt, and temples of the holy Ghoſt, they devolved not all upon the ſufficiency of ſoul exiſtence; and therefore with long ſervices and full ſolemnities concluded their laſt Exequies, wherein [a] to all diſtinctions the Greek devotion ſeems moſt pathetically ceremonious.

[a] *Rituale Græcum opera J. Goar in officio exequiarum.*

Chriſtian invention hath chiefly driven at Rites, which ſpeak hopes of an-

other life, and hints of a Resurrection. And if the ancient Gentiles held not the immortality of their better part, and some subsistence after death; in severall rites, customes, actions and expressions, they contradicted their own opinions: wherein *Democritus* went high, even to the thought of a resurrection [b], as scoffingly recorded by *Pliny*. What can be more expresse than the expression of *Phocyllides* [c]? Or who would expect from *Lucretius* [d] a sentence of *Ecclesiastes*? Before *Plato* could speak, the soul had wings in *Homer*, which fell not, but flew out of the body into the mansions of the dead; who also observed that handsome distinction of *Demas* and *Soma*, for the body conjoyned to the soul and body separated from it. *Lucian* spoke much truth in jest, when he said, that part of *Hercules* which proceeded from *Alchmena* perished, that from *Jupiter* remained immortall. Thus [e] *Socrates* was content that his friends should bury his body, so they would not think they buri-

[b] *Similis reviviscendi promissa Democrito vanitas, qui non revixit ipse. Qua, malum, ista dimentia est; iterari vitam morte.* Plin. l. 7. c. 55.

[c] Καὶ τάχα δὲκ γαίης ἐλπίζομεν ἐς φάος ἐλθεῖν λειψ-αν ἀποτ-χομένων. & deinceps

[d] *Cedit enim retro de terrâ quod fuit ante In terram,* &c. Lucrer.

[e] *Plato in Phæd.*

ed

d *Socrates*, and regarding only his immortall part, was indifferent to be burnt r buried. From ſuch Conſiderations *Diogenes* might contemn Sepulture. And eing ſatisfied that the ſoul could ot periſh, grow careleſſe of corporall nterrment. The *Stoicks* who thought the uls of wiſe men had their habitation aout the *moon*, might make ſlight account f ſubterraneous depoſition; whereas the *ythagorians* and tranſcorporating Phiſophers, who were to be often buried, held great care of their enterrment. And the Platonicks rejected not a due are of the grave, though they put their hes to unreaſonable expectations, in eir tedious term of return and long ſet evolution.

Men have loſt their reaſon in nothing o much as their religion, wherein ſtones nd clouts make Martyrs; and ſince the eligion of one ſeems madneſſe unto another, to afford an account or rationall of old Rites, requires no rigid Reader; That they kindled the pyre averſly, or turning their face from it, was an handſome Symbole of unwilling miniſtration; That they waſhed their bones

with wine and milk, that the mother wrapt them in Linnen, and dryed them in her bosome, the first fostering part and place of their nourishment; That they opened their eyes towards heaven before they kindled the fire, as the place of their hopes or originall, were no improper Ceremonies. Their last valediction [f] thrice uttered by the attendant was also very solemn, and somewhat answered by Christians, who thought too little, if they threw not the earth thrice upon the enterred body. That in strewing their Tombs the *Romans* affected the Rose, the Greeks *Amaranthus* and myrtle; that the Funerall pyre consisted of sweet fuell, Cypresse, Firre, Larix, Yewe, and Trees perpetually verdant, lay silent expressions of their surviving hopes: Wherein Christians which deck their Coffins with Bays have found a more elegant Embleme. For that he seeming dead, will restore it self from the root, and its dry and exuccous leaves resume their verdure again; which if we mistake not, we have also observed in furzes. Whether the planting of yewe in Churchyards, hold not its originall from

[f] *Vale, vale, nos te ordi- quo natura permittet sequemur.*

tree

furze

from ancient Funerall rites, or as an Emblème of Resurrection from its perpetual verdure, may also admit conjecture.

They made use of Musick to excite or quiet the affections of their friends, according to different harmonies. But the secret and symbolicall hint was the harmonical nature of the soul; which delivered from the body, went again to enjoy the primitive harmony of heaven, from whence it first descended; which according to its progresse traced by antiquity, came down by *Cancer*, and ascended by *Capricornus*.

They burnt not children before their teeth appeared, as apprehending their bodies too tender a morsell for fire, and that their gristly bones would scarce leave separable reliques after the pyall combustion. That they kindled not fire in their houses for some dayes after, was a strict memoriall of the late afflicting fire. And mourning without hope, they had an happy fraud against excessive lamentation, by a common opinion that deep sorrows disturbed their ghosts [a].

[a] *Tu manes ne lede meos.*

That

That they buried their dead on their backs, or in a ſupine poſition, ſeems agreeable unto profound ſleep, and common poſture of dying; contrary to the moſt naturall way of birth; Nor unlike our pendulous poſture, in the doubtfull ſtate of the womb. *Diogenes* was ſingular, who preferred a prone ſituation in the grave, and ſome Chriſtians [b] like neither, who decline the figure of reſt and make choice of an erect poſture.

[b] *Ruſſians, &c.*

That they carried them out of the world with their feet forward, not inconſonant unto reaſon: As contrary unto the native poſture of man, and his production firſt into it. And alſo agreeable unto their opinions, while they bid adieu unto the world, not to look again upon it; whereas *Mahometans* who think to return to a delightfull life again, are carried forth with their heads forward, and looking toward their houſes.

They cloſed their eyes as parts which firſt die or firſt diſcover the ſad effects of death. But their iterated clamations to excitate their dying or dead friends,

or

revoke them unto life again, was a
ity of affection; as not presumably
orant of the criticall tests of death,
apposition of feathers, glasses, and
lexion of figures, which dead eyes re-
sent not; which however not strict-
verifiable in fresh and warm *cadavers*,
ld hardly elude the test, in corps of
r or five dayes.

That they suck'd in the last breath of
ir expiring friends, was surely a pra-
ce of no medicall institution, but a
se opinion that the soul passed out
t way, and a fondnesse of affection
m some * *Pythagoricall* foundation,
t the spirit of one body passed into
other; which they wished might be
ir own.

That they powred oyle upon the pyre,
s a tolerable practise, while the inten-
n rested in facilitating the accension;
t to place good *Omens* in the quick and
eedy burning, to sacrifice unto the
indes for a dispatch in this office, was a
w form of superstition.

The *Archimime* or *Jester* attending
e Funerall train, and imitating the
eeches, gesture, and manners of the
de-

* *Francesco Perucei. Pompe funebri.*

deceased, was too light for such solem nities, contradicting their Funera Orations, and dolefull rites of th grave.

That they buried a peece of mone with them as a Fee of the *Elysian Ferr man*, was a practise full of folly. Bu the ancient custome of placing coyn in considerable Urnes, and the prese practise of burying medals in the Nob Foundations of *Europe*, are laudab wayes of historicall discoveries, in act ons, persons, Chronologies; and po sterity will applaud them.

We examine not the old Laws of Se pulture, exempting certain persons from buriall or burning. But hereby we ap prehend that these were not the bone of persons Planet-struck or burnt wit fire from Heaven: No Reliques of Tra tors to their Countrey, Self-killers, o Sacrilegious Malefactors; Persons i old apprehension unworthy of the *earth* condemned unto the *Tartara's* of Hell and bottomlesse pit of *Pluto*, from whence there was no redemption.

Nor were only many customes que stionable in order to their Obsequies, but also

To ſundry practiſes, fictions, and con-
ptions, diſcordant or obſcure, of their
te and future beings; whether unto
ght or ten bodies of men to adde one
a woman, as being more inflamma-
, and unctuouſly conſtituted for the
tter pyrall combuſtion, were any ra-
nall practiſe: Or whether the com-
int of *Perianders* Wife be tolerable,
t wanting her Funerall burning ſhe
fered intolerable cold in Hell, accor-
g to the conſtitution of the infernall
uſe of *Pluto*, wherein cold makes a
eat part of their tortures; it cannot
ſſe withont ſome queſtion.

Why the Female Ghoſts appear unto
*yſſes*, before the *Heroes* and maſculine
rits? Why the *Pſyche* or ſoul of *Ti-
ias* is of the maſculine gender; who
ing blinde on earth ſees more then
the reſt in hell; Why the Funerall
ppers conſiſted of Egges, Beans, Smal-
ge, and Lettuce, ſince the dead are
ade to eat *Aſphodels* about the *Elyzian*
edows? Why ſince there is no Sacri-
e acceptable, nor any propitiation for
e Covenant of the grave; men ſet up
e Deity of *Morta*, and fruitleſly ado-

red

red Divinities without ears? it cann
escape some doubt.

The dead seem all alive in the h
mane *Hades* of *Homer*, yet cannot w
speak, prophesie, or know the living, e
cept they drink bloud, wherein is t
life of man. And therefore the souls
*Penelope's* Paramours conducted by *M*
*cury* chirped like bats, and those wh
followed *Hercules* made a noise but lik
flock of birds.

The departed spirits know things p
and to come, yet are ignorant of thi
present. *Agamemnon* foretels what shou
happen unto *Ulysses*, yet ignorantly e
quires what is become of his own So
The Ghosts are afraid of swords in H
*mer*, yet *Sybilla* tels *Æneas* in *Virgil*, t
thin habit of spirits was beyond the for
of weapons. The spirits put off the
malice with their bodies, and *Cæsar* a
*Pompey* accord in Latine Hell, yet *Aj*
in *Homer* endures not a conference wi
*Ulysses*: And *Deiphobus* appears all ma
gled in *Virgils* Ghosts, yet we meet wi
perfect shadows among the wounde
ghosts of *Homer*.

Since *Charon* in *Lucian* applauds h
cond

condition among the dead, whether it be handſomely ſaid of *Achilles*, that living contemner of death, that he had rather be a Plowmans ſervant then Emperour of the dead? How *Hercules* his ſoul is in hell, and yet in heaven, and *Iulius* his ſoul in a Starre, yet ſeen by *Eneas* in hell, except the Ghoſts were but Images and ſhadows of the ſoul, received in higher manſions, according to the ancient diviſion of body, ſoul, and image or *ſimulachrum* of them both. The particulars of future beings muſt needs be dark unto ancient Theories, which Chriſtian Philoſophy yet determines but a Cloud of opinions. A Dialogue between two Infants in the womb concerning the ſtate of this world, might handſomely illuſtrate our ignorance of the next, whereof methinks we yet diſcourſe as *Platoes* denne, and are but *Embryon* Philoſophers.

*Pythagoras* eſcapes in the fabulous hell of *Dante*[a], among that ſwarm of Philoſophers, wherein whileſt we meet with *Plato* and *Socrates*, *Cato* is to be found in no lower place then Purgatory. Among all the ſet, *Epicurus* is moſt conſiderable, whom

[a] *Del inferno.* cant. 4.

whom men make honeſt without an *Ely-zium*, who contemned life without en-couragement of immortality, and makin nothing after death, yet made nothing o the King of terrours.

Were the happineſſe of the next wor as cloſely apprehended as the felicities o this, it were a martyrdome to live; an unto ſuch as conſider none hereafter, must be more then death to dye, whi makes us amazed at thoſe audacities, th durſt be nothing, and return into the *Chaos* again. Certainly ſuch ſpirits could contemn death, when they ex-pected no better being after, would hav ſcorned to live had they known any And therefore we applaud not the judg-ment of *Machiavel*, that Chriſtianit makes men cowards, or that with th confidence of but half dying, the deſp-ſed virtues of patience and humilit have abaſed the ſpirits of men, whic Pagan principles exalted, but rather re-gulated the wildeneſſe of audacities, the attempts, grounds, and eternall ſe-quels of death; wherein men of th boldeſt ſpirits are often prodigiouſly te-merarious. Nor can we extenuate th valou

valour of ancient Martyrs, who contemned death in the uncomfortable ſcene of their lives, and in their decrepit Martyrdomes did probably loſe not many moneths of their dayes, or parted with life when it was ſcarce worth the living. For (beſide that long time paſt holds no conſideration unto a ſlender time to come) they had no ſmall diſadvantage from the conſtitution of old age, which naturally makes men fearfull; And complexionally ſuperannuated from the bold and couragious thoughts of youth and fervent years. But the contempt of death from corporall animoſity, promoteth not our felicity. They may ſet in the *Orchestra*, and nobleſt Seats of Heaven, who have held up ſhaking hands in the fire, and humanely contended for glory.

Mean while *Epicurus* lyes deep in *Dante*'s hell, wherein we meet with Tombs encloſing ſouls which denied their immortalities. But whether the virtuous heathen, who lived better then he ſpake, or erring in the principles of

himſelf, yet lived above Philoſophers of more ſpecious Maximes, lye ſo deep as he is placed; at leaſt ſo low as not to riſe againſt Chriſtians, who beleeving or knowing that truth, have laſtingly denied it in their practiſe and converſation, were a quæry too ſad to inſiſt on,

But all or moſt apprehenſions reſted in Opinions of ſome future being, which ignorantly or coldly beleeved, begat thoſe perverted conceptions, Ceremonies, Sayings, which Chriſtians pity or laugh at. Happy are they, which live not in that diſadvantage of time, when men could ſay little for futurity, but from reaſon. Whereby the nobleſt minde fell often upon doubtfull deaths, and melancholly Diſſolutions; With theſe hopes *Socrates* warmed his doubtfull ſpirits, againſt that cold potion, and *Cato* before he durſt give the fatall ſtroak ſpent part of the night in reading the immortality of *Plato*, thereby confirming his wavering hand unto the animoſity of that attempt.

It is the heavieſt ſtone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further ſtate to come, unto which this ſeemes progreſſionall, and otherwiſe made in vaine; Without this accompliſhment the naturall expectation and deſire of ſuch a ſtate, were but a fallacy in nature, unſatisfied Conſiderators, would quarrell the uſtice of their conſtitutions, and reſt content that *Adam* had fallen lower, whereby by knowing no other Origi-hall, and deeper ignorance of themſelves, they might have enjoyed the happineſſe of inferiour Creatures; who in tranquility poſſeſſe their Conſtitutions, as having not the apprehenſion to deplore their own natures. And being framed below the circumference of theſe hopes, or cognition of better being, the wiſedom of God hath neceſſitated their Contentment: But the ſuperiour ingredient and obſcured part of our ſelves, whereto all preſent felicities afford no reſting contentment, will be able at laſt to

tell us we are more theu our present selves; and evacuate such hopes in the fruition of their own accomplishments.

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CHAP.

## CHAP. V.

NOw since these dead bones have already out-lasted the living ones of *Methuselah*, and in a yard under ground, and thin walls of clay, out-worn all the strong and specious buildings above it; and quietly rested under the drums and tramplings of three conquests; What Prince can promise such diuturnity unto his Reliques, or might not gladly say,

* *Sic ego componi versus in ossa velim.*

* Tibullus.

Time which antiquates Antiquities, and hath an art to make dust of all things, hath yet spared these *minor* Monuments. In vain we hope to be known by open and visible conservatories, when to be unknown was the means of their continuation and obscurity their protection: If they dyed by violent hands, and were thrust into their Urnes, these bones become considerable, and some old Philosophers would honour [a] them, whose souls

[a] *Oracula Chaldaica cum scholiis Pselli & Phethonis.* Βίν λιπόντων σῶμα ψυχαὶ καθαρώτεραι. *Vi corpus relinquentium animæ purissimæ.*

souls they conceived most pure, which were thus snatched from their bodies; and to retain a stranger propension unto them: whereas they weariedly left a languishing corps, and with faint desires of re-union. If they fell by long and aged decay, yet wrapt up in the bundle of time, they fall into indistinction, and make but one blot with Infants. If we begin to die when we live, and long life be but a prolongation of death; our life is a sad composition; We live with death, and die not in a moment. How many pulses made up the life of *Methuselah*, were work for *Archimedes*: Common Counters summe up the life of *Moses* his man [b]. Our dayes become considerable like petty sums by minute accumulations; where numerous fractions make up but small round numbers; and our dayes of a span long make not one little finger [e].

If the nearnesse of our last necessity brought a nearer conformity unto it, there were a happinesse in hoary hairs, and no calamity in half senses. But the long habit of living indisposeth us for dying

[b] In the Psalme of *Moses*.

[e] According to the ancient Arithmetick of the hand wherein the little finger of the right hand contracted, signified an hundred. *Pierius in Hieroglyph.*

dying; When Avarice makes us the sport of death; When even *David* grew politickly cruell; and *Solomon* could hardly be said to be the wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our dayes, misery makes * *Alcmenas* nights, and time hath no wings unto it. But the most tedious being is that which can unwish it self, content to be nothing, or never to have been, which was beyond the *male*-content of *Job*, who cursed not the day of his life, but his Nativity: Content to have so farre been, as to have a Title to future being; Although he had lived here but in an hidden state of life, and as it were an abortion.

* One night as long as three.

What Song the *Syrens* sang, or what name *Achilles* assumed when he hid himself among women, though puzling Questions are not beyond all conjecture. What time the persons of these Ossuaries entred the famous Nations of the dead, and slept with Princes and Counsellours, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made

The puzling questions of *Tiberius* unto *Grammarians. Marcel. Donatus in Suet.* Κλυδὰ κθνεα νεκρῶν *Hom. Job.*

up, were a queſtion above Antiquariſm. Not to be reſolved by man, nor eaſily perhaps by ſpirits, except we conſult the Provinciall Guardians, or tutellary Obſervators. Had they made as good proviſion for their names, as they have done for their Reliques, they had not ſo groſly erred in the art of perpetuation. But to ſubſiſt in bones, and be by Pyramidally extant, is a fallacy in duration. Vain aſhes, which in the oblivion of names, perſons, times, and ſeeſes, have found unto themſelves, a fruitleſſe continuation, and only ariſe unto late poſterity, as Emblemes of mortall vanities; Antidotes againſt pride, vain-glory, and madding vices. Pagan vain-glories which thought the world might laſt for ever, had encouragement for ambition, and finding no *Atropos* unto the immortality of their Names, were never dampt with the neceſſity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vain-glories, who acting early, and before the probable Meridian of time have by this time found great accom-

pliſh-

plishment of their ddſignes, whereby the ancient *Heroes* have already out-laſted their Monuments, and Mechanicall preſervations. But in this latter Scene of time we cannot expect ſuch Mummies unto our memories, when ambition may fear the Prophecy of *Elias* [e], and *Charles* the fifth can never hope to live within two *Methuſela's* of *Hector* [f].

And therefore reſtleſſe inquietude for the diuturnity of our memories unto preſent conſiderations, ſeems a vanity almoſt out of date, and ſuperanuated peece of folly. We cannot hope to live ſo long in our names, as ſome have done in their perſons, one face of *Janus* holds no proportion unto the other. 'Tis too late to be ambitious. The great mutations of the world are acted, or time may be too ſhort for our deſignes. To extend our memories by Monuments, whoſe death we dayly pray for, and whoſe duration we cannot hope, without injury to our expectations, in the advent of the laſt day, were a contradiction to our beliefs. We whoſe generations are ordained in this ſetting part of time, are provi-

[e] That the world may laſt but ſix thouſand years.

[f] Hectors fame laſting above two lives of *Methuſelah*, before that famous Prince was extant.

providentially taken off from ſuch i
maginations. bAnd eing neceſſitated t
eye the remaining particle of futurity
are naturally conſtituted unto thought
of the next world, and cannot excuſa
bly decline the conſideration of that du
ration, which maketh Pyramids pil
lars of ſnow, and all that's paſt a mo
ment.

Circles and right lines limit and clos
all bodies, and the mortall right-line
circle [g], muſt conclude and ſhut up all
There is no antidote againſt the *Opium*
of time, which temporally conſidereth
all things; Our Fathers finde their graves
in our ſhort memories, and ſadly tell us
how we may be buried in our Survi-
vors. Grave-ſtones tell truth ſcarce
fourty years [h]: Generations paſſe while
ſome trees ſtand, and old Families laſt
not three Oaks. To be read by bare
Inſcriptions like many in *Gruter* [i], to
hope for Eternity by Ænigmaticall E-
pithetes, or firſt letters of our names,
to be ſtudied by Antiquaries, who we
were, and have new Names given us
like many of the Mummies, are cold
con-

g ⊙ The character of death.

h Old ones being taken up, and other bodies laid under them

i *Gruteri Inſcriptiones Antiquæ.*

onſolations unto the Students of perpetuity, even by everlaſting Languages.

To be content that times to come ould only know there was ſuch a man, ot caring whether they knew more of m, was a frigid ambition in *Cardan*[k]: ſparaging his horoſcopal inclination id judgement of himſelf, who cares ſubſiſt like *Hippocrates* Patients, or *hilles* horſes in *Homer*, under nad nominations, without deſerts and ble acts, which are the balſame of ir memories, the *Entelechia* and ſoul of our ſubſiſtences. To be nameleſſe worthy deeds exceeds an infamous hiory. The *Canaanitiſh* woman lives ore happily without a name, then *Hedias* with one. And who had not rather have been the good theef, then *Pite?*

But the iniquity of oblivion blindely attereth her poppy, and deals with the memory of men without diſtinction to merit of perpetuity, Who can but pity the founder of the Pyramids? *Heroſtratus* lives that burnt the Temple of *Diana*,

[k] *Cuperem notum eſſe quod ſim, non opto ut ſciatur qualis ſim.* Card. *in vita propria.*

*na*, he is almost lost that built it; Tim
hath spared the Epitaph of *Adrian*
horse, confounded that of himself. I
vain we compute our felicities by th
advantage of our good names, since bo
have equall durations; and *Thersites*
like to live as long as *Agamemnon*; ~~without~~
~~the favour of the everlasting Register~~
Who knows whether the best of men b
known? or whether there be not mo
remarkable persons forgot, then a
that stand remembred in the known a
count of time? the first man had be
as unknown as the last, and *Methusela*
long life had been his only Chronicl

without the favour of the everlasting Register,

Oblivion is not to be hired: Th
greater part must be content to be
though they had not been, to be foun
in the Register of God, not in the recor
of man. Twenty seven Names make u
the first story, and the recorded nam
ever since contain not one living Centur
The number of the dead long exceede
all that shall live. The night of time f
surpasseth the day, and who know
when was the Æquinox? Euery hour
addes unto that current Arithmetiqu
which scarce stands one moment. An
sinc

nce death must be the *Lucina* of life, nd even Pagans could doubt whether us to live, were to dye. Since our ngest Sunne sets at right descensions, d makes but winter arches, and there-re it cannot be long before we lie down darknesse, and have our light in ashes. nce the brother of death daily haunts with dying *memento*'s, and time that ows old it self, bids us hope no long ration: Diuturnity is a drean and fol- of expectation.

Darknesse and light divide the course time, and oblivion shares with me-ry, a great part even of our living ngs; we slightly remember our feli-es, and the smartest stroaks of affli-on leave but short smart upon us. ase endureth no extremities, and sor-ws destroy us or themselves. To weep o stones are fables. Afflictions induce losities, miseries are slippery, or fall e snow upou us, which notwithstand-g is no unhappy stupidity. To be ig-rant of evils to come, and forgetfull evils past, is a mercifull provision in ture, whereby we digest the mixture of

of our few and evil dayes, and our de
livered ſenſes not relapſing into cuttin
remembrances, our ſorrows are no
kept raw by the edge of repetitions. A
great part of Antiquity contented the
hopes of ſubſiſtency with a tranſmigra
tion of their ſouls. A good way to co
tinue their memories, while having t
advantage of plurall ſucceſſions, th
could not but act ſomething remarkab
in ſuch variety of beings, and enjoyi
the fame of their paſſed ſelves, ma
accumulation of glory unto their laſt d
rations. Others rather then be loſt
the uncomfortable night of nothing
were content to recede into the comm
being, and make one particle of the pu
lick ſoul of all things, which was no mo
then to return into their unknown a
divine Originall again. Ægyptian ing
nuity was more unſatisfied, contrivi
their bodies in ſweet conſiſtences, to
tend the return of their ſouls. But
was vanity, feeding * the winde, and fo
ly. The Ægyptian Mummies‡, whi
*Cambyſes* or time hath ſpared, avari
now conſumeth. Mummie is becom

* Omnia vanitas & paſtio venti, νῆμα ἀνέμου, βόσκησις ut olim Aquila & Symmachus. V. Druſ. Eccleſ.

Me

Merchandise, *Mizraim* cures wounds, and *Pharaoh* is sold for balsoms.

In vain do individuals hope for Immortality, or any patent from oblivion, preservations below the Moon: Men have been deceived even in their flatteries above the Sun, and studied conceits to perpetuate their names in heaven. The rious Cosmography of that part hath eady varied the names of contrived nstellations; *Nimrod* is lost in *Orion*, d *Osyris* in the Dogge-starre. While e look for incorruption in the heavens, finde they are but like the Earth; urable in their main bodies, alterable their parts: whereof beside Comets d new Stars, perspectives begin to tell es. And the spots that wander about e Sun, with *Phaetons* favour, would ake clear conviction.

There is nothing strictly immortall, t immortality; whatever hath no beinning may be confident of no end. ll others have a dependent being, and ithin the reach of destruction, which the peculiar of that necessary essence at cannot destroy it self; And the highest

highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of it self. But the sufficiency of Christian Immortality frustrates all earthly glory, and the quality of either state after death, makes a folly of posthumous memory. God who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much of chance that the boldest Expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in oblivion. But man is a Noble Animal, splendid in ashes, and pompous in the grave, solemnizing Nativities and Deaths with equall lustre, nor omitting Ceremonies of bravery, in the infamy of his nature.

Life is a pure flame, and we live by an invisible Sun within us. A small fire sufficeth for life, great flames seem too little after death, while men vainly affected precious pyres, and to burn like *Sardanapalus*, but the wisedom of funerall Laws found the folly of prodigal

blaze

blazes, and reduced undoing fires, unto the rule of ſober obſequies, wherein few could be ſo mean as not to provide wood, pitch, a mourner, and an Urne.

Five Languages ſecured not the Epitaph of *Gordianus*; The man of God lives longer without a Tomb then any by one, inviſibly interred by Angels, and adjudged to obſcurity, though not without ſome marks directing humane diſcovery. *Enoch* and *Elias* without either tomb or buriall, in an anomalous ſtate of being, are the great Examples of perpetuity, in their long and living memory, in ſtrict account being ſtill on this ſide death, and having a late part yet to act upon this ſtaye of earth. If in the decretory term of the world we ſhall not all dye but be changed, according to received tranſlation; the laſt day will make but few graves; at leaſt quick Reſurrections will anticipate laſting Sepultures; Some Graves will be opened before they be quite cloſed, and *Lazarus* be no wonder. When many that feared to dye ſhall groane that they can dye

stayre

but once, the dismall state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of Mountaines, not of Monuments, and annihilation shall be courted.

While some have studied Monuments, others have studiously declined them: and some have been so vainly boisterous, that they durst not acknowledge their Graves; wherein [b] *Alaricus* seems most subtle, who had a River turned to hide his bones at the bottome. Even *Sylla* that thought himself safe in his Urne, could not prevent revenging tongues, and stones thrown at his Monument. Happy are they whom privacy makes innocent, who deal so with men in this world, that they are not afraid to meet them in the next, who when they dye, make no commotion among the dead, and are not toucht with that poeticall taunt of *Isaiah* [c].

[a] *Jornandes de rebus Geticis.*

[c] Isa. 14.

*Pyramids*, *Arches*, *Obelisks*, were but the irregularities of vain-glory, and wilde enormities of ancient magnanimity. But the most magnanimous resolution rests in

o the Christian Religion, which tramleth upon pride, and sets on the neck of mbition, humbly pursuing that infallile perpetuity, unto which all others hust diminish their diameters, and be oorly seen in Angles of contingency [d].

Pious spirits who passed their dayes in aptures of futurity, made little more of his world, then the world that was beore it, while they lay obscure in the haos of pre-ordination, and night of heir fore-beings. And if any have been o happy as truly to understand Christin annihilation, extasis, exolution, liquaction, transformation, the kisse of the pouse, gustation of God, and ingression nto the divine shadow, they have alreay had an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.

To subsist in lasting Monuments, to ive in their productions, to exist in their hames, and prædicament of *Chymera's*, was large satisfaction unto old expectations, and made one part of their *Elyzims*. But all this is nothing in the Metaphysicks of true belief. To live indeed

[d] *Angulus contingentiæ*, the least of Angles.

is to be again our selves, which being not only an hope but an evidence in noble beleevers; 'Tis all one to lye in St *Innocents* [e] Church-yard, as in the Sands of *Ægypt*: Ready to be any thing, in the extasie of being ever, and as content with six foot as the Moles of *Adrianus* [f].

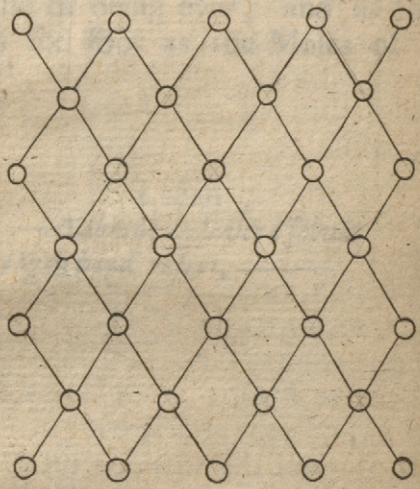
[e] In *Paris* where bodies soon consume.

[f] A stately *Mausoleum* or sepulchral pyle built by *Adrianus* in *Rome*, where now standeth the Castle of St *Angelo*

Lucan

———*Tabesne cadavera solvat*
*An rogus haud refert,* ———

THE



Quid Quincunce speciosius, qui, in quam cungq; partem spectaueris, rectus est. Quintilian.//

# THE GARDEN OF CYRUS.

OR,

The Quincunciall, Lozenge, or Net-work Plantations of the Ancients, Artificially Naturally, Myſtically Conſidered.

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BY

*Thomas Brown* D. of Phyſick

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## CHAPTER I.

THat *Vulcan* gave arrows unto *Apollo* and *Diana* the fourth day after their Nativities, according to Gentile Theology, ay passe for no blinde apprehension of ie Creation of the Sunne and Moon, the work of the fourth day; When e diffused light contracted into Orbes, and

and ſhooting rayes, of thoſe Luminaries. Plainer Deſcriptions there are from Pagan pens, of the creatures of the fourth day; While the [a] divine Philoſopher nnhappily omitteth the nobleſt part of the third; And *Ovid* ( whom many conceive to have borrowed his deſcription from *Moſes*) coldly deſerving the remarkable account of the text in three words [b], deſcribeth this work of the third day; the vegetable creation, and firſt ornamentall Scene of nature; the primitive food of animals, and firſt ſtory of Phyſick, in Dietetical conſervation.

[a] *Plato in Timæo.*

[b] *fronde tegi ſilvas.*

For though Phyſick may pleade high from that medicall act of God, in caſting ſo deep a ſleep upon our firſt Parent; And Chirurgery [c] finde its work, in that one paſſage concerning the Rib of *Adam*, yet is there no rivalle with Garden contrivance and Herbery. For if Paradiſe were planted the third day of the Creation, as wiſer Divines concludeth, the Nativity thereof was too early for Horoſcopie; Gardens were before Gardiners, and but ſome hours after the earth.

[c] διαίρεσις, in opening the fleſh. ἐξαίρεσις, in taking out the rib. σύνθεσις in cloſing up the part again.

Of deeper donbt is its Topography, and locall designation, yet being the primitive garden, and without much [d] controversie seated in the East; it is more then probable the first curiosity, and cultivation of plants, most flourished in those quarters. And since the Ark of *Noah* first toucht upon some mountains of *Armenia*, the planting art arose again in the East, and found its revolution not far from the place of its Nativity, about the Plains of those Regions. And if *Zoroaster* were either *Cham*, *Chus*, or *Mizraim*, they were early proficients herein, who left (as *Pliny* delivereth) a work of Agriculture.

However the account of the Pensill or hanging gardens of *Babylon*, if made by *Semiramis*, the third or fourth from *Nimrod*, is of no slender antiquity; which being not framed upon ordinary levell of ground, but raised upon pillars, admitting under-passages, we cannot accept as the fitst *Babylonian* Gardens; But a more eminent progress and advancement in that art, then any that went before it: somewhat answering or hinting the old Opinion concerning Paradise it self, with many

[d] For some there is from the ambiguity of the word *Mikedem*, whether *ab oriente* or *a principio*.

many conceptions elevated, above the plane of the Earth.

*Nebuchodonosor* whom some will have to be the famous *Syrian* King of *Diodorus*, beautifully repaired that City; and so magnificently built his [a] hanging gardens; that from succeeding Writers he had the honour of the first. From whence over-looking *Babylon*, and all the Region about it, he found no circumscription to the eye of his ambition, till over-delighted with the bravery of this Paradise; in his melancholy metamorphosis, he found the folly of that delight, and a proper punishment, in the contrary habitation, in wilde plantations and wandrings of the fields.

[a] *Josephus.*

The *Persian* Gallants who destroyed this Monarchy, maintained their Botanicall bravery. Unto whom we owe the very name of Paradise: wherewith we meet not in Scripture before the time of *Solomon*, and conceived originally *Persian*. The word for that disputed Garden, expressing in the Hebrew no more then a Field enclosed, which from the same Root is content to derive a garden and a Buckler.

*Cyrus* the elder brought up in Woods nd Mountains, when time and power nabled, purſued the dictate of his edu- ation, and brought the treaſures of the ield into rule and circum-ſcription. So obly beautifying the hanging Gardens f *Babylon*, that he was alſo thought to be he authour thereof.

*Ahaſuerus* (whom many conceive to ave been *Artaxerxes Longi-manus*) in he [b] Countrey and City of Flowers, nd in an open Garden, entertained his rinces and people, while *Vaſthi* more odeſtly treated the Ladies within the alace thereof.

b *Suſhan in Suſiana.*

But if (as ſome opinion) King *Ahaſu- rus* were *Artaxerxes Mnemon*, that found life and reign anſwerable unto his great memory, our magnified *Cyrus* was his econd Brother: who gave the occaſion f that memorable work, and almoſt iraculous retrait of *Xenophon*. A per- ion of high ſpirit and honour, naturally King, though fatally prevented by the armleſſe chance of *poſt*-geniture: Not nly a Lord of Gardens, but a manuall lanter thereof: diſpoſing his trees like is armies in regular ordination. So that

*Plutarch in the life of Artaxerxes.*

that while old *Laertas* hath found a name in *Homer* for pruning hedges, and clearing away thorns and bryars; while King *Attalus* lives for his poysonous plantations of *Aconites*, Henbane, Hellebore, and plants hardly admitted within the walls of Paradise; While many of the Ancients do poorly live in the single names of Vegetables; All stories do look upon *Cyrus*, as the splendid and regular planter.

According whereto *Xenophon* describeth his gallant plantation at *Sardis*, thus rendred by *Strebæus*. [e] *Arbores pari intervallo sitas, rectos ordines, & omnia perpulchrè in Quincuncem directa.* Which we shall take for granted as heing accordingly rendred by the most elegant of the [f] *Latines*; and by no made term, but in use before by *Varro*. That is the rows and orders so handsomly disposed, or five trees so set together, that a regular angularity, and through prospect, was left on every side, Owing this name not only unto the Quintuple number of Trees, but the figure declaring that number. which being doubted at the angle makes up the Letter χ, that is the Emphatical

*Xenophon in Oeconomico.*

[e] Καλὰ μὲν τὰ δένδρα, ἴσα δὲ πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐσταθμία δὲ πάντα καλῶς.

[f] *Cicero in Cat. Major.*

doubled

hatical decussation, or fundamentall figure.

Now though in some ancient and modern practice the *area* or decussated plot, might be a perfect square, answerable to a *Tuscan Pedestall*, and the *Quincunx* or Cinque-point of a dye; whereby Diagonall lines the intersection was regular; accomodable unto Plantations of large growing Trees; and we must not deny our selves the advantage of this order; yet shall we chiefly insist upon that of [g] *Curtius* and *Porta*, in their brief description hereof. Wherein the *decussis* is made within a longilaterall square, with opposite angles, acute and obtuse at the intersection; and so upon progression making a *Rhombus* or Lozenge figuration, which seemeth very agreeable unto the Originall figure; Answerable whereunto we observe the decussated characters in many consulary Medynes, and even in those of *Constantine* and his Sons, which pretend their pattern in the Sky; the crucigerous Ensigne carried this figure, not transverly or rectangularly intersected, but in a decussation, after the form of an *Andrean*

[g] *Benedict Curtius de Hortis. Bapt. porta in villa.*

*drean* or *Burgundian* crofs, which anfwer-
eth this defcription.

Where by the way we fhall decline the
old Theme, fo traced by antiquity of
crofles and crucifixion: Whereof fome
being right, and of one fingle peece
without traverfion or tranfome, do lit-
tle advantage our fubject. Nor fhall
we take in the myfticall *Tau*, or the
Crofle of our bleffed Saviour, which
having in fome defcriptions an *Empeda*
or crofling foot-ftay, made not one fin-
gle tranfverfion. And fince the Learn-
ed *Lipfius* hath made fome doubt even
of the Crofle of St *Andrew*, fince fome
Martyrologicall Hiftories deliver his
death by the generall Name of a crofs,
and *Hippolitus* will have him fuffer by
the fword; we fhould have enough to
make out the received Crofle of this
Martyr. Nor fhall we urge the *Laba-
rum*, and famous Standard of *Conftan-
tine*, or make further ufe thereof, the
as the firft Letters in the Name of our
Saviour Chrift, in ufe among Chrifti-
ans, before the dayes of *Conftantine*, to
be obferved in[a] Sepulchral Monuments
of Martyrs, in the Reign of *Adrian*, and
*Antonine*

[a] Of *Marius*, *Alexander*, Roma Sotterranea.

*Antoninus*; and to be found in the Antiquities of the Gentiles, before the advent of Christ, as in the Medall of King *Ptolomy*, signed with the same characters, and might be the beginning of some word or name, which Antiquaries have not hit on.

We will not revive the mysterious crosses of *Ægypt*, with circles on their heads, in the breast of *Serapis*, and the hands of their Geniall spirits, not unlike the character of *Venus*, and looked on by ancient Christians, with relation unto Christ. Since however they first began, the Ægyptians thereby expressed the processe and motion of the spirit of the world, and the diffusion thereof upon the Celestiall and Elementall nature; employed by a circle and right-lined intersection. A secret in their Telesmes and magicall Characters among them. Though he that considereth the [b] plain crosse upon the head of the Owl in the Saterane Obelisk, or the [c] crosse erected upon a picher diffusing streams of water into two basins, with sprinkling branches in them, and all described upon a two-footed Altar, as in the Hieroglyphicks

[b] Wherein the lower part is somewhat longer, as defined by *Upton de studio militari*, and *Johannes de Bado Aureo, cum comment. clariss. & doctiss. Bissai.*

[c] *Casal. de Ritibus. Bosso nella Trionfalis crucis.*

phicks of the brasen Table of *Bembus*, will hardly decline all thought of Christian signality in them.

We shall not call in the Hebrew *Tenupha*, or ceremony of their Oblations, waved by the Priest unto the four quarters of the world, after the form of a cross, as in the peace-offerings. And if it were clearly made out what is remarkably delivered from the Traditions of the Rabbins, that as the Oyle was powred coronally or circularlly upon the head of Kings, so the High-Priest was anointed decussatively or in the form of a X; though it could not escape a typicall thought of Christ, from mysticall considerators; yet being the conceit is Hebrew, we should rather expect its verification from Analogy in that language, then to confine the same unto the unconcerned Letters of *Greece*, or make it out by the characters of *Cadmus* or *Palamedes*.

Of this Quincunciall Ordination the Ancients practised much discoursed little; and the Moderns have nothing enlarged; which he that more nearly considereth, in the form of its square *Rhom-*

*bus*,

*vs*, and decussation, with the severall commodities, mysteries, parallelismes, and resemblances, both in Art and Nature, shall easily discern the elegancy of this order.

That this was in some wayes of practice in diverse and distant Nations, hints deliveries there are from no slender antiquity. In the hanging Gardens of *Babylon*, from *Abydenus*, *Eusebius*, and others, [d] *Curtius* describeth this Rule of decussation. In the memorable Garden of *Alcinous* anciently conceived an original phancy, from Paradise, mention here is of well contrived order; For so both *Didymus* and *Eustathius* expounded the emphatical word. *Diomedes* describing the Rurall possessions of his father, gives account in the same Language of trees orderly planted. And *Ulysses* being a boy was promised by his Father thirty Figge-trees, and fifty [e] rows of vines producing all kinde of grapes.

That the Eastern Inhabitants of *India*, made use of such order, even in open plantations, is deducible from *Theophrastus*; who describing the trees whereof they made their garments, plainly deli-

[d] *Decussatio ipsa jucundum ac peramœnum conspectum præbuit.* Cart. *Hortár.* l. 6.

[e] ὄρχοι, στίχοι ἀμπέλων, φυτῶν στίχος, ἢ καλὰ τάξις φυτεία. Phavorinus Philoxenus

vereth that they were planted κατ' ὄρχους and in such order that at a distance men would mistake them for Vineyards. The same seems confirmed in *Creece* from a singular expression in [f] *Aristotle* concerning the order of Vines, delivered by a military term representing the order of Souldiers, which also confirmeth the antiquity of this form yet used in vineal plantations.

[f] συστάδας ἀμπέλων. Polit. 7.

That the same was used in Latine plantations is plainly confirmed from the commending penne of *Varro*, *Quintilian*, and handsome Description of [g] *Virgil*.

[g] *Indulge ordinibus, nec secius omnis in unguem Arboribus positis, secto via limite quadret.* Georg. 2.

That the first Plantations not long after the Floud were disposed after this manner, the generality and antiquity of this order observed in Vineyards, and Wine plantations, affordeth some conjecture. And since from judicious enquiry, *Saturn* who divided the world between his three sonnes, who beareth a Sickle in his hand, who taught the plantations of Vines, the setting, grafting of trees, aud the best part of Agriculture, is discovered to be *Noah*, whether this early dispersed Husbandry in

sonnes

Vine-

Vineyards, had not its Originall in hat Patriarch, is no ſuch Paralogicall oubt.

And if it were clear that this was u-d by *Noah* after the Floud, I could ſily beleeve it was in uſe before it; ot willing to fix ſuch ancient inventi-as no higher originall then *Noah*; Nor adily conceiving thoſe aged *Heroes*, hoſe diet was vegetable, and only, or iefly conſiſted in the fruits of the earth, ere much deficient in their ſplendid ltivations; or after the experience of teen hundred years, left much for fu-re diſcovery in Botanicall Agriculture, or fully perſwaded that Wine was the vention of *Noah*, that fermented Li-ors, which often make themſelves, ſo ng eſcaped their Luxury or experi-ce; that the firſt ſinne of the new orld was no ſin of the old. That *Cain* d *Abel* were the firſt that offered Sa-ifice; or becauſe the Scripture is ſi-nt that *Adam* or *Iſaac* offered none all.

Whether *Abraham* brought up in the ſt planting Countrey, obſerved not me rule hereof, when he planted a

grove at *Beer-sheba*; or whether at least a like ordination were not in the Garden of *Solomon*, probability may contest. Answerably unto the wisedom of that eminent Botanologer, and orderly disposer of all his other works. Especially since this was one peece of Gallantry, wherein he pursued the specious part of felicity, according to his own description. I made me Gardens and Orchards and planted Trees in them of all kinde of fruit. I made me Pools of water, to water therewith the wood that bringeth forth Trees, which was no ordinary plantation, if according to the *Targum*, or *Chaldee Paraphrase*, it contained all kindes of Plants, and some fetched as far as *India*; And the extent thereof were from the wall of *Jerusalem* unto the water of *Siloah*.

Eccles. 2.

And if *Jordan* were but *Jaar Eden*, that is, the Riuer of *Eden*, *Genesar* but *Ganesar* or the Prince of Gardens; and it could be made out, that the Plain of *Jordan* were watered not comparatively, but causally, and because it was the Paradise of God, as the Learned [a] *Abramas* hinteth, he was not far from the Prototype

[a] Vet. Testamenti Phatus.

an-

nd originall of Plantations. And ſince e-
en in Paradiſe it ſelf, the tree of know-
edge was placed in the middle of the
arden, whatever was the ambient fi-
ure, there wanted not a centre and rule
f decuſſation. Whether the groves and
acred Plantations of Antiquity, were not
hus orderly placed, either by *quaternio's*,
r quintuple ordinations, may favoura-
ly be doubted. For ſince they were ſo
ethodicall in the conſtitutions of their
emples, as to obſerve the due ſcituation,
ſpect, manner, form, and order in Ar-
hitectonicall relations, whether they
ere not as diſtinct in their groves and
lantations about them, in form and *ſpe-
ies* reſpectively unto their Deities, is not
vithout probability of conjecture. And in
heir groves of the Sunne this was a fit
umber, by multiplication to denote
he dayes of the year; and might Hie-
oglyphically ſpeak as much, as the my-
ticall *Statua* of [d] *Janus* in the Lan-
guage of his fingers. And ſince they
were ſo criticall in the number of his
horſes, the ſtrings of his Harp, and
rayes about his head, denoting the orbes

[d] Which King *Numa* ſet up with his fingers ſo diſpoſed that they numerically denoted 365. *Pliny*.

of heaven, the Seasons and Moneths of the Yeare; witty Idolatry would hardly be flat in other appropriations.

CHAP.

## CHAP. II.

NOr was this only a form of practise in Plantations, but found imitaon from high Antiquity. in sundry arficiall contrivances and manuall operaons. For to omit the position of squad stones, *cuneatim* or *wedgwise* in the Walls of *Roman* and *Gothick* buildings; nd the *lithostrata* or figured pavements f the ancients, which consisted not all f square stones, but were divided into iquetrous segments, honey-combs, and xangular figures, according to *Vitruvi-*

CH. 3 The squared stones and bricks in ancint fabricks, were placed after this orer. And two above or below conyned by a middle stone or *Plinthus*, bservable in the ruines of *Forum Neræ*, the *Mausoleum* of *Augustus*, the yramid of *Cestius*, and the sculpture raughts of the larger Pyramids of Æypt. And therefore in the draughts f eminent fabricks, Painters do commonly

monly imitate this order in the lines of their description.

In the Laureat draughts of sculpture and picture, the leaves and foliate works are commonly thus contrived, which is but in imitation of the *Pulvinaria*, and ancient pillow-work, observable in *Ionick* peeces, about columns, temples and altars. To omit many other analogies, in Architectonicall draughts, which art it self is founded upon [b] fives, as having its subject, and most gracefull peeces divided by this number.

[b] Of a structure five parts, *Fundamentum, parietes, Aperturæ, Compartitio, tectum*, Leo. Alberti. Five Columes, *Tuscan, Dorick, Ionick, Corinthian, Compound.* Five different intercolumniations, *Pycnostylos, dystylos, Systylos, Areostylos, Eustylos.* Vitru.

The Triumphal Oval, and Civicall Crowns of Laurel, Oake, and Myrtle, when fully made, were pleated after this order. And to omit the crossed Crowns of Christian Princes; what figure that was which *Anastatius* described upon the head of *Leo* the third; or who first brought in the Arched Crown. That of Charles the great, (which seems the first remarkably closed Crown,) was

framed

framed after this [c] manner; with an intersection in the middle from the main crossing barres, and the interspaces, unto the frontal circle, continued by handsome network-plates, much after this order. Whereon we shall not insist, because from greater Antiquity, and practicc of consecration, we meet with the radiated, and starry Crown, upon the head of *Augustus*, and many succeeding Emperors. Since the Armenians and Parthians had a peculiar royall Capp; And the Grecians from *Alexander* another kinde of diadem. And even Diadems themselves were but fasciations, and handsome ligatures, about the heads of Princes; nor wholly omitted in the mitrall Crown, which common picture seems to set too upright and forward upon the head of *Aaron*: Worne sometimes singly, or doubly by Princes, according to their Kingdomes; and no more to be expected from two Crowns at once, upon the head of *Ptlomy*. And so easily made out when historians tell us, some bound up wounds, some hanged themselves with diadems.

[c] *Uti constat ex pergamena apud Chifflet; in in B. R. Bruxelli, & Ion. f. Stradæ.*

Macc. 1. 11. *De armis Scaccatis, masculatis, invectis fuselatis vide Spelm. Aspilog. & Upton. cum erudit. Bissæo.*

The

The beds of the antients were corded ſomewhat after this faſhion: That is not directly, as ours at preſent, but obliquely, from ſide to ſide, and after the manner of network; whereby they ſtrengthened the ſpondæ or bedſides, and ſpent leſs cord in the work: as is demonſtrated by [e] *Blancanus*.

[e] *Ariſtot. Mechan. Quæſt.*

And as they lay in croſſed beds, ſo they ſat upon ſeeming croſſelegg'd ſeats: in which form the nobleſt thereof were framed: Obſervable in the triumphall ſeats, the *ſella curulis*, or *Ædyle Chayres*, in the coyns of *Ceſtuis*, *Sylla*, and *Julius*. That they ſat alſo croſſe legg'd many noble draughts declare; and in this figure the ſitting gods and goddeſſes are drawn in medalls and medallions. And beſide this kinde of work in Retiarie and hanging textures, in embroderies, and eminent needle-works; the like is obvious unto every eye in glaſs-windows. Nor only in Glaſſie contrivances, but alſo in Lattice and Stone-work, conceived in the Temple of *Solomon*; wherein the windows are termed *feneſtræ reticulatæ*, or lights framed like nets. And agreeable

ἀκτινωτά.

ble unto the Greek expression concerning Christ in the [m] Canticles, looking through the nets, which ours hath rendered, he looketh forth at the windows, shewing himselfe through the latteſſe; that is, partly seen and unseen, according to the visible and invisible side of his nature. To omit the noble reticulate work, in the chapters of the pillars of *Solomon*, with Lillies, and Pomegranats upon a network ground; and the *Cratiula* or grate through which the ashes fell in the altar of burnt offerings.

m Cant. 2.

That the networks and nets of antiquity were little different in the form from ours at present, is confirmable from the nets in the hands of the Retiarie gladiators, the proper combatants with the secutores. To omit the ancient Conopeion or gnatnet, of the Ægyptians, the inventors of that Artifice: the rushey labyrinths of *Theocritus*; the nosegaynets, which hung from the head under the nostrils of Princes; and that uneasie metaphor of *Reticulum Jecoris*, which some expound the lobe, we the caule above the liver. As for that famous network of

*Vulcan*,

*Vulcan*, which incloſed *Mars* and *Venus*; and cauſed that unextinguiſhable laugh in heaven; ſince the gods themſelves could not diſcern it, we ſhall not prie into it; Although why *Vulcan* bound them, *Neptune* looſed them, and *Apollo* ſhould firſt diſcover them, might afford no vulgar mythologie. Heralds have not omitted this order or imitation thereof, whiles they Symbollically adorn their Scuchions with Maſcles Fuſils and Saltyrs, and while they diſpoſed the figures of Ermins, and vaired coats in this Quincuncial method.

Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως. *Hom.*

The ſame is not forgot by Lapidaries while they cut their gemms pyramidally, or by æquicrural triangles. Perſpective pictures, in their Baſe, Horiſon, and lines of diſtances, cannot eſcape theſe Rhomboidall decuſſations. Sculptors in their ſtrongeſt ſhadows, after this order do draw their double Haches. And the very *Americans* do naturally fall upon it, in their neat and curious textures, which is alſo obſerved in the elegant artifices of *Europe*. But this is no law unto the woof of the neat *Retiarie* Spider, which

which seems to weave without transversion, and by the union of right lines to make out a continued surface, which is beyond the common art of Textury, and may still nettle *Minerva* the Goddesse of that mystery. And he that shall hatch the little seeds, either found in small webs, or white round Egges, carried under the bellies of some Spiders, and behold how at their first production in boxes, they will presently fill the same with their webbs, may observe the early, and untaught finger of nature, and how they are natively provided with stock, sufficient for such Texture.

As in the contention between *Minerva* and *Arachne*.

The Rurall charm against *Dodder*, *Tetter*, and strangling weeds, was contrived after this order, while they placed a chalked Tile at the four corners, and one in the middle of their fields, which though ridiculous in the intention, was rationall in the contrivance, and a good way to diffuse the magick through all parts of the *Area*.

Somewhat after this manner they ordered the little stones in the old game of

*Pen-*

*Pentalithismus*, or casting up five stones to catch them on the back of their hand. And with some resemblance hereof, the *Proci* or Prodigall Paramours disposed their men, when they played at [b] *Penelope*. For being themselves an hundred and eight, they set fifty four stones on either side, and one in the middle, which they called *Penelope*, which he that hit was master of the game.

[b] In *Eustathius.*

In Chesse-boards and Tables we yet finde Pyramids and Squares. I wish we had their true and ancient description, farre different from ours, or the *Chet mat* of the *Persians*, and might continue some elegant remarkables, as being an invention as High as *Hermes* the Secretary of *Osyris*, figuring the whole world, the motion of the Planets, with Eclipses of Sunne and Moon.

*Plato.*

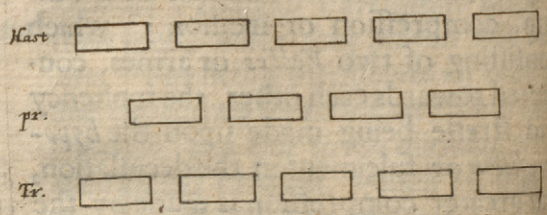
Physicians are not without the use of this decussation in severall operations, in ligatures and union of dissolved continuities. Mechanicks make use hereof in forcipall Organs, and Instruments of Incision; wherein who can but magnifie the power of decussation, inservient to con-

contrary ends, solution and consolidation, union, and division, illustrable from *Aristotle* in the old *Nucifragium* or Nutcracker, and the Instruments of Evulsion, compression or incision; which consisting of two *Vectes* or armes, converted towards each other, the innitency and stresse being made upon the *hypomochlion* or fulciment in the decussation, the greater compression is made by the union of two impulsors.

The *Roman* [b] *Batalia* was ordered after this manner, whereof as sufficiently known *Virgil* hath left but an hint, and obscure intimation. For thus were the maniples and cohorts of the *Hastati*, *Principes* and *Triarii* placed in their bodies, wherein consisted the strength of the

[b] In the disposure of the Legions in the Wars of the Republike, before the division of the Legion into ten Cohorts by the Emperours. *Salmas.* in his Epistle a Monsieur de Peyresc, & de Re militari Romanorum.

*Roman* battle. By this Ordination they




readily fell into each other; the *Hastati* being pressed, handsomely retired into the intervalls of the *principes*, these into that of the *Triarii*, which making as it were a new body, might joyntly renew the battle, wherein consisted the secret of their successes. And therefore it was remarkably [c] singular in the battle of *Africa*, that *Scipio* fearing a rout from the Elephants of the Enemy, left not the *Principes* in their alternate distances, whereby the Elephants passing the vacuities of the *Hastati*, might have run upon them, but drew his battle into right

c *Polybius Appianus.*

right order, and leaving the passages bare, defeated the mischief intended by the Elephants. Out of this figure were made too remarkable forms of Battle, the *Cuneus* and *Forceps*, or the sheare and wedge battles, each made of half a *Rhombus*, and but differenced by position. The wedge invented to break or work into a body, the *forceps* to environ and defeat the power thereof, composed out of the selectest Souldiery and disposed into the form of an V, wherein receiving the wedge, it inclosed it on both sides. After this form the famous [d] *Nasses* ordered his battle against the *Franks*, and by this figure the *Almans* were enclosed, and cut in peeces.

[d] *Agathius, Ammianus.*

The *Rhombus* or Lozenge figure so visible in this order, was also a remarkable form of battle in the *Grecian* [e] Cavalry, observed by the *Thessalians*, and *Philip* King of *Macedon*, and frequently by the *Parthians*, As being most ready to turn every way, and best to be commanded, as having its ductors, or Commanders at each Angle.

[e] *Ælian. Tact.*

The *Macedonian Phalanx* (a long time thought invincible) consisted of a long

ſquare. For though they might be ſixteen in Rank and file, yet when they ſhut cloſe, ſo that the fixt pike advanced before the firſt, though the number might be ſquare, the figure was oblong, anſwerable unto the Quincunciall quadrate of *Curtius*. According to this ſquare *Thucydides* delivers, the *Athenians* diſpoſed their battle againſt the *Lacedemonians* [f] brickwiſe, and by the ſame word the Learned *Guellius* expoundeth the quadrate of [g] *Virgil*, after the form of a brick or tile.

[f] ἐν πλαισίῳ.

[g] *Secto via limite quadret*. Comment. *in Virgil.*

And as the firſt ſtation and poſition of trees, ſo was the firſt habitation of men, not in round Cities, as of later foundation; For the form of *Babylon* the firſt City was ſquare, and ſo ſhall alſo be the laſt, according to the deſcription of the holy City in the Apocalyps. The famons pillars of *Seth* before the floud, had alſo the like foundation, if they were but *antidiluvian* Obelisks, and ſuch as *Cham* and his *Ægyptian* race, imitated after the Floud.

But *Nineveh* which Authours acknowledge to have exceeded *Babylon*, was of a [h] longilaterall figure, ninety five Furlongs

[h] *Diod. Sic.*

longs broad, and an hundred and fifty long, and so making about sixty miles in circuit, which is the measure of three dayes journey, according unto military marches, or castrensiall mansions. So that if *Jonas* entred at the narrower side, he found enough for one dayes walk to attain the heart of the City, to make his Proclamation. And if we imagine a City extending from *Ware* to *London*, the expression will be moderate of six score thousand Infants, although we allow vacuities, fields, and intervals of habitation, as there needs must be when the monument of *Ninus* took up no lesse then ten furlongs.

And, though none of the seven wonders, yet a noble peece of Antiquity, and made by a Copy exceeding all the rest, had its principall parts disposed after this manner, that is, the Labyrinth of *Crete*, built upon a long quadrate, containing five large squares, communicating by right inflections, terminating in the centre of the middle square, and lodging of the *Minotaur*, if we conform unto the description of the elegant medall thereof in [i] *Agostino*. And though in many ac-

[i] *Antonio Agostino delle medaglie.*

counts we reckon grosly by the square, yet is that very often to be accepted as a long-sided quadrate, which was the figure of the Ark of the Covenant, the table of the Shew-bread, and the stone wherein the names of the twelve Tribes were engraved, that is, three in a row, naturally making a longilaterall Figure, the perfect quadrate being made by nine.

What figure the stones themselves maintained, tradition and Scripture are silent, yet Lapidaries in precious stones affect a Table or long square, and in such proportion, that the two laterall, and also the three inferiour Tables are equall unto the superiour, and the angles of the laterall Tables, contain and constitute the *hypothenusæ*, or broader sides subtending.

That the Tables of the Law were of this figure, general imitation and tradition hath confirmed; yet are we unwilling to load the shoulders of *Moses* with such massie stones, as some pictures lay upon them, since 'tis plainly delivered that he came down with them in his hand; since the word strictly taken implies

plies no ſuch maſſie hewing, but cutting, and faſhioning of them into ſhape and furface; ſince ſome will have them Emeralds, and if they were made of the materials of Mount *Sina*, not improbable that they were marble: Since the words were not many, the letters ſhort of five hundred, and the Tables written on both ſides required no ſuch capacity.

The beds of the Ancients were different from ours at preſent, which are almoſt ſquare, being framed ob-long, and about a double unto their breadth; not much unlike the *area*, or bed of this Quincuncial quadrate. The ſingle beds of *Greece* were [a] ſix foot, and a little more in length, three in breadth; the Giant-like bed of *Og*, which had four cubits of bredth, nine and a half in length, varied not much from this proportion. The Funeral bed of King *Cheops*, in the greater Pyramid, which holds ſeven in length, and four foot in bredth, had no great difformity from this meaſure; And whatſoever were the bredth, the length could hardly be leſſe, of the tyrannical bed of *Procruſtes*, ſince in a ſhorter meaſure he had not been fitted with perſons for his

[a] *Ariſtot. Mechan.*

cruelty of extension. But the old sepulchral bed, or *Amazonian* [k] Tomb in the market-place of *Megara*, was in the form of a Lozenge; readily made out by the composure of the body. For the arms not lying fasciated or wrapt up after the *Grecian* manner, but in a middle distention, the including lines will strictly make out that figure,

[k] Plut. *in vit. Thes.*

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CHAP.

## CHAP. III.

NOw although this elegant ordination of vegetables, hath found coincidence or imitation in ſundry works of Art, yet is it not alſo deſtitute of naturall examples, and though overlooked by all, was elegantly obſervable, in ſeverall works of nature.

Could we ſatisfie our ſelves in the poſition of the lights above, or diſcover the wiſedom of that order ſo invariably maintained in the fixed Stars of heaven; Could we have any light, why the ſtellary part of the firſt maſſe, ſeparated into this order, that the Girdle of *Orion* ſhould ever maintain its line, and the two Starres in *Charles*'s Wain never leave pointing at the Pole-Starre, we might abate the *Pythagoricall* Muſick of the Spheres, the ſevenfold Pipe of *Pan*; and the ſtrange Cryptography of *Gaffarell* in his Starrie Booke of Heaven.

But

But not to look so high as Heaven or the single Quincunx of the *Hyades* upon the neck of *Taurus*, the Triangle, and remarkable *Crusero* about the foot of the *Centaur*; observable rudiments there are hereof in subterraneous concretions, and bodies in the Earth; in the *Gypsum* or *Talcum Rhomboides*, in the Favaginites or honey-comb-stone, in the *Asteria* and *Astroites*, and in the crucigerous stone of S. *Iago* of *Gallicia*.

The same is observably effected in the *Julus*, *Catkins*, or pendulous excrescencies of severall Trees, of Wallnuts, Alders, and Hazels, which hanging all the Winter, and maintaining their Net-worke close, by the expansion thereof are the early foretellers of the Spring, discoverable also in long Pepper, and elegantly in the *Julus* of *Calamus Aromaticus*, so plentifully growing with us in the first palmes of Willowes, and in the Flowers of Sycamore, Petasites, Asphodelus, and *Blattaria*, before explication. After such order stand the flowery Branches in our best spread

*Capitula squamnata Quercum Bauhini*, whereof though he saith *perraro reperiuntur bis tantum invenimus*, yet we finde them commonly with us and in great numbers.

s Horead *Verbascum*, and the seeds about the spicous head or torch of *Tapsas Barbatus*, in as fair a regularity as the circular and wreathed order will admit, which advanceth one side of the square, and makes the same Rhomboidall.

In the squamous heads of *Scabious*, *Knapweed*, and the elegant *Jacea Pinea*, and in the Scaly composure of the *Oak-rose*, which some years most abounds. After this order hath Nature planted the Leaves in the Head of the common and prickled Artichoak; wherein the black and shining Flies do shelter themselves, when they retire from the purple Flower about it; The same is also found in the pricks, sockets, and impressions of the seeds, in the pulp or bottome thereof; wherein do elegantly stick the Fathers of their Mother. To omit the Quincunciall Specks on the top of the Miscle-berry, especially that which grows upon the *Tilia* or Lime-Tree. And the remarkable disposure of those yellow fringes about the purple Pestill of *Aaron*, and elegant clusters of Dragons, so peculiarly secured by nature, with an

*Antho. Grac. inter Epigrammata*
γειρώδη
ἔνδον ἐμῶν
μερὸς
λαγώναν
ἔχω πυξίδες.

Ematr.

an *umbrella* or skreening Leaf about them.

The Spongy leaves of ſome Sea-wracks, Fucus, Oaks, in their ſeverall kindes, found about the Shoar, with ejectments of the Sea, are over-wrought with Net-work elegantly containing this order, which plainly declareth the naturality of this texture; And how the needle of nature delighteth to work, even in low and doubtful vegetations.

Eſpecially the *porus cervinus Imperati*, *Sporoſa*, or *Alga πλα-τύκεφως. Bauhini.*

The *Arbuſtetum* or Thicket on the head of the Tearell, may be obſerved in this order: And he that conſidereth that fabrick ſo regularly paliſadoed, and ſtemm'd with flowers of the royall colour; in the houſe of the ſolitary maggot, may finde the Seraglio of *Solomon*. And contemplating the calicular ſhafts, and uncous diſpoſure of their extremities, ſo accommodable unto the office of abſterſion, not condemne as wholly improbable the conceit of thoſe who accept it, for the herbe [d] *Borith*. Where by the way, we could with much inquiry never diſcover any tranſſiguration, in this abſtemious inſect, although we have

Tearell

[d] Ier. 2,22.

have kept them long in their proper houses, and boxes. Where some wrapt up in their webbs, have lived upon their own bowels, from September unto July.

In such a grove doe walke the little creepers about the head of the burre. And such an order is observed in the aculeous prickly plantation, upon the heads of several common thistles, remarkably in the notable palisados about the flower of the milk-Thistle; and he that inquireth into the little bottome of the globe-thistle, may finde that gallant bush arise from a scalpe of like disposure.

The white umbrella or medicall bush of Elder, is an Epitome of this order: arising from five main stemms Quincunially disposed, and tollerably maintained in their subdivisions. To omit the lower observations in the seminal spike of Mercurie weld, and Plantane.

Thus hath nature ranged the flowers of Santfoyne, and French honey suckle; and somewhat after this manner hath ordered the bush in *Jupiters* beard, or house-

houſeleek; which old ſuperſtition ſet on the tops of houſes, as a defenſative against lightening, and thunder. The like in Fenny Seagreen or the water e Souldier; which, though a militarie name from Greece, makes out the Roman order.

e Strutiotes.

A like ordination there is in the favaginous Sockets, and Lozenge ſeeds of the noble flower of the Sunne. Wherein in Lozenge figured boxes nature ſhuts up the ſeeds, and balſame which is about them,

But the Firre and Pinetree from their fruits doe naturally dictate this poſition. The Rhomboidall protuberances in Pineapples maintaining this Quincuncial order unto each other, and each Rhombus in it ſelfe. Thus are alſo diſpoſed the triangular foliations, in the conicall fruit of the firre tree, orderly ſhadowing and protecting the winged ſeeds below them.

The like ſo often occurreth to the curioſity of obſervers, eſpecially in ſpicated ſeeds and flowers, that we ſhall not need to take in the ſingle Quincunx of Fuchſi-

is in the grouth of the maſle fearn, the eedie diſpoſure of Gramen Iſchemon, and the trunk or neat Reticulate work on the codde of the Sachell palme.

For even in very many round ſtalk plants, the leaves are ſet after a Quintuple ordination, the firſt leaf anſwering the fifth, in lateral diſpoſition. Whereon the leaves ſucceſſively rounding the Stalke, in foure at the furtheſt the compaſs is abſolved, and the fifth leafe or sprout, returns to the poſition of the other fift before it; as in accounting upward is often obſervable in ~~in~~ furre pellitory, Ragweed, the ſproutes of Oaks, and thorns upon pollards, and very remarkably in the regular diſpoſure of the rugged excreſcencies in the yearly ſhoots of the Pine.

furzie

But in ſquare ſtalked plants, the leaves ſtand reſpectively unto each other, either in croſſe or decuſſation to thoſe above or below them, ariſing at croſſe poſitions; whereby they ſhadow not each other, and bettter reſiſt the force of winds, which in a parallel ſituation, and upon ſquare ſtalkes would more forcibly

forcibly bear upon them.

And to omit, how leaves and ſprouts which compaſſe not the ſtalk, are often ſet in a Rhomboides, and making long, and ſhort Diagonals, doe ſtand like the leggs of Quadrupeds when they goe: Nor to urge the thwart encloſure and furdling of flowers, and bloſſomes, before explication, as in the multiplyed leaves of Pionie; And the Chiaſmus in five leaved flowers, while one lies wrapt about the ſtaminous beards, the other foure obliquely ſhutting and cloſing upon each other; and how even flowers which conſiſt of foure leaves, ſtand not ordinarily in three and one, but two, and two croſſewiſe unto the Stylus; even the Autumnal budds, which awaite the returne of the ſun, doe after the winter ſolſtice multiply their calicular leaves, making little Rhombuſes, and network figures, as in the Sycamore and Lilac.

The like is diſcoverable in the original production of plants, which firſt putting forth two leaves, thoſe which ſucceed, bear not over each other, but

ſhoot

ſhoot obliquely or croſſewiſe, untill the ſtalke appeareth; which ſendeth not forth its firſt leaves without all order unto them; and he that from hence can diſcover in what poſition the two firſt leaves did ariſe, is no ordinary obſervator.

Where by the way, he that obſerveth the rudimental ſpring of ſeeds, ſhall finde ſtrict rule, although not after this order. How little is required unto effectual generation, and in what diminutives the plaſtick principle lodgeth, is exemplified in ſeeds, wherein the greater maſs affords ſo little comproduction. In Beanes the leaf and root ſprout from the Germen, the main ſides ſplit, and lye by, and in ſome pull'd up near the time of blooming, we have found the pulpous ſides intire or little waſted. In Acorns the nebb dilating ſplitteth the two ſides, which ſometimes lye whole, when the Oak is ſprouted two handfuls. In Lupins theſe pulpy ſides do ſometimes ariſe with the ſtalk in a reſemblance of two fat leaves. Wheat and Rye will grow up, if after they have

ſhot ſome tender Roots, the adhering pulp be taken from them. Beanes will proſper though a part be cut away, and ſo much ſet as ſufficeth to contain and keep the German cloſe. From this ſuperfluous pulp in unkindely, and wet years, may ariſe that multiplicity of little inſects, which infeſt the Roots and Sprouts of tender Graines and pulſes.

germen

In the little nebbe or fructifying principle, the motion is regular, and not tranſvertible, as to make that ever the leaf, which nature intendeth the root; obſervable from their converſion, until they attain their right poſition, if ſeeds be ſet inverſedly.

In vain we expect the production of plants from different parts of the ſeed, from the ſame *corculum* or little original proceed both germinations; and in the power of this ſlender particle lye many Roots, that though the ſame be pull'd away, the generative particle will renew them again, and proceed to a perfect plant; And malt may be obſerved to grow, though the Cummes be fallen from it.

and sprouts

The

The seminall nebbe hath a defined and single place, and not extended unto both extremes. And therefore many too vulgarly conceive that Barley and Oats grow at both ends; For they arise from one *punctilio* or generative nebbe, and the Speare sliding under the husk, first appeareth nigh the toppe. But in Wheat and Rye being bare the sprouts are seen together. If Barley unhulled would grow, both would appear at once. But in this and Oat-meal the nebbe is broken away, which makes them the milder food, and lesse apt to raise fermentation in Decoctions.

Men taking notice of what is outwardly visible, conceive a sensible priority in the Root. But as they begin from one part, so they seem to start and set out upon one signall of nature. In Beans yet soft, in Pease while they adhere unto the Cod, the rudimentall Leafe and Root are discoverable. In the Seeds of Rocket and Mustard, sprouting in Glasses of water, when the one is manifest the other is also peeceptible. In

muddy waters apt to breed *Duckweed*, and Periwinkles, if the first and rudimentall stroaks of Duckweed be observed, the Leaves and Root anticipate not each other. But in the Date-stone the first sprout is neither root nor leaf distinctly, but borh together; For the Germination being to passe through the the narrow Navell and hole about the midst of the stone, the generative germ is faine to enlengthen it self, and shooting out about an inch, at that distance divideth into the ascending and descending portion.

And though it be generally thought that Seeds will root at that end, where they adhere to their Originals, and observable it is that the nebbe sets most often next the stalk, as in Grains, Pulses, and most small Seeds, yet is it hardly made out in many greater plants. For in Acornes, Almonds, Pistachios, Wallnuts, and accuminated shells, the germ pnts forth at the remotest part of the pulp. And therefore to set Seeds in that posture, wherein the Leaf and Roots may shoot right without contor-

tion,

tion, or forced circumvolution, which might render them ſtrongly rooted, and ſtraighter, were a Criticiſme in Agriculture. And nature ſeems to have made ſome proviſion hereof in many from their figure, that as they fall from the tree they may lye in Poſitions agreeable to ſuch advantages.

Beſide the open and viſible Teſticles of plants, the ſeminall pores lie in great part inviſible, while the Sun findes polypody in ſtone-wals, the little ſtinging Nettle, and nightſhade in barren ſandy High-wayes, *Scurvy-graſſe* in *Greeneland*, and unknown plants in earth brought from remote Countries. Beſide the known longevity of ſome Trees, what is the moſt laſting herb, or ſeed, ſeems not eaſily determinable. Mandrakes upon known account have lived near an hundred yeares. Seeds found in Wilde-Fowls Gizards have ſprouted in the earth. The Seeds of Marjorane and *Stramonium* careleſly kept, have grown after ſeven years. Even in Garden-plots long fallow, and digged up, the ſeeds of *Blattaria* and yellow henbane, and after

powers

twelve years burial have produced themselves again.

That bodies are first spirits *Paracelsus* could affirm; which in the maturation of Seeds and fruits, seems obscurely implied by [a] *Aristotle*, when he delivereth, that the spirituous parts are converted into water, and the water into earth; and attested by observation in the maturative progresse of Seeds, wherein at first may be discerned a flatuous distension of the husk, afterwards a thin liquor, which longer time digesteth into a pulp or kernell observable in Almonds and large Nuts. And some way answered in the progressionall perfection of animall semination, in its spermaticall maturation, from crude pubescency unto perfection. And even that seeds themselves in their rudimentall discoveries, appear in foliaceous surcles, or sprouts within their coverings, in a diaphonous gellie, before deeper incrassation, is also visibly verified in Cherries, Acorns, Plums.

[a] *In met. cum Cabeo.*

From seminall considerations, either in reference unto one mother, or distin-

ction

ction from animall production, the holy Scripture describeth the vegetable creation; And while it divideth plants but into Herb and Tree, though it seemeth to make but an accidental division, from magnitude, it tacitely containeth the naturall distinction of vegetables, observed by Herbarists, and comprehending the four kinds. For since the most naturall distinction is made from the production of leaf or stalk, and plants after the two first seminall leaves, do either proceeed to send forth more leaves, or a stalk, and the folious and stalky emission distinguisheth herbs and trees, and stand Authentically differenced, but from the accidents of the stalk.

The Æquivocall production of things under undiscerned principles, makes a large part of generation, though they seem to hold a wide univocacy in their set and certain Originals, while almost every plant breeds its peculiar insect, most a Butterfly, moth or fly, wherein the Oak seems to contain the largest seminality, while the Julus, Oak, apple, dill, woolly tuft, foraminous roundles

upon the leaf, and grapes under ground make a Fly with ſome difference. The great variety of Flyes lyes in the variety of their originals, in the ſeeds of Caterpillars or Cankers there lyeth not only a Butterfly or Moth, but if they be ſterill or untimely caſt, their production is often a Fly; which we have alſo obſerved from corrupted and mouldred Egges, both of Hens and Fiſhes; To omit the generation of Bees out of the bodies of dead Heifers, or what is ſtrange yet well atteſted, the production of Eeles in the backs of living Cods and Perches.

*Schoneveldius de Piſc.*

The exiguity and ſmallneſſe of ſome ſeeds extending to large productions is one of the magnalities of nature, ſomewhat illuſtrating the work of the Creation, and vaſt production from nothing. The true [a] ſeeds of Cypreſſe and Rampions are indiſtinguiſhable by old eyes. Of the ſeeds of Tobacco a thouſand make not one grain, The diſputed ſeeds of Harts tongue, and Maidenhair, require a greater number. From ſuch undiſcernable ſeminalities ariſe ſpontaneous pro-

[a] *Doctiſſim. Laurenburg horr.*

productions. He that would discern the rudimentall stroak of a plant, may behold it in the Originall of Duckweed, at the bignesse of a pins point, from convenient water in glasses, wherein a watchfull eye may also discover the puncticular Originals of Periwincles and Gnats.

That seeds of some Plants are lesse then any animals, seems of no clear decision; That the biggest of Vegetables exceedeth the biggest of Animals, in full bulk, and all dimensions, admits exception in the Whale, which in length and above ground measure, will also contend with tall Oakes. That the richest odour of plants, surpasseth that of Animals, may seem of some doubt, since animall-musk, seems to excell the vegetable, and we finde so noble a scent in the Tulip-Fly, and [b] Goat-Beetle.

Now whether seminall nebbes hold any sure proportion unto seminall enclosures, why the form of the germe doth not answer the figure of the enclosing pulp, why the nebbe is seated upon the solid, and not the channeld side of the

[b] The long and tender green *Capricornus* rarely found, we could never meet with but two.

the ſeed as in grains, why ſince we often meet with two yolks in one ſhell, and ſometimes one Egge within another, we do not oftener meet with two nebbes in one diſtinct ſeed: why ſince the Egges of a Hen laid at one courſe, do commonly out-weigh the bird, and ſome moths coming out of their caſes, without aſſiſtance of food, will lay ſo many Egges as to out-weigh their bodies, trees rarely bear their fruit, in that gravity or proportion: Whether in the germination of ſeeds according to *Hippocrates*, the lighter part aſcendeth, and maketh the ſprout, the heavieſt tending downward frameth the root; Since we obſerve that the firſt ſhoot of ſeeds in water, will ſink or bow down at the upper and leaſing end: Whether it be not more rational Epicuriſme to contrive whole diſhes out of the nebbes and ſpirited particles of plants, then from the Gallatures and treddles of Egges; ſince that part is found to hold no ſeminal ſhare in Oval Generation, are quæries which might enlarge but muſt conclude this digreſſion.

And

And though not in this order, yet how nature delighteth in this number, and what consent and coordination there is in the leaves and parts of flowers, it cannot escape our observation in no small number of plants. For the calicular or supporting and dosing leaves, do answer the number of the flowers, especially in such as exceed not the number of Swallows Egges; as in Violets, Stichwort, Blossomes, and flowers of one leaf have often five divisions, answered by a like number of calicular leaves; as *Gentianella*, *Convolvulus*, Bell-flowers. In many the flowers, blades, or staminous shootes and leaves are all equally five, as in cockle, mullein and *Blattaria*; Wherein the flowers before explication are pentagonally wrapped up, with some resemblance of the *blatta* or moth from whence it hath its name: But the contrivance of nature is singular in the opening and shutting of Bindeweeds, performed by five inflexures, distinguishable by pyramidcall figures, and also different colours.

closing

The rose at first is thought to have been

been of five leaves, as it yet groweth wilde among us; but in the moſt luxuriant, the calicular leaves do ſtill maintain that number. But nothing is more admired then the five Brethren of the Roſe, and the ſtrange diſpoſure of the Appendices or Beards, in the calicular leaves thereof, which in deſpair of reſolution is tolerably ſalved from this contrivance, beſt ordered and ſuited for the free cloſure of them before explication. For thoſe two which are ſmooth, and of no beard are contrived to lye undermoſt, as without prominent parts, and fit to be ſmoothly covered; the other two which are beſet with Beards on either ſide, ſtand outward and uncovered, but the fifth or half-bearded leaf is covered on the bare ſide, but on the open ſide ſtands free, and bearded like the other.

Beſides a large number of leaves have five diviſions, and may be circumſcribed by a *Pentagon* or figure of five Angles, made by right lines from the extremity of their leaves, as in Maple, Vine, Figge-Tree: But five-leaved

flowers

flowers are commonly disposed circularly about the *Stylus*; according to the higher Geometry of nature, dividing a circle by five *radii*, which concurre not to make Diameters, as in Quadrilaterall and sexangular Intersections.

Now the number of five is remarkable in every circle, not only as the first sphærical number, but the measure of sphærical motion. For sphærical bodies move by fives, and every globular figure placed upon a plane, in direct volutation, returns to the first point of contaction in the first touch, accounting by the Axes of the Diameters or Cardinall points of the four quarters thereof. And before it arriveth unto the same point again, it maketh five circles equall unto it self, in each progresse from those quarters, absolving an equall circle.

By the same number doth nature divide the circle of the Sea-Starre, and in that order and number disposeth those elegant Semi-circles, or dentall pockets and egges in the Sea Hedgehogge. And no mean Observations hereof

hereof there is in the Mathematicks of the neateſt Retiary Spider, which concluding in fourty four Circles, from five Semidiameters beginneth that elegant texture.

And after this manner doth lay the foundation of the circular branches of the Oak, which being five-cornered, in the tender annual ſprouts, and manifeſting upon inciſion the ſignature of a Starre, is after made circular, and ſwel'd into a round body: Which practice of nature is become a point of art, and makes two Problemes in *Euclide*. But the Bryar which ſends forth ſhoots and prickles from its angles, maintains itt pentagonall figure, and the unobſerved ſignature of a handſome porch within it. To omit the five ſmall buttons dividing the Circle of the Ivy-berry, and the five characters in the Winter ſtalk of the Walnut, with many other Obſervables, which cannot eſcape the eyes of ſignal diſcerners; Such as know where to finde *Ajax* his name in *Gallitricum*, or *Aarons* Mitre in Henbane.

*Elem.* li. 4.

Quin-

Quincuncial forms and ordinations, are also observable in animal figurations. For to omit the hioides or throat bone of animals, the *furcula* or *merry-thought* in birds, which supporteth the *scapulæ*, affording a passage for the windepipe and the gullet, the wings of Flyes, and disposure of their legges in their first formation from maggots, and the position of their horns, wings and legges, in their *Aurelian* cases and swadling clouts: The back of the *Cimex Arboreus*, found often upon Trees and lesser plants, doth elegantly discover the *Burgundian* decussation; And the like is observable in the belly of the *Notonecton*, or water-Beetle, which swimmeth on its back, and the handsome Rhombusses of the Seapoult, or Werrell, on either side the Spine.

The sexangular Cels in the Honeycombs of Bees, are disposed after this order, much there is not of wonder in the confused Houses of Pismires, though much in their busie life and actions, more in the edificial Palaces of Bees and Monarchical spirits; who make their combs

combs ſix-corner'd, declining a circle, whereof many ſtand not cloſe together, and compleatly fill the *area* of the place; But rather affecting a ſix-ſided figure, whereby every cell affords a common ſide unto ſix more, and alſo a fit receptacle for the Bee it ſelf, which gathering into a Cylindrical Figure, aptly enters its ſexangular houſe, more nearly approaching a circular Figure, then either doth the Square or Triangle. And the Combes themſelves ſo regularly contrived, that their mutual interſections make three Lozenges at the bottome of every Cell; which ſeverally regarded make three Rows of neat Rhomboidall Figures, connected at the angles, and ſo continue three ſeveral chains throughout the whole comb.

As for the *Favago* found commonly on the Sea ſhoar, though named from an honey-comb, it but rudely makes out the reſemblance, and better agrees with the round Cels of humble Bees. He that would exactly diſcern the ſhop of a Bees mouth, need obſerving eyes, and good augmenting glaſſes; wherein is

dis-

discoverable one of the neatest peeces in nature, and must have a more piercing eye then mine; who findes out the shape of Buls heads, in the guts of Drones pressed out behinde, according to the experiment of *Gomesius*; wherein notwithstanding there seemeth somewhat which might incline a pliant fancy to credulity of similitude. *Gom. de Salt.*

A resemblance hereof there is in the orderly and rarely disposed Cels, made by Flyes and Insects, which we have often found fastened about small sprigs, and in those cottonary and woolly pillows, which sometimes we meet with fastened unto Leaves, there is included an elegant Net-work Texture, out of which come many small Flies. And some resemblance there is of this order in the Egges of some Butterflies and moths, as they stick upon leaves, and other substances; which being dropped from behinde, nor directed by the eye, doth neatly declare how nature Geometrizeth, and observeth order in all things.

A like correspondency in figure is

found in the skins and outward teguments of animals, whereof a regardable part are beautiful by this texture. As the backs of several Snakes and Serpents, elegantly remarkable in the *Aspis*, and the Dart-snake, in the Chiasmus and larger decussations upon the back of the Rattlesnake, and in the close and finer texture of the *Mater formicarum*, or snake that delights in Anthils; whereby upon approach of outward injuries, they can raise a thicker Phalanx on their backs, and handsomely contrive themselves into all kindes of flexures: Whereas their bellies are commonly covered with smooth semicircular divisions, as best accommodable unto their quick and gliding motion.

This way is followed by nature in the peculiar and remarkable tayl of the Bever, wherein the scaly particles are disposed, somewhat after this order, which is the plainest resolution of the wonder of *Bellonius*, while he saith, with incredible Artifice hath Nature framed the tayl or Oar of the Bever: where by the way

way we cannot but wish a model of their houses, so much extolled by some Describers: wherein since they are so bold as to venture upon three stages, we might examine their Artifice in the contignations, the rule and order in the compartitions; or whether that magnified structure be any more then a rude rectangular pyle or meer hovell-building.

Thus works the hand of nature in the feathery plantation about birds. Observable in the skins of the * breast, legs and Pinions of Turkies, Geese, and Ducks, and the Oars or finny feet of Water-Fowl: And such a naturall Net is the scaly covering of Fishes, of Mullets, Carps, Tenches, *&c.* even in such as are excoriable and consist of smaller scales, as Bretts, Soals, and Flounders. The like Reticulate grain is observable in some *Russia* Leather. To omit the ruder Figures of the ostracion, the triangular or cunny fish, or the pricks of the Sea-Porcupine.

* Elegantly conspicuous on the inside of the stripped skins of Dive-Fowl, of the Cormorant, Goshonder, Weasell, Loon, *&c.*

The same is also observable in some part of the skin of man, in habits of neat

texture, and therefore not unaptly compared unto a Net: We ſhall not affirm that from ſuch grounds, the Ægyptian Embalmers imitated this texture, yet in their linnen folds the ſame is ſtill obſervable among their neateſt Mummies, in the figures of *Iſis* and *Oſyris*, and the Tutelary ſpirits in the Bembine Table. Nor is it to be over-looked how *Orus*, the Hieroglyphick of the world is deſcribed in a Net-work covering, from the ſhoulder to the foot. And (not to enlarge upon the cruciated character of *Trismegiſtus*, or handed croſſes, ſo often occurring in the Needles of *Pharaoh*, and Obelisks of Antiquity) the *Statuæ Iſiacæ*, Teraphims, and little Idols, found about the Mummies, do make a decuſſation or *Jacobs* Croſſe, with their armes, like that on the head of *Ephraim* and *Manaſſes*, and this *decuſſis* is alſo graphically deſcribed between them.

This Reticulate or Net-work was alſo conſiderable in the inward parts of man, not only from the firſt *ſubtegmen* or warp of his formation, but in the netty

*fibres*

*fibres* of the veins and vessels of life; wherein according to common Anatomy the right and transverse *fibres* are decussated, by the oblique *fibres*; and so must frame a Reticulate and Quincunciall Figure by their Obliquations; Emphatically extending that Elegant expression of Scripture, Thou hast curiously embroydered me, thou hast wrought me up after the finest way of texture, and as it were with a Needle.

Nor is the same observable only in some parts, but in the whole body of man, which upon the extension of arms and legges, doth make out a square, whose intersection is at the genitals. To omit the phantastical Quincunx, in *Plato* of the first Hermaphrodite or double man, united at the Loynes, which *Jupiter* after divided.

A rudimentall resemblance hereof there is in the cruciated and rugged folds of the *Reticulum*, or Net-like Ventricle of ruminating horned animals, which is the second in order, and culinarily called the Honey-comb. For many di-

viſions there are in the ſtomack of ſeverall animals; what number they maintain in the *Scarus* and ruminating Fiſh, common deſcription, or our own experiment hath made no diſcovery. But in the Ventricle of *Porpuſes* there are three diviſions. In many Birds a crop, Gizard, and little receptacle before it; but in Cornigerous animals, which chew the cudd, there are no leſs then four of diſtinct poſition and office.

The *Reticulum* by theſe croſſed cels, makes a further digeſtion, in the dry and exuccous part of the Aliment received from the firſt Ventricle. For at the bottome of the gullet there is a double Orifice; What is firſt received at the mouth deſcendeth into the firſt and greater ſtomack, from whence it is returned into the mouth again; and after a fuller maſtication, and ſalivous mixture, what part thereof deſcendeth again, in a moiſt and ſucculent body, it ſlides down the ſofter and more permeable Orifice, into the Omaſus or third ſtomack; and from thence conveyed

into

into the fourth, receives its last digestion. The other dry and exuccous part after rumination by the larger and stronger orifice beareth into the first stomack, from thence into the *Reticulum*, and so progressively into the other divisions. And therefore in Calves newly calved, there is little or no use of the two first Ventricles, for the milk and liquid aliment slippeth down the softer Orifice, into the third stomack; where making little or no stay, it passeth into the fourth, the seat of the *Coagulum*, or Runnet, or that division of stomack which seems to bear the name of the whole, in the Greek translation of the Priests Fee, in the Sacrifice of Peace-offerings.

As for those Rhomboidal Figures made by the Cartilagineous parts of the Wezon, in the Lungs of great Fishes, and other animals, as *Rondeletius* discovered, we have not found them so to answer our figure as to be drawn into illustration; Something we expected in the more discernable texture of the lungs of frogs, which notwithstanding being

but two curious bladders not weighing above a grain, we found interwoven with veins, not obſerving any juſt order. More orderly ſituated are thoſe cretaceous and chalky concretions found ſometimes in the bigneſſe of a ſmall fech on either ſide their ſpine; which being not agreeable unto our order, nor yet obſerved by any, we ſhall not here diſcourſe on.

But had we found a better account and tolerable Anatomy, of that prominent jowle of the [a] *Sperma Ceti* Whale, then queſtuary operation, or the ſtench of the laſt caſt upon our ſhoar, permitted, we might have perhaps diſcovered ſome handſome order in thoſe Net-like ſeaſes and ſockets, made like honey-combs, containing that medicall matter.

[a] 1652. deſcribed in our *Pſeudo. Epidem.* Edit. 3.

Laſtly, The inceſſion or locall motion of animals is made with analogy unto this figure, by decuſſative diametrals, Quincunciall Lines and angles. For to omit the enquiry how Butterflies and breezes move their four wings, how birds and fiſhes in ayre and water move

by

by joynt ſtroaks of oppoſite wings and Finnes, and how ſalient animals in jumping forward ſeem to ariſe and fall upon a ſquare baſe; As the ſtation of moſt Quadrupeds, is made upon a long ſquare, ſo in their motion they make a Rhomboides; their common progreſſion being performed Diametrally, by decuſſation and croſſe advancement of their legges, which not obſerved begot that remarkable abſurdity in the poſition of the legges of *Caſtors* horſe in the Capitol. The Snake which moveth circularly makes his ſpires in like order, the convex and concave ſpirals anſwering each other at alternate diſtances; In the motion of man the armes and legges obſerve this thwarting poſition, but the legges alone do move Quincuncially by ſingle angles with ſome reſemblance of an V meaſured by ſucceſſive advancement from each foot, and the angle of indenture great or leſſe, according to the extent or brevity of the ſtride.

Studious Obſervators may diſcover more analogies in the orderly book of nature,

nature, and cannot escape the Elegancy of her hand in other correspondencies. The Figures of nails and crucifying appurtenances, are but precariously made out in the *Granadilla* or flower of Christs passion: And we despair to behold in these parts that handsome draught of crucifixion in the fruit of the *Barbado* Pine. The seminal Spike of *Phalaris*, or great shaking grasse, more nearly answers the tayl of a Rattle-Snake, then many resemblances in *Porta*: And if the man [b] *Orchis* of *Columna* be well made out, it excelleth all analogies. In young Wallnuts cut athwart, it is not hard to apprehend strange characters; and in those of somewhat elder growth, handsome ornamental draughts about a plain crosse. In the root of *Osmond* or Water fern, every eye may discern the form of a Half Moon, Rain-bow, or half the character of Pisces. Some finde Hebrew, Arabick, Greek, and Latine Characters in Plants; In a common one among us we seem to reade *Asaia*, *Vivin*, *Lilil*.

[b] *Orchis Anthropophora, Fabii Columnæ.*

Right lines and circles make out the bulk

bulk of plants; In the parts thereof we finde Helicall or ſpirall roundles, voluta's, conicall Sections, circular Pyramids, and fruſtums of *Archimedes*; And cannot overlook the orderly hand of nature, in the alternate ſucceſſion of the flat and narrower ſides in the tender ſhoots of the Aſhe, or the regular inequality of bigneſſe in the five-leaved flowers of Henbane, and ſomething like in the calicular leaves of *Tutſon*. How the ſpots of *Perſicaria* do manifeſt themſelves between the ſixt and tenth ribbe. How the triangular capp in the ſtemme or *ſtylus* of Tuleps doth conſtantly point at three outward leaves. That ſpicated flowers do open firſt at the ſtalk. That white flowers have yellow thrums or knops. That the nebbe of Beans and Peaſe do all look downward, and ſo preſſe not upon each other; And how the ſeeds of many pappous or downy flowers lockt up in ſockets after a gomphoſis or *mortis*-articulation, diffuſe themſelves circularly into branches of rare order, obſervable in *Tragopogon* or Goats-beard, conformable to the Spiders web,

web, and the *Radii* in like manner telarely inter-woven.

And how in animall natures, even colours hold correſpondencies, and mutuall correlations. That the colour of the Caterpillar will ſhew again in the Butterfly, with ſome latitude is allowable. Though the regular ſpots in their wings ſeem but a mealie adheſion, and ſuch as may be wiped away, yet ſince they come in this variety, out of their caſes, there muſt be regular pores in thoſe parts and membranes, defining ſuch Exudations.

That [b] *Auguſtus* had native notes on his body and belly, after the order and number in the Starres of *Charles wayne*, will not ſeem ſtrange unto aſtral Phyſiognomy, which accordingly conſidereth moles in the body of man, or Phyſicall Obſervators, who from the poſition of moles in the face, reduce them to rule and correſpondency in other parts. Whether after the like method medicall conjecture may not be raiſed, upon parts inwardly affected; ſince parts about the lips are the critical ſeats of Puſtules diſcharged

[b] *Suet. in vit. Aug.*

charged in Agues; And scrophulous tumours about the neck do so often speak the like about the Mesentery, may also be considered.

The russet neck in young Lambs seems but adventitious, and may owe its tincture to some contaction in the womb; But that if sheep have any black or deep russet in their faces, they want not the same about their legges and feet; That black Hounds have mealy mouths and feet; That black Cows which have any white in their tayls, should not misse of some in their bellies; and if all white in their bodies, yet if black-mouth'd, their ears and feet maintain the same colour, are correspondent tinctures not ordinarily failing in nature, which easily unites the accidents of extremities, since in some generations she transmutes the parts themselves, while in the *Aurelian Metamorphosis* the head of the canker becomes the Tayl of the Butterfly. Which is in some way not beyond the contrivance of Art, in submersions and Inlays, inverting the extremes of the plant, and fetching the root from the top, and also

imitated

imitated in handſome columnary work in the inverſion of the extremes; wherein the Capitel, and the Baſe, hold ſuch near correſpondency.

In the motive parts of animals may be diſcovered mutuall proportions; not only in thoſe of Quadrupeds, but in the thigh-bone, legge, foot-bone, and claws of Birds. The legs of Spiders are made after a ſeſqui-tertian proportion, and the long legs of ſome locuſts, double unto ſome others. But the internodial parts of Vegetables, or ſpaces between the joints, are contrived with more uncertainty; though the joints themſelves in many plants, maintain a regular number.

In vegetable compoſure, the unition of prominent parts ſeems moſt to anſwer the *Apophyſes* or proceſſes of Animall bones, whereof they are the produced parts or prominent explantations. And though in the parts of plants which are not ordained for motion, we do not expect correſpondent Articulations; yet in the ſetting on of ſome flowers, and ſeeds in their ſockets, and the lineal commiſſure of the pulpe of ſeverall ſeeds,

may

may be obſerved ſome ſhadow of the Harmony; ſome ſhow of the Gomphoſis or *mortis*-articulation.

As for the Diarthroſis or motive Articulation, there is expected little Analogy, though long-ſtalked leaves doe move by long lines, and have obſervable motions, yet are they made by outward impulſion, like the motion of pendulous bodies, while the parts themſelves are united by ſome kinde of *ſymphyſis* unto the ſtock.

But ſtanding vegetables, void of motive-Articulations, are not without many motions. For beſide the motion of vegetation upward, and of radiation unto all quarters, that of contraction, dilatation, inclination, and contortion, is diſcoverable in many plants. To omit the roſe of *Jericho*, the ear of Rye, which moves with change of weather, and the Magical ſpit, made of no rare plants, which windes before the fire, and roſts the bird without turning.

Even Animals near the Claſſis of plants, ſeem to have the moſt reſtleſſe motions. The Summer-worm of Ponds and plaſh-

es,

[a] Found often in some form of redmaggot in the standing waters of Cisterns in the Summer.

es makes a long waving motion; the hair-worm seldome lies still. He that would behold a very anomalous motion, may observe it in the Tortile and tiring stroaks of [a] Gnatworms.

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CHAP.

## CHAP. IIII.

AS for the delights, commodities, myſteries, with other concernments of this order, we are unwilling to fly them over, in the ſhort deliveries of *Virgil*, *Varro*, or others, and ſhall therefore enlarge with additionall ampliations.

By this poſition they had a juſt proportion of Earth, to ſupply an equality of nouriſhment. The diſtance being ordered, thick or thin, according to the magnitude or vigorous attraction of the plant, the goodneſſe, leanneſſe, or propriety of the ſoyle, and therefore the rule of *Solon*, concerning the territory of *Athens*, not extendible unto all; allowing the diſtance of ſix foot unto common Trees, and nine for the Figge and Olive.

They had a due diffuſion of their roots on all or both ſides, whereby they maintained ſome proportion to

their height, in Trees of large radication. For that they ſtrictly make good theit profundeur or depth unto their height, according to common conceit, and that expreſſion of [a] *Virgil*, though confirmable from the plane Tree in *Pliny*, and ſome few examples, is not to be expected from the generation of Trees almoſt in any kinde, either of ſide-ſpreading, or tap-roots: Except we meaſure them by lateral and oppoſite diffuſions; nor commonly to be found in *minor* or hearby plants; If we except Sea-holly, Liquoriſh, Sea-ruſh, and ſome others.

[a] *Quantum vertice ad auras Æthereas, tantum radice ad tartara tendit.*

They had a commodious radiation in their growth; and a due expanſion of their branches, for ſhadow or delight. For trees thickly planted, do runne up in height and branch with no expanſion, ſhooting unequally or ſhort, and thinne upon the neighbouring ſide. And therefore Trees are inwardly bare, and ſpring, and leaf from the outward and Sunny ſide of their branches.

Whereby they alſo avoided the perill of συνολεθρισμὸς or one tree periſhing

ing with another, as it happeneth oftimes from the sick *effluviums* or entanglements of the roots, falling foul with each other. Observable in Elmes set in hedges, where if one dieth the neighbouring Tree prospereth not long after.

In this situation divided into many intervals and open unto six passages, they had the advantage of a fair perflation from windes, brushing and cleansing their surfaces, relaxing and closing their pores unto due perspiration. For that they afford large *effluviums* perceptible from odours, diffused at great distances, is observable from Onyons out of the earth; which though dry, and kept until the spring, as they shoot forth large and many leaves, do notably abate of their weight. And mint growing in glasses of water, until it arriveth unto the weight of an ounce, in a shady place, will sometimes exhaust a pound of water.

And as they send forth much, so may they receive somewhat in: For beside the common way and road of reception

by the root, there may be a refection and imbibition from without; For gentle ſhowrs refreſh plants, though they enter not their roots; And the good and bad *effluviums* of Vegetables, promote or debilitate each other. So *Epithymum* and *Dodder*, rootleſſe and out of the ground, maintain themſelves upon Thyme, Savory, and plants, whereon they hang. And *Ivy* divided from the root, we have obſerved to live ſome years, by the cirrous parts commonly conceived but as tenacles and holdfaſts unto it. The ſtalks of mint cropt from the root ſtripped from the leaves, and ſet in *glaſſes* with the root end upward, & out of the water, we have obſerved to ſend forth ſprouts and leaves without the aid of roots, and *ſcordium* to grow in like manner, the leaves ſet downward in water. To omit ſeverall Sea-plants, which grow on ſingle roots from ſtones, although in very many there are ſide-ſhoots and *fibres*, beſide the faſtening root.

By this open poſition they were fairly expoſed unto the rayes of Moon and Sunne, ſo conſiderable in the growth of

Vege-

Vegetables. For though Poplars, Willows, and severall Trees be made to grow about the brinks of *Acharon*, and dark habitations of the dead; Though some plants are content to grow in obscure Wells; wherein also old Elme pumps afford sometimes long bushy sprouts, not observable in any above-ground: And large fields of Vegetables are able to maintain their verdure at the bottome and shady part of the Sea; yet the greatest number are not content without the actual rayes of the Sunne, but bend, incline, and follow them; As large lists of solisequious and Sun-following plants. And some observe the method of its motion in their owne growth and conversion twining towards the West by the South, as Bryony, Hops, Woodbine, and several kindes of Bindeweed, which we shall more admire, when any can tell us, they observe another motion, and Twist by the North at the *Antipodes*. The same plants rooted against an erect North-wall full of holes, will finde a

way through them to look upon the Sunne. And in tender plants from mustard-seed, sown in the winter, and in a plot of earth placed inwardly against a South-window, the tender stalks of two leaves arose not erect, but bending towards the window, nor looking much higher then the Meridian Sun. And if the pot were turned they would work themselves into their former declinations, making their conversion by the East. That the Leaves of the Olive and some other Trees solstitially turn, and precisely tell us, when the Sun is entred *Cancer*, is scarce expectable in any Climate; and *Theophrastus* warily observes it; Yet somewhat thereof is observable in our own, in the leaves of Willows and Sallows, some weeks after the Solstice. But the great *Convolvulus* or white-flower'd *Bindweed* observes both motions of the Sunne, while the flower twists Æquinoctionally from the left hand to the right, according to the daily revolution; The stalk twineth eclipticaly from the right to the left, according to the annual conversion.

Some

Some commend the exposure of these orders unto the Western gales, as the most generative and fructifying breath of heaven. But we applaud the Husbandry of *Solomon*, whereto agreeth the doctrine of *Theophrastus*. Arise O North-winde, and blow thou South upon my garden, that the spices thereof may flow out; For the North-winde closing the pores, and shutting up the *effluviums*, when the South doth after open and relax them; the Aromatical gummes do drop, and sweet odours fly actively from them. And if his garden had the same situation, which mapps, and charts afford it, on the East side of *Jerusalem*, and having the wall on the West; these were the windes, unto which it was well exposed.

By this way of plantation they encreased the number of their trees, which they lost in *Quaternio's*, and square-orders, which is a commodity insisted on by *Varro*, and one great intent of nature, in this position of flowers and seeds in the elegant formation of plants, and the former Rules observed in naturall

and artificiall Figurations.

Whether in this order and one Tree in ſome meaſure breaking the cold, and pinching guſts of windes from the other, trees will not better maintain their inward circles, and either eſcape or moderate their excentricities, may alſo be conſidered. For the circles in Trees are naturally concentricall, parallell unto the bark, and unto each other, till froſt and piercing windes contract and cloſe them on the weatherſide, the oppoſite ſemicircle widely enlarging, and at a comely diſtance, which hindreth ofttimes the beauty and roundneſſe of Trees, and makes the Timber leſſe ſerviceable; whiles the aſcending juyce not readily paſſing, ſettles in knots and inequalities. And therefore it is no new courſe of Agriculture, to obſerve the native poſition of Trees according to North and South in their tranſplantations.

The ſame is alſo obſervable underground in the circinations and ſphærical rounds of Onyons, wherein the circles of the Orbes are ofttimes larger,

and

and the meridionall lines ſtand wider upon one ſide then the other. And where the largeneſſe will make up the number of planetical Orbes, that of *Luna*, and the lower planets excede the dimenſions of *Saturne*, and the higher: Whether the like be not verified in the Circles of the large roots of Briony and Mandrakes, or why in the knotts of Deale or Firre the Circles are often eccentricall, although not in a plane, but vertical and right poſition, deſerves a further enquiry.

Whether there be not ſome irregularity of roundneſſe in moſt plants according to their poſition? Whether ſome ſmall compreſſion of pores be not perceptible in parts which ſtand againſt the current of waters, as in Reeds, Bullruſhes, and other vegetables toward the ſtreaming quarter, may alſo be obſerved, and therefore ſuch as are long and weak, are commonly contrived into a roundneſſe of figure, whereby the water preſſeth leſſe, and ſlippeth more ſmoothly from them, and even in flags of flat-figured leaves, the greater part

obvert

obvert their ſharper ſides unto the current in ditches.

But whether plants which float upon the ſurface of the water, be for the moſt part of cooling qualities, thoſe which ſhoot above it of heating vertues, and why? whether *Sargaſſo* for many miles floating upon the Weſtern Ocean, or Sea-lettuce, and Phaſganium at the bottome of our Seas, make good the like qualities? Why Fenny waters afford the hotteſt and ſweeteſt plants, as Calamus, Cyperus, and Crowfoot, and mudd caſt out of ditches moſt naturally produceth Arſmart, Why plants ſo greedy of water ſo little regard oyl? Why ſince many ſeeds contain much oyle within them, they endure it not well without, either in their growth or production? Why ſince Seeds ſhoot commonly under ground, and out of the ayre, thoſe which are let fall in ſhallow glaſſes, upon the ſurface of the water, will ſooner ſprout then thoſe at the bottome? And if the water be covered with oyle, thoſe at the bottome will hardly ſprout at all, we have not

room

room to conjecture.

Whether Ivy would not lesse offend the Trees in this clean ordination, and well kept paths, might perhaps deserve the question. But this were a quæry only unto some habitations, and little concerning *Cyrus* or the Babylonian territory; wherein by no industry *Harpalus* could make Ivy grow: And *Alexander* hardly found it about those parts to imitate the pomp of *Bacchus*. And though in these Northern Regions we are too much acquainted with one Ivy, we know too little of another, whereby we apprehend not the expressions of Antiquity, the [a] Splenetick medicine of *Galen*, and the Emphasis of the Poet, in the [b] beauty of the white Ivy.

[a] *Galen. de med. secundum loc.*
[b] *Hedera formosior alba.*

The like concerning the growth of Misseltoe, which dependeth not only of the *species*, or kinde of Tree, but much also of the Soil. And therefore common in some places, not readily found in others, frequent in *France*, not so common in *Spain*, and scarce at all in the Territory of *Ferrara*: Nor easily to be found where it is most required

upon

upon Oaks, leſſe on Trees continually verdant. Athough in ſome places the Olive eſcapeth it not, requiting its detriment, in the delightfull view of its red Berries; as *Cluſius* obſerved in *Spain*, and *Bellonius* about *Hieruſalem*. But this Paraſiticall plant ſuffers nothing to grow upon it, by any way of art; nor could we ever make it grow where nature had not planted it; as we have in vain attempted by inocculation and inciſion, upon its native or forreign ſtock. And though there ſeem nothing improbable in the ſeed, it hath not ſucceeded by ſation in any manner of ground, wherein we had no reaſon to deſpair, ſince we reade of vegetable horns, and how Rams horns will root about *Goa*.

*Linſchoten.*

But beſides theſe rurall commodities, it cannot be meanly delectable in the variety of Figures, which theſe orders open, and cloſed do make. Whileſt every incloſure makes a *Rhombus*, the figures obliquely taken a Rhomboides, the intervals bounded with parallell lines, and each interſection built upon

a

a square, affording two Triangles or Pyramids vertically conjoyned; which in the strict Quincunciall order doe oppositely make acute and blunt Angles.

And though therein we meet not with right angles, yet every Rhombus containing four Angles equall unto two right, it virtually contains two right in every one. Nor is this strange unto such as observe the naturall lines of Trees, and parts disposed in them. For neither in the root doth nature affect this angle, which shooting downward for the stability of the plant, doth best effect the same by Figures of Inclination; Nor in the Branches and stalky leaves, which grow most at acute angles; as declining from their head the root, and diminishing their Angles with their altitude: Verified also in lesser Plants, whereby they better support themselves, and bear not so heavily upon the stalk: So that while near the root they often make an Angle of seventy parts, the sprouts near the top will often come short of thirty.

thirty. Enen in the nerves and maſter veins of the leaves the acute angle ruleth; the obtuſe but ſeldome found, and in the backward part of the leaf, reflecting and arching about the ſtalk. But why ofttimes one ſide of the leaf is unequall unto the other, as in Hazell and Oaks, why on either ſide the maſter vein the leſſer and derivative channels not directly oppoſite, nor at equall angles, reſpectively unto the adverſe ſide, but thoſe of one part do often exceed the other, as the Wallnut and many more deſerves another enquiry.

stand

Now if for this order we affect coniferous and tapering Trees, particularly the Cypreſſe, which grows in a conicall figure; we have found a Tree not only of great Ornament, but in its Eſſentials of affinity unto this order. A ſolid Rhombus being made by the converſion of two Equicrurall Cones, as *Archimedes* hath defined. And theſe were the common Trees about *Babylon*, and the Eaſt, whereof the Ark was made; and *Alexander* found no Trees ſo accomodable to build his Navy;

vy; And this we rather think to be the Tree mentioned in the Canticles, which stricter Botanology will hardly allow to be Camphire.

And if delight or ornamentall view invite a comely disposure by circular amputations, as is elegantly performed in Hawthorns; then will they answer the figures made by the conversion of a Rhombus, which maketh two concentricall Circles; the greater circumference being made by the lesser angles, the lesser by the greater.

The Cylindrical figure of Trees is virtually contained and latent in this order. A Cylinder or long round being made by the conversion or turning of a Parallelogram, and most handsomely by a long square, which makes an equall, strong, and lasting figure in Trees, agreeable unto the body and motive parts of animals, the greatest number of Plants, and almost all roots, though their stalks be angular, and of many corners, which seem not to follow the figure of their Seeds; Since many angular Seeds send forth round stalks, and sphæricall seeds

arise

arise from angular spindles, and many rather conform unto their Roots, as the round stalks of bulbous Roots, and in tuberous Roots stemmes of like figure. But why since the largest number of Plants maintain a circular Figure, there are so few with teretous or longround leaves; why coniferous Trees are tenuifolious or narrowleafed, why Plants of few or no joynts have commonly round stalks, why the greatest number of hollow stalks are round stalks; or why in this variety of angular stalks the quadrangular most exceedeth, were too long a speculation; Mean while obvious experience may finde, that in Plants of divided leaves above, nature often beginneth circularly in the two first leaves below, while in the singular plant of Ivy, she exerciseth a contrary Geometry, and beginning with angular leaves below, rounds them in the upper branches.

Nor can the rows in this order want delight, as carrying an aspect answerable unto the *dipteros hypæthros*, or double order of columns open above; the oppo-

opposite ranks of Trees standing like pillars in the *Cavedia* of the Courts of famous buildings, and the *Portico's* of the *Templa subdialia* of old; Somewhat imitating the *Peristylia* or Cloyster buildings, and the *Exedræ* of the Ancients, wherein men discoursed, walked and exercised; For that they derived the rule of Columnes from Trees, especially in their proportionall diminutions; is illustrated by *Vitruvius* from the shafts of Firre and Pine. And though the inter-arboration do imitate the *Areostylos*, or thin order, not strictly answering the proportion of intercolumniations; yet in many Trees they will not exceed the intermission of the Columnes in the Court of the Tabernacle; which being an hundred cubits long, and made up by twenty pillars, will afford no lesse then intervals of five cubits.

Beside, in this kinde of aspect the sight being not diffused but circumscribed between long parallels and the ἐπισκιάσμὸς and adumbration from the branches, it frameth a penthouse over the eye, and maketh a quiet vision: And

therefore in diffused and open aspects, men hollow their hand above their eye, and make an artificiall brow, whereby they direct the dispersed rayes of sight, and by this shade preserve a moderate light in the chamber of the eye; keeping the *pupilla* plump and fair, and not contracted or shrunk as in light and vagrant vision.

And therefore providence hath arched and paved the great house of the world, with colours of mediocrity, that is, blew and green, above and below the sight, moderately terminating the *acies* of the eye. For most plants, though green above-ground, maintain their Originall white below it, according to the candour of their seminall pulp, and the rudimental leaves do first appear in that colour; observable in Seeds sprouting in water upon their first foliation. Green seeming to be the first supervenient, or above-ground complexion of Vegetables, separable in many upon ligature or inhumation, as Succory, Endive, Artichoaks, and which is also lost upon fading in the Autumn.

And

And this is also agreeable unto water it self, the alimental vehicle of plants, which first altereth into this colour; And containing many vegetable seminalities, revealeth their Seeds by greennesse; and therefore soonest expected in rain or standing water, not easily found in distilled or water strongly boiled; wherein the Seeds are extinguished by fire and decoction, and therefore last long and pure without such alteration, affording neither uliginous coats, gnatworms, Acari, hair-worms, like crude and common water; And therefore most fit for wholsome beverage, and with malt makes Ale and Beer without boyling. What large water-drinkers some Plants are, the Canary-Tree and Birches in some Northern Countries, drenching the Fields about them do sufficiently demonstrate. How water it self is able to maintain the growth of Vegetables, and without extinction of their generative or medicall vertues; Beside the experiment of *Helmonts* tree, we have found in some which have lived six years in glasses, The seeds of Scurvy-grasse

growing in waterpots, have been fruitfull in the Land; And *Asarum* after a years space, and once casting its leaves in water, in the second leaves, hath handsomely performed its vomiting operation.

Nor are only dark and green colors, but shades and shadows contrived through the great Volume of nature, and trees ordained not only to protect and shadow others, but by their shades and shadowing parts, to preserve and cherish themselves. The whole radiation or branchings shadowing the stock and the root, the leaves, the branches and fruit, too much exposed to the windes and scorching Sunne. The calicular leaves inclose the tender flowers, and the flowers themselves lye wrapt about the seeds, in their rudiment and first formations, which being advanced the flowers fall away; and are therefore contrived in variety of figures, best satisfying the intention; Handsomely observable in hooded and gaping flowers, and the Butterfly bloomes of leguminous plants, the lower leaf closely involving the rudimental

dimental Cod, and the alary or wingy divisions embracing or hanging over it.

But Seeds themselves do lie in perpetual shades, either under the leaf, or shut up in coverings; And such as lye bareſt, have their husks, skins, and pulps about them, wherein the nebbe and generative particle lyeth moist and secured from the injury of Ayre and Sunne. Darkneſſe and light hold interchangeable dominions, and alternately rule the seminal state of things. Light unto [a] *Plato* is darkneſſe unto *Jupiter*. Legions of seminall *Idæa's* lye in their second Chaos and *Orcus* of *Hipocrates*; till putting on the habits of their forms, they shew themselves upon the stage of the world, and open dominion of *Jove*. They that held the Stars of heaven were but rayes and flashing glimpses of the Empyreall light, through holes and perforations of the upper heaven, took of the natural shadows of stars; while according to better discovery the poor Inhabitants of the Moone have but a polary life, and must passe half their

plato

[a] *Lux orco, tenebræ Jovi, tenebræ orco, lux Jovi.* Hippocr. *de diæta.*

*S. Hevelii Selenographia.*

dayes in the ſhadow of that Luminary.

Light that makes things ſeen, makes ſome things inviſible; were it not for darkneſſe and the ſhadow of the earth, the nobleſt part of the Creation had remained unſeen, and the Stars in heaven as inviſible as on the fourth day, when they were created above the Horizon, with the Sun, or there was not an eye to behold them. The greateſt myſtery of Religion is expreſſed by adumbration, and in the nobleſt part of Jewiſh Types we finde the Cherubims ſhadowing the Mercy-ſeat: Life it ſelf is but the ſhadow of death, and ſouls departed but the ſhadows of the living: All things fall under this name. The Sunne it ſelf is but the dark *ſimulacrum*, and light but the ſhadow of God.

Laſtly, It is no wonder that this Quincunciall order was firſt and ſtill affected as gratefull unto the Eye: For all things are ſeen Quincuncially; For at the eye the Pyramidal rayes from the object, receive a decuſſation, and ſo ſtrike a ſecond baſe upon the *Retina* or

hinder

hinder coat, the proper organ of Vision; wherein the pictures from objects are represented, answerable to the paper, or wall in the dark chamber; after the decussation of the rayes at the hole of the hornycoat, and their refraction upon the Christalline humour, answering the *foramen* of the window, and the *convex* or burning-glasses, which refract the rayes that enter it. And if ancient Anatomy would hold, a like dispoſure there was of the optick or visual nerves in the brain, wherein Antiquity conceived a concurrence by decussation. And this not only observable in the Laws of direct Vision, but in some part also verified in the reflected rayes of sight. For making the angle of incidence equal to that of reflexion, the visuall raye returneth Quincuncially, and after the form of a V, and the line of reflexion being continued unto the place of vision, there ariseth a semi-decussation, which makes the object seen in a perpendicular unto it self, and as farre below the reflectent, as it is from it above; observa-

ble in the Sun and Moon beheld in water.

And this is alſo the law of reflexion in moved bodies and ſounds, which though not made by decuſſation, obſerve the rule of equality between incidence and reflexion; whereby whiſpering places are framed by Ellipticall arches laid ſide-wiſe; where the voice being delivered at the *focus* of one extremity, obſerving an equality unto the angle of incidence, it will reflect unto the *focus* of the other end, and ſo eſcape the ears of the ſtanders in the middle.

A like rule is obſerved in the reflection of the vocall and ſonorous line in Ecchoes, which cannot therefore be heard in all ſtations. But happening in woody plantations, by waters, and able to return ſome words; if reacht by a pleaſant and well-dividing voice, there may be heard the ſofteſt notes in nature.

And this not only verified in the way of ſence, but in animall and intellectuall receptions. Things entring upon the intellect by a Pyramid from without,

and

and thence into the memory by another from within, the common decussation being in the understanding as is delivered by [a] *Bovillus*. Whether the intellectual and phantastical lines be not thus rightly disposed, but magnified diminished, distorted, and ill placed in the Mathematicks of some brains, whereby they have irregular apprehensions of things, perverted notions, conceptions, and incurable hallucinations, were no unpleasant speculation.

[a] *Car. Bovillus de intellectu.*

And if Ægyptian Philosophy may obtain, the scale of influences was thus disposed, and the geniall spirits of both worlds, do trace their way in ascending and descending Pyramids, mystically apprehended in the Letter X, and the open Bill and stradling Legges of a Stork, which was imitated by that Character.

Of this Figure *Plato* made choice to illustrate the motion of the soul, both of the world and man; while he delivereth that God divided the whole conjunction length-wise, according to the figure of a Greek X; and then turning it about reflected it into a circle; By the circle implying

plying the uniform motion of the first Orb, and by the right lines, the planetical and various motions within it. And this also with application unto the soul of man, which hath a double aspect, one right, whereby it beholdeth the body, and objects without; another circular and reciprocal, whereby it beholdeth it self. The circle declaring the motion of the indivisible soul, simple, according to the divinity of its nature, and returning into it self; the right lines respecting the motion pertaining unto sense, and vegetation, and the central decussation, the wondrous connexion of the severall faculties conjointly in one substance. And so conjoyned the unity and duality of the soul, and made out the three substances so much considered by him; That is, the indivisible or divine, the divisible or corporeal, and that third, which was the *Systasis* or harmony of those two, in the mystical decussation.

And if that were clearly made out which *Justin Martyr* took for granted, this figure hath had the honour to characterize and notifie our blessed Saviour, as

he

he delivereth in that borrowed expression from *Plato*; *Decussavit eum in universo*, the hint whereof he would have *Plato* derive from the figure of the brazen Serpent, and to have mistaken the Letter X for T, whereas it is not improbable, he learned these and other mystical expressions in his Learned Observations of Ægypt, where he might obviously behold the Mercurial characters, the handed crosses, and other mysteries not throughly understood in the sacred Letter X, which being derivative from the Stork, one of the ten sacred animals, might be originally Ægyptian, and brought into *Greece* by *Cadmus* of that Countrey.

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CHAP.

## CHAP. V.

TO enlarge this contemplation unto all the myſteries and ſecrets, accomodable unto this number, were inexcuſable Pythagoriſme, yet cannot omit the ancient conceit of five ſurnamed the number of [a] juſtice; as juſtly dividing between the digits, and hanging in the centre of Nine, deſcribed by ſquare numeration, which angularly divided will make the decuſſated number; and ſo agreeable uuto the Quincunciall Ordination, and rowes divided by Equality, and juſt *decorum*, in the whole com-plantation; And might be the Originall of that common game among us, wherein the fifth place is Soveraigne, and carrieth the chief intention. The Ancients wiſely inſtructing youth, even in their recreations unto virtue, that is, early to drive at

a *Dixn.*

. . .
. . .
. . .

at the middle point and Central Seat of justice.

Nor can we omit how agreeable unto this number an handsome division is made in Trees and Plants, since *Plutarch*, and the Ancients have named it the Divisive Number, justly dividing the Entities of the world, many remarkable things in it, and also comprehending the [a] generall division of Vegetables. And he that considers how most blossomes of Trees, and greatest number of Flowers, consist of five leaves; and therein doth rest the setled rule of nature; So that in those which exceed there is often found, or easily made a variety; may readily discover how nature rests in this number, which is indeed the first rest and pause of numeration in the fingers, the naturall Organs thereof. Nor in the division of the feet of perfect animals doth nature exceed

[a] Δένδρον, Θάμνος, Φρύγανον, Πόα, *Arbor, frutex, suffrutex, herba,* and that fifth which comprehendeth the *fungi* and *tubera*, whether to be named Ἄσχιστον or γύμνον, comprehending also *conferva marina salsa*, and Sea-cords, of so many yards length.

ceed this account. And even in the joints of feet, which in birds are most multiplied, surpasseth not this number; So progressionally making them out in many, that from five in the fore-claw she descendeth unto two in the hindemost; And so in fower feet makes up the number of joynts, in the five fingers or toes of man.

Not to omit the Quintuple Section of a [a] Cone, of handsome practise in Ornamentall Garden-plots, and in some way discoverable in so many works of Nature; In the leaves, fruits, and seeds of Vegetables, and scales of some Fishes, so much considerable in glasses, and the optick doctrine; wherein the learned may consider the Crystalline humour of the eye in the cuttle fish and *Loligo*.

[a] *Elleipsis, parabola, Hyperbole, Circulus, Triangulum.*

He that forgets not how Antiquity named this the Conjugall or wedding number, and made it the Embleme of the most remarkable conjunction, will conceive it duely appliable unto this handsome Oeconomy, and vegetable combination; May hence apprehend the

the allegoricall sence of that obscure expression of [a] *Hesiod*, and afford no improbable reason why *Plato* admitted his Nuptiall guests by fives, in the kindred of the [b] married couple.

[a] πέμπτας *id est nuptias multas.* Rhodig.

[b] Plato *de leg.* 6.

And though a sharper mystery might be implied in the Number of the five wise and foolish Virgins, which were to meet the Bridegroom, yet was the same agreeable unto the Conjugall Number, which ancient Numerists made out by two and three, the first parity and imparity, the active and passive digits, the materiall and formall principles in generative Societies. And not discordant even from the customes of the *Romans*, who admitted but [c] five Torches in their Nuptiall solemnities. Whether there were any mystery or not implied, the most generative animals were created on this day, and had accordingly the largest benediction: And under a Quintuple consideration, wanton Antiquity considered the Circumstances of generation, while by this number of five they natu-

[c] *Plutarch problem. Rom.* 1.

naturally divided the Nectar of the fifth Planet,

The same number in the Hebrew mysteries and Cabalistical accounts was the [d] character of Generation; declared by the Letter *He*, the fifth in their Alphabet; According to that Cabalisticall *Dogma*: If *Abram* had not had this Letter added unto his Name, he had remained fruitlesse, and without the power of generation: Not onely because hereby the number of his Name attained two hundred fourty eight, the number of the affirmative precepts, but because as increated natures there is a male and female, so in divine and intelligent productions, the mother of Life and Fountain of souls in Cabalisticall Techuology is called *Binah*; whose Seal and Character was *He*. So that being sterill before, he recived the power of generation from that measure and mansion in the Archetype; and was made conformable unto *Binah*. And upon such involved considerations, the [e] ten of *Sarai* was ex-

d *Archang. dog. Cubal.*

e *Jod* into *He*.

exchanged into five, If any shall look upon this as a stable number, and fitly appropriable unto Trees, as Bodies of Rest and Station, he hath herein a great Foundation in nature, who observing much variety in legges and motive Organs of Animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, (or very few, as the *Phalangium monstrosum Brasilianum, Clusii & Jac. de Laet. Cur. poster. Americæ Descript.* If perfectly described.) And for the stability of this Number, he shall not want the sphericity of its nature, which multiplied in it self, will return into its own denominatiou, and bring up the reare of the account. Which is also one of the Numbers that makes up the mysticall Name of God, which consisting of Letters denoting all the sphæricall Numbers, ten, five, and six; Emphatically sets forth the Notion of *Trismegistus*, and that intelligible Sphere, which is the Nature of God.

to be printed in the margin

Many Expreſſions by this Number occurre in Holy Scripture, perhaps unjuſtly laden with myſticall Expoſitions, and little concerning our order. That the Iſraelites were forbidden to eat the fruit of their new planted Trees, before the fifth yeare, was very agreeable unto the naturall Rules of Husbandry: Fruits being unwholſome and laſh, before the fourth, or fifth Yeare. In the ſecond day or Feminine part of five, there was added no approbation. For in the third or maſculine day, the ſame is twice repeated; and a double benediction incloſed both Creations, whereof the one, in ſome part was but an accompliſhment of the other. That the Treſpaſſer was to pay a fifth part above the head or principall, makes no ſecret in this Number, and implied no more then one part above the principall; which being conſidered in four parts, the additionall forfeit muſt bear the Name of a fift. The five golden mice had plainly their determination from the

Lev 6.

the number of the Princes; That five should put to flight an hundred might have nothing mystically implyed; considering a rank of Souldiers could scarce consist of a lesser number. Saint *Paul* had rather speak five words in a known then ten thousand in an unknowne tongue: That is as little as could well be spoken. A simple proposition consisting of three words and a complexed one not ordinarily short of five.

More considerable there are in this mysticall account, which we must not insist on. And therefore why the radicall Letters in the Pentateuch, should equall the number of the Souldiery of the Tribes; Why our Saviour in the Wilderness fed five thousand persons with five Barley Loaves, and again, but four thousand with no lesse then seven of Wheat? Why *Joseph* designed five changes of Rayment unto *Benjamin*? and *David* took just five pibbles out of the Brook against the Pagan Champion? We leave it unto Arithmeticall

τέσσαρα ἕνα four and one, or five. *Scalig.*

call Divinity, and Theologicall explanation.

Yet if any delight in new Problemes, or think it worth the enquiry, whether the Criticall Physician hath rightly hit the nominall notation of Quinque; Why the Ancients mixed five or three but not four parts of water unto their Wine: And *Hippocrates* observed a fifth proportion in the mixture of water with milk, as in *Dysenteries* and bloudy fluxes. Under what abstruse foundation Astrologers do Figure the good or bad Fate from our Children, in [a] good Fortune, or the fifth house of their Celestiall Schemes. Whether the Ægyptians described a Starre by a Figure of five points, with reference unto the [b] five Capitall aspects, whereby they transmit their Influences, or abstruser Considerations? Why the Cabalisticall Doctors, who conceive the whole *Sephiroth*, or divine emanations to have guided the ten-stringed Harp of *David*, whereby he pacified the evil spirit of *Saul*, in strict numeration doe begin

[a] Ἀγαθὴ τυχὴ, or *bona fortuna* the name of the fifth house.

[b] Conjunct, opposite, sextile, trigonal, tetragonal.

begin with the Perihypate Meson, or ff fa ut, and so place the Tiphereth answering C sol fa ut, upon the fifth string: Or whether this number be oftner applied unto bad things and ends, then good in holy Scripture, and why? He may meet with abstrusities of no ready resolution.

If any shall question the rationality of that Magick, in the cure of the blind man by *Serapis*, commanded to place five fingers on his Altar, and then his hand on his Eyes? Why since the whole Comœdy is primarily and naturally comprised in [c] four parts, and Antiquity permitted not so many persons to speak in one Scene, yet would not comprehend the same in more or lesse then five acts? Why amongst Seastarres nature chiefly delighteth in five points? And since there are found some of no fewer then twelve, and some of seven, and nine, there are few or none discovered of six or eight? If any shall enquire why the Flowers of *Rue* properly consist of four Leaves, The first and

c Πρόλασις, ἐπίτασις, κατάστασις, κατάστροφή.

third Flower have five? Why since many Flowers have one leaf or [d] none, as *Scaliger* will have it, diverse three, and the greatest number consist of five divided from their bottomes; there are yet so few of two: or why nature generally beginning or setting out with two opposite leaves at the Root, doth so seldome conclude with that order and number at the Flower? he shall not passe his hours in vulgar speculations.

[d] *Unifolium, nullifolium.*

If any shall further quæry why magneticall Philosophy excludeth decussations, and needles transversly placed do naturally distract their verticities? Why Geomancers do imitate the Quintuple Figure, in their Mother Characters of Acquisition and Amission, *&c.* somewhat answering the Figures in the Lady or speckled Beetle? With what Equity, Chiromantical conjecturers decry these decussations in the Lines and Mounts of the hand? What that decussated Figure intendeth in the medall of *Alexander* the Great? Why the Goddesses sit commonly

monly crosse-legged in ancient draughts, Since *Juno* is described in the same as a veneficial posture to hinder the birth of *Hercules?* If any shall doubt why at the Amphidromicall Feasts, on the fifth day after the Childe was born, presents were sent from friends, of *Polipusses*, and Cuttle-fishes? Why five must be only left in that Symbolicall mutiny among the men of *Cadmus?* Why *Proteus* in *Homer* the Symbole of the first matter, before he setled himself in the midst of his Sea-monsters, doth place them out by fives? Why the fifth years Oxe was acceptable Sacrifice unto *Jupiter?* Or why the Noble *Antoninus* in some sence doth call the soul it self a Rhombus? He shall not fall on trite or triviall disquisitions. And these we invent and propose unto acuter enquirers, nauseating crambe verities and questions over-queried. Flat and flexible truths are beat out by every hammer; But *Vulcan* and his whole forge sweat to work out *Achilles* his armour. A large field is yet left unto sharper discerners to en-

large upon this order, to search out the *quaternio's* and figured draughts of this nature, and moderating the study of names, and meer nomenclature of plants, to erect generalities, disclose unobserved proprieties, not only in the vegetable shop, but the whole volume of nature; affording delightful Truths, confirmable by sense and ocular Observation, which seems to me the surest path, to trace the Labyrinth of Truth. For though discursive enquiry and rationall conjecture, may leave handsome gashes and flesh-wounds; yet without conjunction of this expect no mortal or dispatching blows unto errour.

But the [a] Quincunx of Heaven runs low, and 'tis time to close the five ports of knowledge; We are unwilling to spin out our awaking thoughts into the phantasmes of sleep, which often continueth præcogitations; making Cables of Cobwebbes and Wildernesses of handsome Groves. Beside [b] *Hippocrates* hath spoke so little and the [c] Oneirocriticall Masters, have left such frigid Interpretations

[a] *Hyades* near the Horizon about midnight, at that time.

[b] *De Insomniis.*

[c] *Artemodorus & Apomazar.*

tations from plants, that there is little encouragement to dream of Paradise it self. Nor will the sweetest delight of Gardens afford much comfort in sleep; wherein the dulnesse of that sense shakes hands with delectable odours; and though in the [d] Bed of *Cleopatra*, can hardly with any delight raise up the ghost of a Rose.

[d] Strewed with roses.

Night which Pagan Theology could make the daughter of *Chaos*, affords no advantage to the description of order. Although no lower then that Masse can we derive its Genealogy. All things began in order, so shall they end, and so shall they begin again; according to the ordainer of order and mystical Mathematicks of the City of Heaven.

Though *Somnus* in *Homer* be sent to rowse up *Agamemnon*, I finde no such effects in these drowsy approaches of sleep. To keep our eyes open longer were but to act our *Antipodes*. The Huntsmen are up in *America*, and they are already past their first sleep in *Persia*. But who can be drow-

drowſie at that howr which freed us from everlaſting ſleep? or have ſlumbring thoughts at that time, when ſleep it ſelf muſt end, and as ſome conjecture all ſhall awake again?

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*FINIS.*

# THE STATIONER TO THE READER.

I Cannot omit to advertiſe, that a Book was publiſhed not long ſince, Entituled, *Natures Cabinet Vnlockt*, bearing the Name of this Authour: If any man have been benefited thereby this Authour is not ſo ambitious as to challenge the honour thereof, as having no hand in that Work. To diſtinguiſh of true and ſpurious Peeces was the Originall Criticiſme; and ſome were ſo handſomely counterfeited, that the Entitled Authours needed not to diſclaime them.

But

But ſince it is ſo, that either he muſt write himſelf, or Others will write for him, I know no better Prevention then to act his own part with leſſe intermiſſion of his Pen.

*Errata.*

PAge 16. line 14. for *Praſtaagus* r. *Praſatagu.* r. *unknown.* p. 32. l 3. for *a* r. *and.* p. 36. l. 15. *ruſt.* p. 37. l. 9. for *for* r. *four.* p. 43. l. 11. for *lump* r. *camp.* p. 45. *m* for *ſperan.* r. *ſperm. ran.* p. 48. l. 3. for *knav'd* r. *gnawd.* p. 49. l. 16. & 20. for *putrified* r. *petrified.* p. 56. l. 23. for *he* r. *tree.* l. 27. r. *furze.* p. 69. m. r. καθαρότητας. p. 70. l. 3. for *ſtranger* r. *ſtronger.* p. 76. l. 7. theſe words [*without the favour of the everlaſting Regiſter*] to come in l. 13. after [*account of time*] p. 78. m. for νημη r. νομὴ p. 81. l. 18. for *ſtay* r. *ſtage.* p. 94. m. for ευδωνια r. ευγώνια. l. 27. for *doubted* *doubled.* p. 100, l. 23 for *ſtones* r. *ſonnes.* p. 123. m. for μεναν r. λαγόνων μητρὸς. p. 124. l. 13. r. *Teaſel.* *Stratiotes.* p. 127. l. 14. r. *furze.* p. 130. l. 5. r. l. 10. for *pores* r. *powers.* p. 135. l. 15. after *in a large acception it compriſeth all Vegeta-* *x and ſuffrutex are under the progreſſion of* for *doſing* r. *cloſing.* p. 143. l. 19. r. *weazel.* *uto.*

## Books Printed for *Hen. Broome* at the Gun in *Ivy-Lane*.

*The Souls Conflict*, Being Eight Sermons, six whereof were preached at *Oxford*.

*The Queens Exchange*, A Comedy, By *Richard Brome*.

Two *Essays of Love and Marriage*.

*The Grand Impostor Examined*, Or, *the life and Triall of* James Nayler.

*The Souls Tournkey*, Being a Conference betwixt Mr *Hanum* and Mr *Take* Moderator of *Gr. Coll.* in *London*.

*Books now in the Presse which will shortly be extant.*

*The Affinity of sacred Liturgies*, By *Hamon L'Estrange*, Esq.

Five New Comedies which were never before publisht, By *Richard Brome*.

*A Learned and much desired Commentary on the whole Epistle to the Philippians*, By *Nath. Tucker* Late Preacher of the Gospel at *Portsmouth*.

105

L

12

Lacks as most others do
the last leaf with
Dr Brown's c.c. pasted
across it
WD

Feb 28th. 1816.

Dobell Bros have just sent a copy with alleged corrections in Browne's hand. These are, as I see in this copy, taken
** from the Errata &c in Browne's edition issued in 1658. (No
* C in Greenhill's cat). The working was not Browne's, not as much like it indeed as in this copy.

W.D.

** C refers to no. 4491 (in Cat. b-4)

** C " " (no 4506)

The note in p. ~~25~~ 25 is not from the Errata here or in 4491.

could not be published
for a year, & I've not
yet begun on the text.
So I am grateful for your
note, & shall be for any
other textual points that
come to you.

I shall want to go through
your copy & the T.C.C. one.

Telephone
Primrose Hill
3644

10 Boundary Road
St. John's Wood
London N.W.8

27 Nov 1927

My dear Francis,

The Hydriotaphia volume will not be published for a year, & I've not

Pseud-Ep. is now being printed. Have you anything for that?

Yours

Tabb.